

Announce reorganization of Department of Education

Describe theme for observance of bicentennial

WASHINGTON—"Liberty and Justice for All" is the theme set for the two-year Catholic observance of the 200th birthday of the United States.

The theme and a basic program outline were approved by the Administrative Committee of the National Conference of Catholic Bishops (NCCB) at a meeting here recently.

THE OBSERVANCE will culminate in an October 1976 week-long national conference with a major statement from the American Catholic Church to the American people.

But before that there will be parish meetings on the bicentennial through 1975, six regional meetings around the country in 1975 on various aspects of the theme, a special liturgical celebration across the country on Sunday, July 4, 1976, and provisions for other parish-level celebrations throughout 1976.

IN ADDITION, during the bicentennial year a series of weekly articles on American Catholic history is set to appear in Catholic diocesan papers through NC News Service, and two films are being planned for nationwide television on the NBC network—a documentary on Catholic social action and a life of Mother Katherine Drexel, foundress of the Blessed Sacrament Sisters, whose apostolate is aimed at Indians and Blacks.

Says gambling surveillance will continue

INDIANAPOLIS—The Marion County Sheriff's Department this week said it will continue to investigate complaints regarding gambling at church festivals and summer socials.

The statement was issued following the shutdown last Saturday evening of three cash prize games at the Holy Spirit festival. The parish, located at 7200 East 10th St., is outside city limits and is under the jurisdiction of the Marion County sheriff.

Games involved were "Texas poker," Chuck-a-luck, and a wheel of fortune.

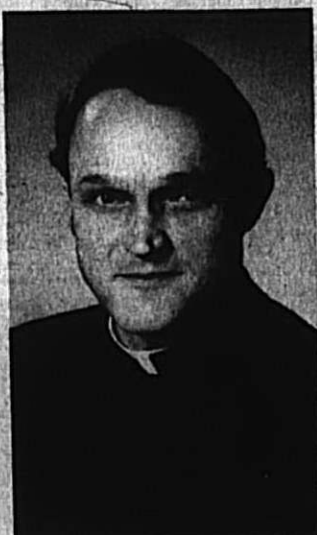
Two non-uniformed sheriff's deputies, answering a complaint, informed festival officials that the games were illegal and would have to be discontinued. The tables in question were closed, the festival continued and the deputies departed. There were no arrests.

It was the first time in many years that a festival had been investigated on gaming charges. Law enforcement officials say they are reluctant to crack down on gambling run by charitable organizations but that they cannot ignore complaints. In many instances police officers and sheriff's deputies are employed to provide security at parish festivals.

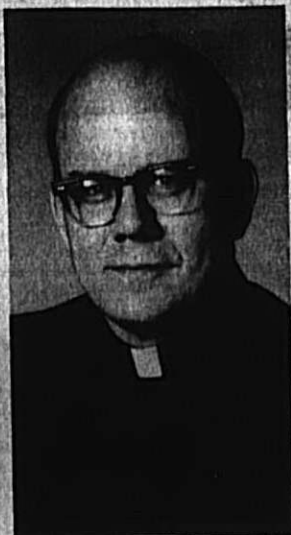
Father William G. Munshower, pastor of Holy Spirit, said closing the games undoubtedly caused a drop in festival revenues. He estimated the loss at \$5,000. Attendance was off on Sunday, following the Saturday night probe, but a severe thunderstorm could have accounted for the lighter crowd.

Clergy shift

The Chancery has announced the transfer of Father Richard Lyons from associate pastor of St. Gabriel's parish, Indianapolis, to administrator at Our Lady of Providence, Brownstown, and associate pastor of St. Ambrose parish, Seymour. The change is effective at once.



FATHER GETTELFINGER



FATHER DREWES



DR. McDEVITT



SISTER JUDITH

Appoint three to head up new separate units

Three separate departments have been created and department heads appointed in a major reorganization of the Office of Education of the Archdiocese of Indianapolis.

Father Gerald A. Gettelfinger, Superintendent of Education, will continue as chief administrative officer and will coordinate the departments.

New department heads are:

Father Robert F. Drewes, director of the Department of Religious Education;

Dr. Daniel B. McDevitt, director of the Department of Schools; and

Sister Judith K. Shanahan, S.P., director of the Department of Planning.

Primary purpose for the reorganization, Father Gettelfinger said, is "to more effectively address the broad responsibility of the Church to provide religious education to people of all ages."

Previously the Archdiocese had two co-existing agencies, one for schools and one for religious education.

THE DEPARTMENT of Religious Education will be responsible for the curriculum and programs for all forms of religious education throughout the 39 counties of the archdiocese.

The Department of Schools will administer academic education in all elementary and secondary schools under the jurisdiction of the Office of Education. (This does not include schools operated by independent Catholic organizations and religious orders.)

The Department of Planning will assist parish, district, and archdiocesan Boards of Education in long-range educational planning. Its function will not be one of planning directly, but of providing technical and professional assistance in the planning process. Initially, it will develop planning methods and models.

Father Gettelfinger was appointed Superintendent of Education in 1970 after seven years on the faculty of Chatham High School, first as assistant principal and guidance director and later as principal. He has a master's degree in Educational Administration from Butler University, Indianapolis, and is a member of Chief Administrators of Catholic Education, a national organization of professional educators.

FATHER DREWES HAS a master's degree in American History from Indiana University and has taken part as instructor in various adult education programs conducted by the former Office of Religious Education. He has taught Religion and Social Studies at Shaw Memorial High School, Madison, and Schulte High School, Terre Haute. He has been on the East District and Archdiocesan Boards of Education and is a member of the Priests' Senate. He will serve full-time in his new assignment and will reside at St. Catherine's, Indianapolis.

Dr. McDevitt, a member of St. Charles parish, Bloomington, is a former Deputy State Superintendent of Public Instruction and a former director of teacher training and licensing for the State of Indiana. He taught in Lake County schools and for the past three years has been an instructor at Indiana University-Purdue University, Indianapolis. He and his family will continue to reside in Bloomington, where he is a member of the St. Charles Parent-Teacher Association.

Sister Judith has a doctoral degree in Education and Sociology from the University of Washington, Seattle, and for the past two years has been executive secretary of the Planning Committee of the Archdiocesan Board of Education. She has taught in grade schools in Terre Haute, Indianapolis, and College Park, Md. She is a member of the National Council for Social Studies and the Association for Supervision and Curriculum Development.

Approve unions for non-profit hospitals

WASHINGTON—Congress has sent to President Nixon a bill that would give full collective bargaining rights to employees of nonprofit hospitals.

President Nixon is expected to sign the legislation which emerged after differences in the House and Senate versions of the bill were reconciled.

Nonprofit hospital employees are currently exempted from provisions of the National Labor Relations Act. This bill would include them under the act, but adds certain restrictions on strikes and work stoppages to prevent interruption of patient care. These added

restrictions would apply to for-profit as well as nonprofit health care institutions.

The Catholic Hospital Association (CHA), headquartered in St. Louis, opposed the original nonprofit hospital bill, fearing that any provision short of an outright ban on strikes would not guarantee the continuity of health care.

Robert Stratton, CHA's government and legislative representative, said he had hoped Congress would have provided for a 60-day cooling-off period following the expiration of a union contract to insure continuity of patient care.

Archdiocesan hospitals take exception to phases of bill

INDIANAPOLIS—A bill granting full collective bargaining rights to employees was criticized this week by spokesmen for the three Catholic hospitals in the Archdiocese.

The measure, expected to be signed by President Nixon, was opposed on two major counts: it does not have a no-strike clause, and the required 30-day cooling off period is "too short and too weak."

"We are not totally opposed to being brought under the National Labor Relations Act (NLRA) or to seeing our employees given the right to bargain," said Donald D. Hamachek, administrator of St. Francis Hospital, Beech Grove.

"What we do object to is having the government pour us into a heap with other industries that don't have the

concern or necessity for uninterrupted service that we can do," he said.

"WE TRY TO be concerned with the (Continued on Page 3)

Conference on Aging

Registrations for the Archdiocesan-St. Mary-of-the-Woods Conference on Aging are due this week-end. The necessary forms are available in each parish. The August 2-3-4 conference focusing on the Church's role in the lives of the retired and aging is expected to draw more than 200 parish representatives to the Terre Haute campus. Additional information on the meeting may be had by phoning Sue Ley, conference secretary, (317) 839-9397.



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INDIANAPOLIS, INDIANA, JULY 19, 1974



MOTHER TERESA—Famed missionary gives testimony before Senate Foreign Relations Committee.

APPEARS BEFORE COMMITTEE

Mother Teresa appeals for aid in hunger fight

BY JOHN MUTHIG

WASHINGTON—In surprise testimony before the Senate Foreign Relations Committee, Mother Teresa of Calcutta, India, urged Americans not to miss the chance of giving until it hurts "to solve the mammoth problems of global hunger."

Mother Teresa, who sat almost motionless on the edge of a large chair, told the committee that "the poor are the hope of mankind and also of the people of America who should see in them the face of the hungry Christ."

The poor, said the foundress of a religious order which works with the most desperately impoverished and the dying, can give the American people "the joy of having touched and saved them—the joy that comes more from giving than from receiving."

SHE EMPHASIZED the need to do something immediately, because "thousands and thousands of Indians and Ethiopians alone are looking to the American people. They need you and the food you can give them."

She told the committee that for 22 years her homes for poor mothers and children benefited from various forms of U.S. commodities aid. But in the last two years, she said, "I have not had a drop of milk to feed them."

Edward Kinney, an official of Catholic Relief Services, pointed out that, during the last three years, the number of needy persons benefiting from commodities granted by the government to private American volunteer agencies has been cut almost 40 per cent.

Besides, Kinney noted, certain classes

of people—the aged, unemployable, and ill—as well as school feeding programs are being phased out of foreign food aid programs. In many instances, according to Kinney, these groups "represent those most in need of our help."

DURING A QUESTIONING period, Catholic Church teaching on birth control and abortion came under fire from Sen. Charles Percy (D-Ill.). Noting that global hunger will never be controlled unless population growth is regulated, Percy said that "obviously the Catholic Church has divisions within itself (regarding birth control), but the official Church attitude hasn't helped solution of the problem."

Percy also said that the Catholic laity were "moving at a considerably faster pace than the Church itself" on population control. He also restated his position against passage of an anti-abortion amendment to the Constitution.

St. Pius X slates cornerstone rite

INDIANAPOLIS—Cornerstone rites and a "topping out" ceremony will be held at the new St. Pius X Church at 1 p.m. Sunday, July 21, with the pastor, Msgr. Charles Ross, officiating.

Kimron Construction Co. of Indianapolis is handling the building contract. The architectural firm is Pecos, Jelliffe & Randall, also of Indianapolis.

Target date for completion of the new church is October, 1974.

Reports of 'test tube' births shock theologian

BY JOHN MUTHIG

WASHINGTON—Father Bernard Haering, renowned German moral theologian, expressed great shock at the news that three babies conceived in test tubes had been born in Europe following extensive experimentation with fertilized eggs.

Father Haering termed the test-tube fertilizations a form of manipulation of human life. He said that experimentation with test-tube fertilization is a field where science should not act alone without advice from ethical thinkers.

