

AGENCIES DEFEND STAND

Call child placement by religion illegal

NEW YORK—Catholic Charities of New York and Brooklyn have joined state agencies in defending the child referral laws of New York state against charges that they discriminate along religious and racial lines.

The suit, filed by the American Civil Liberties Union (ACLU), charges that black Protestant children are systematically denied access to the services of voluntary, religious agencies and are consigned to the inadequate public facilities.

Included among the defendants are seven state and city officials and 77 administrators of voluntary child care agencies in New York City. Of these, 22 are agencies of the New York archdiocese Catholic Charities and nine of the Brooklyn diocesan Catholic Charities.

NEW YORK STATE law provides that



NEW WASHINGTON AUXILIARY— Father Eugene A. Marino, S.S.J., a black priest who is vicar general of the Josephite Fathers, was named by Pope Paul to be Auxiliary Bishop to Archbishop William W. Baum of Washington. Bishop-designate Marino, 40, a native of Biloxi, Miss., in 1971 became the first black priest elected to hold the major office of vicar general of a religious order in this country. The pontiff also named Msgr. Thomas W. Lyons, the Washington archdiocesan secretary for Christian education and pastor for St. Thomas the Apostle parish, to be an auxiliary bishop.

children in need of foster homes be placed, when practicable, with an agency under the control of persons of the same religious faith as that of the child.

Both sides of the argument are now in the process of trying to determine just how the referral system works.

In discovery proceedings before a three-judge federal panel, an ACLU attorney charged that the statutes create a system in which religion is elevated to an unconstitutional status and religions are funded to a substantial degree by the state in making per diem payments—ranging from \$11 to \$33—to the private, voluntary agencies such as Catholic Charities of the New York archdiocese and the Brooklyn diocese.

The ACLU suggested abolishing placements on the basis of religion. "We do not wish to deny the right to the practice of religion," the ACLU attorney said. "There are many ways of providing opportunity for it."

"For example, children can be visited by their parents when they are in foster care. But the state must not favor religion over no-religion."

THE CLASS ACTION suit was brought by the ACLU specifically on behalf of six black children who were recognized by public authorities as being in need of foster care. Five of the six were repeatedly rejected by private agencies; one was not referred because, according to the suit, public officials believed the child had no chance for acceptance.

In a joint brief filed by the Catholic Charities of New York and Brooklyn, sections of the state code providing for placements by religion were said to be clearly constitutional.

When the state takes responsibility for children who are separated from their families, the brief added, it stands in loco parentis (the place of parents) and assumes the obligation to provide for their proper upbringing and development.

The brief added that the full development of a child in foster care must include value formation, and, when practicable, placement on the basis of religion is an appropriate method of achieving this goal.

Retired priests needed in home missions posts

CHICAGO—A call has been issued to retired priests throughout the country to help alleviate a shortage of priests in the American home missions by volunteering for limited service through a program called "Operation Resident."

Administered by the Catholic Church Extension Society, the plan is designed to utilize the talents and energies of retired priests who wish to maintain some level of apostolic work.

The Extension Society will maintain a catalogue of requests for priests by diocese.

RETIRED PRIESTS who wish to donate their services in the home missions can receive a list of mission dioceses that need their assistance. In this manner, the Society will act as a national clearing house to place retired priests in limited assignments in the home missions.

Mission assignments can be arranged for two weeks, two months, two years, or longer. Their scope can be limited to whatever duties the volunteer priest wishes. Details will be worked out between the retired priest and the bishop of the mission diocese.

"Operation Resident" has been set up to help both the retired priest and the mission, according to Father Joseph A. Cusack, president of the Extension Society. "The retired priest can use this work to make the best use of his time, experience and talents. And in many cases his presence can make the difference between a living and a dying mission."

"FOR THOSE with limited time to give, spending a few weeks in a mission parish to allow a pastor to take a vacation would be of great help," he added.

Father Cusack said retired priests interested in the program may write Operation Resident, The Catholic Church Extension Society, 1307 South Wabash Ave., Chicago, Ill. 60605.

Workshops scheduled for parochial school, CCD religion teachers

Duplicate workshops for religious education teachers in parochial grade schools and CCD programs have been planned for Thursday, Aug. 22, and Saturday, Sept. 14. The two dates and two sites have been chosen to make the presentations as convenient and accessible as possible.

The August 22 workshop will be held from 9 a.m. to 4 p.m. at Christ the King School, 5858 Crittenden Ave., Indianapolis, and the September 14 one from 9 a.m. to 4 p.m. at St. Barnabas School, 8300 South Rahke Rd., Indianapolis.

Throughout the day individual sessions will be held for both new and experienced teachers on primary, intermediate and junior high levels. The parochial school teachers and CCD instructors will meet in separate groups, with additional special sessions concentrating on pre-school groups.

Chosen as the program theme is reconciliation of the religious educator.



21 NUN SALUTE AT WOODS

Commemorating their 50th year as Sisters of Providence were some 21 Sisters who marked the occasion with a special celebration on July 16 at Saint Mary-of-the-Woods. Pictured with Mother Mary Plus Regnier, S.P., superior general (far left), who congratulated the group, are, left to right in the back row: Sisters Georgiana Terstegge, Rose Celine Secina, Mary Raymond Schelkopf, Margaret Joanne Funke, Clementina Snoblen, Raymond Hunter, Marian Rose O'Brien, Marie Cecile Stricker, and Catherine Celine Brocksmith. In the front row are: Sisters Alma Rose Gallen (in chair), Marie Lucille O'Connor, Marie Germaine Bellevue, Inez Mettler, Irma Loretta Cray, Charlotte O'Connell, Mary Shaughnessy, and Rose Ellen O'Toole. Jubilarians not pictured are Sisters Francis Elleen Bannon, Frances Celine Vitlosky, Marie Angela Bannon, and Marie Agnese Lipps.

NATIONAL PROJECT

Pro-abortion group distributing kit on 'how-to-sue' hospitals

NEW YORK—A handy how-to-do-it kit to sue private hospitals for refusing to allow abortions or sterilizations, is being distributed across the country by the Women's Rights Project (WRP) of the American Civil Liberties Union (ACLU).

Denise Spalding, assistant director of the WRP's Reproductive Freedom Project, told NC News that the packet has been mailed to all of the ACLU's 500 affiliates and that initial reaction has been "very positive... especially from the West and Midwest, the rural areas" where often the only hospital readily available is a private one.

She said the ACLU considers the fight against regulations in private hospitals "a crucial area" in its over-all project of promoting complete freedom for a woman to have an abortion or be sterilized if she wishes.

EUGENE SCHULTE, legal counsel for the Catholic Hospital Association (CHA), told NC News that the CHA has anticipated abortion and sterilization suits springing up across the country against Catholic hospitals.

Last fall, he said, the CHA held five regional institutes around the country on individual and corporate rights. The institutes, geared for lawyers for Catholic hospitals, "were aimed primarily and essentially" at the possibilities of abortion or denominational hospitals that do not exhibit as clear a commitment to ethical or religious prohibition of sterilizations and abortions.

"But we are upset when other private hospitals are forced to

permit abortions, too," he said. "It's a foot in the door."

The WRP packet of over 30 pages includes model forms for court complaints and affidavits, detailed research guidelines for building a legal case, and a detailed commentary giving the legal rationale for various points of the suit.

THE PROSPECTIVE plaintiff is warned, for example, that her suit should be a class action one "so that (1) the suit will not (even arguably) be moot if and when the plaintiff(s) obtain abortions and (2) any relief granted will benefit all similarly situated women in the future."

The prospective plaintiff is also urged not to go it alone, but to have a doctor join her in the suit: "... a doctor is a virtually indispensable plaintiff in a suit of this nature, preferably a doctor with a staff affiliation at the challenged hospital who would perform the abortion but for the hospital prohibition."

"Abortion suits against private hospitals are the most difficult cases to win in this area," a covering memo says.

"The plaintiffs must make a detailed and substantial showing of public funding, public regulation, and probably public function to establish 'state action,' even before the court will rule on the hospital's abortion policies."

The "state action" doctrine says basically that the court must find significant governmental involvement in the affairs of an institution before it can intervene to demand or prohibit

certain activities or policies that would be considered illegally discriminatory if the institutions were public.

THE PACKET suggests forms of governmental involvement that would possibly strengthen the case for state action, and tells the prospective plaintiff where to go to find the facts about such governmental involvement.

"A 'good' case," the kit says, "would probably have many of the following characteristics: a tax-exempt, non-profit, non-denominational hospital which is the sole medical facility for the surrounding geographical area, which at one time was publicly owned or publicly operated, and which derives at least 50 per cent of its revenues from the public sector."

"Don't worry if your 'private' hospital doesn't fit this picture exactly. Very few will. At that point, contact our office or your local (ACLU) affiliate and arrange to talk to a lawyer about a case."

Officers installed

Newly-elected officers of the Archdiocesan Board of Education were installed during a special liturgy held Tuesday night, July 23, at St. Mark Church, Indianapolis. Homilist was Father Robert A. Mohrhaus, assistant chancellor.

Officers are Joseph P. Morone, Jr., a member of St. Mark's, president; Father Kenneth Murphy, administrator of St. Rose Church, Knightstown, vice-president; and Mrs. Robert (Mary) Sitzman, Little Flower, Indianapolis, secretary.

STYLISTS IGNORE HIS SUBSTANCE

Profile of Pope drawn by priest-psychologist

BOSTON—Pope Paul VI has carried out progressive reforms in the Church, but has done so in a conservative style, and thus failed to please either progressives or conservatives, Maryknoll Father Eugene C. Kennedy has said.

