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INDIANAPOLIS, INDIANA, JULY 12, 1974

St. John the Baptist parish, Dover, sets double anniversary

BY GENE McCANN

DOVER, Ind.—This predominantly Catholic community in northern Dearborn County will celebrate a dual historical and religious event Sunday, Aug. 4, at St. John the Baptist Church.

Descendants of the early Irish and German settlers will observe the 150th anniversary of the parish's founding and the 100th anniversary of the building of the church.

The century-old brick church building was started in 1874 and completed in 1877, explained Father Morand Widloff, pastor. "Bricks for the church were made on the site to the rear of the church," added Harold Knue, Dover, chairman of the centennial and sesquicentennial events.

The two, presiding over a recent committee meeting planning the anniversary events, heard some first-hand discussion of the parish's religious history.

THE PRESENT CHURCH is the parish's third one. The first was a log building built in 1824, when a missionary priest, Father Edward Fenwick (later Bishop of Cincinnati) cared for the religious needs of the small number of settlers.

The second church was a frame building. Both were located where the church cemetery, part of the church property, is now located.

Total membership of the initial parish is not certain, Father Widloff said. The parish membership today is 60 families, including Mrs. Anna Murtaugh, 85, its oldest member, who attended the planning session.

Although deactivated several years ago, the parish school can be traced back almost 150 years. Early schooling was in the first log church.

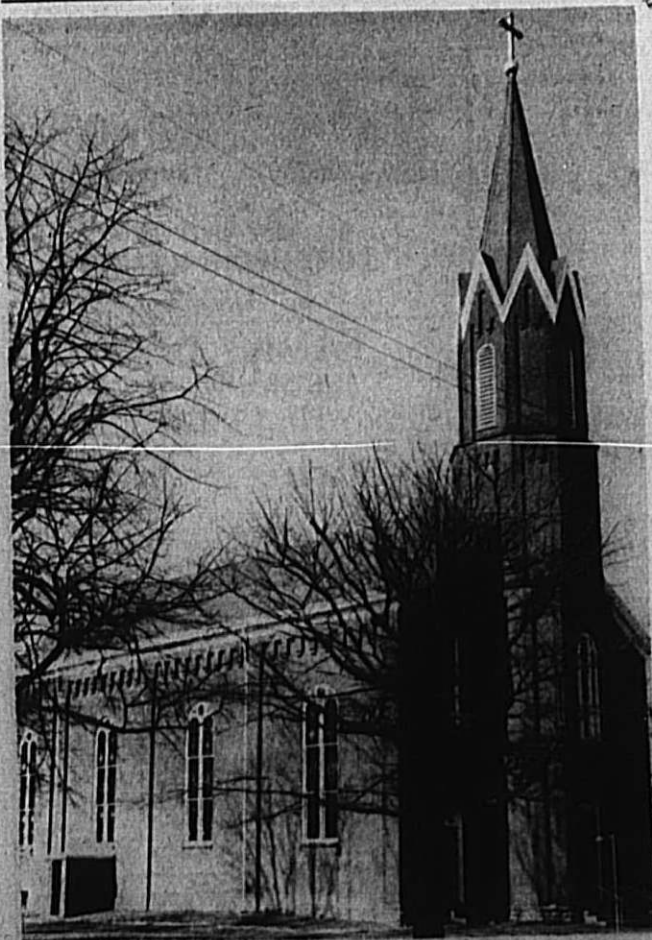
OTHER PARISH BACKGROUND

Clearing House aids Marian endowment

INDIANAPOLIS—Dr. Louis B. Gatto, president of Marian College, this week announced receipt of a \$15,000 grant to the college's endowment fund from the Indianapolis Banks Clearing House Association.

Member banks and their respective contributions include: Indiana National Bank—\$5,658; American Fletcher National Bank—\$5,628.75; Merchants National Bank and Trust Company—\$2,956.50; First Bank & Trust Company—\$446.10; Peoples Bank & Trust Company—\$281.25; and Midwest National Bank—\$29.40.

The \$15,000 will be matched by the Lilly Endowment, Inc., which has given Marian a \$500,000 challenge grant.



DUAL ANNIVERSARY SITE—Above is historic St. John the Baptist Church, Dover, where a double anniversary will be celebrated on Aug. 4.

Pope, Kissinger meet to discuss world problems

VATICAN CITY—The Vatican literally rolled out the red carpet for U.S. Secretary of State Henry A. Kissinger July 6, for his hour-and-10-minute audience with Pope Paul VI.

In the private, non-official meeting the two leaders discussed major problems of world peace, with particular attention to the Middle East and the results of President Richard M. Nixon's recent summit meetings in Moscow.

A Vatican press spokesman said the meeting between the Pope and ubiquitous American Secretary of State was "open and cordial." Sources close to the Pope confirmed that little time was wasted by either the Pope or the American diplomat in mere courtesies.

KISSINGER WAS accompanied by President Nixon's special envoy to the Vatican, Ambassador Henry Cabot Lodge.

Vatican press officer Federico Alessandrini in a briefing on the meeting told the press that the Pope and Kissinger "amply discussed the major problems of peace in the world, with particular reference to the Middle East and the Moscow conversations between President Nixon and the Soviet leaders."

Pope Paul expressed "particular appreciation" for the efforts of the United States and the personal efforts of Kissinger, Alessandrini said. The Pope also took the initiative of "expounding some of the points of view of the Holy See" in regard to Kissinger's statements.

WHILE THE VATICAN maintained complete reserve as to exactly which "points of view" were touched on, it is well known that Pope Paul has been most concerned in the past year and has frequently spoken out on the need to establish some form of international guarantee for the Holy Places, in assuring free access to them by the religious followers of Christianity, Islam and Judaism.

The Pope has also expressed his anguish at the plight of hundreds of thousands of Palestinian Arabs who are living in refugee camps. He has repeatedly made the point that both of these problems have to be studied and solved if there is to be a sound and lasting peace in the Middle East.

Alessandrini said also that Pope Paul "encouraged" the United States government to "continue in its commitment" to work for peace "despite grave and numerous difficulties."

As Kissinger left the Vatican gates, he was cheered by several hundred tourists, many of them Americans, who had been waiting under the hot sun to greet him. He was driven directly to the airport where he boarded the plane for a flight to Munich, Germany.

Petition urges pro-life action by Congressmen

INDIANAPOLIS—More than 8,000 Catholics of this city have urged three Indiana members of Congress to use their key legislative positions to expedite action on a pro-life amendment to the Constitution.

Messages directed to the lawmakers were signed by members of 21 parishes following Masses the week-end of June 29-30.

"Mail-o-grams" bearing 8,558 signatures were sent to Sen. Birch Bayh, Rep. John Brademas and Rep. Ray Madden by the Committee for the Preservation of Life.

THE MESSAGE TO Senator Bayh read: "We Hoosier voters for life urge you to get the Human Life Amendment proposals out of Subcommittee and to the Senate Judiciary Committee for positive action."

Bayh is chairman of the Senate subcommittee on constitutional amendments which has held hearings on pro-life amendments.

Madden was urged "to use your influence as chairman of the House Rules Committee to obtain the signatures necessary for discharging H.J. Res. 261 to the floor for positive action."

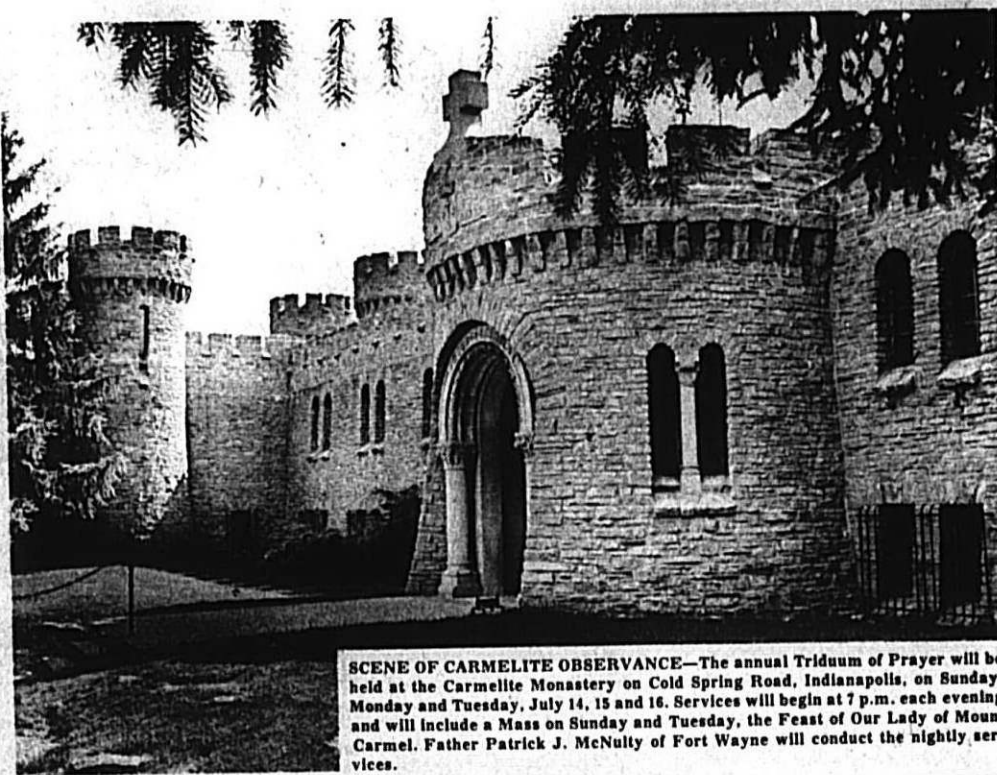
THE RESOLUTION is a human life amendment introduced by Rep. Lawrence J. Hogan of Maryland. It has been delayed in the House Judiciary Subcommittee on Civil Rights and Constitutional Rights.

The message to Brademas stated that petitioners "are disappointed by your refusal to sign the discharge petition on H.J. Res. 261."

Arthritis attack cancels audience

VATICAN CITY—Pope Paul VI, suffering from an attack of arthritis of the knee, cancelled his usual weekly general audience (July 15), with deep apologies to the thousands who had assembled at the Vatican to see him.

The news of the papal disability was announced only a few hours before the 11 a.m. audience was due to be held. The 76-year-old pontiff has been known to suffer from arthritis for the last few years but has, whenever possible, withstood the pain to fulfill his public appointments.



SCENE OF CARMELITE OBSERVANCE—The annual Triduum of Prayer will be held at the Carmelite Monastery on Cold Spring Road, Indianapolis, on Sunday, Monday and Tuesday, July 14, 15 and 16. Services will begin at 7 p.m. each evening and will include a Mass on Sunday and Tuesday, the Feast of Our Lady of Mount Carmel. Father Patrick J. McNulty of Fort Wayne will conduct the nightly services.

THEOLOGIAN WEIGHS ISSUE

Should a severely deformed infant be allowed to die?

WASHINGTON—Arguing that human life is not a value to be preserved in and for itself, a moral theologian here has stated that severely deformed infants who do not have the potential for human relationships should be allowed to die.

Jesuit Father Richard McCormick, research scholar at Kennedy Institute for the Study of Human Reproduction and Bioethics, said that life is a value "to be preserved precisely as a condition for other values," insofar as they are attainable.

Those values, he said, include human relationships where the "meaning, substance and consummation of life is found" and in the "qualities of justice, respect, concern, compassion and support" surrounding such relationships.

IN AN ARTICLE in the Journal of the American Medical Association, Father McCormick said that where the potential for human relationships is "simply nonexistent or would be utterly submerged and undeveloped in the mere struggle to survive, that life has achieved its potential."

According to the theologian, life is "indeed a basic and precious good," but is a good to be preserved precisely as the condition of other values. "In other words," the priest said, "life is a relative good and the duty to preserve it a limited one."

"One who must support his life with disproportionate effort focuses the time, attention, energy and resources of himself and others not precisely on relationships, but on maintaining the condition of relationships," Father McCormick said. Such effort, he added, can easily become "overconcentration" to the point where "the very Judeo-Christian meaning of life is seriously jeopardized."

Father McCormick stressed that such a guideline of relationships is not a "detailed rule that preempts decisions, for relational capacity is not subject to mathematical analysis but to human judgment."

Decisions on who shall live and who shall die, he added, must be made by parents in consultation with physicians, and these decisions "must be made in terms of the child's good." But, quoting from Pope Pius XII, the priest said that social justice principles as well as family considerations must also be weighed in deciding whether to preserve life.

Mistakes will be made, Father McCormick said. But he advised proceeding with "great humility, caution and tentativeness" in judging the potential for life and added that if

errors of judgment are inevitable they should be made "on the side of life."

ALLOWING SOME infants to die, he said, does not imply that some lives are valuable while others are not. Every human being, regardless of age or condition, is of incalculable worth, he added.

But questions arise as to "whether this worldly existence will offer such a valued individual any hope of sharing those values for which physical life is the fundamental condition," the priest said.

Father McCormick noted that any general guideline which denies that those whose potential for human relationships is real but reduced—the

weak, defenseless and unwanted—must be cherished and protected is a "racism of the adult world profoundly at odds with the Gospel and eventually corrosive of the humanity" of many persons.

Preservation of an infant's life, he said, "has meaning as long as there is hope that the infant will, in relative comfort, be able to experience our caring and love."

But, "it is neither inhuman nor un-Christian to say that there comes a point where an individual's condition itself represents the negation of any truly human potential," he said, and "when that point is reached, is not the best treatment no treatment?"

Controversial article sparks applause, some misgivings

WASHINGTON—A medical expert and a professor of Christian ethics have greeted a controversial article on when severely deformed infants may be allowed to die as an important contribution to thought on the subject, although not the last word on it.

Dr. Andre Hellegers, director of the Kennedy Institute for the Study of Human Reproduction and Bioethics here, called the article by Jesuit Father Richard McCormick a "good first crack" at knotty problems surrounding treatment of seriously malformed infants.