THE REDEMPTORIST theologian told NC News that test-tube fertilization has been tried on many occasions and that many embryos have been produced only to be discarded. He called experiments which involve collecting sperm and egg from anonymous donors a "tremendous waste—not only of sperm and eggs but of fertilized human beings."

Father Haering, reached in Springfield, Ill., while participating in a seminar, said that test tube fertilization will have positive results in terms of scientific research. But he questioned the value of such new information "if we destroy respect for human life in the process."

Recently a British gynecologist disclosed that three babies had been born—one in England and two on the

continent—after eggs taken from a woman were placed in a nutrient solution with sperm, became fertilized and were implanted in a woman's womb.

The British doctor said that the technique was developed to be used on women unable to bear children because of blockage of the fallopian tubes that lead from the ovaries to the womb.

News reports quoted British Dr. Douglas Bevis of Leeds University as saying that the test-tube fertilization procedure was currently "a matter of luck." He added that "so many have been attempted that by the law of averages some have come through."

AT WASHINGTON'S Kennedy Institute for the Study of Human Reproduction and Bioethics, Jesuit Father Richard McCormick said he feels that test-tube fertilization is a "direction in which we ought not to be going." Father McCormick said that a couple's desire to have their own child is "not an absolute—something we have to provide no matter what the means."

The priest said that the whole question must be viewed in terms of family life and the meaning of sexual love. He said that his tentative judgment was that "procreating in this manner tends to untie the biological knot" of the marriage

relationship and removes procreation from the context of sexual love.

According to Father McCormick, if the over-all result of test-tube fertilization "is going to tend to undermine marriage, then we'll have to turn our backs on it."

Father McCormick said that Catholics would also have to consider two official statements in which Pope Pius XII formally rejected artificial insemination. He added, however, that the binding force of the papal statements was a "question which could be further discussed."

DR. ANDRE HELLEGERS, director of the Kennedy Institute, said that he knows some of the doctors involved in the experiments and said that they have been "immensely pro-life" in their professional research.

Dr. Hellegers said that personally he has "never been enormously opposed" to the test-tube fertilization procedure. He emphasized that the aim of the procedure was to allow new life to be born. He admitted, however, that there has always been an ethical problem regarding fertilized eggs which are discarded.

According to Dr. Hellegers, fertilization outside the womb is "incompatible with standard Roman Catholic teaching." But he said that since the test-tube approach is being tried for

the purpose of allowing couples to have children, questions are being raised about the standard Catholic approach to the matter.

In 1949, Pope Pius XII objected to the practice of artificial insemination because the usual means for obtaining sperm in the process was through masturbation, which is morally unacceptable, and because, he said, the transmission of the life-giving element of generation had to be transmitted in a marital act.

Most Catholic moral theologians agreed in 1949 that only the marital act is capable of expressing the unity of persons signified by marriage and that only the marital act unifies the couple as one co-principle of procreation.

BOTH DR. HELLEGERS and Father McCormick were skeptical that births had actually resulted from test-tube fertilized eggs, since the leading researchers in that field knew nothing about the births reported by Dr. Bevis.

Details of the births were kept secret to avoid publicity for families, Dr. Bevis said.

Dr. Bevis' claim has raised doubts also in Britain.

At least two leading British experts in the field expressed doubts and concern about the claim.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Seek Rumanian hierarchy

EAST CHICAGO, Ind.—Continued efforts seeking Vatican approval for the establishment of the Rumanian Catholic hierarchy in the United States received strong support here during the 26th annual convention of the Association of Rumanian Catholics of America. The convention also advocated strengthening existing parishes, and establishing new parishes where the number of Rumanian Catholics would warrant them.

Once over lightly . .

For the first time since the establishment of the Archbishop's Appeal to augment programs of charity and education in the Archdiocese of Washington, D.C., more than \$1 million has been pledged. . . The Watchtower Bible and Tract Society, known as Jehovah's Witnesses, has regained tax exempt status on its international headquarters property in Brooklyn, N.Y. . . Citing the growing number of Catholics participating in the Charismatic Renewal, Bishop Walter Curtis of the Bridgeport, Conn., diocese has appointed a full-time director of the movement.

The Los Angeles City Council voted 12-1 to ban nudity on Los Angeles public beaches, parks and playgrounds. . . The executive committee of the International Catholic Child Bureau called on the United Nations to declare an International Children's Year to promote the welfare of children around the world. . . A year-long review and evaluation of marriage and family life education procedures has been inaugurated by the diocese of Wilmington, Del.

Rising costs and changing life styles were cited as reasons for closing the last three Manhattan residences operated by the Young Women's Christian Association. . . Parish membership in the Greek Orthodox Church in the United States is up slightly but mixed marriages are increasing dramatically, according to a recent statistical report. . . Priests of the diocese of New Ulm, Minn., have been given the authority to postpone teen-age weddings if they feel a young couple is too immature for marriage.

The Priests' Senate of the Archdiocese of St. Paul and Minneapolis has withdrawn its request for a \$600 increase in annual salary and car allowances. . . A Minneapolis Tribune poll showed that 42 per cent of Minnesota's Catholics favor amnesty, while only 30 per cent of the state's Protestants are in favor. . . Delegates to the General Assembly of the United Presbyterian Church "demanded" that the liquor industry be forced to bear the cost of rehabilitating problem drinkers.

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Merriman, Infant Jerry D.
Washam, Donald George
Mescal, Matthew C. Sr.
Welch, Thomas Edward, Jr.
Miles, Joseph A.
Stanberry, Elizabeth Thelma

St. Joseph

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Murphy, John F.
Kellon, Elizabeth G.
Habouth, Lillian
Gutik, Theodore O.
Wellenkamp, Melite M.
Reichwein, John J.
Minetti, John Dewey
Magers, Kerensa Sunshine
Speltman, William J. Jr.
Bergman, Judith Ann
Suddith, William W.
Augustin, Margaret A.
Slaughter, Howard Paul
Walker, Helen V.

CALVARY

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Huck, Albert A.
Lahodowski, Joseph W.
Jakab, Christine A.
Locke, Frances E.
Shaner, Harry E.
Shaner, Sally N.
Hardigg, Dr. Jack B.
Allen, Clara B.
Yelton, Harry T.
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Raps Vatican 'inquisition'



LUCERNE, Switzerland—Father Hans Kueng, a controversial Swiss theologian, has denounced what he called the "inquisitorial practices" of the Vatican's Doctrinal Congregation, which is investigating his writings. Reports from Der Spiegel magazine in Berlin say that Benedictine Father Magnus Lohrer has begun defending Father Kueng before the congregation. However, Father Lohrer was appointed by the congregation, and Father Kueng has made repeated appeals to be represented by someone of his own choice and to have access to files relating to his case.

Ruling aids pro-abortionists

NEW ORLEANS—In a major blow to Louisiana's anti-abortion forces, a three-judge federal panel has declared unconstitutional the entire abortion sections of the state's Medical Practices Act. In its ruling, the court nullified a section of the Act which authorizes the suspension or revocation of a doctor's license if he performs an abortion for any reason other than to save the life of the mother. The court ruled that the state's laws were not only unconstitutional but, as applied, interfered with the physician's medical judgment respecting his patients. In a related ruling, the court said the state's first abortion clinic may continue to operate pending its appeal of a ruling ordering it closed temporarily. Attorney General William Guste has filed a suit seeking to close the clinic permanently.

Names . .

Father Andrew Hogan of Nova Scotia became the first Catholic priest ever elected to Canada's House of Commons.

CBS News correspondent Dan Rather told the Lutheran Church in America convention meeting in Baltimore that the preservation of freedom is the nation's number one problem.

Dave Filmer, a Catholic rancher who heads the Wyoming Farm Bureau, has asked U.S. Bishops to reconsider their support of grape and lettuce boycotts.

Rev. Alice M. Henderson, a Methodist from Georgia, has been commissioned the first woman chaplain of the U.S. Army.

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Encourages Hispanic action

SAN FERNANDO, Calif.—Pope Paul VI hopes Spanish-speaking Catholics will be among the strongest supporters of Catholic action and community in the United States, Archbishop Jean Jadot, the apostolic delegate in this country, said here. While speaking to a meeting seeking to formulate a pastoral plan for the Spanish-speaking, the archbishop said, "You have your own values and heritage, and you must preserve them. You must be part of total Catholic religious life."

Denies reports on prisoners

BONN, West Germany—Recent reports that a Spanish priest and 7,000 more World War II prisoners are still held in the Soviet Union have been labeled here as unreliable by the German Catholic news agency, KNA. An unnamed Polish priest recently charged that Father Jose Maria Lopez and other soldiers from armies allied with Germany during World War II are still held in Soviet prisons. KNA said its investigations disprove the allegation of a Soviet concentration camp near Yakutsk in Siberia, where Father Lopez, according to the Polish priest, is being held.

Migrants get Boston jobs

BOSTON—Eighteen Spanish-speaking migrants to Boston will be provided jobs within the archdiocese here as a result of a contract between Cardinal Humberto Medeiros of Boston and the U.S. Department of Labor, Manpower Administration. The contract is the second in a series under Jobs Oriented to the Business Sector (JOBS) program of the archdiocese. The first contract involved 30 Spanish-speakers. Cardinal Medeiros expressed his approval of the efforts of all concerned to provide a means by which the Spanish-speakers may enter and enrich the mainstream of American life.



Church officials released

NEW YORK—Three officials, including two Americans, of the National Council of Churches in the Philippines (NCCP) have been released from jail by the government of the Philippines, it was reported here. The Rev. LaVerne Mercado, general secretary of the NCCP, and the Rev. and Mrs. Paul Wilson of Florida were among 12 persons arrested recently and charged with possession of a printing press, harboring a fugitive, and possession of subversive literature. Their arrests prompted protests from several religious and governmental leaders in the U.S.

Methodists ordain 16 women

LONDON—Women have been ordained ministers in the Methodist Church for the first time in Great Britain. The ordination of 16 women took place at four different Methodist churches in western England. The Methodists are among the most active supporters of Christian reunion in this country having had talks with all the major churches, including the Catholics.

Silver facts

During the same period of time silver grew 147% - February 15, 1973 to February 15, 1974, the average stock in this country declined 28.03%. That means \$1,000 in silver would have grown to \$2,467.40. Stock during the same time would have returned \$719.70 on your original \$1,000 investment. Liberty Metals offers serialized, registered bars, immediate delivery, \$50,000 bonded representation and FREE information for the asking. Write or call.

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THE TACKER

Bishops, priests on Time 'list'

BY FRED W. FRIES

Two Catholic bishops and three Catholic priests are included in Time Magazine's "200 Faces for the Future"—youthful Americans to watch out for in selecting tomorrow's leaders. All those named are 46 years of age or younger.

The two members of the hierarchy on Time's honor roll of the future are both Mexican-Americans: Archbishop-designate Robert Sanchez, 40, of Santa Fe and Auxiliary Bishop Patrick Flores of San Antonio, who is 44.

The three priests designated by the news magazine are: Father Paul J. Asciolla, 40, of Chicago, described as a leading spokesman for American immigrants; Father Geno Baroni, 43, director of the National Center for Urban Ethnic Affairs; and Father Salvatore Polizzi, also 43, identified by Time as an urban organizer in St. Louis.

