

the CRITERION

Archdiocese of Indianapolis

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Three men enter priesthood June 7; second rite later

Three new priests for the Archdiocese of Indianapolis will be ordained by Archbishop George J. Biskup in a ceremony to be held in SS. Peter and Paul Cathedral at 11 a.m., Saturday, June 7.

The candidates for ordination are Rev. Mr. Patrick A. Doyle, Rev. Mr. Jack W. Porter and Rev. Mr. William Turner.

A second ordination ceremony has been scheduled at the Cathedral for Saturday, August 2. At that time Archbishop Biskup will ordain Rev. Mr. John Gillman and Rev. Mr. Robert Klein. The young men are completing their studies in Louvain, Belgium. Gillman is a member of St. Michael parish, Brookville, and Klein is a member of St. Mary's, New Albany.

Bringing this year's ordinands to seven are the two young men who will be ordained by Pope Paul in an historic ceremony June 29 in St. Peter's Basilica. They are Rev. Mr. James Farrell and Rev. Mr. Robert Gilday, both of Little Flower parish, Indianapolis. The two are completing studies at the North American College in Rome.

Following is biographical information on the June 7 ordinands and details of their First Mass of Thanksgiving:

Rev. Mr. Patrick A. Doyle

He is the son of Mr. and Mrs. George Doyle of St. Andrew parish, Indianapolis. He was graduated from St. Andrew grade school, Latin School of Indianapolis, St. Meinrad College and St. Meinrad School of Theology. He has earned master's degrees in History and Theology.

He will celebrate his First Mass of Thanksgiving at 6 p.m., Saturday, June 7, in St. Andrew Church. Serving as deacons will be Father William Jager of the Joliet, Ill., diocese, and Father Walter Verbish of the Gary diocese.

Homilist will be Father Daniel Buechlein, O.S.B., President-Rector (Continued on Page 8)

Schedule practices for special choir

The Liturgical Music Sub-commission is forming a mixed choir to sing at ordination ceremonies on Saturday, June 7, at SS. Peter and Paul Cathedral. All interested adults are welcome to participate.

There will be two practice sessions for the choir. The first, scheduled at two sites for members' convenience, will be held at 7:30 p.m., Tuesday, June 3, at St. Joan of Arc Church, 4217 Central, and at 7:30 p.m., Wednesday, June 4, at St. Roch Church, 3511 Union St.

The second practice will be held on the morning of the ordination, at 9 a.m., Saturday, June 7, the Cathedral, 1347 North Meridian St.

Additional information may be had by phoning Charles Gardner, 357-8352 or 359-3571.

Board approves \$500 salary hike for nuns

The Archdiocesan Board of Education approved a \$500 salary increase for Sisters employed in Catholic schools but insisted that a procedure be devised to deal with requests for increases in the future. The board met Tuesday night at Batesville.

An original motion to grant the increase—from \$3,500 to \$4,000 beginning next school year—was defeated by the board by a vote of 5-7. Following discussion, the motion was amended to mandate a study as to how future requests are to be funded. The motion was then passed 9-3.

The \$4,000 salary for a 10-month working period will stand for a minimum of two years. Superiors of the three major teaching orders here, however, had requested approval of an additional \$500 for the 1976-77 school year.

The board stipulated that it was

approving the present increase "with the provision that a study be made within one year regarding the funding of Sisters' requests in the future."

In addition to basic salary, Sisters receive health and hospitalization coverage paid for by the parish or school. Housing and transportation and other fringe benefits are negotiated and provided for at the local level.

LETTERS REPORTING the Archdiocese's action Tuesday night have been sent to all other boards of education, with copies to pastors and principals.

Earlier, the Office of Education had sought to consult with parishes regarding the salary requests. Letters were sent to all 164 parishes asking how such a pay increase would affect their budgets and how they viewed the request. Of the 164 parishes, only 48 responded, 37 favorable to the increase and 11 unfavorable.

Supreme Court outlaws certain auxiliary services

BY JIM CASTELLI

WASHINGTON—The U.S. Supreme Court, by a 6-3 vote, has ruled most provisions of a Pennsylvania auxiliary services law unconstitutional. The court upheld a provision of the law allowing the lending of textbooks to nonpublic school students—an

Related story, Page 5

action supported in earlier Supreme Court decisions—but rejected major provisions of the law which approved almost \$12 million in auxiliary services for nonpublic schools.

The auxiliary services allowed under the law included counseling, testing and psychological services; speech and hearing therapy; teaching and related services for exceptional children, remedial students and the educationally disadvantaged.

A three-judge federal court had earlier upheld the Pennsylvania law. The Supreme Court ruled that, because 75% of the nonpublic schools receiving auxiliary services were church-related, the law had "the unconstitutional primary effect of establishing religion."

THE COURT ALSO said "excessive entanglement would be required for Pennsylvania to be assured that the public school professional staff members who provide the services do not advance the religious mission of the church-related schools in which they serve."

The majority decision in the case, *Meek v. Pittenger*, was written by Justice Potter Stewart. Justices Harry Blackmun and Louis Powell agreed with Stewart's decision; Justices William Douglas, William Brennan and Thurgood Marshall voted to have the textbook loans declared unconstitutional as well, but Chief Justice Warren Burger and Justices William Rehnquist and Byron White voted to rule the entire law constitutional.

Bishop James Rausch, general secretary of the U.S. Catholic Conference, called the decision "deeply saddening" and "a great injustice."

NOTING THAT similar programs in other states have been upheld in the courts, he said, "The effect of today's Supreme Court decision is to make handicapped children attending nonpublic schools in Pennsylvania second class citizens."

The USCC Office of General Counsel is analyzing the decision in detail, Bishop Rausch said. "In the meantime," he said, "it is important to bear in mind that the court's action does not invalidate many forms of government assistance to nonpublic school students which have previously been upheld by the courts."

The Court said that textbooks used in public schools were loaned directly to students and did not further religious objectives. But the auxiliary services, material and equipment supplied directly to the nonpublic schools constituted "an impermissible establishment of religion," the court said.

THE COURT ALSO said the size of the contribution was a factor: "Substantial aid to the educational function of (church) schools . . . necessarily results in aid to the sectarian school enterprise as a whole."

The court also objected that the auxiliary services were provided only on the grounds of the nonpublic schools and only at the request of the nonpublic schools.

Four priests to note their Silver Jubilee

OSGOOD, Ind.—Four priests of the Archdiocese will offer a concelebrated Mass in St. John's Church here at 11 a.m. Friday, May 30, to mark their Silver Jubilee of Ordination. Archbishop George J. Biskup will be the principal concelebrant.

Father Bernard Head will preach the homily.

The four jubilarians, who were all ordained at St. Meinrad on May 30, 1950, are: Father Albert Ajamie, pastor of St. Monica parish, Indianapolis; Father Edward V. Gayso, pastor of St. Leonard parish, Connersville; and Father Bernard Voges, pastor of St. John parish, Osgood.

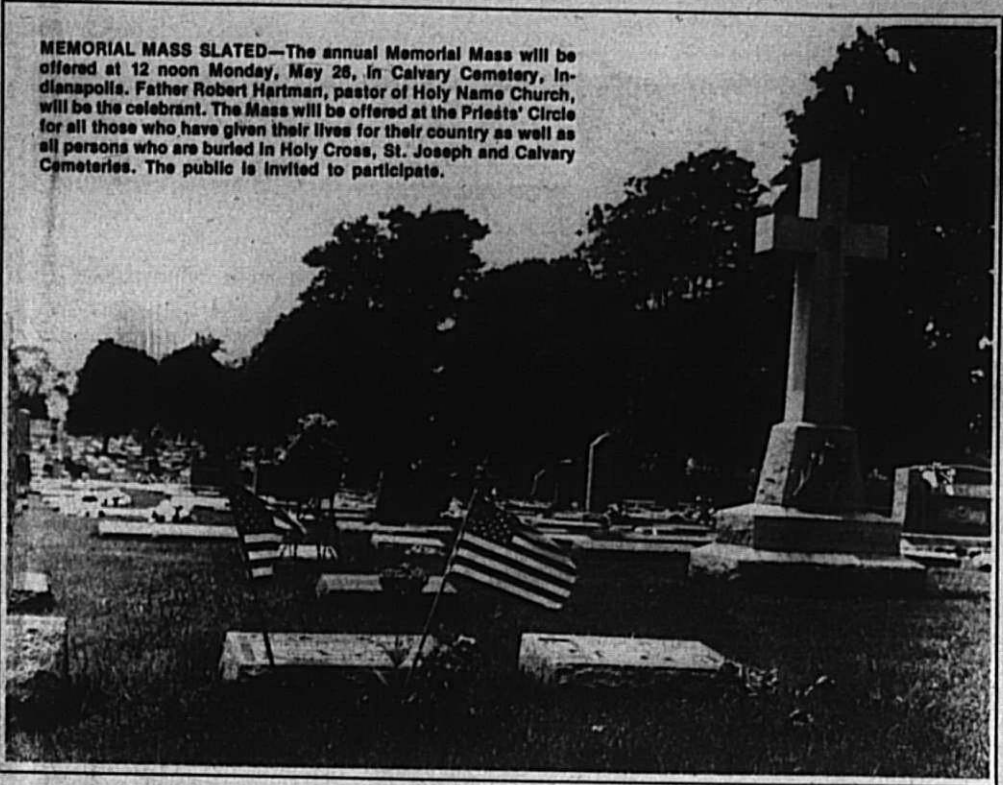
A clergy dinner will follow the Mass in the parish hall.

Named coordinators of Education Institute

INDIANAPOLIS—Sister Mary Margaret Funk, O.S.B., and Sister Sharon Sheridan, O.S.F., have been appointed coordinators of the second Indiana Catholic Education Institute to be held Oct. 28 and 29 at the Indiana Convention Center. The Archdiocesan Office of Education will host the convention.

Catholic teachers from all five dioceses are expected to attend the statewide parley. Each diocese has at least two representatives on the general planning committee.

Sister Joann Hunt, O.S.B., is in charge of communications.



MEMORIAL MASS SLATED—The annual Memorial Mass will be offered at 12 noon Monday, May 26, in Calvary Cemetery, Indianapolis. Father Robert Hartman, pastor of Holy Name Church, will be the celebrant. The Mass will be offered at the Priests' Circle for all those who have given their lives for their country as well as all persons who are buried in Holy Cross, St. Joseph and Calvary Cemeteries. The public is invited to participate.

Study proposes central school system for Richmond Catholics

RICHMOND, Ind.—Recommendations for a drastic reorganization of local parochial school education were presented at a citywide meeting held Sunday, May 18, in the K of C hall.

The proposals emerged from a seven-month survey of educational

would be employed to supervise the day-to-day operation of the system.

PARALLELING proposed school changes would be the hiring of a full-time Director of Religious Education to be responsible for all out-of-school religious education for all age groups. Each parish also would have a part-time professional coordinator of religious education.

The recommendations, as detailed to the community meeting Sunday, are to be discussed and debated at parish meetings during the coming month. Final approval rests with the parishes. Pastors are expected to announce acceptance or rejection of the proposals on the week-end of June 14-15.

