

the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 31 INDIANAPOLIS, INDIANA, MAY 9, 1975

Word from the Archbishop

My dear Family in Christ:

After the regular collection on May 10-11, the Annual Catholic Charities' Appeal is being conducted. In the 39 counties of the Archdiocese there are 164 parishes and missions. These churches work together to support the social ministries which are priority responsibilities of Catholic Charities.

The core ministries of Catholic Charities are to the unborn, to those about to enter Christian marriage and to the elderly. In addition, Catholic Charities coordinates the annual Thanksgiving Clothing Drive for the needy overseas, conducts the Human Development Campaign and works with the Migration and Refugee Services of the United States Catholic Conference to help those who come into the Archdiocese from other countries.

Today your financial support of Catholic Charities through a generous year-round pledge or its equivalent, is being asked. The sharing of your blessings from God is an expression of the love of neighbor that Christ asks of us.

Begging the blessings of Christ's love for you and yours, I am

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

May 5, 1975

EXILE 'HEAVIEST CROSS'

Cardinal Mindszenty, resistance hero, dies

VIENNA—Cardinal Jozsef Mindszenty, long the most striking historical symbol of resistance to communist domination over men and the minds of men, has died in exile from his native Hungary.

When death came May 6 in a Viennese clinic, the former primate of Hungary lay stripped of that title. His once-warm relations with the Vatican were severely strained. Even his status as a living sign of defiance to tyranny

Papal Reaction, Page 3

seemed to have shrunk when, at the Vatican's behest, he left his asylum in the U.S. embassy in Budapest for exile in the West. He called his departure "perhaps the heaviest cross of my life."

HE HAD BEEN the central figure of one of the most celebrated trials of the century before a Hungarian communist court in 1949. Haggard, his deep-sunk eyes peered hauntingly from photographs in the international press. He admitted some anti-government actions, but refused to say they were aimed at overturning the communist regime.

The "kangaroo court," as President Truman then called it, sentenced him to life imprisonment. He escaped during Hungary's 1956 revolt to the U.S. legation in Budapest.

AT THE TIME of his death Cardinal Mindszenty was 83 years of age. According to a spokesman at his residence here, he had not shown signs of illness except the prostate difficulties which took him to the clinic for an operation. He died of a clot on the lung five hours after that operation.

Of his 83 years, Cardinal Mindszenty had spent six and one-half in communist jails, one under house arrest, 15 in his cramped asylum in the U.S. embassy in Budapest, and three and one-half in exile.

HE WAS ALSO jailed for about two months during the short-lived communist regime of Bela Kun in 1919, and for some months under the Nazi occupation of Hungary.

During the October uprising of 1956 against Hungary's communist regime, Cardinal Mindszenty was freed for four days by the rebels. When Soviet armed intervention stifled the uprising and its hopes for a non-communist Hungary, Cardinal Mindszenty appealed to the West for help. None came.

He told President Eisenhower in a message from what was then the U.S. legation in Budapest that the asylum granted him there "surely saved me from immediate death."



CARDINAL MINDSZENTY

More Catholics but fewer Baptisms

NEW YORK—The Catholic population in the United States increased by 236,397 from 1973 to 1974 to a total of 48,701,835, but the number of youths under Catholic instruction and the number of infant Baptisms decreased.

The figures were released by the 1975 Official Catholic Directory, published by P.J. Kennedy and Sons here.

The total figure includes Catholics in the 50 states, all families of the defense forces at home and abroad, and members of diplomatic and other services abroad.

THE DIRECTORY reported 876,306 infant Baptisms, a decrease of 40,258 over 1974 and a continuation of the downward trend begun in 1962. During the year, 407,258 Catholics died and there were 75,123 converts.

The over-all increase of 236,397 in the Catholic population is smaller than the number of infant Baptisms, deaths and converts would indicate, said Thomas H. Walsh, business manager for P.J. Kennedy and Sons, because of variations in figures reported by dioceses in the past. He said that dioceses at times have given the same figure for total Catholic population for several years in a row.

The current figures, Walsh said, represent "more accurate reporting."

The directory reported an increase of 2,197 in the number of clergy for a total of ordained priests of 58,909. Walsh said, however, that the increase represents the inclusion of missionaries abroad for the first time. There are 38,005, or 53 fewer, diocesan priests and 22,904 Religious order priests.

THE DIRECTORY reported declines in the numbers of Brothers, Sisters, seminarians and seminaries, educational institutions, Catholic elementary and secondary school students, hospitals and special institutions, and marriages.

The directory reported increases in the numbers of bishops; of students at Catholic colleges and universities; of children cared for in Catholic orphanages, infant asylums and foster homes; of patients treated in Catholic

hospitals, and of converts.

The increase of 382 converts is the third lowest figure recorded since 1939.

Among the figures shown in the directory were the following:

• Chicago still has the largest Catholic population of any diocese or archdiocese with 2,466,294. Los Angeles with 2,099,749 and Boston with 2,004,002 passed the 2 million mark for the first time. Those seen with over one million Catholics are the archdioceses of New York, 1,880,788; Detroit, 1,500,800; Philadelphia, 1,376,135; and Newark, 1,370,438; and the dioceses of Brooklyn, 1,182,514; and Rockville Centre, 1,004,187.

• There are only 477 more priests now than in 1965, though the Catholic

Pope to greet Charismatic Conference

VATICAN CITY—Pope Paul VI is scheduled to meet with participants in the International Conference on Charismatic Renewal in the Church following a Mass in St. Peter's Basilica on May 19.

The conference on charismatic renewal will be held in several large tents above the Catacombs of St. Callistus outside of Rome. About

10,000 participants, including many from the United States and Canada, are expected to attend the Pentecost week-end gathering.

The meeting with Pope Paul is expected to take place in the Basilica following a Mass celebrated by Cardinal Leo Suenens of Belgium, the highest-ranking churchman closely associated with the charismatic movement.

Annual Appeal to be held

The third annual Catholic Charities Appeal will be conducted this week-end in all churches of the Archdiocese. Catholics are asked to pledge one hour's pay per month or make an equivalent single gift. The appeal goal is \$175,000.

Contributions will be used for year-round funding of the services and programs provided by Catholic Charities and its two member agencies, Catholic Social Services and St. Elizabeth's Home.

In asking members of the Archdiocese for their generous support of the appeal, Archbishop George J. Biskup said, "The sharing of your blessings from God is an expression of the love of neighbor that Christ asks of us."

"Helping our neighbor in time of need is what this is all about," commented Tom O'Brien, general chairman. He said the organization committee has "every expectation" of exceeding the goal.

A REVIVAL of neighborliness is emphasized in Charities plans, with greater effort to enlist volunteers to work in their own neighborhoods and parishes and a continuing push to establish programs in all areas of the Archdiocese.

Programs that will have priority in the year ahead are those relating to the unborn, engaged couples and the elderly.

A Catholic Charities Birthright phone network has been operating for several months. Volunteers have been trained to talk with women experiencing problem pregnancies, to inform them of all the resources available to help them carry a baby to full term, and to assist them in reaching those resources.

Engaged couples are offered marriage preparation counseling in Pre-Cana conferences. In intensive six-hour sessions, the couples are led to a fuller understanding of the responsibilities of Christian marriage.

ELDERLY PERSONS are the focus of the Simeon Project, during which volunteers are enrolled in a seven-week training course in all aspects of aging.

"If there is a single program we expect to expand in the coming year it is the Simeon Project," said Father Donald Schmidlin, director of Charities. "Response has been extremely good. In parishes where Charities staff have preached and convened meetings, the program has been warmly received. Certainly we have to continue to bring it into new areas of the Archdiocese."

"Also, we hope to make Pre-Cana more accessible to more and more young couples. We have to do more recruiting and orienting of doctors and other professional people so that they will be able to help in counseling the young people."

"We want to help establish more conferences (parish units) of the St. Vincent de Paul Society, too."

THE SOCIETY, which provides material assistance in emergencies, receives no funding from Charities but Father Schmidlin is moderator and the society looks to Charities staff for information and counseling.

Father Schmidlin stressed that the \$175,000 appeal goal is minimal.

"We certainly hope to exceed that amount. The goal doesn't take into account the inflationary rises of the past several months or the additional spending we would have to do in order to establish programs in new areas of the Archdiocese," he said.

O'Brien also noted that the target amount was below requirements. "The needs of Catholic Charities go far beyond \$175,000. We have every expectation of exceeding our goal due in large part to the tremendous efforts of the volunteers."

PARISH CHAIRMEN, O'Brien noted, have been "exceedingly



NEW ARCHDIOCESAN CYO OFFICERS—Above are the 1975-76 Archdiocesan Junior CYO officers who were elected at the annual convention held at Scocina High School, Indianapolis, in April. Pictured, left to right, are: Sherry Spellman, New Albany, corresponding secretary;

Karen Crossland, Indianapolis, recording secretary; Vince Roberts, Indianapolis, president; Karen Noe, Indianapolis, vice-president; and Gail Rissler, Tell City, deanery coordinator.

Midwest bishops study religious education needs

MUNDELEIN, Ill.—The religious educator's job should be redefined and limited in scope "to develop in the believer a faith that is ever more conscious, living and active through the light of Revelation," a bishop told the Region VII meeting of the National Conference of Catholic Bishops here.

He also said that the concern over "orthodoxy" is not the biggest problem. The chief concern is "providing a structure for adapting the message and the manner of its presentation to meet the needs of our people today."

Bishop Aloisius J. Wycislo of Green Bay, Wis., was the keynote speaker at the meeting of bishops, clergy, religious and laity from Illinois, Indiana and Wisconsin who met (April 28-May 1) at St. Mary of the Lake Seminary, Mundelein.

Archbishop George J. Biskup and Father Robert Drewes, director of religious education, attended the meeting from the Archdiocese of Indianapolis.

THE ENTIRE MEETING was devoted to a discussion of the first draft of the National Catechetical Directory (NCD), a projected guide for religious education in the U.S. Church.

Speaking of the bishop's responsibility for religious education, Bishop Wycislo delineated it into four areas: orthodoxy, programs and personnel for teaching, teaching through homilies, pastoral letters or newspaper articles, and the establishment of a structure for adapting the message to modern use.

He listed two basic tasks he feels the bishops should undertake. "We must restore the work of the religious educator to its original boundaries, so he or she no longer continues with a job description that embraces the total pastoral ministry."

BISHOP WYCISLO noted that today's religious educator's job has evolved over the past 15 years to embrace virtually every aspect of pastoral ministry. "In such an attempt to be all things to all people, the religious educator has been unable to fulfill his or her essential task; that is, to develop in the believer a faith that is ever more conscious, living and active through the light of Revelation."

The bishop also pointed to the distinction between catechesis and evangelization and asked: "Have we been presuming faith where it doesn't exist and trying to catechize too many persons who are in fact in need of evangelization?"

BISHOP WYCISLO said religious education is effective only when presented to those who already believe and "it is not evangelization even though it does call people to continuous conversion."

Speaking of the initial Directory draft, Bishop Wycislo urged the bishops to criticize it in the light of the need to redefine and limit the scope of religious education. He said he feared that in its present form it deals "too much" with the overall pastoral ministry of the Church.

Marian slates commencement

INDIANAPOLIS—Honorary degrees will be presented to three individuals at the May 11 commencement exercises at Marian College, according to Dr. Louis C. Gatto, president.

James E. Olson, president of Illinois Bell and former trustee of the college, will deliver the commencement address. He will receive an honorary degree, along with Willard D. Eason, board chairman of Bio-Dynamics, Inc., Indianapolis, and Sister Gertrude Marie Zieroff, O.S.F., professor emerita of mathematics at Marian.

Baccalaureate degrees will be awarded to 158 students during the 2 p.m. outdoor commencement ceremony. Three candidates will receive the associate degree.

Woods to confer three honoraries

ST. MARY-OF-THE-WOODS, Ind. — Mary Fendrich Hulman, patron of the arts and wife of Anton Hulman, Jr., owner of the Indianapolis Motor Speedway, is among three women who will receive honorary degrees from St. Mary-of-the-Woods College during commencement exercises on Sunday, May 11.

Other recipients are Abigail McCarthy, prominent author and lecturer, and Virginia Galvin Piper, long-time civic leader in the Chicago area and philanthropist of St. Mary-of-the-Woods College. Mrs. McCarthy will give the commencement address. Mrs. Hulman is a graduate of the old St. Mary-of-the-Woods Academy.

Ninety-nine candidates will receive degrees including four from Indianapolis. They are Kathleen Angelicchio, Margaret Ellen Murphy, Mary Theresa Poorman and Diana Pauline Reid.

Msgr. McMahon, retired Army chaplain, dies

TERRE HAUTE, Ind.—The Funeral Liturgy will be offered in St. Ann's Church here Saturday morning for Rev. Msgr. James McMahon, 65, who died in Denver, Colo., while visiting friends. Archbishop George J. Biskup will be the principal celebrant. Burial will be in the Priests' Circle of Calvary Cemetery here.

Msgr. McMahon spent most of his priestly career as a U.S. Army chaplain, beginning with service in World War II. He served for several years as Chief of Chaplains in the European Theatre and was retired in 1968 with the rank of Colonel. He was made a Domestic Prelate by Pope John XXIII in 1960.

Ordained at St. Meinrad in 1936, he served as assistant at St. Catherine parish, Indianapolis, for one year. The next year he was sent to Catholic University in Washington, D.C., to complete work for a Master's Degree. In 1938 he returned to his post at St. Catherine, where he remained until he entered the chaplaincy service in 1941.

Msgr. McMahon is survived by four sisters: Sister Elizabeth O'Connell and Helen Pothe, both of Terre Haute; Mary Carroll of Chicago; and Margaret Dubi of Tempe, Ariz. He was preceded in death by two brothers, John Michael and William, and a sister, Sally Kelly of Terre Haute.



WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

CEF seeks 'concerned' Justices

WASHINGTON—Citizens for Educational Freedom (CEF), a nonsectarian group supporting parental freedom of choice in education, has asked President Gerald R. Ford to appoint Supreme Court Justices who are "concerned with the education of all children." In a letter to the President on behalf of CEF's board of trustees, Msgr. Edward F. Spiers, CEF executive director, also expressed concern that any Justice appointed to the Supreme Court be someone who will recognize the "primary rights of parents in the educative process."

School withdraws Wallace award

WASHINGTON—The principal of a Catholic high school here, under pressure from members of his own Religious order, has decided not to award a medal to Alabama Gov. George C. Wallace, but the governor has been invited to speak at the school. The original decision by Christian Brother Charles Gresh, president of St. John's, an eighth-grade to 12th grade military academy, to award the annual President's Medal to Wallace for his contributions to education brought a storm of protest from local black Catholics.

Fatima sets two programs

INDIANAPOLIS—Events at Fatima Retreat House, 5353 East 56th St., during the coming week will focus on married couples and senior citizens.

For the engaged

CLARKSVILLE, Ind. — A Pre-Cana Conference for Engaged Couples will be held at Providence High School on Sunday, May 18, beginning at 12:45 p.m. The Conference is co-sponsored by Catholic Charities and the Aquinas Center. Interested couples are asked to pre-register with their parish priests.

Father Donn Raabe, associate pastor of Little Flower parish, will direct a program on Monday evening, May 12, for married couples. Entitled "The Second Step in Prayer," the program will begin at 7:15 p.m. and conclude at 11 p.m.

A day of prayer and sharing is planned for senior citizens from 9 a.m. to 2 p.m. on Wednesday, May 14. Director will be Father John Ryan, pastor of St. Anthony parish. Transportation will be provided if necessary. Reservations are required for both programs and can be made by phoning the retreat house. 545-7881.

Churchmen discuss human rights

MAR DEL PLATA, Argentina—Violations of human rights—from imprisonment and torture to hunger and abortion—were discussed here by top churchmen from Canada, Latin America and the United States. For five days 42 bishops, priests, Religious and lay advisers met near here to discuss "evangelization and human rights" as documented by Church studies in the three main areas of the continent.

Bishops urge labor reforms

MADRID—Spain's bishops have blamed this nation's wave of labor and political violence on outmoded laws and tight government controls, and said prompt reforms coupled with "conversion of the heart" are the only way to reconciliation. They asked for recognition of independent labor unions and for true democratization of political life.

Anglican tried for disobedience

WASHINGTON—Episcopal Father William Wendt, 55, a long-time civil rights activist and rector of St. Stephen and the Incarnation Church here, was tried on charges by a group of fellow priests that he disobeyed his bishop last Nov. 10 when he permitted the Rev. Allison Cheek, one of the 11 women, ordained to the Episcopal priesthood, to celebrate Holy Communion in his parish. If found guilty, Father Wendt could face penalties ranging from a mild reprimand to deposition from the priesthood, more commonly known as "defrocking."

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THE TACKER

Not a bad idea

BY FRED W. FRIES

Did you notice the increase in the family pay check this past week, thanks to Uncle Sam's cut in the federal withholding? It wasn't a big deal, to be sure, but it was something, and how long has it been since your check was sweetened without a raise from the boss?

Now, the question is: what are you doing with the extra dough? Before you decide to devote it to hiking Junior's allowance, Tacker would like to make a suggestion. Why not sweeten up your weekly contribution to your parish church? Even a dollar—if everyone followed suit—could make a whale of a difference. You'll be glad you did.

VERY SPECIAL PEOPLE DEPARTMENT—Sunday, May 18, will be a red letter day for the Richard Flaherty family of St. Philip Neri parish, Indianapolis. On that day "Mom" (Joyce to her many friends) will receive her degree as a Registered Nurse from Indiana Central College. She will realize a long-time ambition achieved after two years of part-time and one year of full-time college work. In the meantime she has worked as a practical nurse (she already holds her LPN degree) and has reared a growing family of seven children. Mr. Flaherty is a city fireman. The youngsters attend Our Lady of Grace Academy, Latin School and St. Philip Elementary. A five-year-old cerebral palsy victim is attending special school. We congratulate Joyce Flaherty and select her as the first nominee in our new "Very Special People Department."

PROGRESS REPORT—Monsignor Cornelius B. Sweeney, V.G., rector of St. Peter and Paul Cathedral, is reported making good progress in his recovery from a heart attack which he suffered on March 13. He has moved from St. Augustine's Home in Indianapolis, where he spent several weeks in recuperation, and is now residing with his brother, Father Paul Sweeney, at St. Mary's Rectory in Floyd's Knobs. His doctors have ordered him to continue his regimen of "complete rest" for the time being ("not a Sweeney trait," his brother observes)—hence, no visitors or phone calls. Cards and letters are welcome and may be addressed to: St. Mary-of-the-Knobs Rectory, R.R. 1, Floyd's Knobs, Ind., 47119.

AROUND THE CIRCUIT—Lisa A. Bynum, daughter of Mr. and Mrs. Alvin Bynum of St. Thomas Aquinas parish, Indianapolis, has been named the recipient of a \$1,000 college scholarship under the National Achievement Scholarship Program for Outstanding Negro Students. Brother Terence John Henry, a member of the Franciscan Fathers, Third Order Regular, was ordained a deacon on May 3 at St. Francis College, Loretto, Pa. He is the son of Mr. and Mrs. Thomas Henry of St. Patrick parish, Terre Haute. Baseball historian Paul Frisz, a member of St. Ann parish, Terre Haute, threw out the first ball launching the Indianapolis Indians' American Association season. Terri Aude, daughter of Mr. and Mrs. Angelo Aude of St. Lawrence parish, Indianapolis, will be among the first women graduates of Notre Dame University when she receives her diploma this May.

HERE AND THERE—Jeff Hays, business manager of *The Message*, Evansville diocesan newspaper, won the Democratic nomination for mayor of the Pocket City in Tuesday's primary elections. He served two terms in the Indiana General Assembly. Mr. and Mrs. Henry Luerman of St. Andrew parish, Richmond, will mark their Golden Jubilee on May 11, and Mr. and Mrs. William M. Koehler of St. Patrick parish, Indianapolis, observed their 50th anniversary on May 4. The Immaculate Conception Academy orchestra and senior chorus won a "superior" rating in the recent Central-Southern District contest sponsored by the Indiana School Music Association. The Oldenburg academy was the only Catholic school participating in the District competition.

CANONIZATION TICKETS—If you are planning to attend the canonization of Mother Elizabeth Seton in Rome on Sept. 14, admission tickets to the two-hour ceremony are being handled by the Postulation Secretariat, c/o Seton House, 1053 Buchanan St. N.E., Washington, D.C., 20017. Those desiring tickets are urged to contact the Secretariat in Washington prior to June 1, because on that date it will be moved to Via Marcantonio Colonna, 21 A, 00192, Rome, Italy, and the procurement of tickets after that date will entail considerable delay.

St. Maur plans Spring Festival

INDIANAPOLIS — St. Maur's Seminary will sponsor the annual Spring Festival on Saturday and Sunday, May 17 and 18, on the grounds at 4545 Northwestern Ave. Dubbed "St. Maur's May Daze," festivities will begin at 3 p.m. on Saturday and 2 p.m. on Sunday.

The festival will feature food, a Country Store and entertainment for all ages. It is co-sponsored by the Junior Auxiliary of the National Council of Negro Women.

Play scheduled by Latin School

INDIANAPOLIS — Students of Latin School will present "Philadelphia, Here I Come" in the school gym at 8 p.m., Saturday and Sunday, May 17 and 18. The play is being directed by Father Thomas Widner and Joan Peirce.

Tickets—\$2 for reserved seating and \$1.50 general admission—will be available at the door.

INDIANAPOLIS Calendar of Events

WEDNESDAY, MAY 14
Card Party at 8 p.m. in St. Philip Neri community room, 550 N. Rural St. Public is invited.

Luncheon-Card Party in St. Mark's parish hall, 551 E. Edgewood Ave. Luncheon will begin at 11:30 a.m.

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council 3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Scenic High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

ST. JOSEPH

Kunkel, Cecelia E. Schmitt, Joseph Wm. Hemmelgarn, Leo G. Sida, Leo Rudolph Sgro, Joseph D. Skujenieks, Maria Reckley, Patricia L. Wilhelm, Paul Daniel Burtzo, Carmen M. Treck, Ursula Lux, Walter G.

Joyce, Josephine M. Revelin, Louise Dugan, Martin J. Costello, John R., Sr. Mattingly, John F.

CALVARY

Fritz, Rose Pauline Mattingly, Bernard A. Loonam, M. Isabelle Tepe, John B. Welsh, Estelle M. Mindach, Robert Leslie Clemens, Ralph E. Lawhorn, Joseph M. Welch, James G. Fischer, Mabel L. Catellier, Cecelia M. Turk, John F., Sr.

In Your Charity—Pray for these Souls who were buried during the month of April in our Cemeteries

HOLY CROSS

Krebs, Blanche E. Esselborn, Francis T. Valcuka, Peteris LaGrotta, Joseph Martin, Richard A. Geldmeier, Harry C. Roberts, Jean McShay, Ivan T. Kiser, Betty J. Fields, Anna L. Schmidt, Della H. Deik, Anna M. Hegarty, Bridget E. Allen, Anna H. Hall, Charles Karl Madry, Dorothy Jean Clark, Margaret H. Lannon, William F. Thompson, Agnes Anna Lents, James H.

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Pope lauds Cardinal Mindszenty

VATICAN CITY—Pope Paul, in his first public address after the death of Cardinal Jozsef Mindszenty, paid tribute to the exiled Hungarian as a man of faith and feeling who was "immovable in what seemed to him his duty and his right."

The Pope revealed that he had sent his blessing and best wishes to Cardinal Mindszenty just before the 83-year-old cardinal underwent the surgery that apparently resulted in his death May 6 in a Viennese clinic.

THE POPE'S praise of Cardinal Mindszenty's firm convictions took on special meaning from the fact that the Pope had removed him from the Hungarian primate See of Esztergom 15 months earlier, reportedly as a result of the cardinal's outspokenness.

"What a singular priest and pastor Cardinal Mindszenty was," the Pope exclaimed at his weekly general audience May 7 in St. Peter's Basilica. "Zealous in the faith, fierce in sentiment, and immovable in what seemed to him to be his duty and his right."

The Pope said the "tormented and indomitable" cardinal had been a protagonist of "one of the most dif-

ficult and complex periods of the thousand-year history of the Church in his noble country."

He described Cardinal Mindszenty as "a sign of contradiction, in that he was an object of veneration and of violent attacks."

APPARENTLY referring to Cardinal Mindszenty's trial in 1949 and his sentence to life imprisonment by a communist court, the Pope said he was "an object of a treatment that provoked grief and astonishment in public opinion, especially in the Catholic world, and spared neither his

sacred person nor his liberty."

He recalled "the meeting we had with him in September of 1971 when he arrived in this Eternal City after eight years in prison and 15 years of no less harsh solitude in the headquarters of the United States diplomatic representation in Budapest."

The Pope commented: "Our embrace was that of the Church."

Vatican press spokesman Federico Allessandrini said Pope Paul had repaired to his chapel upon hearing of the cardinal's death, and had prayed for him there.

Doubts Vietnam 'blood-bath'

SANTA ROSA, Calif.—Bishop Mark J. Hurley of Santa Rosa told a press conference here that on a trip to South Vietnam just before its collapse he had found little evidence that the communists were conducting a blood-bath there.

"I would have to say that I know there are a lot of people who are looking for atrocity tales, and they like to say that the communists are just conducting a blood-bath," he told

newsmen here after returning from a fact finding trip to Vietnam.

The bishop said that when he was in South Vietnam the bishops there were staying in their posts and that the priests they had asked to remain were staying also.

Bishop Hurley added that it was his impression that most of the Sisters had left their assignments, many of them bringing orphans with them in their flight to the Saigon area.

St. Joseph parish schedules dance

INDIANAPOLIS — The Altar Society of St. Joseph parish will sponsor an "Indy 500" Dance on Saturday, May 17, at the Holy Family Council, Knights of Columbus, 220 N. Country Club Rd.

The Party Men will provide the music, with dancing scheduled to begin at 9 p.m. Tickets, at \$4 a couple, may be purchased at the door. Mrs. R. A. Fenoglio is chairman.

Dance slated by Holy Angels

INDIANAPOLIS — The fund-raising committee of Holy Angels Church will sponsor a Pre-500 Holiday Black and White Dance from 9:30 p.m. to 1:30 a.m., Saturday, May 17, at Walker's Casino, 617 Indiana Ave. Tickets, at \$5 each, are available at the rectory. Refreshments are included.

Music will be provided by The Swingers. Dress will carry out the 500 Race motif.

DO IT TO MEET

INDIANAPOLIS — The Mother Theodore Circle No. 56, Daughters of Isabella, will hold a dinner meeting on Tuesday, May 13, at the Knights of Columbus Hall, 13th and Delaware St. This will not be the customary pitch-in dinner.

Divorced group to meet May 13

INDIANAPOLIS — The recently organized Divorced Catholic Group will hold the monthly meeting at 7:30 p.m. Tuesday, May 13, at the Catholic Social Service Center, 623 E. North St.

A rap session entitled "Where We Are Going" will be moderated by Father Thomas Widner, DCG priest-moderator.

3D ORDER TO MEET

INDIANAPOLIS — The monthly meeting of the Third Order of St. Francis is scheduled one week early this month—on May 18 instead of May 25—at Sacred Heart parish at 3 p.m. Father Benet, Fonck, O.F.M., associate Provincial Director of the Third Order, will make his annual visitation.



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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

1975 Charities Appeal

It is most appropriate that the annual Catholic Charities Appeal coincides with Mother's Day. The day set aside to honor mothers calls forth memories of loving care, cheerfully and readily given. So it is with Catholic Charities, the arm of the Church designated to provide service and solace to those in need.

The range of Charities work in recent years has grown in proportion to the Church's vision of social ministry and this is no better demonstrated than in local participation in such national efforts as the Campaign for Human Development and Catholic Overseas Relief. In addition, Archdiocesan Charities is engrossed in nearly every phase of life here at home—from beginning to end.

The agency recently has established a phone counseling network for women with problem pregnancies and it is now training volunteers for the third Simeon Project for the elderly. Thus it is deeply committed to the welfare of the unborn and those in the twilight years. At the same time it is concerned with those in-between.

Among the many family-oriented services sponsored by Charities and its two member agencies, Catholic Social Services and St. Elizabeth's Home, are the Pre-Cana Conferences for engaged couples, counseling for troubled marriages and provision of adoptive and foster homes for children. Then there are the emergencies, such as the tornadoes that struck Decatur, Franklin and Harrison counties last spring.

But we do not intend to list all the Charities activities—only give an idea of how diverse and numerous they are. Perhaps the most impressive accomplishment of recent years has been the increased effort to involve lay Catholics at the parish level. This has been particularly evident in the recruiting and training of the pro-life, Simeon and pre-Cana fields.

In the long run, of course, all Charities efforts depend on the generosity of the laity, whether that takes the form of time and labor or funding. This Sunday all members of the Archdiocese are asked to assure that there will be enough money to carry on the vital programs and services in the coming year. The goal of the third annual appeal is \$175,000, the bare bones minimum needed. Each adult is asked to pledge one hour's pay per month or to contribute the equivalent in a lump sum.

The people who plan the Charities budget are acutely aware that most households have been affected by the current recession. The same economic slump brings increased calls for assistance. But it also brings greater sensitivity to the needs of others. In many areas of the country this has resulted in greater than normal giving, such as the record 1.5 million collected in the Chicago archdiocese for the hungry peoples of the world. We hope the Catholics of Indianapolis, who have proven their generosity on so many occasions, will respond with the same open-hearted compassion this week-end.

Guarantees asked

Congress has a right to be testily inquisitive about President Ford's request for \$507 million in aid to resettle South Vietnamese and Cambodian refugees in this country.

In the first place, administration officials are not even sure how many refugees there are, how many will be permanently settled in this country, how many will be seeking employment or requiring long-term public assistance.

Congress is still hot under the collar about President Ford's effort to blame it for the South Vietnam rout after additional military appropriations for Indochina had been voted down. Those same members of Congress who resented being made the patsy are not about to turn over the key of the treasury without getting some solid indication of just where the money will go.

In particular, members of Congress are demanding safeguards to prevent any funds being used to aid well-heeled political refugees who made fortunes on the misery of their fellow countrymen. Many of those exploiters have fortunes salted away in Swiss bank accounts and, in foreign investments. It would be adding a final insult to a long record of

injury if money from our own hard-pressed economy were to be used to further line the pockets of political racketeers.

A less volatile but no less important demand is being made for guarantees that job-seeking refugees will not be placed in communities with high unemployment rates.

Their questions answered and demands satisfied, however, we hope Congress will expedite the administration's request. The majority of refugees fled their homeland in fear of their lives and in a desperate bid for freedom. This nation has a proud history of offering haven to the dispossessed. It should not renege on that history now.

Of special interest is the fact that many of the refugees are Catholics who have twice fled communist invaders, convinced by events and by instinct that their faith is at stake. Because of this religious connection, many Catholic agencies across the country will be called on to facilitate the relocation of refugees. Surely these people, sharing our faith as they do, have a special call on our sympathy and understanding. Indeed all the refugees who fled tyranny for freedom deserve the earnest support of this nation and the swift allocation of funds by Congress.

Peace hopes fade

Chances for a political settlement of the violence in Northern Ireland appear more elusive than ever following last week's election in that violence-torn land. Compromise and conciliation took a beating.

After the ballots were counted, it was clear that the hard-line Protestants had won all the marbles. A Protestant coalition, on record as opposed to any semblance of power-sharing with the Catholic minority, won 46 of 78 seats in a new convention whose main duty is to write a new constitution.

By shutting out all but a few moderates, Protestant voters assured a lopsided constitutional assembly pledged to preserve civil separatism and political injustice. They also guaranteed the continued presence of the 14,000-man British occupation force.

The optimism, guarded though it was, that had prevailed since the Christmas ceasefire has been shattered. All that appears intact are the same old hatreds that have governed Northern Ireland for centuries.

BY FR. PATRICK O'CONNOR

VATICAN—The war in Vietnam is over but its root cause remains, striking dread into the hearts of most Vietnamese.

The cause of the war was the resolve of the Communist party ruling in the North to take control of South Vietnam. When resistance finally collapsed on April 29, assuring communist control, a chapter was closed, but not the book. The next chapter is dreaded by millions of Vietnamese.

Hundreds of thousands of them fled to South Vietnam when the communist regime came to power in Hanoi 21 years ago. They and their children resettled mostly outside Saigon, and have no further refuge left.

THE LAST TWO months have seen new multitudes of refugees fleeing southward from the central provinces as communist forces took town after town. Danger from crossfire and aerial bombardments sent many of these refugees on the road, but most of the refugees were fleeing not from battle situations but from imminent communist occupation.

The refugees of these last months and of the 1954-55 period included officials and merchants, of course, but the great majority were peasants, fisherfolk, villagers of all ages and workers from the cities.

In 1954 I witnessed the flight of the refugees. The communists, in the ceasefire agreement signed in Geneva on July 21, 1954, had pledged to "permit and assist" all who wished to move from their zone to the South. Within a week they were violating this pledge. They used falsehood, intimidation, administrative obstruction

WEARY SEARCH FOR RELIGIOUS FREEDOM

Viet refugees have tragic history

(Father Patrick O'Connor was correspondent for NC News Service in Vietnam during 1952, again from 1954 to 1956, and from 1961 to 1968. He covered the "peace talks" in Paris for two periods in 1969.)

and violence to prevent people from leaving.

THEY OBLIGED refugee families to forfeit most of their few possessions. They forbade trucks and ferry boats to carry them.

They used force, beating and arresting refugees, holding back one parent, snatching children from boats and firing on departing fishing craft.

I saw evidence of all this in Hanoi and Haiphong and on ships that picked up refugees from wave-washed rafts and crowded boats.

I have before me copies of reports in The New York Times, U.S. News and World Report, United Press, Le Figaro of Paris, the French-edited Journal D'Extreme Orient of Saigon, and a statement by U.S. Sen. Mike Mansfield (D-Mont.) who visited Vietnam in 1954 confirming these widely known facts.

The late Dr. Tom Dooley, in his book "Deliver Us from Evil," gave vivid and detailed confirmation.

At least 800,000, probably more, succeeded in escaping the North. Of those, only about 30,000 were given permits by the Communist authorities under pressure tardily exerted by the weak, hampered International Commission for Control and Supervision of the Armistice.

ABOUT 600,000 OF the refugees were Catholics. The rest were Buddhists or adherents of other non-Christian religions. All of them had had some experience of life under the communists since 1945.

Again and again I asked refugees

why they left. It was like asking a man why he fled from a burning house. The general answer was: to be free. The first reason usually given by Catholics was: for religious freedom. "We are Christians and we cannot live under communism," they said.

Some put it this way: "We are old and the communists cannot change us. But we do not want our children brought up as atheists."

Other reasons were heavy taxes and the forced labor imposed by the communists in the areas they occupied during the war just ended. Catholics, many of whom had favored communist boss Ho Chi Minh in 1945 when he seemed to be just a nationalist anti-French leader, were more sensitive than the non-Christians to the anti-religious policies of the communists.

FOR THE NEW refugees of 1975 the experience of 20 years had reinforced all the reasons that impelled the refugees of 1954-55. The fears that then sent men, women and children out from their little homes to wade through flooded rice fields by night, to struggle with communist guards and to risk their lives on rafts and overcrowded fishing boats, had proved to be justified.

Religion has been repressed in the North. In the North Vietnam "land reform" of 1955-56 many thousands—50,000 is a common estimate—of people were executed publicly in rural villages and towns. Peasants were forced to surrender their land to government-controlled "co-operatives."

Everyone's daily life was subjected to rigid regimentation with endless courses of indoctrination by day and by night. Knowledge of all this seeped through to the South.

More immediate and more terrifying was the experience of the communist system where the Viet Cong held sway in recent years. The climax came during the Tet offensive of 1968. For 25 days communist forces held most of Hue city. Following an obviously prepared plan they arrested all whom they suspected of being opposed to them. More than 3,000 men and women were taken away and never seen alive again.

THE BODIES OF about 2,800 of them were found in mass graves outside the city. Most of them had their hands or arms tied, some with barbed wire. Hundreds had apparently been buried alive.

During the recent military debacle refugees poured southwards from the center, hoping vainly to find a haven in or near Saigon. As they did 20 years earlier, the communists resented the mass exodus. In some cases they shelled the fleeing masses. The great majority of all the refugees of the past 21 years now are in the power of the provisional government.

Only a minority, though numbering thousands, have been evacuated, some to safety, some still perilously at sea. Only a relatively small number were high-ranking political or military figures in the defeated government. Whether it be called political asylum or plain compassion, no matter what faults and errors led to the collapse, a haven cannot be refused to these fugitives from peril.

Only public opinion throughout the world can press the communist authorities to refrain from discrimination and reprisals against the refugee still inside Vietnam.

DALE FRANCIS SAYS

Give month to reviving devotion to Mary

BY DALE FRANCIS

May is the month of Mary. It is not observed as once it was. That's too bad. There is no reason why it should not be. Devotion to Mary is still an important part of the Catholic faith. It is a shame that a few extremists were able to convince some people that somehow the Church no longer considered devotion to Mary important.

There was an article in a Catholic magazine a couple of weeks ago in which the author explained why it was that devotion to Mary had decreased. He said that at the Second Vatican Council the bishops "sent a signal to the Church that Marian devotion was no longer central to the Catholic way of life. The signal was heard and the result was the wholesale abandonment of the rosary, the May devotion, the litany and the many pious practices which formed the cloth of Catholic-childhood."

There are several things wrong with this. Devotion to Mary has had an important place in the Catholic way of life. Yet in the proper understanding of "central" devotion to Mary has never been central. It is quite possible that some individuals might have stressed their devotion to Mary in such a way that this devotion did play a central part in their own religious practice. But always it has been true that devotion to Mary in the Church only brings us to Him who is central.

SO SINCE devotion to Mary has never properly been central in the Catholic way of life, it can not be said that stress on Mary as one who brings us to Jesus is something new.

The author is right when he says there was an abandonment of the rosary and other devotions to Mary. But this did not come from the Council Fathers. They sent no signal at all, except that to be found in the conciliar documents and there they did emphasize the importance of devotion to Mary in the life of Catholics.



THEY WARNED, as the Church has always warned, of the danger of exaggerations in devotions. But they emphasized again the importance of devotion to Mary.

But it is true that a signal came that said that Mary should no longer be honored as she had been, that the rosary was no longer relevant. The signal came from publicists, some of them clerical, who used the excuse of the council to push their own viewpoints. They were joined by an immature few who took up their cause and spread it among the people. There is no doubt the influence of this propaganda campaign was successful.

How ironic it is that the council started by Pope John, who said the rosary every day of his life, should be used as an excuse for doing away with the rosary.

DEVOTION TO Mary is a natural part of the Catholic way of life. Always this

devotion should be understood as something different than the worship we offer to God. The story of the marriage feast at Cana gives us the best example of how it is we should come to Mary.

When the wine ran out at the wedding, the guests came to Mary. She didn't say she'd take care of things. Instead she turned them to Jesus. He wasn't enthused. He reminded her His time had not yet come. But she spoke to those who had come to her and told them to do as Jesus told them to do. So the first miracle, the first act of the public life of Jesus, came because His mother asked. And she turned those who came to her to Jesus, telling them to do as He told them to do.

That's the way real devotion to Mary works. We come to her, knowing how close to her Divine Son she is, we honor her but she turns us to Jesus. Devotion to Mary must increase our

love for Jesus.

THE ARTICLE I quoted earlier said the pastoral letter of the U.S. Bishops "failed to present new and compelling theological reasons for that devotion, or significant insights on which to build new forms of prayer."

That's one of our hangups today. We are caught up in a search for something new. We want new reasons, we want new forms of prayer; it is as if for nearly 2,000 years the people didn't really know what they were doing.

The search for novelty is a futile one for it always demands an encore, something new must follow what is new. But in devotion to Mary there is no need to search for new forms, new theological reasons.

God chose her out of all generations to be the mother of His only-begotten Son. Let us love her, return to devotions that show her honor, and she will bring us closer to her Son.

'WHITE CHRISTMAS' AND CHARLTON HESTON

Freedom Train leaves religion behind

BY JAMES BRIEG

ALBANY, N.Y.—As far as religion's influence on American life is concerned, the American Freedom Train is on the wrong track.

The train, just starting a nationwide tour as part of the bicentennial observance, includes 10 railroad cars full of memorabilia, trivia, models, replicas and reproductions—more than 500 exhibits—but fails to present an accurate picture of the effect of religion on American history and life. Unless you consider a photo of evangelist Aimee Semple McPherson to be an adequate representation of the power of faith in founding and building America.

FREEDOM TRAIN is a jumble of sights and sounds and the visitor is moved through it all on a conveyor belt, making study or, for that matter, recognition of items almost impossible.

But it was the religious angle that concerned this reporter. In preparation I called the publicity outfit handling the Freedom Train, in hopes of learning what religious exhibits were included.

"I thought I had all the items memorized," the man said. He then shuffled through some lists and came up with these possibilities:

—Martin Luther King's Bible, pulpit (a replica) and vestments;
—Charlton Heston's staff from his role as Moses in "The Ten Commandments;" and
—The first Bible printed in the United States.

When he realized how paltry the list was, the PR man added, with a laugh: "How about Bing Crosby's gold record for 'White Christmas?'"

ONE CONTACT for the Freedom Train opined that religion was not

represented because of the fear of offending one denomination or faith by omission.

What could have been there? How about paintings, documents, artifacts and reproductions relating to the Pilgrims, Roger Williams and religious

freedom, Cotton Mather, Mother Seton; private education, the Spanish priests in the West and Junipero Serra, and the diversity of American religion, from the Quakers and Shakers to the Mormons and other uniquely American sects?



"...SO WHEN THIS GUY WHAMMED INTO THE SIDE OF MY CAR, I SAID, 'GOLLY NED, FELLA'!"

The CRITERION

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
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How many Apostles were married?

Q. I am having trouble finding out how many of the Apostles were married. Someone I know has read the bible five times and he doesn't know. I've asked my pastor and he said he would find out and he doesn't know. So will you please let me know, as I am arguing that Jesus wouldn't take a family man to follow him. I may be wrong.



A. I am afraid you are. The Gospels describe the cure of Peter's mother-in-law. So we know the leader of the Apostles was married. And from what we know of the customs prevailing at the time of Christ it is very unlikely that any of the Apostles were single. There is a tradition that John never married; but this is based upon a heretical writing called "Acts of John." In 1 Timothy 3, the qualifications of a bishop are listed, among which are the following: "A bishop must be . . . married only once . . . a good manager of his own household, keeping his children under control without sacrificing his dignity." St. Paul was not married, but he was not one of the twelve.

Q. Does a pastor have the right to refuse to marry a couple because the

girl is pregnant? He has done this before to others. He has married a couple in the same circumstance, but said he didn't know about it. The girl I am thinking of was truthful; so she is punished. Now they will be married by a Methodist minister. The girl's mother is Catholic, but the father is not, but always attends services in the Catholic Church.

A. A pastor oftentimes has an obligation to discourage a marriage entered into because of a pregnancy. Very frequently these marriages do not succeed. Parents may be urging the couple to marry "to give the child a name." There can be many subtle influences forcing such a couple into a marriage for which they are not prepared. It may be better for the girl to have her baby adopted so that she will be free to marry whom she wants. It may eventually be the man who got her pregnant, but then they are marrying freely and not because of the force of circumstances.

As I see it, however, it would be wrong for a priest to refuse to marry any couple where the woman is pregnant. Each case is different, and couples have the right to marry when they are of age. After 37 years of experience in the priesthood, I can look back upon a number of marriages precipitated by pregnancy that turned out to be most successful.

Q. When you say in your answer

concerning the story of creation that it is not necessary for a Catholic to believe that the human race came from one couple but could have come from many couples simultaneously, do you not deny the Catholic doctrine of original sin as explained by St. Paul in Romans 5 and further declared in Pius XII's encyclicals "Mystici Corporis" and "Humani Generis"?

A. Plus XII in "Humani Generis" did not settle the question; he merely stated that at the time of his writing there seemed to be a necessary connection between the traditional explanation of original sin and monogenism, or the descent of all humans from one couple. Since "Humani Generis" there has been a development of thought among theologians and especially among biblical scholars concerning Romans 5

The highly respected Karl Rahner writes: "In the present state of the question, the one real theological problem is whether or not the dogma of original sin necessarily implies monogenism. The answer should be in the negative, and hence the declaration in 'Humani Generis' should not be considered the definitive position of the Church. . . . It may be affirmed that for the nature of original sin it does not matter whether 'Adam' was an individual or a word for originating humanity. It does not matter whether the sin which ad-

up a situation of blight from the beginning was committed by an individual or by many among the originating humanity." (Sacramento

Mundi vol 4, Monogenism) In other words it does not matter whether one couple or a group of first human beings turned from God and in-

roduced sin into the human race. The dogma of original sin still stands.

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RENEWAL AND RECONCILIATION

Religious Sisters (Part One)

BY SR. JANAAN MANTERNACH

"Annie and the Old One," a story for children, by Miska Miles is one that I have read again and again since I discovered it at Thanksgiving time last year.

Annie is a little Indian girl who loves her grandmother, the Old One. The Old One tells Annie stories of times long gone, and these are the best times of all in Annie's nine-year-old life. They laugh together at an occasional mouse skittering and jerking across the hard dirt floor of their hogan. They laugh if the fried bread is burned a bit black at the edges and they say that it's good.

At times the Old One sits small and still, and Annie, sitting beside her, knows that she is very old. It was at such a time that her grandmother said, "It is time for you to learn to weave, my granddaughter." But Annie was not willing nor ready to do this new thing at the time her Grandmother said that she must.

ONE DAY WHEN the evening meal was done, the old Grandmother called her family together. She spoke softly, "My children, when the new rug is taken from the loom, I will go to Mother Earth."

Annie shivered and looked at her mother. Her mother's eyes were shining bright with tears that did not fall, and Annie knew what her grandmother meant. Her heart stood still and she made no sound.



In Rochester, N.Y., Sister Felicitas Almanza shows children the value of prayer during a family Bible study session in St. Francis Xavier parish. [NC photo by Susan McKinney]

The Old One spoke again. "You will each choose the gift that you wish to have." Annie looked at the hard earth, swept smooth and clean.

"What will you have, my

granddaughter?" the grandmother asked.

Annie looked at a weaving stick propped against the wall of the hogan. This was the grandmother's own weaving stick, polished and beautiful with age. Anne looked directly at the stick.

As though Annie had spoken, her grandmother nodded. "My granddaughter shall have my weaving stick."

In the days that follow Annie tries to keep her Mother from finishing the rug. Annie tries desperately to hold back the moment that the Old One had promised to return to Mother Earth. In a final and touching moment of the story, her Grandmother explains to her that she cannot hold back time and she helps Annie understand about life and death, and how she was a part of the earth and its rhythms. The Old One taught Annie the "foreverness" of life and Annie was breathless with the wonder of her Grandmother's wisdom as it unfolded for her in "the cactus which did not bloom forever. Petals dried and fell to earth." Annie knew as she listened to her Grandmother that she "was a part of the earth, just as her Grandmother would always be, always and forever."

"They walked back to the hogan together, Annie and the Old One. Annie picked up the old weaving stick. 'I am ready to weave,' she said to her Mother. 'I will use the stick that my Grandmother has given me.'"

IN THAT STORY LIES the seed of how I feel about myself and who I am as a woman in religious life. Symbolically, I am "Annie" and Jesus is, for me, the "Old One," the source of peace, comfort, laughter, wisdom. From Him I received the gift of religious life—the weaving stick that styles the threads of my life. I take refuge in Him in the evenings following the day's work. Sometimes His voice is clearly heard in the poetry and the stories that form in my mind and heart for, I believe, that He is with me always. Sometimes, He is still and I am aware that He is as old as time and I must be still, too, if I am to understand.

And, now and then, because of what I discover in our relationship I am aware that I must "learn to weave"—that I must begin something new—something that I was neither ready or willing to do before.

What is the NEW thing for me to do now in 1975 as part of a religious community and a Church that has changed over the years "of the sun coming up from the edge of the earth in the morning and returning to the earth in the evening?"

Perhaps I must continue to sit by and to talk and to listen to the "Old One" for PRAYER is always NEW thing. And, as I grow older, the power of prayer and the fullness that it provides frequently causes my eyes to fill with tears and my heart to well up with gratitude.

ANOTHER OF THE NEW things that I might do is to force myself to discover if I'm living where I'm talking. For example, "Someone should help the poor!" Why not me? How? By giving something daily of what I have to someone who needs it and who is within my reach and my vision.

For example, "Someone should take time to write a letter or phone or chat with someone who is heartbroken or lonely or anxious or worried or fearful. Then, why not me? How? By taking the time that it takes to do it."

And still another of the NEW things is to use fully—more fully than I ever have—my talent to create, with words and ideas, something that is helpful to parents, teachers and children who are interested in making their own the truth that Jesus is Lord. How? By announcing in a myriad of ways what I believe and try to affirm each day as a woman and as a Religious:

Lord, Jesus Christ,
take all my freedom,
my memory, my understanding,
and my will.
All that I have and cherish
you have given me.
I surrender it all to be
guided by your will.
Your grace and your love
are wealth enough for me.
Give me these, Lord Jesus,
and I ask for nothing more.

(Prayer for Self-Dedication to Jesus Christ—"The New American Missal")

I, like Annie and the Old One, am who I am in time. The pressure is continually on me to discover in ever new ways what being a religious woman in time means and as I discover, to do as Annie did, "She picked up a strand of gray wool and started to weave."



In Pleasantville, N.Y., former teacher Sister Gabrielle Corbally, a Religious of the Sacred Heart of Mary, has found a new kind of vocation by working as a travel agent specializing in providing group travel for children. [NC photo by Chris Sheridan]

Visit to Molokai stirs up memories

BY FR. JOSEPH M. CHAMPLIN

There are two airports on the Hawaiian island of Molokai. One is "topside," reasonably large and able to accommodate jet planes. The other, at Kalaupapa, consists of one small strip on a promontory jutting out into angry ocean waters at the base of a steep 1600 foot cliff.

The view as your two-engine, island-hopping aircraft comes into the "topside" field is magnificent: gorgeous "blue Hawaii" waters, black lava rock, sparsely settled areas and carefully manicured acres of pineapple.

The scenery as you approach Kalaupapa is equally beautiful, but more primitive, isolated and very sobering. With but few exceptions the only people living here are lepers, victims of what we now call Hansen's disease. This is where Father Damien de Veuster worked, suffered and died (1884) with and for what were then the hideous outcasts of society.

THERE WERE NO planes to this spot when Damien arrived in 1873. And ships docked infrequently. Even today a barge bringing supplies can make the trip through such treacherous seas only once a year during the calmer season. The main approach, by foot, followed a three-and-a-half mile tortuous mule path down the side of that sharp cliff.

It was an isolated location then and remains so today even though to a lesser degree because of air travel.

Father Damien did not come to

THE WORD THIS SUNDAY

Prepared by a group of
Toll City Deanery priests.

SEVENTH SUNDAY OF EASTER
May 11, 1975

"Actively Open
to the Holy Spirit"

Acts 1:12-14
Psalm 27
1 Peter 4:13-16
John 17:1-11

If we are to see the good things of the Lord in our lives, we await the Spirit in prayer and reflection. The Holy Spirit rests upon us to strengthen us to take up the work Jesus entrusted to us. Energized by the Spirit, we glorify the Father and one day will gaze on the loveliness of the Lord.

Do my attitudes and actions flow from my prayer?

Am I enlivened by the Holy Spirit, being open to His guidance?

Kalaupapa (or better, to Kalawao, the original settlement) as a sun-tanned, curious tourist, and I doubt if he paused long to admire the surrounding natural beauty. His mission instead was to work among the lepers, and any romantic dreams he might have entertained about the people or the place surely ended when the Belgian-born missionary first met these poor creatures.

A biographer of Damien's life described the scene:

"They were without faces or if they had faces, they were distorted beyond resemblance to any human shape. Where eyes had been there were craters of pus, and there were gaping mouths, where noses should be. Ears were pendulous masses many times their natural size, or were shriveled to almost nothing. Hands were without fingers and some arms were merely stumps. Feet and legs were equally repulsive and the bodies of most of these wretched creatures were bloated and pitted, shrunken and swollen, but never a normal shape. They were a pitiable, revolting sight, their wounds and sores being either entirely undressed or covered with filthy matter-soaked rags."

IN ADDITION TO the nauseous physical sights, Damien found, as predicted, that his new home seemed "a graveyard, a place of anarchy, a Sodom, calling down a rain of fire and brimstone."

The missionary immediately became all things to all men at Molokai—doctor, nurse, justice of the peace, policeman, carpenter, gravedigger, plumber, lawyer, advocate as well as spiritual father and guide.

A friend of mine and I shared in the fruits of his prodigious labors, concelebrating Mass at the altar and in the tiny chapel this talented man had constructed. We also saw there holes in the floor cut by Damien so lepers could spit out the foul pus and blood which came involuntarily to their lips during worship services. Our priest-guide likewise told us the stench sometimes became so overwhelming for Damien that he had to step out for a breath of fresh air while offering the Eucharist.

A century later, life is better at Molokai. Scientists have ruled out the contagious nature of leprosy. Modern sulfa drugs control most of the ugly symptoms such as putrefaction and bleedings. The 1,000 plus patients have declined to a few hundred. Dedicated Franciscan Sisters staff an old, but clean and warm hospital. All airlines bring the daily newspapers, regular mail, fresh meat and vegetables. Television sets link most settlement members with the outside world; radios function in that capacity for others blinded by the disease.

But one still sees the effects of that illness—stumps which serve as hands or feet, disfigured faces without eyes to see, no children or young people, a sense of isolation, and unanswered questions about the future.

The visitor also leaves Molokai inspired by the example of those nuns (one decided at the age of six to spend her life working at Molokai with the lepers) and by the memory of Damien. He died, finally, of the disease and his followers believe this generous servant may be canonized in 1977.

'Found' Lord in vocation, Sister says

BY SR. JANE STIER, O.S.U.

Being a Sister, a member of a religious community, has meant for me the way to find the Lord and to grow in union with Him. This has become increasingly more important to me as my years in religious life go on.

I entered at a time when religious life was different in many ways from what it is today. But the Lord is the same. And basically I was seeking then what I'm seeking today—growth in union with Him.

But the circumstances have changed. There is less structure now, more opportunity for choice, and greater risk in the choices one makes. I interpret this as leading me to rely more directly on the Lord and to depend more on Him.

It is particularly in the corporate decisions of the community that I experience the most need of the Lord. For a group of free adult women to act collegially is no small thing. It involves struggle, suffering, the experience of evil, and the experience of the presence of the Lord Himself. The very process of corporate decision making can become a means by which the Lord prunes and transforms each of us individually and the community as a whole. One can feel this going on within oneself and see it going on in one's Sisters.

I SEE RELIGIOUS life as fulfilling a great service in the Church today. The call, I believe, is for us members of religious communities to witness corporately to faith, hope, and love. This is hard. It is humanly impossible. But there are times when one experiences the Lord doing the impossible not only within oneself but within one's Sisters acting together.

My particular work is adult religious education. This brings me into contact with married persons, families, persons living the single life. I see us all equally loved by the Lord and called to commitment to Him.

For me, personally, the call has been and is to allow the Lord to take over more and more—to teach me poverty: emptiness of spirit and of material goods that I might be filled with Him; chastity: an all-embracing love, one that is open to all and yet personal and care-full; and to obedience: an openness to the word of God as it comes to me through the Church, through my Sisters, through the experience and situations of my life.

I KNOW THIS process of the Lord's taking over is happening. Nevertheless there are times when I block His gifts through selfishness. It is then that I experience the pain and suffering that sin brings, the agony of being caught in evil. Sometimes this pain comes from the evil that is outside me, too.

But there are times, too, when I experience the gift of the Lord's own presence, His healing power and love. It is then that the call becomes clearer—the call to follow Him and to be with Him even in His suffering. But in His triumph, too. And above all in His openness to the cries of the person(s) nearest Him (Mary, Martha, the woman with the hemorrhage, the man born blind) and to the cries of those He didn't see but to whom He was sent by His Father.

I am happy in my life as an Ursuline Sister in today's Church. Happy not in a self-satisfied way, but in the faith that the Lord is present and that He will be present in my future.

The greatest challenge which I experience is to remain in relationship with Him. It is my only source of strength, of real relationship with others, and of peace. But there is busy-ness and its consequent loss of relationship—not in reality but in experience.

My most profound thanks go to those people (in my own community and in other family and religious communities) who have called me back from time to time to awareness of the Lord and to the source of my confusion and unhappiness (which is lack of awareness of Him). These people are profound witnesses to what this essay is all about—we cannot reach the Lord alone, and He has given each of us companions who in some way or other can help us to Him.

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know
your
faith

Journalism major finds true calling in religious life

BY SR. MARIE AIMEE MAZZA, R.G.S.

To those of us in the Jewish-Christian tradition, history is sacred and the act of remembering God's presence in events and people is celebration and praise! And each of us has a sacred history. For me, to talk about vocation is to tell my story which began, as all good stories do . . . "once upon a time."

Once upon a time . . . I was a college senior, a journalism major, much taken with my own intelligence and talents, filled with plans for my future. I wanted a writing career. I had enough creativity and skill to make it. My plans were good, I thought; a future in journalism would be challenging and would express a certain dimension of myself.

BUT DURING MY senior year I discovered another level of myself which could never be expressed in any career. I was developing a deep friendship with another student who, in time, trusted me enough to share her God with me. Up to this time God had been a distant reality although I grew up in a Catholic milieu and went to Catholic schools all my life. But for Mary Ellen, God was "Friend." I found her relationship with God incredible but I wanted to know God as Friend too so I began to do a very dangerous thing. I began to pray. And gradually, over those remaining months of my senior year, I discovered a God who knew me and loved me and who could even risk challenging me to surrender myself entirely to Him.

Only a few people suspected what was happening in me; a whole new dimension to myself was developing in the deepest core of my being where God and I communicated.

To the faculty and most of the other students I was a talented, witty, sometimes cynical non-conformist. Although this superficial level of myself would have been satisfied with a journalism career, I knew that my deeper self would only be satisfied by a life in a community of Sisters vowed to God and dedicated to His people. And so I decided in a moment of risk and trust to become a Sister, a Carmelite. The contemplative life style seemed, to be the most total offering of myself I could make.

BUT I DID NOT enter Carmel until three years later. These were years of restlessness, boredom, of continued discovery. I enjoyed working on my hometown newspaper. I enjoyed the intellectual stimulation of my friends. I put off entering. I dated. I loved. I spent much of my salary on clothes. During these crucial years I met

Dorothy Day and grew to admire her dedication to a new world order. My thinking became more radical and often I worried my family. I grew to understand what commitment meant from the Catholic Worker movement. For a brief period I was torn between this movement and Carmel but I decided that I could work more totally for a new world order through a life of prayer.

And so I entered Carmel in 1960 thinking my pilgrimage was over. I loved the life-style and grew to know God more fully. Besides being Friend, he was redeemer, savior, liberator, lover. I sensed His great love for all His people and my prayer touched the depths of God's desires for the renewal of creation and the transformation of history. Right before I was to make my solemn vows as a Carmelite, the community told me that I showed signs of an apostolic vocation rather than a call to the solitude of Carmel. I was stunned and angry. I died in those few months before I was to leave Carmel. I was also, reborn. The community supported my efforts to find an apostolic way of life. I trusted the Lord and decided upon Good Shepherd, a Congregation whose history was contemplative and apostolic.

I HAVE BEEN A Good Shepherd Sister for 10 years now and as time passes feel a profound commitment and a profound freedom—a paradox which I have never been able to explain to anyone. These 10 years have been years of deep friendships in community. I am spiritually at home with these women who value prayer and who love and respect the people they serve.

Good Shepherd is an International Congregation of over 8,000 members in the apostolic branch; and 2,000 in the contemplative branch. We try to follow Jesus as He shepherds His people, especially dedicating ourselves to those in personal, family or social conflict. In the United States Good Shepherd Sisters can be found in 40 metropolitan areas all across the country. Our two societies, apostolic and contemplative, work and pray that the peace of God will touch the lives of all His people, especially those left behind by society, who have dropped out, or who are terribly burdened.

Right now I serve as Vocation-Formation director, and in a profound sense, share my God with others. I don't even understand all of the present. But when I remember my story, I celebrate His friendship and faithfulness. Then I can "see Him more clearly and follow Him more nearly, day by day by day!"

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Busald Award ceremony slated Monday, May 12

Archbishop George J. Blaskup will present the Monsignor Albert Busald Award to CYO volunteers at 7:30 p.m. next Monday, May 12, in St. Philip Neri Church. The award is presented in honor of Monsignor Busald, who has been a life-long advocate and patron of Catholic youth. The octogenarian, who is a resident of St. Paul Hermitage, is not well enough to attend this year's ceremony. Archbishop Blaskup will be the celebrant of the Mass. A reception will follow the ceremony.

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DIVISION I—St. Malachy 5-0; Holy Trinity 4-0; St. Michael 4-1; St. Gabriel 3-2; St. Christopher 2-3; St. Ann 1-4; St. Monica 0-4; St. Thomas 0-5.
DIVISION II—Christ the King 4-0; St. Luke 3-0; Immaculate Heart 3-1; St. Joan of Arc 3-1; St. Matthew 2-1; St. Plus X 1-1; St. Lawrence 0-4; Mount Carmel 1-4.
DIVISION III—St. Roch 5-0; St. Jude 4-0; Holy Name 3-2; St. James 3-2; St. Catherine 2-2; St. Barnabas 1-4; St. Simon 2-0-4; Our Lady of Greenwood 0-5.
DIVISION IV—Holy Spirit 5-0; Nativity 4-1; St. Simon 4-1; Little Flower (Blue) 4-2; Our Lady of Lourdes 3-1; St. Philip Neri 3-2; St. Bernadette 0-5; St. Andrew 0-6.

CADET "A"
DIVISION I—St. Gabriel 6-0; St. Michael 5-1; St. Malachy 5-1; St. Thomas 2-4; All Saints 2-5; St. Monica 2-5; St. Christopher 1-8; Holy Trinity 0-7.
DIVISION II—St. Joan of Arc 6-1; St. Matthew 6-1; St. Plus X 6-1; Immaculate Heart 3-3; St. Andrew 2-5; Mount Carmel 2-5; St. Luke 0-7.
DIVISION III—Holy Name 7-0; St. Barnabas 6-1; St. Jude 5-2; St. Bernadette 4-3; Central Catholic 0-7.

Bernadette 4-3; Central Catholic 3-4; St. Mark 2-5; St. Roch 2-5; Our Lady of Greenwood 0-7.

DIVISION IV—Holy Spirit 7-0; St. Simon 6-1; Our Lady of Lourdes 4-2; Little Flower 4-3; Nativity 3-4; St. Philip Neri 2-5; St. Lawrence 1-8; St. Rita 0-6.
CADET "B"
Immaculate Heart (Blue) 7-0; St. Simon 5-1; Little Flower 4-1; St. Barnabas 4-1; St. Jude 3-3; Holy Spirit 2-3; Our Lady of Lourdes (Blue) 2-3; Central Catholic 2-3; Our Lady of Lourdes (Gold) 0-5; St. Philip Neri 0-6.

"55"
DIVISION I—Immaculate Heart 7-0; Mount Carmel 5-1; St. Malachy 5-2; St. Christopher (Blue) 4-2; St. Gabriel 4-2; St. Michael 3-4; St. Monica 3-4; St. Luke 2-4; St. Susanna 2-4; All Saints 0-8; St. Joan of Arc 0-6.

DIVISION II—Little Flower (Blue) 6-1; St. Philip Neri 5-1; St. Andrew 5-2; St. Matthew 4-2; St. Lawrence 3-3; St. Plus X 3-3; Our Lady of Lourdes 2-4; St. Simon 2-4; Holy Spirit 1-5; Christ the King 0-6.
DIVISION III—St. Mark 6-0; Holy Name 5-1; St. Jude (Red) 5-1; Central Catholic "A" 4-2; Nativity 4-3; St. Barnabas "A" 2-4; St. Roch 2-4; St. Barnabas 2-4; Our Lady of Greenwood 1-5; St. Bernadette "B" 0-6.
DIVISION IV—Central Catholic "B" 6-0; St. Jude (Gold) 5-1; Little Flower (Gold) 4-2; St. Christopher (White) 3-3; St. Michael "B" 2-4; St. Philip Neri (Green) 2-4; St. Gabriel "B" 2-4; St. Simon "B" 0-6.

CADET BASEBALL
DIVISION I—St. Christopher 3-0; St. Gabriel 2-0; St. Luke 2-1; St. Plus X (Gold) 2-1; St. Monica 1-1; St. Michael "A" 1-2; All Saints 0-2; St. Susanna 0-3.
DIVISION II—St. Andrew 2-1; St. Plus X (Purple) 2-1; St. Matthew 1-1; Christ the King 1-0; Immaculate Heart 1-2; St. Joan of Arc 0-3; St. Michael "B" 0-3.

DIVISION III—Holy Name 4-0; St. Jude 3-0; St. Bernadette (White) 2-0; Central Catholic (Blue) 1-1; St. Roch 1-2; Central Catholic (White) 0-2; St. Mark 0-3.
DIVISION IV—Nativity 3-0; Little Flower 3-1; St. Bernadette 2-2; St. Simon 1-0; Holy Spirit 1-2; St. Lawrence 1-3; Our Lady of Lourdes 0-2; St. Barnabas (Red) 0-3.

"56" BASEBALL
St. Bernadette 4-0; St. Christopher 3-1; St. Jude 1-3; St. Thomas 0-4.



DOCTORATE—Sister Sarah Page, O.S.F., graduate of St. Agnes Academy and Marian College, will receive a doctoral degree in Art Education from Indiana University on May 11. Effective August 1, she will be coordinator of the fine arts curriculum of the Cincinnati archdiocese. She has taught in Indianapolis schools for 11 years.

CADET BOYS' TRACK DIVISION I
CLASS A—St. Plus X 3-0; St. Lawrence 3-0; Mount Carmel 1-2; St. Rita 0-3; St. Monica 0-4.
CLASS B—St. Plus X 3-0; St. Lawrence 1-2; St. Monica 1-2; St. Rita 0-3; Mount Carmel 0-3.
CLASS C—St. Plus X 3-0; St. Rita 2-1; St. Lawrence 1-2; Mount Carmel 1-1; St. Monica 0-3.

DIVISION II
CLASS A—Holy Name 3-0; Holy Spirit 2-1; St. Simon 2-1; St. Mark 1-3; St. Thomas 0-3.
CLASS B—Holy Spirit 3-0; St. Simon 3-0; Holy Name 1-2; St. Mark 1-2; St. Thomas 0-3.
CLASS C—Holy Spirit 3-0; St. Simon 3-0; Holy Name 1-2; St. Mark 1-2; St. Thomas 0-3.

CADET GIRLS' TRACK
CLASS A—St. Simon 2-0; St. Lawrence 1-0; St. Plus X 1-0; St. Mark 1-0; St. Rita 0-2; St. Monica 0-3.
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CLASS C—St. Simon 2-0; St. Lawrence 1-0; St. Mark 1-0; St. Plus X 1-0; St. Rita 0-2; St. Monica 0-3.

JEFFERSONVILLE
EMMA L. DOLAN, 72, St. Augustine, May 5. Mother of Richard S. Dolan of Louisville, Ky.; and Kathryn Tomlin of Jeffersonville.

GERTRUDE CONSTANTINE JACKSON, 88, St. Augustine, May 5. Mother of Dennis F. Constantine of Louisville, Ky.; Dr. James R. Constantine of Terre Haute; John R. Constantine, Adelle Owens, and Dorothy Reynolds, all of Jeffersonville; stepmother of Martha Hertzsch of Jeffersonville.

MADISON
CAROLINE M. LOTHSPICH, 87, St. Michael, April 27. Nieces and nephews survive.

NEW ALBANY
JAMES F. HAMMER, 63, Holy Trinity, May 1. Husband of Mary; father of Bonnie Silman of Jeffersonville.

TELL CITY
MARTIN STUART WALLS, 36, St. Paul, May 1. Husband of Beverly; father of Kathy, Micky and Angie, all at home; brother of David of Bremerton, Wash.; Michael of Carbonado, Colo.; and Augusta Nugent of Cannelton, Ind.

TERRE HAUTE
IRENE "Nannie" McDOWELL, 81, Sacred Heart, April 30. Mother of Rosemary, May of Terre Haute; Margaret Ann Byers of Valparaiso; and Paul McDowell of Redondo Beach, Calif. Sister of Frank Barthel of Terre Haute.

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CYONOTES
The CYO Priest Advisory Board will meet on Thursday, May 29. Details will be mailed to the members.

Applications are being taken at the CYO Office for Camp Rancho Framasa and Camp Christina. Details can be obtained from the CYO Office—telephone, 632-9311.

The entry deadline for the Boys' Track and Field City-Wide Meet is May 14. The entry deadline for both the Junior Boys' and Girls' Softball Leagues is May 20.

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VIEWING WITH ARNOLD

In the style of the 1930's



BY JAMES W. ARNOLD

The problem with Peter Bogdanovich right now is that he's making movies that neither the critics nor the mass audience likes very much. Unfortunately, he seems to like them, and so do I.

Young (35) genius Bogdanovich's post-"Paper Moon" difficulties began last year with "Daisy Miller," an almost perfect film of the 19th century Henry James novel. For today's zapped-up tastes, it apparently was the wrong movie at the wrong time, too modest and too literary.

Now it is "At Long Last Love," another modest, gentle and elegant effort, this time to emulate the silly but oh-so-charming style of a 1930's "little" movie musical, using a dozen or so songs by the pop poet of the period, Cole Porter.

THE CRITICS seem to wish Bogdanovich would stop imitating the beloved movies of his childhood, on the not unreasonable assumption that (1) they were done better in the 1930's, when they rose naturally from the taste and

culture, and (2) he is a talented fellow who ought to create new genres relevant to his own time.

There is also barely disguised sniping at his insistence on starring ex-cover girl Cybill Shepherd in all these projects, since (it is argued) despite her cutie-pie looks, she has all the expressive talent of a Sears, Roebuck seed catalogue. (Indeed, Bogdanovich seems to be over-doing his emulation of his idol Orson Welles, acting-out not only Welles' early film career, but the faults of the leading character of "Citizen Kane.")

Today's audiences, since they are mostly under 30, don't remember the "little" musicals and wouldn't recognize an imitation if they crashed into it. If you don't dig the "quoted references" in a movie like "At Long Last Love," you're going to attend mostly to the story and quality of the singing, and you'll want your money back. Unfortunately, the people who would understand the flick—good grief, they're probably have to be 50 or over—are alienated from cinema by now. The only customers left are movie freaks like myself and Bogdanovich.

LET ME SIMPLY report that PB, writer-producer-director, splendidly achieves his unpretentious aims in "Love." It's a fun movie. Everybody is kidding, but not too much—the tone is one of affection, not scorn for the old-fashioned style. The plot is typically dopey, an airy triviality about several playboys and girls who are lazy-rich or faking it, in which at the end everyone is correctly and happily matched up romantically. It's worth it just for the exposure to the Porter songs. It's fun again to hear inventive lyrics with witty rhymes (Vincent Youmans/humans, Gandhi/Napoleon brandy) and bold specifics ("Is it Granada I see, or only Asbury Park?"), set to whistleable upbeat melodies.

As in the old flicks, the sexiest moments are provided by an occasional sly line, a shift in tone of voice, a coyly raised eyebrow, and the comic sexual aggression of Eileen Brennan (who has the Thelma Ritter role as Ms. Shepherd's unconventional maid).

THE CAST OF non-singers and dancers (the marvelous Madeline Kahn and latin-

type Dullio DelPrete, in addition to the others) are surprisingly serviceable, since they aren't required to outdo the Mormon Tabernacle Choir or Astaire-and-Rogers, but simply pleasantly expose us to the music.

Under-production has its charms. Regrettably, Ms. Shepherd is the least effective. She sings adequately, but I never realized how "big" she is physically. Her attempts to dance do tend to bring back memories of the senior class musical. She reminds one of Esther Williams, and not just because she and Burt Reynolds do a hilariously improvised swimming pool bit.

Bogdanovich, with genuine class, re-creates the black-and-white "look" by

shooting in color, but restricting costumes and decor throughout to some black and beige plus a ton of white, adding to the very pleasant whipped-creamy feeling. Bufts will notice his use of typical 1930's "scenes" — nightclub, racetrack, mansion winding-staircase foyer—and "bits," the best being the one where four people try to seat themselves strategically in a movie theater behind three tall people seated in front.

There's lots more. But leave it at this: let's not complain too much that Bogdanovich is not Bergman or Bob Fosse, and take him where he's "at." There's a love and skill in "At Long Last Love" that buoys the spirit, if not the temperature. [Rating: A-3 — unobjectionable for adults]

The week's TV network films

NICHOLAS AND ALEXANDRA (1971) (ABC, telecast in two parts, Saturday-Sunday, May 10-11): One of the few really intelligent historical epic films, this is Franklin ("Patton") Schaffner's

sensitive, heartbreakingly human story of the fall of the Romanovs to the Bolsheviks in 1917 Russia. The cast is British but terrific, and the visuals are eye-popping. Highly recommended for all.

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Sunday, May 18 — 2 p.m.
Little Flower Auditorium

CARD PARTY and LUNCHEON
Wednesday, May 14
Luncheon 11:30 a.m. — Card Party 12:30 p.m.
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Catholics United for the Faith
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CHAPTER MEETING
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