In an article in the July issue of The Atlantic Monthly, published here, Father Kennedy, a professor of psychology at Loyola University of Chicago, said that the Pope "has moved at his own pace in his attempts to transform the Catholic Church, keeping an undramatic but consistent schedule aimed at long-range change both inside and outside the Vatican."

Focusing on the Pope's choice of the name of the Apostle Paul, Father Kennedy said that the Pope's "chief

As examples of this, Father Kennedy cited:

—The Pope's traveling throughout the world in a jet "while attired in the ancient white cassock of his office and in the company of a retinue of aides who look as though they have just stepped out of a medieval painting;"

—Writing a historic letter about the modern problems of the Third World in

the venerable and highly stylized form of a Latin encyclical.

AMONG THE changes effected by Pope Paul, Father Kennedy listed:

—Repudiating the "prisoner of the Vatican" identity by journeys to almost all the continents;

—Internationalizing "the consciousness of the Church in terms of its

commitment to the Third World;"

—Extending the Church's contacts with non-Christian religions;

—Extending the Church's diplomatic dealings with Communist countries

"especially in Eastern Europe, where his version of ecclesiastical détente has resulted in improved political relationships and a broadening of rights for Catholics in those lands;"

—Overseeing a revamping of the various departments of the Church;

—Introducing mandatory retirement for bishops at 75;

—Taking away from cardinals over 80 their active vote in future papal elections;

—Allowing national bishops' conferences to make many decisions "that formerly had to be referred to the home office in Rome."

FATHER KENNEDY singled out the appointment of Archbishop Jean Jadot, a Belgian, to be apostolic delegate in the

willingness to allow appropriate theological discussion to proceed after he had repeated the traditional teaching of the Church on the subject."

Claiming that the "storm which arose over this encyclical has overshadowed almost everything else he has done," the priest said: "Many well-educated Catholics feel that his reiteration of an unmodified Church position on birth control has led to inattention if not marked disregard for the authority of papal teaching."

Although contending that Pope Paul has "failed to win the hearts of the

'What Jadot does is precisely what Paul VI wants done in the American Church.'

United States as a contrast with the previous custom of appointing Italian career diplomats.

"One thing is clear," Father Kennedy said, "what Jadot does is precisely what Paul VI wants done in the American Church. The best example is the recent appointment of two strongly progressive men, William Borders and Peter Gerety, to become, respectively, archbishops of Baltimore and Newark."

"Roman observers say that Paul has sent a clear expression of his displeasure to the American bishops who failed to support the strong papal initiatives to end the war in Vietnam. It is extraordinary that the impetus for greater forward movement in the American Church has come not from its own, generally conservative, bishops but from Rome."

FATHER KENNEDY said that the Pope "has never publicly rebuked those theologians who have disagreed with Humanae Vitae, his 1968 encyclical on birth regulation. His silence has been interpreted by many as a symbol of his

world's people." Father Kennedy quotes several American observers in Rome who say that he is "actually a warmer and more interested person" than his predecessor, Pope John XXIII. Finally, the priest concludes, by appointing "centrists who will take their cues from his own style and vision" to the college of cardinals, Pope Paul "has seen to it that the important votes in the college are in the hands of men who will not depart radically from the course of change that he has initiated."

TUNEFUL TIP

The Archdiocesan Liturgical Music Subcommittee is presently enrolling new members in its organists' training program for the coming school year. Persons wishing to enroll should write to the subcommittee at 1350 North Pennsylvania St., Indianapolis, or phone Charles Gardner at (317) 359-3571 before August 16.



Traveling by jet attired in an ancient white cassock

point of identification with the early Apostle may be his sense of religious tradition and his mission to transform it without destroying its riches. What the Apostle named Paul did, while mindful of his Jewish heritage, the Pope named Paul builds on, aware of the Roman Church's history, while almost painfully accepting the charge of leading it into a new age."

THE PRIEST said that the Pope "shares what theologian Richard Rubenstein called a 'symbolic consciousness' with the Apostle Paul; he consistently does a modern thing in an old-fashioned manner, betting on the substance to endure long after its circumstances or superficial characteristics have been forgotten."

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Blasts Shapp for veto

PHILADELPHIA—Cardinal John Krol of Philadelphia blasted as "callous and incomprehensible" the veto of an abortion control bill by Pennsylvania Gov. Milton J. Shapp. The governor, according to Cardinal Krol, "disregarded the will of the people" by vetoing the bill, which passed both houses of the state legislature by large majorities, 44 to 3 in the Senate and 146-41 in the lower chamber. The cardinal called upon the lawmakers to override the governor's action.

Irish reject sale of contraceptives

DUBLIN—The Irish parliament has rejected a bill that would have legalized the sale of contraceptives to married couples. The Irish Supreme Court ruled last February that the law forbidding the importation of contraceptives was unconstitutional. As a result, the situation continues to be that contraceptives may be imported but not sold.

Strikes down abortion refusal

BOSTON—The U.S. Court of Appeals for the First Circuit here has upheld a lower court ruling barring public hospitals from refusing to perform abortions during the first three months of pregnancy. However, the appeals court decision allowed individuals connected with public hospitals to refuse to take part in performing abortions.

Seek control of programming

MADRID, Spain—The Spanish Bishops Conference has made new attempts to gain a measure of control over the religious programs broadcast over the Spanish government-controlled radio and television networks during its 20th general assembly here. Contents of the programs are now determined by the government's Religious Advisory Council, which is headed by staunch supporters of Gen. Francisco Franco's government.

Begin study of world hunger

TORONTO—Canada's Basilian Fathers have launched a feasibility study on the establishment of an international center dedicated to the alleviation of world hunger and malnutrition. The center will concentrate on coordinating relief projects in underdeveloped nations. Financial backing has already been received from the Canadian Catholic Organization for Development and Peace, the Canadian government and several religious organizations.

Only Catholics need apply

LONDON—The education commission of the Bishops' Conference of England and Wales has issued guidelines to all Catholic schools which emphasize that all senior posts be reserved for Catholics only. The guidelines also state that other teaching posts which include pastoral responsibility in the schools should only in very exceptional circumstances be held by non-Catholics.

Schedule priesthood congress

ROME—A world congress for the priesthood, sponsored by the Marian Priestly League here, will be held September 13-19 in Paray-le-Monial, France, and in Paris. Cardinal John J. Wright, an American who is prefect of the Vatican's Congregation for the Clergy, will address the congress. Bishops around the world are being asked to encourage attendance by their priests so that there may be wide discussion of the problems facing the priesthood today. The congress will celebrate the 300th anniversary of apparitions to St. Margaret Mary Alacoque at Paray-le-Monial.

Once over lightly . .

A bill authorizing the installation of slot machines in luxury hotels and casinos in Puerto Rico has been denounced by Catholic leaders . . . Five hundred Cursillo movement leaders, including nearly 100 Spanish-speaking delegates, met at Findlay, O., for the society's second National Encounter . . . United Methodist giving for national and world programs in the first six months of 1974 was 12 per cent higher than last year.

The Welsh Presbyterian Church in Detroit, the only Welsh church in the United States with regularly scheduled services in the native tongue, has been closed because of declining membership . . . The Lutheran Council in the U.S.A. has called for a national health care program insuring equal access to basic health care regardless of means.

Members of the Passionist order from the western two-thirds of the country will gather in general assembly August 18 in Nazareth, Ky. . . . A three-judge federal court has declared Louisiana's entire law on abortion unconstitutional . . . The National Conference of Brazilian Bishops protested attempts by the government to turn education into a state monopoly.

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Names . .

Sister Joan Doyle, president of the Sisters of Charity of the Blessed Virgin Mary, offered the opening prayer in the U.S. Senate, the first nun and the second woman to serve as "guest chaplain" to the Senate.

The late actress Agnes Moorehead, daughter of a Presbyterian minister, left the bulk of her sizeable estate to John Brown University, a non-denominational Christian college at Siloam Springs, Ark.

Bishop James A. Hickey was installed as the eighth bishop of the Cleveland diocese.

Holy Cross Father John Dunne, University of Notre Dame theologian, led a retreat at the Ecumenical Center of Tantur, near Jerusalem, with priests, rabbis and scholars participating.

Douglas J. Roche, former editor of the Western Catholic Reporter, weekly newspaper of the Edmonton, Canada, archdiocese, won re-election to the Canadian Parliament.

Mrs. Andrew Yurko, 33, former case worker for a charities agency, was named director of the family life department of the Youngstown, O., diocese.

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INDIANAPOLIS
GRACE M. SIEMER, 80. St. Catherine's, July 16. Wife of Herman J.; mother of Geraldine McCormick; sister of John W. Warrum.

MARGARET E. YAGGI, 73. St. Michael's, July 17. Mother of Robert J., Thomas J., Dennis P. and Judy Yaggi, Phyllis Green and Margaret Hammond; sister of Raymond E. and Joseph P. Murray, Helen Beckman, Nora Haney and Elizabeth Harlow.

RICHARD EDWARDS, 56. St. Thomas Aquinas, July 19. Husband of Edith M.; father of Richard and Ronald W. Edwards; Regina Campbell and Roslyn Asberry; stepfather of Phillip and Patricia Barnes.

ALICE M. LIPPS, 61. St. Patrick's, July 19. Sister of Sister Marie Joan, S.P.; Sister Marie Agnes, S.P.; Sister Marilyn Therese, S.P.; and Frances Lipps.

GEORGE E. BRENNAN, 63. Our Lady of Lourdes, July 19. Father of Robert E., Michael E. and John P. Brennan.