He did, however, have reservations about the practical application of the priest's ideas, and especially feared that others will misuse the article to spell out "in signs, symptoms, and laboratory tests" who shall live and who shall die.

WILLIAM MAY, Ph.D., assistant professor of Christian Ethics at Catholic University here, called the article a well-reasoned document which explicitly affirms the transcendent value of every human life.

But he too feared that some people could misinterpret the article and added that he would have approached the question in a different way.

Father McCormick's article, published simultaneously in America, the Jesuit weekly, and the Journal of the American Medical Association, maintained that seriously deformed

infants with no hope for human relationships have already achieved their potential and could be allowed to die.

DR. HELLEGERS said that Christian ethicists have always held that situations exist in which treatment can be refused, such as when treatment would subject the ill person to serious pain or great poverty. But what is new in the McCormick article, according to Dr. Hellegers, is application of this principle to infants incapable of deciding for themselves whether to live or die.

Referring to Father McCormick's statement that when doubt exists as to an infant's human potential a decision should be made in favor of life, Dr. Hellegers said that such a rule "almost makes the article inapplicable" since "I'm not sure you can ever not have a doubt."

But both Dr. Hellegers and May agreed with Father McCormick's statement that an anencephalic infant—one born without a brain—would be a case where no doubt exists as to the infant's life potential.

May also feared that, in the wrong (Continued on Page 3)

A CASE OF FELONIOUS ASSAULT

See Tacker, Page 3

Yes, confessions are down

BY FR. FRANCIS RIMKUS

fective for the majority (55 per cent).

BOSTON—The contention that Catholics in large numbers are going to Confession less often than they did is supported by the results of a survey of over 2,000 readers published in the Pilot, newspaper of the Boston archdiocese.

According to the survey findings, 73 per cent of all those responding admitted they avail themselves of the sacrament less often than they did 10 years ago, while only eight per cent indicate they are going more often.

ALONG WITH concluding that Catholics are going to confession less, survey results also indicated that education in assisting Catholics to understand the changes in the rite of Penance as well as the other changes in the Church has been less than ef-

The Sunday homily, many (65 per cent) felt, could be an effective starting point for any educational program.

Both adults (72 per cent) and teen-agers (64 per cent) concluded that the concept of sin has definitely been down-played in recent years. Yet practically all respondents (90 per cent) indicated they continue to make the traditional distinction between mortal and venial sin.

The Church's role as a principal factor in the formation of one's individual conscience was basically upheld by the older Catholics (57 per cent), while only 22 per cent of those under 19 saw the Church as being a significant factor in this aspect of their lives.

ON THE question of a child's

reception of the sacrament of Penance the majority of all those who answered (59 per cent) felt that children should go to confession before their first Communion.

Among parents who answered, however, there was a minority (43 per cent) who disagreed and felt that confession should be delayed.

As to how long it should be postponed, a splitting of opinion arose between parents who felt the fourth grade (38 per cent) was a good time and those who felt they could best determine when their children were ready (36 per cent).

The newer forms of celebrating the sacrament within communal services, although not experienced by many and not sufficiently understood, was well received by a large number of those who have participated in them (72 per cent).

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Repeats opposition to ERA

ST. PAUL, Minn.—The executive committee of the National Council of Catholic Women (NCCW) reaffirmed its opposition to the proposed Equal Rights Amendment (ERA) to the U.S. Constitution, and urged its member councils to fight against ratification in their own states, or to work for repeal of ratification in states where the amendment has already been passed.

Once over lightly . .

As part of a wide-ranging Africanization program, the government of Zaire has stipulated that henceforth Christmas will be celebrated on June 24, the day the country's constitution was proclaimed in 1967. Members of the Archdiocese of New York have been urged to observe every Wednesday of 1974 as a time of voluntary fast and abstinence to benefit the starving people of Africa and Asia. Ontario, Canada's 20 Catholic bishops are pressing a government commission to retain Sunday as a "common day of rest."

The Methodist Church of England has lifted its 11-year-old ban on alcoholic beverages. Over 56,000 persons attended formal meetings across the country during the first consultation on the National Catechetical Directory, the national office for the directory reported. The National Coalition of American Nuns has called for women to be present at this year's world Synod of Bishops.

Protest Time cartoon slur

TRAVERSE CITY, Mich.—A cartoon reprinted in Time magazine has brought strong criticism here for allegedly insulting Catholic Italians. The Catholic League for Religious and Civil Rights headquartered here has written letters of protest to Time charging that a cartoon appearing with a story on Italian voters giving approval to divorce was "an act of religious bigotry and ethnic prejudice of gross proportions."

Contacts with Poland begun

VATICAN CITY—The Vatican announced that it is establishing "permanent working contacts" with Poland as a step leading toward normalization of Church-state relations. Similar moves in the past have been preludes to the resumption of full diplomatic relations with other countries.

Jesuits shift Indian policy

NEW DELHI—The Jesuit Society's all-India chapter unanimously decided recently to shift its educational emphasis from educating the rich to educating the poor. Although the Jesuits had not excluded the poor or low castes in the past, greater emphasis was put on those who could afford to pay the bills for the schools, sometimes housed in palatial buildings.

Tourist controversy flares

JERUSALEM—A controversy over Christian pilgrims and missionaries flared in the Knesset (Israeli parliament) after Israel's tourism minister, Moshe Kol, condemned the Tel Aviv rabbinate for barring a Christian group from holding a dinner in a Tel Aviv hotel. The minister's warning against taking punitive action against Christian pilgrims brought protests in the Knesset, highlighting the continuing controversy over the Christian presence in Israel. The Jewish National Religious party has called on the government to pass a law against Christian missionaries who preach in Israel.

Names . .

Sen. Edward M. Kennedy of Massachusetts will address the annual meeting of the National Conference of Catholic Charities on September 27.

Cardinal Josef Mindszenty, former primate of Hungary, was made a Kentucky Colonel on a visit to the diocese of Covington, Ky.

Msgr. Irvine Nugent has been named administrator of the Orlando, Fla., diocese until a successor is named for Bishop William D. Borders, now archbishop of Baltimore.

Philip Berrigan, former Josephite priest, was arrested near the White House for demonstrating without a permit.

Bishop Daniel Tji Ilak Soun of South Korea was arrested by secret police in Seoul apparently on a charge of aiding subversives.

Dr. Jose N. Rodriguez, a Philippine physician, has been awarded the Damien-Dutton Society for Leprosy Aid award for 1974.

Auxiliary Bishop John R. Roach of St. Paul and Minneapolis has been named episcopal moderator of the National Apostolate for the Mentally Retarded.

Bishop John W. Gran of Oslo, Norway, has recommended that Catholics of his diocese contribute at least one per cent of their taxable income to the Church.



NOTE GOLDEN WEDDING—Mr. and Mrs. Philip J. Fitz-Simons, former residents of Indianapolis, will mark their Golden Wedding anniversary on Sunday, July 14, with a Mass of Thanksgiving in St. Elizabeth's Church, Van Nuys, Calif. They are the parents of four children: Sister Sheila, S.P., a teacher at St. Joseph School, Hawthorne; Cathleen Mouton of Van Nuys; Philip and John Fitz-Simons, both of Anchorage, Alaska.

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THE TACKER

A case of 'felonious assault'

BY FRED W. FRIES

One of the most widely unreported sports events of the year occurred on June 24, when the clergy of the Archdiocese held what is laughingly called their annual Golf Outing.

Swelling the crowd of contestants (you'll pardon the expression) were priest athletes (?) from the neighboring dioceses of Ft. Wayne-South Bend, Evansville and Louisville.

What this bunch of clerical duffers (about 35 in all) did to the hallowed acres of Old Oakland in suburban Oakland could only be labeled felonious assault. Instead of a starter, they should have brought along an exorcist. What they did was set back an ancient and honorable sport at least 50 years.

THE FIRST CONTESTANT to finish posted a score of 84. It's too bad that he didn't play the back nine. Unfortunately, no award was given for the biggest divot. That would have gone to one of the visiting clergymen who was reported to have hacked out one the size of a pie plate—and he was putting at the time.

Through the barrage of flying sand and deleted expletives, several winners—somehow—emerged. Father James Barton, pastor of St. Bridget's parish, Liberty, posted a 79 (that's for 18 holes, sports fans) to take low gross honors. Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, proved the best guesser and copped the blind par award. Father Joseph Wade, new associate pastor of St. Luke's parish, Indianapolis, scored a unique double when he cornered the prizes for both the longest drive and the closest to the pin on the designated Par Three hole.

AFTER THE DEBACLE at Old Oakland, the weary Padres assembled at Fatima Retreat House for one of Jug Eckert's classic catered dinners. Jug is a member of St. Luke's parish. Joining the golfers at dinner were about 40 other priests who chose not to be identified with the machinations at Old Oakland.

Father Stanley Herber, new pastor of American Martyrs Church, Scottsburg, and Father Patrick Harpenau, associate pastor of St. Lawrence Church, Indianapolis, served as co-chairmen. It may have no significance whatever, but both left on vacation immediately and could not be reached for comment.

SUMMER RECREATION PROGRAM—The annual Summer Recreation Program co-sponsored by St. Thomas Aquinas parish, University Park Christian Church and Fairview Presbyterian Church is now in progress. The program, which includes a

variety of activities including sports, arts and crafts, and special workshops in such fields as first aid, motor mechanics and music, is again being directed by Corky Ruedlinger, assisted by Becky Siegman.

UNIQUE FIRST MASS—More than 300 members of St. Luke's parish, Indianapolis, served as "stand-in" parents for Father Lawrence Kanyike when he offered his First Mass there last Sunday. The young ordinand's parents live in Uganda and were unable to be present in person. The parish vested choir provided special music for the occasion. Father Kanyike served as a deacon at St. Luke's prior to his ordination in Peoria, Ill. Before returning to work among his native Ugandans, he will pursue his doctorate at Notre Dame University.

HEADS HOSPITAL DISTRICT—Sister Carlos McDonnell, administrator of St. Vincent's Hospital, Indianapolis, was recently elected president of the Greater Indianapolis Hospital District of the Indiana Hospital Association comprising some 17 hospitals in the Greater Indianapolis area. The new vice-president is George P. Goshorn, administrator of the Johnson County Memorial Hospital in Franklin. Elected secretary-treasurer was Raymond E. Laughlin, Jr., administrator of University Heights Hospital, Indianapolis.

PROMOTE BLACK VOCATIONS—The Archdiocesan Black Catholics Concerned, which is sponsoring a special Vocations Day Seminar at St. Maur's Priory on July 13, is subsidizing Black Seminarian Kenneth Taylor for a ten-week summer work program at St. Andrew parish, Indianapolis. Seminarian Taylor, a member of Holy Angels parish, is studying for the priesthood at St. Mary's Seminary, Baltimore, Md.

ANNIVERSARIES—Tacker congratulates Mr. and Mrs. Philip J. FitzSimons, former residents of Indianapolis and now of Van Nuys, Calif., on their 50th wedding anniversary and Mr. and Mrs. Joseph F. Hill of Greenfield on their 25th anniversary.

YOUNG ACHIEVERS—Tacker extends belated congratulations to Jonathan Neuberger and Arthur Rose, Brebeuf graduating seniors, who were among the top ten scorers in the All-County Academic Selections as computed by the Indianapolis Star. They posted academic averages of 7.965 and 7.984 against a 8.000 scale.



MIKE HORNAK
Set installation
of Mike Hornak
as Grand Knight

INDIANAPOLIS — Mike Hornak will be installed as Grand Knight of St. Pius X Council No. 3433, Knights of Columbus, at Immaculate Heart of Mary Church at 3:30 p.m. Mass. Father Stephen Jarrel will be the celebrant.

Other officers to be installed include: A. J. Barden, Deputy Grand Knight; David Shank, Chancellor; T. C. Clark, Recording Secretary; John Roach, Financial Secretary; Thomas Haynes, Treasurer.

Also George Johantges, Advocate; Angelo Cozzarelli, Warden; Paul Hayes, Inside Guard; Tim Wagner, Outside Guard; Frank Meyers, Outside Guard; R. A. Brinkman, Lecturer; Michael Dowd, Cale Dick, and Frank Duffy, Trustees.

LAY UNIT TO MEET
INDIANAPOLIS — Lay Franciscans of the Holy Stigmata Fraternity will meet at 8 p.m. Monday, July 15, at Alverna Retreat House. Plans for the Third Order retreat in September will be discussed.

Fifty years ago Margaret Hemberger, a pupil at St. Patrick's School, Terre Haute, won the top prize in an essay contest on safety conducted in schools throughout the state.

Kueng case publicity 'misleading'

VATICAN CITY — The president and vice-president of the Swiss Bishops' Conference have said that "public opinion has been informed inexact and one-sidedly" concerning the Vatican investigation of the writings of Swiss-born theologian Father Hans Kueng.

In a joint statement read over Vatican Radio, Bishop Nestor Adam of Sion and Bishop Anton Haenggeli of Basel said that during their visit to the Vatican they had learned that Father Kueng has been told that he may bring a defense counsel of his own choice with him for meetings with officials of the Vatican's Doctrinal Congregation. They said they also learned that Father Kueng has in his possession all the files concerning his case.

Despite these concessions, which would seem to meet the preliminary conditions Father Kueng has laid down,

the bishops said, the theologian has not acknowledged or replied to a March 30 invitation from the Doctrinal Congregation to come to Rome for discussions.

IN A RECENT statement, Father Kueng said that in the present circumstances, discussions with the Doctrinal Congregation "would be equivalent to an interrogation and would facilitate thereafter the termination of the secret trial in the absence of the person in question."

The two Swiss bishops also said that Archbishop Jerome Hamer, secretary of the Doctrinal Congregation, is prepared to come to Switzerland to discuss openly with the Swiss bishops the Kueng affair and other matters.