Pastors are Father Clifford Vogelsang, St. Andrew; Father Francis Van Bente, St. Mary; and Father Robert Minton, Holy Family.

Representatives of the three parishes have served on the Catholic Education Study Commission which began its deliberations last October. The panel was charged with evaluating present educational activities and determining long-range needs.

MORE THAN 50 volunteers par-

ticipated in conducting the study, including clergy, Religious, lay educators, businessmen, government and civic leaders, parents and students. Special assistance and consultation came from personnel of the Richmond Community Schools, Sisters of St. Francis, and the Archdiocesan Office of Catholic Education. General Chairman was Robert E. Allen, a member of St. Mary's parish.

If adopted, the school reorganization would be phased in over a three-year period. In the 1975-76 school year, a Catholic Community Coordinating Committee would begin functioning. Its major responsibility would be the establishment and election of a school board to take over in the 1976-77 school year.

The coordinating committee also would develop the details of the central school system, including administration and financing, and would design a program for recruiting student enrollment.

In the 1976-77 school year, the board of education would begin operating, a full-time administrator would be employed, and the directors and coordinators of religious (Continued on Page 5)

Mt. St. Francis decides to close minor seminary

MT. ST. FRANCIS, Ind.—The Conventual Franciscan Friars at Mt. St. Francis announced May 16 that they will close the seminary high school following graduation ceremonies May 24.

The decision was made by the governing body of the Province of Our Lady of Consolation, the Provincial Definitory, after thoroughly considering a lengthy study that had been made of the school. The school has been in operation for 65 years.

DECLINING enrollment and lack of adequate qualified staff were some of the many reasons prompting the closing. There are 19 students enrolled this year. Peak enrollment, in 1962, was 123. In recent years most students had come from the Louisville area, where the order staffs several parishes and has members on the faculty of Belmont College.

The Mt. St. Francis community of Conventual Franciscans will continue to serve the needs of the Church in this area with its staff and facility. Fr. Camillus Gott, local superior, stressed that only the seminary high school operation is being phased out. The community will remain and will continue to be active in various apostolates.

THE COMMUNITY staffs three parishes in the Archdiocese of Indianapolis—St. Anthony, Clarksville, and St. Benedict and St. Joseph, both of Terre Haute.

Among the nine seniors being graduated from the seminary high school is Louis Peak, New Albany.

OFFICIAL APPOINTMENTS

Rev. Samuel Curry from associate pastor of St. Joseph Church, Shelbyville, to associate pastor of St. Gabriel Church, Connersville.

A leave of absence has been granted to Rev. John Kahle, instructor at Marian College, chaplain at the Carmelite Monastery and Accounting in the Archdiocesan Purchasing Office.

Dated May 20, 1975

Most Rev. George J. Biskup Archbishop

Very Rev. Francis R. Tuohy Chancellor

'Rediscover' Eucharist, Penance, Pope urges

BY JOHN MUTHIG

VATICAN CITY—In his second apostolic exhortation since Holy Year began, Pope Paul VI has asked Christians to "return to the sources of joy" by rejecting sin and by becoming "more present to God."

Warning that technological society cannot itself generate joy, Pope Paul asserted that Christian joy is gained only through "a human-divine communion, and aspires to a communion even more universal."

The Pope, in the exhortation dated May 9 and released May 16, said, "Common Christian joy . . . is not possible in truth except where the preaching of the faith is accepted in its entirety."

HE MADE A "pressing appeal" to leaders of Catholic communities to insist on the Sunday Mass obligation.

"Let them not be afraid to insist time and time again on the need for baptized Christians to be faithful to the Sunday celebration, in joy, of the Eucharist."

The Pope said that Holy Year was a call also "to rediscover the meaning and practice of the Sacrament of Reconciliation," or Penance.

He then reminded priests and people that "the confessing of grave sins is necessary and that frequent confession remains a privileged source of holiness, peace and joy."

In a special reference to youth, the Pope said: "Youth will not fall the Church if within the Church there are enough older people able to understand it, to love it and to open up to it a future by passing on with complete fidelity the truth which endures."

HE SAID THAT the present world crisis, generating "great confusion" among young people, "partly betrays a senile and definitely out-of-date aspect of commercial, hedonistic and materialistic civilization which is still trying to present itself as the gateway to the future."

Speaking of the "attitude of expectation" for a new Pentecost which Pope John XXIII referred to when he called Vatican Council II, Pope Paul said: "We too have wished to place

ourselves in the same perspective and in the same attitude of expectation."

He explained: "So great are the needs and the perils of the present age . . . that there is no salvation for it except in a new outpouring of the gift of God."

The Pope addressed those "deeply involved in family, professional and social responsibility," saying that the Holy Spirit wants to help them rediscover, purify and shape life's daily joys which the burden of work often makes them overlook.

HE SPOKE ALSO to "the world of suffering" and to "those who have reached the evening of their lives."

God's joy, he said, "is knocking at the door of their physical and moral sufferings, not indeed with irony but to achieve therein His paradoxical work of transfiguration."

The Pope recommended as models of joy the Virgin Mary, St. Francis of Assisi, St. Therese of Lisieux and Blessed Maximilian Kolbe.

Blessed Maximilian offered his life for a fellow prisoner at Auschwitz, the Nazi concentration camp in Poland.

In a press conference called May 16 to present the document, Dominican Father Raimondo Spiazzi of the Central Committee for the Holy Year said the exhortation is the first papal document of its kind dedicated to the topic of Christian joy.

He said the document was prompted especially by the speeches of bishops at last year's international Synod of Bishops at the Vatican. He recalled that at that month-long meeting many bishops urged the institutional Church and individual Christians to demonstrate the joy of the Gospel.

CORRECTION

Commencement ceremonies for the Latin School will begin at 2 p.m., Sunday, June 1, not at 4 p.m., as reported last week. Archbishop George J. Biskup will be the homilist at a combined Mass and graduation exercise.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Judge upholds Edelin conviction

BOSTON—The judge who presided over the abortion-manslaughter trial of Dr. Kenneth Edelin has refused to overturn the jury's conviction of Edelin. Acting on an appeal from Edelin, Superior Court Judge James McGuire made no comment on his decision. Edelin has said he would take his case to the state Supreme Court. He was convicted of manslaughter Feb. 15 for the death of a fetus he aborted legally. He was charged with killing the fetus before he removed it from the body of the mother during a hysterectomy, an operation similar to a Caesarian section used in live births. His defense claimed that evidence that the fetus drew a breath outside the mother's body before dying was too weak to warrant conviction.



Bilingual education recommended

WASHINGTON—Bilingual and bicultural education is "currently the best means of educating large numbers of minority children who speak a language other than English," the U.S. Commission said. Non-English speaking children had a constitutional right to the bilingual, bicultural approach needed to obtain an education. Without an education, the commission said, people cannot hold decent jobs and so face continuing economic hardship.

Canon law revision criticized

NOTRE DAME, Ind.—The section of the revised Code of Canon Law dealing with the ordination of women does not meet the needs of contemporary Catholic women, the president of the Canon Law Society of America (CLSA) said here. A draft of the revised code's section on the ordination of women is already circulating, "and nothing in it reflects the changing needs we've seen here," CLSA president, Father John T. Finnegan, told leaders of more than 30 Church organizations, including several organizations of women Religious, at a meeting here.

Month honors older citizens

WASHINGTON—The health affairs representative of the U.S. Catholic Conference has called for greater public awareness of the contributions being made today by the elderly of the nation, as well as greater concern for their well-being. "During this month especially," Sister Virginia Schwager said in a statement, "we must commit ourselves to ensuring that all older Americans enjoy a dignity and quality of life sufficient to make their lives rewarding and meaningful." May has been designated by President Ford as Senior Recognition Month.

Chinese bishops make apologies

TAIPEI, Taiwan—The secretariat of the Chinese Bishops' Conference has tried to calm ruffled feelings arising from Vatican representation at the funeral services for the late President Chiang Kai-shek. The conference's statement has been published in the two main Catholic weeklies here. Delegations from almost 30 nations came for the funeral April 16. It was only on the day of the ceremonies that a telegram arrived from the Vatican naming the charge d'affaires here, as papal representative. The press failed to mention the belated appointment and as a result considerable resentment was felt by Catholics.

Names . . .

Byron Aron, 76, an authority on Jewish-Christian relations, died in Paris.

Cardinal John Carberry announced he will consecrate the St. Louis archdiocese to the Sacred Heart on June 6.

Sister Francis Marie Garvey, executive director of St. Francis Hospital, Hartford, Conn., has been elected to the board of directors of Mechanics Savings Bank in that city.

Father George K. Fitzsimons, chancellor of the Kansas City-St. Joseph, Mo., diocese, has been appointed auxiliary bishop of that see.

Archbishop Joseph Bernardin of Cincinnati was named by President Ford to an advisory committee to aid in the resettlement of Vietnamese refugees.

A German priest, Magr. George Huesler, has been chosen president of Caritas Internationalis, the world relief organization.

Magr. Pierre DuMaine, superintendent of schools in the San Francisco archdiocese, has been elected president of the Catholic Television Network, a consortium of 10 broadcast stations.

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Daily to head

District Board

CLARKSVILLE, Ind.—James Daily has been elected president of the New Albany District Board of Education. He has been a member of the board for three years.

Other new officers are Huston Ernstberger, vice-president, and Helen Reber, treasurer. The president will appoint a secretary.

In a business meeting May 14, the board passed a resolution establishing \$20 per day as the pay for substitute teachers in the district.

The next board meeting will be held at 8 p.m., Wednesday, June 11, in the library of Our Lady of Providence High School.



NEW RITTER PARENTS' CLUB OFFICERS—Shown above are the officers of the Ritter High School Parents' Club, who will serve during the 1975-76 school year. They are, left to right: Carl Szenties, vice-president; James Goecke, treasurer; Barbara Dennin, secretary; and Robert Treadwell, president.

In capsule form . . .

Two men have been arrested and accused of the slaying May 7 of a priest, a nun and a housekeeper in the rectory of St. John the Baptist church in Edgar, La. . . . The bishops of Ontario province, Canada, have sharply criticized the provincial government's new \$2 million-a-year conception control program for including abortion counseling and referral . . . An effort to expand Minnesota's human rights laws to include protection for homosexuals failed in the State House of Representatives.

The U.S. Supreme Court has agreed to review the tax-exempt status of nonprofit hospitals which refuse to admit patients who cannot pay for services . . . Government censors have closed the Catholic Journal *Vespera* in Montevideo, Uruguay . . . The three major U.S. television networks have been invited to broadcast the Sept. 14 canonization of Mother Seton in Rome.

Directors of social service agencies of all Florida dioceses have expressed support for laws to prohibit individuals from arranging adoptions . . . The New York State Senate has passed a bill that would allow hospitals to refuse to perform abortions . . . Plans have been completed for the construction of a \$13.3 million Boys Town research center to develop programs to deal with the problems of troubled children.

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Joe Maginn has compiled a record that is virtually unequalled in the life insurance industry. His 1974 sales set an All-Time Record for the Indianapolis Life Insurance Company for sales by an Agent with volume over \$6,700,000 in individual sales.