ELIZABETH C. WRIGHT, 66. St. Philip Neri, July 22. Mother of Charles R. Wright, Betty J. Hammond, Mary E. Carter, Catherine A. Huser and Theresa M. Mitchell; sister of Andrew J. and William Walters.

HELEN F. DALTON, 67. Little Flower, July 22. Cousin of John F. Dalton.

RICHARD M. CROSSLAND, 20. St. Joan of Arc, July 22. Son of Mr. and Mrs. George A. Crossland; brother of Kevin, Keith, Thomas, Kenneth, Kurt, Kyle, Karl, Kathleen, Karen, Kerry, Kristine and Katherine Crossland; grandson of Eileen F. Berry.

NEW ALBANY
MARY KATHERINE JOHNSON, 81. Our Lady of Perpetual Help, July 16. Mother of Rose Marie Kraus of New Albany; two brothers, a sister, and eight grandchildren.

GEORGE C. GATTERER, Sr., 85. Holy Trinity, July 18. Husband of Mary; father of George C. Gatterer, Jr. of Fort Lauderdale.

NORTHVERNON
JOHN H. ARNEY, 80. St. Mary's, June 25. Husband of Estelle; father of John L. Arney, Mrs. Laverne Robertson and Mrs. Norma G. Miller, all of Indianapolis. The deceased was a member of St. Philip Neri parish, Indianapolis.

ST. JOSEPH HILL
EDNA GRAF, 80. St. Joseph's, July 16. Mother of Erma Payne, Cornelia Hutchison and Virginia Miller; all of Jeffersonville; Evelyn Zimmer of Crawfordsville; Jenrose Henriott of Georgetown; Lucille Judah of Bedford; Anna Mae Schuler and Edna Eckert, both of St. Joe; Franklin Beavin of Clarksville; and Bernard Beavin of New Albany.

SULLIVAN
MARY HELEN ABELL, 84. St. Mary's, July 20. Mother of Helena Parsley of Plainfield; Mrs. Louise Brown of Boothwyn, Pa.; Francis of Long Beach, Calif.; and Robert and Eugene, both of Indianapolis.

TELL CITY
LAWRENCE KRIGG, 62. St. Paul's, July 20. Husband of Bonnie; father of Larry of Tell City; brother of Mrs. Evelyn Killinger of Louisiana.

Mass, reception to mark jubilee

INDIANAPOLIS—A Mass of Thanksgiving will be celebrated at 1 p.m., Sunday, August 4, at St. Mark's Church, 6040 South East St., to mark the silver jubilee of Sister Aline Mohrhaus, C.S.J. A reception in the parish hall will follow and the public is invited.

An Indianapolis native, Sister Aline is the daughter of Robert J. Mohrhaus and Flora Therese Alerding Mohrhaus, both deceased. She was graduated from the former Sacred Heart High School. Most of her religious life has been spent teaching in schools of the St. Louis archdiocese.

She is the sister of Father Robert Mohrhaus, assistant chancellor, and Margaret Ann Mohrhaus McGauley, a member of St. Mark's parish.

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BEHIND THE NEWS

His court made Church-State history

WASHINGTON, D.C.—Among the major opinions of the U.S. Supreme Court under the late Chief Justice Earl Warren were two which barred state-sponsored prayer and Bible reading in public schools, yet the man whose court ruled on these cases considered himself a man "influenced" by religion and the Bible.

Throughout his 50 years of public service as prosecutor, Attorney General and Governor of California, Presidential aspirant and Chief Justice of the United States, Warren said that religion "had a profound impact on his thinking." In a 1973 newspaper interview, he observed:

"If one believes in the principles learned through the Gospel and tries to abide by them it's bound to affect his actions and reactions as well. I always encouraged my children to go to Sunday School and study the Scriptures . . . I judge people by the way they benefited by religion."

REARED by Methodist parents, the former Chief Justice attended a Baptist church during his Supreme Court years in the nation's capital. Then and after his retirement in 1969, Warren was not an unfamiliar figure on the religious scene.

In 1966, addressing the centennial convocation of Catholic Niagara University, Buffalo, N.Y., he declared that the majority of American colleges were established on religious foundations and are the "leaven in the loaf of our society."

Later that year, he told the National Conference of Christians and Jews that this nation must take the lead in building brotherhood and religious tolerance. And in receiving the 1957 honorary degree from the University of Notre Dame he said that the materialism of science "means little if man cannot live at peace with his fellow men."

In subsequent years, Warren was to take part in a celebration at Majorca, Spain, marking the 250th anniversary of the birth of Father Junipero Serra, famed Catholic Franciscan missionary to California, and was to represent President Kennedy at the coronation of Pope Paul in 1963.

ALTHOUGH AFTER the 1962 and 1963 Court rulings against prayer and Bible reading in public schools Warren was criticized as being "anti-religious," it was that same year that the former Chief Justice endorsed a Worldwide Bible Reading Program.

He said of the American Bible Society program: "It is good to know that the Bible is still the world's best-selling book and it should also be the best read."

In 1966, Warren advocated an interreligious study of ethical problems,

adding that such an investigation "might bring about mutual understanding among the religious traditions and between religious leaders, on the one hand, and businessmen, statesmen and academicians on the other."

Nevertheless, he said his interpretation of the U.S. Constitution was that "Church and state must forever be kept apart in our country."

SEVERAL DECISIONS of the Warren Court have had a strong impact on religion in America. In addition to the prayer and Bible reading cases, it ruled in 1968 that individual taxpayers could sue the government over expenditures of public funds for parochial schools and Church-related programs.

This ruling led to several other momentous rulings on aid to nonpublic schools by subsequent Courts, and paved the way for numerous Court tests at the state and local levels.



EDITORIALS

Declining fortunes

The elderly are often better off in the poor nations than they are in the rich, industrialized ones, according to a series of studies reported recently to the World Health Organization (WHO). It's a matter of quality more than quantity.

In poor countries the multi-generation household is commonplace and the care of the elderly remains of necessity the responsibility of the family. Aging parents continue as part of a family structure, performing routine chores and contributing as long as physically possible to the welfare of the whole group.

In contrast, industrialized societies shuttle older workers into retirement whether they want to go or not, forcing them to rely wholly or in part on an impersonal government for their support. Loss of employment with rare exception means loss of social status and economic security. In too many instances, according to the reports, it also means the worker loses his reason for living.

Age in an industrialized nation is a liability not an asset. It does not merit the respect or deference that is accorded in less developed nations. On the contrary, bereft of position and livelihood, the elderly are often shunned. Custom and convenience isolate them from the younger generation, even their own children.

The WHO studies urged that even when retirement with pension is national policy that older workers be allowed to stay

on the job as long as they are physically and mentally alert. Many persons, it was noted, do not have the opportunities or abilities to make use of leisure time. In a more practical vein, the reports stressed the devastating effect that inflation is having on retired persons with limited incomes.

"A decent level of income is a prerequisite for well-being," the experts said in recommending that policymakers give thoughtful consideration to increasing the security of the aged.

Nothing startlingly new emerged from the WHO studies but what was said bears repeating. Despite the vaunted economic gains of industrialized nations, their citizens often spend their declining years in circumstances more harsh and certainly more demeaning than those experienced by the elderly in poor countries.

Here in the United States, for example, older workers are not only pushed into retirement, they are penalized financially if they insist on continuing to work. It is a blatant injustice to limit the earned income of workers drawing Social Security when there are no limits whatsoever on unearned income.

Government may not be able to soften the social and psychological trauma of the elderly, but it can, in fairness, remove the income restrictions from over-65 workers and it can, in compassion, adjust Social Security benefits to offset the shock of inflation.

Best seats in House

We are gratified that the House Judiciary Committee's debate on impeachment is being covered live by the nation's radio and television networks. Surely the American public has a right to see and hear, in so far as it is possible, every development in the unfolding of this most extraordinary event.

Moreover, should the committee vote impeachment we hope there will be live coverage of the full House debate and, should the vote for impeachment again be given, live coverage of the Senate trial.

Most arguments against the presence of microphones and cameras are based on the fear that members of Congress will be tempted to "showboat" for their constituents. There is some merit to the arguments. The presence of a television camera often provokes otherwise sensible, decorous human beings to make utter fools of themselves. It would seem more reasonable, however, to expect that the gravity of the situation coupled

with some sensible restrictions on reporters and technicians would prevent a misuse of the media.

Both Republican and Democratic leadership in the Senate have expressed a wish that the trial, should it occur, be covered by television. But the Senate is already taking precautions by establishing some hard and fast ground rules for the media.

Cameras will be permitted only in fixed positions and must remain focused on the well of the Senate chamber, where testimony will be taken and arguments made. No roaming cameras will be allowed and there will be no focusing on individual senators.

By insisting on network rotation and severe limitations on cameras, the Senators have settled on guidelines that, to the people at least, seem eminently reasonable. The arrangements guarantee the viewing public a front row seat as history is made; at the same time they protect the media and the lawmakers from one another.

We reject arguments that the presence of television and radio in the hallowed halls of Congress is a sacrilege, an affront to the memories of the founding fathers. It is more than likely those esteemed gentlemen, who were open to adventures in the pursuit of liberty, would welcome these direct channels to the people.

Asks candidates

to name cabinet

NEW YORK—The president of the University of Notre Dame suggested here that any future President of the United States—"before he is elected and in order to get elected"—let the voters know who will share administrative leadership of the nation with him.

Father Theodore M. Hesburgh, C.S.C., writing in Newsweek's "My Turn" revolving column (July 22), said



THE YARDSTICK

Free press worth all the trouble it causes

BY MSGR. GEORGE G. HIGGINS

At our house the easiest way to start an argument when things begin to get a little dull at the dinner table is to praise (or criticize) the Washington Post for its coverage of Watergate.

