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Anointing rite focus of clergy workshop May 1

Father James D. Shaughnessy of the Murphy Center for Liturgical Research, University of Notre Dame, and Father Nathan Mitchell, O.S.B., of the St. Meinrad School of Theology, will be speakers at a clergy workshop on the Anointing and Pastoral Care of the Sick to be held next Wednesday, May 1.

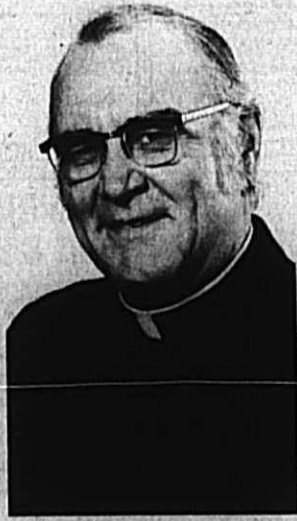
Sponsored by the Liturgical Commission of the Archdiocese of Indianapolis, the workshop is intended as an aid to understanding and celebrating the new rite. Emphasized will be those features which differ from the old Sacrament of Extreme Unction.

In a letter to priests urging their participation, Archbishop George J. Biskup said, "As with all new rites, we priests need this catechesis for our own understanding and so that we might present the Sacrament with all its meaning and beauty to others."

THE DAY-LONG workshop will be held at the Msgr. Downey K of C Council, Thompson Road and U.S. 31, and will begin at 9:30 a.m. The fee, covering resource materials and lunch, is \$7 for pre-registration, \$8 at the workshop.

Also addressing the workshop will be a panel of hospital chaplains. Moderated by Father Frank Eckstein, chaplain at Methodist Hospital, Indianapolis, the panel will discuss the role of ministers of the sick in health care settings.

PART OF THE afternoon program will take place at Turtle Creek South Nursing Home, adjacent to the K of C



FATHER SHAUGHNESSY

Council, where priests will join in an actual celebration of the Rite of Anointing.

Father Shaughnessy is director of the Murphy Center. A priest of the Diocese of Peoria, Ill., he is a member of the executive board of the Federation of Diocesan Liturgical Commissions.

Father Nathan is a doctoral candidate in Liturgical Studies, University of Notre Dame.

Sendak states hospitals may refuse abortions

INDIANAPOLIS—Public, tax-supported hospitals, as well as private, denominational ones, have a legal right to refuse the use of their facilities for abortions, Indiana Attorney General Theodore L. Sendak said last week.

Responding to the Sendak statement, the Indiana Civil Liberties Union (ICLU) said it will provide legal services for any Indiana resident denied abortion facilities in a public hospital. The assistance will be given both to women requesting abortions and physicians ready to perform the operations, Barbara Williamson, ICLU executive director, said.

In an official interpretation released on Friday, April 19, Sendak said the law passed by the 1973 Indiana General Assembly prohibits forcing an individual or institution to provide or perform an abortion.

SENDAK SAID he based his opinion on a preface to the law expressing the General Assembly's feeling that it was forced into legalizing abortion by the U.S. Supreme Court. In addition, he said, one section of the law states "no individual may be compelled to perform an abortion against his will. No hospital may be required to permit its facilities to be utilized for the performance of abortions."

The opinion came in response to a query from Indiana Health Commissioner Dr. William Paynter and from State Rep. Richard Wathen of Jeffersonville.

WATHEN BROUGHT the question nearly a year ago for the Clark County Memorial Hospital, Jeffersonville, which was concerned because it was unable to get anyone on its staff to perform abortions. The hospital questioned whether it would have to hire additional staff members who favored abortion for the specific purpose of performing the operations.

In a press conference on Tuesday, April 23, Ms. Williamson said that litigation in federal courts subsequent to the Supreme Court rulings has resulted in many decisions that public hospitals cannot refuse to provide abortion services to those who request them.

The obligation to the public, she said, "would include an obligation not only to provide medical facilities, but also to provide hospital personnel—doctors and nurses—who would perform abortions."

Sendak's finding also was challenged by State Rep. Ray Richardson of Greenfield, co-sponsor of the abortion bill adopted by the General Assembly. Richardson said the intent of the law was to protect the rights of private and denominational hospitals. Public or community hospitals, he said, were obliged to provide facilities for what was a legal right of residents of the community.



THE CITY OF JERUSALEM—This dramatic photo of the Holy City was taken through a fish-eye lens from an airplane. It is among 200 photographs of contemporary Jerusalem now on display in New York's Jewish Museum. The display is entitled: "Jerusalem: City of Mankind." (RNS photo)

AT NCEA CONVENTION

Catholic educators stress 'community and service'

BY JOHN MAHER

CLEVELAND—Many of the speakers at the 71st annual convention of the National Catholic Educational Association (NCEA) here referred to the convention theme "To Teach as Jesus Did: Message, Community, Service" and quoted from the 1972 U.S. bishops' pastoral from which the theme was taken.

There was, however, somewhat greater emphasis on community and service, particularly on service to the entire community, than on message, considered as doctrine. In his homily at the opening Mass of the convention, Archbishop Joseph L. Bernardin of Cincinnati struck this note in saying:

"Our responsibility is not only to teach the Gospel to students within our Catholic schools, but also to Catholics who have not yet entered school, to Catholics who long ago finished school, to those who may never enter school, and beyond that, to those who do not claim membership in our Church."

EMPHASIZING THAT the community of believers cannot isolate itself from the total community, Archbishop Bernardin quoted the bishops' pastoral, saying that "no human joy, no human sorrow is a matter of indifference to the community established by Jesus. In today's world this requires that the Christian community be involved in seeking solutions to a host of complex problems."

The emphasis on openness and service to the entire community was also stressed by Auxiliary Bishop William E. McManus of Chicago, archdiocesan director of Catholic education, in a keynote address to the National Association of Boards of Education, an NCEA subsidiary, on the second day of the convention.

"Boards worthy of the title 'Catholic,' " Bishop McManus said, "are expected to have a universal view of education, to see it in all its dimensions, to be broad-minded and openhearted; to be committed both in theory and in practice to the Church's explicit teaching that 'since every individual of whatever race, condition, and age is endowed with the dignity of a person, he has an inalienable right to a suitable education.'"

THE NOTION of service to the entire community was present in the talk given at the convention's final general session by Dr. Lawrence Kohlberg, professor of education and social psychology at Harvard University, whose theories of moral development were the topic of several convention talks.

"Martin Luther King and Socrates, as examples of moral educators," Kohlberg said, "suggest that a genuine concern about the growth of justice in the child implies a similar concern for the growth of justice in the society."

Panel discussion, talks and conversations with those at the convention illustrated ways in which the concept of service to the entire community is being put into practice.

ALTHOUGH SPEAKERS highlighted the concepts of community and service, finding a concept that would link the more than 250 talks, panel discussions

and workshops during the convention is perhaps an impossible task.

Indeed, for many of the more than 10,000 persons who attended the four-day convention, the principal attraction was not the talks but the riches displayed by the 300 exhibitors.

The display booths of book publishers, insurance companies, and manufacturers of educational equipment, records, greeting cards, signboards, public address systems, school uniforms, athletic equipment and a myriad of other things took up much of the 424,000 square feet of exhibit space.

Attendance was not quite typical of the personnel of the Catholic school system.

Although NCEA's annual data summary on U.S. Catholic schools for the 1973-74 school year shows that 60 per cent of the elementary staffs and 56 per cent of the secondary staffs are lay teachers, about 90 per cent of those attending the convention were Sisters. Of the Sisters attending, the great majority wore rather traditional religious garb.

All those questioned at the convention said that the impression they have of the mood among Catholic educators is one of optimism, or at the least, guarded optimism. This mood is perhaps a reflection of the slowing in the decline in the number of Catholic schools and in the number of pupils enrolled in those schools. The declines last year, according to the NCEA statistics, were the smallest in seven years.

RED MASS

INDIANAPOLIS—The annual Red Mass, sponsored by the St. Thomas More Society in conjunction with Law Day, will be held at 5:45 p.m., Wednesday, May 1, at St. John's Church. A reception and dinner at the Atkinson Hotel will follow the Mass. Tickets are available from James Secrest, William Thoms or Richard F. Hahn.

Hahn is president of the society, which is a fraternity of Catholic lawyers.

Day of Humiliation Mass is scheduled

INDIANAPOLIS—A Mass in observance of the National Day of Humiliation, Fasting and Prayer will be celebrated at 7 p.m., Tuesday, April 30, at St. Thomas Aquinas Church, 48th and Illinois Sts.

A proposal for the nationwide observance was sponsored in Congress by Sen. Mark Hatfield of Oregon.

BACK AGAIN!

"Christian Heritage," Msgr. John J. Doyle's history of the Catholic Church in Central and Southern Indiana, resumes in this issue of The Criterion with the first installment of Chapter Six.

The narrative this week introduces Father Stephen Theodore Badin, one of the first students at St. Mary's Seminary in Baltimore, and one of the truly heroic figures of the early American Church. The chapter begins on Page 5.

Msgr. Doyle is Archdiocesan Historian and Archivist.

Bishops of tri-state area set for parley

INDIANAPOLIS—Archbishop George J. Biskup will be among the bishops of Indiana, Illinois, and Wisconsin who will convene on Monday, April 29, at St. Mary-of-the-Lake Seminary, Mundelein, Ill.

Karen Sahm, Bauman given Graham Award

INDIANAPOLIS—The Roger Graham Memorial Award was presented to the Outstanding CYO Boy and Girl in the Archdiocese at the 17th annual CYO Convention held last weekend at Seciana High School.

The 1974 recipients of the coveted award are Mark Bauman of St. Andrew's parish, Indianapolis, and Karen Sahm, Immaculate Heart of Mary parish, Indianapolis.

Boys and girls from the nine deaneries in the Archdiocese were nominated for the award, and the deanery directors chose the winners. The award is based on the CYOers' involvement in CYO on a parish and deanery level. Also their involvement in school and outside activities is a factor in the selection.

The gathering is the spring meeting for Region VII of the National Conference of Catholic Bishops (NCCB). Chairman will be Bishop Cletus F. O'Donnell, of Madison, Wis. Secretary will be Chicago Auxiliary Bishop Thomas J. Grady.

The 28 to 30 bishops expected from the tri-state region will hear and participate in lectures and panel discussions on "The Use of Modern Means of Communication as Instruments for Evangelization," the topic selected for the 12 spring regional meetings of the bishops throughout the United States.

THIS TOPIC ties in with the theme of the 1974 Synod of Bishops due to convene in Rome in September, to study "Evangelization in the Modern World."

Among speakers at the four-day meeting will be Father Agnellus Andrew, O.F.M., internationally-known communications specialist and president of UNDA, organization of Catholic broadcasters, and Msgr. George Higgins, secretary for research of the NCCB.

Members of press and broadcast media from the three-state region will present panel discussions on the impact of various media on Church communications.

Seminary community service project is named for grants

ST. MEINRAD, Ind.—A community service organization operated by St. Meinrad seminarians will receive government grants totalling \$24,800 for projects aiding the elderly.

Cooperative Action for Community Development, Inc. (CACD), the multi-faceted service program covering parts of the Indianapolis and Evansville dioceses, will receive the grants under Title III provisions of the Older Americans Act of Congress.

Part of the funding will be used in cooperative efforts with the Indiana Commission on the Aging and Aged.

THE MONEY will be used to continue the work of Project Respond, an effort to develop self-sustaining programs for the elderly, and to establish a senior citizens' center in St. Meinrad.

Among goals are the establishment of local agencies to aid the elderly, such as County Councils on Aging; a public relations campaign to make the community aware of problems faced by the

elderly; involving residents of nursing homes in community activities; and the planning of joint activities for senior citizens groups in the four county area surrounding St. Meinrad.

PRESENTLY members of the St. Meinrad Senior Citizens' Club are remodeling a local residence for use as a meeting and recreational center.

In addition to their work with the aging, CACD seminarians do remedial tutoring with underprivileged children; arrange sports and recreational activities for physically handicapped children; and participate in a number of neighborhood projects involving housing and community service improvement.

Governor backs book, bus aid

TRENTON, N.J.—Two nonpublic school aid bills—one involving textbooks, the other bus transportation—have been introduced in the state legislature here with the backing of Gov. Brendan Byrne.

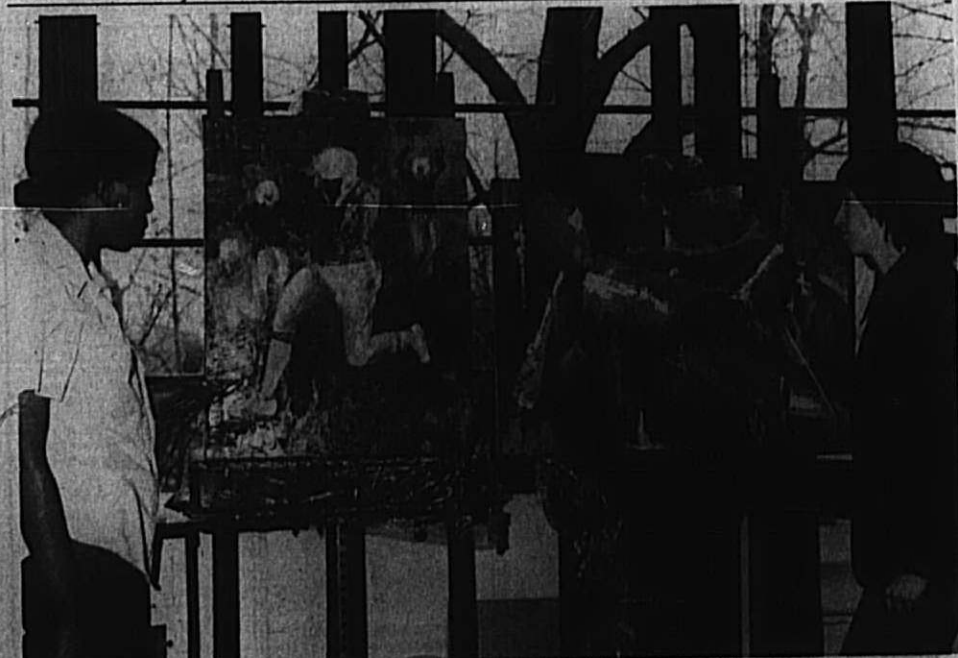
In addition, bills dealing with health services and shared time programs for nonpublic school students are expected to be introduced later in the session. The four bills are expected to cost a total of \$15 million.

The textbook bill would appropriate \$3.9 million for the purchase of textbooks by public school districts—\$15 for each pupil, both public and nonpublic, in the district. The district would then loan the books to the individual schools.

The textbook law is modeled on a New York state law that has been upheld by the U.S. Supreme Court. It replaces an earlier New Jersey law that was ruled unconstitutional by the court. That law gave money for textbooks directly to parents.

The bus law would increase the maximum amount that the state would pay for the transportation of students to nonpublic schools. The state now pays a maximum of \$150 per pupil per year. The bill would raise this to \$200.