Several prominent Catholic laymen are included in the list. Of special interest to Criterion readers is William K. Ruckelshaus, former head of the U.S. Environmental Protection Agency, who served later as problem director of the Federal Bureau of Investigation. He is now practicing law in Washington, D.C. Prior to his federal appointments, Ruckelshaus was a member of an Indianapolis law firm and lived in St. Joan of Arc parish. He is 41.

Another well-known Catholic layman on the list is Dr. Daniel Callahan, 43, former editor of Commonweal, who currently heads the Institute of Society, Ethics and the Life Sciences in Tarrytown, N.Y.

In the accompanying article, Time's editors explain that the 200 men and women selected as "Faces for the Future" were chosen on the basis of either "considerable accomplishments" or "unusual promise."

THERE'S GOOD NEWS AND BAD NEWS—The latest "good news-bad news" story comes from Marian College. Col. L. W. Wagner, business manager and controller, informs us that—thanks to belt-tightening economies—during the 1973-74 heating season, the college used 50,411 fewer gallons of fuel oil than the season before. However—

and here is the bad news—the total cost of heating fuel increased \$15,283 over the previous year. Make no mistake about it, inflation is with us.

CHATARD ATHLETE HONORED—John M. Jackson, son of Mr. and Mrs. James B. Jackson of St. Plus X parish, Indianapolis, and a graduating senior at Chatard High School, won the 1974 Sigafos Award, named for an outstanding player on the Indianapolis Indians during the 1930's. The award, a \$500 grant toward educational expenses, is given by the Citizens Gas and Coke Utility to the athlete in Marion County who best combines baseball ability and scholarship. This is the third time that a Chatard student has won the award in its eight year history. Previous winners include Steve Kuykendall, 1973, and Jamie Pratt, 1969.



NAMES IN THE NEWS—Alfred J. Teare, director of the Talbot House, Indianapolis, was a delegate to the recent Annual Conference of the Association of Halfway House Alcoholism Programs in Middlebury, Connecticut. Father Robert A. Mohrhaus, assistant chancellor of the Archdiocese, was among 14 U.S. canon lawyers and chancery officials who participated last month in an on-the-spot study of the Church's central administration and tribunals at the Vatican. Brother Charles Blavat, C.S.C., is the new assistant director of Gibault School, Terre Haute. He succeeds Brother Jerome Schwabe, C.S.C., who is the new Headmaster of Lemans Academy for Boys at Rolling Prairie, Indiana. Brother John Barrett, C.S.C., director of development at Gibault School, is a delegate at the General Congress of the Congregation of the Holy Cross being held this month in Montreal.

THE SECRET IS OUT—Father John Mintz, pastor of St. Gabriel Church, Connerville, has been wearing a splint on a broken finger for the past couple of weeks. Parishioners and friends have been told 10 different stories on how the injury was incurred. Now the truth is out: He broke the digit playing volleyball at a choir picnic.

Marian sets 31 courses

Marian College has announced 31 courses in 15 departments to be offered in late afternoon and evening sessions during the fall semester, starting September 5 and continuing through December 19.

Several courses are dual-scheduled in the morning and evening with the same instructor, designed for part-time students with irregular work assignments.

Registration for fall evening classes will be held in the registrar's office on Wednesday and Friday, August 28 and 30, from 9 a.m. to 4:30 p.m., and Saturday, August 31, from 9 a.m. to noon. Tuition rate is \$29 per credit hour.

The full schedule of evening classes is available by calling the college, 924-3291.

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.

Sacred Heart, Jeffersonville (Parish Festival)—July 20-21

St. Mary's, Navilleton (Picnic and Dinner)—July 21

St. Cecilia, Oak Forest (Dinner and Picnic)—August 4

St. Mary's, Lanesville (Picnic and Chicken Dinner)—Aug. 11

St. Peter, Franklin County (Picnic and Dinner)—Sept. 2

Remember them in your prayers

EMMA McDONALD, 84, St. Michael, July 8. No immediate survivors.

INDIANAPOLIS
LAURA L. CAIN, 76, St. Barnabas, July 10. Mother of Lawrence, Walter and Charles Cain. Lucille Mitchell and Charlotte Thornberry.

MARIE M. QUINN, 81, St. Peter and Paul Cathedral, July 10. Sister-in-law of Mrs. Michael Quinn.

RAYMOND R. SCHAEFER, 57, St. Simon's, July 10. Husband of Marian L.; father of Raymond E., James H., Gary M. and Theresa J. Schaefer; stepfather of Thomas Winkel, Ronette Scheffer and Patricia Schaefer; brother of Robert, George and Homer Schaefer and Mary C. Farrell.

JOSEPH F. McELROY, 72, Immaculate Heart, July 10. Husband of Helen M.; father of Joseph and Robert McElroy.

IRENE M. HEALY, 83, St. Philip Neri, July 12. Sister of Clara Englewood, Bella Mahom and Mary Cain.

ELIZABETH M. JONES, 59, Little Flower, July 13. Mother of Harry L. Jones and Donald G. Rech; sister of Joseph Bauman, Armella Illiff, Ada Mascari, Anna Corbin and Rita Lough.

JOHN S. KASTNER, 66, St. Anthony's, July 15. Father of Sister Beverly Kastner, S.P. and Mary L. Halas; brother of Ralph Kastner, Joseph and Carl Gribben, Mary Manning, Vera Pein and Margaret Gribben; stepson of Elmer Gribben.

LAWRENCEBURG
FRANK WEISMILLER, Sr., 81, St. Lawrence, July 8. Father of Frank, Jr. and Mrs. George Lansing, both of Lawrenceburg; and Margaret Weismiller of Dayton, O. Brother of Mary Weismiller of Cincinnati.

NEW ALBANY
WILLIAM M. BRAZIL, 65, Holy Family, July 12. Husband of Lucille. Three brothers and two sisters also survive.

ST. JOSEPH HILL
LOUIS F. RAUCK, Sr., 68, St. Joseph, July 12. Husband of Mary; father of Mike Rauck, Martha Lezier and Norma Baletine, all of Sellersburg; Alberta Zenor of Jeffersonville; Mary Rose Brock of Memphis; and Joan Helen Worrall of Alpha, Ill. Two brothers and two sisters also survive.

TELL CITY
DENNIS WAYNE HUMSTON, 22, St. Paul, July 9. Son of Mr. and Mrs. Richard Humston; brother of Sharon and Sherri, both at home.

TERRE HAUTE
SAM RODIE, 71, Sacred Heart, July 18. Husband of Armande; father of Louis of Bloomington and Teresa Ann Klotz of Terre Haute; brother of Mrs. John A. Daniel of West Terre Haute, and Albert and Charles, both of Terre Haute.

EDWARD H. DUBOIS, 73, St. Joseph's, July 17.

WEST TERRE HAUTE
RUBY MAE MONAGHAN, 61, St. Leonard, July 12. Wife of Ralph; mother of Patricia O'Leary of Centerville, Ind.; Cheryl at home; and James of Terre Haute.



INDIANAPOLIS DELEGATION—Shown above are Archdiocesan priests who participated in Project: Priesthood '74. Seated from left: Fathers John Sclarra, St. Barnabas, Indianapolis; John Luerman, St. Michael, Charlestown; and Lawrence Moran, St. Joseph, Rockville. Standing from left: Fathers Herman Lutz, St. Catherine, Indianapolis; Richard

Zore, St. Susanna, Plainfield; Joseph Sheets, St. Mary, Lanesville; Paul Landwerlen, Holy Trinity, Indianapolis; Raymond Oosdyke, St. Anthony, Clarksville; John Schoettelkotte, Our Lady of Greenwood, and Robert Mazola, St. Rose of Lima, Franklin.

PRIESTHOOD '74

'Catching up' with Church

BY FR. JOSEPH ZILIAK
Editor of The Message
Evansville

"Four weeks, Father? Well, have a good time." "But I'm going to study."

"Oh yes. Well, have a good time."

Thus Father John Schoettelkotte, from Greenwood, trooped off to Evansville's Sarto Center for a four-week program of continuing education designed to bring him and 30 other priests throughout Indiana current with major movements in the areas of scripture, dogma, moral and pastoral theology.

The course ended Saturday, July 13. What has happened?

"I've heard a lot of things, and they've gone into my head. I'm not sure I can handle everything inside yet," says Father Larry Moran of Rockville during a session devoted to evaluating the course.

"It's really been quite good," agrees Father Joseph Kane, associate at Ferdinand and head of the Evansville diocesan committee for continuing education of priests. Several remarked that there were so many things to do that little time remained for private reading and study.

"I'M REALLY PLEASED," assessed Father Frank Quinlivan, a young Holy Cross priest who served as director of the program sponsored by the Indiana Catholic Conference.

"The group was responsive. We had a good staff. Everyone had a chance to interact. There was a real sense of community here," continued Father Quinlivan, former director of the Human Relations Commission for the Diocese of Fort Wayne-South Bend.

The priests, who ranged in age from the 60s to the 20s, were stimulated by a whole raft of staff people. Father Ed Malloy in moral theology and Father William Rademacher in pastoral theology, teamed up the last two weeks of the program. Fathers Robert Kress and Schuyler Brown were the major resource people during the first two weeks.

Father Malloy teaches at the University of Notre Dame and Father Brown is a visiting professor at General Theological Seminary in New York. Father Kress is associate professor in the department of Philosophy and Religion at the University of Evansville, and Father Rademacher teaches at St. John's Seminary in Plymouth, Mich.

Father Joseph Voor, from Bellarmine College in Louisville and national director of continuing education for priests, gave an opening orientation session.

SPECIALISTS CAME for single evening sessions: Father Thomas Sullivan from Chicago, an expert in catechetics; Father Edward O'Connor from Notre Dame, dealing with charismatics; Valerie Dillon from Indianapolis, spoke on the role of women in the church; Father Quinlivan spoke on Justice and Peace; and Father Bill Deering, pastor of St. Boniface Church in Evansville, gave workshops on the liturgy.

It was more than an intellectual exercise. The mixing and comradeship was neat to watch. Some were good athletes; others not. Father Ed Malloy's soft and golden touch with the basket-

ball singlehandedly demolished a team of five opponents. They set up ping pong and pool tournaments, held the inevitable card games, and "prayed together. Within less than a week one of their number had died, Father Larry Moll of Oakland City.

Father Bob Mazzola of Franklin brought his mother's recipe for spaghetti.

FATHER WILLIAM PEIL from Wanatah brought along a pigeon which he had raised from the hatching stage. Percy is the name of the fastidious creature, and he's just now trying to learn to fly. While Percy tests his new found potential, these priests hopefully also will be using new found skills and talents.

Project: Priesthood '74 was a program that had finally seen the light of day. It was good and should continue.

Archdiocesan hospitals take

(Continued from Page 1)

welfare of our employees, try to understand and meet their needs. If unions are needed, we will be glad to deal with them, but our primary concern is that our patients have the protection of ongoing services," Hamachek added.

St. Francis has 1,400 employees, including part-time employees.