The trouble is, however, that no one has yet discovered a completely legal and non-violent way of concluding an argument on this subject. Victory, which is always sweet but never lasts very long, goes, by sheer default, to the one who has the most staying power, synonymous in the loser's vocabulary with fanaticism.

The point is that people, praise the Lord, do tend to get excited, if not fanatical, when they are talking about the press in general and, more specifically, about its coverage of Watergate. My own brand of fanaticism is aggressively slanted in favor of the press and particularly in favor of the Washington Post.

LONG BEFORE Watergate hit the headlines, I was saying to anyone who would listen that the Washington Post was the best daily newspaper in the United States. In the aftermath of Watergate, I find myself saying this

with even greater emphasis and conviction.

At this time, I would simply add, for good measure, that "American journalism is almost certainly the best in the world." That's a quote from Daniel P. Moynihan, U.S. ambassador to India. Coming from Pat, who can be very critical of the American press when he wants to be, it's a very high compliment indeed. In my opinion, it merits frequent repetition from the house tops at a time when attacks on the press, as the July 8 issue of Time magazine put it, have become "mindless and reflexive."

Time's recent essay, "Don't Love the Press, But Understand It," is one of the most balanced articles I have ever read on the relative strengths and weaknesses of American journalism. While defending the press against its more intemperate critics in and out of the White House, Time gracefully concedes that the press has much to answer for and specifically chides it for being hypersensitive to criticism and a bit too self-righteous for its own good.

ON BALANCE, however, Time concludes that while the press "should never expect to be loved or admired, it has a right to be understood, and too many Americans do not seem to understand what the press is about and what part it must play in the American system."

That reads almost like a verbatim quote from the Pastoral Instruction on Communications issued three years ago by the Pontifical Commission for the Means of Communication. The commission spoke about the role of the press with sympathetic understanding of the problems involved in gathering and disseminating news accurately and objectively.

"Those whose job it is to give the news," the Commission wrote, "have a most difficult and responsible role to play. They face formidable obstacles and these obstacles will sometimes include persons interested in concealing the truth."

THEREFORE, THE commission stated, "the recipients of information should have a clear conception of the predicament of those that purvey information. They should not look for a superhuman perfection in the communicators."

Time's essay and the Vatican's pastoral instruction parallel one another on a number of additional questions, including freedom of the press, but Time's treatment of the latter subject is better. The commission, while strongly endorsing freedom of the press, seems to open the door to a limited amount of censorship in extreme cases.

Time, on the other hand, takes the position that since "freedom of the press

accord with the teachings of the Second Vatican Council.

An official at the congregation, which sent the booklet to the bishops at the Pope's request, pointed to the explicit teaching regarding the maintenance of Latin as laid down by the council's Constitution on the Sacred Liturgy. In section No. 54 of that constitution, in addition to making a place for the use of the vernacular in Masses celebrated with the people, it is stated:

"Nevertheless, steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them."

Pope Paul has touched on the need to preserve the use of Latin in some form on several occasions in recent years. For instance, during his general audience last Aug. 22, the Pope, speaking about prayer and the liturgy, said:

"Many are asking that the Latin Gregorian chant be preserved in all countries for the Gloria, the Credo, the Sanctus, the Agnus Dei. May God will that it be thus. Just how it can be done might be restudied."

exists not for the pleasure and profit of journalists but for the benefit of the nation." It is better, in the words of the Founding Father James Madison, "to leave a few of its noxious branches to their luxuriant growth, than, by pruning them away (through censorship), to injure the vigor of those yielding the proper fruits."

AMBASSADOR Moynihan, despite his reservations about the performance of the press in certain areas, has made the same point even more graphically, though from a somewhat different perspective. He has said that anyone who has flown about the world, very much is aware that "the best quick test of the political nature of a regime is to read the local papers on arrival. If they are filled with bad news, you have landed in a libertarian society of sorts. If the press is filled with good news, it is a fair bet that the jail will be filled with good men."

To crib a rather maladroit expression from one of Lyndon Johnson's more voluble White House aides: I would sleep a little better at night if I had any reason to think that the present Administration agrees with Moynihan in this regard. In any event, a country in which a paper like the Washington Post can not only survive but prosper in the face of persistent White House opposition can't be all bad.

DALE FRANCIS SAYS

Living always deserve benefit of doubt

BY DALE FRANCIS

Father Richard McCormick, S.J., stirred a great deal of controversy with an article in the Journal of the American Medical Association that offered the thesis that severely retarded infants, having already reached their potential, should be allowed to die.

Although the Jesuit theologian has been severely criticized by those who are concerned for the right-to-life, fairness requires that it be said that Father McCormick emphasized the value of human life in his article.

He was not, as Joseph Fletcher and others have been, arguing that quality of life determines whether life has value. Nor was he arguing in any way that there be an implementation of euthanasia to end the lives of the severely retarded.

he believes that there exists a "sizeable list" of persons who form a "kind of national informal leadership in America" and who would be best suited to "take on the rebuilding task in Washington and throughout the nation."

FATHER MCCORMICK was not speaking of those we normally think of as retarded. He makes clear that he believes that when at Johns Hopkins a Downs syndrome infant was allowed to die when a simple operation could have saved him that this was morally wrong.

When Father McCormick wrote of the severely retarded and grossly deformed, he was writing of infants who are not a part of the ordinary experience of most people. Many of these infants do not survive but a few hours; most others are institutionalized. What he is saying is that these children do not have a potential for relationship with others. Therefore, rather than to continue their lives through medical procedures, once extraordinary but now almost ordinary, it would be permissible to allow the natural course of events to bring death.

In defense of Father McCormick, he says that in making such decisions as to whether or not an infant is devoid of any meaningful potential there is chance for error and he insists the error must be on the side of life.

HE FURTHER says, "any discussion of this problem would be incomplete if it did not repeatedly stress that it is the pride of the Judeo-Christian tradition that the weak and defenseless, the

powerless and unwanted, those whose grasp on the goods of life is most fragile—are cherished and protected as our neighbor in the greatest need.

"Any application of a general guideline that forgets this is but a racism of the adult world profoundly at odds with the gospel, and eventually corrosive of the humanity of those who ought to be caring and supporting as long as that care and support has human meaning. It has meaning as long as there is hope that the infant will, in relative comfort, be able to experience our caring and love. For when this happens, both we and the child are sharing in that 'greater, more important good.'"

So let it be understood, Father McCormick was not offering a theological position that did not recognize the importance of human life. He was dealing with a very real problem that is intensified in our time by medical advances that are able to sustain life mechanically when it may well be that hope for life has passed. It is a moral problem that concerns not only the most terribly retarded but the irreversibly ill as well.

IF I INSIST that Father McCormick be understood as a man with reverence for human life, it does not follow that I

am in agreement with the application of his argumentation. Father McCormick would believe some infants should be allowed to die. But the question is whether following his own definitions there are many infants who are not capable of experiencing "our caring and love."

Concerning mongoloid and brain-injured children, there is no possible doubt. They can not only experience "our caring and love" but we can experience their caring and love. Of course, Father McCormick does not in any way suggest that these children should not be given every possible medical care. But what of the grossly deformed—Father McCormick offers the example of anencephalic infants, infants that are without a fully-formed brain?

Some infants are so severely deformed they can make almost no response, but even among the most severely deformed there is response from almost all. It may only be an awareness that someone who cares for them is near, perhaps just a smile. Father McCormick has dealt responsibly with a serious moral problem but the reality may well be there are almost no infants who do not in some way fall within the classification of those he says must be given the benefit of doubt.

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SIX

BY MSGR. JOHN J. DOYLE

On Monday, accompanied by the people, the bishop went to the cemetery to bless the graves of Father Rivet and of the others buried there. On that day also he solemnly blessed a company of Rangers, who were soon to set off for the seat of war.

These Rangers were not those organized in the militia by Harrison for the patrol of the roads, but companies authorized by Congress in 1812, recruited from the local population but paid by the federal government.

There were five companies in Indiana Territory, each with a captain and four other officers in each company. The only French officers were Pierre Andre, captain, and Hyacinthe Lasselle, first lieutenant in one of the companies. It is likely that there were other parishioners in this company and that it was the one that sought the bishop's blessing.

The people appear to have turned out in full force for Sunday Mass during the bishop's presence. He preached in English as well as French, to the delight of the few Catholics that knew no French and of some non-Catholics that came to Mass. It was no doubt the first time that the word of God had been proclaimed in the English language in the church of St. Francis Xavier.

ON TRINITY SUNDAY, Corpus Christi, and the following Sunday confirmation was administered. Again six months later, on his return trip from Illinois and Missouri, the bishop spent two weeks at Vincennes and confirmed 40 persons in two ceremonies.

In a report to the Holy See written the following year, Bishop Flaget stated that there were 130 families in the parish and that he had confirmed more than 230 persons there.

In the 11 years from 1793 to 1803, during the time Flaget and Rivet were resident priests, there were 361 baptisms, an average of 33 a year; between 1804 and 1814 there were 415, an average of 38.

The increase of 15 per cent warrants the belief that the parish had grown in numbers by a similar proportion, say, from 600 to 700.

It was Bishop Flaget's practice to confirm only those that had received First Communion, the age for which was about 14. The children less than 14 years of age probably numbered about

300. Hence, if all the parishioners had been natives of Vincennes or the Illinois villages, to none of which a bishop had ever come, there would have been some 400 persons that had not been confirmed. Such was not the case, however; the parish records of marriages and burials from the earliest times show the presence of persons that had migrated from Quebec, Montreal, Detroit, or other places visited by the bishop of Quebec. Some of these, no doubt, had been confirmed in childhood, but it is impossible to estimate their number. Some parishioners were refused the sacrament because they were unwilling to approach the other sacraments, and it is reasonable to suppose that others had become so alienated from the Church that they did not even wish to be confirmed. All things considered, however, one must conclude that those confirmed in 1814 were a great deal more than half of the adults that had not previously received the sacrament.

FATHER OLIVIER BAPTIZED 33 children on this, his last visit to Vincennes; three of them were those of Colonel Hamtramck's daughter Marguerite, who was the widow of John Braden or Brexton. The only baptism the bishop administered was that of Helene, child of John Dowling and Susanna Cain. One may surmise that it was because of his ability to speak English that he consented to baptize this child.

The four marriages that occurred, all validations, were witnessed by Father Olivier. One of these, for which the banns were dispensed because of the imminent departure of the groom for military service, was that of Honore Genier and "Angelique, daughter of Antoine and Marie-Anne, savages, married in the face of the Church at St. Joseph near Detroit," who had previously given their consent before witnesses. This was one of the rare marriages in which an Indian was a party.

When Bishop Flaget arrived in Kentucky in 1811 he had with him another Sulpician priest, John B. David, and several students, the nucleus of St. Thomas Seminary, and Francis Louis Savine, a Canadian priest, who had chosen to devote himself to the American missions.

Within a few months the bishop appointed Father Savine pastor of Cahokia to relieve Father Olivier of some of his work, and directed him to do as much as he could for the Catholics on the other

side of the Mississippi, who had but rare and irregular opportunities to assist at Mass. One might wonder why the bishop did not send this priest to his own old and well loved parish of St. Francis Xavier, which had been so many years the charge of another Canadian, Father Gibault. One reason for appointing him to Cahokia might have been that the Holy Family mission there had been founded and for a long time carried on by the Seminary Priests of Quebec.

A more compelling consideration was that along the Mississippi Catholics were more numerous than along the Wabash. Even in the three parishes on the east bank there were more Catholics than there were in and about Vincennes, and there were several times as many in Missouri.

Most of the priests west of the Mississippi had accepted the offer of a pension from the Spanish king if they followed the Spanish flag when Louisiana passed out of Spain's possession. At St. Genevieve there remained the Louisiana Irish vicar general James Maxwell, with whom Father Gibault had had some tiffs. The Trappists were still at Monks Mound and made occasional visits when they were not hindered by their frequent bouts with fever. There was certainly a need for another priest in that region.

(To be continued)

(Continued from Page 6)
special way to make the Church present and operative in those places and circumstances where only through them can she become the salt of the earth." Which is one special way of saying "the head cannot say to the feet, I have no need of you" (1 Corinthians 12:21), which the visible head seems to have got into the way of thinking.

I HAVE SAID THAT the emergence of the laity may outweigh all the other council changes. Why "may"? Because the emergence may not get beyond the drawing board, not be a real emergence at all. For real emergence there must not only be a change in the clergy, but a change in the laity. I have known priests who are far more afraid of the laity than of the Communists. What will happen about that, I cannot even prophesy—I have already quoted the Cardinal of Lima's statement that we cannot have an apostolic laity unless we have an apostolic clergy. But I know something of the laity. The council was not admitting them to a privilege, it was

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. My teen-age son has a problem: If God knows all things, why would he go through the process of giving free will to all when he knows how all decisions, good or bad, are going to turn out?

A. When we say God knows, what do we mean? What is the knowledge of God? We really can't know. The only knowledge we are familiar with is human knowledge. When we say God knows something, we can't help but imagine God's knowledge as being a little something like ours. It is not the same, and that is why we have problems like your son's.

When we use our human words to describe God we use them analogously. An example of what I mean by this is what we do when we describe color to a blind person. How would you help a blind person understand what a brilliantly red dress looks like? You could say: "It's real hot," or "It screams." You are saying: "It is something like," but you are not describing it as it is. Multiply this problem a million times and you still haven't shown how inadequate our thinking is to express the thinking of God.

Then there is the difference between time and eternity that must be taken into consideration. We imagine eternity to be time stretched out without end.



Time is measurement of movement and change. God is outside time; eternity is outside time. Again our human mind cannot express this as it is. We say that God can see all that happens in a billion years in an instant. But as soon as we say years or an instant we are speaking in temporal terms and thinking of eternity as time extended.

Tell your son that his problem should help him realize how humble we should be before God and at the same time challenge him to study the Scriptures and the teachings of the Church to learn how much God has revealed to us about himself in spite of our limitations.

Q. Every year more and more married men with families are becoming permanent deacons. They are replacing the shortage of priests. It is my understanding that these men will do everything but hear confession. Only a priest can do this. If this will be the only difference, then it doesn't seem fair not to let our priests get married.

A. You are mistaken. Deacons are not priests empowered to preside at the Eucharistic Sacrifice. It is this priestly function which is the principal reason why the Church imposes celibacy upon priests.

Q. As Catholics, is it sinful to go to a person who calls herself a psychic and believe in what she says about our health and things she predicts for the future?

A. It might be sinful. Even modern Catholic moralists warn that people who

take seriously the powers of such people to foretell the future show a lack of trust in the providence of God and could sin against the virtue of religion. In my opinion, it is more foolish than sinful. If you want to know something about your health and its future, consult a competent doctor. Anybody who pays money to such people as you describe demonstrates anew the validity of Barnum's observation that "there is a sucker born every minute."

Q. Is there anything objectionable in a Catholic engaging in the practice of transcendental meditation as fostered by the International Meditation Society of Los Angeles? I am told that some priests and nuns engage in the practice.

A. Transcendental meditation is a technique for obtaining mental repose, eliminating distractions and finding one's inner self. It may help some people communicate with God who is within us. Catholic contemplatives have been experimenting with it and some are reporting success.

Q. If a man without bad intentions causes a friend a loss of a few dollars and years later thinks of it and feels by right he should repay but cannot do so because the friend has died and none of his relatives is around, would a donation to charity be just as good?

A. Yes. If you did nothing dishonest, you have no obligation to restitution. However, donations to charity are always to be encouraged.

(Copyright 1974)

Frank Sheed—Emergence of laity holds vast potential

calling them to vast labor. Everybody likes privilege, but who likes labor? To do what the council desires, the laity must study Christ's revelation, so that it grows in them and they in it. And this not only have the laity not done, but the Church has shown precious little desire that they should. To enter the apostolate untrained, unequipped, is to ask to be cut to pieces.

But that kind of study of the Faith, plus the development of the power to

communicate to others what has been studied, would require a total change in our habits, practically a re-making. It cannot be done in spare moments—odd times when we happen to feel apostolic. It will eat into the time we give to our work, to our play, to our love making, worst of all to our leisure.

WILL THE LAITY do it? There is not a lot of evidence. We have seen incredible willingness for sacrifice in the

Catholic Worker Movement, a notable willingness to study in the Catholic Evidence Guild, a generosity in Peace Corps workers in poorer countries. But the percentage of laity actually involved is tiny.

If it stays that way, the emergence will not have got far beyond the documents. The involved ones are those who have seen the needs. The majority have not seen them—because they have not looked very hard.

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GENERATION GAP

BY BRO. MICHAEL WARREN, C.S.P.

Is there such a thing as a Generation Gap? I would think so, especially after having listened to hundreds of parents over the past few years during seminars on adolescent crises. The gap was also clearly reflected in many of the young people I have spoken with or received letters from. It is a sad situation. Both the young people and their parents care about each other. Each group wants to be understood and loved by the other. Yet at times there seems to be an unbridgeable gulf between them. That's the generation gap. It is a painful reality in many homes.

And yet the matter is not as simple as all that. Distinctions have to be made if

we are to understand what the generation gap is all about. I find there are actually two very different kinds of gaps between the generations. There is the personal generation gap and the cultural generation gap. Let me illustrate.

BARBARA IS 19. For the past two years she worked as a laborer on a construction gang near Washington. Now she is ready to enter college as an fine arts major. She explained that she went into construction because she believes women must begin to break down the stereotypes society has imposed on them. Ideologically there is a chasm between Barbara and her dad. His political philosophy and many of his values are miles removed from Barbara's. Apparently, the two of them love to argue with each other about these matters.

In Barbara's case there is a cultural

gap between her and her dad. Her attitudes and certain of her values are quite different from his. In high school she absorbed a good deal of radical literature and engaged in intense consciousness-raising session with her friends. As a result, she approaches many matters from a different angle than her father. And yet, there is no personal distance between these two persons. They love to argue with each other because they love one another. I've seen them shout at each other over presidential conduct, before sitting down to laugh and carry on over pizza. They seem to trust one another, because each has given the other clear signs of caring. In Barbara's case, then, there is a cultural gap but not a personal one.

TOM IS 16 and a day student at a Catholic military school. Tom's values and basic attitudes appear close to those of his career-officer father and of his mother whose best friends for the past 20 years have been wives of army officers. Tom himself reflects the earnestness and dependability one might expect of an army family's son. He is

also idealistic and very generous. One would judge that Tom's values, so far at least, are much closer to those of his parents than are Barbara's to hers. And yet all is not well between Tom and his parents.

His mother complained to me that Tom doesn't know what real obedience is. He fails to come home at the agreed-on time when he is out late at night. He is also getting surly and abrasive, to the point of answering his father back.

Tom's story, however, is that his father has always treated him like an army private. At 10 it was possible to give no-questions-asked obedience, but not at 16. Tom claims his parents really don't trust him and that they always suspect he is getting into trouble. Their concern, he thinks, is not his welfare but the family reputation. Around this family's dinner table, a visitor sees the personal generation gap at work. Politeness abounds, but there are few signs of deep caring. They don't listen to one another. They express little interest in one another's activities and concerns.

In this family there is a serious personal gap between the generations, though not much of a cultural gap.

BRIDGES MUST BE built from both sides. At least that was the conclusion I came to as I watched the Verrazano Bridge being built in the early 1960s in Brooklyn. And yet, bridge-building is easiest when done from the more solid and more accessible side. Though many will object to hearing it, I feel adults have the greater responsibility in the matter of building bridges between the generations. After all, they have more experience and should have greater compassion and broader understanding.

Also, one might expect adults to be more skilled at showing clear signs of caring for the young. The young need verbal and non-verbal signs of affirmation: compliments on their achievements, words of affection, interest in their ideas, and occasionally, the kind of anger that says, "I care about you enough to be annoyed at your behavior."

THE STUFF OUT OF which bridges between people are constructed is

human caring. The bridges constructed of love easily span the generations. I know such bridges can span multiple generations. I have seen teens and elderly persons rejoice in one another's company and peacefully dialogue about one another's values. Barbara's and her dad's dialogues were similar, only much louder.

If one of the goals of parish catechetical programs is to foster community, catechists must examine anew what they can do to foster inter-generational bridges of love. New approaches to family religious education are but a first step. Some parishes have dropped separate programs for older adolescents, who now attend the programs for adults. Whatever the initiatives, there is much that can be done to bridge the spaces between persons who need to love one another.

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Brother Michael Warren is assistant director for adolescent catechesis at the National Center for Religious Education in Washington, D.C.

Christian perspective on what divides us

BY MONIKA K. HELLWIG

The problems we usually cluster together under the title, "the generation gap," are so urgent and so far-reaching in a life of Christian faith, that we are driven to seek understanding in a theological context. Generation gap is a situation that cripples communities at all levels of complexity—families, churches, nations, businesses. But it also cripples individuals—in their personal integration, in their appropriation of values, in their growth in faith and prayer, in the development towards autonomy and creativity.

A Christian perspective on the generation gap problem seems to begin with the understanding of the doctrine of creation—understanding in more than an intellectual sense. Mankind is made in the image and likeness of God, not once and for all long ago, repeated as a blueprint for each person, but in a process that continues now and in which all of us, singly and corporately, cocreate what mankind is destined to be in Christ. But what is it to be in the likeness of God? Basically it means to be creative, to make sense out of chaos, to bring realities not yet dreamed of into existence by love, to make the impossible possible by the gift of self, to be free of the chain of causality that binds the non-spiritual world.

IT IS NOT SIMPLY the individual human being but mankind that is in the likeness of God. Each human individual is offered freedom and the power of creation, but not in an unlimited, unconditioned way. We are called into existence in a world where the freedom of each is conditioned by the freedom of others. The destiny of each is contained within the destiny of mankind.

The future to be created by each is not only his own future, his own fulfillment, his own freedom, but that of mankind. God's call to share in creating the future goes out to all mankind. To exclude others from decision-making, to dominate, to cut off the future that might be created by others, is to destroy one's own freedom—to hem it in by fear of the future that others might want to create, by ignorance of the truth they are able to reflect, by deprivation of mutual support and companionship in the task.

But we know that we are created within a history that is already distorted by sin, by the consequences of evil deeds. We are not born into a situation of fresh and wide open possibilities. Our vocation to freedom, to creativity like that of God, unfolds within a tangle of false expectations, inauthentic structures and relationships, hollow utterances and disordered values.

How does anyone grow towards freedom within such a context? Our model is the creativity of God as we have come to know it in our lives, our own experience and that of our people. But one cannot see God, or project any image of God. Only mankind can really offer us the image of God. We call God Father, because in the experience of parenthood, male and female, we can sometimes recognize not the verbal explanations but the very experience of the creativity of God.

YET THE QUEST FOR this experience is badly hampered by the history of sin. If parenthood, authority, in our world is characterized by bullying, then God is only glimpsed as the biggest, most arbitrary bully of all. If parenthood and authority are characterized by reluctance to shoulder responsibility, unwillingness to make judgments and decisions and uncertainty about the worth of traditional values, then God can only be experienced as terribly absent or dead. It can really only be when parenthood and authority are in the pattern of the householder who confidently brings out of the storehouse both old things and new, that God will be alive in His people as a creative force summoning human

persons to growth in that freedom by which they do not threaten one another.

For Christians, the guarantee that this is possible at all is in the experience of the resurrection of Christ—the experience of the rebirth of the believer, when his capacity for perception of the world explodes into a wholly new realm of possibilities.

In the experience of the resurrection of Jesus, the believer opens his eyes and it dawns on him for the first time that God is like Jesus, that in this man we can really see the image of God faithfully reflected and that this offers us a new style both of fatherhood and of sonship. It offers a radically changed agenda for this history of the world we have yet to shape.

BUT EACH GENERATION and each person is at once part of the creation that already has a history of sin and redemption behind it, and is at the same time a new creation having to achieve its own freedom by its own response and personal growth.

There is no way that this can happen without tension and conflict and struggle. The foundation of our response to our human vocation is to keep communications open with the constant effort to bring to the dialogue confidence in the truth of our own experience and inherited wisdom, and respect for the truth of others.

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A father and son experience a lack of communication, but resolve it in this series of photos by Father Carl Pfeiffer. (NC photos)

The struggle for independence

BY EUGENE S. GEISSLER

Then all of a sudden there was this chasm, a mile wide and a fathom deep, and all we could do was holler at each other from opposite sides. Nor was whispering any better because we had lost our ability to listen to each other. The hardest thing to understand was where this chasm between us had come from, because it seemed only yesterday that we were going along blissfully side by side able to talk to each other and make ourselves understood.

Someone finally gave a name to it and called it the generation



gap. It needed a new name because the old names of "growing up" and "breaking away," "declaring your independence" and "making it on your own" were all too small to say it completely, didn't have teeth enough for the big bite of new reality. "Rebellion," "revolution," "doing your own thing," "staying loose" and "playing it cool"—was more like it.

Freedom, sweet freedom, was the new god after the old one was dead. With the old one died duty and obedience and reverence and a standard to measure yourself against. With the new one came love and detachment and non-commitment and the measure of man within himself: "I don't feel it's right," "I don't feel it's wrong," "No one can tell me what is right or wrong," "How do I know unless I try it?" A generation without fathers, someone said, which meant no connections with the past, no ears for the wisdom of age or the voice of experience, no regard for the lessons of history.

IT WAS LIKE AN earthquake if you had children in the vulnerable age brackets. If you didn't, you could brush it off and philosophize about it. It has always been like that. Parents are the most vulnerable people of all, always standing there where the earth opens up, in this case just opposite their vulnerable children.

As has been suggested, it is not to be explained by the mere and normal process of growing up and away from the family toward independence. That has been going on from time immemorial without too much convulsion. Nor is it to be explained by the idealism of youth. Every generation has had its hopes and dreams for a better world, for brotherhood, for salvation. Real democracy, real Christianity, the impossible dream of rising above the human condition to be like God is reborn in each new man and especially does it show up when man is young.

No, these two things do not explain the generation gap. In desperation for an explanation I almost want to say that only sin can explain it. That sounds too easy and old-fashioned, of course, yet when I think of the divisiveness of the generation gap, the contentions, the bitterness and resentment, the quarrels and the misunderstandings . . . only sin seems a sufficient cause: the sin of the world, the sin of society, the sin of parents, the sin of the children, the evil abroad in the land. If this were a long article, I would try and name these sins because I think they can be named. But that would only be half of it.

There is another half and it is more important. What has happened has shaken us all and made us rethink our ways and reexamine our values. That is good. We have a lot to think about as part of the generation gap, and tomorrow the world will be better for it.

For one thing, we have come to realize that instruction and education have their limits. The intellectual approach, whatever its merits, has not been enough to make Christians out of most of us. To Christianize a generation in today's world needs something more radical—like direct experience of God and Christian communities. The commune movement and the Jesus

movement, radically conceived and notorious in their early manifestations, have been a motivation to think in new terms.

FOR A SECOND THING, many of us have had second thoughts about our "permissiveness," though we never called it that. We tend to follow the advice of experts and authorities about "freedom" and "creativity"—good things in themselves—but not as good for a child as firmness and direction, along with tender loving care. Parents should have trusted their own parental instincts more. The failure contributed to the generation gap. All the talk about "having to get my head together" by so many young people might have been unnecessary with firmer, more self-assured parents.

Thirdly, it has reconverted many parents to the Lord. Perhaps many of the children too in the long run will turn to the Lord. There is a certain helplessness and desperation about the generation gap that has made us call on the name of the Lord in our distress. And of course the Lord has heard us like he always does when we turn to him and

call upon him. The evidence of his Spirit at work is all around us. We are experiencing God's help.

Lastly, there before us all stands the need to forgive and to be forgiven. The children of course never knew how they were hurting their parents, and parents perhaps haven't realized how their children have been scarred by the division.

Our need to forgive and be forgiven is great, and no matter whether this process begins with child or parent, each has in his own hands to do at least half of it. For this there is great reward.

Only a few days ago I read the following in an unpublished manuscript on "the healing of memories": "I have seen people shuffle into the psychiatric clinic with long lists of physical symptoms which evaporate one by one as they forgive their parents." It probably applies also to parents forgiving their children. To forgive is divine; and that is part of the power of forgiveness.