In his election campaign last year, Byrne, a Democrat, promised to find constitutional ways to aid nonpublic schools. Observers believe the legislature will pass the bills.



PREPARE ART EXHIBIT AT MARIAN COLLEGE—Art students at Marian College will display two- and three-dimensional works during the annual Parents' Week-End (April 26-29) at Marian College, continuing the display in the

library and music building through May 4. Shown above preparing for the Art Festival are Mrs. Julie Briskley, right, of Indianapolis, and Debra Clay of Gary. (Story on Parents' Week-End on Page 9)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Buddhist dies in protest fast

SAIGON—A Buddhist monk reportedly died in a Saigon prison while fasting to protest his arrest for refusing to enter the military. Thich Nguyen Van Cu was one of 142 monks arrested March 12 in Long An Province just south of Saigon for refusing to enter the military. Another 300 monks have reportedly been fasting since March 1. U.S. religious leaders have supported the monks.

Prelate won't live in mansion

WASHINGTON—Archbishop William Baum of Washington has decided that he will not take up residence in a \$525,000 mansion after the acquisition of the property brought strong protests from some priests and lay persons. A statement released by the archdiocese said, "The archbishop has decided that this residence cannot fulfill the purpose for which the property was purchased."



FUND-RAISING DANCE—The athletic committee of St. Michael's parish will sponsor a fund-raising dance at 9 p.m. Saturday, April 27, at the Dolphin Club, 1160 Guilin Rd. Co-chairmen of the event are Mr. and Mrs. Robert Luckett. Pictured above are ticket captains, left to right: Dee Ann Scharfenberger and Bernadette Dial. Tickets are \$6 per couple.

Seek clergy cooperation

GUADALAJARA, Mexico—Priests and religion should be used "as instruments" to get peasants to accept the government's technical help in agriculture, according to the chief of Mexico's Agriculture Ministry, Enrique Vargas. He added that the clergy's help is necessary "because peasants don't believe us any more."

Mozambique prelate expelled

VATICAN CITY—Portuguese-born Bishop Manuel Viera Pinto of Nampula, Mozambique and 11 missionaries were expelled from Mozambique during Holy Week. It was learned here. Vatican Radio reported that the Holy See is following with "particular and extraordinary attention" the current Church-state tension in the Portuguese territories of both Angola and Mozambique, where government troops have been battling with black African guerrillas for years.

Georgetown 'strike' possible

WASHINGTON—Faculty resignations and a student strike were threatened over the firing of Georgetown University's executive vice-president, Jesuit Father Edmund Ryan. He said that he was "at a loss to specify" the differences that led to the firing. Any explanation, he added, would have to come from university president Father Robert Henle.

Teamsters may retaliate

WASHINGTON—Frank Fitzsimmons, the president of the Teamsters Union, threatened to retaliate against the member organizations of the AFL-CIO if they support the United Farm Workers of America-sponsored boycott of lettuce and grapes. AFL-CIO unions to support the boycott. A UFWA spokesman said his union was not overly concerned with threat because its friends in the labor movement are dedicated to the UFWA.

Reds ridicule Confucius

VATICAN CITY—Anti-Christian propaganda is showing up in communist China's current campaign against the ancient Chinese philosopher Confucius. Among posters downgrading and ridiculing Confucius, one showed the late Lin Biao, one-time rival to Premier Chou En-lai, holding a cross on which "capitalism" was written and showing Chou En-lai kneeling in front of it.

Names . .

Bennet Bolton, former managing editor of National Catholic News Service, won the 1973 national Sigma Delta Chi Award for distinguished public service in radio journalism.

Msgr. Gilbert Espinoza Chavez, pastor of Our Lady of Mt. Carmel parish in San Ysidro, Calif., was named auxiliary bishop of San Diego. Gerald Dill, a Catholic high school administrator, has been named the first lay

superintendent of schools for the Lafayette, La., diocese. Gov. Patrick J. Lucey of Wisconsin has been named recipient of the Franciscan International Award, presented annually to an individual making a significant contribution to Christian ideals.

Cardinal Humberto Medeiros of Boston has endorsed an appeal by Bishop Sidney Metzger of El Paso, Tex., urging consumers to purchase Parah clothing now that a lengthy strike against the manufacturer has ended.

Maurice Hart, 43, has been appointed editor of the London Catholic Herald, national weekly newspaper. Sister Virginia Schwager, director of the health affairs division of the U. S. Catholic Conference, has called for a Bill of Rights for the retarded to guarantee "human care, treatment and protection of the mentally disabled."

Bishop Cornelius M. Power was installed as the seventh archbishop of Portland, Ore., on April 17. Bishop Carlos Camus, secretary general of the Chilean Bishops Conference, has condemned the "injustice and cruelty" that has followed the 1973 military coup in that country.

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Once over lightly . .

The novel "Catholics" by Brian Moore has won the fiction award in the 1973 annual book competition of the Catholic Press Association . . . The death of President Georges Pompidou and the upcoming elections on May 5 caused Cardinal Joseph Mindszenty to postpone a visit to France planned for this month . . . The Institute of Social Relations, an agency of the Newark, N.J., Archdiocese, is promoting a program to improve the effectiveness of the correctional system . . . Anti-Christian propaganda is showing up in communist China's current campaign against the ancient philosopher Confucius, according to a report from the Vatican Congregation for the Evangelization of Peoples.

The Norwegian government has presented to Parliament a proposal that would remove all restrictions against abortion until the 12th week of pregnancy . . . The Cleveland, O., High School and Academy Lay Teachers

Association and the Cleveland diocese have signed a contract for the 1974-75 school year calling for an increase from \$6,800 to \$7,100 in the base pay of a beginning teacher . . . Two public opinion polls published in Rome indicate that a majority of Italian voters favor retention of the 1970 divorce law, which faces a referendum on repeal on May 12 . . . National membership of the United Methodist Church declined more than 200,000 last year.

A nine-member Russian Orthodox delegation headed by Patriarch Pimen of Moscow will visit Finland May 3-10 . . . The National Catholic Office for Information has published the 1974 Directory of Catholic Communications Personnel, which lists information directors in all U.S. dioceses . . . A 59-member Diocesan Council has been organized to serve on a consultative basis with Brooklyn, N. Y. Bishop Francis J. Mugavero.

Seattle (Wash.) Preparatory School, a Jesuit high school, plans to merge with the order's Seattle University to form a six-year program that will take students from the ninth grade to a bachelor's degree .

Indianapolis

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THE TACKER

Parish play is 4-star 'adventure'

BY FRED W. FRIES

Last Friday evening this writer and his spouse attended the opening night performance of "It's Saturday, This Must Be Deliverance," the semi-annual dramatic offering of the Christ the King Players.

When we arrived about 45 minutes before curtain time, the bandbox theatre (it would never be confused with Clowes Hall) on the second floor of the parish school was already three-fourths full. Twenty minutes later the crowd reached 250, full house proportions. (The second night it was standing room only for late arrivals.)

There must be several parishes in the Archdiocese with dramatic clubs which present plays on a regular basis. What is unique about the 10-year-old Christ the King enterprise is that all aspects of their productions are handled by parishioners—from the writing of the script and lyrics and the construction of the sets to the actual performance. "Deliverance" tells the story of what befalls a group of hillbilly folk on a bus trip back home to Deliverance, Tenn., after an excursion to New York City. It's an hilarious spoof from the opening curtain.

For a first-night effort, we found the performance incredibly smooth. The production numbers were sprightly and well-paced, and the voice projection was excellent. (Even from our far-from-choice seats, we did not miss a line.)

Larry Valant, one of the younger members of the parish, played the romantic lead. Described by one admirer as the "poor man's Paul Newman," he also took a role in the set construction for this spring's play. His charming wife, Carol, added an undeniable dimension to a captivating chorus line. Jan Hlatt did an outstanding job in the female lead.

SPACE DOES NOT permit the listing of full credits. Suffice it to say, the production enlisted the services of parishioners of every age group, all sharing a common interest—the theatre.

The Christ the King Players are unique from another aspect: the pastor, Father Thomas Carey, makes a cameo appearance, ala Alfred Hitchcock, in each production. In "Deliverance" he took the part of a small-town wheeler-dealer in a poker game sequence. It brought down the roof. (Father Carey's penchant for dramatics goes back to pre-seminary days when he starred in several productions as a student at Cathedral High School.)

Three of the older generation—Ed Flynn, Robert Dinn and Bob Schaefer—did a comedy skit in tattered Civil War uniforms which was devastating. We learned later that the trio did a similar routine three years ago and were so well received that, by popular demand, they have been written into every production since.

WE HOPE THAT READERS will forgive us if we pursue for a few paragraphs our own inflated, but mercifully aborted, acting career.

We started as a spear carrier in two plays as a high school freshman, and went downhill after that. Our first speaking part was a notable disaster.

Playing a grave digger in "Hamlet" (or was it "Macbeth"? we had only a single line of dialogue. Responding to a question from one of the principal characters (the query escapes us), we were to answer ("with feeling"): "From head to foot, my lord!" Imagine the chagrin of the audience (not to mention the Bard, who must have been twirling in his mausoleum) when we blurted out: "From head to lord my foot!"

After several other abortive acting efforts,

(we will spare readers the gory details) our advisers realized that our limited talents lay, as they say, in other areas.

We do recall an undistinguished performance in the late '30's as Willie Baxter's father in "Seventeen." If memory serves, the Indianapolis amateur production played to standing-room crowds for three nights. (All we can say is that in those depression years, people were looking for cheap entertainment, and this was as cheap as they could find.)

Actually, if you discount the writer's performance, the production was not all that bad. Arthur L. Berjault, whose father was a distinguished actor in an earlier generation, took the title role of Willie Baxter and "carried" the play. (Arthur and his family now live in St. Simon's parish.)

The most noteworthy thing about that amateur version of "Seventeen"—which has since played on Broadway and in theaters around the world—was the fact that out in the audience on opening night was the distinguished author himself—Booth Tarkington.

FORENSIC CHAMPION—Mark Cook, son of Mr. and Mrs. Arthur Cook of Holy Spirit parish, Indianapolis, recently won the Indiana Speech Meet sponsored by the National Forensic League. As state champion he earned a trophy and plaque and a free trip to Dallas to compete in the national competition scheduled in June.

'PROMISE AND PERFORMANCE'—This is the title of what is billed as a "dramatic documentary" scheduled for a premiere performance at 7:30 p.m. this (Friday) evening, April 26, at the Christian Theological Seminary Theatre, 1000 West 42nd St. A second performance is scheduled at 7:30 p.m. Sunday, April 28, at the Second Presbyterian Church, 7700 N. Meridian St. Admission is free. The documentary "utilizes art, dance and music in presenting a historical perspective on race relations in the state of Indiana." Audience participation will be encouraged after the performance at both sites "to stimulate discussion of present-day race relations."

ANSWERING MAIL CALL—High school students have been among the hardest workers helping prepare the mass mailing that is part of the annual Catholic Charities Appeal. Volunteers from Cathedral High School have clocked an estimated 180 man hours in recent days, 25 students from Latin School were scheduled to give several hours this week, and two St. Mary Academy students have been every-morning "stuffers" for the past two weeks. Still, the mailing job is only half finished and additional volunteers—individuals or groups—are heartily invited to help out at the Catholic Social Services Offices, 623 East North St., weekdays between 8:30 a.m. and 4:30 p.m.

GREEN FEATHER SALUTE—A total of 175 persons who volunteer their services in some capacity to Holy Spirit grade school were honored at a special school assembly last Friday, April 19. The volunteers were presented Green Feather awards, as part of the community-wide United Fund celebration, and feted at a small reception in the school gym.

EARN'S DOCTORATE—William F. Keyes, son of Mr. and Mrs. Milton Keyes of St. Andrew's parish, Indianapolis, will receive a doctorate in podiatric medicine Sunday, April 28, at the Ohio College of Podiatric Medicine, Cleveland. He is a 1970 graduate of Marian College.

Alumnae sets Brunch this Sunday

INDIANAPOLIS — The St. Agnes Academy Alumnae Association will hold a "Communion Brunch" on Sunday, April 28. Mass at 10:30 a.m. at St. John's Church will be followed by the brunch at the Atkinson Hotel. Special recognition is planned for members of the golden anniversary class of 1924.

The committee mailed announcements of the brunch to all alumnae in the state whose addresses were in the file at Ladywood-St. Agnes School. Anyone who was missed then, and who would like to be included in future mailings should send a note to the St. Agnes Academy Alumnae Association, c/o Sister Dorothy Evelyn Laughlin, S.P., 5225 E. 56th Street, Indianapolis, Indiana, 46226, giving both maiden and married names, and year of graduation.

Sr. M. Armella dies at age 86

OLDENBURG, Ind. — Funeral services were held for Sister M. Armella, O.S.F., on April 22, at the Motherhouse here. Sister M. Armella was born in St. Louis, Mo. August 31, 1888. She entered the Sisters of St. Francis in Oldenburg on January 23, 1909.

A music teacher, she taught many years at the Academy of the Immaculate Conception here before she retired in 1967. She also taught at St. Francis de Sales School and St. Mary Academy in Indianapolis; St. Michael's in Brookville; St. Lawrence, Lawrenceburg; and St. Andrew's in Richmond. She also taught in the Cincinnati Archdiocese.

Sister M. Armella is survived by three sisters: Miss Genevieve Etzkorn and Mrs. John J. Tulley of Kirkwood, Mo. and Mrs. Arthur Maunel of Washington, Mo.

St. Andrew slates card party

INDIANAPOLIS — St. Andrew's parish is sponsoring its annual card party at 1 p.m. Sunday, April 28, in the parish hall.

Marge Mark, general chairman of the event, announced that the proceeds will go to the St. Andrew's Building Fund.

Tickets can be purchased at the door or from Judy Hammond, 547-2415; Marge Mark, 546-0491; or from the parish office, 546-1571.

Schedule dance

INDIANAPOLIS — The Monsignor Downey Musi-Gals will hold a casual clothes dance at 9 p.m. Saturday, April 27, at the Monsignor Downey Knights of Columbus Hall. Tickets are \$1.50 per person.

All proceeds will go to help the singing group continue its charitable activities. For further information call Mrs. Daniel O'Riley, 787-1331.

INDIANAPOLIS Calendar of Events

SUNDAY, MAY 5
Annual Spring Amorgasbord from noon until 2 p.m. in St. Anthony parish hall, 379 N. Warren Ave. Adults \$3.00; children under 12, 75 cents.

Fish Fry from 1 p.m. until 7 p.m. in St. Thomas Aquinas school yard. Proceeds for scholarship fund.

SOCIALS

MONDAY: Our Lady of Lourdes, 6:30 p.m.
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m.
THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seeclia High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.
SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m.; SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.