Father Kueng, theology professor at Tuebingen University in Germany, has been under investigation by the Doctrinal Congregation for three years. His most

controversial assertions have contended that no papal pronouncement is infallible (totally free from error). Rather, he has claimed that the Pope's authority is best described as "indefectible"—preserving the Church in truth despite occasional lapses into error in particular instances.

IN A SERIES of public statements, Father Kueng has questioned the basic fairness of the procedure employed by the Doctrinal Congregation in his regard.

He has won outspoken support in his native Switzerland. The Basel diocesan synod passed a resolution in June affirming that the terms of his trials violate human rights. At a recent meeting of the Swiss Bishops' Conference, petitions on Father Kueng's behalf bearing more than 20,000 signatures were presented. They had been gathered by the Committee

for the Defense of the Rights of Man in Theological Matters, set up in Lucerne. In a statement issued after the two bishops returned to Switzerland, Father Kueng charged that they had been "deceived" in Rome and that their statement was "seriously misleading" to the Swiss public.

FATHER KUENG told Swiss Radio that he had not received any files from the Doctrinal Congregation but only copies of correspondence. The congregation refuses access to two documents it considers "preliminary notes," he said. Father Kueng also said he has never been granted the privilege of appointing his own counsel for the Rome hearing. The concession now made, he said, does not provide for a regular counsel, but only "a companion" not having all customary legal faculties, including the right to examine files.

Adult RE still far short of Bishops' goal

WASHINGTON—Despite several years of greater emphasis on adult religious education the Church in this country, there is still a great deal of uncertainty over what needs to be done and how to do it, according to a draft report by the National Center of Religious Education.

The 50-page report, which was sent out to diocesan adult education directors across the country, is the first draft of a full statement on adult religious education that is being developed by the center. The center is a division of the U.S. Catholic Conference here.

The draft report examines the theory

and present practice of adult religious education around the country and pinpoints the major areas of concern today.

IT POINTS OUT that, although programs for adults have increased significantly in recent years, they have not attained the vision expressed by the U.S. bishops in their 1973 pastoral letter "To Teach As Jesus Did."

The report stresses the need for careful research and careful plotting of programs and goals in order to bring adult religious education into the mainstream of American Church life.

To draw up the report, Xavierian Brother Richard Keressey, the national center's assistant director for adult education, traveled across the country and met with diocesan directors of adult education from 142 of the nation's 169 dioceses.

"The main thing we need is patience," said Brother Keressey, commenting on the report. "The most significant problem has been attempting to do too much too soon."

The mood among diocesan personnel involved in adult religious education ranges "from a cautious optimism among the more experienced to feelings of uncertainty and insecurity among the less experienced," the report says.

BROTHER KERESSEY pointed out that uncertainty and confusion seemed to come from the gap between ideals and present capabilities, the frustration of trying to establish broad programs without sufficient resources, and confusion over priorities, over where to start.

The key, he said, is "accepting the fact that this involves a change in the

Church's educational mission, and that it takes time to develop."

THE MOST immediate needs for adult religious education in this country, the report says, are:

- A statement of the problem in clear, concise terms;
- An educational campaign to promote the U.S. Bishops' vision of adult religious education;
- A greater expenditure of personnel and finances to pilot model programs.

Controversial

(Continued from Page 1)
hands, some of Father McCormick's statements could be misused. "Father McCormick is perfectly correct in affirming that life itself is not the highest good," May said. "But he could have stressed more that life is a real good which demands our respect and that we should not set out to deliberately destroy it although there are times when we can allow life to cease."

CALLING LIFE a "relative good," May said, "is true in a sense, but can be misinterpreted."

Rather than emphasizing quality-of-life judgments, May said that he would approach the problem by asking what are the obligations of the persons surrounding the infant to provide him with proper care. Such care, May said, does not always mean that every technological means possible must be used to preserve life.

Hellegers noted that, "in a very old-fashioned and conservative sense," Father McCormick is saying that "if you cannot love or serve God, then there is nothing left except being with Him in the hereafter."

Religious superiors asked to stay away from Salinas Valley

MONTEREY, Calif.—Bishop Harry A. Clinch of Monterey has expressed strong disapproval of the planned visit of representatives of the major superiors of Religious men and women to the Salinas Valley July 11 and 12.

The major superiors announced that some 50 or 60 provincials and members of their various orders from all over the country will converge on Salinas to witness in the cause of the United Farm Workers of America led by Cesar Chavez.

On learning of the planned visit, Bishop Clinton said:

"I am convinced the cause of farm labor is in no way advanced by the adventurous and emotional visit of groups of Religious persons, non-related to the local area, and uninvited by the local Church authority . . ."

INDIANAPOLIS
Calendar
of Events

FRIDAY, JULY 19
Annual Country Festival
opens three-day stand at
Nativity parish, 7300
Southeastern Ave. Family

dinners served Friday and
Saturday, beginning at 5 p.m.
and on Sunday beginning at
noon.

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.

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SUN. MATINEE
2:00 to 5:00

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Sat.: Spaghetti Dinner—5:30 till ?

Sun.: Chicken Dinner—1:00 till ?

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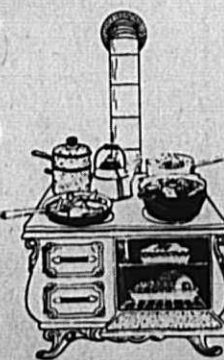
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BEHIND THE NEWS

A burgeoning euthanasia campaign, appealing to the "right to die," under the slogan, "Death With Dignity," is being met by a growing counter-movement on the part of clergymen and doctors.

The "right to die with dignity" campaign was launched several years ago by the New York City-based Euthanasia Society of America and its public information agency, the Euthanasia Educational Council.

A major goal of the campaign is the championing of the "right" of terminal patients to reject all the technical equipment by which dying persons are kept "alive" usually at great cost and often in isolation from the person's family.

THE CAMPAIGN struck a responsive chord. Membership in the Euthanasia Society jumped from 600 in 1969 to over 50,000 in 1974.

Since the campaign espouses "passive" euthanasia, a kind of "pulling the plug and let nature take its course" approach, rather than "active" or direct action to hasten death, it initially garnered support from many religious moralists.

Challenging 'right to die'

SOME ORIGINAL SUPPORTERS HAVING SECOND THOUGHTS

Of late, however, a number of clergymen, doctors, and other experts have begun to express doubts about or even outright opposition to, the implications of the "right to die with dignity" campaign.

They question whether dying is all that simple, or whether it is a "right" that can be isolated from society's right to protect human life.

Research psychologist and gerontologist Dr. Robert Kastenbaum describes the right to die campaign as a "cop-out" that gives the medical profession an excuse to limit, rather than improve, care of the dying.

"It's much easier to talk about mercy killing," he says, "than to try to add

comfort and value to a terminal state."

A BILL IN THE Massachusetts legislature that would allow individuals to draw "wills" providing that they need not be kept alive by "extraordinary means" if they are "terminal" patients has met strong opposition from the state's Catholic bishops.

Testifying on behalf of the bishops, Msgr. Paul V. Harrington, of the Boston archdiocese, insisted that "only God has the right to terminate (human) life."

In Maryland, a similar "euthanasia" bill that would give legal force to what it described as the "right to die with dignity" was unanimously rejected by a Senate Committee.

In this instance, Maryland Church leaders expressed a wide range of responses. Cardinal Lawrence Shehan, recently retired Archbishop of Baltimore, said he would be "obliged" to oppose publicly the proposed legislation.

UNITED METHODIST Bishop James K. Mathews of the Washington area said he was "generally in support" of the measure, but did not like the implication of the term "euthanasia." Episcopal Bishop David K. Leighton of Maryland said he was "very much in favor" of the bill.

A strong boost to the "right to die with dignity" campaign came in June with publication of a "Plea for Beneficent Euthanasia," signed by more than 40

persons, including clergymen, scientists, philosophers, and lawyers.

On the other hand, a strong push to the counter-movement has been given by one of the scholars who first spoke out against excessive medical care for the dying.

Writing in the June issue of the Hastings Center Studies, Dr. Paul Ramsey, Methodist theologian argues that the idea of death with dignity is now being too readily promoted, and death itself too easily accepted.

It is "soap-opera stuff," says Dr. Ramsey, to state that "death can be beautiful . . . Death is the ultimate indignity."

CITING ST. PAUL'S Letter to the Romans in support of the traditional Christian view that death entered the world as "the wages of sin," Dr. Ramsey insists that death remains "the enemy," and that "true humanism" still depends on a "dread of death."

He suggests that romantically investing death with a bogus dignity may in fact hinder the care for the dying.

EDITORIALS

Misplaced generosity

The editors of Time magazine saw President Nixon's gift of a Chevrolet to Soviet Party Chief Leonid Brezhnev as an indication of the scaled-down expectations for the third summit meeting of the two leaders.

At their first summit in Moscow, the President brought along a custom-made Cadillac for his host; at the second, held in Washington, Brezhnev went home with a shiny new Lincoln Continental.

Expensive as those baubles were, however, they don't hold a candle to the \$9 million helicopter Mr. Nixon recently gave to the president of Egypt. By Time's yardstick, the President must be expecting great things from Sadat.

The gifts, of course, are not evidence of the President's own

personal generosity but of the long-suffering patience of the American people. It is past time for Congress to ask what in the name of deficit spending the President is doing lavishing hard-earned tax money on foreign heads of state.

Token gifts customarily have been exchanged on the occasion of official visits, but the custom as it is pursued by Mr. Nixon has gotten way out of hand. We suggest that on future trips abroad he leave the expensive gee-gaws at home. Instead, let him present a suitably engraved card stating that a carload of grain or powdered milk has been sent in his host's name to the people of drought-stricken Africa. That, not luxury limousines, is the kind of practical diplomacy Americans understand.

Solitary madness

As soon as the news broke regarding the slaying of the elder Mrs. Martin Luther King, there was fearsome speculation on the possibility of conspiracy. The question was posed repeatedly: was the death of Mrs. King part of some new hate campaign? Before week's end, however, investigators had ruled out a conspiracy and the nation sighed in relief. We are still trying to figure out why.

It seems to us that the specter of yet another lone assassin is even more frightening than that of conspiracy. Conspiracy implies a limited number of plotters with specific goals, however mad or vainglorious. True conspiracy demands structure, organization and order. By its very nature it possesses a degree of predictability, thereby affording law enforcement and possible victims alike some measure of protection and security.

But how can society guard against the mad spontaneity of the crazed gunman, acting alone, driven to explode his impotence and anonymity in the screams of

headlines and the glare of television cameras? It can't. There is no conceivable defense to be offered. Society can only shudder at the insanity—nurtured or imposed—that spawns such deeds as the assassinations of two Kennedys and now two Kings.

What's even worse, there is every indication that such mindless assaults on the country's outstanding citizens will continue. Our culture becomes more robotized and computerized each year. Americans aren't identified by names so much as by social security numbers. Individuality and creativity lose out to convenience and productivity. Only the most notable—or notorious—make an impression on history.

So it is that tortured "loners," unable to find satisfaction in personal relationships or in work, turn down the road to instant glory that comes of slaying the powerful, the respected or the famous. These are the vicious Sad Sacks of the world. Their numbers and their daring are on the rise. By comparison, a conspiracy appears much less worrisome and less deadly.

New plan for Ulster

The ink was hardly dry on the latest British proposal for Northern Ireland before extremists said it wouldn't work. They'd see that it didn't. No wonder then that it is difficult to muster any enthusiasm or hope for the latest bid for peace, this time in the form of a constitutional convention elected by proportional representation and charged to draft a constitution sharing political power.

Hard-line Protestants have stated time and again that they are not about to share power or anything else with the Catholic minority in Ulster. And thus far they have made that pledge stick. They did it most recently by calling a general strike which literally shut down the country and brought a worried Parliament to its knees. Bolstered by that demonstration of strength, the bully boys are going to be less, not more, reasonable than ever.

There is some minor satisfaction to be taken from the latest British proposal, even if it does appear doomed from the start. It is evidence that the process of agreement has not been entirely forsaken. The search for understanding, even after 800 years of failure in that star-crossed land, is worth the effort. It is some comfort to know that there are men still willing to try.

LETTERS WELCOME

Letters to the Editor are welcome on subjects of general interest. We reserve the right to edit letters when necessary, but try to be as judicious as possible. Just address your opinions to: Editor, The Criterion, P. O. Box 174, Indianapolis 46206.



"I'M SURE IT TOOK A LOT OF TIME AND PATIENCE TO TRAIN HIM, DEAR, BUT I THINK FATHER WOULD RATHER HAVE THE PEOPLE SAY THE PRAYER RESPONSES!"

THE YARDSTICK

Evil often can't be explained

BY MSGR. GEORGE G. HIGGINS

Richard L. Rubenstein, a Jewish theologian who was once a rabbi but has since forsaken his ancestral faith and resigned from the rabbinate, says in his recent autobiography: "Although I have never believed in the literal truth of the doctrine of the Fall of Man, I have always believed in its psychological truth. The Fall had certainly been empirically validated by the events of our times. For me it was further validated by the raging chaos of my own soul." ("Power Struggle: An Autobiographical Confession," Scribners).

No sooner had I finished reading these words on a delightful Sunday afternoon in Washington when the Fall of Man was again tragically validated by the events of our times. I had just put Rubenstein's sensitive autobiography aside and was about to turn to some week-end chores when my secretary called to inform me that the late Dr. Martin Luther King's mother had been shot to death by a deranged gunman while attending services at the Ebenezer Baptist Church in Atlanta, Ga. Before I had time to walk across the room and turn on my radio, I received a second call from a priest associate who spoke in the hushed tones of a man who had suddenly and unexpectedly been confronted once again with the mystery of evil and for whom the Fall of Man was again being validated by the events of our time.