David A. Smith, director of personnel at St. Vincent's, Indianapolis, said the hospital "supported the position of the three hospital associations."

The Catholic Hospital Association, American Protestant Hospital Association and American Hospital Association opposed placing hospital employees under provisions of the NLRA.

"WE FELT THAT any amendment (to present law) should contain a no-strike clause and a mandatory 60-day cooling off period. The present legislation, as drawn, contains only a 30-day cooling off period and even that is binding only in certain instances," Smith said.

"If and when we have to deal with labor unions, we will do it through the normal organizational structure," Smith stated.

He said that the hospital, which has 1,600 full and part-time employees, had

established policy on labor relations and collective bargaining two years ago and had been "preparing supervisory and managerial personnel for a long time." Smith noted that the union movement had been developing in the health care field for more than six years and that the new legislation would make unionization of employees "easier" and "more likely."

SALARIES AND fringe benefits at St. Vincent's and St. Francis were described as comparable and probably better than those elsewhere. Smith said St. Vincent's had "upgraded wage scales recently," and Hamachek said St. Francis employees were to receive an across-the-board increase beginning July 22.

John Karas, personnel director of St. Anthony Hospital, Terre Haute, said opposition to the bill was grounded in a worry that health care services might be disrupted.

"We supported a ban on strikes and a 60-day cooling off period," he said, adding that the hospital's first duty was to its patients.

One of the inadequacies of the bill, Karas pointed out, is that "the number of bargaining units is left up in the air." He said there are about 125 different categories of workers among St. Anthony's 700 employees.

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St. Ann to hold annual festival

INDIANAPOLIS—St. Ann's parish has scheduled its summer festival for Saturday and Sunday, Aug. 3 and 4. Chicken and fish dinners will be served beginning at 2 p.m. on Saturday and at 1 p.m. on Sunday. Short orders and sandwiches will also be served. Games, booths and entertainment will be provided for young and old. Father Patrick Kelly, the new pastor, extends a cordial invitation to former parishioners to return for the festival.

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PROFESSIONAL yet PERSONAL

BEHIND THE NEWS

BY FR. LEO E. McFADDEN

JERUSALEM—Why do the Jews cling so fiercely to the city of Jerusalem?

If peace can come to the Middle East by sharing this city with others, why don't the Jews do it?

After all, everyone knows how the Christian feels about Jerusalem, the city of Christ's death and resurrection, the city which Pope Paul has called unique in all the world.

Everyone should know, as well, that Jerusalem is sacred to the Moslem world and they, too, wish to return to the city from which they believe Mohammed ascended into heaven.

Nearly 13 centuries ago, in the year 691, Moslems built their famous mosque in Jerusalem, which still stands as one of the eye-catchers along the city's horizon. It marks the spot of Mohammed's Ascension.

BUT WHAT MOSLEMS did in Jerusalem nearly 13 centuries ago is not all that important. What is important is that the Arabs were driven from Jerusalem in 1967 and, having flexed

HOME OF SACRED MEMORIES AND MESSIANIC FUTURES

The mystique of Jerusalem

their muscle in the latest war, now they want back.

The presence of Jew, Christian and Moslem in Jerusalem, each with his share in the running of the city, is one of the heartfelt desires of Pope Paul.

Time and again since 1967 he has called attention to Jerusalem, and to the "rights and legitimate aspirations of those belonging to the three great monotheistic religions that have shrines (there) that are among those most precious and dear to their hearts."

Christians and Moslems, then, say Jerusalem belongs to them as well as the Jews.

This is easily said, but to understand the anguish of the Jews in sharing Jerusalem with any non-Jews, one must appreciate the Jewish point of view.

JEWISH HISTORIAN Arthur Hertzberg of Columbia University, New York, recognizes the Christian and Moslem interests in Jerusalem as "important and precious to Jews," but that for Christians and Moslems, "Jerusalem is the place of memories in which sacred events once took place."

"For the Jewish tradition, this city is the center of messianic future."

Joseph Emmanuel, Jewish executive secretary of the Israel Interfaith Committee in Jerusalem, put it this way:

"Israel is the land of the Jewish people and Jerusalem is the heart of that land. Jerusalem symbolizes the whole of the land, and without Jerusalem, there is no Israel."

For a Jew, then, to surrender Jerusalem will amount to a betrayal

of his nation, his land, his heritage.

Joseph Lapide, who identified himself as a private Israeli citizen and teacher, but who in reality is a Jewish scholar of international and ecumenical repute, said he cannot see "any Israeli government changing the present status of Jerusalem."

BUT THE REAL sense of Jewish mystique concerning the city of Jerusalem is recorded in the war diary of the man who drove the Arabs from the Old City, the then Colonel Rav-Aluf Mordechai Motta Gur.

After routing Jordanian troops from the Old City on June 7, 1967, the Israeli commander joined Jewish soldiers and civilians for their first visit to East Jerusalem's Wailing Wall for the first time in 25 years of Arab control.

(The Wailing Wall is believed to be a part of the original Temple of Solomon in front of which Jews had been accustomed since the Middle Ages to bewail the destruction of the temple and the fall of the city and to pray for their restoration.)

The Israeli commander said in his diary of that day:

"In the right corner, somewhat apart from the soldiers, stood a man. No, he wasn't standing, he was as though glued to the stones. He was part of the Wall.

"He was one of its stones. Nothing stirred, neither head nor hair, neither body nor legs. His palms were affixed to the stones as though desiring to penetrate them . . .

"Through him I felt the wall, through his as-it-were-paralyzed body I felt the beats of the Jewish heart throbbing in the stones. Thus we stood there—he, I, the Wall.

"We are in Jerusalem to stay."

This is the feeling about Jerusalem that every Jew feels in his heart.

EDITORIALS

Trafficking in death

Some of the madness and the greed of abortionists was exposed in a recent probe of abortion clinics and referral services in New York City.

A public hearing conducted by consumer affairs officials in that city revealed what one attorney called "grizzly and nightmarish" experiences related by women seeking an abortion. Among abuses cited were abortions performed on women who weren't even pregnant, incomplete abortions, collusion between clinics and referral services, deceptive advertising and failure to disclose the full cost of an abortion.

One investigator, asking the price of a pregnancy test, was told that no test was necessary. "Stop hoping that it's something else,"

she was told. "Of course you're pregnant. Just come down with \$150."

One clinic which offers "free" diagnosis and is frequented by low-income women, diagnosed a government investigator as pregnant and urged her to have an abortion that same day. The investigator had submitted a urine sample from a male colleague.

The sad thing is that such disclosures are not really all that shocking. There are bound to be moral and ethical violations when society trafficks in the destruction of human life. In New York City, where traffic is legendary, a total of 172,985 "legal" abortions were performed last year alone. That is the real tragedy, not the shady practices of the charlatans and fast-buck professionals.

The ethnic revival

Time magazine's nominees for Catholic leadership (see Tacker, Page 3) are further evidence of a marked return to ethnic community within the American Church. The two bishops named, both Spanish-Americans, are spokesmen for Hispanic interests and ideals. The three priests included are all engaged in apostolates to ethnic or immigrant groups.

The five represent a counter-movement which has as its essence a return to the parochialism of an earlier day. They are working for the revival or reconstruction of the close-knit, visible and identifiable ethnic parish and neighborhood. Renewal of such parishes, they contend, would go a long way toward making cities livable once again and, in the process, would fill all those empty pews vacated by Catholics who have moved to the suburbs and ex-urbs.

Not everybody agrees with their theories or their goals. A favorite target of Catholic liberalism has always been the stockade mentality of the ethnic parish. Catholic migration to different parts of the city and out of the city

was seen as a healthy rejection of an insularity and separatism that was out of step with the rest of the American experience. The more ethnic Catholics melded into the general population and melted into the landscape, the better off they and the Church were presumed to be.

Unfortunately—even tragically in some instances—the decline of the urban ethnic parish meant the closing of the church and moving from the old neighborhood meant leaving behind religious traditions and practices. It also meant the deterioration of ethnic coalitions which have been stepping-stones to political and economic power for millions of immigrants and first and second-generation Americans.

Time's five churchmen personalize the hunger for community and coalition that exists among both older and newer ethnic groups. Satisfied, it could inspire a cultural renaissance among the first and permit the second to participate in the bountiful harvest of full citizenship. Neglected, the parishes of America's great cities will continue to wither and die.

Knocking no-knock

We hope the U. S. House of Representatives follows the lead of the Senate and votes to repeal the no-good no-knock entry law. Passed in 1970 as part of an anti-crime legislative package, the measure has been a mistake from the start. It has been the source of terror for untold numbers of innocent citizens and it has proved an embarrassment to responsible law enforcement officials.

Under the no-knock law federal agents can get a warrant empowering them to break into any

home in the country without warning the inhabitants. All the agents have to do is persuade a judge that there is the possibility that evidence, particularly drugs, might be destroyed.

As might be expected, the law was abused. Overzealous narcotics agents stormed into homes on the barest grounds of suspicion or on erroneous information. They subjected completely innocent families to hours of interrogation and threats and broke or ripped apart furnishings in the search for nonexistent drugs. One man was killed and dozens injured in various raids, all of them innocent parties caught in a tragicomedy of official error.

Publicity surrounding the miscarriages of justice caused Congress to pass another law permitting victims to sue the federal government directly for damages. In addition, the Drug Enforcement Agency began requiring that its men wear distinctive uniforms so that suspects would understand the forcible entry was an official, legal act.

These concessions to reason and individual liberties, however, are not enough. The law itself needs to be thrown out and we hope the House echoes the sentiments of the Senate in this regard.



THE YARDSTICK

Myth of labor union monopoly

BY MSGR. GEORGE G. HIGGINS

I received more than my usual quota of "drop dead" letters in response to a recent column in which I argued against the proposition—advanced by a member of the Federal Trade Commission and seconded by the nationally syndicated columnist, Nicholas Von Hoffman—that unions should be brought under the anti-trust laws and that industry-wide collective bargaining ought to be prohibited.

To save the time and trouble of answering each of these letters individually, allow me this week to take a second stab at the same subject.

Ever since the Clayton Act was passed by Congress in 1914, unions have been exempt from the Sherman anti-trust or anti-monopoly law. The reason for this is just as sound today as it was 60 years ago.

THE CLAYTON ACT, in summary, said that collective bargaining, though obviously not a perfect instrument, is a legitimate, if not a necessary, means of settling labor-management disputes. This Congressional commitment to

collective bargaining as an integral part of our national labor policy was made even more explicit in the Norris-LaGuardia Act of 1932, which said, among other things that, "... the individual unorganized worker is commonly helpless to exercise actual liberty of contract and to protect his freedom of labor."

In the Wagner Act of 1935 and the Taft-Hartley Act of 1947, Congress reaffirmed its commitment to collective bargaining and refused to apply the anti-monopoly provisions of the Sherman Act to labor unions. The reason is very simple. Collective bargaining presupposes the existence of free and independent unions. Every union, regardless of size, has as one of its major objectives the elimination of competition among workers in a given labor market.

But presumably the purpose of making unions subject to anti-trust or anti-monopoly laws would be to restore unfettered competition in the labor market. Therefore, if this purpose were to be written into law, unions, large and small, would be incapable of representing their members effectively in the collective bargaining process.