ECUMENICAL WORKSHOP—The Indianapolis branch of the American Guild of Organists held its monthly dinner meeting and workshop at St. Jude parish, Indianapolis, on April 23. This marked the first time that a Catholic parish has hosted the meeting of the 55-year-old interfaith organization. Six of the 70 members are Catholic church organists. Seated at the organ above is Dr. Oswald Ragatz, Ph. D., head of the organ department at I.U., who was guest

speaker. Other organists pictured, left to right: Carol Esselborn, St. Mark's Catholic Church; Sister Vivian Rose, S.P., Marian College; EmCele Masbaum, Our Lady of Mt. Carmel; Lewis Lyons, St. Matthew Lutheran, Guild Subdean; Arlene Locke, St. Michael's Catholic Church; Nora Courler, Fairview Presbyterian, and Dean of the Guild. (Staff photo by Dave Skripsky)

St. Thomas' teaching 'relevant,' Pope says

BY PATRICK RILEY

ROME—The teaching of St. Thomas Aquinas is "still valid and relevant," Pope Paul VI told an international congress marking the seventh centenary of the Dominican philosopher's death.

On his visit to the congress Pope Paul told the 1,300 participating philosophers and theologians that their work shows "that the voice of St. Thomas Aquinas is not a mere echo from beyond the tomb, as is the voice of so many other eminent thinkers."

Rather, he said, it "still speaks to us as the voice of a living teacher."

Pope Paul urged the scholars to "learn, above all, the art of thinking well," not only from St. Thomas but from "other outstanding scholastics"—those associated with the philosophical thinking of St. Thomas.

THE POPE ADDED: "We must pay heed to logic. We say logic in a broad and true sense: the rigorous and honest

use of intelligence in seeking the truth of things and of life."

Without logic, the Pope continued, it is to be feared that the new generation may be satisfied by a flood of sense-impressions and by a science dealing in mere phenomena.

Without logic, he went on, "we fear a dearth of authentic philosophy capable of sustaining human thought."

Pope Paul styled the study of St. Thomas "an elementary but providential introduction to that intellectual scaling of the heights, whether philosophical or theological, which demands respect for the laws of thought."

THAT REMARK BY the Pope seemed a far cry from the Thomistic triumphalism that dominated the revival of scholasticism (the philosophy generally associated with St. Thomas) from the end of the last century until the eve of the Second Vatican Council. Many neo-scholastics spoke as if St. Thomas were the be-all and end-all of philosophy and

theology. Canon law, now under revision by the Vatican, requires that philosophy and theology be taught according to the "method, doctrine and principles" of the Apostolic Doctor, as St. Thomas is called. The Second Vatican Council stated that seminarians should study the truths of faith "with the help of the speculative reason exercised under the tutelage of St. Thomas."

Beyond that the council made slight reference to St. Thomas.

Almost as if disavowing the notion that St. Thomas is the final word in philosophical and theological thinking, the Pope spoke of him as a spur to fresh thought.

"It seems strange, but this is the way it is: Thomas the master, far from depriving the disciple of his own personal and original power of knowledge and research, rather awakens that appetite for truth which ensures for thought an ever-new fruitfulness, and for the disciple his own characteristic personality."

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Information Night slated

INDIANAPOLIS — An Information Night will be held on Sunday April 28, at Alverna Retreat House to explain the Marriage Encounter program. Father Martin stated that it "is not intended to solve the problems of a troubled marriage. The program is geared to the average Catholic married couple in hopes they can deepen their joys and understanding of each other."

Father Martin Wolter, O.F.M., new Marriage Encounter chaplain, sees a growing interest in the Alverna program in the Archdiocese.

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ST. PHILIP NERI BOY GRADUATES OF 1924—Bill McAtee is still trying to locate some members of the St. Philip Neri graduating class of 1924 for a 50th anniversary class reunion tentatively scheduled for May 18 at Fatima Council, Knights of Columbus. McAtee can be reached at 357-1483. Above is the boys' class picture, showing, left to right: (first row) James Kirby, Thomas O'Connor, Francis Sheehan, Dan Mooney, James Ryan, and Gilbert Sweeney; (second row) Frank Hogan, Charles Garing, Tom Korte, Adolph Vollrath, Burgess Stewart, and Harry Thompson; (third row) Ray Peak, J. B. Quigley, Bill McAtee, Len Engle, Maurice Walle, and Herbert Fletcher.



GIRL GRADUATES OF 1921—Above is the girls' class picture from St. Philip Neri's class of 1921. Pictured, left to right: (first row), Dionisia Borman, Charlotte Heck, Helen Cummins, Mary Davis, Josephine Murphy, and Elizabeth Borman; (second row), Helen Maloney, Helen McMahon, Lucille Lindeman, Ruth Gottamuel, Gertrude Lechner, Mildred Seling, Irene Hughes, and Betty Haley; (third row), Marianne Foster, Maxine Wright, Arline Foster, Cecilia Sanders, Margaret Welch, Mary Horst, and Leona Slick; (fourth row) Violet Sandman, and Alberta Gerlach.

BEHIND THE NEWS

SPECIAL FROM RNS

BOSTON—In response to the growing divorce rate among Catholics, a new outreach has been developing at the Paulist Fathers center here, one which has already spurred the formation of other organizations to deal with the problems of divorced Catholics.

Only recently, the Divorced Catholics Group (DCG) of Boston published its first newsletter, saw the first area Catholic parish organization for divorced Catholics get started in nearby Marblehead, Mass., and initiated a four-week course for priests on "The Pastoral Care of Separated and Divorced Catholics."

Father James Young, C.S.P., adviser to the Boston group and moving force in developing a pastoral ministry for divorced Catholics and others, said the DCG has been developing over the past two or three years and now has nearly 400 members from within a 40-mile radius of Boston.

MEETING TWICE a month, on second and fourth Thursdays, the big thrust is "reaching out," he said. Although other groups like the DCG in

Boston have sprung up—in Berkeley, Calif., Toronto, Grand Rapids, Mich., Austin, Tex., and elsewhere—Father Young believes the Boston group is the first of its kind in the U.S.

"And the response testifies poignantly to the needs," he stated.

In a recent article in the Paulist Fathers News, the 33-year-old native Philadelphian said that while he spent several years in Chicago working in a family service agency, he had no particular experience working with the divorced until he came to Boston.

"It's one of those problems that we all knew was there, but it seemed there was little we could do about it. The best we could do was counsel a 'stiff upper lip' to those whose marriages had sadly ended," he said.

DOING MORE THAN COUNSELING 'A STIFF UPPER LIP'

Church and the divorced

BUT HE SAID that when he realized that divorce, for many of the people he met, was a "movement away from a destructive situation and the beginning of a search for a new life," then "it was obvious that it was the kind of movement the Church of Jesus should be present to—suffering with—offering healing and hope."

Stating that it is a "sensitive and difficult ministry," Father Young said "we are trying to respond compassionately and openly to these men and women who have suffered so much, we are being enriched—we are learning. The healer is finding the healing . . ."

Father Young, who teaches a course on the pastoral ministry to the alienated during Summers at the University of

Notre Dame, said he expects the apostolate to the divorced to expand to all areas of the country. People are writing and phoning the Boston group, asking guidance.

The priest said that the main goal is reconciliation, the reconciliation of people with the Church, the sacraments and with other people. This involves a good bit of counseling, he added.

HE SAID the Church must deal with the problems of divorce and pointed out that the "homework" has been done on the historical, scriptural, canonical and theological aspects. Noting that divorce questions vary with the country, Father Young strongly recommended that the Church "decentralize" and leave the marriage (and divorce) questions to the local hierarchies.

Commenting on the DCG's newly-

published newsletter, "Divorce," which will come out about 10 times a year, Father Young said it will be sent to diocesan marriage tribunals, family life bureaus and other Church agencies dealing with divorce.

"The newsletter, it is hoped, will not only establish communications and dialogue within our Boston group, but also with other groups throughout the United States and Canada," according to a report of the DCG planning committee.

The Boston DCG, which started with a "minicourse" on Catholics and divorce, is mushrooming and now involves a variety of outreach programs, including prayer services, liturgies, social activities, lectures and projects for children of the divorced.

Writing in the first newsletter, Father Young said the issue of divorce among Catholics "has been ignored too long" and "there is a great need to communicate, to share strategies for change. Hence, this newsletter . . ." to "link up divorced Catholics . . . and most of all provide a forum in which divorced Catholics can tell their story."

EDITORIALS

Living is better

A grisly milestone was recorded last week in Northern Ireland with the murder of the 1,000th victim of terrorist violence.

Since the summer of 1969, when Catholics began their struggle for equal civil rights from the Protestant-dominated Unionist Government, 1,000 North Irish—the great majority of them Catholics—have died as a result of terrorist activities.

The death last week of a young male resident of a Belfast suburb was typical of many such outrages. He was shot twice in the head without apparent reason or motive except the continual escalation of fear and reprisal which have become the trademarks of both the Irish Republican Army and its Protestant counterparts.

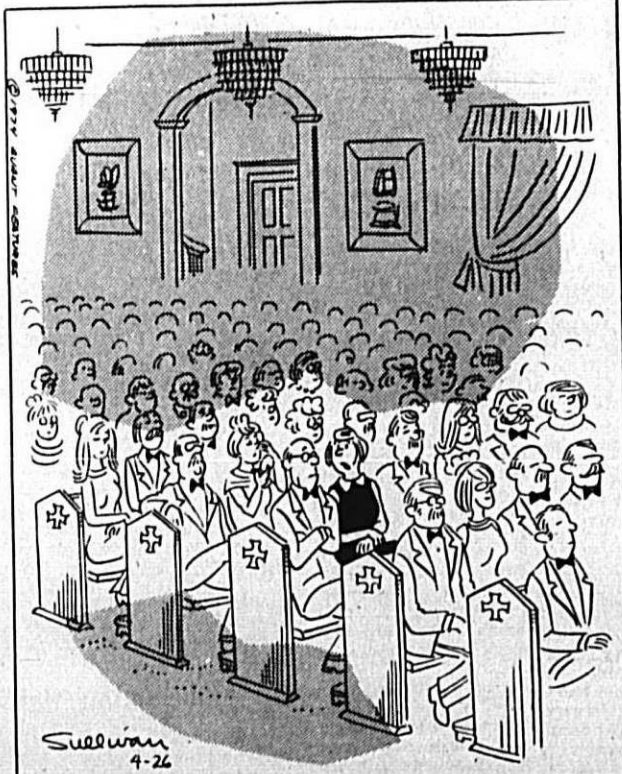
As the months and years of guerrilla warfare have dragged on, the banners of the outlawed groups have grown tarnished and the once splendid necessity of dying for this latest Irish "cause," is increasingly attacked as a witless death wish.

The wisdom of living and working for the community, not dying for it, was stressed most recently by the new bishop of Londonderry, Bishop Edward

Daly, who ought to know whereof he speaks. Bishop Daly has been a parish priest in the besieged Derry area for many years and was pictured in the world press while aiding a dying boy during the violence of the Bloody Sunday, January 30, 1972, march. Thirteen Catholic demonstrators were killed that day when fired on by British paratroopers.

Bishop Daly recently urged his people to refuse to continue to be intimidated by terrorists, whatever their stripe. He said the community had had enough of the "gunman and of explosions," and that the imperative work was the rebuilding of the town and an end to the harassing of those who seek or advocate peace.

There have been numerous similar appeals in the past. But none has risen so forcefully from the midst of the people themselves or touched so directly on the gut need for calm and security. Hopefully straight talk from a bishop who has been an eyewitness to the horror and has daily ministered to its victims may succeed where more remote pleas to reason have failed. We earnestly hope so. There have been too many tragic milestones erected in Northern Ireland already.



I THINK THE WELLINGTONS ARE MISSING THE WHOLE POINT ABOUT HAVING MASS IN THE HOME!

THE YARDSTICK

On speaking ill of the Spanish-speaking

BY MSGR. GEORGE G. HIGGINS

Father Donald Happe, who contributes a regular column to The Wanderer, wrote a piece for that paper during Holy Week ("Spanish Americans Suffer Lack of Leadership") which has predictably brought down upon his head the wrath of some leading spokesmen for the nation's Spanish-speaking community. They find it very offensive and, speaking as a complete outsider, frankly so do I.

The gist of Father Happe's column was that the Spanish-speaking people in the United States "have produced few genuine leaders." In itself, that statement is not particularly offensive, but, as developed by Father Happe in his scatter-shot column, it's an insult to the entire Spanish-speaking community.

Father Happe says that he has "worked in behalf of the Spanish-speaking people of this country for a number of years, at every level up to and including the White House." He seems to put great stock in his White House connections, whatever they may be.

HE CLAIMS to know "for certain that President Nixon genuinely desired to open up every opportunity for the

Spanish-speaking . . . and to assist them in removing traditional obstacles."

He suggests, in effect, that the Administration is straining at the leash to help the Spanish-speaking. This will come as a great surprise to many of them and, more specifically, to Cesar Chavez and his associates in the United Farm Workers of America. They know that President Nixon went out of his way to let it be known that he was eating grapes during UFW's original table grape boycott, that the Pentagon bought tons of grapes in an effort to neutralize the boycott, and that Secretary of Agriculture Butz publicly urged the American people to eat more lettuce, once the boycott had been extended to that product.

Chavez and his associates also have reason to suspect—and so do I—that the White House has been playing footsie with the Teamsters in their disgraceful campaign to destroy the UFW.

BE THAT AS it may, given Father Happe's pro-Administration leanings (which are not shared by the overwhelming majority of Spanish-speaking voters), it is not surprising that he should have cited as his only source of information a survey conducted under the auspices of the Committee to Re-elect the President.

According to Father Happe, the committee found that "across the country, the constituency could not identify a leadership, or even a leader, who would be representatives of their capacities, aims, and objectives."

Whereas the Administration is said to be gung ho in favor of helping the Spanish-speaking, the Church is accused of having let them down completely.

"Like President Nixon," Father Happe states, "the Catholic bishops found no Spanish-speaking leadership of necessary stature to work with. No takers. So the cause of justice was allowed to go down the tube of social action 'programs' of which America has a proliferation that boggles the mind—most all the province of . . . opportunists, rappers, do-gooders, and social scientists."

FATHER HAPPE—please excuse the play on words—is especially unhappy about the fact that the National Conference of Catholic Bishops is supporting Cesar Chavez and the UFW. He flatly asserts that the Church's efforts in this regard have been "uninformed,

something else. Let us not forget that in the cardinal's city of Chicago a man named Speck killed eight nurses with a knife.

Let the cardinal stick to Church business and let us gun owners alone. Ernest B. Seiler
New Albany, Ind.

inadequate, misdirected, and misleading."

As a consultant to the Bishops' Committee on Farm Labor, it comes as a bit of surprise to me that Father Happe should claim to know so much about the committee in view of the fact that, to the best of my knowledge, he has never consulted with it and has never met with Chavez or any other UFW leaders.

His treatment of Chavez is almost laughably condescending. He tries very hard to create the impression that Chavez is a Juarez-type revolutionary who is using the Church for his own nefarious purposes. That's absolutely nonsense.