FOR THE REST of the day, I kept thinking off and on of what Professor Rubenstein had said about this matter from his own agnostic point of reference. I dare say he was speaking for the majority of the human race. At some point in life (Auschwitz was the turning point for Rubenstein) most men and women—be they believers, agnostics, or even atheists—are brought up short by the mystery of evil and are forced to admit that it cannot be explained, much less explained away, in purely rational categories.

Sooner or later, they all realize that we do not live in a completely rational universe and, like Professor Rubenstein, find themselves saying that, whether or not they believe in the literal truth of the doctrine of the Fall of Man, they recognize its psychological truth and are forced to admit that it is being constantly validated by the events of our times.

Within recent years, it has been validated in our own country so often and so tragically—and has brought such frightful sufferings into the lives of the Kings and Kennedys, for example—that some among us are experiencing a loss of nerve and are beginning to wonder

out loud whether or not the Republic can survive.

The late Stewart Alsop might appear, at first glance, to have been a case in point. Alsop, who was one of Washington's most respected journalists, shortly before he died wrote a book describing what it means to live with a terminal disease and to confront daily the prospect of his own death.

At the beginning he described "the trapped and desperate feeling" that came over him after being told that he would almost certainly die quite soon. At the end of the book, he was more resigned to his fate. "Last Saturday night," he wrote, "when I felt so sick, I felt rather sure that I would die quite soon, and perhaps very soon, within the next day or so. I did not at all welcome the prospect, but it filled me with no sense of panic . . . Why the difference?"

"Perhaps the state of the nation has something—a very little something to do with the difference. For weeks now I have been haunted and depressed by a sense that the American system . . . is falling apart; by a sense that we are a failed nation, a failed people . . . The thought has occurred to me quite often in recent weeks that perhaps this is a good time to bow out. No doubt it was the state of Alsop, far more than the state of the nation, that caused this thought to occur to me so often."

It would be a mistake, I think, to interpret this to mean that Alsop was a

kind of latter day Stoic who believed that death is the end of the human story. From what I have heard and read about him, I would assume that he believed in an after-life and retained his religious faith in the Resurrection.

IN ANY EVENT, the senseless murder of Martin Luther King's mother at the hand of a demented assassin—on whom none of us will want to pass judgment lest we ourselves be found wanting in mercy and compassion—can serve to remind us that only a theology of hope can make sense of either life or death.

The Second Vatican Council, in discussing this matter, reminded Christians that "we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with (His) paschal mystery. Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ, the riddles of sorrow and death grown meaningful. Apart from His gospel, they overwhelm us."

Martin Luther King's mother, as a devout Baptist, was nourished on this theology, a theology of hope. It helped to see her through the tragic death of her distinguished son. Now that she herself has been taken from them by an equally tragic act of violence, may it do the same for her husband and her family—and for the nation which owes so much to all of them and is bewildered by the violence and irrationality of our times.

WHO SPEAKS FOR CHRIST?

Is there more than one "Christian" position on social issues like amnesty or boycotts or the Equal Rights Amendment?

This question is explored in the July issue of St. Anthony Messenger magazine in an opinion piece by Ann Toland Serb and in an editorial by editor Father Jeremy Harrington, O.F.M.

Individuals may agree on a goal such as peace or justice or equality, but they may choose different means to reaching that goal. Each Christian has the duty to obtain as much information as possible on an issue, and then make his own educated decision. Mrs. Serb maintains. Thus, to imply that there is only one "Christian" outlook is simplistic and self-righteous, she writes.

A CHRISTIAN decision is not as easy as refusing to buy non-Chavez lettuce or joining the Mothers for Peace or deluging Washington with letters demanding unconditional amnesty,

merely because these are broached as "real Christian" acts, complains the Catholic mother from Chicago.

"Who speaks for Christ?" in race relations or women's rights, she asks. There must be room for diversity in the means used to implement the clear-cut equality demanded by God in both issues.

"Keeping in mind that even the apostles disagreed on non-doctrinal matters helps give perspective to Christian diversity," she says.

MRS. SERB criticizes the kind of religious education that begins, "The Christian position is . . ." She wants her children taught principles of responsible, Christian decision-making rather than solutions offered as dogma on issues "that are neither simple nor purely moral."

While agreeing with Mrs. Serb that conscientious Catholics can differ sharply on the most effective strategy to deal with social problems, Father

report the reality. That doesn't mean that I am prepared to say without any reservation that this experience is a valid one, that this is a movement that is authentic in the Catholic Church. It does mean that I recognize that not being a charismatic, I do not entirely understand their experience.

Concerning the basic thrust of the movement, I have an ambivalence believe very much in the power of the Holy Spirit, I believe very much that we should turn to the Holy Spirit to ask His guidance. I believe, too, that our faith should involve our emotions, that we should feel our love for our Lord.

BUT AT THE same time, I am by nature a person who feels emotions interiorly. I have been familiar with Pentecostalism most of my life but the exterior display of emotions that is such a basic part of Pentecostalism has repelled me rather than attracted me.

Recognizing this in myself, I believe that I must be careful not to judge others because they are different than I am. For that reason when I write of the Charismatic Renewal I try to recognize that what might not be my way could be the way for others.

But even taking this into account, I find some things disturbing in the movement. One of the most serious is the emphasis on the baptism of the Holy Spirit.

I DO NOT doubt that Catholics must sometime in their life have a conversion experience. That is, a time when they come to the clear realization of the importance of their faith. But there is one baptism and I find a tendency among some Charismatics, not necessarily the leaders but the people who write to me, to suggest that it is necessary to have a second baptism of the Holy Spirit to be truly in Christ. This I believe to be theologically false.

While those who have written to me say the experience at the healing session at Notre Dame was not quite the way it was depicted in news stories, I have some qualms about this, too. I do believe that if God wishes to heal even the most serious ailments then He can do so and He can use human agents to accomplish this. While I would hope there would be a follow-up in which the leaders of the movement would seriously investigate the claims of healings at Notre Dame, I do not doubt the possibility there were authentic healings.

BUT I WONDER if things like this do not arouse false expectations on the part of the crippled, the blind, the ill. Since our life on earth is not the end, it is not essential that all be healed of bodily ailments. It is the eternal soul that is important.

Concerning the movement, it seems to me we are where we have been. It is important that those within the movement stay close to the Church—my observation is that for the most part they do—and that they be careful not to fall into an attitude of elitism in which it is suggested that all must be just as they are.

And for the rest of us, it is important not to judge quickly but to pray that if this movement is truly the work of the Holy Spirit it will succeed and if it is not that the teaching Church will tell us so.

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SIX

BY MSGR. JOHN J. DOYLE

The winter intervened, and it was not until May 1813 that Flaget returned to Kentucky. In September he addressed a pastoral letter to the "faithful of the Post and of the Illinois" and promised to visit them after Easter the next year.

In the light of the bishop's mild nature and of his unquestionable affection for the people of Vincennes, the tone of the pastoral is amazingly harsh.

It laments the protracted warfare, which had cut off so many young men, and recent floods that had struck the people to whom it was addressed, and sees these as bringing the floods of God's justice. Feasting and dancing, lewd singing, cursing and blaspheming have taken the place of the Divine Mysteries. Libertinage, seduction, fornication, adultery are the order of the day.

"Where is modest dress?" it asks. "Where are the women adorned with good works and not with curls and gold and jewels and sumptuous attire? . . . Is it to pray to God that you come . . . to adore God or to insult him and to be adored yourselves?"

"Such being the state of the world, it is no wonder that God permits it to be convulsed, with millions of men slaughtering one another. Peace, banished for more than 20 years, will return if, like the people of Nineveh, we cover ourselves with ashes in fasting and penance and prayer. Then it will reign anew, but it will be but a faint image of that which awaits us in our heavenly home; and that we wish for you with all our heart. Amen."

Perhaps Flaget considered the diatribe against the evils of the world to be obligatory for a bishop. It is likely that the last words express his real sentiments.

On 10 September 1813 the American naval force under Commodore Oliver Hazard Perry met and destroyed the

little British fleet on Lake Erie. The British forces left Detroit and were pursued by the American army under the command of Harrison, now a major general. There were 1,200 Indians commanded by Tecumseh in the British army; they stubbornly continued the fight at the Battle of the Thames River on 5 October after the regulars surrendered, but when Tecumseh was killed they fled. By 1814 the roads in Indiana were safe.

BEFORE THE FIRST of May Father Olivier came to Vincennes to make ready for the coming of the bishop and the first administration of the sacrament of Confirmation.

Since it was only six months before that he had visited the parish, there were not so many babies to be baptized, but he no doubt had some children to prepare for their first Communion and many more to instruct for Confirmation, though the church register has no record of these sacraments.

And then there was the reception of His Lordship, the bishop. There were plans for a triumphal procession. Young men on horseback went out on the road to meet the bishop and bring back word of his approach; apparently there was no certainty as to the day of his arrival, and the couriers were on the trail several times.

The priest and the servers were to be at the edge of town with a canopy, under which the bishop would make his entry. When darkness fell on Saturday 28 May, Pentecost Eve, they concluded that there had been a change of plans and everyone went home.

The bishop had been accompanied as far as Louisville by two priests, but from there he proceeded alone.

On his first night he received hospitality from "an American borderer," but on the second he had to sleep on "a quilt, extended over a plank which was very uneven and knotty; he, however, slept soundly."

On Saturday night, a quarter of an hour after he was given up, he rode into town. After a visit to the church, which

he had pronounced "dilapidated" on his first arrival, he went to the priest's house. Someone then caught sight of him and rang the bell. What followed he told his brothers in a letter he wrote in Cahokia a month later:

"At the signal every house emptied itself; children who had never seen me, but who had heard me spoken of by their parents rushed toward the presbytery. The young men who had made their first Communion under me, or whom I had baptized, came with an excess of orderliness, but not with less ardor."

"The young girls, and the women carrying their children disputed among themselves as to who had seen me first. The old men themselves, bent under the weight of years, and supported by long sticks hastened more carefully to have the pleasure of seeing once more in this world, as they said, their 'little priest,' for so they named me when I was among them."

"In a moment I found myself in the midst of all my parishioners. 'Ah, it is indeed he,' they shouted everywhere . . . 'Look at those eyes, it is true they are a little more sunken, but the forehead, those dark eyes, and that hair, without doubt it is a little grey. But is cut the same.' 'I find him a little fatter than when he was with us,' said others, 'but at the sound of his voice alone I would have recognized him.'"

"AFTER THOSE FIRST effusions of their heart they got on their knees to ask my blessing, which I gave with a full heart. Not at all content with that general blessing, each one of them wanted to receive a particular blessing. To their surprise, in my turn seeing them in detail, I applied their names and even their first names to their faces."

"And that which most astonished them and drew their admiration, was that combining the characteristics of those I knew, I found them in the children whom I had never seen, telling of them without mistake to what family they belonged."

"That scene continued on into the night, but it was so vivid and tender that the time seemed to be very short."

(To be continued)

ABIGAIL MCCARTHY ON DISCRIMINATION

BY JAMES O'NEILL

ROME—Abigail McCarthy, a moderate in the women's equality movement in the United States, was an invited guest at the recent plenary session of the Vatican's Council for the Laity. The council is meeting to study its participation in the United Nations' International Women's Year to be observed in 1975.

Mrs. McCarthy, the legally separated wife of former U.S. Senator and ex-presidential contender Eugene McCarthy, arrived in Rome June 23 after attending a "Consultation on Sexism in the 1970s" in Berlin, sponsored by the World Council of Churches June 15-21. At the Berlin conference she represented the U.S. movement called "Church Women United," of which she is a vice president and one of the first four Catholics to be admitted to its governing board.

WHILE IN ROME she not only attended the meetings of the Council of the Laity but also met with the Vatican's Study Commission on the function of Woman in Society and in the Church and delivered a lecture at an ecumenical center in Rome. She was also present at the general audience of Pope Paul VI on June 26.

Although Mrs. McCarthy was not received in a semi-private audience, such as was given earlier this year to Ms. Betty Friedan, a militant proponent of women's liberation, Mrs. McCarthy said she welcomed each and every "form of recognition" given to representatives of the women's movement by the Pope because "it shows he is open to the many concerns and ideas which women have today."

Mrs. McCarthy said the need to underscore and call the world's attention to the plight of women in today's world is a compelling demand "for their sisters." She said "the poorest of the poor are women. If you want to talk about a poverty ladder—well, starting from the top you have the white male, next the black male, next the white woman, and at the bottom, the black woman."

THE GRAYING BLONDE Mrs. McCarthy earnestly told NC News Service that "two-thirds of the elderly poor are women. This is not because two-thirds of the elderly are women, but

because more elderly women are poorer than even poor elderly men."

"Even pension laws are unequal and widows usually get far less of their husbands' pensions than would the husband if he were alive and his wife dead. Women who have been abandoned by their husbands and must become heads of the households, after their working years are over, usually get little or nothing."

All this, she said, "is not just a matter of self-realization—although I am fully in favor of a woman realizing herself fully—but it is a matter of justice. We are obliged to work for justice for everyone, and that implies a concern for overcoming any form of economic oppression."

ASKED IF THE permissive liberal and even violent approaches of some women's liberationists has not actually damaged and set back real progress in the effort for women's equality and liberation, Mrs. McCarthy replied:

"I used to believe that if women had the vote and access to the professions and all that, then we had equality. But

the 'extremists,' many of whom I disagree with, really served a purpose. They woke us up to the institutional inequality that persisted and still persists."

However, Mrs. McCarthy claimed that "some of the extremists have already modified their positions. For myself, I try to highlight the real discrimination against women to ward off this backlash from the more extreme positions."

She also noted that at the Berlin congress on sexism women delegates from the Third World "were constantly objecting that women from the developed world were talking mainly in sexual terms. They said sexual terms don't interest us, what we are interested in is the political and economic discrimination. They made the point also they were not interested in population control without general overall development. Their attitude seemed to be that with general development there would also result a form of population control."