He was named the recipient of the Master Life Underwriter for 1974 which is the highest award the Indianapolis Life can bestow upon an Agent. Joe is the only two-time winner of this most prestigious award having won the first time in 1971.

In baseball the goal is to hit .300, in basketball it is an achievement to score 20 points, in golf the ultimate is to break par while in life insurance sales the pinnacle is to sell \$1,000,000 in a year. M. Joseph Maginn, C.L.U. on six different occasions has sold over \$1,000,000 IN A MONTH!

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THE TACKER

Holiday Masses

BY FRED W. FRIES

With the thought that many of our readers may be hosting out-of-town guests for the 500-Mile Race, we are providing week-end Mass schedules for the three downtown churches as well as the two churches located near the Speedway.

Following are the addresses of the churches and the pertinent information.

SS. Peter and Paul Cathedral, 14th and Meridian St.: Saturday, 5:15 p.m.; Sunday, 7:30 a.m., 9:30 a.m., 11 a.m. and 4:30 p.m.

St. John Church, Capitol Ave. at Georgia St., (opposite Convention Center): Saturday, 5:30 and 7:30 p.m.; Sunday, 6, 7:30, 9, 10 and 11 a.m., 12:15 p.m., 5:30 and 7 p.m.

St. Mary Church, New Jersey at Vermont St.: Saturday, 5:20 p.m.; Sunday, 8 and 10 a.m., 12 noon and 5:20 p.m.

St. Christopher, 5301 W. 16th St. (Speedway City): Saturday, 5, 6:30 and 8 p.m.; Sunday, 6 p.m. (no morning Masses). Note: A Field Mass will be offered at 6 a.m. in the garage area for drivers, mechanics and race personnel and at 7 a.m. for the general public at the south end of the infield opposite the track hospital.

St. Gabriel Church, 5813 Sunwood Drive (near W. 34th St.): Saturday, 6 and 8 p.m.; Sunday, 8 a.m., 12 noon and 6 p.m.

HEAVEN FORBID—Richard B. Scheiber, editor of Our Sunday Visitor, is fearful that feminist attempts to promote "non-sexist" language might result in an unconscionable change in his alma mater's famed fight song. "I can hear it now," he says. "As the burly Irish run on to the field, the student body and the fans will be singing, 'Cheer, Cheer for Old Notre Neuter.'"

THE GREAT WORM HUNT—The following item in a parish bulletin we found particularly intriguing: "The CYO will buy night crawlers for 1c each from anyone who wants to bring them to the rectory garage. They will sell these same night crawlers to anyone for the old pre-inflationary price of three dozen for a dollar to help pay some of their bills. Bring your own container."

I will not steal I will not

In an effort to "fit the punishment to the crime" in petty offenses, a San Rafael (Calif.) judge has adopted a classic form of punishment commonly used by elementary school teachers.

Municipal Court Judge Gary W. Thomas imposes sentences requiring offenders to write out such promises as, "I will not steal" or "I will pay for my food," depending on the offense.

However, instead of writing such promises as "I will not talk in school" 100 times on the blackboard or in a notebook as

CLASS REUNION—The 1950 graduates of St. John Academy will hold their 25th anniversary on Saturday, June 7, at the Sherwood Club, 6500 S. Emerson Ave. For reservations, call Peggy Hayes, 786-7574. Still needed are the present addresses of the following class members: Betty Schaad Craig, Pat Munier, Irene Ward, Janet Simpson Harrison and Ophelia Smalley.

TIP OF THE HAT—Tacker salutes Council 541, Knights of Columbus, Terre Haute, for staging a free dinner recently for senior members (62 and over) and their wives. A thoughtful gesture, Brother Knights!

SCHOLASTICALLY SPEAKING—Mrs. Francis (Barbara) Quinn, a member of Immaculate Heart of Mary parish, Indianapolis, and the mother of 13 children, was one of 437 graduates of the Indiana-Purdue University School of Nursing who received degrees at last Sunday's graduation exercises at the Convention Center. . . Graduating seniors of Cathedral High School have been awarded 69 college scholarships including 51 from the State Scholarship Commission of Indiana. . . Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College, was nominated by her fellow alumnae, to receive the Mother Theodore Guerin Medalion as "outstanding alumna of the year."

IT'S YOUR LIFE—By the time you are 70, you will have spent about 25 years sleeping. Here is how you will have spent your waking hours: 11 years working, eight years in recreation, eight years eating, five-and-a-half years in washing and dressing, three years in getting an education, three years in reading, three years talking, and six months in worshipping God [From the St. Joan of Arc parish bulletin].

MELKITE LITURGY—The monthly Mass in the Melkite Rite will be offered by Father Albert Alamie at 4 p.m. Sunday, May 25, in Our Lady of Lourdes Church.

300,000 attend anniversary of Fatima shrine

FATIMA, Portugal — Some 300,000 pilgrims assembled in Fatima for the 58th anniversary of the first apparition of the Blessed Virgin here.

Cardinal Franz Koenig of Vienna presided at the ceremonies on May 13. He celebrated Mass for the sick, and said in his sermon that he brought them messages from Pope Paul who constantly recalls his 1967 visit to Fatima.

CARDINAL KOENIG noted he came from the Iron Curtain frontier, and stressed the external perils confronting the Church.

"Worse perils are within," he said. "Indifference and a spirit of criticism without faith or love of the Church," were two, he cited.

Some Catholics, he continued, have become "incapable of committing themselves to God or mankind."

CARDINAL KOENIG said the message of the Blessed Virgin at Fatima remained valid: that men must pray and do penance.

Some Lisbon newspapers, reporting the pilgrimage, recalled that the Fatima shrine had been constructed during the Salazar regime and called it an anti-democratic, anti-communist center of superstition.

INDIANAPOLIS Calendar of Events

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.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #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.



APPOINTEE—Sister Susan Elfert has been appointed Scholastic Director for the Franciscan Sisters of Oldenburg, effective in August. She will reside at Marian College, Indianapolis. Sister Susan will direct the three to five-year formation of Sisters who have made a temporary commitment. She is a former principal of St. Christopher School, Speedway.

OPENINGS FOR the laity as directors of religious education, religion teachers or even parish administrators have hit "like a bombshell" in the last five years," Collamati explained. He noted that of 20,000 parishes in the United States and Canada, only 2,000 currently have directors of religious education while many more are under mandate to create such a position. "There should be a shortage through 1980," Collamati estimates.

The St. Mary's department head attributes both the decrease in clergy and the renewal spirit of Vatican II as contributing factors to the increased role of the laity. Collamati is himself an excellent example. He is the first lay person in 125 years to teach religion at the women's college.

The religious education program at SMWC is not a formal major as yet, although Collamati has



ST. ANNE MEDAL WINNERS—The three women above were presented the St. Anne Medal by Archbishop George J. Blaskup in ceremonies held at SS. Peter and Paul Cathedral on May 4. The women were honored for their outstanding volunteer work in the Girl Scout program. At the same ceremony more than 60 girls received the Marian Medal. Shown above, left to right, are: Archbishop Blaskup; Mrs. Henry Persyn, St. Joan of Arc parish; Mrs. Ron Crooke, Our Lady of Greenwood parish; Mrs. Robert Williams, St. Lawrence parish; and Father John Ryan, Archdiocesan Director of Scouting, who preached the homily.

Woods preparing students for new positions as DRE

ST. MARY-OF-THE-WOODS, Ind. — The role of religious educator in the Catholic Church traditionally has been filled by a black-robed priest or nun. But, as with many other customs, that role is changing. The lay person, the ordinary parishioner, is assuming more and more responsibility, frequently through appointment as director of religious education (DRE) for a parish.

Such appointments have become more common throughout the Archdiocese of Indianapolis since the Archdiocesan Board of Education last summer recommended that all parishes hire a qualified, professional DRE.

But there's a hitch. While there are many openings not only in the archdiocese but across the nation, there are not enough qualified professionals to fill the jobs. At Saint Mary-of-the-Woods College, the department of religion is trying to do something about that gap.

"For the young woman who is interested in the study of religion and wants to be sure of getting a job upon graduation, becoming a DRE is a definite career opportunity," according to SMWC religion chairman Ernest Collamati.

Editor's Note: At present there are 25 full-time paid parish Directors of Religious Education. Four parishes are actively seeking full-time directors and five are seeking part-time directors. There are, in addition, three district positions open.

hopes it soon will be. In the meantime, religion majors interested in the field have the option of pursuing a religious education program which gets the major beyond the world of religion and into the realm of management and communication.

"THE NEED IS for the trained professional who has a solid grasp of theology plus management, education and communication techniques. It has to be someone who is capable of administration, of

running an office and dealing with people," Collamati said.

Exactly what does a director of religious education do?

"The DRE can function at either a parish or regional level, working with a number of parishes, overseeing all programs involving religious education for all age groups, from grade school children through adults," Collamati said. "A DRE may also teach religion in the schools but the main responsibility is the administration and initiation of such programs."

Already several SMWC graduates have become directors of religious education. The addition, next fall, of a specialist in religious education to the SMWC religion faculty will further strengthen the innovative program.

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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

Prayer for harvest

This Sunday, May 25, has special significance for many members of the Archdiocese. It has been designated as National Day of Prayer for a Good Harvest by the bishops of the country and by the National Catholic Rural Life Conference. Indiana remains one of the most agriculturally productive states in the union—this despite continuing industrial growth and the dramatic encroachment of city and suburbs upon rural areas. Many Archdiocesan Catholics depend directly and exclusively on the land for their livelihood. Many others depend on the farm economy. So there are a considerable number of our Catholic neighbors who have a vital interest in the size of this year's crop and the price it will bring.

The harvest, of course, is everybody's concern. It affects every family's budget. Nowhere has inflation been so visibly demonstrated as at the supermarket check-out counter. And nowhere has the deprivation of the Third World become so agonizingly portrayed as in the gaunt faces of its hungry peoples.

All these factors have brought tremendous pressure to bear on the American farmer in recent months. He has been begged, cajoled and ordered to cultivate every inch of his ground.

National and world interests want a record yield this year to ease shortages and to permit the rebuilding of grain reserves. And the American farmer wants nothing more than to be able to oblige—if he doesn't have to pay the highest price at the table.

According to all reports, American farmers have expanded plantings as much as possible. But they are fearful that a record harvest will backfire and send market prices plummeting. And those fears were increased earlier this month when President Ford vetoed the new farm bill that would have guaranteed certain target prices for farm goods. Archbishop Ignatius Strecker, president of the rural life conference, appealed to Congress to override the veto but it was sustained.

All the vulnerable, independent family farmer has between him and a disastrous price slump is the President's promise to act through the Department of Agriculture if price supports become necessary. Let's hope that promise doesn't have to be redeemed. The American farmer is acting in good faith to relieve the world's hunger and to restock its granary reserves. He must not be put at a disadvantage. His interests must be protected, too.

Another bad ruling

Nonpublic schools this week took another walloping from the United States Supreme Court. The court struck down provisions of a Pennsylvania law which provides special education services and the loan of instructional materials and equipment to nonpublic school children. It magnanimously sanctioned the loan of secular textbooks.