TO ARGUE against the application of the anti-trust laws to labor is not to deny

the need for governmental regulation of unions. Undesirable practices on the part of unions can be, should be, and are prohibited by special statutes, both federal and state.

Most of the correspondents who complained about our earlier column on this subject have referred with a certain measure of scorn to the alleged bias of so-called "labor priests." Accordingly let me conclude with a pertinent quote from an article written by a distinguished moral theologian who cannot conceivably be accused of harboring this kind of bias.

In an article written some years ago in "Theological Studies," Father John Connery, S.J., who was then Professor of Moral Theology at the now defunct Jesuit Seminary in West Baden, Ind. and later became Provincial of the Chicago Province of the Jesuits distinguishes between good and bad kinds of monopoly.

"**THE PERSON** who gets a monopoly over a market," he writes, "can certainly abuse his position and force unjust prices on the consumer by creating an artificial scarcity. But while moralists recognize the dangers of monopoly, they ordinarily do not consider it 'immoral in itself.' A monopoly can be a good thing; it can, for instance, protect one against the evils of unbridled competition. A classic example of this is the labor union, which prevents laboring men from undercutting each other in the labor market."

I agree with this statement completely. Here's hoping that since it was written by a reputable moral theologian it will be given serious consideration by those among our readers who, rightly or wrongly, have lost confidence in the objectivity of those clerics, present company included, who spend a good part of their time working in the field of labor relations.

would propose that this reflected the teaching of the Church.

BUT THIS IS gaining the answer from the world, from what men do, not what they ought to do. The Catholic must derive his answer from the continuing teaching of the Church.

The question is raised again in theology and Scriptural interpretation. Scholars may use the latest methods in examining Scripture. Theologians may speculate and offer their own theories. But final answers can not come from scholars or theologians. If what they derive from their studies and speculations is confirmed by the teaching Church, then it becomes a part of that magisterium that guides Catholics. If it is not, then it can play no role in the guidance of Catholics.

The question the bishops raised is a real one but there is only one answer. If we are to be Catholics then we must adhere to what the Church teaches. We must derive our beliefs and our attitudes from the teachings of the Church.

THIS IS NOT, as some moderns would have you believe, a surrender of your individual will. It is a commitment of your will. Man is never so free as when he makes a commitment to a belief, a standard by which he guides his life.

He is never so much a slave as when he makes no commitment, as when he is moved by whatever winds there may be in the world, as when he never knows where he is going until he is there, as when every decision must be made anew because he has never established a foundation for his life.

The Catholic makes his commitment to Jesus Christ, True God and True Man, who established His Church and promised this Church would be guided by the Holy Spirit until the end of time. When a man makes this commitment he must then by logic derive his beliefs and attitudes from this Church of Jesus Christ.

TODAY THIS is not always easy. There are voices inside and out of the Church telling men they must listen to the world, telling them their faith must be relevant to the world—meaning by this they must accommodate themselves to the world.

But the real relevancy is in a firm commitment to Christ and His Church that proclaims to the world that if men are to be authentic then they must heed Christ above all.

We are not called to get into step with the world but to bring the world into harmony with the teachings of Christ and His Church. The only real relevancy is that which proclaims the truth when even the very concept of truth is disputed, that does not hesitate to denounce what is immoral as immoral even if it seems the whole world is unwilling to listen.

WE LIVE IN a world that rejects the past, which believes there are no certitudes, and we are in possession of a past that is the present and the future because it is the voice of Christ. We have the certitude that derives from its origin in the Infinite.

The question of whether Catholics will derive their beliefs and attitudes from the traditional value system of Catholic Christianity or whether beliefs and attitudes will be drawn more and more from the secularistic, humanistic value system of the world around it, is tragically the real question.

But the answer for Catholics is certain and whether they are to be Catholics or secular humanists depends on how they answer it.

LETTERS TO EDITOR

Won't buy 'double-talk' on divorce

To the Editor:

I noticed that in the June 28 issue of The Criterion you devoted a whole page to the problems of the divorced. I read the page, and if I read between the lines correctly, good old Holy Mother Church is sending out feelers to see if a few social clubs and retreats of that nature will not solve her problem. They will, if she can find enough gullible people to support them. Then she can roll over and go back to sleep a few more centuries.

I have reared a son alone and life has not been kind. In fact, I don't remember it ever being kind. My ex-husband has taken no responsibility for our son or our marriage. Yet the Church says that such a marriage as ours is of priceless value to society.

I am nearing middle age and I am not going to be bought off by a few clubs. I am not going to confine myself to "my own kind" so as not to contaminate the rest of the good Catholics, those who behave themselves, don't get divorced and don't embarrass the Church.

I am too big a girl to buy double-talk, excuses and favoritism. I have put up

with enough nonsense that I cannot control, so I am not going to accept this new "package" the Church is preparing for the divorced.

No name please

Corydon, Ind.

Wants U.S. to stop financing terrorism of foreign governments

To the Editor:

Anyone who has visited someone in a jail or prison right here in Indiana, as I have, can understand the duress public figures such as Charles Colson feel as they face prison terms for their involvement in Watergate.

Still, people like Colson or most of the tens of thousands of common criminals in the U.S. do benefit from a legal system backed by the Bill of Rights that offers the accused and even those found guilty with any number of legal protections.

Many foreign governments, a goodly number friendly enough to the U.S. to have received large grants of money from us over the years, don't offer the same protections for its own citizens, particularly those citizens who disagree

politically with the government in power. The U.S. Bishops' Conference has just published a useful and interesting study guide called: **HUMAN RIGHTS: A Catholic perspective on International Human Rights** (50 cents from USCC, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005). This booklet takes as case studies Brazil (scheduled to receive 60 million of our taxes), Rhodesia, and Philippines (scheduled to receive 25 million of our taxes). Each of these nations has generated horror story after story about the way it uses U.S. financed "internal security" measures to suppress its citizens.

What makes this topical for us is that the Nixon administration has asked Congress for two and one-half billion

dollars in 1975 to provide funds through the Military Assistance Act that will finance this kind of silent terror—all in the name of maintaining internal stability.

Senator James Abourezk is looking for support for two amendments he would like to attach to the Military Assistance Act which would make sure that those governments getting millions of our tax dollars will not be using them to terrorize their fellow citizens, who are often our fellow Catholics, both priests and laymen.

Would you ask your readers to write Senators Hartke and Bayh to support the Abourezk amendments (SR 1511, 1512).

Indianapolis

Tim Fout

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QUESTION BOX

Why don't our priests talk more about sin?

BY MSGR. R. T. BOSLER

Q. Why don't our priests talk on sin once in a while? I haven't heard the word mentioned in a sermon for years. I wonder why. Everything we hear is love and how good we all are. We know we're not that good.

A. Your story reminds me of the story told about President Coolidge, who was known for his parsimony with words. His wife asked him one Sunday morning what the preacher talked about in his sermon. "Sin," the president replied. "What did he have to say about it?" his wife wanted to know. "He was against it," was all the answer she got. You can presume that your priests are against it too; they dedicate their lives to helping people overcome sin, as doctors give theirs to help people overcome sickness. We don't go to doctors to hear them tell us we are sick but for help to get well. People don't want sermons to hear how

sinful they are but how to overcome sin and live better lives.

If you read through the Gospels you will be surprised how rarely Jesus speaks directly about sin. He condemns the hypocrisy of religious leaders but he does not preach hell and damnation to the people; rather he challenges them to value nothing greater than the kingdom of heaven, to love as he loves, to be perfect as the Father in heaven, to deny self and take up the cross after him, to love their enemies, etc. It was not that he was unaware of sin, but that he took a positive approach to overcoming it. That is what priests are trying to do today. Maybe they are overdoing it. Doctors have to use strong words sometimes to frighten people into taking better care of themselves.

Q. Few people get steamed up enough to write a letter about something they like. For this reader, lest you hear only from the soreheads who refuse to accept the new Mass, I would like to put in a plug for the "silent majority," among whom there are many like myself, who daily give thanks to God for this won-

derful gift.

A. I am convinced that you do represent the majority and I am happy to publicize your opinion.

Q. In contributing to the support of the Church is it obligatory to give the main bulk of your contribution to our own parish? I feel very little interest in getting a nicer stained glass window, a carpeted floor or a shinier floor in the school when really poor priests in foreign countries are in need and offering Mass in some shack, starving children are daily dying and fingers and toes are still falling off poor lepers. I much prefer giving the bulk of my contribution to the latter. By the time I give 10 per cent or even five per cent of my income to my own parish there would be nothing left for the unfortunate in whom Christ seemed most interested.

A. Most tithing programs suggest giving five per cent to your parish church and the other five per cent to the charities of your choice. It is my experience that people who are generous to the missions are also generous in

supporting their own parish and vice versa. The expression charity begins at home does not reflect a selfish philosophy but rather an observable fact that those who are generous to their own have expansive hearts that make them generous to others.

Your parish and its school exist to develop people like yourself who will be aware of the needs of others and be generous. Support it and you will find that you are still able to help the

missions.

Q. Can a Catholic couple, both baptized and married in the Catholic Church by a priest, get a divorce and marry someone else in a few years because of desertion?

A. Desertion alone does not allow the innocent party freedom to marry again. Desertion, however, might indicate there was something wrong with the marriage from the very beginning. It

could mean that the one who broke up the marriage never intended to enter a permanent union, or never intended to be faithful, or was a sociopathic personality unable to cope with the intimacies and obligations of married life. All such cases as this should be discussed with a local priest who can discuss the possibilities or direct the person to the proper authorities.

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THE CHURCH AND I

A look back at Vatican II

BY F. J. SHEED

At the beginning of Mass we—and the priest—confess that we have sinned through our own fault in our thoughts and in our words, in what we have done and in what we have failed to do.

The Ecumenical Council called by John XXIII is best studied, I believe, as the Church's public examination of her own conscience, principally under that last heading: what she has failed to do. Pope John was the first pope in memory who could have conceived a council so, largely because he had too rich a sense of humor not to see the defects in himself, and as a consequence the high probability of defects in his predecessors and their curias.

Cardinal Griffin once told me that when he was informed that he was to be Archbishop of Westminster, he had been in tears for a couple of hours. My guess is that when Cardinal Roncalli found that the conclave had chosen him Pope, he laughed uncontrollably, thinking it as good a joke as had ever been played on the Church.

Looking here and there in the Documents of Vatican II, we come upon phrases which do not sound as if they come from a penitent. The Declaration on Religious Freedom, for instance, uses the phrase which maddens so many, "one true Church," and says "It is her duty to give utterance to, and

authoritatively to teach, that Truth which is Christ himself, and to declare and confirm by her authority those principles of the moral law which have their origin in human nature itself." In other words the Church has not ceased and will not cease to do the work for which Christ founded her—teaching doctrine and morals, giving us Mass and Sacraments.