Grant to aid campus ministries

WEST LAFAYETTE, Ind.—Lilly Endowment, Inc., has given a \$1.57 million grant to an organization set up to serve Protestant, Catholic and Jewish clergy and religious workers ministering to students and faculty on both church-related and nonsectarian college and university campuses, it was announced here.

The grant was given to fund the organization and the first two years of operation of the National Institute for Campus Ministries. The institute will prepare men and women for ministries on college and university campuses, provide continuing education for campus ministers, offer consulting service, facilitate communication among personnel in this work, and conduct research in campus ministry.

MARYKNOLL FATHER Laurence Murphy, director of the Division of Higher Education of the U.S. Catholic Conference and one of the incorporators of the institute, called the grant "a

major event in the history of campus ministry in this country." He said: "It affords great possibilities to advance the ministry in a host of ways, and it comes at a time when such help is particularly needed."

"It is no secret that campus ministry is caught up in the rapid changes that affect all ministry in the Church. This takes place when the shape of higher education in our country is itself changing," Father Murphy said.

MAJOR PROTESTANT, Catholic and Jewish groups will be invited to participate in the development and long-term funding of the institute, which is to have four regional offices in Atlanta, Boston, Chicago and San Francisco.

The incorporators of the institute will select a board of directors by next September. Father Leo Piguet, co-director of St. Thomas Aquinas Center at Purdue (Ind.) University, is president of the corporation.

Peron death ends uneasy reconciliation

By Special Correspondent

BUENOS AIRES, Argentina—Argentina ended its three-day mourning period for President Juan Domingo Peron July 4 amid massive demonstrations of grief and praise of the dead leader by all political groups, the Church and the still powerful military.

Meanwhile, it was becoming clear that Argentina's vice-president, Peron's widow, Maria Estela Martinez de Peron has a clear and at this point uncontested hold on the presidency. She presided over Peron's national mourning with great dignity, and her popular image as Peron's heir has been strengthened as a result.

Cardinal Antonio Caggiano of Buenos Aires praised Peron's leadership in bringing together workers and management during a requiem Mass July 2 at this capital's cathedral.

IN REFERRING to the widespread

violence and factional struggles within the Peronist movement as well as Marxist urban guerrilla activities that marred Peron's nine months in power, Cardinal Caggiano praised Peron's refusal to use the full power of police and the Army in repressing violence.

Cardinal Caggiano also announced during the Mass that Peron had requested and received the last rites before his death. The presidential palace's chaplain, Father Hector Ponzo, later said that Peron requested a confession when his heart ailment became critical, and that he received the last rites while still conscious.

Peron's return to Argentina after his long exile last year marked the opening of bloody warfare between the groups vying for control of the heterogeneous Peronist movement. A shootout erupted at the airport where hundreds of thousands had gathered to welcome the aging leader, leaving some 200 dead.

RELATIONS WITH the Church during this, Peron's third presidential term, were good, and the Argentinian bishops had generally supported his policies. The Third World Movement of leftist priests had enthusiastically followed Peron's lead, but had lately shown some discontent at his cautious policies, as had other more extremist leftist Peronists.

Peron, who ruled Argentina from 1946 to 1955, had been excommunicated by the Church after he allowed his followers to go on a church-burning spree in the last few months of his second term.

He was reconciled with the Vatican in 1963 after he expressed his "repentance" to Pope John XXIII. Pope Paul VI refused an audience with Peron in November 1973, although Peron met with Archbishop Agostino Casaroli, head of the Vatican's Council for Public Affairs of the Church.

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HANDICAPPED ADULTS

BY JAMES BURKHART

Until recently, I had never met a deaf person. My concept of deafness was probably typical—50 per cent difference mixed with 50 per cent ignorance. Last summer, however, I began an intensive sign language program in preparation for a teaching position in the physics department at Gallaudet College and started teaching in the fall.



Thus, I am in a unique position. I still recall my earlier prejudices and misconceptions, but they are tempered and corrected by my newly-found awareness of deafness. It is from this platform that I write—not as an arrogant expert, but as a sincere novice. In fact, without the guidance of students and fellow faculty members, this article would not have been written.

The word "handicapped" has such an unsavory connotation that very few adults will accept the label and even fewer will enjoy it. That streak of independence that permeates all of humanity usually means that a person

will consider a handicap as a hurdle to be overcome or bypassed and not an excuse for self pity. However, many people who successfully live with their conditions nevertheless find their lives restricted for reasons beyond control: the physical or mental difficulties which may satisfy the dictionary definition of "handicaps" are often not the main problems which the person has to overcome on a day-to-day basis.

EXAMPLES WHICH COME to mind are: the veteran who has become acclimated to life in a wheelchair but can't get on a bus, the epileptic who isn't allowed to drive, and the most tragic example of all, the retarded adult who is without the acceptance and love of his or her own family. Perhaps all this can be best summed up by saying: The individual has accepted his handicap, but society has not. A final example, which again illustrates the attitude of society, is the lack of communication of the deaf face in a hearing world. It is the problems of the deaf, and the attitudes of the hearing toward deafness which are the topics of this discussion.

The problems of the deaf obviously stem from the root cause, loss of

hearing. If you plug your ears with wax or cotton, you might have a difficult time enjoying television and conversing with friends. This is nothing compared to the hardship that the deaf adult encounters and has faced since childhood. Let's trace the life of a severely hearing individual impaired from infancy to adulthood.

Jack (hypothetical name) was probably born of hearing parents; about 90 per cent of the deaf are. His parents, at first shocked and later embarrassed by his affliction, receive contradictory advice from ill-informed, but well-meaning doctors and specialists. As a result, Jack enters the first grade with a vocabulary of only a handful of words, little lip reading ability, and a meager supply of signs (if he's allowed to sign at all).

HIS FORMATIVE YEARS are spent in arduous training in speaking a language he will never hear and in developing a lip-reading skill which is, by its very nature, easier for the hearing person to master. His life is centered around the day school or institution where he spends much of his time. At home, Jack is left out of dinner table talk and the other little things that make a family life cohesive.

It is possible that Jack will never be able to communicate with his own parents (who can't sign) other than a few simple and basic ideas. If Jack is one of the fortunate ones who gets a college or technical school education, his language abilities will eventually improve. Jack enters the portals of manhood having spent most of his life preparing to meet a hearing world. How does society greet him?

Too embarrassed to have an interpreter accompany him, Jack leaves the doctor's office with a vague idea of the diagnosis and an illegible prescription. He pays the auto mechanic for repair work that he's not sure he needed. In stores and in restaurants he again finds that people won't take the time to communicate.

What can we, as Christians, do to change this attitude? First, if you are in a profession, take time to write clearly. If Christianity doesn't motivate you, remember that the deaf person has paid for your services and expects the same information a hearing person receives. Second, don't shout or exaggerate your lip movements. It doesn't help. However, you might try listening; deaf people have vocal chords and many will use them if they are not embarrassed or frustrated into stopping. Third, sign language is the typical communication form used among the deaf. It is not something to joke about or ridicule. Educate your children too. Prejudice learned young is hard to lose. Fourth, learn, and encourage others to learn finger spelling (alphabet). It only takes a day or two to memorize and the deaf really appreciate it when a hearing person steps into their world a little bit.

Jesus showed his love for the deaf by his cures in the Gospels. Today, there are between two and three million people in the United States who are looking for the Jesus in you. They don't need your cures nearly as much as they need and want your understanding and patience.

(Copyright 1974, NC News Service)



In Blanchardville, Wis., Clarence Lewis, 76, uses a cane to help him walk. Lewis, a deaf mute, worked for 50 years as a street sweeper in the village of 800 residents. (NC photo by Ray Barth)

LITURGY

Language of liturgy touches all senses

BY FR. ROBERT W. HOVDA

On last Ash Wednesday, The States-Item in New Orleans headlined a page of Mardi Gras pictures: "Everybody was somebody at the Mardi Gras." And it's true. That is one of the great values of carnival—any carnival time or season. All the "normal," respectable, powerful, dominant social roles are suddenly seen to be vulnerable, and vanity, and the subject of jest. The clown succeeds the prince, and the marginal figures of society become the heroes.



Liturgical celebration should do the very same thing for Christians. At Sunday Mass, every woman, every man present is a child of God, joined as church to praise, to petition, to give thanks, to offer sacrifice, to share the sacrament of Jesus' body and blood—all on a level of radical equality. Whatever differences exist among us—and they are many, and sometimes startling—when we are part of a worshipping congregation, we see Jesus in every face and hear the Holy Spirit in every breath.

THIS IS ONE OF the reasons why we all need public worship (liturgy) so very much. We are disciples of Jesus. Jesus points to and embodies and heralds the reign of God, the "kingdom." Jesus says the reign of God has already begun. Jesus says the only favorites are those whom society has excluded or oppressed: "He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners" (Luke 4:18). And Paul writes: "All of you who have been baptized into Christ have clothed yourselves with him. There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus" (Gal. 3:27-28).

But if the reign of God has already, in some sense, begun, it has certainly not reached the fulfillment which is God's gift. Oneness in Christ Jesus and freedom (liberation) from all idols, slaveries, powers of the world—these are its marks, its characteristics. Yet you and I live lives every day that are full of disunity and division, full of unfreedom, idolatry, slavery, fear of the powers of the world.

Caught up in a daily life that denies our sisterhood and brotherhood in one human family under God, we sometimes refuse to let the liturgy help us—by bringing our prejudices, hostilities, selfish pride, idols and worldly masters right into the assembly of the church. It is easy for us to forsake Jesus and church and to join the crowd whenever the crowd excludes someone, ridicules someone, ignores someone, oppresses someone. We do it all the time—to any person who is "handicapped," any person who is "strange" or "different," any person who is poor or otherwise marginal. And there is no sadder proof of just how thin our baptism and discipleship really are, how shallow is their influence in our lives.

SO WE NEED THE openness to experience what liturgical celebration can mean. Because liturgical celebration is the celebration of the reign of God. It makes fun of all our honorific offices and

high positions, all our statuses and roles, all our money and property, all our worldly power, all our "normalcy." It lifts us out of our ruts, divisions, inequalities, slaveries, unfreedoms to the common level of God's sons and daughters. It invites us to pray and play as if we all were one, as if we all were free, because, in whatever sense we are joined to Christ, we are both one and free. It bathes us in the same water and feeds us with the same bread.

Liturgy shakes the whole world, and all of our political and economic and cultural institutions, ways, habits, customs. It tells us, "If you think this is home, then you don't know where you belong." It introduces tension, conflict between the life we live daily and the kind of world we are called to create ("Your kingdom come on earth").

AND THE LANGUAGE of liturgy is one of symbols that touch every possible human sense: smell and taste and touch and sight and hearing. The loss of one or two or three of these senses does not exclude us from communication in the liturgical assembly.

Jesus says those who think they can see are really blind and those who think they can hear are really deaf. And only when one recognizes one's limits, humanity, frailty, creaturehood, do all the senses come alive again. Who is handicapped in common prayer? Not the crippled, nor the retarded, nor the deaf, nor the blind, nor indeed any of those society calls "handicapped." Rather, the handicapped in liturgy are those who cannot feel the beauty, the mystery, the poetry and truth of God and of God's creatures.

(Copyright 1974, NC News Service)



Father William Atkinson of Philadelphia, thought to be the first paraplegic to be ordained a priest in the U.S., celebrates Mass in a home for the handicapped. (NC photo by Robert S. Halvey)

SCRIPTURE AND CHURCH

Vexing question: Why do we suffer?

BY STEVE LANDREGAN

To a Christian, any consideration of the handicapped must occur within the greater context of the meaning of suffering. The handicapped person suffers, make no mistake about it. If he does not suffer actual physical pain, he certainly knows the pain of mental anguish.

Christ elevated suffering from the Old Testament concept of deserved punishment for sin (Prov 3:5) to an understanding of suffering as a share in the sufferings and the glory of Christ (Rom 8:17).

Suffering and death have been the great mysteries of human life, mysteries that man has tried to solve and explain away since the dawn of time. The ancient pagan saw man as created by accident at worst, or as a slave or pawn of the gods at best. To him, suffering was the result of the displeasure of the gods (cf. the Senelid) or the human "fallout" of the gods fighting among themselves.

IN THE OLD TESTAMENT, the understanding of just punishment develops as God fashions His people. It progresses from a concept of corporate and earthly, falling upon a tribe, clan or family and reflecting punishment for sins of the tribe or its leader

(Deuteronomy) to individual and occurring in the afterlife (2 Macc 7:1-42). Suffering and the plight of the handicapped are intimately wound up with this emerging understanding of punishment and suffering as we see in the story of the man born blind in John 9.

The story begins with a simple question by the disciples upon seeing the blind man. He must have been a familiar figure since it is obvious from their question that they are aware that his blindness is from birth and not from accident or disease.

They ask: "Teacher, whose sin was it that caused him to be born blind? His own or his parents' sin?"

The question reflects the fact that the teachings found in the later books of the Old Testament were by no means fully accepted and understood in Jesus' time. Indeed, Paul will use the disagreement among the Pharisees and the Sadducees over resurrection to his own advantage (Acts 23:6).

Thus, the Apostles' question shows a primitive understanding of the blind man's suffering (his blindness) as the direct punishment for sin, either his own or his parents.

CHRIST'S ANSWER emphasizes the

Christian view of suffering perfectly: "His blindness has nothing to do with his sins or his parents' sin. He is blind so that God's power might be seen at work in him."

Jesus heals the man's blindness and triggers a confrontation with the Pharisees that results in His observation that "I came to this world to judge, so that the blind should see, and those who see should become blind."

The statement is prophetic in that it predicts that the Pharisees and others who believe that they already possess the truth (see) blind themselves to the fullness of truth that is Jesus.