Especially affected will be those children who are disadvantaged or handicapped in some way—those most sorely in need of the enrichment benefits available to them only through public resources.

Eugene Krasicky, general counsel of the U.S. Catholic Conference, cited the irrationality of the ruling. He noted that a parochial school pupil in Pennsylvania may use a textbook containing a map of the United States without offending the Constitution, but he may not have the use of a map of the United States hanging on a wall of his classroom.

A blind child attending parochial school may have access to secular textbooks which he is not able to see, but he may not have that same book put on a tape cassette and played on a recorder.

What kind of sense does that make?

While the court's ruling applies directly to Pennsylvania, it casts a shadow on auxiliary services provided in other states. Already a similar case involving Ohio schools is pending before the court. And no doubt the opponents of nonpublic education, recognizing the potential impact of the ruling, will begin instituting legal tests in other states.

It is significant that three justices, including Chief Justice Warren Burger, dissented vigorously from the majority opinion. Burger characterized the ruling as "a gross violation of the Fourteenth Amendment" in that it discriminates against a certain group of children.

Moreover, denial of services based solely on the fact that the children attend a church-sponsored school, Burger said, "does not simply tilt the Constitution against religion; it literally turns the Religion Clause on its head."

Mr. Justice, it knocks all of us on our heads. Because of nonpublic school rulings over the past 10 years, we don't know which side is up anymore.

Abortion in Indiana

The statistics begin to mushroom. The State Board of Health has announced there were 6,029 legal abortions performed in Indiana last year. That compares with 1,692

performed in 1973, beginning May 1, when the permissive state law took effect.

Numbers in themselves are revealing. More than half of the women had never been married and most of them were under 25 years old, some as young as 14. Most were having their first abortion. Some, however, obviously view the procedure as just another form of birth control. Incredibly, one woman had her sixth abortion.

There is nothing we can do at this point about the Indiana law. But we must not give in to helplessness and frustration. There is a great deal we can do about promoting a pro-life amendment to the Constitution and about promoting organizations which help women have their babies, not a death-dealing operation. We can't do the work that needs to be done if we are too busy wringing our hands.

Living close to land has many dividends

BY DALE FRANCIS

There was a story on the NC News Service wire the other day that started off by saying Americans suffer from "metropolityna," which was described as "the nearly universal belief, usually tacit, that sooner or later all of the people, for all practical purposes, will move to the big city and live happily ever after."

Since the story was about a Rural Life Conference meeting, the lead of the story surprised me. It represents a complete misunderstanding.

There may have been a time, almost half a century ago, when the young people on the farm hoped to get to the big city. I remember once hearing a group of young farmers talking about the unbelievable story that Henry Ford was paying \$5 a day and how good it would be to get to Detroit and get wealthy with the automobile workers. But that was a long time ago.

THE TRUTH IS that today almost everyone in the cities dreams of the day he can get back to the country, to the rural life or some small town.



Almost no one thinks it even remotely possible to live happily ever after in the cities.

To give credit to the news service story, it later mentioned that a survey showed that 75% of the people say they'd rather live in rural areas than in urban areas. It is a sentiment I share.

I have in recent years been urged to move to New York City, Washington and Los Angeles. I have resisted the move every time. I visit big cities and I do so with gratitude that I don't have to stay in them. I have for periods of a year or two even commuted long distances rather than live in large cities. My refusal to move has cost me both opportunities and my job but I don't regret it. I like living in a town where if you drive five minutes any direction you are in the country.

BUT IF it isn't true the people want to get to the big city to live happily ever after, it's true that a great many people are being forced out of the country.

The family farm is endangered by corporate farming, by the high cost of farming equipment, by the lack of dependability of income from farming. It is not nostalgia that leads me to hope for the preservation and protection of family farms but the sure

knowledge of the value of family farmers to the nation.

Some people have criticized efforts to organize farmers. It may be some of the efforts of the organizations to dramatize their situation haven't been good public relations. But the cause is a valid one. If it is accepted practice that workers should have the right to organize, then it is difficult to see why anyone would doubt farmers have the same right. Since alone they are often the victims of the market, they need to join together to assure themselves of a fair market price for their harvest.

ANOTHER ENEMY of the family farm is suburban sprawl. Communities grow and they take the path of least resistance. Farms on the edge of town are turned into suburban housing areas. In my home town in Ohio, a group of farmers, some of whom were high school classmates of mine, issued a declaration of purpose.

They said the land they were farming was good land. They knew they could sell for good prices to the subdivision men moving in their direction. But they announced their refusal. It was a crime, they said, to turn good cropland into housing areas. There was land around the town not good for farming. It might not be as accessible

or as easy to turn to housing but that, they said, was where the sub-division people should go, not to good farmland that would forever be taken out of production.

THAT WAS A statement of real independence, the kind of a statement that makes you proud of the people who made it. Financially they would be better off if they sold their land at \$1,000 an acre, but they recognized a primary responsibility both to the land and to the people.

As we come to our bicentennial, we should realize the debt this nation owed to its farmers. We are no longer an agrarian society, as we were when the nation began, but we are still a society that depends greatly on our farmers.

We should all have an appreciation of what they do for us. We should make certain that family farms are protected, that farmers get a fair return for their labor. And farmers should do all they can to join together to make certain they gain their rights. By the very nature of their vocation, they are independent people but they should understand they guarantee their independence by joining together. They are the backbone of the nation.

CONFUSION OF LITURGICAL PRIORITIES

Ex-charismatic says movement in trouble

NOTRE DAME, Ind.—The Catholic charismatic movement is in serious trouble, according to one of the founders of the movement who has since left it.

In an extensive interview with Holy Cross Father John Reedy, published in the May 24 issue of A.D. Correspondence, Dr. William Storey severely criticized the direction of the movement's national leadership.

He said recent developments in the movement "have contributed to abuses and conditions which constitute very serious dangers, theological errors, and patterns of religious response which cannot be reconciled with authentic Catholic traditions."

The number of U.S. Catholics in the movement is conservatively estimated at more than 200,000.

STOREY is associate professor of liturgy and Church history and director of the graduate program in liturgical studies at Notre Dame University. He was a member of the small group of Duquesne University in Pittsburgh in 1967 which is credited as the source of the young but rapidly expanding movement.

In an editorial preface to the interview, Father Reedy said the critique

by Storey "is probably the most significant article I have published in my 22 years as an editor."

"For the first time, to my knowledge, we have a public, radical negative criticism of the Catholic Charismatic Renewal Movement by a person who is informed, who

The Notre Dame professor stressed that he still believes "the original thrust of the movement contained valid, valuable, and authentic elements which belong in the prayer life of the Church."

He also stressed that he does not in any way favor complete suppression

Critique calls reform of national leadership 'imperative'

possesses the scholarly credentials for such a task, who has in the past been sympathetic and supportive to the movement."

STOREY SAID in the interview that he quietly dropped out of the movement about five years ago, partly because he was troubled with some leadership policies, partly because of theological positions within the movement that he felt "were either exaggerated or incorrect," and partly because of "certain styles of worship which were not my personal style."

"More importantly," he continued, "it seemed to me that they were not of the style which I think benefits Catholicism."

of the movement by Church authorities or "precipitous action" by individual priests or bishops.

Storey listed a large number of what he considered abuses within the movement, noting, however, that in some cases these might be isolated or rare occurrences.

BUT, HE SAID, the national leadership of the movement seems to be moving in directions that encourage some of these abuses.

He told Father Reedy that he has reported his criticisms to Church authorities "on several levels." He also said he has sent several leaders of the movement "a report on my

correspondence with Church authorities."

He remarked that he hoped Church authorities would take a careful, measured response and investigate the movement far more carefully before they take any actions.

Among Storey's specific criticisms were:

• A pattern of authoritarianism in which "the only option for those who disagree (with the leadership policies) is to resign from the leadership;"

• "A manifestation of conscience procedure" in many highly structured communities "which I find highly dubious;"

• A confusion of liturgical priorities, in which celebration of the Eucharist sometimes is ranked below charismatic prayer services;

• The "sympathetic links with Protestant and denominational pentecostalism," which Storey said is at least occasionally anti-Catholic;

• An approach to Scripture which tends toward "radical fundamentalism" that is "inconsistent, and unacceptable for the community of Catholics."

REGARDING THE "manifestation of conscience procedure," Storey said this procedure in some communities involves matters of sin which would be best left to the privacy of confession, and not to open discussion within a larger community.

He cited an instance in which a member of one community informed him openly that a person "is a homosexual" and asked him to pray for the person.

Storey indicated that a serious reform of the movement's national leadership is imperative.

Asked if he foresaw the possibility of a schism, Storey replied:

"I would have to say if it's a head-on clash, a flat condemnation of the movement, yes, there will be a schism."

The bishops should act "very, very, carefully," Storey said. "Any precipitous action would be extremely dangerous. Many of these people are profoundly convinced that they are following a guidance of the Holy Spirit. If Church authorities told them to abandon what they see as this inspiration it would be terribly hard for them to do so."

LETTERS TO THE EDITOR

Trip to Holy Land thrill of lifetime

To the Editor:

After 81½ years of life, I am looking

Photo 'offensive'

To the Editor:

For years three Catholic papers have come in to our home every week and The Criterion has been one of them. We like the articles, local news, etc.

Recently you had a tabloid insert on Marriage. The front page contained an article by Father Paul Palmer, one of the best short articles I've read lately.

All the other articles and advertisements were good, with one exception, on Page 6b, the Foust Photographic Systems ad. Somehow that ad bothered me. If the picture had been in a series of cartoons, it would not have offended me. But it seemed in bad taste to be included in a special "Marriage" series.

Your paper is a fine one. Keep up the good work.

Indianapolis

Evelyn M. Bottin

[Editor's Note: The ad Mrs. Bottin refers to contained a "gag" photo of a wedding attendant carrying a shotgun. We are sorry if the photo was offensive to any reader.]

Select aversion?

To the Editor:

Granting political asylum to tens of thousands of South Vietnamese who fear for their future if they had to stay in South Vietnam is another instance of American compassion at its finest.

It's also a reminder that the United States lost an excellent opportunity to demonstrate that its compassion extends to any forced mass exodus and not just to those who have the correct political ideology. Just 20 months ago we Americans closed our doors to the losers in the political upset in Chile, condemning thereby thousands to the purges of the present Pinochet government, purges which still go on, by the way, albeit at a more relaxed tempo.

Does the United States have an aversion to batha-made by select types of blood?

Father Bernard Survil
Guatemala, C.A.

SOS on ERA

To the Editor:

Would you be so kind as to alert your readers of the impending danger to women if the Equal Rights Amendment is ratified. It will nullify existing laws which now give special protection to women. It is already the eleventh hour. If E.R.A. is ratified, women will be drafted for combat duty along with the men. Is this what we want?

Passage will bring about the degradation of womanhood and moral corruption will become rampant, for as the women go, so goes the Nation. God made man to be the leader and head of the family, and He created woman to be his help-mate—not his equal. Not that woman is inferior to man, but God created male and female and to each He assigned a distinct role in life. Both roles are important, so that one has need of the other.