BUT SHE IS TAKING a long close look at herself all the time. "Holiness" is one of the famous Four Marks. But the Dogmatic Constitution on the Church known from its opening words as *Lumen gentium*, draws some distinctions. "Even now, on this earth, the Church is marked with a genuine though imperfect holiness." Throughout, the council's chosen phrase, by Pope John's special request, is "Pilgrim Church." With no disrespect to John Bunyan, the book of the Council Documents could also be called *The Pilgrim's Progress*. "The Church, embracing sinners in her bosom, is at the same time holy and always in need of being purified, incessantly pursues the path of penance and renewal." In the Decree on Ecumenism we read "all are led to examine their own faithfulness to Christ's will for the Church and wherever necessary undertake with vigor the task of renewal and reform."

A long close look at herself indeed: an even longer, closer look at her performance. One is amazed at the amount of improvement which has emerged, not as possible only but as essential. The daily running of the Church had too much routine in it, a kind of hardening, with not enough self-questioning, not a close enough study of the world whose conversion had been entrusted to her by her Founder. The Church was as always the Rock, but had come to look unattractively rock-ribbed.

THE COUNCIL MADE IT quite clear that the Church had become too centralized. A man I know remarked that Pius XII had only one fault—he thought

bishops didn't matter. How else, he went on, quoting W. S. Gilbert, can we explain the appointment of "So-and-so and Whats-his-name and likewise You-know-who?"

Certainly one got the impression that, as all decisions were made in Rome, the personality of the man on the spot did not matter enormously.

I remember the stir caused in Australia by the decision of the Apostolic Delegate, Archbishop Panico, not only to attend meetings of the hierarchy (which was new) but to preside over them (which was startling). He got away with it too, save for Archbishop Mannix who refused to attend meetings thus presided over.

When Pope John announced that there would be a General Council, Cardinal Tardini, one of the men who worked longest and most closely with Pius XII, is said to have seen it not only as dangerous but as pointless—the other Christian bodies in disarray, the Church's victory assured, why bother with a council? That really was triumphalism. One wonders where he got the ivory for his tower.

The council did not say in so many words that it was examining the Church's conscience—that is not the way of councils. But in a dozen areas it set out what ought to be done, without any pretense that it was in fact being done. A dozen areas, I say.

From the particular angle of these columns, I select four such areas—Liturgy, Scripture, Her Relation to Other Churches, and Her Obligation to the World as World. These are the areas in which my own experience of the Church, as recorded in these columns, had shown most need for rethinking in depth.

The council was concerned not with Trinity and Incarnation, not with the World to Come, but with the demands which life on the road makes on the Pilgrim Church.

EDITOR'S NOTE

Christian Heritage, Msgr. John J. Doyle's history of the Church in Indiana, does not appear this week. We regret the interruption but it was necessitated by space requirements. Next week we will carry another installment of Chapter Six.

SACRED HEART

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PAST GRAND KNIGHTS OF MOTHER COUNCIL—Present Grand Knight Sid Luckett, (far left) a member of Mt. Carmel parish, is shown above with the 21 former Grand

Knights of Council 437, Knights of Columbus who attended a dinner recently marking the 75th anniversary of the Mother Council of Columbianism in Indiana.

Indianapolis Parish Shopping List

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PARENTS OF SPECIAL CHILDREN

BY ANGELA M. SCHREIBER

When I went into the delivery room for the birth of my sixth child, I was full of joy and anticipation. For the first time, my husband was with me to share in birth.

When we heard our baby cry and saw her tiny, perfect little body, we knew we were blessed once more. She was so beautiful! The children were waiting anxiously and we could hardly wait to phone them.

But 12 hours later, my happiness vanished when the pediatrician dropped by and said casually, "You know, your baby has Down's syndrome." A cold chill went through me and I asked, "What is Down's syndrome?" He replied, "It's a nice name for mongolism. Her mental development won't go beyond age seven—and I don't mean a bright seven. I'll bring commitment papers so you and your husband can sign tomorrow morning. We can get her into Rosewood (an institution for the mentally retarded)."

He waited a moment. I could not speak. He went on, "For everyone concerned, this is the best decision. A child like this is just too hard on the

whole family. You'll only develop a useless attachment." He walked to the door, then turned and said, "I'd suggest immediate Baptism. She may have a secondary condition—a lot of these children do. If you're lucky, she won't make it through the first year."

"For God's sake baptize her!" I tried to stay calm as I said, "I wouldn't think of an institution. I'll take her home and see how she is for myself!"

Then I kept hearing "mongoloid, mongoloid, mongoloid" echo over and over in my brain and I started screaming. Sedatives helped but I could not stop crying. I experienced deep depression—I, who had no acquaintance with depression other than reading about it. But we came to know one another well.

At feeding time, the nurse asked timidly, "You don't want your baby to you?" I shouted angrily, "Of course I want her!"

I unwrapped her and examined every inch. She was beautiful—then I held her up and she lifted her head! The doctor said she wouldn't. "He's wrong," I told myself. But the oriental slant to her eyes and sluggishness in nursing strengthened my fear.

AFTER THEY TOOK her to the nursery, I looked out the window—my child could never love the sunshine, the trees, the birds, nor any of God's wonderful creations. I cried bitterly: I don't know whether my tears were for my baby or for myself or for us both. I admonished God for sending such a cross—I begged God not to let it be so—I told Him I could not accept this child. I was hurt and angry and lost.

My husband told the children about Yvonne, and when he and our teen-age son and daughter came, they tried to console me. They could accept this cross. I could not. After they left, I called two close friends—Sister Mary Heffernan and a long-time friend who had had a blue baby 18 years before. I asked Sister to pray for my baby and me

and I told her exactly how I felt. I just talked to Doris—she and her husband had faced their difficult situation sensibly. Afterwards, I felt some kind of solace.

When I brought my baby home, the only way I could live with myself and everybody else was to ignore the diagnosis. Except for making a stronger effort to stimulate Yvonne, I treated her as though she were normal. Everybody else automatically did the same. Things went smoothly until her one-month checkup with the pediatrician. I proudly told him she rolled from her stomach to her back. He shook his head and said sadly, "Don't expect too much. She'll probably go back rather than forward. I still think you should put her in Rosewood." My depression was back. Each after-the-doctor visit had the same effect. My husband and the children were infinitely patient and all of us prayed.

When Yvonne was 14 months old, I heard about a doctor who was doing research with Down's syndrome children. We took our little girl to her immediately. The doctor examined her, smiled and said, "Even though she has Down's, she is unusual. You have a lot to hope for."

While I was disappointed that she confirmed the diagnosis, she gave hope. No cure was promised—no miracles—but it was a positive step. I have always believed that if I want God to help Yvonne, I have to do my part too. One child in 600 is born with Down's. Some day there will be treatment. By being

BY MARY COLEMAN, M.D.

Every expectant mother has but one real wish—a perfect child. The sex isn't important. But her little one's physical health and perfect brain is.

And if she had to make a choice of which she could have for her child—physical health or a perfect brain—most mothers would choose a perfect brain. Well, neither the mother nor the physician are given a choice.

The cold, hard fact is that out of every 100 live births, about three per cent have some type of retardation. Down's syndrome accounts for the largest percentage. It is to the parents of retarded children that I address this article.

After the initial shock of learning you have a retarded child has passed, you want to know:

What can medical science do for my child? Why wasn't my child perfect? Should I place my baby in an institution? How will this child affect my other children?

Research doctors are looking for causes and finding treatment for afflicted children. But, unfortunately, research funds in the United States are limited. Present programs are funded through the National Institute of Child Health and Human Development.

We spend approximately the same amount each year but because of inflation, the allocation seems smaller and smaller. It is difficult for young doctors to specialize in retardation research. The money is not there to see them through, so many who are interested are forced to go into a more lucrative type of practice.

My field is medical research. I am a neurologist and for the past six years have been deeply involved in the study of Down's syndrome, autism, and a number of rare diseases: areas of purine metabolism, amino acid, calcium, and epilepsy.

ONE SCHOOL of pastoral care would apply the same norms to everyone. Because of this mentality, there has only been a vital religious education for the mentally retarded for the last 20 years.

Another school of pastoral care would say that, although everyone belongs to the church, differences in life style, in ways of knowing, and in age must be acknowledged. The pre-school child, the student, the aged, the adult person are not set aside permanently in the Christian community but there are times when everyone acknowledges that they have a special life task to cope with.

So, too, the disabled person and his family belong to the parish but there are times when they need to say who they are liturgically, catechetically, socially. They have a quality of presence which is a gift to a parish.

When a disabled child and the family have the courage to come forward and to be visible in a parish, they minister to the parish. They break down prejudices and inspire others. But the whole burden is not to be on them. In turn, the parish is to provide specialized services when they are needed and in an appropriate manner.

Then the disabled child will have led the family and the parish into the Light where the basic values of the Gospel, of the Resurrection are manifest.

(Copyright 1974, NC News Service)



Yvonne Schreiber, 5, showing typical Montessori school self-reliance, cleans up by herself after completing a messy project. (NC photo by Thomas N. Loring)

part of the research. Yvonne is helping to find answers. And maybe she will be helped in the process.

AFTER THIS, my feelings and attitudes didn't change dramatically, but depressions were fewer. One particularly bad day, 11-year-old Christopher looked at her, took her little hand in his and said, "You know, Mom, I wouldn't exchange her for any baby in the whole world!" I knew he meant it. My son gave me the courage I lacked. Maybe that's when I started to live again.

As Yvonne grew (there was no secondary condition), she was more and more responsive. She is very proud of each new accomplishment and so are



her father and brothers and sisters. Needless to say, so am I! We treat her like a normal child. We expect her to behave and learn but we do not compare her to the other children or to those in the neighborhood either consciously or subconsciously. We focus on what she can do, and patiently work with her on things that are difficult. We love her because she is Yvonne.

She's just completed three years at a Montessori school with normal children. Yvonne's speech has been the only discernable slowness. But she talks in sentences and reads simple words. According to her teachers, she is one of the best emotionally adjusted children they have ever taught and they find retardation difficult to detect.



IN FIVE SHORT YEARS, Yvonne has given us more than we can ever give her. Little things are more important: working together with the child we love so much has brought us closer and deepened our love for one another. How far her mental development goes seems less and less important, perhaps because her love for us is so pure, unquestioning, and gentle. Each morning, she awakes with childish delight to greet the day. Yes, she loves God's creations—the sunshine, the rain, the flowers. Our beautiful little Yvonne is very much a part of it all. I just needed time to understand that God gave us His special blessing.

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A physician speaks out

BY MARY COLEMAN, M.D.

Every expectant mother has but one real wish—a perfect child. The sex isn't important. But her little one's physical health and perfect brain is.

And if she had to make a choice of which she could have for her child—physical health or a perfect brain—most mothers would choose a perfect brain. Well, neither the mother nor the physician are given a choice.

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My field is medical research. I am a neurologist and for the past six years have been deeply involved in the study of Down's syndrome, autism, and a number of rare diseases: areas of purine metabolism, amino acid, calcium, and epilepsy.

WE HAVE LEARNED some things that are positive treatments for some of these conditions. For instance, my research group has discovered two new treatments in connection with epilepsy. What has been learned to date about Down's syndrome by our research team is contained in a volume entitled "Serotonin in Down's Syndrome" edited by Mary Coleman, North Holland Publishing Co., Amsterdam; North Holland Publishing Co., Ltd., London, 1973.