(Copyright 1974, NC News Service)

THE CHURCH AND I

Emergence of laity holds vast potential

BY F. J. SHEED

In the long run, the emergence of the laity may outweigh all other changes Vatican II has made.

Nineteen centuries after Christ, the majority of the human race—"two thousand million human beings" by the council's count—has not been taught Christ's Gospel. The Church, Matthew tells us, was founded to teach and baptize all nations, to go into all the world and preach the Gospel to every human creature.

as we read in Mark. It is sobering to realize that the Church has not only not done what Christ founded it to do, it has not even approached doing it. Books could be written saying why.

But one fact stares us in the face. For so vast a work as the winning of the whole world to Christ, the whole of the Church's resources should have been mobilized, and they have not been. There are, for instance, scores of thousands of the parish clergy, not very much consulted through the ages, not, as such, represented at Vatican II. But what I have especially in mind are the thousands of millions of laymen and laywomen. It is not only that they have not been used in the spreading of the Faith to the world; they have not played their part in the development of the Church's own understanding of Revelation.

CHRIST'S REVELATION grows, first of all, by being lived: the lived experience passes into the Church's conscious mind and thence into the Church's utterance. The laity have lived it, quantitatively at least, beyond their leaders, but qualitatively in their own way too, since they have had to apply it to a far greater variety of life, live it under a far greater variety of strains. And there has been no way in which the Church could draw on this ocean of experience and be the richer for it—no way in which the laity could be consulted in matters of doctrine—Newman's view that they should had Pius IX weeping.

The council says in so many words that the Church is not Pope and hierarchy with nuns added for variety: it is the whole body of Catholics. Christ is acting through all. "The faithful join in the offering of the Mass by virtue of their royal priesthood . . . The faithful offer the Immaculate Victim not only through the hands of the priest, but also with him."

It says that the Church's saving work must be done by the laity as well as the clergy—in other words, the laity are part of the apostolate.

Consider two things said in the Declaration on The Church: "The laity are made sharers in the priestly, prophetic and kingly functions of Christ." "Through Baptism and Confirmation all are commissioned to a participation in the saving mission of the Church . . . the laity are called in a

(Continued on Page 5)



The generation gap—a deep chasm. (NC sketch by Eric Smith)

KNOW YOUR FAITH



NET CHAMPIONS—Our Lady of Lourdes captured the Over-All Team Trophy by edging St. Catherine 174-156 in the CYO Tennis Tourney. Team members are, front row left to right, Joe Pelfer, Kevin Mattson, Terry Deery, Tim

Bewsey, Dave Defferdt and Bill Bankston. Players pictured left to right in the back row are Corina Defferdt, Mimi Boulais, Ann Hammond, Moderator Katie Jones, Lisa Scott, Colleen Murphy, Barb Greiner and Mary Anne Liddy.

TENNIS TOURNEY RESULTS

Lourdes takes Over-all honors

Our Lady of Lourdes edged St. Catherine for the Over-All Team championship in last week's CYO Tennis Tournament.

The Eastsiders easily captured the Open Division at Southport High School, but were smothered by St. Catherine stalwarts in the Novice Division. The final Over-All score was Lourdes over St. Catherine 174-156.

Immaculate Heart of Mary finished a distant third with 51 points.

Jim Mackell, Lourdes, and Diane Johnson, St. Catherine, won the Novice Boys' and Girls' Singles respectively. Dave Berlier and Kevin Tyra, St. Barnabas, captured the Novice Boys' Doubles, while Debbie and Diane Johnson, St. Catherine, did the same in Girls' Doubles.

Tom Hughes and Kathy Johnson, St. Catherine, won the Novice Mixed Doubles. Representatives from Lourdes won every event in the Open Division. Bill Bangston and Mimi Boulais held off competition to win the Boys' and Girls' Singles. Bankston then teamed with

Dave Defferdt in winning the Boys' Doubles, and Mimi combined with Lisa Scott to do the same in Girls' Doubles. Defferdt and Lisa won the Mixed Doubles.

CYOTENNIS TOURNAMENT NOVICE DIVISION

Girls' Singles: Diane Johnson, St. Catherine, defeated Cathy Sahm, Immaculate Heart, 6-3.
Boys' Singles: Jim Mackell, Our Lady of Lourdes, defeated Dave Connor, Holy Name, 6-3; 5-7; 2-6.
Boys' Doubles: Dave Berlier and Kevin Tyra, St. Barnabas, defeated Allen Guthrie and Matt Langenbacker, Our Lady of Lourdes, 6-3; 6-2.

Girls' Doubles: Debbie and Diane Johnson, St. Catherine, defeated Lynn Cheshire and Laure Morris, Holy Spirit, 6-0.
Mixed Doubles: Tom Hughes and Kathy Johnson, St. Catherine, defeated Angie McHugh and Tony Hughes, St. Catherine, 6-1.

OPEN DIVISION

Girls' Singles: Mimi Boulais, Our Lady of Lourdes, defeated Mary Ann Hurley, Immaculate Heart, 6-1; 6-3.
Boys' Singles: Bill Bangston, Our Lady of Lourdes, defeated Chuck Laetsch, St. Catherine, 6-0; 6-3.
Boys' Doubles: Bill Bangston and Dave Defferdt, Our Lady of Lourdes, defeated Fritz Kriesse and Chuck Laetsch, St. Catherine, 6-4; 6-3.

Girls' Doubles: Mimi Boulais and Lisa Scott, Our Lady of Lourdes, defeated Theresa Neilan and Jeanne

STANDINGS

CYO JUNIOR SUMMER SOFTBALL LEAGUES

Final Standings—July 13

Girls' Division No. 1—St. Anthony 6-0; Immaculate Heart of Mary 4-2; St. Andrew 4-3; St. Pius X 3-2; Christ the King 1-4. Division winner is St. Anthony.

Girls' Division No. 2—Holy Name 6-1; Nativity 6-1; Holy Spirit 5-2; St. Simon 3-4; St. Bernadette 1-6; Our Lady of Lourdes 0-7.

Girls' Division 3—St. Jude 7-0; St. Roch 6-1; St. Mark 4-3; St. Catherine 3-4; St. Barnabas 1-4.

Boys' Division 1—St. Michael 7-0; St. Christopher 6-1; St. Anthony 5-2; St. Malachi 4-3; Holy Trinity 3-4; St. Gabriel 2-5; St. Thomas More 1-6; Immaculate Heart of Mary 0-7.

Boys' Division 2—St. Simon 7-0; St. Philip Neri 6-1; Our Lady of Lourdes 5-2; St. Andrew 4-3; St. Lawrence 3-4; Holy Cross 2-5; St. Pius X 1-4.

Boys' Division 3—St. Barnabas 7-0; St. Jude 5-2; St. Mark 3-4; St. Catherine 3-4; Nativity 2-5; Our Lady of Greenwood 1-6.

Golf Outing due today

INDIANAPOLIS — CYO golf enthusiasts are praying for dry weather tomorrow as they attempt to complete their rain-delayed Junior Golf Outing. The outing is scheduled for 10 a.m. at Jack Ensley's Golf Center, 5000 W. 56th Street.

Trophies will be awarded to the Boys' and Girls' low three scores in each of the Junior-Senior and Freshman-Sophomore Division.

A picnic and swim are planned at Marian College immediately following the golf outing.

Youth Council president Tom McNulty announced that a Mass will be said at the picnic as part of the Junior CYO Summer Spiritual schedule.

CYO NOTES

The Talent Show entry deadline is today. Moderators and sponsors are requested to make sure all entries have been submitted.

The CYO Football Coaches Clinic is scheduled for Monday, Aug. 5, at Roncalli High School at 6:30 p.m. Registration fee is \$1.

Cadet and "56" Football entry deadline is Wednesday, July 31. The annual coaches meeting is August 22.

Entry blanks for fall Kick-ball for Cadet and "56" leagues have been mailed to the parish directors. Deadline is August 7.

Colton "Champ" Chaney, coach of the Indianapolis CYO Boxing Club announces an Outdoor Boxing Show at CYO field on August 8 at 8 p.m. Tickets may be purchased at the CYO Office.



STRATEGY SESSION—Newly-elected Youth Council officers are busy with many summer activities, the latest of which is the Golf Outing planned for tomorrow. Checking final arrangements are, left to right, Mike Lubbers, vice-president; Paul Kelly, treasurer; Julie Mooney, secretary; and Tom McNulty, president.



OUTSTANDING YOUTH AWARD—Jim Krivacs, second from above right, was the recipient of the Outstanding Youth Award recently from Msgr. Downey Council, Knights of Columbus, Indianapolis. The Southport High School grad is shown with his parents, Mr. and Mrs. John Krivacs of St. Barnabas parish, and Grand Knight Raymond P. Massing. Jim was a member of the Indiana High School All-Stars Basketball Team, which defeated the Kentucky All-Stars twice in the traditional benefit series. He will attend Auburn University in Alabama.

Tot's death brings first dome rail to St. Peter's

VATICAN CITY — The top-most part of the dome of St. Peter's Basilica suddenly turned for a day to a bridge-painter's orange—a mute acknowledgement of the tragic fall to death of a four-year-old girl from the dome on June 19.

Maria Pasqua Agostino, a four-year-old child, fell to her death from the cupola of St. Peter's when she broke loose from her parents and tumbled through the iron railing that has protected literally millions of visitors on the narrow edge of the cupola for centuries.

Pope Paul was so distressed at the news of the tragedy that he wanted to cancel his usual noon Sunday blessing, close aides said. However, he did appear at his window on schedule but only after visiting the parents of the

dead child and placing a rosary in her tiny hands.