CHAVEZ, HE ADDS for good measure, "is not a leader . . . The praise and adulation given Chavez by his Catholic supporters are not undeserved, insofar as it is his guts that are admired . . . But from the standpoint of intelligence and ability, I don't think that they are deserved. Those praises that he does deserve are at-

tributable to the Church in the final analysis, for the Church made Chavez possible."

Frankly, I find it preposterous that Father Happe should have the unmitigated gall to try to tell the Spanish-speaking community who in their ranks is a leader and who is not. The point to bear in mind is that a significant segment of the Spanish-speaking community is up in arms about it.

On the day that the column came to my attention, the USCC Division for the Spanish-speaking was hosting a national meeting of Catholic and Protestant Spanish-speaking leaders in a conference room adjoining my own office in Washington. When I showed them the column, they proceeded immediately to draft a stinging reply to Father Happe. That resolution was to be followed by a more detailed rejoinder to what these Spanish-speaking leaders—and I as an outsider—consider to be an "uninformed, inadequate, misdirected, and misleading" exercise in the most offensive kind of Anglo insensitivity.

Shortage of priests seen continuing into mid-1980s

WASHINGTON — Employment prospects for priests and rabbis look very good, but Protestant ministers wishing to serve individual congregations may face a tight job market through the mid-1980s, according to a U.S. Department of Labor manual.

The current edition of the Occupational Outlook Handbook, used mainly by high school and college guidance counselors, reports that the number of newly ordained priests "has been insufficient to fill the needs of newly established parishes and other Catholic institutions, and replace priests who retire or die." The handbook says that the shortage is likely to persist.

JOB-HUNTING rabbinical students, expected to graduate in larger classes, will benefit from "continued growth in Jewish religious affiliation in the number of synagogues and temples, particularly in the suburbs of cities having large Jewish communities," the handbook forecasts.

But the department warns that a tight pastoral employment situation for Protestant ministers could stem from denominational mergers, closing of small parishes, and "the downturn in financial support."

According to the handbook, the priest shortage will be eased somewhat since "many of the minor duties of priests are being assigned to lay deacons," in-

correctly described in the handbook as "non-ordained professionals."

The handbook cites increasing diversification of priestly ministry in the fields of social work, media and "labor-management mediation," and states that priests usually continue to work for more years than persons in other professions.

THE INFORMATION is contained in a six-page "Clergymen" section under "Social Service Occupations." The handbook makes no mention of Catholic Brotherhoods or Sisterhoods, but does refer to religious orders of priests.

Included in the section on priests, is a summary of seminary course instruction and the nature of the ministry. Priests, the handbook says, spend long hours working for the Church and community. Most priests work in the Northeast and Great Lakes regions. "With smaller concentrations in California, Texas and Louisiana," the handbook adds.

In an introduction to the clergyman section, the handbook advises that "the desire to serve the spiritual needs of others and a deep religious belief are the most important qualifications." The introduction cautions that "young persons considering this field should realize that the civic, social and recreational activities of clergymen often are influenced and restricted by the customs and attitudes of the community."

When standards slip

The United States now has an almost complete volunteer army. Only a small fraction of the men, an estimated two per cent of total, are finishing out draft assignments. But all is not well—not by a long sight. The army is not getting the quantity or quality of enlistees it had counted on.

The inducements are there; pay that is four times what it was 10 years ago, fat bonuses for reenlistment or extra-year hitches, benefits and tolerances that would make Mauldin's Dogfaces gape in wonderment. Even so, recruitment was 15 per cent below need last year, even with the sharp cutbacks in manpower that began with the withdrawal from Vietnam.

In an effort to cope, the army has been quietly reducing standards. So much so that some members of Congress are worried that the army will become a dumping ground for the barely literate, the misfit, the economically desperate. Congress recently directed that at least 55 per cent of all enlistees must be high school graduates and a few lawmakers have begun putting up trial balloons to test the chances for a revival of the draft.

Most proponents of the volunteer army argue that more money and better conditions will attract more and better men. The rub is that many of these same

proponents are demanding cuts in defense spending.

An estimated 55 per cent of the defense budget is spent on manpower, believed to be double what the Russians apportion. Hiking pay and benefits will necessitate either a bigger budget or a reduction in manpower. There are many knowledgeable national leaders, not hawks by any means, who believe our manpower levels are as low as can be reasonably expected in this most volatile world.

The volunteer, or professional, army is still very much in the experimental stage. At this stage, it still appears to be the lesser of two evils. It is not, however, the instant success many people hoped. There are new problems and worries now, the most important of which, in our view, is the quality of enlistees. Certainly the people of this nation will be ill-served if Congress, regardless of political pressures, permits the army to become the last way station of men on the road to nowhere.

LETTERS TO THE EDITOR

Applauds PLUS-line

To the Editor:

In view of the fact that the annual drive for Catholic Charities is next month, we would like to voice appreciation for benefits we have received as a result of this campaign.

Here in the New Albany Deanery, we have organized the "PLUS LINE," Pro-Life Pregnancy Service of Southern Indiana. This is a service organization, whose purpose is to present to women troubled by a crisis pregnancy, the alternatives to abortion through counseling, resource information or assistance with clothing and furniture.

This program was initiated last fall under the direction of Steve Kramer, the Catholic Charities representative in this area. He worked patiently with a group of inexperienced but very willing women in activating this program. After months of training sessions and ground work, our service began on February 11, 1974, and is steadily gaining recognition.

We are aware that this is but one of the functions of Catholic Charities. We know that funds needed to operate Charities basically come from the fund

drive. With that in mind, we want publicly to thank the many people supporting this drive. Realizing that a sizeable contribution comes from the Indianapolis Metropolitan Area, we extend special thanks to the people of Indianapolis. Their generosity in supporting such a needed organization is felt by many.

Mrs. Jeanette Kannapel, President
Pro-Life Pregnancy Service of
Southern Indiana
New Albany, Ind.

Blasts gun control

To the Editor:

On the March 29, 1974, editorial page of The Criterion, you had a story about gun control, in which it was stated that Cardinal Cody of Chicago wants strict gun control. Apparently the good cardinal is still asleep. If he isn't, he should know that there are strict gun control laws in Chicago and Illinois.

Gun control will disarm the citizens and leave us at the mercy of the hoods. The cardinal admits that the majority of fatal shootings are crimes of passion by parties related or acquainted. If a gun isn't available, I am sure they will use

The CRITERION

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SIX

EDITOR'S NOTE: The final installment of Chapter Five closed with the death of Father Rivet in Vincennes. His small estate was left to his beloved and nearly destitute parish. All of Vincennes was beginning to suffer economically from the loss of the fur trade and the exploitation of land-hungry newcomers.

BY MSGR. JOHN J. DOYLE

Father Olivier made his report of Father Rivet's death not to Bishop Carroll but to the vicar general of Kentucky, from whose letter to the bishop relaying the "melancholy news" we learn the date of the Poor Missionary's death. The Vicar General was Stephen Theodore Badin, one of the great figures in the early life of the Church in the West, who was to play an important part in the growth of religion in Indiana. He was 24 years old when the French Revolutionary government closed the seminary of Orleans, where he was a student. He came to this country, a shipmate of Benedict Joseph Flaget, in 1792, and became one of the first students at St. Mary's Seminary in Baltimore. His ordination to the priesthood on 25 May 1793 was the first in the United States, a distinction he did not allow to be forgotten.

For some years Catholics in search of better farmland had been migrating from Maryland to Kentucky and settling in widely separated groups. A few priests had come to minister to them, but none stayed long enough to make his work effective.

As was noted in an earlier chapter, Father Paul de St. Pierre thought of taking the pastorate of one of these groups before he went on to the Illinois country in 1785, making a brief visit with Father Gibault at Vincennes along the way. To these neglected Catholics Bishop Carroll sent Father Badin in the autumn of 1793, just a year after Father Flaget came to Vincennes.

WHEN FATHER RIVET died, Badin had been riding his horse from one little community to another with a devotion exemplified by his refusal of Rivet's repeated pleas that he come to visit, his excuse being that he feared that a parishioner might die in his absence.

CONCERN FOR ESTATE

Naturally the news of Rivet's death saddened him; perhaps it caused him some remorse for never having gone to see his neighbor. It also brought him concern lest the poor missionary's

estate, garnered by careful administration and self-denial and bequeathed to his successor, should be "squandered away if a clergyman takes not soon possession thereof." He sensed a danger that "an adventurous priest without a mission might intrude himself there, as has been done in other places." Thanks to Rivet's exertions and frugality, Vincennes was better able to support a priest than were the Illinois parishes; it was, moreover, the seat of the territorial government. For these reasons Badin urged that Olivier "should provisionally take his residence at St. Vincent's, persuaded that a Pastor cannot be sent . . . as soon as necessary" and confident that the bishop would ratify his advice.

Father Olivier had returned to Prairie du Rocher even before Badin received his letter with the news of Father Rivet's death. He was, as Badin wrote, "a gentleman of delicate feelings and perhaps of too timorous conscience" and feared "lest malevolent people should censure him for applying for a removal."

There is no question about the wisdom of Badin's advice. On the other hand, it is hard to blame Olivier for not following it. In the parishes of Prairie du Rocher, Cahokia, and Kaskaskia there were more Catholics than there were at Vincennes, and on the other side of the Mississippi there was a still larger number, who were dependent on his ministrations since the departure of most of the priests when Spain ceded the territory. Furthermore, he was close to 60 years of age, and he had not learned to speak English.

VISITOR AT VINCENNES

After five years in the Illinois country he had no doubt made many friends, who would be deeply hurt if he forsook them to take what seemed to be a more comfortable place. At Vincennes, where Americans were swarming and where the principal occupation was political intrigue, he would have been sadly out of his element. So he made a short visit in November 1804 and continued to come to the Post at irregular intervals for 11 years, with no apparent desire to make his home there.

All the accounts of Father Olivier dwell on his piety, zeal, and efficiency; they also emphasize his childlike simplicity. Twenty years later it was only with difficulty that he was induced to retire to the St. Louis seminary, leaving Prairie du Rocher, "where he lived alone without even a housekeeper." He died at the seminary in 1841 at the age of 95.

IT IS NOT SO EASY to account for Bishop Carroll's failure to send another priest to Vincennes, which was the seat of government and had long suffered neglect. The bishop was, indeed, hard put to it to provide priests for the more populous Eastern parishes, and Vincennes was far away, still in the wilderness. Especially there was a dearth of priests who spoke French, for in 1803 conditions in France had so changed as to induce Father Emery, the Sulpician Superior, to order his colleagues, including Father Levadoux, to return home and reopen their seminaries.

RECORDS NOT COMPLETE

Father Olivier continued to visit Vincennes from time to time. Strange to say, on neither of his visits in 1804 did he record any marriages or burials; in fact, throughout the 11 years of his ministry there he recorded only the occasional burial of a person who chanced to die while he was in town, though in the later years some of the laymen made such entries. But when he was in town during the first two weeks of July 1805, in addition to 17 baptisms, he recorded five marriages, all on the last two days of his stay.

Each marriage was the validation of a union previously contracted before the judge or simply in the presence of witnesses. There is no entry for 4 July; the people were probably engaged in secular ceremonies on that day.

For Father Badin 1805 was a banner year. For 12 years, except for a few brief intervals, he was the only priest in all Kentucky and Tennessee; in 1805, there were three accessions to the clergy of the region. First, Father Charles Nerinckx, a Flemish secular priest, arrived in July, sent by Bishop Carroll to assist the veteran missionary; in August, a group of Trappist priests and Brothers came to establish a monastery and a school; finally, in September, three Dominican priests entered Kentucky with a plan to set up the first house of their order in the United States. It is not astonishing that, with the monks and friars in readiness to answer any sick calls, the vicar general felt himself at liberty to make an official visitation to Vincennes.

PERHAPS A MORE positive reason for the trip was to afford Father Nerinckx an opportunity to observe real Indians in their native habitat. Nerinckx was a priest of the diocese of Mechlin, who after his ordination in 1785 devotedly served two parishes until 1797, when the revolutionary govern-

NUNS TEACHING NATURAL FAMILY PLANNING

India wonders if Mother Teresa can succeed where others fail

Editor's Note: Patrick Riley of the NC News Service's Rome bureau has studied economics and demography on the graduate level at Columbia University and the London School of Economics. He gathered most of the material for this article during a trip to India and Bangladesh.

BY PATRICK RILEY

CALCUTTA, India—Mother Teresa of Calcutta, the nun who has rallied the world behind her single-handed struggle against the degradations of deep poverty, is determined to bring natural family planning within reach of the poorest Indian.

The word "determined" is hers. "I am determined," the slight, careworn nun told NC News, "to establish family planning throughout India, on a national scale."

The Indian government, not notably successful in its 20-year effort to lower the national birthrate, is keenly interested. At government expense, a study of the family planning work carried out by Mother Teresa's nuns, the Missionaries of Charity, was begun early last year. The results of this study are on the desk of the Indian prime minister, Mrs. Indira Gandhi.

"THE GOVERNMENT has great confidence in our Sisters," Mother Teresa observed in an interview in the industrial city of Jamshedpur. She omitted to say that the government has shown special confidence in Mother Teresa herself.

"I think the investigators have said our natural family planning is 90 per cent effective. If the government accepts it, we can use their centers."

The Indian government has family planning centers in all the bigger towns, and has teams that distribute information on family planning in the

ment forced him to go into hiding.

After some years on the run, he obtained admission to the Baltimore diocese and came to this country in 1804. For a few months he applied himself to the study of English at Georgetown College, and then was sent by Carroll to assist Badin. He began his journey with the Trappists, praying with them and sharing their diet of bread and water, but characteristically impatient with the slow progress of the boat down the Ohio River, he bought a horse and proceeded alone, reaching Badin's house some weeks before the monks.

The Trappists' austere life so edified him that he had a mind to join their order, but both Badin and the bishop discouraged that notion. Then he thought it might be a good idea to become an Indian missionary, and it is not unreasonable to suppose that Badin took him to Vincennes to look into the prospects of that vocation.

(To be continued)



MOTHER TERESA

rural villages of this predominantly agricultural country. About 80 per cent of the people live in villages.

But can natural methods of family planning—which involve the recording of body temperature and other symptoms of ovulation—work in a country where seven out of 10 cannot read or write?

"We are doing it with the beggars, with the people of the slums," was Mother Teresa's response.

THOSE OF HER Sisters actually working in the field of natural family planning say even illiterates can be taught to use a thermometer and keep the necessary records. For illiterates the learning process is lengthy—about a year. For others, three months may be enough.

At present only 16 out of Mother Teresa's 500 professed Sisters are engaged full-time in teaching natural family planning. However, all of them, plus the congregation's 230 novices, are trained in this work.

In fact, Mother Teresa's Sisters have incorporated natural family planning into their congregation's new constitutions, which have been approved by the Vatican for the next six years. The constitutions say:

"Our many family planning centers instruct our poor about the dignity, duty and expression of married love, in responsible parenthood, always in keeping with the teaching of the Church upholding the absolute rights of God Himself."

THAT FAMILY planning work, now an integral part of the apostolate of

Mother Teresa's Sisters, was begun in secret less than five years ago. The first of her nuns to teach it, Sister Paulette, told NC News in Dacca, Bangladesh:

"For three years I worked quietly. I was under obedience from Mother Teresa not to speak about it. Many priests and nuns were against it because they felt it wasn't workable. They were in favor of artificial methods."

But word of the work began to spread beyond the slums, and came to the ears of Father James Tong, an American Jesuit who was then director of the Catholic Hospitals' Association of India (CHAI). A rumor had also spread that Mother Teresa's nuns were distributing contraceptives. Father Tong went to Calcutta to investigate.

The upshot was that Father Tong invited Sister Paulette to train nurses and nuns in the teaching of natural family planning.

By coincidence, an Indian Jesuit who was studying natural methods of family planning in England got word of Mother Teresa's project from the English priest who was supplying Mother Teresa with thermometers.

NOW THAT JESUIT, Father Joseph Menezes, is head of the department of responsible parenthood of the Catholic Hospitals' Association of India. He is on the road constantly from his headquarters in New Delhi, lecturing doctors and nurses and nuns on the virtue of natural family planning. "We do not merely teach techniques," he told NC News in New Delhi.

"Natural family planning involves much more than just technique, it involves values. The value of abstinence and self-discipline. The value and meaning of love."

The Missionaries of Charity, following Mother Teresa's basic policy of arguing with nobody, merely present the method. Most often, they are asked about it without prompting. Word has gotten around.

"Wherever you are, in whatever work you are doing, you are asked about family planning, you find people in this kind of difficulty," said one of Sister Paulette's assistants in Calcutta.

"The family must be free to choose the method. If they are content with other methods, we don't interfere. If they are under treatment elsewhere, we don't take the case."

"We don't want to contradict anyone. We help the poor if they ask for help."

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PLAY

BY FR. BRENDAN McGRATH, O.S.B.

There are few words in our language for which the dictionary indicates such a wide variety of meanings as the word "play." We speak of playing a game, playing a part, playing the man, and just plain playing.



A closer examination discloses the fact that many of these different meanings are related to each other. The play which we are concerned with here is "sport, diversion, or exercise" which is engaged in directly for fun or amusement.

The familiar saying, "All work and no play makes Jack a dull boy," like most folk proverbs, can be taken in various ways. Not all of them are equally acceptable from the standpoint of Christian morality.

For instance, it can be taken to mean that any sort of amusement is a good thing, even if it involves the exploitation or degradation of others. But it does express a truth when it is rightly understood, for certainly a life from which fun and games are excluded could hardly be called a human life.

ANOTHER NAME for play is recreation. That this is a good name for it is evident from the fact that the result of play is often just that: we are re-created. The "serious" business of living gets us tightly "wound up" at times and we need the easing of tensions. We call this relaxation, and we get it from play.

But just as all work and no play is not



A water skier slices a frothy path through chilly water, taking part in an increasingly popular form of recreation. (NC photo by George R. Cassidy)

good for us, neither is all play and no work. It is not easy to say which is worse, the person who is so involved in his work that he cannot unwind at all, or the full-time "playboy."

Growing up, with its attendant acceptance of adult responsibilities and the hardships and difficulties certain to

be encountered in discharging them, certainly has its less attractive features. But Peter Pan, who elected to remain permanently a little boy, hardly offers a suitable alternative. Few would deny that there is something grotesque and monstrous about a forty-five-year-old little boy.

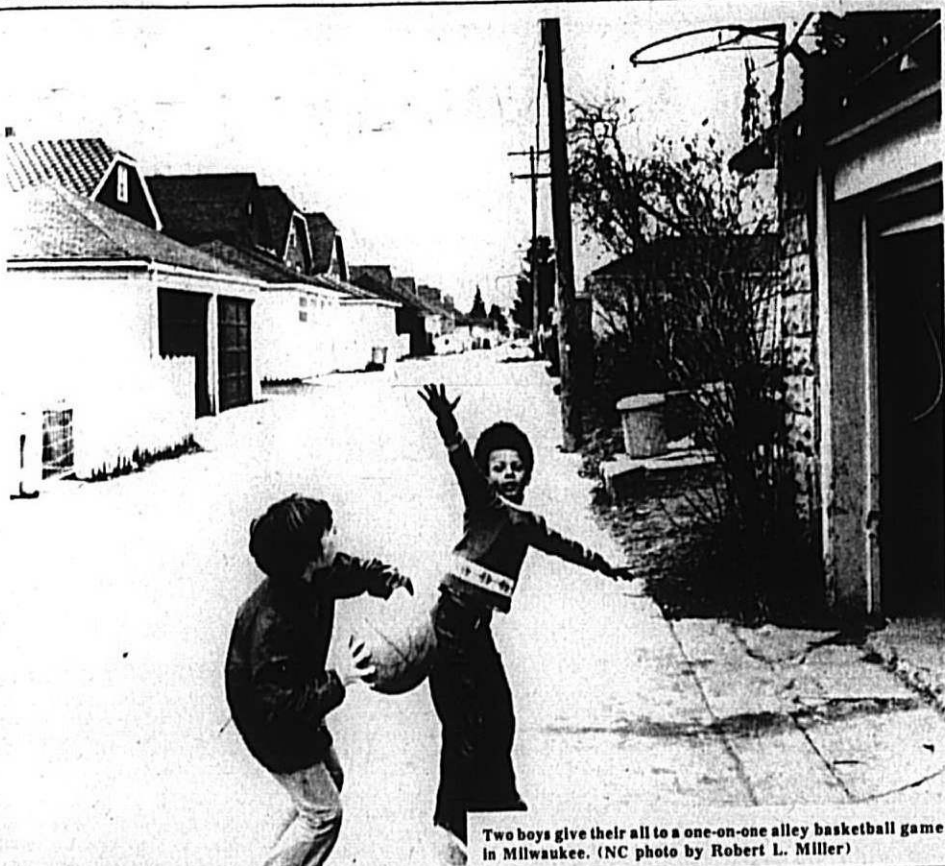
If this is so, what does it mean when our Lord tells us that we must become "as little children" if we hope to enter into the kingdom of God? Obviously an adult cannot once more become a real child any more than he can re-enter his mother's womb so as to be born again, as Nicodemus pointed out. But he can, and should manifest some of the traits that we associate with children.

PLAY FOR CHILDREN is not merely a frantic and determined attempt to escape from harsh reality. It is rather a way of entering into another sort of reality, a world of imagination and fantasy that is in its way every bit as real as the "other" everyday world.

It used to be said that a typical Berliner in a time of crisis would say that the situation is serious, but not hopeless. In a similar situation, the typical Viennese would say that the situation is hopeless, but not serious. In a way, our whole outlook on life should be a kind of combination of these apparently irreconcilable attitudes.

If play is to have its proper restorative or re-creative effect on us, we must really put ourselves into it, like little children. We should play our games to win, but not as though winning a game were really important in the grand scheme of life.

(Copyright 1974, NC News Service)



Two boys give their all to a one-on-one alley basketball game in Milwaukee. (NC photo by Robert L. Miller)

LITURGY

An active role for children

BY FR. JOSEPH M. CHAMPLIN

Midway in the musical comedy, "Pippin," Berthe gets up from her chair, steps to center stage and offers the show's hero, this troubled, searching son of Charlemagne some tuneful advice.

The song is "No Time at All," written by that remarkable 24-year-old composer, Stephen Schwartz who gave us "Godspell."

Berthe, however, doesn't handle the task alone. She appeals to the audience and asks them

to join in a catchy refrain ("not the verse, that's my part"). Immediately a huge sheet of music with both words and melody drops from the ceiling. To help us along further, a spotlight points out more or less accurately the proper notes.

The fact that during these days producers promote such audience participation in the theatre underscores the Church's wisdom when it urges active involvement of a congregation in worship. It should come, then, as no surprise to read these remarks from Chapter 3 of the new "Directory for Masses with Children":

"THE PRINCIPLES of active and conscious participation are, in a sense, even more valid for Masses celebrated with children. Every effort should be



made to increase this participation and to make it more intense."

That chapter of the document contains suggestions for Eucharistic liturgies with children in which only a few adults participate. Among the recommendations are these interesting notions:

—Special Masses of this nature are encouraged particularly during the week and should lead the youngsters toward the Sunday Eucharist with adults.

—"Weekday Mass in which children participate can certainly be celebrated with greater effect and less danger of weariness if it does not take place every day (for example, in boarding schools). Moreover, preparation can be more careful if there is a longer interval between celebrations."

—Community non-Eucharistic celebrations which provide for spontaneous, meditative, biblical prayer may be preferable at times to a children's Mass.

—"When the number of children who celebrate the Eucharist is very great, attentive and conscious participation becomes more difficult. Therefore, if possible, several groups should be formed . . . During the week such groups may be invited to the sacrifice of the Mass on different days."

—"Since the Eucharist is always the action of the entire Church community, the participation of at least some adults is desirable. These should be present, not as monitors but as participants,

praying with the children and helping them to the extent necessary."

—An adult may speak (preach?) to the children after the gospel, especially if the priest finds it difficult to adapt himself to the mentality of the children.

—Musical instruments, particularly if played by the children, can help support their singing, encourage reflection, express festive joy and praise of the Lord.

—In a rather radical move for an official document, the text permits, provided certain precautions are observed, music in children's liturgies that is technically produced. While the use of tapes and records has in fact become part of many children's Masses, this represents, to the best of my knowledge, the first authoritative, even if cautious endorsement of them for worship.

—Similarly, a division on "Visual Elements" approves the employment of pictures prepared by the children as well as "other elements" which can aid the participants "to perceive visually the great deeds of God in creation and redemption and thus support their prayer."

This presumably includes film strips, slides, films. Again, these are items used commonly in Catholic worship around the United States, but heretofore neither acknowledged nor officially approved.

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CATECHETICS

Religious Education can be made a joy

BY FR. CARL J. PFEIFER, S.J.

I just returned from a refreshing visit with an old friend of mine. He is teaching at a large midwestern state university. His classes are filled, while other professors in the same department face half empty classrooms. My friend teaches a college course on "Play."

We talked at length about his course and why it is so popular. It is a serious course, with strict demands, daily tests, and a large dose of philosophical, sociological, psychological, and theological reading. The content touches important issues and values which concern the university students—alienation, prejudice, drugs, etc. Basically, the course deals with human communications and the ultimate meaning of life.

But the seriousness of the course is balanced by a sense of festivity and fun and the content focuses on people at play. Together with lectures, intensive



group research and discussion, the class consists of involvement in games and creative expression of various kinds with considerable movement and freedom. The students apparently enjoy the sessions immensely, while at the same time working very hard.

MY FRIEND PREPARES his classes meticulously, taking the job of teaching with unusual seriousness. But he explained to me how convinced he is that people—whether younger or older—learn very little unless what they learn is closely involved with their experience. He also is convinced that without a sense of fun and an ability to play most people cannot adequately come to grips with the real issue of living and communicating. In his view, play is an essential avenue to understanding intellectually and appreciating personally what life and love are really about.

His opinion finds support in the growing scientific interest in play by serious scholars. Philosophers, sociologists, psychologists and theologians in recent years have been devoting more and more attention to the

human experience of play. Educators have increasingly advocated the value of play as a serious educational strategy.

My friend's course is not in the religion department of the state university but is essentially a religious course in that it explores the deepest questions and ultimate meaning of life. As we talked, I could not help thinking how similar his thinking is to that of many religious educators, past and present.

UNFORTUNATELY MANY of us lose our ability to play as we grow older. In fact we may come to be rather suspicious of play just as we may feel guilty about pleasure and enjoyment. Play is seen by many more as an escape from life's serious concerns rather than a point of touching on what is most serious about life. Perhaps our over-seriousness prevents our minds and hearts from perceiving the serious purpose of life. This can be particularly true in a climate like the present, full of confusion and debate.

I find it interesting that the Bible and the Judaeo-Christian tradition show much greater appreciation of play than we tend to exhibit. The Old Testament points out how much God enjoys being with men, and early Christian teachers describe the serious work of creation as God at play. At a most serious point in Jewish history, King David takes off his royal robes and dances exuberantly before the Ark of the Covenant. Later Christian tradition calls Christ the "Lord of the dance." St. John records the significance of the Eucharist and the new covenant by telling what Jesus experienced at a wedding party.

JUST AS OUR tradition describes most serious matters of God's relationship with man by means of playful images, so too have religious educators stressed the importance of a sense of play for effective catechesis. As far back as the fourth century St. Augustine, in the very first Christian book on religious education, stressed how important it was that religious education be marked by joyfulness.

My conversation with my professor friend has caused me to reflect on my own teaching. Does an over-seriousness in attitude and pedagogical effort actually obscure the truly serious, religious dimension of life? Does an overly serious preoccupation with religious truths and facts interfere with a truly serious exploration of human experience at its religious depths? Would not a more joyful, playful, spirit as well as more engrossing playful learning experiences be more effective in opening others to the deep mystery of life and love? You may find these and similar questions helpful in examining your own religious education efforts. You may come to discover that play can be a very serious and effective part of Christian catechesis.

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LANDS OF THE BIBLE

The Mount of the Temptation

BY STEVE LANDREGAN

"Next, taking Him to a very high mountain, the Devil showed Him all the kingdoms of the world and their splendor. 'I will give you all these' he said, 'if you fall at my feet and worship me.'" (Matt. 4:8-9)

The Gospel of Matthew tells us that Christ was led by the Spirit into the desert to be tempted by the Devil, and that after fasting for 40 days, when Jesus was weak and hungry, the tempter came.



For centuries Christian tradition has held that Christ retreated to a cave on the side of a mountain near Jericho for His 40-day fast, and that it was from the top of the same mountain that the Devil showed to Him "all the kingdoms of the world."

The popular name for the mountain is the Mount of the Temptation, but the more ancient name is Jebel Quruntul, which is the Arabic for "Forty Day Mountain," or the Mount of Quarantine. Clearly visible from Jericho, the mountain is pockmarked with caves and is as barren and desolate in appearance as the surrounding wilderness of Judah. Its barrenness is all the more striking when viewed from the oasis of Jericho with its palm trees and greenery punctuated with splashes of bougainvillea.

AS ONE LOOKS to the barren mountain from the verdant oasis, the most prominent sight is not the striated and eroded mountain but the group of earth colored buildings that seem to cling to the near verticle slope in defiance of gravity.

A bridle path, carved out of the rocky side of the mountain leads to the Greek Orthodox monastery halfway up the 1,100 foot peak. The monastery itself was built in 1893 in front of the traditional grotto where Christ spent His 40 days, but its residents are the spiritual descendants of Christian monks who occupied hermitages on the sacred slope as early as the fourth century.

Within the Greek monastery is a chapel containing the stone that

tradition identifies as the place where Christ rested.

A path leads from the monastery to the top of the mountain where the remains of a fourth century chapel can be seen. The monastic inhabitants of the mountaintop ruins were known as the Monks of the Quarantine. Efforts were begun early this century to rebuild the ancient monastery on the top of the mountain but have never been completed.

IN THE LAST CENTURIES of the Old Testament the top of the mountain was occupied by the Castle of Dog, an

Aramaic word meaning "high place." It was here that Ptolemy murdered Simon, one of the Maccabee brothers, and his two sons in 137 B.C. (1 Mac. 16:11).

The view from the summit explains the tradition that this peak was the one from which the Devil showed Jesus "all the kingdoms of the world."

Below is the green oasis of Jericho and the valley of the Jordan, the site of man's oldest city. Beyond is the Dead Sea, the mountainous desert of Judah, and in the distance, Mount Nebo and the Mountains of Moab.

(Copyright 1974, NC News Service)



The Mount of Temptation looms over the oasis of Jericho. On the side of the mountain (upper right) is a Greek Orthodox monastery built over the cave where Christ is believed to have fasted. (NC photo courtesy Israeli Tourist Office)

THE CHURCH AND I

'Surprise' in porno rack

BY F. J. SHEED

One afternoon I was walking up Fourth Avenue in New York. In a bookshop window across the avenue I saw a huge white placard with a book attached to it, and in blood-red letters the two words "sex drenched." I went across and found the book was my own translation of Augustine's Confessions. A purchaser who bought it in the hope of a drenching might well have demanded his money back: it is part of Augustine's genius that he can convey the power of sex and the evil of sexual sin without any of the detail without which a modern novel would be incomplete. For though the book was not drenched in sex, its author had been.

He tells of the anguish he had at sending his mistress away, tells it so readily that one wonders why he did not marry her (my guess is that she had a living husband); he tells how his mother got him engaged to a girl two years under the legal age for marriage, so that he was constrained to take another mistress. A bishop when he wrote it, he tells the dreams he still has—"to the very completion of the act"—and we would hardly need to be told that to the end of his life he felt the urge of sex. It is one great value of the Confessions that no one ever laid it down saying: "It's all very well for him."

THE REASON FOR the Church's delicacy in the handling of sex lies, of course, in her realization not only that there is sacredness in sex, but that there is dynamite in it. Sex can take total possession, absorbing and concentrating every energy to the ruin of character and action. People will die for it. The mildest people can kill for it. The early Church Fathers did at least see that. Sex had run wild in their age, and we can see why all their concentration is on its dangers. They knew that sex is not unclean, but it can be used uncleanly; and their world had rotted with sex's uncleanness.

The Church's laws can turn from being a hardly noticed rule of normal living into a coercion and an anguish. Only people of weak passions, easily controlled, could fail to see that sexual love can be corroded more easily than any other power, and itself needs the control of law. "There is in sex a fury," Chesterton hardly needs to remind us, "that we cannot afford to inflame."

What are you going to do when the world's on fire? asks the revivalist hymn. What is a man going to do when he's on fire himself? The educators who say that the young should be taught to discuss their sexual mechanisms as calmly as the mechanism of their car, seem to be a long way removed from sex's reality. Any concentration on sex is playing with fire near a powder magazine; the possibility of explosion is always there.

In one epistle—Paul can say "It is better to marry than to burn" (Surely (Continued on Page 7)

QUESTION BOX

This proves that 'monsignors can be wrong'

BY MSGR. R. T. BOSLER

Q. Some years ago when my daughter-in-law took instructions from a monsignor, I went with her to a number of classes. I remember distinctly his saying that Martin Luther kidnapped the nun he married, that he had many children and deserted them and his wife. Later he died of social diseases in an insane asylum. He said the record is where anyone can check it in Germany. Could this have all been true? If not, how was it that it was taught to would-be converts?



A. This all proves beyond doubt that even monsignors can be wrong. Your monsignor was repeating what he had learned in the days when Catholics and Protestants were writing polemical

history against one another. Your question reminds me of an interesting short paragraph in Vatican Council II's Decree on Ecumenism:

"St. John has testified: 'If we say that we have not sinned, we make him a liar, and his word is not in us' (1 Jn. 1:10). This holds good for sins against unity. Thus, in humble prayer, we beg pardon of God and our separated brethren, just as we forgive those who trespass against us."

According to the New Catholic Encyclopedia, Katherine von Bora met Luther after she had left her convent. They married and had six children. In addition to these they brought up eleven orphaned children. The Luther household became a gathering place for needy priests, poor relatives and

students. Luther died of a stroke at Eisleben, where he had been attempting to arbitrate a disagreement between the courts of Mansfeld. In other words, he died while working for others.

Lies and distortions of history were fabricated by both sides in the long struggle between Catholics and Protestants since the Reformation. Our Church has now officially recognized this and taken steps to see to it that it does not happen again. The same Decree on Ecumenism teaches that "instruction in sacred theology and other branches of knowledge, especially those of a historical nature, must also be presented from an ecumenical point of view, so that at every point they may more accurately correspond with the facts of the case."

Q. If we, as Christians, believe that all life comes from God; if we agree the most important moment in life is the moment of conception and that God alone has the power over life and death and that in this way all men are equal, then why are we always instructed to leave the "God Aspect" (if I may refer to God in this manner) out of our letters to congressmen when writing in reference to the abortion issue or euthanasia?

A. You have reference, I believe, to the campaign to convince Congress that the United States should protect the right to life of the unborn. In a pluralistic society not all people base this right upon the same grounds. Atheists support the right to life and freedom but not on religious principles.

Our only hope for success in this campaign is to keep from engaging in religious arguments, in making the pro-life movement appear to be a struggle between those who believe in God and those who do not.

We must build upon common ground—our common conviction that the right to life must be safeguarded. We must strive, therefore, to persuade congressmen that when the life of the most helpless of humans, the baby in the womb, is not protected, the right to life of all men is thereby weakened.

Q. With reference to a recent question about the approach of the Anti-Christ, referred to in Revelations, you said: "It is a mistake to take these sayings literally." You have said this often in referring to the Bible. The whole of Christianity is based on the Bible. If we are to live by "The Word" how can we do so if we misunderstand everything we read in it?

A. The best answer I can give you is the advice of Vatican Council II given in the Constitution on Revelation:

"Those who search out the intention of the sacred writers must, among other things, have regard for 'literary forms.' For truth is proposed and expressed in a variety of ways depending on whether a text is history of one kind or another, or whether its form is that of prophecy, poetry, or some other type of speech. The interpreter must in-

vestigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture. For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of perceiving, speaking and narrating which prevailed at the time of the sacred writer . . ."

You see how important it is that you have a good commentary to help you read the Scriptures intelligently.

(Copyright 1974)



And this proves the same thing

BY JAMES C. O'NEILL

VATICAN CITY—"Don't swear at the ump; he may be a monsignor."

That is one of the problems facing the 12 teams of amateur players who make up the Vatican City soccer league. The teams come from various offices and organizations working in Vatican City. At the moment, the team from the Vatican daily newspaper, L'Osservatore Romano, and that of the central Vatican City State administrative office are neck-and-neck for the lead.

OTHER TEAMS, such as Vatican Radio, the printers from the Vatican Polygraph Press and the samplers (the corps of workmen who do the maintenance work on St. Peter's Basilica) are trailing. There is even a team of employees at the Pope's summer residence at Castelgandolfo.

League play goes on through the winter, with the final playoffs scheduled sometime in late spring.

One of the moving spirits behind the league is Jesuit Father Salvatore Pappalardo, vice-director of Vatican Radio news broadcasts and an ardent soccer fan.

Soccer to the Italians is the major sport of the country, both on the pro and amateur levels.

ALL PLAYERS in the Vatican league buy their own uniforms and equipment. Because there is no soccer field inside Vatican City, the league teams have pooled resources to pay nominal rent for soccer fields around Rome. Games are being played 18 Sundays in a row.

According to one Roman newspaper, the colorful, frequently abusive—if not down right vulgar—language that is the standard method of Romans to express their passions during a game is definitely frowned on at Vatican City league games.

'Surprise' appears in porno rack

(Continued from Page 6)

the poorest compliment ever paid marriage), and can describe marriage as a symbol of the union of Christ and his Church (what compliment could be greater?).

In The Bow in the Clouds, E. I. Watkin phrases this admirably: "The sexual combination of biological union with natural life and consequent procreation is the best reflection on the natural plane of the spiritual union and fecundity in which spiritual life culminates."

HOW TO INSTRUCT the young without setting them alight is a problem one cannot feel that either the Church or anyone else has wholly solved. But it would seem that the principles are best taught before sexual passion is stirring.

I can remember a nine-year-old boy whose first reaction on learning of his own production from the bodily union of

both parents was delight that there was something of his father in him; he had already been told that he came out of his mother's body, which accounted for his relation to her, but he hadn't been able to see how he was related to his father.

How, essentially should sex be seen? Assuredly, of course, as God's provision for the race's continuance. But certain truths flowing from this should be shown very early. The first is that it is an action in which God asks for our collaboration; our life is from him, but he does not bring it into being unless a man and a woman each give what is in them to give: if there is no sexual act, no new life is generated; procreation is in fact pro-creation, deputy creation.

IN THE PHRASE of the Franciscan, Father Alan Keenan, "It is the biological echo in us of God the Father's desire to create." That is why our use of it must concern God.

'Putting on mind of Christ' seen helped by reading

PHILADELPHIA—"Putting on the mind of Christ" ought to be made easier by reading, Frank Sheed a septuagenarian author and publisher told the annual Catholic Authors' Luncheon.

Defining reading as the "feeding of one's mind on a mind richer than one's own," Sheed—co-founder of the publishing firm of Sheed and Ward—lamented that much that seems like real reading is mere pastime reading in which "we read because we can't bear our own company for very long."

THE "HUMAN RACE is inventive in finding things to do which are equal to nothing to do," Sheed said.

Putting some reading and some visiting into the category of "nothing to do," he noted, "Given that we find our own company intolerable, we assume that others will enjoy it, and they do

because they can't bear their own."

Sheed criticized classes held to teach faster reading. "If the purpose of reading is to kill time," he said, "Such classes require you to do twice as much reading to kill the same amount of time."

REAL READING, Sheed said, should either increase knowledge or enrich and develop the mind with which one increases knowledge.

Novelists should read theology, he said, because without it, "their novels will be shapeless." He urged theologians to read novels, because, without them, "theology will be bloodless."

Urging his audience to be attentive in reading Scripture, Sheed lamented the fact that "we tend to hear and read Scripture in a state of pious coma."

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Roberts is new CYO president

INDIANAPOLIS — Vince Roberts, a member of St. Lawrence parish representing the Indianapolis North Deanery, was elected president of the Junior Archdiocesan CYO at the annual convention Sunday, April 21, at Secunia High School.

Other officers elected are: Greg Gallo, a member of St. Charles parish, Bloomington, Bedford Deanery, vice-president; Nancy Fulner, a member of Sacred Heart parish, Jeffersonville, New Albany Deanery, recording secretary; Lisa Kaiser, a member of St. Louis parish, Batesville, Lawrenceburg Deanery, corresponding secretary; and Karen Noe, a member of St. Catherine's parish, Indianapolis South Deanery, deanery coordinator.



VOLLEYBALL LEAGUE CHAMPIONS—Above is the St. Jude's Junior CYO Volleyball team, which captured the league championship by defeating Holy Spirit in the title game, 15-8, 7-15, 15-11. In the back row are Coaches Jean and John Kesterson.



VOLLEYBALL TOURNAMENT CHAMPS—Above is the Holy Spirit Junior CYO Volleyball team which won the recent annual tournament held at St. Joan of Arc. The girls took runner-up honors in league play, losing out to St. Jude's. Mrs. Roselle Darragh is the coach.

CYO NOTES

Indianapolis Deaneries Youth Council meeting will be held at 7:30 p.m., Monday, April 29, in the CYO Office. Election of officers is scheduled.

Track Meet deadlines: boys, May 15; girls, May 29.

Monsignor Busald Award to be presented at St. Philip Neri at 7 p.m., Monday, May 13.

Week of July 21 at Camp Rancho Framasa is now filled. Spots in other choice weeks still available.



POSTER CONTEST WINNERS—The Better Education and School Assistance Committee of Cooperative Action for Community Development, Inc. at St. Meinrad Seminary has announced the winners of its first annual Spring Poster Contest. The top posters were chosen from among over 200 entries on the theme, "Welcome Spring." The winners, pictured above are, front row, left to right: Kenny Schum,

honorable mention; Daniel Dertke, first place; Paul Hagedorn, best in show; Ann Rasche, first place; and Linda Gogel, honorable mention. Pictured in the back row are, left to right: Ed Zemelko, chairman of B.E.S.A.; Father Raban Hathorn, O.S.B., pastor of St. Meinrad parish; Sister Francine, principal of St. Meinrad School; and Joe Lehman, poster contest coordinator.

St. Patrick sets Spring Festival

INDIANAPOLIS — St. Patrick's parish is dusting off the welcome mat for their annual Spring Festival. The dates are Thursday, Friday and Saturday, May 2, 3 and 4. The opening bell rings at 5 p.m. the first two days and at 12 noon on Saturday.

A variety of booths and games appealing to young and old will be provided in the school basement at 950 Prospect. Short food orders will be available all three days.

A grand cash award of \$1,000 will be given away on Saturday night.

Father Schmidlin invites former members of the parish to come back for this "homecoming" event to renew old acquaintances and join in the festivities.



OUTSTANDING PIANO SOLOISTS—Above are the youngsters judged outstanding piano soloists in the recent CYO Instrumental Music Contest. Left to right: Patricia O'Bryan, Immaculate Heart, Class E; Ellen Considine, Immaculate Heart, Class D; Lisa Striby, Little Flower, Class C; Father Donald Schneider, CYO Director; Bonita Powe, St. Andrew, and Patricia Wilson, St. Ambrose, Seymour, Class B co-soloists; and Frances Naghdli, St. Thomas, Class A. The CYO office announced with regret that a photo of instrumental soloists was lost due to a camera malfunction.

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Voted best publication

INDIANAPOLIS — "Inklings," the publication of the Junior CYO of St. Mary's parish, Greensburg, was judged the overall winner in the annual CYO publications contest.

Larry Vendel of the CYO public relations committee presented the awards at the CYO Convention.

Following is a list of the awards winners in the various categories.

Best Design and Lay-out
First Place—St. Louis, Batesville, "True Grill"; Second Place—St. Mary's, Greensburg, "Inklings"; Third Place—Our Lady of Lourdes, Indianapolis, "Overlooking Lourdes."

Originality
First Place—St. Catherine, Indianapolis, "The Country Honk"; Second Place—St. Mary's, Greensburg, "Inklings"; Third Place—Our Lady of Lourdes, Indianapolis, "Overlooking Lourdes."

Over-All Winner
First Place—St. Mary's, Greensburg, "Inklings"; Second Place—St. Louis, Batesville, "True Grill"; Third Place—St. Catherine, Indianapolis, "The Country Honk."