Most of our women are happy and content with the beautiful role God gave them and have no desire to be man's equal; it is only a restless and misguided minority who would force this diabolical plan upon all of us women.

Sr. Mary Aemilia, C.P.P.S.
O'Fallon, Mo.

Coverage helped

To the Editor:

Catholic Charities is deeply appreciative of the coverage which The Criterion gave to its work and to the 1975 Catholic Charities' Mother's Day Appeal.

Your coverage in many issues of the programs and services of Catholic Charities, the two front page articles in the issues of May 2 and May 9, the editorial in the May 9 issue, all were extremely helpful in getting our message to the Catholic of the Archdiocese.

Again, thanks.

Rev. Donald Schmidlin
Director of Catholic Charities
Indianapolis

J. Earl Owens



The CRITERION

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PENALIZES DISADVANTAGED CHILDREN

Dissenters see threat to religion

BY JIM CASTELLI

WASHINGTON—The three dissenting justices in the U.S. Supreme Court's overturning of a Pennsylvania school aid law see the majority decision as a threat to the free exercise of religion.

The majority had ruled that the law, which permitted state aid to nonpublic schools in the form of auxiliary services—testing and therapy services, for example—is unconstitutional.

The Court said it represented a state establishment of religion because 75% of the nonpublic schools receiving aid were church controlled, and because monitoring of the program would require "excessive entanglement" of church and state.

"If the consequences of the Court's holding operated only to penalize institutions with a religious affiliation," Chief Justice Warren Burger said, "the result would be grievous enough; nothing in the religious clauses of the First Amendment permits governmental power to discriminate against or affirmatively stifle religions or religious activity."

"But this holding does more; it penalizes children—children who have the misfortune to have to cope with the learning process under extraordinary physical and

psychological burdens, for the most part congenital. This penalty strikes them not because of any act of theirs but because of their parents' choice of religious exercise."

NOTING THAT affluent parents would be able to afford both the costs of church-related schools and private therapy for handicapped children, while other parents could not, Burger called the decision "a gross violation of Fourteenth Amendment rights" of equal protection.

Justice William Rehnquist, in a dissent joined by Justice Byron White, said the Court had taken "an extreme approach" to the separation of church and state.

He charged: "The court apparently believes that the establishment clause of the First Amendment not only mandates religious neutrality on the part of the government but also requires that this court go further and throw its weight on the side of those who believe our society as a whole should be a purely secular one."

BURGER CRITICIZED the Court's "extravagant suggestion of potential entanglement," holding: "There is absolutely no support in this record or, for that matter, in ordinary human experience, to support the concern some see with respect to the 'dangers' lurking in extending common, non-

sectarian tools of the education process—especially remedial tools—to students in private schools."

Rehnquist criticized "the arbitrariness of the percentage approach" in determining whether a law had the primary effect of establishing religions. He said the majority gave no reason for taking this approach.

If the number of church-related schools were taken as a percentage of all schools receiving auxiliary services, and not just the nonpublic schools, there would be no suggestion of establishment of religion, Rehnquist said.

MSGR. EDWARD SPIERS, executive director of Citizens for Educational Freedom, said the Court's decision represented "a most biased interpretation of the First Amendment. They might as well remove fire protection services from children in such schools."

The decision punishes parents for their exercise of religious freedom, he said.

"The First Amendment, as President Ford recently stated, is intended to guarantee freedom of religious belief," Msgr. Spiers said. "The present Court's majority is successfully turning it into a cudgel to beat down parents of modest financial means who are seeking freedom of choice in educational values."



DINNER PLANNERS FOR FESTIVAL—The three ladies above are in charge of turning out the Chicken and Dumpling dinners which will be featured at the "Providence Spring Festival '75," to be held Sunday, May 25, at Providence High School, Clarksville. The committee chairmen shown, left to right, are: Beulah Cromwell, Betty Jones and Marg Crone. Serving at the festival, which will offer a variety of booths and entertainment, will begin at 11 a.m. Principal Robert Larkin is executive chairman.

Father William Lensing to note Golden Jubilee

ODESSA, Tex. — Father William Lensing, a retired priest who formerly served in the Archdiocese of Indianapolis will observe his 50th anniversary of ordination with a Mass of Thanksgiving on Sunday, June 1, in St. Mary Church here.

The jubilarian, who has

been living in retirement at St. Francis Village, Crowley, Tex., was ordained by Bishop Joseph Chartrand at St. Meinrad in 1925. Early in his priestly career he served in Terre Haute and later in the Evansville Diocese before moving to the Southwest.

The pastor of St. Mary

Church here, where Father Lensing once served as pastor, is Father Francis X. Frey, a brother of Father Lawrence Frey, pastor of St. Gabriel parish, Indianapolis.

Twenty years ago Monsignor Downey Council #3600 won second place in a nationwide Knights of Columbus membership drive.

Cathedral High schedules '500' Ice Cream Social

INDIANAPOLIS — Cathedral High School will hold an old fashioned "Ice Cream Social" on Saturday, May 24, during the "500" Festival Parade.

The social will be held on the patio in front of the school from 10:30 a.m. until the parade reaches its conclusion.

Ice cream cones, sundaes, banana splits, lemonade, popcorn, and hot dogs will be served.

The Cathedral Band will provide musical entertainment until the parade reaches the school at 14th and Meridian Streets.

The public is invited to stop by any time and enjoy the parade and Irish hospitality.

Cardinal Cody has heart attack

CHICAGO — Cardinal John Cody of Chicago has experienced a slight coronary, and his physician, Dr. Gerald Nora has advised a period of rest observation and continued tests and treatment.

The cardinal, 67, is expected to be hospitalized for a period of from three to four weeks.

He entered Columbus hospital May 17.

Study proposes central school system for Richmond

(Continued from Page 1)

education would begin work. The schools, however, would continue to operate at parish level, with the only major change in this area being the restoration of Grade 7 at St. Mary's, where the seventh and eighth grades were discontinued two years ago.

MORE DRAMATIC changes are seen for the 1977-78 school year, with two plans offered, one involving the use of three school plants and the other involving the use of only two.

Under the three-plant proposal, present school buildings would be converted to use by age group and the school system expanded to nine years, offering classes from kindergarten through the ninth grade.

The schools would be designated as primary, middle and junior high.

The second, or two-school proposal, would consolidate kindergarten through the eighth grade only in two plants, elementary and middle schools. This plan suggests conversion of the unused school building into a youth and/or senior citizen center, a center for religious training or a community service facility of some sort.

In making recommendations for a central school system, the study commission did not explore financial considerations, stating those should be the responsibility of the school board when elected.

Present schools costs, however, were discussed in the report, with \$190,000 given as the present total cost borne by the three parishes.

Individual parishes allot from 50% to 75% of all income to the schools, with only 2% to 10% of parish income realized through tuition.

ACCORDING TO the survey, parishes anticipate serious problems in dealing with inflation and expect present costs to jump a minimum of 10% in the next three years. The cost per pupil currently ranges from \$323 to \$601.

Enrollment totaled 410 pupils as of October, 1974, with St. Andrew instructing 164 pupils in grades 1-8, Holy Family 157 pupils in grades 1-8, and St. Mary 89 pupils in grades 1-8. There are 16 lay teachers, six religious, and five paraprofessionals employed by the three schools.

The report emphasized that a small portion of parish income—an estimated \$1,400—is spent on general religious education apart from the schools. Under the proposed changes, substantially more money would be spent in this area and special training programs would be established for volunteers teaching the non-school classes.

The report included numerous observations and comments from students, parents, teachers, administrators and clergy interviewed by the various task forces which compiled the study.

Most persons gave favorable views of the present schools, rating them as at least academically equal to the public schools. Most stated that children profited from a Christian atmosphere in school and many cited discipline as an advantage.

The commission stated in its report that a "new look" in religious education for Richmond may or may not cost more, but it emphasized that monies would be more effectively used and that a new central system would make more efficient use of personnel and facilities.

The cost of the study, estimated at \$4,000, was shared by the parishes.



RICHMOND SCHOOL SURVEY—A Town Hall-type meeting held Sunday at Richmond heard a detailed report on Catholic education in that city and proposals for the future. Shown studying the report are, left to right, Father Francis Van Bente, pastor, St. Mary parish; Robert E. Allen, general chairman of the TriParish Education Study Commission; Father Clifford Vogelsang, pastor, St. Andrew; Father Robert Minton, pastor, Holy Family; and Father Edward Hilderbrand, Youth Minister. Recommendations contained in the report, which was compiled over a seven-month period, are now being discussed by the parishes and are expected to be decided upon by June 15. (Photo courtesy of the Richmond Palladium-Item)

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Alone, a woman casts a long shadow as she walks home by herself from the grocery store. [NC photo by Susan McKinney]

Single life has meaning

BY MARY MAHER

We, who have the Western mind-set deeply embedded in our consciousness, are prone to find it easier to live out of an "either/or" mentality than a "both/and" mentality. This allows us the luxury of neat opposites that we find comforting: black versus white issues; women's liberation or men's liberation, church or state, pain or pleasure.

Many realities that we call "opposites" are not so but are complementary units of one whole view. Such is the case of viewing single life as an opposite style from married life. When so done it carries the erroneous connotations of opposites like "unfulfilled, fulfilled" or "abnormal,

normal."

We have long outgrown (hopefully!) the idea that single life is the residue which one does not choose but which is thrust upon him by virtue of not embracing celibacy or marriage. It is no longer the time for Victorian niceties such as that. Single life may be as normal, fulfilled as any life style. It simply differs in its way of finding meaning.

SINGLE LIFE is a complement of married life. The universal law is that life complements life; life styles are not naturally adversaries of each other. We all are what we integrate into the fabric of our persons. Some single people live the desperation of a Neil Diamond song:

"I am, I said;
No one's there,
And no one heard at all,
I am, I cried;
I am, said I."

Other single people are living very fully, growing, aware that aloneness is a condition each man must sooner or later face if he is to know depth of existence, not simply breadth. But the very same could be said of married persons. Some persons just embrace life at greater cost, greater risk, greater involvement than others. It is mysterious that a Camus lived in his small dwelling indeed near so much French non-life.

All life seeks union. Auguste Rodin's marvelous work, "The Hand of God," shows man and woman in God's hand, actually clay of the hand in the forms of reaching out towards each other, struggling to reach union in the hand. Man cannot live very fully without intimacy; it is bread of his being. Indeed, Genesis says, "It is not good for man (Adam) to be alone." Undoubtedly that text holds deep masculine-feminine union connotations. But it does go beyond this interpretation, too. It reaches out to say that man is not truly man alone. He is man when he is with others, even when he is alone. "Single life" is almost an impossibility other than for Melville's "Isolator." Men and women who are by reason of their choice, living alone are not necessarily alone. They may share life deeply. They may not. Whatever the style of life one consents to or embraces, it is first a question of how they view life.