The new iron railing, a glaring rust-proof orange for one day, until it was painted over in a more subdued gray, carefully closes the large gaps between the individual bars which made it possible for the child to slip through the grating and fall approximately 150 feet to her death.

As one of the Sanpietrini, or the traditional workmen who are assigned the task of maintenance of St. Peter's, said, "Lord, may this never happen again."

ATTENDING SEMINAR

BATESVILLE, Ind. — Sister Mary Louis Murer, O.S.F., principal of St. Louis School, is attending a three-week graduate course on "Preservation of the Principles of Freedom" at the national headquarters of the Freedom Foundation at Valley Forge, Pa.

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VIEWING WITH ARNOLD

MGM revival nostalgic fare

BY JAMES W. ARNOLD

Those who love movie musicals are a special breed. They almost have to be old, since the genre has been slowly expiring for nearly 20 years. And they need a strong will to disbelieve in wickedness, and an equal tolerance for innocence, romance, and just plain nonsense. I suspect they—we—are the sofies of this world.

Well, marshmallow lovers, "That's Entertainment" is the orgy we've been waiting for, a kind of sentimental cast-of-thousands dance, Busby Berkeley-style, in the

Festival, Picnic set this Sunday

SELLERSBURG, Ind. — The annual Festival and Picnic sponsored by St. Paul's parish will be held on Sunday, July 28, at Rock Lake Park on Hamburg Pike, between Sellersburg and Jeffersonville. An "all-you-can-eat" chicken dinner will be served in the park dining room.

Entertainment will be available for young and old. Booths will feature handmade quilts and embroidered and crocheted linens.

graveyard. This is MGM's expert compilation of highlights from 70 of the more than 200 musicals it whipcreamed in our direction between roughly 1930 and 1960, when all the geniuses of froth suddenly got old and/or went on TV, and reality took over the cinema. They still make occasional musicals, but the difference is measured by the contrast between "Singin' in the Rain" and "Cabaret."

"ENTERTAINMENT" is at least supposed to be composed of highlights. It is obviously a studio puff job, a biography as one's press agent might write it, full of self-glorification, sort of the ultimate trailer. Honest, sensitive journalism would have made it a better document, and been tougher in exposing the tribal skeletons. But for a family reunion—wake, perhaps?—it is appropriately, delightfully incomplete, glowing with nostalgic good feeling. Some of your favorites may have been left out—or sliced to the bare bones for the sake of balance, like the climactic ballet from "American in Paris." But so much has been included that complaints on this score seem excessively fussy.

The lugubrious tone, the funereal atmosphere—despite all the surface gaiety—is hard to miss. Not only is MGM dead, a victim of the moneychangers, but the gimmick of bringing back the

surviving old stars to introduce the film clips, usually while wandering about ancient, decaying sets, only underlines the contrast with their vibrant past. Through the magic of film they are eternally young, and presenting them to us now has all the poignance of old athletes jogging out to home plate to hit one last pop-up for the fans.

THE TWO-HOUR revel pulls together bright moments from the careers of superstars Astaire, Garland and Kelly—only a film like this one can truly reveal how much the MGM style and claims to greatness hinged on these three talents—plus lesser but still crucial figures like Sinatra, Mickey Rooney, Debbie Reynolds, people almost from pre-history like Eddy and MacDonald, and the staple stars who really typified the institution, now-misty names like Keel, Grayson, Esther Williams,

Couple to mark golden wedding

BATESVILLE, Ind. — Mr. and Mrs. Frank S. Hartman will celebrate their golden wedding anniversary with a Mass of Thanksgiving at 2 p.m. Sunday, July 28, with an open house immediately following. The couple requests no gifts.

The Hartmans are parents of seven children: Mrs. Victor Meyer of Batesville; Mrs. Urban Blankman of Greensburg; Mrs. Benno Harpring of Rushville; Irvin of Lawrenceburg; Mrs. Virgil Nobbe of Brookville; Mrs. William Eichorst of Froburg, Md.; and Jerome Hartman (deceased).

FESTIVAL GUIDE

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

St. Paul's, Sellersburg (Parish Festival and Picnic)—July 28.

St. Mary's, New Albany (Daughters of Isabella Annual Ice Cream Social)—July 30.

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

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

St. John's, Enochburg (Parish Festival)—September 1.

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

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The film titles are less familiar to non-buffs, except for blockbusters like "Wizard of Oz," but all the best ones are represented ("Rain," "Paris," "Gigi," "Band Wagon," "Seven Brides for Seven Brothers," "Meet Me in St. Louis"), as well as some museum pieces from the Thirties for historical perspective.

If you think something obvious has been omitted, it usually turns out to have been made for another studio, e.g., Garland's "Star Is Born" (Warners), the Astaire-Hepburn "Funny Face" (Paramount), or the early Astaire-Rogers flicks (RKO). But nobody could make musicals with MGM's charisma, though they tried, from Shirley Temple and Alice Faye to Grable and Doris Day.

Stunningly, many of the Metro tuners were originals, not adaptations from Broadway, and nearly all the good ones were produced by one man—Arthur Freed—in a 1939-58 span bounded by the Garland-Rooney kid musicals and "Gigi." Freed's record is incredible, and the film doesn't really give him his due. It also downplays the genius of five crucial directors—Berkeley, George Sidney, Vincente Minnelli, Charles Walters and Stanley Donen—whose contributions are overwhelmingly obvious when you see their scenes next to others. "Entertainment" is star-oriented, but that's no surprise. It's a film for the ordinary moviegoer that buffs will also enjoy, rather than the other way around.

SOME SLIGHT cheating is involved, because several non-musical stars get rather heavily into the act—Liz Taylor, Jimmy Stewart and

especially Clark Gable, whose career is cited in visual montage behind a clip of Judy's famous "Dear Mr. Gable"—"You Made Me Love You" bit. Nothing against the dramatic stars, but they do take time that belongs rightfully to others.

Technically, the old films are in excellent shape, even when blown up to fit the wide-screen and stereo format. Attentive viewers will get a short-course in the history of musical styles. In the Thirties the idea seemed simply to make the stage larger than on Broadway, or to cram more people on it. In all periods many of the numbers were enlarged stage routines. It wasn't until after the war that cinema was exploited, especially its potential for editing and actual locales, and the impact of films like "On the Town," "Harvey Girls" and "Show Boat" almost knocks you into the balcony.

In retrospect, the MGM musicals ranged from unabashed kitsch (the Williams swimming pool epics, the endless revolving "Great Ziegfeld staircase," with Virginia Bruce atop the most colossal pedestal ever designed for woman) to sheer simple elegance (Astaire "Dancing in the Dark" with Cyd Charisse). But in all, they are a buoyant part of our heritage, and "Entertainment" preserves a huge chunk of it for those with a hungry yearning for the pleasures of the past. Rating: A-1—unobjectionable for all.

SOCIAL SLATED

NEW ALBANY, Ind. — The Santa Maria Circle, Daughters of Isabella will hold its annual Ice Cream Social from 7 to 9 p.m. Tuesday, July 30, at St. Mary's School. Ice cream, homemade cakes and cold drinks will be served. A linen booth will be featured.

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DIAMOND JUBILARIANS—The Franciscan Sisters shown above will observe their 60th anniversary today (July 26) with special ceremonies at the Oldenburg motherhouse. They are, left to right, front row: Sisters Carlissa Riebhenthaler, Clementine Zerr and Alexine Schellenberger. Back row, left to right: Sisters Mary Jane Peine, Miriam Gansman, Sabina Mondrique and Rose Agnes Vollner. An eighth diamond jubilarian, Sister Canisian Hittel, is not in the photograph.

Franciscans note 60th anniversary

OLDENBURG, Ind. — Eight Sisters of St. Francis will mark their 60th anniversary as members of the community at jubilee celebrations here Friday, July 26.

The diamond jubilarians are: Sisters Clementine Zerr, Alexine Schellenberger, Mary Jane Peine, Carlissa Riebhenthaler, and Miriam Gansman, all of Indiana; Sisters Canisian Hittel and Rose Agnes Vollner, both of Ohio; and Sister Sabina Mondrique of Mexico.

Highlights of the observance will include a Mass of Thanksgiving and a jubilee dinner.

ELEVEN GOLDEN jubilarians will also celebrate their anniversaries on July 26. They are: Sisters M. Pauline Slavick, M. Eymard Miller, M. Judith Schmidt, Martha Marie Eder, Albert Marie Busald, M. Clotilda Stuppy, Rita Jane Moers, and M. Columba Schmidt, all of Indiana; Sisters Francis Louis

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WED., July 31, 7:30 p.m.
Marriott Inn
East 21st & I-70

SOUTH

TUES., July 30, 7:30 p.m.
Holiday Inn South
520 E. Thompson Rd.

NORTH

THURS., Aug. 1, 7:30 p.m.
Sweeney's Restaurant
5415 E. 65th
(Old Hwy. 37)

feeney mortuaries

PRESENT

YOUR PARISH ACTIVITIES
These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504.

LAY FRANCISCANS
No meetings in July and August
Next meeting September 22—3 p.m.
Sacred Heart Church

St. Mark's LUNCHEON—CARDS
U.S. 31 South at Edgewood Avenue
Wednesday, August 14
Luncheon 11:30 a.m. Cards 12:30 p.m.

Feeney Mortuaries Indianapolis

Feeney-Kirby
1901 North Meridian

Dorsey-Feeney
3925 East New York

Feeney-Hornak
71st at Keystone
923-4504



Harry Feeney



Mike Hornak



Mike Feeney