Besides my own studies, there are programs being conducted in the Western part of the U.S. and in Europe. Who does retardation strike? It knows

of 12 and 14—the sensitive adolescent period. A common manifestation is reluctance to bring friends home because there is someone "different" in the family, but this phase passes.

Many patients have told me that overall, the retarded child has helped brothers and sisters to reach a healthy maturity and has been a plus factor in the home. When parents accept the retarded child, the rest of the family usually follows suit.

The days of hiding an "imperfect" child are finished. Over the past 10 to 15 years, community attitudes have changed. More

Studies 20 to 40 years ago indicated that the average IQ for a Down's syndrome child was around 20. Today in my clinic and many other clinics, the average IQ for the Down's syndrome child is around 50. Most of these children come from upper middle-class families, enjoy parental acceptance, enter some type of nursery school at about age 3, live at home, and are being treated under present research programs.

DOWNS SYNDROME can be diagnosed at birth because of physical characteristics. This, perhaps, is the biggest strike against it. Knowing immediately that it exists conditions parents to expect a lot of limitations. However, parents usually get what they expect from children—normal or retarded. Studies prove that high parental expectancy usually produces higher performance.

Since clinical reports indicate a lesser development in Down's syndrome children from large families, it is reasonable to conclude that more and better parent-sibling programs should be developed. A better understanding and a more acute awareness of what might be accomplished could produce more retarded adults who are self-supporting and contributing community members.

While a majority of mildly retarded people are employed today, that number could grow beyond all expectations with the right understanding and development of better programs.

Many of those in institutions today should not be there. They should have been loved at home, trained in proper programs, and integrated into the community. Apart from being contributing members to society, this could save a lot of the taxpayers' dollars.

An imperative demand of modern-day society is to expand research not only in the areas of prevention of birth defects but also in programs that correct defects resulting in mental retardation.

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From darkness into the light

BY SR. M. THERESE HARRINGTON, S.H.

A profound drama begins in a family when a disabled child is born. Great expectation, great longing, and a great hope are shattered by the news, by the awareness, that something is not right. The sudden plunge into darkness may be short-lived or take a great deal of time but coming to terms with the pain is done in the depths of one's heart.

The depth of the drama affects the interiority of each member of the family. Each one needs time and space to struggle with the hurt that wounds them as well as the disabled child.

When all the members of a family agree to pass through this zone of pain and to come up on the other side into the dawning of a new life, they are transformed people. They enter into a new solidarity with one another. They enter into a new world where they begin to see with respect other families struggling with the same mystery.

They know that they will have to pass through hurtful, dark experiences time and again, but they also know they can do it and reach the light because they have already had some courage. Strangely enough, it is the disabled child who leads them along. What is hurtful can be for everyone's transformation.

On the surface, this seems folly. To the Christian it is a way of life.

How does a family become aware that

it is experiencing a purification of its value? How does a family become aware of its expectations? How can it cope with all the hurts; those involved in relating directly with the child, and those involving friends, neighbors, teachers, doctors, priests and other family members?

Certainly the temptation to hide, to put the child apart, to pretend, to reject, will only make matters worse. Gradually the family and the disabled child need to relate to others. They need to belong to a community where each one can explore the significance of what is happening.

WITHIN A GROUP of believers this exploration will be within the framework of the Gospel. When an insight from the Gospel, from the life of Jesus in his relationship to his friends and to his Father, sheds light on an event, the person can go back to the same situation with new courage because his heart has been changed.

This struggle for insight, for faith, hope and love needs to be experienced by the disabled child as well as by his family. They should all receive the type of pastoral care that is meaningful, that corresponds to their needs.

Just as there are different philosophies of education and of therapy, so there are different schools of pastoral care. Pastoral care includes the liturgical, social and catechetical services offered by a Christian community.

Social attitudes are changing. The days of 'hiding' retarded children are gone.

No bounds. No race. No religious background. No economic strata. No educational level. Any family in the world runs the risk of producing a retarded child. Medicine knows no cause for the majority of these defects. There are, of course, genetic factors involved with some couples. And with a chromosomal anomaly (Down's syndrome is the most common), the percentage is larger in mothers over the age of 35. However, we see a number of chromosomal anomalies in births which have occurred with younger mothers so we cannot conclude that the age factor is the culprit.

To those parents who still have guilt feelings, I urge you to put an end to them. They are destructive and serve no useful purpose. There is too much you can do that is constructive, and if you have not yet realized it, you will find that your retarded child can bring you much joy.

ONE OF THE FIRST questions parents must answer for themselves about their newborn is: Should I institutionalize him? More and more doctors are advising against this course of action. And with good cause. Most institutions are bad news. I definitely feel that a retarded child should be kept at home if at all possible. Any institution is a depersonalized place—a setting where even a normal child would have limited opportunity to develop.

I believe foster homes and institutions in small group settings will take the place of institutions as we know them today. We are already seeing foster homes which are willing to take the retarded child. Progress made in these situations tells us this is the road to take.

My recommendation for institutionalization is given only when there is no other solution, e.g., death of the parents or chronically ill parents. And there are rare cases where the child is a danger to the community. Then, there is no other choice. Modern drugs usually make home care possible. Most retarded children, particularly Down's syndrome patients, are passive.

The individual mothering and attention a child receives at home can be crucial to his development—he may even go beyond expectations. Present studies show that an only child is apt to make greater strides than one who has four or more siblings. Perhaps this is true because the parents have more time for just one.

Another reason may be that parents feel, either consciously or unconsciously, that their emotional investment seems to be more on the plus side with their normal children.

ANOTHER PARENTAL concern is the effect a retarded child will have on their other children. Most children do not react until they are between the ages



A mother and her mongoloid teen-age daughter show their love for each other in their Milwaukee home. (NC photo by Erv Gebhard)



SWIMMING MEET CHAMPIONS—Immaculate Heart of Mary parish captured its fourth consecutive overall swimming title in the 21st annual Archdiocesan meet early

this week at the Krannert Pool. Coach Allie Burke is at the left in the back row.

CYO ready for tennis

Lob, love, slam and volley has become familiar jargon to many CYO athletes as they prepare for the Twenty-First Annual Tennis Tournament this week-end at various sites. More than 600 contestants are expected.

First day action will be at the following four locations: Open Girls', Garfield Park; Open Boys', Southport High School; Novice Girls', Butler University; and Novice Boys', Indiana Central College. On the second day Open finals will be at Southport while the Novice division will compete at Indiana Central. Tournament play starts at 11 a.m.

The Novice Division will have both Boys' and Girls' Singles and Doubles, plus a Mixed Doubles. The Open will have the same events.

CYO NOTES

Talent Contest entry deadline is July 26. All entries must be at the CYO Office no later than 5 p.m. on that day. Auditions will be the first week in August.

Both Boys' and Girls' Softball Tournament schedules have been mailed to all coaches and Priests' Moderators. The tournament will start the week of July 22. All league games should be completed by that date.

Phil Wilhelm, chairman of the CYO coaches' Code of Ethics committee announces a meeting for next Tuesday at 7:30 p.m. at the CYO Office.

Coach Colton "Champ" Chaney of the Indianapolis CYO Boxing Club takes 15 fighters to Louisville, Kentucky tomorrow. The boxers are mostly from St. Rita's parish.

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FOURTH TITLE IN A ROW

Immaculate Heart takes swimming honors again

Area CYO athletes are learning that Immaculate Heart of Mary swimmers are serious about their sport.

After capturing the Sub-Novice championship last week, the Northsiders added the Archdiocesan Meet Over-All Team trophy to their collection last Monday at the Krannert Community Center.

The winners received the William G. Seyfried Award. Holy Spirit and St. Luke were second and third, respectively.

Immaculate Heart of Mary also won the Novice Team championship, while St. Luke garnered the Open Team trophy.

THE MEET WAS originally scheduled for Broad Ripple Pool, but filter difficulties forced a last-minute change.

John Maesaka, Julie Young and Kathy Wickstrand, all of St. Luke were double winners. Craig Courter of Immaculate Heart and Mike Kelly, Holy Spirit, also won two events. No new records were set at the Krannert Pool.

CYO Executive Director Bill Kuntz thanked the large number of adult volunteers who served in various capacities during the meet.

SWIMMEET RESULTS

Boys' Novice 13-14 50 Meter Backstroke—1) Craig Courter, Immaculate Heart of Mary; 2) John Cougan, St. Joan of Arc; 3) Fred Turner, Holy Spirit. Time: 50.7 sec.

Girls' Novice 13-14 50 Meter Backstroke—1) Linda Richards, Immaculate Heart of Mary; 2) Rita Agnew, St. Joan of Arc; 3) Carol Smith, St. Joan of Arc. Time: 48.0 sec.

Boys' Novice 15 or Over 50 Meter Backstroke—1) Julie Young, St. Joan of Arc; 2) Mike Mills, St. Lawrence; 3) Tim Turner, Holy Spirit. Time: 39.3 sec.

Girls' Novice 15 or Over 50 Meter Backstroke—1) Julie Young, St. Joan of Arc; 2) Julie Kaiser, Immaculate Heart of Mary; 3) Jon Fitzsimmons, St. Joan of Arc. Time: 43.9 sec.

Boys' Open 100 Meter Backstroke—1) John Maesaka, St. Luke; 2) Mike Maesaka, St. Luke; 3) John Ahlers, Immaculate Heart of Mary. Time: 1:12.3 sec.

Girls' Open 100 Meter Backstroke—1) Sue Skinner, St. Luke; 2) Nancy Miller, Immaculate Heart of Mary; 3) Donna Kelley, Holy Spirit. Time: 1:19.2 sec.

Boys' Novice 13 or Over 50 Meter Butterfly—1) Pat Kennedy, Immaculate Heart of Mary; 2) John Boucher, Holy Spirit; 3) Kevin McAree, St. Matthew. Time: 38.8 sec.

Girls' Novice 13 or Over 50 Meter Butterfly—1) Julie Young, St. Luke; 2) Julie Kaiser, Immaculate Heart of Mary; 3) Helen Terpe, Our Lady of Lourdes. Time: 45.8 sec.

Boys' Open 100 Meter Butterfly—1) John Maesaka, St. Luke; 2) Peter Krug, Holy Spirit; 3) Bill Scott, Holy Spirit. Time: 1:08.6 sec.

Girls' Open 100 Meter Butterfly—1) Kathy Wickstrand, St. Luke; 2) Julie Kaiser, Immaculate Heart of Mary; 3) Helen Terpe, Our Lady of Lourdes. Time: 1:15.2 sec.

Paula Harter, St. Luke; 3) Patricia McNamara, St. Luke. Time: 1:15.3 sec.

Boys' Novice 13-14 50 Meter Freestyle—1) Don Gibbons, St. Joan of Arc; 2) Andy Thurston, Immaculate Heart of Mary; 3) Bill McLaughlin, Holy Spirit. Time: 38.5 sec.

Girls' Novice 13-14 50 Meter Freestyle—1) Monica Tarpey, Our Lady of Lourdes; 2) Linda Richards, Immaculate Heart of Mary; 3) Carolyn Smith, St. Joan of Arc. Time: 31.2 sec.