Jesus gave physical sight to the blind man, before the man even knew who Jesus was (John 9:36). This miracle, as all miracles and healings worked in His name was a sign of the Messianic age (Luke 4:18) when Isaiah prophesied that the blind would see.

But Jesus did not restore the sight of all the blind men in Palestine, nor did he raise all the dead nor make all the deaf hear or all the lame walk.

Father Xavier Leon-Dufour describes Jesus' miracles as wiping away a few tears as a promise of the day when all tears would be wiped away (Rev. 21:4).

Christ did not eliminate suffering and death, the bitter fruit of man's separation from God. He overcame it by changing it from something that was futile and constantly reminded man of his mortality, to something that was redemptive that constantly reminds man of his immortality.

CHRIST IDENTIFIED himself as the Suffering Servant of Yahweh foretold by Isaiah (Matt 12:17-21) who, though completely innocent, suffered indignities, disfigurement, rejection and death in total acceptance for the redemption of others (Is 52:13-53:12).

No Christian can heed the call to pick up his cross daily (Matt 10:38) and follow Christ without an understanding of Christ's identification with the Suffering Servant of Yahweh. Christian acceptance of suffering is really a sign to the world of Christ's elevation of suffering from futility to redemption.

The handicapped among us who accept their suffering are a clear sign of our redemption and we should rejoice with them. Those who do not accept their suffering are a clear invitation to us to share the Good News of Christ so that their joy might be complete.

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CATECHETICS

Everybody is handicapped

BY FR. EUGENE J. WEITZEL, C.S.V.

A very wise someone once wrote: "Every human person is a mystery that must be learned slowly, reverting with care, tenderness and pain, and is never learned completely." Since it obviously admits of no exception, it applies as much to those who are handicapped (whether physical or mental), as to those who are considered "normal." A handicapped person is no more or less a mystery than a "normal" man or woman, nor is it more or less difficult to learn about him.

In the process of unravelling the mystery that surrounds the handicapped individual, often, the difficulty does not reside in the "learner," but in the learner. In trying to relate to and understand the handicapped (and, incidentally, to accept him), we too frequently focus on the handicap—blindness, deafness, lameness, mental retardation—and ignore the "normal" qualities. Perhaps we tend to do this because we fail to realize that no human being is "normal" in every way—all of us are handicapped to some extent, slightly or seriously—in one or more areas.

ONCE A PERSON—pastor, teacher, parent, therapist, physician, nurse, peer or friend—accepts that everyone is

advantaged in some respects and disadvantaged or handicapped in others, he can more readily move toward empathizing and utilizing an individual's strengths (those areas in which he is considered to be normal), while deemphasizing the particular handicap to the extent possible. Focusing on the positive while down-playing the negative is vital for those who wish to learn the mystery of the handicapped adult and to be of assistance to him.

To the extent that there are medical and psychological determinants available for judging the seriousness of a particular physical or mental handicap, it is usually not too difficult to draw the line between "normal" and "handicapped." However, even when applying these norms, it is important to keep in mind numerous other factors, including not only the individual's compensating assets (areas of normalcy), but also his capacity and willingness to utilize these in surmounting or circumventing the handicap. Thus, the handicap of having only one leg or one eye may be a serious handicap for some people, at least in some areas, while it is only a minor inconvenience for others in almost every area.

IN OUR EFFORTS to discover a handicapped adult's attitude toward his handicap and himself, we should keep in mind the following points:

—Unless the handicap is a severe mental one, a handicapped individual

has the same urges, drives, ambitions, goals, fears, doubts, anxieties, etc. as that of a normal person. Remember, he is human too.

—He yearns, hopefully in a realistic way, to be normal and live a normal life.

—He wants to be allowed to compete with "normal" people, at least in those areas where he can responsibly compete.

—Most handicapped adults have learned to compensate, at least to some degree. They welcome useful suggestions regarding the compensating process, especially from professionals.

—The reasonably well-adjusted handicapped adult knows his limitations and has learned to live and work within them. Constant reminders by "normal" (Continued on Page 7)



QUESTION BOX

Catholics 'bad guys' in movie about Luther

BY MSGR. R. T. BOSLER

Q. My husband, a Lutheran, and I, a Catholic, saw the movie "Luther." If the facts portrayed in the film are true, I'm surprised at how many people are still Catholic. It seems to me that the Church put money before God. So, shouldn't someone have stopped that? That's all Luther was trying to do. I always thought I'd stay Catholic, but after seeing the movie, I became very confused.



A. The film you saw was designed to make Luther out as a hero, which indeed he was, but like all films of the type, it oversimplified the differences between the "good guys" and the "bad guys" and the complex problems of one of the most complicated periods of European history. Many of the leading churchmen at the time of Luther were evil and there was corruption throughout the Church. But this should not shake your faith.

The older I grow and the more church history I read, as a hobby, the more convinced I am that the Christian claims about the resurrection and divinity of Jesus must be true. Our popular church history texts in the past were triumphalist; they magnified the good things done by popes, bishops and saints and ignored the mistakes and evil many of them perpetrated and thereby hid the strongest argument for the Church's claims.

Our histories were enormously partisan, and the same holds true for the histories written by the Protestants and Orthodox and the enemies of Christianity. Today, recognized historians of all varieties of belief and unbelief are honestly attempting to present an objective story of the Christian Church. In the last century Pope Leo XIII opened the Vatican archives to all scholars so that the story of the evil deeds as well as good deeds of the popes and the Roman Curia might be known. He said the Church had

nothing to fear from the truth. The great Catholic historian Pastor wrote his comprehensive lives of the popes, hiding neither the evil nor the mistakes they were guilty of. At last these efforts are reflected in popular histories so that everybody who makes the effort can appreciate the force of the observation of the Roman cleric who declared that if the combined efforts of popes, bishops and Christian rulers could not destroy it, the Church must have God behind it.

The man who made that comment obviously was familiar with the famous instruction of Pope Adrian VI, who in 1523 called for reform of the Church with these words: "We know that for some

years now there have been in this Holy See many abominations, abuses of spiritual matters, misuse of authority, and finally all things have become decadent. There is no wonder that sickness has passed from the head to the members, from the pontiffs to the lesser prelates."

And the strong words of the English Cardinal Pole, one of the presidents of the Council of Trent, who in 1546 expressed the spirit of the council: "Before the tribunal of God's mercy we, the shepherds, should make ourselves responsible for all the evils now burdening the flock of Christ. The sins of all we should take upon ourselves, not in

generosity but in justice, because the truth is that of all these evils we are in great part the cause . . . the facts themselves which cannot lie will bear us witness."

Luther ignored the call of Adrian and continued to denounce him as anti-Christ. So Luther was not the only one who recognized the need of reform and did something about it. From our point of view his mistake was to divide the Church rather than reform it from within as did a St. Francis of Assisi.

Q. There is a growing opinion among the laity that Holy Mother the Church

has no jurisdiction over such institutions as Catholic Homes for the Aged, etc. The claim is that these institutions are owned outright by either an order of nuns or Brothers. It is my belief that the deeds of all such properties mentioned above are vested in the Ordinary of the Dioceses. If not, how can Holy Mother Church maintain her monolithicity?

A. The Church is not monolithic; it never has been. Down through history there has been competition between the various religious orders and between the orders and the bishops and diocesan clergy, and this has been a good thing for the Church. The religious orders own

their own properties: monasteries, schools, hospitals, etc. These orders are subject to the Pope and the general laws of the Church, and they are obliged to follow the regulations and laws of the local bishop in whose diocese they work. If the Religious are priests, they receive their jurisdiction, their power to head a parish, preach and hear confessions from the local bishop. The leaders of the Church do not have to own property to have jurisdiction. It may surprise you to learn that in Italy, France, Spain and other countries, the church buildings are owned and supported by the state.

(Copyright 1974)

THE CHURCH AND I

Teilhard leading figure in Vatican II controversies

BY F. J. SHEED

One sees 17 years between the ending of World War II and the summoning of Vatican II very much as a calm before a storm, so very calm a calm that we ought to have known trouble was brewing.

Of a vast Lay Congress in Rome, I remember only two things—the delight I caused by limiting my speech to 40 minutes, and the feeling of the whole congress that the ball was at our feet. Solid work was being done in so many areas. The occasional eruptions were all small-scale. Pius XII seemed to have everything competently in hand.

Considering what the explosion was to be like when it came, it is hard to believe that a Jesuit paleontologist, Pere Teilhard de Chardin, should have filled so much of the Catholic horizon. No writer of our times ever secured so vast



and rapturous a following of readers who would have found it hard to say, even to themselves, what he was saying.

I myself was long kept from reading him by the incoherence of people to whom he had come as a new revelation. They had felt the impact, but did not know what had hit them.

When the news flew round that Le Phenomene Humain had been condemned by Rome, they felt their faith rocking on its foundation. When it was made clear that all that had happened was an instruction that his books were not to be read in seminaries, they felt better, but were not really mollified.

It was almost as if Rome had ordered seminarians not to be told about the experience of Peter, James and John on the Mount of Transfiguration. Yet given their own difficulty in putting the revelation into words, they might not have been so sure that seminarians were quite ready for him.

IN THE END, of course, I had to read him. Reading Le Phenomene Humain and Le Milieu divin, I learned why this scientist writing on theology and science fascinated people who had no habit of reading either science or theology. It was the vitality in him. So many writers on profundities seem to crawl across the page. Depths in the readers, depths so many of them had not known, responded to the vision of God and man with which Teilhard was ablaze. They had nothing in their minds to test the vision with; they knew they were shaken by it.

I knew that this response to Teilhard was possible because I myself responded like that to half of the Phenomene Humain, the scientific half.

In my day at Sydney University we had to do one year of one science: there was a gentleman's agreement that if you took Geology you would not fail: in my final examinations we had to attempt "only seven questions"—"only" made me laugh. I did not even know what most of the questions meant. I had memorized answers to two questions, which I was told were sure to be used. One of them was, I answered that: it was on Paleontology. The other wasn't. I answered that too. The gentleman's agreement was honored.

SO I READ THE scientific sections of the book utterly gripped, but having no knowledge of my own with which to question them. The theological sections I read with intense interest, but I had

enough theological knowledge to question them again and again. Great numbers of readers know as little of theology as I of paleontology.

Without seeing very clearly the shape of Teilhard's universe, they felt that there was a shape—a shape which brought those ancient enemies Religion and Science into happy wedlock. Science's consent to the union uttered (not exactly, of course) in the preface by Julian Huxley, whose grandfather had thought up the word "agnostic."

Both books have their own superlatives. Le Phenomene considers the evolution of the universe up to its present state, on to its goal, the Omega Point. Every element in creation is to have its full development—the material universe is not only the stage on which man is to perform as long as he needs it, but has a perfection of its own to attain and abide in. Men's minds are to grow into means of communication with one another, into a oneness with one another, which we can barely conceive, yet not merged and depersonalized.

The continuing problem for mankind has been the balance between the rights of the individual (with a tendency towards anarchy)

and the needs of society (with a tendency toward tyranny).

At Omega Point there will be a maximum unity for the whole species combined with the maximum development in the personality of each man.

In Le Milieu, Teilhard finds Christ at the end of the road on which evolution is moving—Christ, in fact, is the fulfillment towards which the whole evolutionary process has moved from the beginning. The Second Coming will not be the nipping of evolution in the bud; it will come as evolution's full flowering. When? Millions of years hence is Teilhard's pessimistic "perhaps." All will depend on mankind's use of its powers, especially love, "the basic human energy, energy in its pure state," reaching its perfection in "a great love for Christ in the very act of loving the universe."

I HAVE SPOKEN of Leon Bloy's violence as a hurling of boiling lava off his racked chest. There is something comparable in Teilhard. His insights were too vast for one man to cope with, even a man with a richer theological equipment than his. Two gaps in his

universe-picture I found myself insistently aware of. I can find no theology of sin in what I read of his; I was unable to discover what he made of death. Sin and death add up to a considerable part of the human problem.

Naturally, the magisterium had to consider not only the insights but the gaps and the relation of the whole of Teilhardism to revelation; yet it did not condemn, apart from the warning to seminaries.



Everybody is handicapped

(Continued from Page 6)

people can quickly interfere with his self-actualization.

—The well-adjusted adult handicapped person resents being over-protected.

—Pity is his worst enemy.

Aside from the vital roles played by medicine, psychology, psychiatry, and education, society in general and individuals in particular can lend invaluable aid in many ways to the handicapped person in his efforts to surmount his physical or mental problem.

Society must develop positive and supportive attitudes toward those who are either physically or mentally impaired, but especially those with "un-sightly" physical defects or severe mental and emotional difficulties. It must encourage, especially in its legislation, self-determination and a meaningful spirit of independence. Society does this most effectively when it concentrates on the personhood and not on the handicap, and when it generously provides curative (health-care facilities) and educational opportunities.

BUT SERIOUS HARM can be done to the physically or mentally disadvantaged when he is branded as a "freak" or somehow undesirably different, one to be ashamed of. Society furthermore disadvantages the handicapped when it denies them opportunities to achieve in areas where they can succeed, and when it fails to provide assistance—medical, psychological, educational and even financial—where assistance is obviously needed.

Though there is much more to be said concerning the acceptance and training, care and treatment of the handicapped, perhaps few words are more meaningful when applied to the handicapped than those of Abraham Lincoln (who probably didn't have the handicapped in mind when he spoke them): "These are not, however, the days of miracles, and I suppose it will be granted that I am not to expect a direct revelation. I must study the plain physical facts of the case, ascertain what is possible and learn what appears to be wise and right."

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SWEEP SWIM HONORS

Immaculate Heart Sub-Novice champs

Immaculate Heart of Mary continued to dominate Indianapolis area CYO swimming by copping all three team trophies in Monday's Junior Sub-Novice Swimming Meet at Ellenberger Park.