IT IS TOO ROMANTIC by far to believe that most men who live, live fully. It is equally romantic to believe that man chooses his life situation in many cases. However Promethean each of us may think we are, the truth always comes back to us. We are limited in our freedom to live fully as we wish. Bernard Lonergan helps us to understand this. He points out that we have an essential freedom which is man's basic ability to choose from among various courses of action. A blind man has choice. But effective freedom is the options we can choose.

That same blind man cannot walk as freely as a sighted man. Our family background; our heritage, economic, social or religious and our genetic make-up both limit our situation and extend it. Some single persons may not choose singleness just as some married persons grow out of choosing marriage.

Who we are all becoming is a mystery whether we have chosen to accept or embrace the single life, married life, divorced life, celibacy. Call it silent music (musica callada), if we will, for it lies at the bottom of so many things. What seems ultimately essential is why we have chosen our life style or chosen to accept the life pattern that we find ourselves within. How we can live with that decision is

RENEWAL AND RECONCILIATION

The Single State

BY MONIKA HELLWIG

Being single—is it a vocation or a deprivation? There are, of course, those who are celibate by vow because they are members of a religious community, or because they have dedicated themselves to a task that clearly requires the renunciation of marital and parental relationships, or because they are required to be celibate as members of the Latin Rite priesthood. But the question arises poignantly for those who are single outside of these situations.

In a sense, being single cannot be a vocation. The word denotes something negative, the absence of marital relationship. Unrelatedness in itself is not a call from God. However, while the word "single" denotes unrelatedness, the single person is not, of course, unrelated to others except in terms of the marital relationship. Positively, such a person is defined in each case by a unique pattern of relationships, and it is these that constitute this person's vocation—that is the unique call that comes to the person concerned from God.

My vocation is the point at which the needs around me and my ability to respond to them, meet. Clearly, that means in practice those needs that I recognize and that ability that I acknowledge and am willing to appropriate. Viewed in this way, being a mature single person offers a very extraordinary range for the intersection of need and ability to respond to the need.

MANY OF MY single friends did not begin by dedicating their lives to people or causes in radical ways and therefore foregoing marriage. For one reason or another they were single, though already mature in age and personal development, when some exceptional need crossed their paths—the plight of the poor, urgent needs of refugees, needs for low income housing, needs of outcasts of society, of prisoners in jail, of conscientious objectors, of unwed mothers, of the aged, of shut-ins in the area, technical needs in depressed or underdeveloped areas, and so forth. When such a need presents itself to the married person, he or she may respond with money, with some spare time, with sympathy and with good wishes. He or she is very seldom able to leave everything else aside, and follow Christ calling in that special need. Single persons are quite frequently able and willing to do this. Even when they cannot leave everything behind and give themselves completely to such a call, they often find that their time outside their work is at their own disposal in a total way such as is seldom true for married persons.

It is not by accident that it is single women and widows who have made many of the significant breakthroughs in Western society concerning the care of the sick and aged and orphans and in the education of children.

Reflecting upon my own life, I have become aware of singleness as freedom to relate to those who do not have a biological claim. I am the single parent of two adopted children. About

five years ago I read an appeal in a Sunday paper, thought it over for the rest of that day and telephoned the agency on Monday morning, my decision made. I had simply never thought about adopting until about noon on Sunday. Being single, in my case, made the decision-making process very simple. There were, of course, many unknowns in the decision but I realized that the passage of time would leave them just as unknown unless and until I made the commitment.

HAVING BEEN A social worker until I became a theologian, I also had great confidence that the cumulative experience of the agency would provide a better basis for judging the feasibility of adoptions in my life than my own assessment. By Sunday evening I had firmly decided to go through with the adoptions if the agency recommended them. I have never regretted it. Children seem to validate themselves, and once they are there they are intrinsically unregrettable.

I am frequently asked what it is like to be a single parent of young children, who must also work full time and who is called upon to write and lecture as well. It is exhausting. It is very enjoyable and stimulating. It calls for some very ruthless choices that both one's friends and associates. It raises eyebrows. It means postponement of some other things long planned in one's life. It makes unexpected inroads into one's budget. It opens up many more outside relationships than one person can possibly handle. It is never, simply never boring.

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Confession of future longer and better?

BY FR. JOSEPH M. CHAMPLIN

Waiting in line to confess your sins is not one of life's more enjoyable experiences. With the general decline in the number or frequency of persons approaching the sacrament of Penance, that phenomenon occurs much less often than it did a decade or two ago. Nevertheless, the uncomfortable standing and shifting from one foot to the other, the generally anxious feeling about what must be said and what will happen remains. Those sentiments hardly serve as the best preparation for a peace-filled meeting with Christ in this sacramental encounter.

Certain aspects of the revised ritual for Penance suggest that our confessions in the future may take a bit longer than heretofore, at least if celebrated according to the full and ideal arrangement.

PRAYING WITH the priest, sharing a biblical reading or two, getting to the root cause of our sinfulness, reciting an act of contrition, agreeing upon a suitable, creative, constructive task of satisfaction—all these take a few moments of time. When combined they total more than the past brief, in and out, 60-second procedures.

Moreover, the optional face-to-face type of confessions possible in the reconciliation areas described last week tend to require a slightly longer period of time. In the four years we have used our room at Holy Family, 75% of those selecting this space over

the "box," opted for an across-the-table, open process. Penitents following this method do, in fact, normally move beyond a simple listing of sins and seek to reveal the "why" behind their failures.

That, of course, can prove healing and helpful for the penitent with the priest, but a bit nerve-racking, even exasperating for those who wait outside.

Is there any way to ease such a difficulty?

WE HAVE FOUND no easy solution, surely no perfect answer. Here are, however, some possibilities:

- Chairs, an FM radio playing soft, suitable background music, a table with available literature (e.g. paperback Bible, "Together in Peace") can turn a negative, time-wasting period into a positive, disposition-building session.

- One penitent, forced during a particularly crowded pre-fast confessional time to wait for nearly an hour, found the music eased his nervousness and a pamphlet gave him added inspiration.

- More flexible and convenient scheduled hours may reduce the pressure on those traditional Saturday afternoon and evening periods. Mornings, the day before Ash Wednesday and Thanksgiving, at wakes or by appointment are some of the rather unusual occasions we have found popular.

- Priest and penitent need to understand the difference between the sacrament of Penance and a counseling session. The distinction admittedly is harder to determine in cases during which a penitent seeks to reveal his or her basic disposition and to discover the root causes behind the sins confessed.

- Still, a wise confessor and a considerate penitent (especially, if aware of persons waiting their turn outside) could postpone to another occasion a more detailed discussion of certain matters.

- If most parishioners developed a habit of celebrating this sacrament every three months or four times a year (like the former Ember days) according to the revised ritual, priests would probably be busy, but not overwhelmed.

- Priests may need to reorient their priorities. Few pastoral efforts bear such abundant spiritual fruit and it would not be a bad development for the Church if we found the demand brought us back to this task which consumed so many hours in the recent past.

Religious brothers, treated last week, and dedicated unmarried persons, considered in this issue, among others deserve the opportunity to make such rich receptions of Penance a frequent part of their lives.

A paragraph of the new rite's introduction tells us why:

"Moreover, frequent and careful celebration of this sacrament is also very useful as a remedy for venial sins. This is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of Baptism so that, as we bear in our body the death of Jesus Christ, His life may be seen in us ever more clearly." (Art. 7)



THE WORD THIS SUNDAY

Prepared by a group of Tall City Deanery priests.

THE SOLEMNITY OF THE HOLY SPIRIT
May 25

"Glory to the Father, the Son and the Holy Spirit"

Exodus 34:4-6, 8-9
Daniel 3:52-56
2 Corinthians 13:11-13
John 3:16-18

The Father, Son and Spirit live in perfect relationship with one another. Theirs is fidelity, glory, holiness, love and peace. Sharing this relationship with the Trinity, we are called "God's own." We best give glory by living in harmony and peace with one another. For this is to have the grace of the Lord Jesus Christ, the love of God the Father and the fellowship of the Holy Spirit.

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Tells how she found God

BY KATI RITCHIE

Several months ago when I was approached about writing this article on the "single state," I thought for a moment and asked, "What, exactly, do you want me to write about?" The answer was, "That's up to you. Just consider the possibility for a while and let us know whether you want to do it or not."

At first, I wondered what I had to write about—I haven't any unusual problems or frustrations—then I began to think about my life and how it has evolved. And I started asking myself, "Why are you satisfied?" Then I realized that I wasn't always this happy.

Several years ago when I joined the Catholic Bulletin staff in St. Paul, Minn., they told me to "go find out something about the Catholic Pentecostals, so someone can answer all these questions."

supported very basically by faith action which proceeds ahead, seeing somewhat, but obliquely.

One of the final Gospel promises appears to be that we will, if we courageously walk ahead, remain united with others. Now and later. We will hear bouncing back from Nell Diamond's song, "You are, I said," and women may be single in the sense of unmarried but no one is single in the sense of the meaning of the Gospel.

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In a Catholic Pentecostal household in St. Paul, Minn., Betsy Becker, a single, career woman, takes time to show Jeremy Langevin how a typewriter works. [NC photo by Kati Ritchie]

I wasn't enthusiastic about the assignment. But what could I do? I had avoided Mass and the sacraments for a few years. I felt the Church was a political body. It lacked democracy. Yes, I was a radical. So going to a prayer meeting was my idea of real trial.

BUT THAT PRAYER meeting turned out to be something special—there was something there. So I continued going long after my assignment was finished. And I found God and lost my journalistic cynicism.

One of the first things I discovered was Jesus' existence and His love for me. Suddenly the Catholic Church, which I had been born into but had gradually gotten tired of, became real. I discovered that God was truly God and He had a perfect right to tell me what to do.

Mass and the sacraments became a source of real joy to me with a real hunger for Jesus and His love. Jesus' healing power in confession came to me through an understanding confessor.

Gradually, I learned to forgive. I learned to accept the fact that people were not perfect—myself included. When I stopped judging people, there was a decided improvement in my outlook on life. This was reflected in my work as well. My photographs literally mirrored my change of heart.

BECAUSE I WAS a photographer, I was given the opportunity to go to Israel. This reinforced my new religious experience. Being in the land where Christianity began gave me more insight.

After the Israeli experience, it was a natural step to join a Christian household. I live in a Catholic charismatic home—a home where people dare to live as the early Christians did in the Acts of the Apostles. They are 14 of us. Our household is modeled on the Christian family headed by a married couple. Jesus is Lord in our house. We have committed our lives to Him and to each other.

We are learning to accept ourselves and each other just as we are, imperfect and incomplete but infinitely lovable because Jesus died so we could have His life. Happy? Yes. Free of pain? No. It sometimes hurts to begin to love and to be loved, to accept what is the best way for the household. It's often painful but always rewarding to begin to see myself as others see me, and as God sees me.

At morning prayer we often pray over each other so that Jesus will heal us physically and spiritually. Especially at supper we share what Jesus has done during the day. We share the little ways He is alive among us, the strength He gave us to love a cantankerous co-worker, the way we didn't lose patience with the kids, how we were conscious of His healing

presence in our lives and the lives of those we came in contact with. We share, too, the opportunities we missed to love and serve so that we may grow and become more aware of lost opportunities.