Best Single Article
First Place—Jane Maxwell, St. Catherine, Indianapolis, for article on "The Convention"; Second Place—Mary Anne Liddy, Our Lady of Lourdes, Indianapolis, for article entitled "Impressions"; Third Place—Ed Berry, St. Catherine, Indianapolis, for two articles: "Streaking" and "Corruption in the Higher Offices."

Honorable Mention goes to "Oscar Hubbs," better known as Steve Walters, St. Mary's, Greensburg, for his article on "Sports."

Honorable Mention goes to the ICA Juniors from St. Louis, Batesville, for a series of articles entitled "Daffynitions."

JOB SERVICE

INDIANA STATE
EMPLOYMENT SERVICE

COMMERCIAL AND PROFESSIONAL OFFICE

141 West Georgia Street
4th Floor

BOOKKEEPER: Full charge bookkeeper with 1 yr. exp. in accounting. Figure payroll, commissions & taxes. \$125 wk. & up.

INDUSTRIAL ENGINEER: Degree req. Perform time study within the plant for all jobs & operations. Set standards for manufacture of hydraulics. Company benefits. Starting salary \$8,500 yr.

LABORATORY TESTER: Will run physical tests on soils, concrete & steel. Some outdoor work involved. 1 yr. grad. with 1 yr. lab background, not medical or dental. \$2.50 hr. & up. Overtime involved.

MANAGER TRAINEE: Large credit corp. offers extensive training program. Some college exp. req. Degree in business admin. pref. \$7,200-\$7,400 yr. & all expenses. Light travel in IN.

MANIFEST CLERK: Work in truck terminal. Do billing, compiling & typing manifests. Type 50 w.p.m. on IBM electric typewriter.

1 yr. exp. req. Own trans. Night shift. \$3.25 hr. & up.

MTST OPERATOR: Type on IBM equipment using magnetic tape system for work processing. 1 yr. exp. Own car necessary. \$120 wk.

NURSE, LICENSED PRACTICAL: Indiana license a must. Will accept recent grad. Work weekends, days off Mon. & Tues. Salary \$125 wk. Day shift 8:30 a.m.-5 p.m.

RECEPTIONIST: Work on front reception desk, operate small switchboard. Must be accurate typist. \$3.05 hr.

SALESPERSON, GENERAL: Large discount store has openings in various depts: cameras, appliances & building materials. 48 hr. wk. hours vary. Own trans. needed. Starting salary \$2.41 hr.

SECRETARY: Must be accurate typist & have ability to do double entry bookkeeping. Reception duties. Pref. some shorthand but not a must. Would like 4 or 5 yrs. office exp. \$125 wk. & up.

INDUSTRIAL AND SERVICE OFFICE

141 West Georgia Street
2nd Floor

AUTOBODY REPAIRMAN: Need person with exp. in repair & painting of cars. Can average \$200 or more per wk. & can work as many hours as desired. Must have own hand tools. Located far northeast side Indpls.

AUTO MECHANIC: Pays \$150 wk., plus commission. Must be fully qualified in both engine & transmission repair. Located far northeast side Indpls.

CONSTRUCTION WORKERS: Several opens. avail. for person with own car & desire to work outdoors. Pay varies from \$2.50 to \$4 hr. Work is avail. in all areas of construction for skilled and unskilled workers.

DENTAL LAB TECH: Pays \$2.50 hr. and up. Pref. a vet with medical background. Own car req. Located in Carmel.

ELECTRICIAN, FACTORY: Will repair & maintain electrical wiring throughout the plant, both building & machinery. Must be exp. Pay starts at \$4.35 hr. with good benefits and merit raises. Located near eastside Indpls.

FORK LIFT MECHANIC: Must be able to repair electrical system, hydraulic repair & complete engine overhauls. Will work with gas & diesel engines. Must have own hand tools. Company pays \$2.50 to \$4.50 hr. & is located near northeast side Indpls.

KITCHEN WORKERS: Machine, hand dishwashing, equipment cleaning & gen. cleaning. Various shifts. From \$1.45 to \$2 hr. Car needed for most locations.

LANDSCAPE LABORERS & GROUNDSKEEPERS: Gen. outside work mowing grass, keeping premises clean, spraying plants & shrubs. Some exp.

helpful. Must have trans. From \$2 to \$2.50 hr.

MAIDS: Gen. cleaning in hotels, motels or commercial establishments. Some cleaning exp. Various shifts. Car needed for many locations. From \$1.45 to \$2 hr.

PAINTER SPRAY: Pays \$3.50 hr. plus company benefits. Must be fully qualified industrial spray painter & able to mix own paint according to formula. Located eastside Indpls.

PRODUCTION FOREMAN: Pays \$10,000 yr. plus company benefits. Must have 5 yrs. exp. in mail order production or related. Must be avail. any shift & own car. Located northwest side Indpls.

RADIO MECHANIC: Must have FCC license. Will maintain & repair 2-way radio communication systems. Some new installations involved. Must have own car & a valid drivers license. Located near eastside Indpls. \$140 wk.

SHEET METAL WORKER: Pays \$3.50 hr. and up. Must have 4 yrs. exp. installing & repairing gutters, downspouts, and flue flashings. Must have own hand tools. Located northeast side Indpls.

TV REPAIRMAN: Will pay \$160 wk. & up. Must have FCC license. Will install and repair closed circuit TV systems. Must be 21 years old & have own car.

WATCHMAN/JANITOR: Must have at least 1 yr. exp. Min. age 35. Job located northwest side Indpls. Will last from 1 to 3 mos. Midnight to morning shift. \$2.83 hr. Car needed.

WELDER, GAS-SHIELDED ARC: Will pay \$3 hr. & up. Pref. exp. in structural welding using mig, heliarc and gas. Own car req. Located in Lawrence.

STANDBALLS

KICKBALL

CADET "A"

Division I—St. Malachy 2-0; St. Gabriel 1-0; St. Michael 1-0; All Saints 1-1; St. Christopher 1-1; St. Monica 1-1; St. Martin 0-1; St. Thomas 0-1; Holy Trinity 0-2.

Division II—Christ the King 2-0; St. Lawrence 1-0; St. Matthew 1-0; Immaculate Heart 1-1; St. Andrew 1-1; St. Pius X 0-0; St. Joan of Arc 0-1; St. Luke 0-1; Mount Carmel 0-2.

DIVISION III—Holy Name 2-0; St. Barnabas 2-0; St. Mark 2-0; Our Lady of Greenwood 2-0; St. Jude 1-1; St. Roch 1-1; Sacred Heart 0-2; St. Catherine 0-2; St. James 0-2; St. Patrick 0-2.

DIVISION IV—Holy Spirit 2-0; Nativity 2-0; St. Simon 2-0; St. Bernadette 1-1; St. Philip Neri 1-1; St. Rita 0-1; Little Flower 0-1; Our Lady of Lourdes 0-2.

CADET "B"

Division I—St. Mark 2-0; Little Flower 2-0; Holy Spirit 1-0; St. Simon 1-0; Immaculate Heart 1-1; Our Lady of Lourdes 1-1; St. Jude 1-1; St. Michael 1-1; St. Pius X 0-2; St. Rita 0-2; St. Barnabas 0-2.

DIVISION II—Immaculate Heart 2-0; St. Luke 2-0; Mount Carmel 2-0; All Saints 1-1; St. John of Arc 1-1; St. Michael 1-1; St. Malachy (Green) 1-1; St. Gabriel 0-1; St. Monica 0-1; Holy Trinity 0-2; St. Christopher (Blue) 0-2.

DIVISION III—St. Andrew 2-0; St. Matthew 2-0; St. Philip Neri (Gold) 2-0; Little Flower "A" 2-0; Holy Spirit 1-1; St. Lawrence (Red) 1-1; Our Lady of Lourdes 0-2; Christ the King (Gold) 0-2; St. Bernadette 0-2; St. Pius X 0-2.

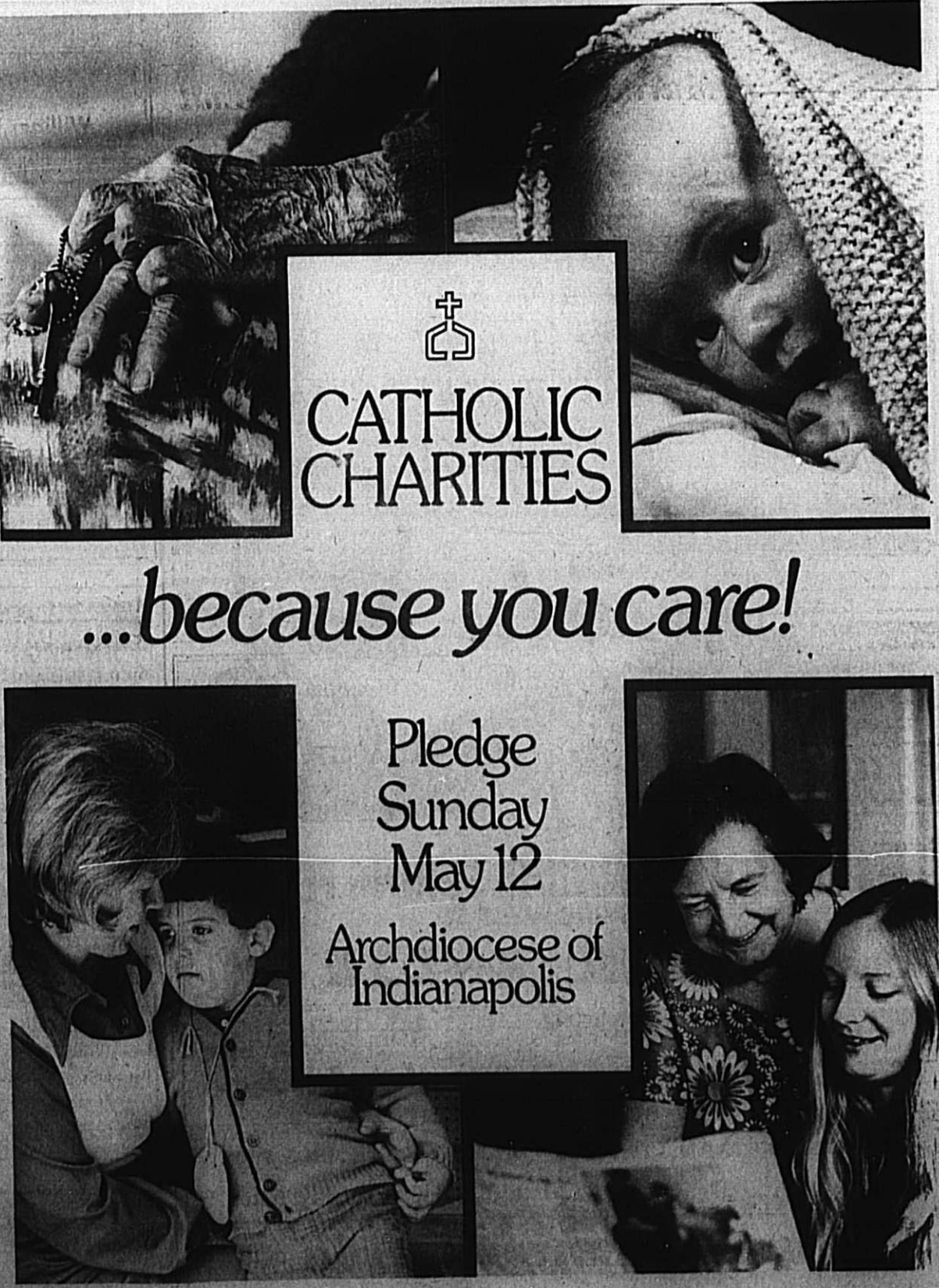
DIVISION III—St. Barnabas "A" 2-0; St. Barnabas "B" 2-0; St. Mark 2-0; Holy Name 1-1; Nativity 1-1; St. James 1-1; St. Jude (Red) 1-1; St. Roch 1-1; Our Lady of Greenwood 1-1; St. Catherine 0-2; St. Patrick 0-2; Sacred Heart 0-2.

DIVISION IV—Christ the King (Black) 2-0; St. Philip Neri (Green) 2-0; St. Jude (Gold) 1-1; Little Flower "B" 1-1; St. Lawrence (White) 0-1; St. Malachy (White) 0-1; St. Christopher (White) 0-2.

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ISLAND PARISH—Two-mile-long Roosevelt Island, in the middle of New York's East River and long a refuge for the sick and indigent of the city, is the site of a new Catholic parish aptly named after the nation's immigrant saint, St. Frances Xavier Cabrini. Cardinal Terence Cooke of New York, in announcing establishment of the new parish, said estimates of Catholic population in the island's major new housing development now under construction run as high as 7,000. The island, which was called Welfare Island for



years, but was renamed after President Franklin D. Roosevelt in 1973, is shown in an aerial photo at left and as it will appear when the housing development is completed at right. In the aerial view, Manhattan is to the left and the Borough of Queens to the right. The island is connected to Queens by a bridge and will be reached from Manhattan in the near future by cable car and at a later date by subway. (RNS photo)

† Remember them

GREENSBURG
FRANCES L. HELLMICH, 80, St. Mary's, March 31. Mother of Robert of Greensburg, and Evelyn Kramer of St. Maurice.

EMA C. FREY, 47, St. Mary's, April 6.

LAURA BEATTY, 54, St. Mary's, April 18. Daughter of Mr. and Mrs. Edward Garvey of Greensburg.

FRANK J. WILMER, 80, St. Mary's, April 18. Husband of Elsie; father of Rose Mary Haag of Indianapolis; Kathleen Scheidler of Greensburg; and James of Greensburg.

ANNA JACOBS, St. Mary's, April 19.

INDIANAPOLIS
CLARE M. HAMMERLE, 80, St. Andrew's, April 18. Mother of Josephine M. Jones.

MURT E. CRAIG, 84, St. Patrick's, April 19. Aunt of Thomas Crabill.

MARY KING, 87, St. Paul Hermitage Chapel, April 19. Sister of Leo H. King.

MARY O'CONNOR, 92, Our Lady of Lourdes, April 20. Aunt of Daniel O'Connor.

CONNOR J. GALLAGHER, 72, St. Anthony's, April 22. Husband of Lenore; brother of James and Leo Gallagher, Anna, Altmeyer and Clara Lenihan.

GILBERT I. BERRY, 63, St. Luke's, April 22. Husband of Madeleine; father of Gilbert, Charles S., Robert C. and Madeleine Berry and Mrs. Frank McKinney; brother of Paul and Dale Berry.

KENNETH J. SHACKELFORD, 16, St. Barnabas, April 23. Son of Mr.

and Mrs. Henry K. Shackelford; grandson of Stella Armstrong and William Byers; brother of Benny, Steven, James, Timothy, Mark, Donald, Scott, Sue and Nancy Shackelford.

BERTHA M. SPRAGG, 78, St. Luke's, April 23. Mother of Gerry M. and Rosemary Spragg, Patricia Scherer, Jacqueline Thanner, Jessica Bastridge, Millicent Neubel and Alexa O'Neill.

JEFFERSONVILLE
RUPERT A. WENTWORTH, 68, Sacred Heart, April 16. Husband of Mary; father of Dr. Rupert of Bloomington and William of College Park, Md.

MARGARET L. CON-STANTINE, 84, St. Augustine's, April 20. Sister of Lillian of Jeffersonville.

NEW ALBANY
J. RUSSELL WILLIAMS, 71, Holy Trinity, April 16. Husband of Gladys; father of Dr. Donald J. of Pueblo, Colo., and Dr. Robert M. of Vero Beach.

SELLERSBURG
JOSEPH H. BREIHOF, 69, St. Paul's, April 16. Husband of Mary C.; father of Judith Ann Childers of San Francisco, Calif.; Brenda Goodale of Speed, Ind.; and Joseph D. of Louisville.

TELL CITY
MRS. HUE BOLIN, 86, St. Paul's, April 18. Mother of Beulah Alvey of Tell City; Mary Jane Hall of Indianapolis; Katie Barthelet of Trafalgar, Ind.; stepmother of Violet Bolin of Logansport, Ind.; Vivian Salkill of Sante Fe, Ind.; and Bill Bolin of Logansport, Ind.

CHARLES A. COLLINS, 49, St. Paul's, April 22. Brother of Robert, Jacob, Mrs. Clara Braun, Mrs. Tillie Braun, and Mrs. Vivian Blandford, all of Tell City.

TERRE HAUTE
GEORGE C. NASSER, 59, St. Joseph's, April 18. Husband of Ruth; brother of Joseph of Joliet; Mary Coleman of South Bend; Julia Bradford of Long Beach, Calif.; and Adele Elias of North Royalton, O.

ALBERT F. QEDING, 84, St. Benedict's, April 19. Father of Mrs. Vincent Kohmescher of Evansville; William J. of Terre Haute; Richard F. of New Orleans, La.; Robert G. of Brazil; and James A. of Jasper.

CHARLES EDWARD KOON, 70, St. Patrick's, April 20. Husband of Thelma; brother of Mary Ada Williams of Rosedale; step-brother of Opal Heber of Terre Haute and Bill Wood of Rosedale.

JOHN E. FARLEY, 77, St. Ann's, April 20. Father of Mrs. Elizabeth Ann Boyd of Colorado; Mary Orley of Illinois; Katherine Farley of Indianapolis; James of California; John Jr. of Wyndotte, Mich.; Lawrence and Patrick, both of Indianapolis; brother of Florence Curley of Terre Haute and Mrs. Con Wrin of Anderson.

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DESSERT CARD PARTY SLATED—The Women's Club of Holy Spirit parish, Indianapolis, will sponsor a Dessert Card Party at 7:30 p.m. Friday, May 3, in the gymnasium. "Racing Into May" is the theme for the party. Club members pictured above are, left to right: Judy Feltz, chairman; Ellen Rodgers, co-chairman; Eleanor Kolbas, club president; and Mary Peat, decorations chairman. For further information call Mrs. Henry Rentz, 898-2930 or Mrs. James Gundlach, 897-0973.

Marian sets Parents' Week-End

Parents' Week-End activities at Marian College April 26-28 will feature a variety of programs ranging from athletic events to a Japanese tea ceremony.

Two baseball doubleheaders will be played

Saturday and Sunday afternoons on the Marian diamond at 1 p.m. Saturday's opponent will be Marion (Ind.) College, while the Knights will meet Aquinas College of Grand Rapids, Mich., on Sunday.

Marian's 70-member Drum and Bugle Corps will entertain between games on Sunday afternoon.

SENIOR MUSIC major Leon Enneking of Oldenburg will present a voice recital at 8 p.m. Saturday in the music building. Selections will include baroque, romantic and American contemporary themes.

An informal music hour, featuring several music majors, will be presented at 1:30 p.m. Sunday in the music building.

Authentic Japanese tea ceremonies will be presented at 1:45 and 3 p.m. Sunday in the restored campus teahouse, located near Doyle Hall. Indianapolis residents Mrs. Etsuko Oba and Miss Chiko Ishii will serve as

hostesses for the 11th annual ceremony.

OPPORTUNITY will be provided for parent-student golf outings during the week-end at two nearby municipal courses.

Other Parents' Week-End activities will include guided tours of the college library and Allison Mansion, departmental and club displays, an exhibit of student paintings and sculpture in the music building and library, and an open house for residence halls, education and psychology laboratories and administration offices.

GROUP TO MEET

INDIANAPOLIS—The Lay Franciscans will hold their monthly business meeting at 1:30 p.m. Sunday, April 28, in Sacred Heart school hall, 1500 S. Union Street. Homily and Benediction will follow at 3 p.m. in the church, conducted by Father Philip Pavich, O.F.M., Lay Franciscan spiritual director.

Sr. M. Alberta, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister M. Alberta, O.S.F., were held Friday, April 19, at the Motherhouse here.

A native of New Alsace, Ind., she entered the Sisters of St. Francis in 1935.

Sister M. Alberta had taught at St. Nicholas, Sunman; St. Vincent, Shelbyville; Our Lady of Lourdes, Indianapolis; St. Anthony, Morris; St. Mary, Lanesville; and Holy Family, Oldenburg. She also taught at the Indian reservation at St. Charles, Pryor, Mont.

Sister M. Alberta was the youngest of seven children. She is survived by one brother and two sisters: Mr. Aloysius Stock of Sunman; Miss Cecilia Stock of Cincinnati; and Sister Mary Benjamin, O.S.F.

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VIEWING WITH ARNOLD

Martin Ritt scores again with 'Conrak'

BY JAMES W. ARNOLD

In "Conrak," Martin Ritt has made another modest but luminous movie (like his "Sounder" of 1972) that seems strangely uncool, non-hip, and out of its time. But it's just too good to fall to the easy blows of the cynics.

It's the true story of a young white male teacher, Pat Conroy, who spends an unfortunately aborted short year in a one-room rural schoolhouse in an all-black island community off the coast of South Carolina. Out of sheer love and cocky good spirits, plus a lot of talent, he awakens these neglected children to some sense



of their dignity and the unsuspected wonders of the civilization beyond their island.

Conroy is actually a hero out of the Peace Corps and Vista enthusiasm of the early 1960's, when young Americans thought for a time they might change the world, person to person. The social pundits have long since declared the ideal dead, a victim of the post-Vietnam disillusionment syndrome, and many sophisticates think the whole missionary notion reeks of white arrogance. But there must be a few people like Conroy out there who don't know they're supposed to quit. The film is based on his own book, "The Water Is Wide," and the movie title is simply the way his pupils pronounce his name.

JOHN VOIGHT plays Conroy with an infectious, unabashed, self-effacing exuberance that makes all suspicions of arrogance and the white man's burden academic. Most of the film is told in dozens of short scenes of Conroy and the kids interacting in and out of the classroom. It practically serves as a model of informal progressive teaching methods, and deserves a niche among the memorable teacher movies.

Unlike the kids in "To Sir With Love" and "Up the Down Staircase," the

"Conrak" kids are not urban, hostile or delinquent. They are simply ignorant, minds lulled to sleep by neglect, like unplanted fields. Conroy helps them push open massive doors, and the feeling is closer to that of the best teacher movie of them all, "The Miracle Worker."

It's the system, and not the children, that keeps Conroy from bringing off his miracle. There is the black female principal (Madge Sinclair) who has unconsciously accepted white society's definition of her role as one who pounds minimal skills into slow, lazy learners. More crucially, there is the crusty superintendent ("Jesus told me to be a teacher"), played with complexity by veteran Hume Cronyn. He is put off first by the unorthodox techniques and finally by the idea that Conroy really intends to prepare his kids for life on the mainland.

THE HERO (like "Serpico") loses the battle, but perhaps not the war. Who knows what energies are loosed once the appetite for knowledge is 'nourished'? Conroy himself has no messianic illusions, "I didn't change their lives," he says, "but I found much beauty in my time with them." The education was mutual.

The social order may not have been changed, though it was rocked a bit. The important thing is that human lives have been touched and expanded, and the real delight of this film is in its images. The locale (actually Georgia) is explored in all its green sunny warmth (the palette of colors is dazzlingly bright). The kids (mostly amateurs) are gorgeous, in the deepest sense. Conroy glows as he runs them along the beach, teaching a crazy mixture of black pride, history, literature and science. In a shady grove, he teaches the names of flowers. ("Everlasting?" says one child of a bloom. "I'll keep it and see.")

In a music class, he rocks a little boy to Brahms' "Lullabye," and urges the kids to hear Beethoven's Fifth as a fantasy about death "that

comes to everyone and everything." The idea is completed in a superbly underplayed ending, where the wordless children watch Conroy's boat disappear down river, while Beethoven's music plays on a portable phonograph. It's not that the kids have learned to love Ludwig Van, but that they know death has touched their lives.

RITT is destined to be a director of underrated films, because this isn't a time for optimism about the human spirit. Thus "Conrak" joins "Hud," "Hombre," "Sounder" and "The Molly Maguires," while "The Sting" wins Oscars. On many of his earlier films Ritt also worked along with co-producers and writers Irving Ravetch and Harriet Frank. They've never written a dull script, and their dialog here is often as fresh and amusing as the waves of the white Atlantic sand.

"Conrak" is a good uplift flick that puts us back in touch with the real challenges, and joys too, of struggling to be human in this most bewildering of times. (Rating: A-2 — unobjectionable for adults and teen-agers)

The week's TV network films

THE MANCHURIAN CANDIDATE (1962) (NBC, Saturday, April 27): Half-black comedy, half-comic strip, this is the strangely prophetic film about a brainwashed American POW sent home to assassinate a presidential candidate making his convention acceptance speech. The material seemed silly and far-out at the time, but each year the scenario seems more credible. John Frankenheimer directed from the Richard Condon novel, and the actors are Laurence Harvey, Frank Sinatra, Angela Lansbury and Janet Leigh. Satisfactory, but requires a strong tolerance for comedy of the absurd.

MURPHY'S WAR (1971) (ABC, Sunday, April 28): An offbeat anti-war satire, in which shipwrecked Irish seaman Peter O'Toole vows vengeance on the WW II German submarine that torpedoed him. The director is Peter Yates ("Bullitt," "Eddie Coyle"). For those who like action films, and have a good sense of humor.

QB VII (ABC, Monday, Tuesday, April 29-30): An all-star cast in the adaptation of Leon Uris' novel about the Nazi concentration camps. At 6½ hours, the longest made-for-TV movie in history.

TERROR ON THE BEACH (1973) (Friday, May 3, CBS): Paul Wendkos' disturbingly violent film about a family of vacationers besieged by a group of nasty young people. There are unsettling implications about the rightness of fighting "fire with fire."

St. Joseph plans Day of Renewal

INDIANAPOLIS — Msgr. Raymond T. Bosler, pastor of Little Flower Church and editor of The Criterion, will speak at the Indianapolis Day of Renewal to be held at 12:30 p.m., Sunday, May 5, at St. Joseph Church, 1401 South Mickley Ave.

Msgr. Bosler's topic will be "Vatican II and the Holy Spirit." Registration fee for the renewal program, sponsored by local charismatic groups, is \$1.50 per adult. Participants are asked to bring a covered dish for a pitch-in supper. Child care will be furnished.

Academy class sets reunion

INDIANAPOLIS — St. Mary Academy's graduation class of 1949 will hold its 25th class reunion Saturday, May 25, at the Fatima Council, Knights of Columbus, 1313 South Post Road.

For more information and reservations, call Betty Siegman, 787-7166 or Betty Robertson, 784-7247 no later than May 1.



WINE, DINE AND DANCE—Holy Angels' Finance Committee will sponsor a "Pre-500" Holiday, Champagne Sip Dance" starting at 9 p.m. Saturday, April 27, in St. Rita's parish hall. Dickie Laswell's Combo will provide the music. Informal black and white dress is asked. Tickets are \$4.25 per person at the door or \$3.90 in advance from one of the committee members or from Holy Angels Rectory, 926-3324. Pictured above are committee members, left to right: Vivian Owsley, chairman; Nellie Winfrey, co-chairman; Jean A. Hector, publicity; and Dorothy Wiggins, decorations. Proceeds will benefit Holy Angels parish.

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St. Bernadette's Men's Club
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CAMP RANCHO FRAMASA Located on 308 acres near Nashville, this camp provides outdoor experiences with all the modern conveniences. Campers sleep in large bunks with several junior counselors and one senior counselor in charge. Meals are prepared by experienced cooks and are served in a large dining hall. An Olympic-sized swimming pool accommodates the camp. Camp Rancho Framasa is for boys and girls who are at least 8 years of age and not more than 15 years of age by the time they come to camp.

CAMP CHRISTINA Nestled in the beautiful hills of Brown County near New Bellesville, this 160 acre camp provides a truly rustic camping experience for boys & girls. Campers sleep in large, eight-person tents with at least one counselor in each tent. Meals are cooked and served in especially designed, screened-in shelters. Campers take part in meal preparation as a part of the program at Camp Christina. Each tent site has filtered water and electricity. A new swimming lake will be ready at Christina for this Camp Season. New toilet and shower facilities now are in operation. Camp Christina is for boys & girls 9-15 years of age.

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MEDICAL EXAMINATIONS are required of each camper by a doctor not more than ten days before coming to camp. The physical examination blank, to be filled out and signed by the doctor, will be sent to the camper upon receipt of application. IT IS RECOMMENDED that all campers receive Polio Shots, as well as tetanus and other vaccines prior to coming to camp. Doctors sometimes require permission of a parent for medical treatment; slips for this will be sent upon receipt of application.

ARRIVING AND LEAVING: Campers must check in between 2:00 p.m. and 4:00 p.m. on Sunday and must be called for between 1:00 p.m. and 2:00 p.m. on Saturday.

At Rancho Framasa visitors may eat lunch with the campers on Saturday if notice is given to the Camp Director. (Charge: 75 cents per adult, 50 cents per child.) Parents are encouraged to come to Saturday Mass with the campers—11:15 a.m.

FAMILY CAMPING

Family camping can be arranged at Camp Christina. Contact the C.Y.O. Office for details and prior arrangements.

FOR FURTHER INFORMATION: Write or call The C.Y.O. Office, 1502 West 16th Street, Indianapolis, Indiana 46202—317-632-9311.

1974 Camp Schedule

1974

WEEKS FOR GIRLS:

June 16 to June 22
June 23 to June 29
June 30 to July 6
July 7 to July 13
July 14 to July 20

WEEKS FOR BOYS:

July 21 to July 27
July 28 to Aug. 3
Aug. 4 to Aug. 10
Aug. 11 to Aug. 17

CYO CAMP RANCHO FRAMASA

Girls 8-11 years old
Girls 8-11 years old
Girls 8-11 years old
Girls 8-15 years old
Girls 8-15 years old

Boys 8-14 years old
Boys 8-14 years old
Boys 8-14 years old
Boys 8-14 years old

CYO CAMP CHRISTINA

Boys 9-15 years old
Boys 9-15 years old
Girls 9-15 years old
Girls 9-15 years old
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Girls 10-15 years old
Girls 10-15 years old

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