In addition to winning the overall title, the Northsiders narrowly edged Holy Spirit, for the Boys' team championship. St. Joan of Arc was runner-up in the Girls' team championship.

MARY HECKMAN, Holy Spirit, won two individual events and also set two new records in the Backstroke and Freestyle. The only other double event winner was Tom Kidwell, Holy Name. He won both the Freestyle and Butterfly. His Freestyle effort was a record.

Holy Spirit and Immaculate Heart of Mary each captured five separate events.

The meet was scheduled for Brookside Park; however, pool filter problems caused a last minute change.

CYO EXECUTIVE Director, Bill Kuntz congratulated everyone involved in helping to make the

change from Brookside to Ellenberger. "We were faced with the decision to move the site of the meet at the last minute. Both the office staff and the Parks Department helped us make the change smoothly."

Because Ellenberger has no lights, all events were timed finals. No preliminary heats were run. A total of 16 records were set at the Eastside Pool.

SUBNOVICE SWIM RESULTS

13-14 Boys' 25 Meter Backstroke—1) Mike Pluckebaum, Immaculate Heart of Mary, 2) Louis Gray, St. Catherine, 3) Fred Tucker, Holy Spirit, Time 17.5 sec.

13-14 Girls' 25 Meter Backstroke—1) Julia Gallagher, St. Lawrence, 2) Rita Agnew, St. Joan of Arc, 3) Donna Dawson, Immaculate Heart of Mary, Time 19.5 sec.

15 or Over Boys' 25 Meter Backstroke—1) Joe Agnew, St. Joan of Arc, 2) Mike Mills, St. Lawrence, 3) Jim Conner, Holy Name, Time 15.4 sec. (New Record)

15 or Over Girls' 25 Meter Backstroke—1) Mary Heckman, Holy Spirit, 2) Susie Steinmetz, Immaculate Heart of Mary, 3) Mary Weber, St. Catherine, Time 17.5 sec. (New Record)

13-14 Boys' 100 Meter Freestyle—1) Tom Kidwell, Holy Name, 2) Don Gibbons, St. Joan of Arc, 3) Craig Courten, Immaculate Heart of Mary, Time 12.8 sec. (New Record)

13-14 Girls' 100 Meter Freestyle—1) Linda Richards, Immaculate Heart of Mary, 2) Donna Dawson, Immaculate Heart of Mary, 3) Carolyn Smith, St. Joan of Arc, Time 14.2 sec. (New Record)

15 or Over Boys' 100 Meter Freestyle—1) Bill Raiders, Holy Spirit, 2) Chuck Boucher, Holy Spirit, 3) Mike Mills, St. Lawrence, Time 13.0 sec. (New Record)

15 or Over Girls' 100 Meter Freestyle—1) Mary Heckman, Holy Spirit, 2) Susie Steinmetz, Immaculate Heart of Mary, 3) Mary Weber, St. Catherine, Time 17.5 sec. (New Record)

13-14 Boys' 100 Meter Freestyle Relay—1) Immaculate Heart of Mary, 2) St. Catherine, 3) Holy Spirit, Time 1:01.8 sec. (New Record)

13-14 Girls' 100 Meter Freestyle Relay—1) Immaculate Heart of Mary, 2) St. Catherine, 3) Holy Spirit, Time 1:01.8 sec. (New Record)

15 or Over Boys' 100 Meter Freestyle Relay—1) Holy Spirit, 2) Holy Name, 3) St. Joan of Arc, Time 1:06.8 sec. (New Record)

15 or Over Girls' 100 Meter Freestyle Relay—1) Holy Name, 2) Holy Spirit, 3) Immaculate Heart of Mary, Time 1:06.8 sec. (New Record)

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LEAGUE
STANDINGS

JUNIOR GIRLS' SOFTBALL

Week of July 8

DIVISION I—St. Anthony 5.0; St. Andrew 3.0; Immaculate Heart 2.2; St. Pius X 2.2; Christ the King 1.4; St. Gabriel 0.5

DIVISION II—Holy Name 5.0; Holy Spirit 4.1; Nativity 4.1; St. Bernadette 1.4; St. Simon "A" 1.4; Our Lady of Lourdes 0.5

DIVISION III—St. Jude 5.0; St. Roch 3.1; St. Mark 3.2; St. Barnabas 1.3; St. Catherine 2.3; Sacred Heart 0.5

JUNIOR BOYS' SOFTBALL

Week of July 8

DIVISION I—St. Michael 4.0; St. Christopher 3.0; St. Anthony 2.2; St. Gabriel 2.2; St. Malachi 2.2; Holy Trinity 1.2; Immaculate Heart 0.2; St. Thomas 0.4

DIVISION II—St. Andrew 4.0; St. Simon 4.0; St. Philip 3.0; Our Lady of Lourdes 3.1; Holy Cross 1.3; St. Lawrence 0.3; St. Pius X 0.4; Holy Spirit 0.5

DIVISION III—St. Barnabas 3.0; St. Jude 3.1; St. Catherine 2.1; St. Mark 2.2; Nativity 1.3; Our Lady of Greenwood 0.3



SUB-NOVICE SWIM CHAMPIONS—This swimming team from Immaculate Heart, Indianapolis, swept top honors in last week-end's annual CYO Sub-Novice Swim Meet at the

Ellenberger Park pool. At the left is veteran coach Albie Burke.

Indianapolis

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Archdiocesan meet will open Monday

Swimmers will compete for the Novice, Open and Over-all Team trophies in the 21st Annual Archdiocesan Swimming Meet next Monday and Tuesday at Broad Ripple Park Pool.

Preliminary heats are slated for Monday night with the finals on Tuesday. Both nights' competition begins at 6 p.m. Participants should be at the pool no later than 5:30 p.m.

Relay events are also scheduled for Tuesday night.

IMMACULATE Heart is preparing to defend its Over-

Details announced for football clinic

CYO Executive Director Bill Kuntz has announced details of the Football Coaches' Clinic at Roncalli High School on Monday, August 5, at 6:30 p.m.

Butler University head football coach Bill Sylvester, and his defensive coordinator Dave Oberling will conduct the clinic.

THE THREE-HOUR clinic will cover the following topics: Coaching Responsibilities, Preparing for Football and Practice, Practice Organization, Backfield Fundamentals and Defensive Fundamentals. Sylvester indicated that

demonstrations of fundamentals would be given by college football players. All Indianapolis area football coaches, players and fans are invited. The registration fee will be \$1.00, with players admitted free.

REFERRING to the clinic, Kuntz said, "We are lucky to have football men like Coaches Sylvester and Oberling conducting our clinic. Everyone will be able to learn something about the game from them."

"We hope," he added, "that this will become so popular that it will automatically be an annual event."

CYO NOTES

Tennis Tournament
deadline is Thursday, July 18.

Reminder: Outdoor Dance
is this (Friday) evening at St. Matthew's from 8 to 11 p.m.
Admission is \$1.50.

Entry deadline for Boys' and Girls' Softball postseason tournament is Monday, July 15.

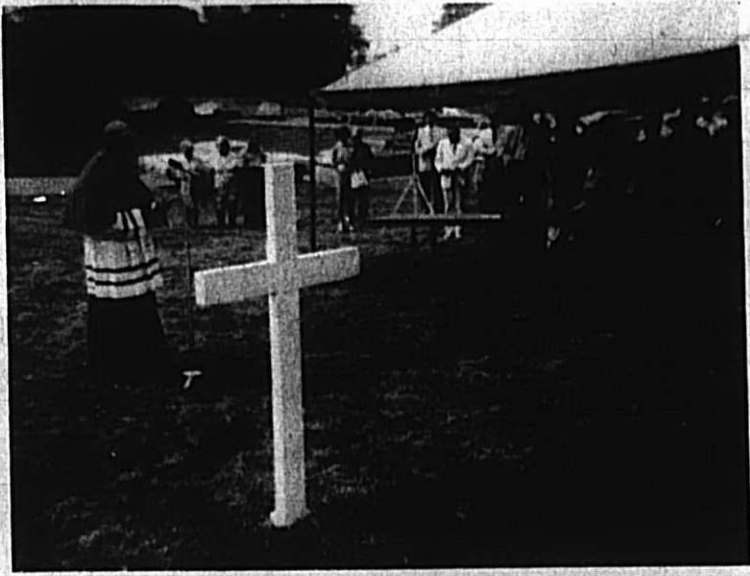
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AT MAUSOLEUM GROUNDBREAKING — Archbishop George J. Biskup is shown above after turning the first spadeful of dirt at groundbreaking ceremonies for the new Chapel Mausoleum in Calvary Cemetery. The rites occurred on June 29. Construction is expected to take about a year.

Nativity makes final plans for annual festival

INDIANAPOLIS — The Church of the Nativity, 7300 Southeastern Ave., will hold its annual Country Festival Friday, Saturday, and Sunday, July 19-20-21.

The old-fashioned outing will feature Country Kitchen Family Dinners from 5 to 8 p.m. Friday and Saturday, and between noon and 8 p.m. Sunday. Friday night will feature an authentic Italian spaghetti dinner, while Country Fried Chicken is on the menu Saturday. Sunday will find the tables loaded for a Harvest Smorgasbord with all the fixings. There is no charge for youngsters under 6 years of age, and special prices for children 6 to 12.

James Elliott, festival chairman, promises games and entertainment for all ages. A \$1,000 cash award will be given away Sunday night as well as a color television set.

The Church of the Nativity is located one mile east of Arlington Ave. on Southeastern Ave.

Two will take temporary vows

BEECH GROVE, Ind. — Sister Mary Beth Hirtzel and Sister Rose Marie Scherschel, Benedictine novices at Our Lady of Grace Convent, will make profession of first commitment (temporary vows) in a ceremony at the convent at 2 p.m. on Sunday, July 14.

Following the ceremony the newly professed Sisters will receive relatives and guests at a reception from 3 until 5 p.m.

Sister Mary Beth is the daughter of Mr. and Mrs. John Hirtzel, Muncie. Sister Rose Marie's parents are Mr. and Mrs. William Scherschel, RR 1, Mitchell.

FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to see included in the weekly calendar. Affairs in the Indianapolis area will be carried in the regular Social Calendar elsewhere in the paper.

St. Joseph, Corydon (Dinner and Picnic)—July 14
Sacred Heart, Jeffersonville (Parish Festival)—July 20-21
St. Mary's, Navilleton (Picnic and Dinner)—July 21
St. Mary's, Lanesville (Picnic and Chicken Dinner)—Aug. 11

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Exercise moral judgment in today's society, Pope urges

VATICAN CITY — Christians today who live "in a climate of public liberty and personal responsibility" have a major duty to exercise their "critical moral judgment" in the society in which they live.

This was the central point of Pope Paul's general audience talk (July 3), during which he spoke to an overflow crowd of summer pilgrims and visitors. The Pope said Christians today live in a society which has become radically secularized and emptied of spiritual values, which in the past were the touchstones of life in general.

"What should the Christian do in this situation?" Pope Paul asked. "Should he alienate himself, should he adapt to the situation? Should he toss away his own ideal and moral reservations and immerse himself in the world with needless permissiveness . . ."

SHOULD THE Christian live "without taking into account his adherence to his religious and moral principles or the speculative and practical degradations in which often today's profane and worldly existence is lived?" the Pope continued.

The Pope's answer was clearly, no! As he put it, he trusted that "no aware Christian would betray his baptismal commitment, that no faithful Christian would be unfaithful to the cross of Christ, by virtue of which true salvation comes to us."

RUMMAGE SALE

INDIANAPOLIS — A Rummage Sale will be held Friday and Saturday, July 19 and 20, in the St. Philip Neri auditorium, 550 N. Rural St., beginning at 9 a.m. Ann Bowman, 637-4793, is the contact person.

Pope Paul said that for Christians to keep clear of "earthly corruption," it "was necessary to form an authentic spiritual outlook."

To achieve this outlook, the Pope said the first requirement was that Christians maintain a line of demarcation between the Christian life and the life of the world.

TO KEEP THIS division clear the Christian must "keep himself free and poor in respect to the kingdom of the world," Pope Paul said. The more perfectly he can do this, the Pope added, "the more authentic will be his personal religious status and the more effective will be his action in giving or restoring to certain aspects of natural and social life a spiritual and moral value."

A second requirement, he said, is that the Christian be

aware of his moral sense of judgment in terms of the world's values. "If we today live in a climate of public liberty and of personal responsibility, we have an increased duty to exercise our moral critical judgment with vigilant care," he declared.

"One cannot live blindly or be guided passively or even slavishly by dominant public opinion which has not been put to the test of a critical and responsible reflection," the Pope said. Reinforcing his point, the Pope quoted from St. Matthew: "If a blind man guides a blind man, both fall into a pit."

As a conclusion Pope Paul said: "Temptations or the occasions of sin, as they are called by the teachers of moral science, are today widely diffused and aggressive. One must know how to defend oneself from them by true virtue."



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ANNA M. MUELLER, 70, St. Anthony's, July 3. Wife of Harris J.; mother of Medora Bartel of Clarksville, and Anna Marie Morris of Jeffersville.

FLOYDSKNOBS
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INDIANAPOLIS
CATHERINE GEISTING, 84, Sacred Heart, July 2. Sister of Lawrence Brune, Ann Lehmann and Marie Fant.

VIRGINIA W. HEALY, 58, Christ the King, July 3. Mother of Mrs. Robert W. Dyer and Mrs. Lloyd G. Cox; sister of Mrs. Laurence Roeder; daughter of Edna C. Wood.

DR. SHERMAN A. PYFRIN, 74, Immaculate Heart, July 3. Brother of Joseph Pyfrin, Sr.

AUGUST LOMBARDO, 87, St. Barnabas, July 3. Husband of Catherine; father of Lawrence, Joe, Phil and Paul Lombardo, Mary Burello, Josephine Persinger and Catherine Tucker.

JOHN T. FOGARTY, 64, Christ the King, July 4. Husband of Kathleen M.; father of Kathleen A. Koop, and Louise M. Fogarty; brother of Maurice and Francis Fogarty; Justine Richard, Gertrude Hienbach, Rosemary Kurker and Louise Higgins.

ANTHONY S. UPHAUS, 73, St. Francis de Sales, July 4. Husband of Naomi A.; father of Jane York, Deanne Gordon and Judy Leopold; brother of Herbert and Lillian Uphaus and Mrs. John Patrick.

JOSEPH W. ADAMS, 66, Holy Name, July 4. Husband of Josephine; father of James W., John F. and Joseph W. Adams, Mary McFadden and Anne Linder; brother of Cecilia Adams.

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VIEWING WITH ARNOLD

'Chinatown' carries you back to the 30's

BY JAMES W. ARNOLD

In "Chinatown," Roman Polanski's dark view of the human condition finds a new home—somewhat like the perverse spirit in his "Rosemary's Baby"—in the conventional melodrama of the Los Angeles private detective movie.



Just about everyone is taking a crack at re-making Raymond Chandler (the latest was Robert Altman in "The Long Good-bye"), and Polanski here deals with a reverent imitation, in the mood of "The Big Sleep." The typically comic and far-fetched tale, scripted by Robert Towne, describes the hero's discovery of a plot to steal the city's water supply. If that sounds vaguely funny, that is the clue to the Polanski style—surface tension with just enough comic edge to keep us from looking all the way down to the bottom of pessimism and horror.

Polanski's humor runs the obviousness-subtlety gamut, from having an elderly patient at a rest home grab a nurse to the in-joke of having John Huston play a character named Noah Cross.

THE FLICK is made with mind-boggling care and elaboration, beginning with the imaginative casting of Jack Nicholson as the detective and Faye Dunaway as the mystery woman-client he begins to admire. Even their physical appearance seems transformed to fit the 1930's period. Recreating the Depression era California

look and sound, in fact, is an obsession, extending from clothes, cars, homes of rich and poor to radio music, newspaper headlines and such throwaway bits as wall-picture styles in government offices. The characters are not only presented but studied, as in a novel, and this extends to dozens of quirky minor characters, each with a personality (usually unpleasant) of his/her own.

It is hard to fault perfection-seeking. Polanski goes all out, whether it's a discovery-of-the-body scene, haggling and jibing with the police, a brutal horse-and-auto chase through an orange grove, or merely the classic scene where the hero first calls at his client's moodily decadent mansion.

But Polanski apparently thinks he is still making "MacBeth" (his last project). When it is all over, "Chinatown" seems like a Volkswagen with too many gadgets. It is too long (130 minutes) and too pretentious for its trivial load of either thrills or meaning. But the stylishness can be hypnotic, like watching someone weave a rug out of unraveled argyle sock.

NICHOLSON's laconic Jake Gittes is an efficient success at the tawdry business of spying on wandering spouses. (The film opens, in something that must have been dreamed up in a script conference, with Jake flipping stills of vivid sex transgressions for a heart-broken working-class husband.) But his moral code is reasonably high (given, as the script says, the stream we all swim in), and when he is used as the patsy in a scheme to discredit a decent man, later murdered, he is anxious to find the culprits for his own satisfaction. His affection for the victim's wife (Miss Dunaway), who seems alternately Florence Nightingale and Lucretia Borgia, not only gets in the way but proves ultimately tragic.

Leave it to Polanski, the master of unhappy endings, to suggest that zeal causes as much grief as evil in this world.

The evil in "Chinatown" is

Silver Jubilee

GREENFIELD, Ind. — Mr. and Mrs. Joseph F. Hill of St. Michael's parish will observe their Silver Wedding Anniversary on Monday, July 15. They are the parents of four children and two grandchildren.

surely unique for this kind of movie—a conspiracy to make a crooked fortune in real estate by conning the city into building a dam, and diverting the water to turn marginal farmlands, bought cheap during a drought, into a garden of orange groves. There is more than a little sleazy California history built into this situation. But the remarkable thing is how Polanski can make a prosaic subject sinister and terrifying. The rush of water

through a culvert, with its torrent of noise, becomes as threatening as an explosion.

THE STRUCTURE of the film is elegant for a mystery, a kind of Chinese box with each new answer raising still a deeper question, and apparently random clues suddenly and shockingly fitting into the mosaic of truth. The oddest piece of all is the title, and the occasional references to Jake's past police experiences in Chinatown, but even that is made to fit in the harrowing, extravagantly directed, utterly contrived finale.

Like many old Chandler and Bogart movies, there is an awful lot of tedious, plot-related talk, now and then interrupted by Polanski-style violence, which is both hideous and absurd. This, plus the bizarre nature of some of the relationships and the downbeat tone, makes the film primarily for adults. "Chinatown" is essentially of those movies which, with virtuoso cleverness, make you feel bad. (Rating not available)

Charismatics

plan Renewal

INDIANAPOLIS — A Day of Renewal for Charismatics will be held on Sunday, July 14, at St. Joseph Church, 1401 S. Mickey Ave., beginning at 12:30 p.m.

Paul and Mary Ann Gray will speak on "The Gospel and the Occult."

Those attending are asked to bring a covered dish. Beverage will be furnished. Registration fee is \$1.50 a person.

The week's TV network films

THE NIGHT THEY RAIDED MINSKY'S (1968) (NBC, Friday, July 12): An early film by William Friedkin ("Exorcist," "French Connection"), this is a sentimental, bawdy and often beautiful tribute to old-time burlesque, the schlatzy and vulgar theater of the working class. Unfortunately, it takes too much wicked pleasure in its central plot device of changing a timid Amish maiden (Britt Ekland) into a sizzling stripper. An interesting film for adult movie and pop culture buffs.

THE APARTMENT (1960) (NBC, Saturday, July 13): Billy Wilder's tough, cynical, moral comedy on the struggle for business success and what it does to men and women. Two decent people, Jack Lemmon and Shirley MacLaine, through love, see the phoniness of their situation, and escape. This movie won five Oscars, including best picture of the year, and later became a musical called "Promises, Promises." Recommended for adults and mature youth.

RIOT (1969) (ABC, Sunday, July 14): All the ugliness of prison life—dehumanization, brutality, homosexuality—is bluntly captured in this escape film, shot at Arizona State Prison. Much of the violence and obscenity (and meaning) is expunged for TV. The stars are Gene Hackman

and Jim Brown. Not recommended.

THE TURNING POINT (1952) (ABC, Monday, July 15): William Dieterle's big-city melodrama exhumed from the network archives, where it might better remain. With William Holden, Edmond O'Brien and Alexis Smith. Strictly of historical interest.

THE WAY WEST (1967) (NBC, Wednesday, July 17): The trail to Oregon is full of disconnected violence and rather kinky Freud in this would-be epic that dies for want of script and direction. Among the victims in one of the biggest western flops in movie history are Kirk Douglas, Richard Widmark and Robert Mitchum. Not recommended.

HALLS OF ANGER (1970) (CBS, Thursday, July 18): One of Hollywood's rare attempts to deal with relevant reality, this film is reasonably interesting and responsible, for all its clichés of story and violence, in describing the problems at an all-black high school suddenly integrated by a small group of bused whites. Calvin Lockhart is the heroic black vice-principal, and there are important early-career roles played by Jeff Bridges and Bob Reiner. Satisfactory for adults and mature youth.

SILENT RUNNING (1972) (NBC, Friday, July 19): A

gentle and poetic space epic about a monkish botanist (Bruce Dern), who is tending the remnants of earth's forests in giant satellites, and what he does when given the order to destroy them. A charming minor masterpiece that sparks the imagination and breaks the heart. The wonderful visuals are by "2001's" Douglas Trumbull. Highly recommended for the

whimsical and impractical of all ages. THE SWEET RIDE (1968) (CBS, Friday, July 19): Tony Franciosa's portrait of an aging tennis hustler, and the beauty of Jacqueline Bisset, are the main assets in this not quite successful attempt at a thinking man's film about the wasted lives of young California beach dropouts. A few interesting moments for adults and mature youth.

Two Providence nuns die at motherhouse

ST. MARY-OF-THE-WOODS, Ind. — Two Sisters of Providence died at the motherhouse here last week: Sister Rose Marion O'Brien on July 4 and Sister Petronella Des Boeuf on July 6. Both were retired teachers.

Sister Rose Marion was a native of Chelsea, Mass. Archdiocesan schools at which she taught during her career included Sacred Heart and St. Joseph's, both in Terre Haute.

Survivors include three sisters: Miss Rose O'Brien, Mrs. Alice Taylor and Mrs. Lillian McIntyre, all of Massachusetts.

Sister Petronella was a native of St. Francisville, Ill. Archdiocesan teaching posts included St. Agnes Academy and St. Catherine's, Indianapolis. After retirement she participated in the Foster

Grandparents program in Terre Haute.

Surviving are a sister, Mrs. E. J. Burns of St. Francisville, Ill., and two brothers, J. J. Des Boeuf of Carlisle, Ill., and Ambrose W. Des Boeuf of St. Francisville.

Capuchins vote for traditions

SANTA YNEZ, Calif. — The Capuchin Friars of California and Oregon have strongly supported the wearing of their traditional brown robes, their practice of penance and their observance of poverty.

The Capuchin Friars, who number approximately 14,000 priests and Brothers throughout the world, attempt to lead a religious life based on the spirit and ideals of their founder, St. Francis of Assisi.

The Villas of Foxcliff

The ultimate in condominium living within a 1200-acre private country club

Yours at a 5% discount for a very limited time

The Villas of Foxcliff are under construction. And if you have the imagination to project a floor plan into a whole new way of living, then you can earn a special earlybird discount of 5% off the price of a condominium home inside Indiana's most beautiful residential country club community.

Under the condominium concept, each Villa is one of just eight occupying a single building. But each Villa is deeded to its owner, just like a conventional home, allowing the same tax benefits that accrue to the owner of a single home. Property taxes, however, are minimized through common use of the land on which the building stands. And—best of all—there's none of the maintenance that goes with an ordinary home. Our maintenance crews do all the outside chores. You have nothing to do but enjoy your life.

Your Villa at Foxcliff is literally a home, not an apartment. You have a wood-burning fireplace, two bedrooms, a full-size, absolutely fabulous kitchen complete with the newest, most wanted appliances, and your choice of plans to provide options like a study, another bedroom or a formal dining room.

Yet, each Villa is all on one floor, and you may choose a ground-level or second floor location, as you prefer. Each Villa has its own underground garage space, along with a feature no one else has thought of: your "Home Basement!"

Next to your garage space is a big, private, lockable room which is yours to use in any way you like. Use it as a workshop, a rec room, sewing and laundry room, or anything you want. Plumbing and electrical facilities are in place. It's yours, just like the basement room in any conventional home.

Because life styles are different, so are your options in planning your Villa at Foxcliff. Choose from four different plans and from a wide selection of drapery materials, carpeting and floor coverings and color schemes. The only standard features are the individually-controlled heating and air conditioning systems; the two things everyone agrees are perfect!

But that's only the inside. At Foxcliff, what's outside is as vital a part of living as your Villa itself. Walk out your front door to a championship-grade golf course, with its own pro shop. Play tennis on private courts (or baseball or volleyball on their own

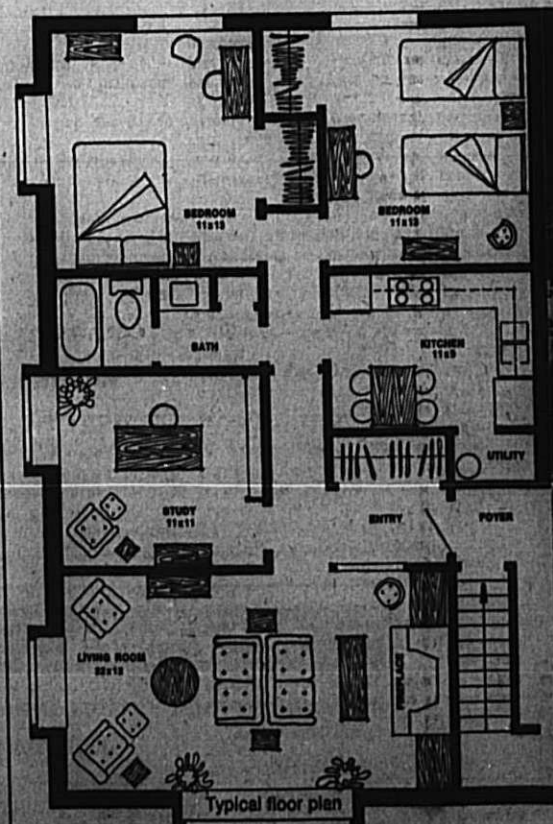
special, private, areas if those are your games). Swim in an Olympic-size pool. Sail or fish one of two big, blue, beautiful lakes. At Foxcliff, more than 80 acres of land are given over to private lakes. And join in the round of activities at a first-line country club.

All of these features, inside one of the most magnificent scenic environments in our state, are yours as an owner of a Villa At Foxcliff, club membership and use of the lakes, hiking trails, public lands and recreation facilities are reserved solely for owners.

One particularly popular floor plan is reproduced below. But it's only one. To see the others, and to see the total concept of Foxcliff, you'll have to pay us a visit. Nineteen miles south of I-465 on State Road 37 you'll see our sign. We're here every day from 9 am until sundown, ready to welcome you and provide full details and a tour of Foxcliff.

But if you just can't make it this week, call 831-3179 and we'll send you a full-color brochure on the Villas at Foxcliff, along with details on the earlybird 5% discount* and complete financing.

*Subject to withdrawal without notice after August 15, 1974.



Foxcliff. You have to see it to believe it.

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