AS WE GROW IN LOVE and trust, privacy isn't a problem. I only needed it when I had a lot of things I wanted to hide from others. Once I committed my life in the light of Jesus with my brothers and sisters, the Lord gave me the strength.

As every family does, we disagree over telephones, dishwashers, etc., but we have agreed to submit to our household heads, and our community continues to pray, to love and forgive and to work out problems.

All of our gifts—spiritual and material—belong to the whole household. The selfishness which can be a part of being single is disappearing from my life.

My car isn't mine when someone else needs it. I don't need to buy a Hasselblad camera when others need that \$1,400 for a down payment on a house. I can't always read a book when six-year-old Chrlay wants to make doll clothes with me.

I find the strength to live an intensely Christian life only because I also live and pray with God daily, praising Him, thanking Him, being conscious of His presence, reading His Word in Scripture. This love of God that I live in daily is so mysterious and so humbling. What could I possibly do to deserve such love—nothing! It's God's gift. Praise the Lord.

[Editor's Note: Kati Ritchie is a staff member with the Catholic Bulletin in St. Paul, Minn.]

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know
your
faith

QUESTION BOX

BY MSQR. R. T. BOSLER

Q. I read an interesting article about the poor quality of so many Sunday homilies. The Church finally realized that this is a problem, according to the author, since "the Sunday homily is the one and only occasion when most Catholics can be touched by the proclaimed word of God." "The Bishops' Committee on Priestly Formation," according to the article, "issued a statement concerning the homilies curriculum which is currently being circulated among the seminaries of the country and the Bishops hope that it will receive high priority among rectors and faculty." Big deal! I think of the phrase: "I was hungry and you formed a committee to study my hunger, but I am still very hungry. Every successful salesman participates periodically in a refresher course to improve his ability to bring his message across. Why aren't the priests encouraged to go to workshops that would help them improve to become better speakers?"



A. Believe it or not, there are refresher courses for better preaching and priests are encouraged to attend them, at least in some dioceses. Furthermore, there are seven or eight good preaching aids for Sunday sermons which priests are subscribing to in great numbers. Seminaries are offering better courses and equipment for training preachers than ever before. So, efforts are being made. But the Fulton Sheens and the Billy Graham are going to be as rare as the Bob Hopes and the Jack Bennys. How many really good teachers did you have from grade school through college? From the majority, who were poor to mediocre, you learned something. The Holy Spirit can touch hearts even through bad preachers; so, it's worth the trouble to pay attention on Sunday.

Q. If the Holy Spirit was sufficient for the Apostles, why do the clergy today have to spend years in school preparing? What happened to the Holy Spirit?

A. He is obviously very much in evidence with all the ferment and growth in the Church today. The apostles and disciples had a knowledge and training that could never be equalled, for they lived from day to day with Jesus and knew him intimately. And there is something

else that must be taken into consideration. The Spirit was sent, Jesus said, to lead us on the way to all truth. Through the ages, as advancement of knowledge has led us humans to ask new questions about what was revealed to us in Jesus, our knowledge of God has grown immensely. What is more, future priests need a broad education, for those who pass on the Gospel message today must make it meaningful for modern men, which means they must know the social, moral and civil problems the world now faces.

Q. At Mass most celebrants take the lid off the ciborium while pronouncing the words of consecration over the host to be consumed by the priest, by implication also consecrating the hosts for the congregation. It would be so much more meaningful and indicative of congregational participation if the priest would place his hands momentarily on the ciborium as the words of consecration are spoken and even elevate the ciborium and the celebrant's host at the end of the prayer of consecration. Why aren't the hosts for congregational use more definitely made a part of the consecration service?

A. The new sacramentary directs the celebrant to show the consecrated

host and the chalice to the congregation. There is no mention of an elevation; that takes place at the "Through him, with him..." The trend today is not to use a ciborium at Mass, but a dish containing the breads. This is shown to the people after the consecration, and the priest lifts the large host above this dish as he shows it. This certainly makes the hosts for congregational use a part of

the consecration service. The ideal envisioned by the instruction in the sacramentary is a large bread held by the priest which before communion would be broken into small portions for both the priest and congregation.

Q. Our assistant pastor says the Bible is to be used only as an inspiration, nothing else. Please comment.

A. Ask him what he meant. I doubt that you understood him properly. He may have been talking against those who use Scripture to find texts to prove they are right and others are wrong and was stressing the fact that the primary purpose of the Bible is to put us into contact with the living God.

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Dad to hear vows

BOULDER, Colo. — A California hospital administrator will return to his home town here as a permanent deacon of the Catholic Church to witness the triple wedding of his three youngest children and will be assisted by his three priest-brothers—a hospital chaplain and two university officials.

George Reinert, scheduled to be ordained a deacon May 17 by Bishop Leo T. Maher of San Diego, will officiate at the May 23 wedding of Celeste, Patricia and Martin

Reinert, at Sacred Heart Church, Boulder, right next door to where he grew up. His three Jesuit brothers, Father Paul Reinert, chancellor of St. Louis University; Father Carl Reinert, former president of Creighton University, Omaha, and now director of development there; and Father James Reinert, chaplain at Cardinal Glennon Memorial Hospital for Children, St. Louis, will concelebrate the nuptial Mass.

But George Reinert, the new deacon, whose two other children are already married, will deliver the homily at the Mass and officiate at the weddings.

George Reinert, in order to become a deacon, moved to the San Diego diocese and has studied at the seminary there for three years. After his ordination he will combine spiritual care of the sick with his duties as administrator of St. Mary Desert Valley Hospital, Apple Valley, Calif.



TO MARK ANNIVERSARY—Mr. and Mrs. Charles L. Springer will observe their 50th Wedding Anniversary with a Mass of Thanksgiving at 1 p.m., Sunday, May 25, in St. Mark's Church. A reception will be held in the parish hall from 2 until 5 p.m. to which relatives and friends are invited. The couple requests that gifts be omitted. They are the parents of Mary M. Springer of Indianapolis; Charles L. Springer of Cincinnati and William E. Springer of Indianapolis.

DR. J. J. GERDIS

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CADET TRACK CHAMPIONS—Above is the CYO Cadet Track Team from St. Simon parish, Indianapolis, which took top honors in the annual CYO Cadet Track and Field

Meet held last Sunday at the CYO Stadium. This marked the seventh championship in the last eight years for the Eastsiders. Handling the coaching duties was Carl Wagner.

St. Simon is CYO Track Meet champion

INDIANAPOLIS — St. Simon parish captured the annual CYO Cadet Boys' City-Wide Track Meet last Sunday at the CYO Stadium. This marked the seventh victory in eight years for the Eastsiders, who were nosed out in 1974 by St. Lawrence.

Second place in the overall standings this year went to St. Plus X, with St. Lawrence capturing third honors and Holy Spirit taking fourth place.

THE CHAMPIONS won the top spot in both the Class B

and Class C divisions, but finished second in the Class A category, where St. Plus X took the over-all title.

Third place in Class A was captured by Holy Spirit, in Class B it was St. Lawrence in the runner-up spot and Holy Spirit third. Class C runner-up was St. Plus X, and third place winner was St. Rita.

The only triple winner in the meet was P.J. Dietrick of St. Plus X, who won the 100

Yard Dash, the 220 Yard Dash and the Baseball Throw

in Class C.

EIGHT NEW records were posted, including a record eight in Class A. The other two came in the Class C competition.

New meet records in Class A included: Beatty of St. Rita in the 50 Yard Dash; Armstrong of Holy Spirit in 100 Yard Hurdles; Fazio of St. Simon in 880 Yard Run; St. Rita in 400 Yard Shuttle

Relay; St. Plus X in 880 Yard Relay; Armstrong of Holy Spirit in the High Jump; and Keith Wood of Holy Spirit in

the Pole Vault.

New records in Class C were set by St. Plus X in the 440 Yard Relay and by Dietrick of St. Plus X in the Baseball Throw.

PARISH DANCE

INDIANAPOLIS — The St. Ann Parents' Club will sponsor a dance in the school hall on Saturday, May 31, beginning at 9 p.m. Jimmy Mack will be the disc jockey. Diane Taylor, 856-5908, is handling reservations.

Pope receives 10,000 charismatics

BY JOHN MUTHIG

VATICAN CITY—In a warm special audience May 19, Pope Paul VI told 10,000 Catholic charismatics that the spiritual renewal prompted by the Holy Spirit is "good fortune" for the Church and the world and that it should be encouraged.

He addressed participants in the International Conference on Charismatic Renewal in the Church in France.

The Pope told the charismatics, gathered in St. Peter's Basilica under

the leadership of Cardinal Leo Josef Suenens of Malines-Brussels, Belgium, and 12 other bishops, that they must be guided by the discernment or right judgment of those in authority in the Church.

IN REGARD TO the extraordinary spiritual gifts of the Spirit, the Pope quoted two verses of St. Paul: "Do not extinguish the Spirit" and "Test everything, keeping that which is good."

The Pope offered the charismatics three principles in judging what is

truly of the Spirit. "The first principle," said the Pope, "is fidelity to the authentic doctrine of the faith. Whatever contradicts it could not proceed from the Spirit."

The second principle for discernment is, said the Pope, that "all the gifts are to be received with gratitude" and that Christians must "strive after the higher gifts," the most useful ones for the community.

THE THIRD and most important principle, the Pope said, is the presence of love which communicates "the very life of the Trinity" and which can and must be communicated in love to others.

The Pope's talk, punctuated often by applause, followed a Mass celebrated by Cardinal Suenens and about 725 priests participating in the congress. By special permission of the Pope, the Mass was celebrated at the altar in the basilica, usually limited to celebrations by the Pope himself.

The Mass included several charismatic "prophecies," dealing with a period of darkness which Christians would be called to face.

FOLLOWING HIS French talk the Pope spoke brief prepared remarks in Spanish and English. He then departed from his prepared text and spoke in Italian about his happiness at meeting with the charismatics and hearing their hymns of joy and testimony.

After the audience the Pope embraced Cardinal Suenens, the highest ranking churchmen associated with the charismatic movement. He then turned to Ralph Martin, an American leader of the congress which took place in Rome, and said: "I'm very very glad you are here. We'll work together for the renewal of the Church."

Providence High hosts annual CYO track meet

NEW ALBANY, Ind. — The team from St. Anthony, Clarksville, took over-all honors in the annual Deanery CYO Cadet Track Meet held on May 4 at Providence High School.

The champions posted the top score in both Class B and Class C and finished third in Class A for a grand total of 269 points.

Holy Family and Sacred Heart finished first and second in Class A, respectively. Holy Family took second in Class B and Catholic Central third. Runner-up in Class C was Sacred Heart with Catholic Central taking third place honors.

Two new records were posted in Class A: Tim Murphy of Holy Family in the Mile Run, and Ron Hagedorn of Our Lady of Perpetual Help in the 880 Yard Run. In Class C Perry Ernstberger of Our Lady of Perpetual Help set a new record in the 120 Yard Hurdles, and St. Anthony's 440 Yard Relay team chalked up a new mark in that event.

CYO NOTES

Entry blanks for both the Junior Golf Outing and the Junior Boys' Match Play Golf Tournament have been mailed and are due June 18 and June 19, respectively.

The Cadet Girls' Track Meet is scheduled for Sunday, June 1, at the CYO Stadium. Timers and judges are needed to assist at the meet. Volunteers should report at the stadium by 11:45 a.m.

Cadet baseball play-offs begin next week. St. Bernadette captured the "56" League crown with an undefeated 8-0 season.

Applications are still being accepted at both Camp Christina and Rancho Framasa.

Remember them in your prayers

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† LEO A. KELLEY, 80, Holy Trinity, May 16. Father of Paul C. Kelley of Sellersburg.

INDIANAPOLIS
† MABEL GROFFARD, 83, St. Philip Neri, May 14. No immediate survivors.

† ETHEL M. HALL, 78, Holy Cross, May 16. Wife of Walter L. Sr.; mother of Walter L. Jr., Charles, Joseph and James Hall, Virginia Deardorff and Madonna Crabtree; sister of Tava Nally; Lillian Thompson and Bessie Ward.

† NORA T. DALY, 88, St. Philip Neri, May 16. Mother of John and Mary Daly and Agnes Oasprn.

† CATHERINE E. FALLON, 77, Immaculate Heart, May 16. Mother of Thomas J. Fallon; sister of Margaret and Della Burke.

† MARIE C. BRACKMAN, 74, St. Paul Hermitage Chapel, May 17. Sister of Leona Werner.

† MICHAEL F. MORAN, 74, Immaculate Heart, May 17. Husband of Leona M.; father of Michael, Lawrence J. and John P. Moran, Kathleen Allison, Mary E. Colbert and Jeanie Duncan.

† JENNIE I. CHRIST, 79, Holy Trinity, May 19. Aunt of Mildred Podboy.

† EVELYN HAGIST, 77, Holy Name, May 19. Mother of Jake J. Harman J. and Ellen Hagist, Dolores M. Stewart and Mary J. Porter; sister of Richard Martin.

† JOANN REESE, 51, St. Bernadette, May 19. Wife of Jerome D.; mother of David J., Nancy A. and Mary E. Reese and Cynthia Rapp; sister of William Murphy, Catherine C. Hump, Mrs. Martin Ahlstrom, Mrs. Gordon Wire, Mrs. Glen McAttee, Mildred Reasler, Mrs.

Ralph Creston and Julia Rambaud.

† JOHN HITTEL, 86, Holy Trinity, May 20. Brother of George S. and Charles H. Hittel and Catherine Hahn.

† ALPHONS C. SANDERS, Sr., 71, St. Bernadette, May 20. Husband of Mary K.; father of Alphons C. Jr., Joseph B., Donald and David H. Sanders, Sandra Bechtel, Theresa Jacobs and Linda Wechsler; brother of Clara Clouser and Jane Peggs.

† ROBERT E. DINN, 63, Little Flower, May 20. Husband of Margaret M.; father of James, Robert, David and Dennis Dinn, Martha Moriarty and Maureen Ross; brother of Father Ronald J. Dinn, O.F.M. and Lawrence Dinn.

† MARGARET H. TONER, 75, St. Catherine, May 20. Sister of Sister Catherine Elizabeth, S.C., and Anna C. Beck.

† CHESTER O. WOOD, 64, Little Flower, May 21. Father of Brother Matthew Wood, S.D.S., Charles W. Wood and Joann Via; brother of Mrs. B. H. Keydon.

JEFFERSONVILLE
† JULIUS J. WEBER, 87, St. Augustine, May 14. Father of William J. and Robert J. Weber and Florence Entlemen, all of Clarksville; Mrs. Keith Antz and Frances Vissing, both of Jeffersonville.

SIBERIA
† JACOB F. GEHLHAUSEN, 82, St. Martin, May 16. Father of Victor and Leander, both of Siberia; Kenneth of Jasper, Urban of Indianapolis; and Elizabeth Becker of St. Petersburg, Fla. Brother of C.H. Gehlhausen of Siberia and Margaret Graves of Kokomo.

ST. MEINRAD
† AGNES E. SCHAEFER, 66, St. Meinrad, May 16. Mother of Melvin and St. Meinrad; Robert of Evansville; Jerry of Tell City; Mrs. Charles Hecks and Mrs. Michael Franchville, both of Troy.

† LELA F. GREULICH, 89, St. Meinrad, May 17. Mother of Leroy and Raphael, both of St. Meinrad; and Omer of Shepherdsville, Ky. Sister of Everett Wills of Tell City.

† MARY C. DOTTERWEICH, 57, St. Meinrad, May 20. Wife of Leo; mother of Edward Kruef of Louisville and Mrs. David Hedinger of St. Meinrad; sister of Edwin Shindwin of St. Meinrad and John Shindwin of Jasper; Mrs. Karl Hoffmann of Louisville; half-sister of James Shindwin of Houston; Carl Shindwin of Lamar; Mrs. Andrew Neuhaus of Tell City; and Mrs. Harold Langebrake of North Vernon.

TELL CITY
† ANNA MAE HARDING, 73, St. Paul, May 19. Mother of Robert, Jr., of Tell City; sister of John Garden of Paoli.

TERREHAUTE
† IRENE GROGAN, 89, Sacred Heart, May 20. Sister of Jane Larson of Chicago; and Katherine Bernas and Zita Mahoney, both of Calumet City, Ill.

† WILLIAM J. KLOTZ, St. Patrick, May 17. Husband of Eva; father of John of Terre Haute; brother of Margaret Newport of Riley and Helen Nesbit of Terre Haute.

† RUBY MONNINGER, Sacred Heart, May 17. Mother of Edwin and Donald, both of Terre Haute; sister of Eva Fallain and Ethel McDaniels, both of Terre Haute.

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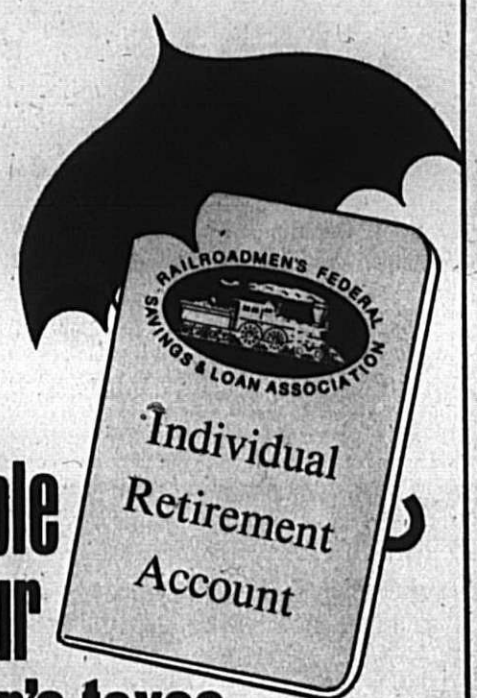
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VIEWING WITH ARNOLD

The story of a marriage



BY JAMES W. ARNOLD

John Cassavetes' "A Woman Under the Influence"—to get even a far-fetched handle on it—is sort of an American, ethnic middle-class version of "Scenes From a Marriage." It is a bit more sloppy, both in its construction and the impulsiveness of its characters, but somewhat more optimistic about the viability of marriage as an institution.

The harassed couple go through a major crisis—the wife's mental breakdown—and we see them at the end about to make love, with conflicts temporarily resolved. One is not quite convinced about the future. (It's like real life, in that respect among others). But there is not Berman's apparent conviction that

marriage, with its built-in expectations, demands, frustrations, makes real growth-in-love impossible. Cassavetes' family is like a stubborn tree, causing its own cyclic death and rebirth.

"WOMAN," of course, is the latest in Cassavetes' string of provocative "home movies" on Middle American Life and Mores ("Faces," "Husbands," "Minnie and Moscovitz"), and it has been fighting for survival ever since its debut last October at the N.Y. Film Festival. Nobody wanted to distribute it, and only now is it slowly leaking around the country, thanks mostly to writer-director Cassavetes' determination and wife Gena Rowlands' Oscar nomination.

The "problem," from the moneyman's viewpoint, is the same as with Bergman's film. Its characters are middle-aged, the treatment is not always pleasant and more documentary than dramatic, the plot is not so much beginning, middle and end as all-middle, and it is very long (about 2½ hours). Beyond this, it doesn't have the prestige of Bergman and Lili Ullmann above the marquee. Let's face it, Cassavetes is neither the thinker nor the artist that Bergman is. He plunges into a subject and messes around. The results may be exciting, but sometimes they are tedious. Anyhow, "Woman" is a fascinating bit of cinema. Its "R" rating is incomprehensible — at

worst, it's an earthy "PG."

It's Cassavetes' first exploration of a live marriage. (The one in "Faces" was obviously on the rocks). The problems are shown, not discussed. Husband Nick (Peter Falk) is the foreman of a water department crew, and for openers, a work emergency spoils a planned private kids - sent - to - Grandma evening at home with wife Mabel (Ms. Rowlands). She gets drunk, picks up a guy at a bar and brings him home. The next morning, Nick brings the work gang in for an impromptu spaghetti dinner, and Mabel's facade of cheery hostess slowly crumbles.

THINGS PILE UP for Mabel, much as they do in real life. A spontaneous but overdone kids' party, designed by Mabel to prove her value as a loving Mom turns into a disaster, and in the movie's big scene, she goes convincingly berserk as husband, mother-in-law, kids and friendly doctor run around shouting ineptly like amateurs trying to sandbag a flooding levee. (Everyone's inability to cope is the movie's poignant but unrewarding theme). When it's over, she's committed to a mental hospital, and you feel it could've been prevented.

The perspective is from outside, the viewpoint of the Recording Angel. You think you see what Mabel needs—a feeling that she's important, that she makes a

difference to someone—and the failure of others, especially Nick, to understand. "Why do you feel insecure?" asks Nick, impatiently. "Everybody loves you." Nick feels guilty. He knows he's doing something wrong, but he's not sure what. He thinks he can make everybody "normal" by shouting at them, by sheer force of will. We smile at his frustration because it resembles our own.

If the mad scene is "Woman's" wildest, the most excruciating is the friends-and-neighbors party that welcomes Mabel back from the hospital (Nick thought it was a good idea: "We're gonna have good times again and forget the past"). The setup is hardly credible; Nick's stupidity this time is unforgivable. Mabel wants everyone to go. They won't, because stubbornly, they think relatives are vital to the rites of welcome. In the end, it is the children, and the magic of their love for their mother, that prevents tragedy and brings Mabel and Nick to a new beginning.

The flaw is that nothing and nobody has really changed. If Mabel and Nick are alone now, without the well-meaning but clumsy in-

laws, they won't be for long. Measuring her worth by love from husband and kids, Mabel will still have her doubts, her panic and despair. The film's characters don't gain insight, but perhaps the audience does.

OBVIOUSLY, the situations are ideally matched to Cassavetes' explosive, improvised, life-on-the-run style. All his movies seem to have at least one major crowd scene around a table—raucous, sentimental, unpredictable. This has two. Ms. