

# the CRITERION

Archdiocese of Indianapolis

VOL. XIII, NO. 36

INDIANAPOLIS, INDIANA, JUNE 14, 1974

## AT U.S. BISHOPS' REQUEST

# Marriage court norms extended by Vatican

BY JERRY FILTEAU

WASHINGTON—The Vatican has extended the 23 special marriage court norms being used in the U.S. Church "until the new order of matrimonial court procedure is promulgated (made into law) for the Latin Church."

In a letter to Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB), Cardinal Jean Villot, papal secretary of state, said the Pope has approved the U.S. bishops' request to have the norms extended, for "the good of souls."

The action resulted from a special meeting last February between Pope Paul VI and a six-man delegation sent to Rome by the U.S. bishops to plead for an extension of the norms because of critical pastoral need.

UNDER THE NORMS the procedures for annulling marriages are made easier and faster. An annulment is different from a divorce—which the Church does not accept—in that it is not a dissolution of a valid, consummated marriage, but a judgment that there are solid, adequate reasons for believing the marriage was not truly valid in the first place.

The norms, first granted in 1970 and extended for one year last June, would have expired June 30 if the new extension had not been granted. The Church in the United States would then have had to return to the lengthier, more difficult marriage court procedures that now prevail in the Church through most of the world.

Largely because of the easier procedures of the last four years, the number of annulments granted in the United States per year has increased to about 10 times the number granted a few years ago.

Some Church lawyers have speculated privately that if the U.S. norms were extended it would probably hasten the publication of the new

general matrimonial court law that the Vatican has been working on for years as part of its project to revise the whole law code of the Church.

The reason for this, the lawyers said, is that bishops in other countries may soon request simplified procedures comparable to those granted to the United States—and the Vatican will want to head off this trend by putting out a new worldwide law quickly.

IN HIS LETTER to Cardinal Krol, dated May 22, Cardinal Villot said the Pope has agreed to extend the special norms for the United States, but each bishop, as in the past, must petition the NCCB for permission to use the norms in his own diocese.

The Pope also urged better sharing of marriage court personnel to alleviate the problems of smaller dioceses that do not have a sufficient number of sufficiently qualified personnel to handle their marriage cases.

Besides cautioning against the use of the special norms except in cases of necessity, the Pope ruled that the NCCB must set up a small committee to study the bishops' requests for permission to use the norms and respond to them. This committee must also draw up norms for submitting such requests.

Bishop James S. Rausch, NCCB general secretary, has written to the U.S. bishops telling them that Bishop Bernard Flanagan of Worcester, Mass., chairman of the bishops' committee on canonical affairs, has undertaken to develop proposals to comply with the additional terms of the newly extended norms.

In the meantime, Bishop Rausch said, interim measures have been established until the committee can be formed and the norms for requests can be drawn up.

The major effect of the 23 norms is that many marriage cases that once took a long time to bring to a conclusion can now be carried through in a shorter time with fewer trained personnel required to carry out the work.

## Cedar Grove parish to observe centennial

CEDAR GROVE, Ind.—Archbishop George J. Biskup will be the principal celebrant of a Field Mass at 1 p.m., Sunday, June 16, marking the 100th anniversary of Holy Guardian Angel parish.

More than a dozen priests are expected to join in the celebration. Fourth Degree Knights of Columbus will serve as an honor guard.

Although for many years, the parish had a resident pastor, it is now being handled as a mission of St. Michael's, Brookville, where Father Louis Schumacher is pastor and Father James K. O'Riley is his associate.

Former members of the parish are invited to return for the centennial celebration. Ed Schuck is in charge of arrangements. Miss Dorothy Fohl, a member of the parish, has compiled a 48-page centennial booklet.

THE FIRST MASS was offered in Cedar Grove in 1872 in the home of Philip Eschenbach. Two years later the first church was dedicated.

The first priest in charge of Holy Guardian Angels parish was Father Meinrad Fleischmann, a native of Switzerland, who is reputed to have

been the first secular priest to take his entire seminary studies at St. Meinrad. Joining him in the administration of the parish from St. Michael's, Brookville, in the fall of 1874 was his brother, Father Joseph Fleischmann. The brother "team" served the parish for the next ten years.

The first parish school was constructed in 1877. The first resident pastor was Father Herman Tegeder, who succeeded Father Fleischmann.

IN 1895 THE PRESENT church was erected under the pastorate of Father (later Monsignor) T. S. Mesker. The old church was converted into classroom space and the old school became the residence of the teaching Sisters of St. Francis of Oldenburg.

Pastors who succeeded Monsignor Mesker were Father Charles A. Clever, who served during the early and mid-1900's and was responsible for the colorful boulder benches which still mark the parish grounds, and Father Joseph Laugel who succeeded Father Clever in 1938. He died in 1969.

AFTER FATHER LAUGEL'S death the parish was administered by the Franciscan Fathers from Oldenburg until the appointment of Father John Kramer as pastor in late 1969. A year later he was retired because of ill health and the present pastor, Father Louis Schumacher, appointed. At that time Holy Guardian Angels parish reverted to mission status from St. Michael's, Brookville.

Father John F. Geis served as associate pastor until the appointment of Father O'Riley in 1973.



SPIRITUAL SHEPHERD AND NEWLY ORDAINED PRIESTS—Archbishop George J. Biskup is shown above last Saturday with the nine priests he had just ordained in impressive ceremonies in St. Peter and Paul Cathedral. They are, left to right: Fathers Kimball Wolf,

Joseph Schoettle, Mark Svarczkopf, Carlton Beever, Carmen Petrone, Archbishop Biskup, David Coats, David Brandon, Harry Monroe and Michael O'Connor. Staff photo by Dave Skripsky. (Additional photos on Pages 3 and 5)

## VARIED AGENDA PLANNED

# Indiana women Religious Superiors, Bishops to meet

INDIANAPOLIS—The five Bishops of the Indiana Province will meet at Fatima Retreat House here June 17 and 18 with the state's major Superiors of Religious Women to explore ways of providing greater mutual service to the Church.

Four main sessions will include presentations followed by an exchange of responses on these topics: the roles of bishop and Religious in the local church, the Eucharist, Mary as disciple, and evangelization.

Five bishops and 17 major superiors of 10 congregations of religious women with headquarters in Indiana will attend the meeting, the third of its kind to develop a central theme: "What Can We Do Together for the Church in Indiana?" The group met last June at St. Mary-of-the-Woods, and in October, at St. Mary's, Notre Dame.

focus on Mary, "The First and Most Perfect of Christ's Disciples," with Sister Kathleen Anne Nelligan, C.S.C., chairperson. Bishop Leo Pursley of Ft. Wayne-South Bend will present a paper on the recent apostolic exhortation, *Mariologia*, pointing out its significance and implementation within the Church in Indiana. Sister Josephine Marie Peplinski, S.S.J., will then speak on "The Ecclesial Role of Women."

THE FINAL SESSION Tuesday morning will explore the topic chosen for the International Synod of Bishops, "Evangelization," with emphasis on the shared responsibility of bishops and religious women for the evangelization of the Church in Indiana. Bishop Andrew C. Gruka of Gary will present "An Evaluation of Approaches to

Evangelization" as given during the recent regional meeting of bishops.

The rest of the morning will be given over to reports and a sharing of these concerns: ministry in homes for the convalescent and the elderly; legislation network involving Sisters of Indiana; ministry to the Mexican-Americans and other minority groups; programs for recruitment of vocations; programs for education to justice and peace. Reports will be presented by Sister Carita Koch, O.S.B., Sister Eugenia Latendresse, C.S.J., and Sister Mary Edith Daley, C.S.C.

The two-day agenda also provides for shared Eucharistic celebrations and separate business meetings for the bishops and Religious. It will conclude with luncheon Tuesday.

## PROVIDENCE OFFICIALS

# Installation of two provincials slated

ST. MARY-OF-THE-WOODS, Ind. — Two provincials of the Sisters of Providence will be formally installed next Friday and Saturday (June 21 and 22), in ceremonies here presided over by Archbishop George J. Biskup D.D., of Indianapolis.

Sister Rosemary Rafter, S.P., first provincial of the recently established Sacred Heart province, comprised mainly of St. Mary-of-the-Woods proper, will take her oath of office Friday morning at 11 a.m. in the campus church.

Sister Mary Maxine Teipen, S.P., elected for a second term as head of the St. Gabriel (Indiana) province, will take her oath of office at 1 p.m. Saturday, in St. John Church, Indianapolis.

Both installations will take place during a concelebrated Eucharistic liturgy.

OTHER ADMINISTRATIVE staff members for St. Gabriel province taking office at that time are: Sister Bernice Kuper, S.P., re-elected director of Christian development; and Sister Mary McRaith, S.P., director of

apostolic works. Sister Alice Ann Rhinesmith, S.P., has been reappointed provincial treasurer. Named treasurer for the new Sacred Heart province is Sister Joan Kirkpatrick, S.P., who held a similar post in the (Western) St. Michael province.

Bishops and priests from the Indiana dioceses where Sisters of Providence work, as well as families and friends of St. Gabriel province, are being invited to the Indianapolis installation celebration Saturday, and the reunion reception which follows, from 2 to 4 p.m. at the Convention Center.

A native of Indianapolis, Sister Mary Maxine is the daughter of the late Joseph F. and Mrs. Theresa Teipen, who will be a special guest at Saturday's event.

A SPECIAL LITURGY, followed by a dinner and reception at Providence Convent has been planned for Friday's ceremonies at St. Mary-of-the-Woods. Honored guests will be Sister Rosemary's parents, Mr. and Mrs. John J. Rafter of Terre Haute.

ARCHBISHOP GEORGE J. Biskup will preside at Monday's opening session. Bishop Francis R. Shea of Evansville will speak on the "Bishop's Role as Reconciler and Healer in the Local Church," followed by Sister Mary Maxine Teipen, S.P., discussing "The Prophetic Role of Religious Within the Local Church."

The second session will be devoted to a study of a documentary film on "The Eucharist as the Action Symbolic of Christian Unity." Chaired by Sister M. Eugenia Latendresse, C.S.J., the discussion will evaluate the film in the light of its implications for pastoral ministry in contemporary society.

The third and evening session will

## Group to hear Cdl. Suenens

NOTRE DAME, Ind.—More than 25,000 persons are expected to attend the 1974 International Conference on the Catholic Charismatic Renewal being held June 14-16 at the University of Notre Dame.

Cardinal Leo Suenens of Belgium will be principal celebrant of a Mass Saturday evening, June 15, and will address the closing session the next day. The largest Catholic-sponsored gathering in the United States, the conference has pre-registered charismatics from Puerto Rico, Ireland, Australia and various Asian countries.

The Sunday afternoon program, to be held in Notre Dame Stadium from 1:30 to 4:30 p.m., is open to the public.

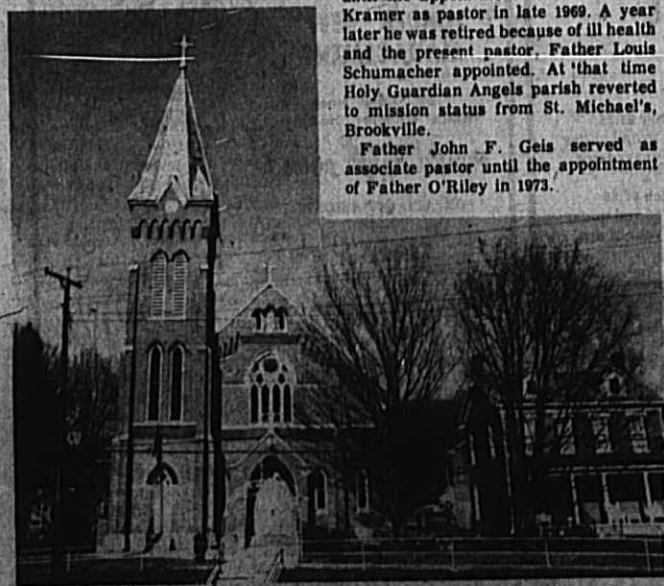
## Approves prayers at commencements

RICHMOND, Va.—A federal judge here ruled that prayers may be part of a public high school graduation ceremony.

"I can hardly see that the few moments devoted to these prayers can create any significant risk of advancing religion," said U.S. District Court Judge Robert Merhige, Jr., in his June 7 ruling.

The suit was filed by the American Civil Liberties Union (ACLU) on behalf of three graduating seniors of Douglas Freeman High School, a Henrico County school in Richmond's suburbs.

The students objected that an invocation and benediction scheduled for their June graduation ceremony violated the separation of Church and state, and court prohibitions of prayer in school.



HOLY GUARDIAN ANGELS—Cedar Grove parish to mark centennial.



Sister Rosemary



Sister Mary Maxine

## Pro-life unit conducting mail drive

INDIANAPOLIS—The Committee for the Preservation of Life, Inc. (CPL) is conducting a mail campaign to promote active participation in the pro-life movement.

Organization spokesmen said they were "delighted with the large turnout" for the mass Rally for Life held this Spring, but that continuing activity and association with the movement is necessary. Among efforts recommended are:

1. Weekly letters to U.S. Congressmen to support a human life amendment to the constitution.

2. Volunteer work with Birthright programs for crisis pregnancies. Persons interested are asked to phone 639-9397.

3. Membership in CPL at \$2.50 for the remainder of 1974, \$5 for 1975. Dues are used to purchase and distribute pro-life literature to schools, churches, and other institutions.

4. Organize or help with neighborhood or community fund-raising projects to benefit the movement.

5. Have a member of CPL's speakers bureau address church or civic organizations. Arrangements can be made by phoning Tim Hunter, 924-9259.

The CPL is a statewide group co-chaired by Charles E. Stimming, Indianapolis, and Paul W. Phillips, Fort Wayne.

## Pontiff defends school system

VATICAN CITY—The disappearance of Catholic education "would be an immense loss," Pope Paul VI said here. "With its millions of students, Catholic education today renders services so special that everybody can see—and especially Christians—that its disappearance would be an immense loss," the Pope told Christian educators.

He was speaking June 8 to participants in the ninth international congress of the International Office of Catholic Education.

He warned against slogans branding Catholic education as class-conscious, mediocre, or claiming that it tends to preserve society's defects.

Some critics of Catholic schools in the United States have charged that parochial schools have become havens for whites trying to escape desegregation efforts. Some have also charged that because of increasing tuition only the wealthy will be able to attend Catholic schools.

"Rejection of a Christian institution betrays a false and dangerous view of the Church of Christ," the Pope said.

"In these times when scientific humanism threatens to create a spiritual void, the purpose of Catholic education must be maintained with unflinching vigilance."

## CLOSED

The Office of Catholic Education, 131 South Capitol Ave., Indianapolis, will be closed for business the week of June 24-29 to permit in-building relocation of offices, equipment and supplies. Normal services will be resumed July 1.

The Department of Religious Education will be open "moving" week for supply pickup only. Summer hours for the RE Resource Center are 8:30 to 5 p.m., Monday through Friday. The center is closed on Saturdays.



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Takes part in Episcopal rite

WASHINGTON—Cardinal Leo Suenens of Malines-Brussels, Belgium and Archbishop William W. Baum of Washington were among the participants in the service for the installation of Bishop John Maury Allin as 23rd presiding bishop of the Episcopal Church. Bishop Allin said that Cardinal Suenens had been invited both because of the cardinal's past involvement in Anglican-Roman Catholic activities and because "we've become good friends."



Cdl. Suenens

## Portuguese bishops accused

LISTON, Portugal—Groups here and in Portugal's African colony of Mozambique have accused the hierarchy of cooperating with the deposed dictatorial regime and of actively supporting it. A group of Catholics meeting in Oporto, Portugal, said that "with rare exceptions, the present Portuguese bishops collaborated with the former regime, both by carrying out its orders or defending its ideology."

## Viet children to benefit

NEW YORK—A \$1.33 million grant to help upgrade child welfare facilities in Vietnam has been made to the Catholic Relief Services by the U.S. Agency for International Development (AID). The grant was given to CRS as one of a series of grants AID is providing to develop a comprehensive \$7.2 million child welfare program in Vietnam.

## Praises Chilean bishops

CUERNAVACA, Mexico—Bishop Sergio Mendez Arceo of Cuernavaca praised the Chilean bishops for their recent statement criticizing some of the Chilean military junta's policies, but at the same time scored Cardinal Raul Silva of Santiago for asking foreigners to let Chileans solve their own problems without interference. Cardinal Silva "tells us foreigners that we cannot understand a situation that is the concern of Chileans only... But I cannot be neutral, and the Church in Chile is my Church," Bishop Mendez Arceo said.



Cdl. Silva

## Korean politician indicted

SEOUL, South Korea—A Catholic politician who ran unsuccessfully in the 1971 South Korean presidential elections has been summoned to court on charges of campaign violations in 1971 and 1967. Kim Dae Jung, an opponent of President Park Chung Hee, was kidnapped last August in Tokyo and brought back here. The kidnappers are generally assumed to have been South Korean secret police.

## French priest returns home

SAO PAULO, Brazil—French Father Francois Jentel returned to his native France after Brazil's highest military court ruled that the military court which convicted him for subversive activities did not have jurisdiction. He had been sentenced for subversion after a long-standing conflict over land rights between settlers and a big farming and lumber corporation that resulted in a brief shootout.

## Sweden drops abortion curbs up to 12th week

STOCKHOLM — After 13 hours of debate, the longest of the year, Sweden's parliament adopted by a vote of 214 to 103, with six abstentions, a law removing any restrictions on abortion up to the 12th week of pregnancy. The law is another step toward the legalization of unrestricted abortion that the Scandinavian Catholic bishops criticized in a pastoral letter circulated throughout the country. Most Conservative party members, a minority of Liberals, the Center party and some members of the Social Democratic Labor party opposed the bill. Only the Communist party voted as a bloc in favor of it.

ACCORDING TO the law, to take effect January 1, 1975, a pregnant woman is free to decide without any restrictions whether or not to have an abortion up to the 12th week of pregnancy. Between the 12th and 18th week, the woman will have to consult a social worker, who is to counsel her but not to oppose abortion unless risks are involved. In effect, therefore, there are no restrictions on abortion up to the 18th week of pregnancy. After the 18th week, the Board of Health and Welfare will have to review the case. The law also provides for an improvement in sexual information services provided in maternal health centers and in schools.

## Turns down honorary degree

SANTA CLARA, Calif.—Cardinal Jozsef Mindszenty cancelled his plans to accept an honorary degree from the University of Santa Clara. The cancellation reportedly came after pressure from anti-abortion groups, who were disgruntled when the Jesuit university named U.S. Rep. Don Edwards (D-Calif.) to its board of regents. The anti-abortion groups claim that Edwards has kept proposed anti-abortion amendments to the U.S. Constitution bottled up in his subcommittee.

## Once over lightly . .

New York state has given two grants totaling \$500,000 to the Brooklyn diocese's drug education and prevention program for the next school year. . . The Hennepin County (Minn.) Grand Jury has cleared the University of Minnesota Hospital and its staff of allegations that three fetuses born alive during abortions there were allowed to die. . . Forty-two per cent of all married women in the U.S. were employed in 1973.

The Leadership Conference of Women Religious will hold its annual assembly August 25-29 at Houston. . . The Louisiana State Senate has approved a bill which would make both sexes punishable for the act of prostitution. . . The Archdiocese of Chicago presented its first award for excellence in journalism to Maurice Fischer, retired city editor of the Chicago Daily News.

The San Diego diocese has broken ground for a 16-story, non-denominational housing complex for senior citizens. . . A special task force has been appointed to re-evaluate the entire Catholic health care system of the Archdiocese of New York. . . The Cincinnati Enquirer newspaper predicted editorially that the voucher system of school support will gain widespread support as dissatisfaction with public education grows.

The Association of Rumanian Catholics of America will hold its 26th annual convention June 28-30 at St. Nicholas Church in East Chicago, Ind. . . A group of British Catholics has bought a hotel near the Lourdes Shrine and will convert it into a hostel for handicapped pilgrims. . . The Pittsburgh diocese ordained 26 men as its first permanent deacons.

The federal government will finance the formation of a natural family planning clinic in Boston. . . Three Toronto, Canada, clergymen were fined \$10 each for trespassing while picketing a supermarket selling non-union grapes and lettuce. . . The Minnesota State legislature was told that church bingo games may be unconstitutional.

## Scot theologians in accord

LONDON—Catholic and Anglican theologians in Scotland have issued a joint statement of agreement on the Eucharist, more explicit in some areas than the celebrated 1971 "Windsor Statement" by the Anglican-Roman Catholic International Commission. According to the joint statement, Article 31 of the Anglican Church's 39 Articles of Belief—which condemns the "sacrifice of Masses" as "blasphemous fables and dangerous deceits"—represents a rejection of something that was never part of authentic Catholic teaching, the belief that the Eucharistic sacrifice added to the sacrifice of Christ on Calvary.

## Endorses unconditional amnesty

WASHINGTON—Prompted by recent attempts of high government officials to escape criminal conviction, Father Theodore Hesburgh, president of Notre Dame University, has endorsed unconditional amnesty for Vietnam-era draft evaders and deserters. What pushed him over the line, he said in articles appearing in several daily newspapers, was "the sight of one of the greatest war hawks of them all," former Vice President Spiro Agnew, "who was super-anti-amnesty until he was caught doing something really bad."



was super-anti-amnesty until he was caught doing something really bad."

## Names . .

Francis N. Scholtz, 52, has been appointed the first layman to direct the total educational program of the St. Paul and Minneapolis archdiocese.

Msgr. John Mackey, who attended the University of Notre Dame on a Fulbright scholarship, has been named bishop of Auckland, N.Z. Bishop Ernest L. Unterkoefler has asked Catholics of the Charleston, S.C., diocese to support consumer boycotts of wines made from non-union grapes.

Joseph D. Nicola, 38, founder and editor of Catholic Press Features, died in Manhasset, N.Y., of a heart attack.

The annual Distinguished Teaching Award of the University of San Francisco was awarded to Msgr. John

Tracy Ellis, famed Catholic historian.

Sen. Walter Mondale (D-Minn.) has criticized South Africa's "outrageous" segregation and has asked congressional pressure to change the situation.

Father Robert Sanchez, 40, who speaks Spanish fluently, has been named new archbishop of Santa Fe, N.M., which includes a large number of Spanish-speaking Catholics.

Sister Nora Luetmer, director of planning and research for the Benedictine Community of St. Joseph, Minn., has been given the Presidential Award of the National Catholic Educational Association.

Mrs. Gloria Weber, 41-year-old mother of four, has become the second woman to be ordained into the ministry of the American Lutheran Church.

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## THE TACKER

## 'Mother Council' has a birthday

BY FRED W. FRIES

Hats off to Council 437, Knights of Columbus, on the observance of its Diamond Jubilee!

On Friday, June 21, the good members of the "Mother Council"—as it is affectionately known—will mark the occasion with a membership dinner at which past grand knights (there should be quite a number still around) and their wives will be honored guests.

The current grand knight, Sidney J. Luckett, and other Council officials are mapping plans for a more elaborate celebration later on in the jubilee year.

The title of "Mother Council" has been justly earned, since the midtown Indianapolis council is actually the first one established in the state of Indiana.

IF READERS WILL forgive a bit of nostalgia, we'll turn back the calendar until just before the turn of the century.

Early in 1899, Supreme Council officials in New Haven, Conn., sent John J. Ward to Indiana's fast growing capital city to look into the possibility of establishing a Knights of Columbus council. Though the fraternal order of Catholic men boasted a national membership of over 45,000, the teeming midwest was still largely untapped.

The visitor from New Haven enlisted the aid of William Mooney, a prominent lay leader of that era, and within a few months, a charter class of 39 members was ready for initiation. The actual ceremony occurred on June 25, 1899.

Edward J. O'Reilly was elected the grand knight of that historic class. The other officers—many of whose descendants still reside in the Indianapolis area—were William F. Fox, financial secretary; Eugene Gramling, treasurer; Andrew M. Sweeney, chancellor; Herbert F. Feiber, recording secretary; and Edward Clancy, lecturer.

Under the leadership of the indefatigable William Mooney, who is called "the father of knighthood in Indiana," the movement began to mushroom throughout the Midwest. Under his guidance as Territorial Deputy, within a few years more than 20 ancillary councils were set up in Indiana, Illinois, Ohio, Kentucky and Wisconsin.

THE FIRST MEETING place for Council 437 was a small hall above the Celtic Building and Loan Association offices on the southwest corner of Monument Circle. After several short-lived moves in the downtown area, the first Council home was acquired in 1909. Located at 707 N. Illinois St., it served the membership until 1920, when the property at 1305 N. Delaware St. was purchased. The original building, which has been remodeled a number of times, was reputed to be the home featured in Booth Tarkington's novel "The Magnificent Ambersons."

Space precludes our itemizing the litany of charitable projects that have been sponsored by Council 437 during its 75 years of existence. Their good works will live after them.

Happy anniversary, Brother Knights!

G. GORDON REVISITED—The baritone used to be kid about packing a gun to choir practice in St. Peter and Paul Cathedral turns out to be none other than G. Gordon Liddy, one of the leading characters in the Watergate affair.

"Nobody fumbled for a long time," according to Dr. John J. Calland, a long-time member of the Cathedral's Schola Cantorum. "We all knew him then as George Liddy. He worked with the F.B.I. here. I remember we used to kid him about wearing a gun to choir practice."

The face in the news and the same familiar moustache, however, kept bothering Art Schultze, retired policeman and also a choir member. Schultze checked with local FBI officials, and, sure enough, they

confirmed the fact that George and G. Gordon are one and the same.

Liddy resided in Indianapolis for approximately 18 months in the late 1950s.

STREET FAIR PLANNED—If you and the family happen to be driving in the vicinity of 46th and Illinois St. this (Friday) evening, why not drop in on the Street Fair being co-sponsored by the three churches in the immediate area: St. Thomas Aquinas, Fairview Presbyterian and University Park Christian? Action will begin at 5 p.m. and wind up with an old-fashioned street dance. Fish will be served at Fairview Presbyterian, games and entertainment booths will be provided at University Park Christian, and St. Thomas will chip in with a Monte Carlo Night. The Booth Tarkington Neighborhood Association will bring it all together. Proceeds will go to the support of the Summer Recreation and other fine social programs sponsored by the three congregations.

ANOTHER ST. PHILIP'S REUNION—The 1949 graduating class of St. Philip Neri School, Indianapolis, will hold its Silver Anniversary reunion on Saturday, June 15. Where? The Sherwood, 6500 S. Emerson Ave. What time? Dinner at 7, after cocktails. Whom to contact? Barbara (Whistler) Clements, 359-0368.

AND THE BAND PLAYED ON—Tacker tips his battered hat to the members of the Roncalli High School Band who spent weekends and holidays during the past seven months helping to update and refurbish the camp facilities at Rancho Framasa. New plumbing was installed in a number of cabins, the old showerhouse was converted into a badly-needed counselors' headquarters, a new pump house and staff quarters were provided and a new deck was poured around the swimming pool. And that covers only the major improvements. Weather was no deterrent to the young band members and their energetic director, Bernard Weimer, as they showed up week after week to supply the volunteer manpower (and womanpower) to carry out the refurbishing project. Father Donald Schneider, CYO Director, made the following comment: "Among the teens of Indianapolis I can think of no more generous group than the Roncalli Band. Over the last seven months members of the Band have given of themselves and their time at the CYO camp. The only thing we can say is a great thank you from us and all the campers." To which Tacker adds a loud "Amen."

GOLDEN MILESTONES—Tacker congratulations and best wishes to the following couples on the observance of their 50th wedding anniversary: Mr. and Mrs. Fred Thralls, Sr., of Terre Haute, Mr. and Mrs. Henry Ernst of St. Meinrad and Mr. and Mrs. Richard Jansing of St. Mary-of-the-Rock.

CHEERLEADING CAMP—Marian College will host a three-day cheerleading camp June 24 through 26 on the Cold Spring Road campus. The camp, which will be conducted by the staff of the Junior Cheerleading Association of America, will be for junior high and grade school level girls, ages 8 to 15. The sessions will run from 9 a.m. to 9 p.m., and participants may obtain lodging on campus or commute. Trained counselors will be in charge. Graduation ceremonies will be held at 11 a.m. on June 26. Full information and applications can be obtained by contacting: Junior Cheerleading Association, P.O. Box 713, Lake Forest, Illinois, 60045.

NEW PRO-LIFE GROUP—One of the newest organizations in the growing pro-life movement is the Indiana Chapter of National Nurses for Life, Inc., recently established in the northern part of the state. The group is eager to enlist the support of nurses throughout Indiana. Mailing address is 320 North Lafayette Blvd., South Bend, Ind. 46601.



BRIDGING THE YEARS—Newly-ordained Father Harry Monroe, a native son of Holy Trinity parish, New Albany, conferred his blessing on Monsignor Albert Busald, oldest priest in the Archdiocese, when the young priest visited the St. Paul Hermitage this past Tuesday. Monsignor Busald, who is 89 and recently observed his 63th anniversary of ordination, lives in retirement at the Hermitage. After receiving the blessing, the venerable jubilarian expressed the wish that the young priest would be blessed with a "long and happy priestly career." Father Monroe replied: "I only hope I do as well as you did, Monsignor." (Staff photo by Fred W. Fries)



WED 50 YEARS—Mr. and Mrs. Fred Thralls, Sr., will note their 50th wedding anniversary with a Mass of Thanksgiving at 1 p.m. Sunday, June 23, in St. Ann's Church, Terre Haute. A reception will follow in the parish hall to which friends and relatives are invited. They are the parents of June Marie Summers of Aurora, Colo.; Fred Thralls, Jr., of West Terre Haute; Margaret Beatrice Leavitt of Petersburg, Ind.; and Robert L. Thralls of Danville. Another son, John M. Thralls, is deceased.

INDIANAPOLIS  
Calendar  
of Events

## 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.; Secena 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.

## STUDIES PROGRAM

ST. LOUIS — A non-denominational theological and pastoral education program for black ministers and church leaders has been set up here at Metropolitan College, the continuing education division of Jesuit-run St. Louis University.

## New First Sacrament guidelines

BROOKLYN, N.Y.—Bishop Francis J. Mugavero of Brooklyn announced new first Penance and First Communion guidelines here that say children may not be compelled to receive either sacrament first, and they may not receive one until both they and their parents have been adequately instructed.

Formulated by a 13-member committee established by Bishop Mugavero last November, the guidelines stress the primary role of parents in preparing their children for the sacraments and deciding when their children are ready to receive each sacrament.

The norms call on priests and religion teachers to impress on parents the seriousness of their responsibilities and to establish programs that will help parents fulfill their role.

Critic takes dim view  
of ecclesiastical music

LONDON — Much of the music used in churches today to worship God "would be laughed off the concert platform," according to Colin Mawby, master of music at London's Westminster Cathedral.

The Catholic Church, he wrote in the Times of London, must insist on musical quality as an essential feature of worship, an important element of this must be the patronage of contemporary composers so that new religious music can have considerable cultural importance.

Mawby charged that today the Catholic Church, for so

St. Anthony's  
slates festival

INDIANAPOLIS — St. Anthony's parish will hold its annual Summer Festival for a three-night stand starting Thursday, June 20, at the parish, 379 N. Warman St.

Opening activities include a large variety of foods and refreshments beginning at 5 p.m. Snacks and dinners will be available all evening on all three nights.

A variety of games, carnival rides and amusements will be provided for young and old.

The major award of \$1,000 will be given away on Saturday.

SEEKS CONGRESS SEAT—Sister Mary Anne Guthrie, 47, of Memphis, has announced her candidacy for the Democratic nomination for the House of Representatives in Tennessee's 8th Congressional District. Sister Mary Anne, who believes she is the first nun ever to run for Congress, is director of health and welfare for the Memphis diocese. She is one of five Democrats bidding for the seat, now held by Rep. Dan Kuykendall, a Republican. (RNS photo)

## THE SPECTRE

ONCE again the spectre of inflation stalks the land and a frustrated public, unable to vent its rage on the faraway "they" assumed to be responsible for every evil, turns its ire on more easily accessible people from whom they buy. These are the retailers and suppliers of services who, weighed down by ever-increasing costs, must either raise prices or go out of business. Ironically, because they are usually so close to the community and its problems, these are the very people who battle hardest against inflationary policies—recognizing that their very existence depends upon public good will.

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## An 'old' confessor talks about 'new' sacrament

CINCINNATI—Will the new confession ritual lure back throngs of Catholics who presently aren't going to the sacrament?

No, believes Father Leonard Foley, former editor of St. Anthony Messenger and author of the article on the new ritual which appears in the June issue of the magazine. Not unless the ritual is interiorized, not until penitents and confessors have taken the meaning of words like "Reconciliation" to heart, can the new ritual transform the sacrament and our reception of it as individuals and as a faith community, says the Franciscan priest, who is author of the widely read book "What's Happening to Confession?"

"Those who expected something radically new or different will be disappointed. Yet the revision is significant because there are new and positive emphases which, if they become part of our understanding and experience, will restore this sacrament to its rightful place in the life of the Church," says Father Foley.

RITUAL IS like language, "as essential as our skin and as open to use or abuse as our TV set," he says. It

depends on the meaning people give it.

The new ritual contains forms for both individual and communal confessions. There is a new stress on Scripture (although Bible readings may be minimally used), and somewhat increased participation by the penitent in prayers.

The ritual also contains a sample examination of conscience which can be adapted to local customs and the situation of the individual confession.

Some of these positive emphases in the sacrament are new (or renewed): the notion of reconciliation and the social nature of sin and grace. Some are perennial: like the mercy of God, our union with Christ's death and rising, the outpouring of the Spirit, the Church as the community of the Body of Christ, the need for depth and interiorization of faith.

From his experiences in adult discussion groups and as a retreat master, Father Foley identifies problem areas that the new ritual must adequately deal with: trivializing one's real sinfulness; the loss of fear of mortal

sin and the Catholic "heresy" of venial sin ("It's like being so relieved that I don't have cancer . . . that I am not concerned at all about persistent coughing or headaches, infected teeth or a continual fever" and the loss of self-discipline).

HE COMPARES the present confession situation to a "team in trouble and prescribes a return to fundamentals" to "get us back on the right track." "The 'fundamentals' touch on our need to experience community, leadership, prayer and wholeness.

"There's no use talking about confession to people who are not convinced that they need Church, still less that they are Church," Father Foley says. The new confession ritual conveys this sense of believing community, a community both forgiven and forgiving, he says.

He adds that we need personal and kindly leadership from confessors who should be "sacraments" of the love of Christ, signs of His presence. Hence, the new ritual directs the priest to receive the penitent kindly.

Both penitents and priests need prayer in their preparation for the sacrament, each recognizing his sinfulness—"I am a sinner, and I know that I am a sinner. Otherwise I should be home polishing my homemade halo," he says.

AND WE NEED wholeness, he continues, a notion that love and sin, belief and betrayal, are actions of whole persons, not separate acts; that they are related to each other not as isolated but as ongoing choices; that they build on each other: "Today is the fruit of all our yesterdays." Hence, he says, "an act of contrition is not isolated from the rest of our life—we are presumably sorry in our whole person, in our whole life."

Will confession change overnight? Will it change all that much? Father Foley notes the obstacles and the determination: "Some of us older priests find it difficult to enter a new role. We love you people, but it's going to be difficult to make the new ritual any different from what we've had. (And probably some of you will still want that zip-zip, over-and-out confession in the box.) . . . But change we must . . . Give us time, and help us do it."

## HOLY CROSS SUMMER FESTIVAL

125 N. ORIENTAL, INDIANAPOLIS

FRIDAY, SATURDAY &amp; SUNDAY, JUNE 21, 22 &amp; 23



# BEHIND THE NEWS

ROME—A preliminary assessment of the world's present and future food situation indicates that the less-developed countries will be growing less food per person in the next decade, provided present trends continue.

The study, prepared chiefly by the United Nations Food and Agriculture Organization for next November's World Food Conference in Rome, indicated that the less-developed nations would then have to import three times the food they have been importing yearly over the past five years.

The study, however, emphasized that predictions of future food supplies had been based on "historical trends." Concerning the effect of demand for food upon the supply of food, the study observed that while developed countries can expand food production much faster than demand, the less-developed countries have great difficulty doing so.

ON THE OPTIMISTIC side the report noted: "Without doubt an enormous reservoir of production potentialities—physical, biological and human—remains untapped."

Detailed examination of these production possibilities will await the

## ENORMOUS RESERVOIR OF LAND REMAINS UNTILLED

### Tracing path of famine

final report, but the preliminary report gave a few examples. It said that vast areas of land await cultivation in Latin America. It also asserted that a campaign to eliminate the tse-tse fly in Africa would make available more land than the total agricultural area of the United States.

The report asserted that most developing countries could double or triple their present yields on the land at present under cultivation, provided irrigation is carried out more rationally, and chemical fertilizers and high-yield grains are adopted.

The study put the present food crisis in historical perspective.

"The beginnings of the present world

food crisis," it said, "go back to 1972 when the output of cereals (wheat, coarse grains and rice) in the world declined for the first time in more than 20 years and by a large amount—33 million tons.

"WORLD PRODUCTION of cereals, presently totaling about 1,200 million tons, had to increase on an average by about 25 million tons each year to meet the rising world demand. The sudden drop in the 1972 production created, therefore, a heavy deficit at a time when the North American countries were engaged in supply-management programs to bring down their large surpluses.

"Also, this was the first time in recent decades that adverse weather affected production in several sub-continent

simultaneously—the U.S.S.R., China, India, Australia, Sahelian Africa and Southeast Asia. Unlike in previous years of shortfalls in production, the U.S.S.R. did not attempt to tide over the crisis by tightening its belt, but entered the world market to make purchases of grain on an unprecedentedly large scale."

The report observed that weather "only rarely puts on a uniformly bad performance over nearly all of the earth's surface as it did in 1972."

Weather patterns are changing, with the northern hemisphere becoming warmer and the southern hemisphere slightly cooler. The result is that monsoon rains are shifting and a 1,700-mile belt is being struck by drought, most notably in sub-Saharan Africa and regions of Latin America and India.

The assessment described 1973's harvests as "reasonably good." It said this year's harvests are expected to be good, "in some countries beating all records."

YET THE FOOD crisis was complicated in 1973 by serious problems of fertilizers and energy. Fertilizers were already high in price and short in supply in 1972. The rise in petroleum prices last autumn raised prices of fertilizers even more, and made them still more scarce. It also increased the cost of farm fuels.

"In addition to the accumulating problems of food production," the report said, "there is the equally vital issue of the nutritional adequacy of available supplies within countries and the extent of undernutrition and malnutrition."

"Scientists differ on how to define malnutrition, but taking a conservative view of the definition currently in use it would appear that of our 97 developing countries, 61 had a deficit in food energy supplies in 1970.

"In the Far East, Near East and Africa, 20 to 25 per cent of the population is estimated to suffer from significant undernutrition."

## EDITORIALS

### After the tears dry

Columnist John P. Roche probably said it best: "What is there to do about Ireland but weep?"

Indeed a sense of near despair characterizes news and comment emerging from the ruins of Ulster's coalition government. All the hard-won agreements of the past three years have gone down the drain, washed away by the recent general strike and the return to direct British rule. Progress has been shattered, only passion remains intact.

However bleak things look from the inside, "solutions" offered by outsiders are more numerous than ever. In recent days it has been urged that Secretary of State Henry Kissinger be dispatched to Belfast to work another of his diplomatic miracles; that Northern Ireland be divided into Protestant and Catholic enclaves and security guaranteed by United Nations troops; that Ulster Catholics be relocated in the Republic of Ireland with the United States picking up the tab as a gesture of international good will.

Clearly the recommendations are distinguished only for their originality. It may sound like treason, but we believe there is a limit to what even Henry Kissinger can do. That precise Germanic intellect couldn't begin to make sense out of the bogs of Irish loyalties.

Nor is there any future to erecting still more barriers

between Catholics and Protestants. Enclaves implemented by United Nations troops could only buy time and that is what Britain has been trying to do in Northern Ireland since the end of World War II. Moreover, an occupation force is just that, whatever flag it flies.

As for U.S. economic intervention, we wonder if those who favor it have bothered to figure out what it would cost to relocate a half million people, even if they were willing to move? It would be a fantastic sum by any standard, and it would be only an initial expense. Where is the already job-poor Republic going to find work for a flood of emigres, or houses for them to live in? Britain would like nothing better than to rid herself once and for all of the disproportionate welfare burden of Northern Ireland but she has never been glib enough to believe that the Republic could or would take it over for anything less than total unification.

So we are back to square one, as the experts like to say. Hard as we may wish, there are no easy solutions, no miracles. Only the same old frustrating formula of inch-by-inch, day-by-day struggle against hate, ignorance, and false pride.

Though we can't accept the fact, there appears nothing we can do about Ireland but weep, and pray, and hope that the search for understanding begins again.

### Principle at stake

The pro-life movement is not an homogenous, always harmonious organization. Catholics would like to see Protestants take a more prominent, active part. Protestants, on the other hand, complain they are always being upstaged if not overwhelmed.

At the recent national convention of the Right to Life Committee, participants couldn't get together on (a) whether to support one of the previously introduced proposals for a human life amendment to the constitution; (b) which one to support; or (c) whether to sponsor a completely new proposal.

Meanwhile there is growing pressure from both the pro-abortionists and anti-abortionists who oppose a constitutional ban. In the latter category is Commonweal magazine, which has called the present position of U.S. Bishops both ill-advised and futile.

Commonweal urges a moderate legislative approach that will win the support not only of die-hard opponents of abortion but of middle-of-the-roads who believe

abortion is justified under certain circumstances.

In the great majority of cases, political pragmatism makes good sense and good government. But the campaign for constitutional protection of human life hinges on a basic principle. Bend the principle and the effort falls apart.

Diversity within the pro-life movement is healthy, an indication of broad-based appeal. A certain amount of intramural squabbling is doubtless inevitable. But the movement cannot, must not, lose sight of its reason for being. What can be achieved politically may fall short, but loyalty to ideals should not. Like pregnancy, there is no such thing as a little abortion.

### Says freedom dead in Chile

WASHINGTON—Asserting that democracy died in Chile with the military takeover of the government last September, former attorney general Ramsey Clark urged Congress to ask what the U.S. has done to protect human rights in Chile and what role the U.S. played in the military coup.

Clark, who recently returned from a week's visit in Chile, said he attended five "Kafkaesque" show trials conducted by the Chilean Air Force that he termed "lawless charades."

He charged that the denial of human rights in Chile is "widespread and continuing." Deaths, he said, must be measured in the thousands since the September coup that toppled the government of the late Marxist President Salvador Allende. "Tens of thousands have lost their liberty, thousands remain in detention today and thousands more have been tortured," Clark reported.

"We can rage at what has been done to rights and humanity in Chile," Clark said, but urged Congress instead to examine U.S. conduct in Chile.



"IF YOU SAY 'POOR BILLY GRAHAM' ONE MORE TIME, YOU'RE NOT GETTING ANY SUPPER!"

## DALE FRANCIS SAYS

### In praise of Sister, whatever her habit

BY DALE FRANCIS

Sister Christine is being re-assigned. She has been the principal at St. Mary's School where my 10-year old daughter Rita has just been promoted to the fifth grade. We'll miss her. She loves children and children love her. She's been a wonderful principal and some other school's gain is our loss. That's the trouble with Sisters, they move on and you miss them.

I've been fascinated by Sisters since I was a little kid. I used to see them walking in my home town and I wished I could talk with them. I thought Bunny Berchold and the rest of the Catholic kids in our neighborhood were lucky having Sisters for teachers—although I never could understand how you could learn lessons taught all in Latin, which is what I thought was done in Catholic schools.

I started reading everything when I was little and one of the magazines I read was Columbia, which was at our

town's library. Through reading Columbia I learned how to make the Sign of the Cross. When I was maybe 12 I was down in Dayton, walking by myself, when I saw I was going to meet a couple of Sisters. No one knew me in Dayton, so no one knew I wasn't Catholic. So when I got to them I said hello and made the Sign of the Cross, thinking they'd probably think I was a Catholic. What they really did think, I can't imagine.

THE FIRST Sisters I ever really got to know were Victory Noll Sisters, teaching at Big Springs, Texas, which is where I became a Catholic. In the years since I've come to know literally thousands of Sisters and the admiration I had from afar off has been multiplied a trillion times by getting to know them. I know I don't have to remind Catholics of how important the Sisters have been to the Church in the United States. It was the foresight of the hierarchy, the planning of pastors, the financial sacrifices of the people, that gave us the most extensive parochial school system in the world but it was the Sisters who kept it going. The debt we owe to Sisters is so great that we

should all be eternally grateful.

What Sisters have done in schools, in hospitals, in social work and in hundreds of other assignments has given vitality to the Church in this country that will carry the Church through difficult times. But of special importance to us all—and they have a special place in my heart—are the cloistered Sisters who pray for us.

IN A DOZEN cities across the country I've visited these Sisters—and I've been in contact with many more—and I never cease marveling at the joy and the love they show. They live lives that would by worldly standards seem sacrificial but they give the impression that they are thankful just for the opportunity to pray. I'll not mention any Sisters by name, if I did I'd leave out some who have meant most to me, but I've known so many who impress me as persons, who inspire me and give me a special thankfulness that they are my Sisters in Christ.

In recent years there are many who have discarded the habits that symbolized their commitment. I have met many of these Sisters and I have been

impressed by them, too, although it seems incongruous to me that in a time when symbols mean so much that they have discarded that which so clearly stated their commitment.

I'VE TRIED to justify this modern trend—I do not speak of modernized habits but of those who wear no symbol of their commitment—but I can not. Some say it is because they want to be accepted as persons. But Sisters in habits were accepted as persons. Some say it is to make themselves more approachable but I remember on two occasions when someone in desperate spiritual need saw a Sister in her habit and came to her, knowing that this person who proclaimed her commitment to Christ by the way she dressed would be someone who would help.

But I did not come to speak of habits but to praise Sisters, to say how greatly we appreciate them, how much we need them, how much we admire them, how much we love them—and to remind you to every day thank God for all Sisters, living and dead, and to pray for them always.

## THE YARDSTICK

### Cutting the 'Irish Church' down to size

BY MSGR. GEORGE G. HIGGINS

The late President Warren Harding once confided to the celebrated Kansas editor, William Allen White: "I have no trouble with my enemies. But my (expletive deleted) friends . . . are the ones that keep me walking the floor nights."

That was not, of course, an original thought with the ill-fated Harding. He was simply paraphrasing a universal adage which probably goes back at least as far as the Medes and the Persians.

I thought of this recently as I was reading an article by Robert Sam Anson entitled "The Irish Connection" (The New York Times, May 17, 1974). The thought occurred to me that, with friends like Anson, the people he is supporting in his article—the Spanish-speaking Catholics in the United States—really don't need any enemies.

AN AUTHOR and journalist who (through no fault of his own, be it stipulated) is only one-quarter Irish, Anson is mad as a hornet at the "Irish-dominated Church in the U.S." on the grounds that it has grossly discriminated against the Spanish-speaking, who, in their various strands,

make up roughly one-quarter of our Catholic population.

Anson's abrasive criticism of the Church in this country for its mistreatment of the Spanish-speaking includes a couple of howlers, one of which is worth recalling.

"How," he asks, "would the face of U.S. labor be changed if the Catholic hierarchy looked as favorably on Cesar Chavez as it currently does on George Meany?"

That's a strange question for an experienced journalist to be asking at this late date. Actually, Cesar Chavez has received much more support from the American hierarchy than George Meany or any other labor leader has ever received.

BE THAT AS IT MAY, Anson's heart is in the right place. The Church's attitude towards the Spanish-speaking, he says, springs from "cultural insensitivity." I agree. I also share his hope that we will correct this situation without delay, not only in justice to the Spanish-speaking but for the good of the Church itself.

My main criticism of Anson's treatment of this subject is that, in the process of cutting the Irish down to size, he ends up being grossly unfair to the Spanish-speaking, though he obviously likes to think of himself as being one of their most stalwart champions.

He seems to be terribly preoccupied with Catholic sex morality. That's fair

enough, but, in venting his spleen against "pietistic Irish Jansenists" who allegedly have foisted their own narrow-minded ethic on the rest of the American Church, he should have left the Spanish-speaking out of it. Instead, he creates the impression that, if and when the Spanish-speaking come into their own they will radically change the Church's stance on sex morality. "Had anyone but the Irish been in charge," he asks, "how would the Church have confronted issues like contraception, divorce and abortion?"

THAT'S OBVIOUSLY a rhetorical question which the reader is expected to answer automatically as follows: "Under Spanish-speaking leadership the Church would have taken a much less rigid stand on issues like contraception, divorce and abortion." Well, I can't pretend to speak for the Spanish-speaking on this matter, and neither can Anson. All I can say, on the basis of my own experience is that the Spanish-speaking group that I know best, the California farm workers, are at least as rigid, and probably more so, than the majority of Irish-Americans on contraception, divorce and abortion—especially the latter.

Anyone who knows anything at all about Cesar Chavez shouldn't have to be told that he is 1000 per cent against abortion and that he and his associates in the United Farm Workers Union are

willing to stand up and be counted on this issue. In fact, they have already paid a heavy price for doing so in the administration of their UFW medical clinics.

ANSON IS NOT the only emancipated Irish-American journalist to let his preoccupation with Catholic sex morality interfere with his reporting. Pete Hamill, a columnist for the New York Post, is another. In a recent column exhorting the Church in the New York area for allegedly neglecting the poor, he leaves the impression that sex morality is an exclusively Irish-American phobia and that poor blacks and Latinos are not the least concerned about it. For his own sake, I hope Hamill will never have the temerity to pull that line on Cesar Chavez.

I am not objecting to the fact that Anson, Hamill, and other emancipated Catholic journalists who think of themselves as intellectuals are raising questions about the public policy stance of the Church on abortion, for example. They have every right to do so. My only point is that when poor blacks and Latinos see themselves being used as pawns in an intramural argument of this kind, they, in turn, have a right to say, with President Harding: "I have no trouble with my enemies. But my (expletive deleted) friends . . . are the ones that keep me walking the floor nights."

## The CRITERION

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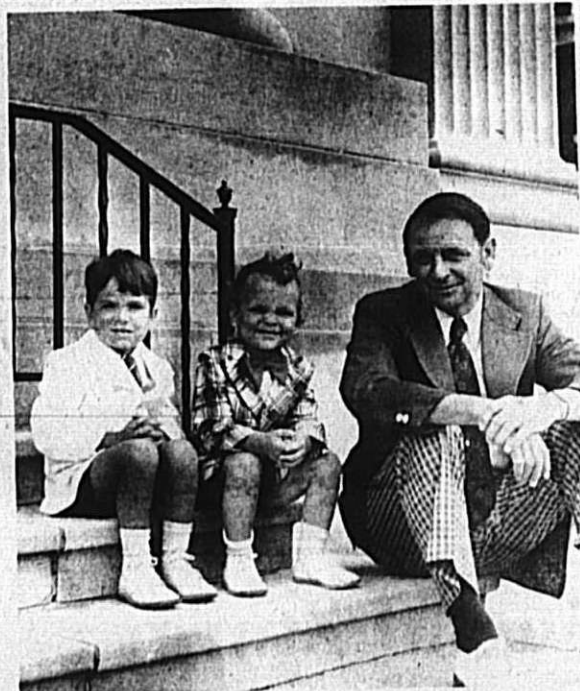
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# Scenes at Saturday's Cathedral ordination rites



In the first photo in the top row Archbishop George J. Biskup puts his hands on the ordinand's head. This gesture along with the prayer which follows marks the actual conferring of the sacrament of Holy Orders. In the next photo the Archbishop anoints the hands of the newly ordained priest with Sacred Chrism. In the third photo the newly ordained priest's parents present the chasuble with which he is clothed before the concelebrated Mass continues. In the sacrists following the ordination Mass Archbishop Biskup requested that the priests he has just ordained give him their blessing. Five of them are shown in the photo at the lower left conferring their personal blessing on their Spiritual Shepherd. (The others were out of camera range.) In the final picture, taking a brief rest on the Cathedral steps after the ceremony, are Don Schauer and his two sons Gerry (left) and Stephen. The Schauer family came up from Jeffersonville to witness the ordination of Father Kimball J. Wolf, whom the Schauers met during his diaconate service at Sacred Heart parish. The scores of visitors swelled the crowd into one of the largest to attend a Cathedral function in many years. A reception in the Cathedral High School gymnasium followed the ceremony. (Photos by David Skripsky)

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# CHILDREN

BY EUGENE S. GEISLER

Somewhere in the upper grades when I first was handed "Silas Marner" to read, my eyes fell on the short quotation in italics just below the title: "A child more than anything else that earth can offer to man brings hope with it and forward-looking thoughts."

Why did I memorize that at the age of 12 and why have I remembered it all these years? Really, I do not know why. Many times during these many years it has come back to me just as it did now when I was thinking of the child's role in the family. I must say that the quotation has meant different things to me at different times in my life. Right now it is verification of the positive, contributing role which the child has in the family. The uniqueness and hence importance of this role has been expressed in different ways, but the gist of it is this: Our children are our greatest teachers; we learn considerable about life, about God, and about man's relationship with God from our children.

APPARENTLY CHILDREN learn from parents too. We have considerable to teach them about life, about God, and about man's relationship with God, but our success in the end will depend a great deal on our knowing that we are on

a two-way street—that children have something to give as well as receive, have something to teach us as well as our having something to teach them. We really must be open to learning from each other, to an exchange of gifts, as it were. Without this we run the risk of failing to establish the kind of heart and talk, speak and listen, parent-child relationship that is education for the deepest kind of relationship with God.

The reality is that we are all equally children of God, of a Father who loves us, speaks to us, gives to us, makes demands of us because He loves us, we are all brothers of Jesus, brothers of a Son who listens, who responds, who does what His Father wants of Him, we are all, parents and children alike, given the same Spirit for our relationship with God and with each other if we are open. This openness to the Spirit of God, this turning to Jesus our brother, this being receptive to God in our hearts is the greatest single religious attitude we can impart to our children.

Even while saying "we can impart to our children," I mean to say that it is something we learn from each other, it is something we achieve together, it is a relationship between parent and child before it is, for the child, a relationship with God.

Naturally, parents have the initiative in how life and religion are going to unfold for children, and this initiative is a powerful factor in education and formation, but it is somehow a fallacy, a

kind of error, unrealistic to think that it can be done by the numbers, so to speak. There is the parent and there is the child, there are others and there is God. All are involved, and at least the last three are more or less uncontrollable factors for the parent.

ESPECIALLY IS THIS true of the child, who is, in the end, a free agent. His uniqueness from the very beginning suggests that while he can be formed and trained he is always his own self, that he has always something of his own to contribute, and that even though he can be set in a certain direction (at its best an openness toward God), his relationship with God remains unique. The Spirit will breathe on him when and where He will. This is always to be respected. A child "brings hope with it and forward-looking thoughts," especially because he is uncorrupted, innocent, a new piece of paper for God to write on. Without God he will in spite of us neither accomplish much nor be much. The best we can do is to open the child to God, and ourselves remain open to his self-determination. It is part of the Montessori wisdom that we should help the child unfold according to his uniqueness rather than form him according to ours.

God is with us. God is with all of us, parent and child alike, as we learn and as we teach. He helps us: "I will not leave you orphans," Jesus said, "I will send you the

Advocate, the Consoler, and Spirit of Truth." Sometimes Jesus speaks of Him as His Spirit, sometimes as God's Spirit.

The expectations of anyone's being able to live the Christian life without this Spirit of God are, if I read Scripture correctly, small indeed. It is therefore fundamental, elementary, that in all the talking, planning, and scheming we do as Christians in the area of religious education we depend, in the end, on prayer and the Spirit of God for success.

This being so, the greatest religious thing we can teach our children is to pray and to turn to God and follow the lead of His Spirit in their lives. "When the Spirit comes . . . He will instruct you in everything," Jesus promised. He will unfold our children from within. He will teach them the things we can't, especially how to say, "Abba, Father."

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Accompanied by a favorite stuffed toy, Michael Quinn, 3, of Baldwin, Long Island, blows bubbles by himself in his front yard. (NC photo by Henry T. Kellner)

## PSYCHOLOGY

# Teach them to share

BY MARY AND JAMES KENNY

"Friday's child is loving and giving," says an old nursery rhyme. But not all children are born on Friday!

"Selfish! Mommy, she won't share," complains brother.

"Selfish" is the epithet one child uses to condemn, shame, and otherwise cajole another into parting with the toy of the moment. Children are supposed to be generous. Yet, once they master "Mama" and "Dada," the next word most self-respecting toddlers learn is "mine." Mama is uneasy when her cherub clutches toys with a death grip, hollering "mine" at full lung power.

But adults need to understand that generosity is developmental. Taking turns and sharing are beyond the two-year-old. Rather than worry about a little one's selfishness, Mom needs to be a friend and ally. How can parents help a child through the first difficult stages of choice?

First, run interference when stormy times approach. If battles erupt over a favorite toy, try to have some identical toys around the house—two push toys, two dolls, two cars—can save lots of grief at little cost.

EXTRA SPECIAL—a favorite stuffed animal, a bedtime blanket—are too important for sharing. Either keep them out of other children's sight or defend your child's rights.

A new birthday toy falls into the extra-special category. Explain to playmates that in a few days the birthday child will let them ride the new tricycle, but not just yet. If adult neighbors observe with disapproval, ask yourself, "Would I loan my neighbor my new diamond ring? Would my husband invite everyone to

drive his new car?" Sometimes we demand more of little children than of ourselves.

Surprisingly, supporting a child's rights to his own possessions encourages generosity to grow. There's security in knowing some things are his. He'll share more readily because he knows a possession once relinquished is not gone forever.

And a child will imitate brothers and sisters who share with him, especially when parents voice approval. This is when the notion of sharing begins.

Sharing fun things, relaxation, problems, responsibilities, faith are all basic to the Christian concept. But these things cannot be learned all at once. And if children are to take their place in their family and the family of the world, parents must deftly lead the way by teaching them to share and by respecting their children's rights as well.

AN UNDERSTANDING of what is normal at various stages of human development will help parents lead children to healthy emotional and Christian maturity.

Often the preschooler needs protection from his own generosity. When he gives away his precious ball expecting to get it back eventually, Mom can encourage generosity to grow by suggesting, "Why don't you let Tommy take it home for a couple of days, then bring it back?"

When an eight-year-old gets his first allowance and either hordes it or spends it within an hour, the wise parent patiently waits to let him continue to

handle his new-found wealth without interference. Ignore hoarding or spending on self, but continue to praise acts of generosity.

Money-mad-eights grow into ever-more-generous nines and tens. At this stage, many children find great pleasure in giving.

But at the adolescent stage, they need lots more money—records, magazines, shampoo, deodorant—claim their dollars. Snack bar visits are a necessity. New self-awareness and self-concern strongly resemble the selfish "money-mad-eight."

What happened to generosity? Look harder—it's still there! The young lady who forgets family birthdays may be extremely generous toward girl friends. The penniless boy at his sister's birthday may share hours with her in big-brother-advice talks. Sharing of self is born.

WHATEVER THE AGE, forced sharing, that is, sharing dictated by parents, is not sharing at all. Support for little ones, examples of generosity by parents, praise and attention for the generous child, tolerance and patience with the not-so-generous one, foster a climate where generosity can grow.

Growing in Christianity means growing in generosity. Christ was our perfect model. He shared humanity with us by being born—He grew up with us, played with us, worked with us, taught us, and even died for us. And imperfect beings that we are, our generosity grows not over a year or an isolated period in life, but over a lifetime.

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An old man and his grandchildren in a Midwest slum share the hope of a better future. (NC photo by Robert L. Miller)

## LITURGY

# A meaningful liturgy

BY FR. JOSEPH M. CHAMPLIN

Trial and error, constant evaluation, and frequent adjustments are indispensable elements of any religious education-liturgical program in a parish.

Some procedures work; others don't. Some have value for a period of time, then lose their effectiveness.

This article is about a combined teaching-worshipping experience which has worked well for us on each occasion we have employed it over a two-year period at Holy Family. I refer to Masses in the homes of parents who are preparing their children for First Communion.

We ask for a volunteer host and hostess, assemble in their house at 7:00 p.m. about (ideally) a dozen fathers and mothers plus the boys and girls, then offer a one-hour "real" Eucharist with explanatory comments before and during the celebration.



The children do not receive our Lord at this Mass; that comes later at a Family Eucharist and the Solemn Parish First Communion Sunday service. However, they do otherwise actively participate in this liturgy.

I INTENDED AT THE very beginning of these evening sessions to demonstrate and explain the vessels and vestments used at Mass. Still, the manner in which we do this was not planned beforehand; it developed at the moment and proved highly successful.

Some celibates tend to be excessively independent or self-reliant and only reluctantly allow others to love or serve them. I fit into that category.

In this situation, therefore, a divine impulse must have moved me. Instead of walking around and picking up particular items (e.g., chalice, lectionary, cruets), I sat down and asked individuals to bring them over to me. In the process I made sure each boy and girl handled some object.

Later, after the homily when we prepared the altar and after Communion when we cleared the table, every child brought for ward or returned his or her "responsibility." One year later, during a released time religious education class, those same students remembered exactly what they had cared for during the Mass.

The homily was in dialogue form with the children, seated on the floor, responding to several gentle questions I posed to them. Their answers either inspired or amused or brought a tear to the on-looking adults.

In certain of these Masses, the parents' clear or even stifled laughter backfired. The boys and girls became self-conscious, as if on display, and were reluctant to speak out during the rest of the liturgy.

I OFFERED BRIEF comments throughout the preparation of gifts and invited the youngsters to stand around the altar for the eucharistic prayer. I also suggested they make some of the same gestures the priest performs (hands joined, outstretched, pointed towards the bread and cup).

Pauses for personal, verbal mention of living and deceased individuals are usually emotion-filled moments. Dad and Mom choke back their feelings when a child says: "For my father and mother."

To show that we pray together as a Christian family to our common Father, I ask participants young and old to join hands for the Lord's Prayer.

These children extend the sign of peace to all the adults whose resistance to this gesture oftentimes melts in the presence of an upturned face and tiny handshake.

Adults who wish communicate, and under both kinds, if they so desire.

A short litany of thanksgiving with children supplying the intentions, followed by the dismissal rite and a hymn concludes our Mass.

These liturgies have, as far as we can judge, been universally praised by the parents. The children, significantly, remain quiet and attentive for the entire 60 minutes.

Afterwards, when host and hostess break out the Kool-Aid and cookies, the boys and girls react more typically.

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## THE CHURCH AND I

# In post-Hitler Germany

BY F. J. SHEED

The war in Europe over, the authorities asked me to go to the British Zone of Germany and give lectures there. I answered that there was no point in going to any country as an agent of the occupying power, but that I would be happy to go at my own expense, representing no one but myself, if they would give me a visa. It took me nine months to get the visa—I have a feeling that all authorities everywhere feel dubious about a man who prefers to pay his own expenses.

I went first to Belgium where I met a



rather startling priest. He said "I suppose you, like me, are a member of the Vatican Secret Service." When I answered negatively, he wagged a knowing finger at me. I felt he was rather an advanced neurotic. Later he gave me what may have been an explanation: he claimed that when the Partisans in Belgium decided that a fellow-Belgian must die as a traitor, the final decision for or against execution was left to him. A post like that would have made me neurotic.

I WENT ON TO HOLLAND and was horrified at the destruction our bombers had wrought, in Nijmegen especially. But that was as nothing compared with the smashing of Aachen, the first German town I came to (it was the Aix

(Continued on Page 7)

should they have children, they would immediately become suspect to their peers.

Since this trend is apparently on the upswing, we would do well to investigate its validity from a theological perspective to determine whether this latest bandwagon is something that we Christian people should jump onto or not. In the first story of creation in the Book of Genesis, man and woman are created in the divine image as the last of God's mighty works.

The priestly author of this story then recounts how "God blessed them, saying: 'Be fertile and multiply; fill the earth and subdue it.'" (Genesis 1:28). We understand that this command is given not to individual couples as such, but to the human race; it would, nevertheless, seem to indicate a divine commission that should not be taken lightly.

OVER THE CENTURIES in Christian history it has been debated whether this commission represents the "primary end" of marriage. In fact, canon law does state it in this manner, adding the necessity of education (Can 1013, No. 1). Pope Pius XI, however, in his encyclical "Casti Connubii" (December 31, 1930) expanded this concept in saying that marriage may be viewed "more widely as the blending of life as a whole and the mutual interchange and sharing thereof" (Denzinger-Schoenmetzer No. 3707). This was further explicated in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World which stated that "marriage to be sure is not instituted solely for procreation" (par. 50). It "persists as a whole manner and communion of life, and maintains its value and indissolubility, even when offspring are lacking—despite, rather often, the very intense desire of the couple" (same).

The Vatican Council views the presence of children in marriage as

a blessing to the marriage itself. "As living members of the family, children contribute in their own way to making their parents holy" (Pastoral Constitution on the Church in the Modern World, par. 48). For this reason, their training is of the utmost importance.

The example of the parents should be conveyed to the children so that they may fulfill the command of God to honor their father and mother (Exodus 20:12) and experience the happiness that comes from this: "He who reveres his father will live a long life; he obeys the Lord who brings comfort to his mother" (Sirach 3:6).

WE ARE REMINDED by Paul of the delicate balance to be maintained by parents in teaching and disciplining their children so that they will arrive at a wholeness of personality and maturity. He asks fathers to bring up their children "with the training and instruction befitting the Lord" (Ephesians 6:4), and encourages them not to "nag your children lest they lose heart" (Colossians 3:21). The role of children in family life and the role of parents are beautifully presented in the Gospel scene when Jesus is lost in the temple. His parents are chagrined at His disappearance, as parents are often confused by their children as they reach out in growth toward individuality. But Mary "stored all these things in memory; Jesus, for His part, progressed steadily in wisdom and age and grace before God and men" (Luke 2:51-52).

The scriptural and ecclesial witness is clear. Contrary to the bicycling freedom riders of today's youth cult, children are an important part of the family as given to us by God. To deny them their proper role is to deny the complete picture of marriage as offered to us by God in creation.

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## QUESTION BOX

## Does Bible approve practice of slavery?

BY MSGR. R. T. BOSLER

Q. In his epistles, St. Paul repeatedly told slaves to obey their masters and women to be subservient to men. Why would an all-just, all-merciful God apparently authorize the oppression of slaves and women?

A. You exaggerate. As far as I can find, St. Paul only twice advises women to be subject to their husband and only once refers to slaves obeying their masters. But we won't quibble over this. Your problem arises from a misunderstanding of the inspiration of the Bible.

God does not treat the inspired writers as puppets, but allows them to be true authors, who reflect the limited knowledge and ignorance of their times. As the Word of God, by becoming man in Jesus of Nazareth, limited himself and accepted our human weaknesses, so the Word put into human writing filters through the limited humanity of the inspired author.

Vatican Council II teaches that "the books of Scripture must be acknowledged as teaching firmly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation." And to make their meaning clear the Fathers of the Council appended a footnote from



St. Thomas Aquinas as follows: "Any knowledge which is profitable to salvation may be the object of prophetic inspiration. But things which cannot affect our salvation do not belong to inspiration."

The human authors of Scripture, like St. Paul, can fail to understand the full import of the inspiration they received and can be in error in matters that do not affect salvation. St. Paul lived in a world which accepted slavery and the

subjection of women, as we in the Western world today accept capitalism and labor unions, as a part of life. He clearly taught that before God there is no distinction between male and female slave and free but that all are one in Christ. However he did not see that this was inconsistent with slavery and subjection of women. It took almost two thousand years before this inconsistency became evident to Christians, and a lot of them have not

seen it yet.

If you want to see St. Paul at his best regarding slavery read the much-neglected, short letter to Philemon. A slave of Philemon named Onesimus stole money from his master and ran away to Rome, where he was converted to Christianity by St. Paul. In the letter Paul tells his good friend Philemon he is sending Onesimus back and pleads that he forgive the slave and receive him no longer as a slave but as a brother. Paul

does not command Philemon to do this, but he proves himself a master of human psychology by the way he persuades his friend. The precedent he set here surely had much to do with the practice of the early Christians who did free their own slaves and treated the Christian slaves of others as brothers.

Q. The pastor of one of our churches conducts a penitential service twice a year, which my husband and I attend. Since we have no mortal sins, we thought this was sufficient. Last Sunday a priest in another church said the people are not going to confession enough. Will you please straighten us out on this?

A. If you find the communal penance services helpful, by all means continue to take part in them. If they include confession and absolution from sin, they are truly sacramental. And if this seems sufficient for you, you have no obligation to confess more often.

The other priest was stating a fact; people do not go to confession as they used to, including those who feel that even when aware of serious sin they need not go. These the priest may have

had in mind. He also may have been trying to revive interest in confessions of devotion and the practice of regular monthly or bimonthly confessions to help one overcome faults and advance in virtue. This practice is indeed diminishing, even among priests and religious. The adoption of communal penance is an attempt to revive interest in the sacrament of penance. I have found that in our parish it has increased the number of confessions of devotion a little.

Q. Is a Catholic married in the eyes of the Catholic faith if they marry in another ceremony by an authorized person of another faith without a priest present?

A. If no dispensation from the form of Catholic marriage has been obtained, they are not considered married in the eyes of the Catholic Church. However, today a Catholic may be married before a Protestant minister, a Jewish rabbi, or even a justice of the peace, without a priest present, if the proper dispensation is obtained from a bishop.

(Copyright 1974)

## Frank Sheed in post-Hitler Germany

(Continued from Page 6)

to which Browning's gallop brought the good news from Ghent). Cologne too was grim. There I met a woman whose husband had been tortured and killed by the Nazis. She was wholly without rancor either for the Nazis or for the Allies whose bombing of Cologne had been so thorough.

She had read some book or other of mine, and she introduced me to a group of leading Rhinelanders, mainly Catholics, including Herr Adenauer, who had been Mayor of Cologne, had been maltreated by the Nazis and imprisoned by the British, and who would be as powerful in German's remaking as de Gaulle was to be in France's.

With this group I had a three-hour discussion. You would hardly guess on what—on what I had learned from the street corner of how God should be presented to an un-believing or half-believing world. Herr Adenauer seemed to give the whole force of his mind to the matter. I have never been so closely or determinedly questioned by anyone. He was a believing Catholic himself and I think he found my line interesting. I came away thinking that it would be marvelous to have him as head of government in America.

I LECTURED TO A great number of audiences—German, British and mixed, in Universities and halls. In the University of Cologne I was asked to lecture on Bernard Shaw—I was not expecting this, but I had read just about everything he had published and had my own views on him. There was one thing I told them about him that seemed new to them.

In an article he had himself written in the London Times some time in 1917 he

said how much he owed to Samuel Butler—all the Life-Force stuff especially. But in that second last year of the First World War Germans had more pressing matters to bother about than where Bernard Shaw got his ideas.

ALL THIS MASS of talking, two or three times a day, does not stay very clearly in my memory 30 years after. But there was a day in Paderborn which is still wholly vivid to me. I was taken to a home for small boys and girls blinded by our bombing. They had been taught to sing some English songs in my honor, God help me.

As in England while the war was on, so in Germany when the War was over, I heard no hate-talk, in fact got no hate-fee. One man asked me if I could send him telephone books from the midland cities of England, he wanted to study the distribution of certain English family names.

I can no longer remember at what stage I myself became aware of the cremating of Jews by the Nazis—six million of them perhaps. The matter arose once on this visit.

I met only one man of the type we regard as a typical German, particularly a stage German, arrogance and all. He hectoring me about the inhumanity of the British administrators of their zone. I stood half an hour of it, then said, "At least, they don't cremate you."

Apart from that, there was no discussion of the war. Nor did I at that time or for long after, either in Germany or anywhere else, hear any

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OVER-ALL TRACK CHAMPIONS—These young ladies from St. Thomas Aquinas parish, Indianapolis, took top team honors in last Sunday's Junior CYO Track and Field

## St. Thomas girls win Junior Track diadem

INDIANAPOLIS — St. Thomas Aquinas walked off with top team honors in the

annual CYO Junior Girls' Track Meet.

The Northsiders posted a total of 108 points, finishing second in Class B.

The girls from Holy Spirit gave the champions a good fight taking the number two spot in team competition with 82 points. Our Lady of Lourdes came in third in team scoring with 70½ points, finishing first in Class A.

Two girls in the track meet became triple winners. Monica Leonard of Holy Spirit took first place in Class A competition in the 50 yard dash, the running long jump and the running high jump. Sue Farney of St. Pius X took first place in Class B competition in the 100 yard dash, the 220 yard dash, and the running long jump.

Following are the results of the individual events and team totals.

### INDIVIDUAL CLASS A

50 Yard Dash—Monica Leonard, Holy Spirit, 7.2 sec.  
100 Yard Dash—Kathy Moran, Holy Spirit, 14.5 sec.  
220 Yard Dash—Mary Ellen Dougherty, Holy Spirit, 36.4 sec.  
440 Yard Dash—Margaret Callahan, St. Catherine, 1:13.1  
200 Yard Shuttle Relay—St. Thomas No. 1, 30.00 sec.  
440 Yard Relay—St. Catherine No. 1, 1:20 sec.  
Running Long Jump—Monica Leonard, Holy Spirit, 13'3"  
Running High Jump—Monica Leonard, Holy Spirit, 4'4"  
Kickball Throw—Julie Kramer, Our Lady of Lourdes, 104'4" (New Record)  
Baseball Throw—Julie Kramer, Our Lady of Lourdes, 169'8"

### CLASS B

50 Yard Dash—Patty Gawrys, St. Simon, 6.8 sec.  
100 Yard Dash—Sue Farney, St. Pius X, 12.7 sec.  
220 Yard Dash—Sue Farney, St. Pius X, 29.2 sec.  
200 Yard Shuttle Relay—St. Thomas No. 1, 28.1 sec. (New Record)  
440 Yard Relay—St. Pius X No. 1, 56.1 sec. (New Record)  
Running Long Jump—Sue Farney, St. Pius X, 13'1"  
Running High Jump—Marg Wagner, Immaculate Heart, 4'7"

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### For campers

The CYO Office has announced that the camp season officially opens this Sunday, June 16. There are still some openings at Camp Christina, although the Rancho Framassa site is filled.

### St. Meinrad's summer session to begin June 16

ST. MEINRAD, Ind. — The Saint Meinrad School of Theology Summer School is sponsoring a workshop and a seminar in Religious Education as part of its fifth annual summer session, June 16-July 26.

Dr. Francoise Darcy-Berube, a contributing author to the "Come to the Father" series and professor at the University of Montreal, will conduct a workshop June 24-28 on the psychological development of the child with a special emphasis on religious development and moral awakening. Special consideration will be given to the reception of First Penance.

Thomas P. Emmett will direct a seminar on the administration of parish religious education programs July 10-12. Emmett is a member of the E.L.I. Associates, a professional consulting firm in the field of religious education.

The summer school will offer students the opportunity to earn an M.A. in religious education. Alumni of Saint Meinrad are eligible for a Master of Divinity Degree.

(New Record)  
Kickball Throw—Sheila Blanton, Little Flower, 104'8" (New Record)  
Baseball Throw—Cindy Nedde, St. Simon 179'1" (New Record)

### TEAM CLASS A

1.) Our Lady of Lourdes—58½  
2.) Holy Spirit—55; 3.) St. Catherine—49; 4.) St. Thomas—47½

### CLASS B

1.) St. Simon—66½; 2.) St. Thomas—40½; 3.) St. Pius X—56½; 4.) Holy Spirit—27

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### CYO NOTES

Deadline for annual CYO Golf Outing is Wednesday, June 19, and for the Junior Boys' Match Play Tournament is Monday, June 17.

Indianapolis Deaneries Youth Council will meet at 7:30 p.m. Monday, June 17, in the CYO Office. Plans for summer activities will be discussed.

### Elect officers

INDIANAPOLIS — New officers of the Lay Franciscans of the Holy Stigmata Fraternity will be installed at the regular monthly meeting at 8 p.m. Monday, June 17, at Alverna Retreat House.

The new officers are Richard Bottin, prefect; Richard Wilson, vice-prefect; Francis Kaffenberger, treasurer; Jeanette Wilson, secretary; and Jean Magnan, novice mistress.



SPRING BASEBALL CHAMPS—St. Simon's young athletes added another trophy to their collection by capturing the CYO Cadet Spring Baseball League championship. The team defeated St. Pius (Gold) in the title game, 7-4. In the back row at the far left is Coach Cliff McNicholl.

## Business and Service Directory

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**ALASKA'S 'FLYING BISHOP'**—Bishop Francis T. Hurley of Juneau, Alaska, flies over the mountainous terrain of his diocese, pursuing his scattered flock from Icy Bay in the north to Ketchikan in the south. From May to November he covers some 36,000 miles to bring the word of God to the 1,800 Catholics in his vast see. Bishop Hurley, 66, has also found television to be one of the best means of communicating with

the people of his diocese. His diocese operates a television studio, staffed by volunteers. Bishop Hurley has also launched a small newspaper, again a volunteer operation. With the television programming, his newspaper and airplane, Bishop Hurley can reach the people of his diocese—and many non-Catholics as well—as they have never been reached before. (RNS photo)

## † Remember them

**BRAZIL**  
**DANIEL D. ARMSTRONG**, 52, Annunciation, June 8.

**COLUMBUS**  
**CONCHA S. RODARTE**, 7 weeks old, St. Bartholomew, June 3. Infant of Jose and Maria Sandoval Rodarte.

**ENOCHSBURG**  
**JOSEPH LAKER**, 89, St. John's. Survived by Henry Laker, Leonard Laker, Agnes Bessler, and Joan Lutter.

**JEFFERSONVILLE**  
**VERONICA ELIZABETH CONLIN**, 74, St. Augustine's, June 13. Mother of Edward, Claude, Benjamin, William J. Conlin Jr., and Mrs. Charles H. Rogers, all of Jeffersonville; sister of Benjamin Turner of Indianapolis; and Rose Casey of Bronx, N.Y.

**INDIANAPOLIS**  
**JACK B. HARDING**, 30, St. Luke's, June 5. Husband of Mary E., brother of William B. Harding and Mrs. Brew Rudd; grandson of Florence B. Howard.

**JOHN J. REICHWEIN**, 60, Holy Trinity, June 5. Husband of Mary, brother of William, Carl and Margaret Reichwein.

**CLARA B. ALLEN**, 61, Holy Name, June 6. Wife of George F., mother of Donald R. Allen, Marjorie Forsyth, Patricia Rignin and Hazel.

Bowden; sister of J. Elmer Norris, Frances Abney, Lucille Weiner, and Anna Fuller.

**HARRY T. YELTON**, 62, Little Flower, June 6. Husband of Lucille; brother of Catherine Tozer.

**ANNAM MCLINN**, 87, St. Patrick's, June 10. Mother of Charles J., J. Ralph, Francis, James W. and Forrest E. McLinn. Elmeda McKinney and Della Tucker.

**OLIVER G. BLANFORD**, 74, St. John's, June 10. Husband of Kathryn L., father of Robert Blanford, Mrs. Beverly Masten and Jeanine Binder.

**NELLIE O'DONNELL**, 77, St. Joan of Arc, June 11. Sister of J. Hugh O'Donnell.

**MARY V. O'DONNELL**, 85, St. Philip Neri, June 11. Mother of Edward F., John J. and H. Patricia O'Donnell; Mary M. Sanders; sister of Gladys Lavigne.

**CATHERINE C. HUNT**, 79, Holy Cross, June 11. Mother of Joseph L., sister of Charles and Eugene Monroe.

**WILLIAM J. SPELLMAN, Jr.**, 42, Sacred Heart, June 12. Husband of Esther; father of Mike, Steve, Billy, David, Tom, Della and Rita Spellman; son of William and Rose Spellman; brother of Paul, Edwin

and Michael Spellman and Mary J. Baker.

**FRANCES H. BROTHERS**, 83, Holy Spirit, June 12. Wife of James A., mother of James W. Brothers.

**KATHERINE KLINTWORTH**, 85, St. Christopher, June 12. Sister of Sister Anthony Shaw, S.P.

**CORNELIUS S. FIRSICH**, 56, Little Flower, May 29. Husband of Mary; father of Louis, Robert, Janet Koehl, and Olivia Firsich; son of Mrs. Laura Firsich of Batesville; brother of Mary Schulte and Alberta Amberger; brother in law of Father Berlus Grassman, O.F.M., and Sister Olivia Grassman, O.F.M.

**MADISON**  
**NORBERT LEHNERT**, 57, St. Mary's, May 28. Husband of Dorothy; father of James and Deborah; brother of Father Robert Lehnert of Greensburg, Ind.; Cecelia Klein and Margaret Lehnert, both of Madison.

**NEWALSAE**  
**ALFRED RUSCH**, 69, St. Paul's, June 8. Brother of Joseph of Brookville and Charles of West College Corner.

**RICHMOND**  
**MARY E. MILLER**, 74, St. Andrew's, June 11. Mother of Mrs. Robert Eileen of New Paris, O.

**JOHN J. BRITT**, 88, St. Mary's, June 8. Father of John Britt Jr. of Winterhaven, Fla., and Mrs. William H. Anderson of Dayton, O.

## Bible School

**INDIANAPOLIS** — Holy Angels' parish will conduct a Vacation Bible School for children ages 8 to 12. The sessions will take place from 9:30 a.m. to 11:30 a.m. and will run from June 24 until August 2.

Classes will be conducted by Sister Bridget of Holy Angels School and other religious teachers from the area. Parents may call 926-3324 to enroll their children.

## RUMMAGE SALE

**PLAINFIELD, Ind.** — St. Susanna parish will sponsor its annual Rummage Sale June 13 to 15. A bake sale will also be featured on Friday and Saturday.

## TERRE HAUTE

**CATHERINE ANN 17, and CARL BETH COTTON**, 14, St. Leonard's, June 8.

**MARY ELLEN FOUGEROUSSE**, St. Philip Neri, June 7.

**GEORGE FOSHAAR**, 81, St. Joseph's, June 8.

## Missionary's beatification cause opened

**VATICAN CITY** — The beatification cause of an Italian missionary priest who died in 1952 and founded a worldwide organization of priests united to help the missions with prayers and donations has been opened solemnly at Naples.

The cause of Father Paolo Manna, a member of the Pontifical Institute of Foreign Missions (P.I.M.E.), was opened by Cardinal Corrado Ursi of Naples.

Father Manna is remembered mainly for his founding of the Missionary Union of the Clergy in 1916, which had as

## Pro-life unit sets workshops

**NEW ALBANY, Ind.** — Workshops to train pro-life speakers will be held by Right to Life of Southern Indiana, Ind., at 7:30 p.m. Thursday, June 20 and June 27 in the organization's office at 809 East Main St. Mrs. Michele McRae of Sellersburg, president, will be the instructor.

The non-sectarian pro-life group maintains a speakers' bureau which helps prepare programs for social, civic or Church groups in Clark and Floyd counties.

its goal the arousing of deep missionary zeal in priests.

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## NEW OFFICERS

**INDIANAPOLIS** — Margaret McKenna was recently installed as the new president of the Little Flower Altar Society. Other officers include Margaret Johnson, first vice-president; Alma Whistler, 2nd vice-president; Theresa Dailey, recording secretary; Karen Gallagher, financial secretary; Noreen Murphy, treasurer; Betty Murphy, ACCW delegate; and Mary Obergfell, alternate ACCW delegate.

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# Christian Heritage

A history of the Catholic Church  
in Central and Southern Indiana

## CHAPTER SIX

BY MSGR. JOHN J. DOYLE

In August 1811 Tecumseh came to Vincennes for a conference, which brought him and Harrison into an exchange of bitter vituperations.

To enforce his words, the Governor had the militia drawn up in battle array. Unawed, Tecumseh set off for a tour among the Southern tribes with the announced intention of persuading them to enter a united front of all Indians in refusing to part with any more of their lands. Immediately Harrison, who had a high regard for Tecumseh's military prowess but deemed the Prophet not much of a warrior, pushed his preparations for a campaign against the Prophet's town.

It was in the final stages of these activities that Father Olivier made the longest of all his Indiana visits. Between 1 September and 14 October he recorded 39 baptisms and four marriages.

A notable gap of almost three weeks occurs in the midst of his entries—from Monday 23 September to Sunday 13 October. Moreover, on 25 and 28 September Ambrose Mallet recorded two burials; in one case he stated explicitly that he acted in the absence of the priest.

**WHERE WAS FATHER OLIVIER** during this interval? Harrison's army moved from Vincennes on Thursday 26 September, having been prevented by a violent storm from starting the day before. It reached Battelle des Illinois, near the present site of Terre Haute, about 1 October, where it remained for nearly a month erecting a stockade and blockhouses, which received the name Fort Harrison, "so called in honor of our worthy Commander," as one soldier wrote.

The army consisted of the Fourth Regiment with more than 500 men; the Indiana militia with an equal number, and 125 Kentucky mounted volunteers commanded by Major Joseph Daviess.

The regular soldiers had reached Vincennes after dark on Wednesday, 19 September, after an arduous trip down the Ohio and up the Wabash; they were ten days on the Wabash, pushing their boats a good part of the time.

The regiment was recruited in New England, where Catholics were not numerous. Still one of the new dioceses had its seat at Boston, and there were more than a dozen parishes in New England by this time. There must have been a sprinkling of Catholics in the regiment, who would have had no time for their religious duties amid hasty preparations for the march.

In Daviess' squadron, which arrived after a march from Louisville about the same time as the regulars, there may have been some Catholics. Some of the French people were in the militia no doubt, though Harrison thought little of the military virtue of the French, generally speaking.

It seems reasonable to conclude that Father Olivier accompanied the army as far as Battelle des Illinois and stayed there for ten days or so, celebrating Mass and hearing confessions for the soldiers who had a good prospect of going into battle, most of them for the first time. It is true that no mention of the presence of the priest occurs in any of the accounts of the expedition, but then there is no mention of him in any account of Vincennes, though he was there a dozen times over a period of 11 years.

SEVERAL OF THE parishioners—notably, Joseph Barron, Toussaint Dubois, Francis Vigo, John B. Laplante, and Michael Brouillette—figured prominently in his dealings with the tribes, work for which they were qualified because of their personal acquaintance with the people and their ability to speak the languages.

The case of Brouillette is interesting. He was the 11-year-old boy who in 1785 boldly signed the church register as his little sister's godfather. In 1804 he received a license to operate a trading post among the Kickapoo, but Harrison's letters make it clear that the post was merely a blind "to disguise his real character" as the Governor's agent.

One of the wedding ceremonies of 1811 was that which brought the nuptial blessing to Michel

Brouillette and Marie Richarville on 21 September, just five days before the army marched northward.

On previous visits Father Olivier had baptized children of this union, designating it a "legal" marriage, which appears to have been his term for a union witnessed by the judge—valid, but needing the priest's blessing to make it "legitimate." The delay in the legitimization was no doubt due to the failure of Michel's visits in town to coincide with those of the pastor.

HARRISON'S EXPEDITION culminated in the Battle of Tippecanoe. The Prophet's town lay well within the land acknowledged to belong to the Indians, but Harrison saw it as a menace to settlers, especially in view of Tecumseh's declared intention to prevent the surveying of the newly purchased tract.

It was his purpose to deliver an ultimatum demanding the evacuation of the town and the dispersal of the inhabitants; in case of refusal, he would drive the Indians out and lay waste the town.

On 6 November the army encamped before the town after an agreement was reached for a conference between Harrison and the Prophet the next day. Before dawn, in a heavy rain, the Indians attacked and inflicted heavy losses on the army, but the troops soon gained the initiative and after two hours of heavy fighting put to flight the Indians, who also suffered many casualties.

The following day the army spent in burying the 40 men killed in the battle and in destroying the town, described by the soldier quoted above as "a handsome little Indian village of between one and two hundred huts or cabins and a large store house containing about 3,000 bushels of corn and beans." Then it set forth on its return trip, which seems to have been more like a retreat than a triumphal march, carrying the 130 wounded in jolting wagons, which had been emptied of provisions to make room for them. For five days the wounded rode the wagons, and for five days they floated down the Wabash to Vincennes, in constant dread of an attack, which, however, did not occur.

(To be continued)



## VIEWING WITH ARNOLD

## 'Lovin' Molly' is rare film with rural theme

BY JAMES W. ARNOLD

"Lovin' Molly" is one of the unsuccessful box-office films of the year, and that would have been true even if it were perfect. Sober explorations of the mysteries and ambiguities of human love don't sell very well, either in Paducah or Manhattan.

This is a rare rural film by an essentially urban director, Sidney Lumet ("Serpico," "The Pawnbroker"), who operates here in the provincial Texas of the recent past, clearly Larry McMurtry ("Hud," "The Last Picture Show") country. "Molly" is based on McMurtry's 1962 novel ("Leaving Cheyenne"), about an unconventional woman who loves three men and has children by the two she doesn't marry, and it argues for the reasonableness and

humanity of her view. (Actually, the idea that love is much broader and more significant than marriage is less radical today, than in 1962, much less in 1925 when the fictional Molly made her choice.) But you don't have to like the premise to find much to like in the movie.

PERHAPS THE movie's major problem is that the story in outline form sounds outrageous and a bit ludicrous, and the film in using the material of such a big novel must deal with it pretty much as an outline. The details of character and motivation, the nuances that would bring understanding if not sympathy, get lost in the squeeze-in of events. In movies, either the events have to be the whole thing, or you must simplify them to concentrate on character, or you just run an ad asking people to please read the novel first.

Gid the farmer (Anthony Perkins) and Johnny the

cowboy (Beau Bridges) are friendly rivals for Molly (an offbeat role for Blythe Danner, the brainy lawyer of "Adam's Rib"). She is a warm and uninhibited lover, nature's child, a sort of idealized fertility goddess of the prairies. She decides to bestow marriage on a third and lesser man, while she keeps Gid and Johnny as her lovers, and resolves that they shall be the fathers of her sons.

This situation, and its effects on all, is followed for 40 years, during which both sons (one happy, the other bitter over his percentage) are killed in the war. Molly, conveniently an early widow, remains single, a social and moral outcast in the community. McMurtry clearly wants to raise the moral

issue. Through it all, deep love and friendship have persisted, as they seldom do in human relations. Who is to call it ugly, and by what standard?

AS IN MOST McMurtry novels and films, there is a strong feeling for the joylessness of the rugged lifestyles, of the hardness of the lifestyle close to the land. In such a world, one finds joy and beauty where he can, it is suggested, without making too many rules.

The conflict is incarnated in the characters. The sensitive Gid is morally conscious, aware not only of the rules but of the effects of his actions on others. Love, for him, is always tragic, full of heartbreak. But for Molly, the existentialist, it is always good. One seizes the moment of total commitment—it's "whole hog, pure you and me . . . nobody gets enough chances at the wild and sweet." For her, the institution of marriage needlessly spoils things.

Between these two, Johnny is simply easygoing. He tells Gid: "You're always thinkin' about the right way and the wrong way. You're the only man can tell 'em apart." To Molly, he says at the end, "I only know it was enjoyable . . . we raised a fine son."

The issues are heady, and none of the characters are

sure they have hold of more than a fraction of the truth. They all live by what they think is right. They all try. The film makes you examine your own beliefs about what is enduring and important, and what is not. Molly, I think, is fanatic and ruthless in her own way: she sets up anti-rules, which create their own misery.

OTHER THAN the food-for-thought, the movie succeeds in eliciting the time and place, in sometimes lovely nostalgic visuals. But Lumet has a fondness for long and medium shots, outside or inside, that makes scenes look static and repetitive.

Producer Stephen Friedman's script too literally

## NOVENA SLATED

NEW ALBANY, Ind. — Members of New Albany area parishes are invited to participate in a Liturgical Novena in honor of the Sacred Heart at Holy Trinity Church beginning with Masses on Thursday, June 13. The Novena will extend through June 21.



NOTE GOLDEN WEDDING—Mr. and Mrs. Henry Ernst of St. Meinrad observed their golden wedding anniversary on June 9 with a Mass of Thanksgiving in the parish church. An open house and reception followed. They are the parents of three children: Mrs. Gene Brownlow of Atlanta, Ga.; Eugene Ernst of St. Anthony, Ind.; and Mrs. Harold Van-Winkle of Ferdinand.

follows McMurtry, including his structure of three parts (each narrated by a different character), relying heavily on language through dozens of voiceovers reciting key passages and chapter endings from the book. It's definitely a movie for people who like the text preserved. Even so, too much has to be omitted, or speedily sketched in; it's like watching a synopsis.

we have missed lately at the Bijou. (Rating: A-4—unobjectionable for adults with reservations.)



GOLDEN JUBILARIANS—Mr. and Mrs. Richard Jansing, Sr., will observe their Golden Wedding anniversary with a Mass of Thanksgiving at 2:30 p.m., Sunday, June 23, at St. Mary-of-the-Rock Church near Batesville. A reception will be held in the parish hall for relatives and friends from 4:30 p.m. until 7 p.m. They request that gifts be omitted. They are the parents of nine children: Alvin (deceased); Cleius of Batesville; Irvyn, Clarence and Elmer of Brookville; Richard, Jr. of Bedford; Marcellus of Osgood; Clarissa Renner of Indianapolis; and Marilyn Smith of Sunman.

## Hospital Guild card party set

INDIANAPOLIS — Our Lady of Hope Hospital Guild will hold a benefit card party at 2 p.m., Sunday, June 16, in the Little Flower auditorium. The Guild is a service organization which provides financial and other assistance to Father Joseph Barry, O.M.I., in administering to the patients at Marion County General Hospital and the IU Medical Center.

Mrs. William F. Donahue is general chairman for the card party, assisted by Mrs. Al Centracchio.

## The week's TV network films

THE GROUNDSTAR CONSPIRACY (1972) (NBC, Friday, June 14): George Peppard is either an old-fashioned right-wing hero or a mockery of one as a tough, amoral security chief trying to uncover the Head Traitor behind a plot to blow up an atomic research center. The plot is complicated, and so are the values, including a ludicrously sexy episode involving dazed Michael Sarrazin and dazzling Christine Belford. Not recommended.

THE LOOKING GLASS WAR (1970) (CBS, Friday, June 14): John LeCarre's interesting Cold War novel about a young Polish seaman who is cynically used as a spy by British Intelligence suffers badly in this adaptation. It comes out as a forced exploration of the values of youth vs. middle age, with some pointless sex thrown in to distract from the lack of credibility. If nothing else, the leads (Christopher Jones, Pia Degermark) are attractive. Not recommended.

HOW TO SUCCEED IN BUSINESS WITHOUT REALLY TRYING (1967) (NBC, Saturday, June 15): A stagey film of the hit Broadway musical that irreverently takes on the basic institution of America's established religion—the huge secular corporation, half-archdiocese, half-dukedom. The satire is warm, and the Frank Loesser tunes are bright, and puckish Bobby Morse exudes charm. Satisfactory entertainment for all but the very young.

FIVE BRANDED WOMEN (1960) (ABC, Sunday, June 16): For director-oriented fans, an early Martin Ritt. A brutal, gloomy tale about Yugoslav guerrillas against the Nazis, aided by five shaven-headed female collaborators seeking to redeem themselves. Action, locales and cast are fine, but not really used. Not recommended.

SOMETHING TO LIVE FOR (1952) (ABC, Monday, June 17): A genuine relic of another movie age, this George Stevens film finds Alcoholic Anonymous adviser Ray Milland falling in love with boozey actress Joan Fontaine. Unfortunately he has a sweet and loving wife (Teresa Wright). The going is contrived and sentimental. Mainly of historical interest.

ONE, TWO, THREE (1962) (NBC, Wednesday, June 19): Billy Wilder's fast-moving, fast-talking satire of both sides in the Cold War, set in the incredibly tense early-

1960's Berlin, ranges from witty to silly. The main attraction is James Cagney, giving his last film performance as a harassed Coca-Cola executive. Satisfactory, especially for comedy fans with a fast eye and a quick ear.

VIVA MAX (1969) (CBS, Thursday, June 20): An utterly ludicrous, TV commercial level farce about a bumbling Mexican general (Peter Ustinov) who tries to recapture the Alamo to please his chubby girl friend. Jonathan Winters leads the American defense. Harmless nonsense for anyone in the mood.

I LOVE MY . . . WIFE (1970) (NBC, Friday, June 21): Probably the worst of the one-time flood of Elliott Gould sex comedies, this is an alleged spoof on the hilarious subject of an unhappy marriage. Brenda Vaccaro is excellent as the fat wife who contemplates suicide while Gould, as a cut-up surgeon, dallies with nurses and patients. Not recommended.

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