Boys' Novice 15 or Over 50 Meter Freestyle—1) Pat Kennedy, Immaculate Heart of Mary; 2) Jim Young, St. Luke; 3) Joe Agnew, St. Joan of Arc. Time: 31.2 sec.

Girls' Novice 15 or Over 50 Meter Freestyle—1) Julie Young, St. Joan of Arc; 2) Judy Smith, Holy Spirit; 3) Ann Kennedy, Immaculate Heart of Mary. Time: 34.0 sec.

Boys' Open 100 Meter Freestyle—1) Mike Kelly, Holy Spirit; 2) Bill Scott, Holy Spirit; 3) Rick Wolfred, Immaculate Heart of Mary. Time: 1:02.4 sec.

Girls' Open 100 Meter Freestyle—1) Kathy Wickstrand, St. Luke; 2) Sue Skinner, St. Luke; 3) Ann Schnieders, Immaculate Heart of Mary. Time: 1:08.2 sec.

Boys' Novice 13-14 50 Meter Breaststroke—1) Craig Courter, Immaculate Heart of Mary; 2) Don Gibbons, St. Joan of Arc; 3) Andy Thurston, Immaculate Heart of Mary. Time: 46.5 sec.

Girls' Novice 13-14 50 Meter Breaststroke—1) Terry Bosler, St. Joan of Arc; 2) Beth Anstly, St. Joan of Arc; 3) Brenda Agnew, St. Joan of Arc. Time: 48.8 sec.

Boys' Novice 15 or Over 50 Meter Breaststroke—1) Tom Stark, Immaculate Heart of Mary; 2) Tim Miller, Immaculate Heart of Mary; 3) Kevin McAree, St. Matthew. Time: 44.6 sec.

Girls' Novice 15 or Over 50 Meter Breaststroke—1) Mary Agnew, St. Joan of Arc; 2) Cindy Thurston, Immaculate Heart of Mary; 3) Colleen Murphy, Our Lady of Lourdes. Time: 46.9 sec.

Boys' Open 100 Meter Breaststroke—1) Mike Kelly, Holy Spirit; 2) Chris Ahlers, St. Luke; 3) John Ahlers, Immaculate Heart of Mary. Time: 1:15.2 sec.

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Boys' Open

VIEWING WITH ARNOLD

Latest Barbra Streisand movie 'tasteless, unfunny'

BY JAMES W. ARNOLD

"For Pete's Sake," the new Barbra Streisand movie, is an attempt to do a comic turn around the relatively untouched theme of the economic hassles of young marrieds trying to survive in the big city. It manages, all at once, to be dishonest, tasteless, and least excusable, generally unfunny.

In style, the film tries to emulate two recent Barbra successes—"Up the Sandbox," with its idea of unleashing a young housewife, at least in fantasy, into the middle of the wicked violence and confrontations of our time, and "What's Up, Doc?" with its screwball situations and chases. The ending not only has variations on some of "Doc's" specific gags (instead of a huge pane of glass endangered in the final mad chase, it is the crystal in a

chandelier shop), but even a switch on the courtroom scene, with the summary of the incredible preceding mix-ups taking place in a jail cell.

THE BASIC FAULT is with the script contrivances, a cover-up of the real issues that would seem logical only if designed for television. (Or Doris Day: writer Stanley Shapiro made a bundle scripting many of the Day-Rock Hudson films of the 1960's).

Miss Streisand is presented as the childless spouse of a young cabdriver (Michael Sarrazin) who would like a small nest-egg to get him through night school and into business. On the flimsiest motivation (actually, a dream) she decides to take advantage of a wild tip on the pork bellies futures market, but needs to come up with \$3,000 for the investment. It might as well have been a bet on a horse race, and the plot has echoes going all the way back to O. Henry.

Half the flick is spent explaining why normal solutions (her working, borrowing from relatives, friends, banks or loan companies) won't work. The humor here is obvious and heavy, e.g., the in-laws (Estelle Parsons, William Redfield) are supercilious Middle America types who enjoy being richer than their struggling kinfolk. They wouldn't give a wheelchair to Grandma even as a tax write-off. The loan company official is a lugubrious fellow who worries that cab-driving is a dangerous occupation. (The typical experience is that loan companies will lend anything to anybody at 20 per cent if you sign over all your worldly goods).

SO, ON THE quiet, Barbra borrows from the Mob, and when she can't pay off, finds herself "sold," at ever higher premiums, to a genial madam (Molly Picon), a sleazy pair of bomb-delivering hit men, and a cattle rustler. The worst sequence is the one on organized housewifely prostitution, which is much too close to the truth to be funny. (Picon, a nice bit of against-type casting, observes that she helps many financially pressed housewives to save their marriages). The pseudo-romantic situations, in which Barbra never comes close to risking her virtue, are built on tired vaudeville routines, complete with husband and friends wandering in at the wrong time, bodies in closets and trunks, etc.

The final sequences have more fun in them, mainly because the story gets out into the streets of Manhattan and Brooklyn, and director Peter Yates ("Bullitt," "The Hot Rock") can exploit his talents for organized chaos. E.g., there is one effective bit in which Barbra is chased into a subway by a police dog, and girl and animal go through the familiar routines (waiting for doors to slam) reserved for fugitives and human cops. (Cl. "French Connection," "The Black Windmill"). But somehow nothing delirious develops from setting loose a herd of cattle in city traffic, except for the moment when Yates has them plunge through the screen of a movie theater showing a western cattle stampede.

A HAPPY ENDING is fabricated in which husband forgives wife (she was willing, after all, to "sell herself to give him one more chance in life"), the in-laws are deliciously told off, and the stocks come through to make the young couple modestly rich. Despite the early digs at Establishment economic institutions, this is the message likely to be remembered: The System sooner or later provides justice and contentment.

Much of "Pete's Sake" is obviously low-grade farce, including its clumsy handling of stereotyped blacks. But it does suggest that married people can also be in love and have fun, and the writers occasionally sneak in a

trenchant line. E.g., there is the judge, one of Barbra's sex clients, who is in a hurry to get back to court because a prisoner is awaiting sentencing. How long? "Ten to 20," he says, hurrying out of his clothes, and that is a nice image of justice in the modern metropolis. (Rating not available)

DR. JOHN C. WILLKE

Pro-life leader weighs March of Dimes boycott

COLLEGEVILLE, Minn. — The specter of a national boycott of the March of Dimes by pro-life groups next year was raised here by a leader of the pro-life movement.

Dr. John C. Willke, co-chairman of the Cincinnati Right to Life group, said that the National Right to Life Committee may consider such a boycott "unless the March of Dimes changes its policy of abandoning fetuses it finds to be defective through prenatal testing."

The March of Dimes acts much as Pontius Pilate did when he washed his hands of any involvement in Christ's death, Dr. Willke added, because the March abandons "the baby to the possible death decision of the parents."

The prime concern of the March is the study of and search for a cure for birth defects. This often leads to the situation in which an agency funded by the March may inform prospective parents that their child may be born with a genetic birth defect.

DR. WILLKE said he is asking for some "positive action and policy, the purpose of which is to support the parents and to offer them whatever help and encouragement is needed so they would be able to carry the child to term, even those deformed."

Episcopal Father Warren Schaller, assistant executive director of the National Right to Life Committee, said that the organization plans to meet with the March of Dimes to try to find a solution.

Charles Massey, senior vice-president at the March of Dimes, with national headquarters in White Plains, N.Y., said that his organization is neutral on the subject of abortion.

NUN GIVEN POST

ALBANY, N.Y. — Sister Serena Branson, a Religious of the Daughters of Charity, has been appointed diocesan secretary for health and social services by Bishop Edwin B. Broderick of Albany.



FESTIVAL TIME—Father Louis Gotee, pastor of the Church of the Nativity, Indianapolis, poses with some of the committee chairmen preparing for the Country Festival to be held July 19-21. (From left) Mrs. William Schoentrup and Mrs. James Wakelam, dinner co-chairmen, Roy Vitorio, spaghetti dinner special chef, and festival chairman Jim Elliott. The annual event features games and rides at the grounds, 7200 Southeastern Ave.

Annual Picnic

St. Mary's Church

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Sun., July 21

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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.

THURSDAY, JULY 25

St. Christopher's annual summer festival opens tonight and continues through Saturday.

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.; Seecina 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.

Abp. Hannan delivers eulogy at Warren rites

WASHINGTON — Earl Warren believed "that the life of every man was as precious in the sight of the government and of the law as it was in the sight of God," Archbishop Philip M. Hannan of New Orleans said in his eulogy of the late U.S. Supreme Court Chief Justice at funeral services in the Washington National Cathedral here July 12.

A personal friend of Warren's during his years as auxiliary bishop in the Washington archdiocese, Archbishop Hannan quoted the 12th verse of the 72nd Psalm in summing up the Chief Justice's life: "He will free the poor man who calls to him, and those who need help; He will have pity on the poor and feeble . . . He will redeem their lives from exploitation and outrage. Their lives will be precious in his sight."

The archbishop said in his eulogy at the Episcopal cathedral that Warren "subjected government policy and law to the test of conscience, for he always centered his attention on the human rights involved in the case. He related principles to persons, not to legal abstractions."

The week's TV network films

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, with imaginative visuals by "2001's" Douglas Trumbull, the film has suffered in the brutal process of TV editing. Still worthwhile 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.

DOLLARS (1972) (NBC, Saturday, July 20): A strictly for laughs-and-thrills caper film, made by the usually tragic director Richard Brooks, in which Warren Beatty and Goldie Hawn try to make off with loot some hoodlums have stashed in a Hamburg safe-deposit vault. Despite some excellent moments and effects, the moral tone is thin and the violence is occasionally unfunny. Not recommended.

PROJECT X (1968) (ABC, Sunday, July 21): William Castle's intriguing sci-fi yarn, set 200 years in the future, about a memory-wiped agent (Christopher George) who holds the key to survival of the West somewhere in his subconscious. Not subtle, but modestly gripping entertainment for sci-fi fans.

FIVE CARD STUD (1968) (ABC, Monday, July 22): A routine western actioner in which a mysterious killer eliminates a set of poker players one-by-one until he gets to Dean Martin. Robert Mitchum reprises his memorable bit as a disreputable preacher, and the late Inger Stevens is the golden-hearted shady lady. Not recommended.

Duval. Satisfactory for mature viewers, especially followers of the evolution of the outlaw genre.

THE SECRET WORLD (CBS, Thursday, July 25): A rambling and obtuse French movie, set in a southern chateau, about a withdrawn orphan boy and his ill-fated crush on his uncle's mistress (Jacqueline Bisset). Little of it makes much sense, but the photography is occasionally lovely. Not recommended.

AROUND THE WORLD IN 80 DAYS (1956) (CBS, Friday, July 26): Mike Todd's \$7 million comedy travelogue, based on Jules Verne, was designed to show off the visual splendors of Todd-AO widescreen, and can't possibly look good on a two-foot TV tube. If you're willing to settle for half a loaf, the sights are pretty, the music grand, and the endless cast enjoys itself immensely. In addition to seeing the world, you'll also see the backlot of almost every studio in Hollywood (during the less spectacular scenes). Old-fashioned whizbang entertainment for all, but the visuals will be truncated.

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C.U.F.F.—Catholics United for Faith

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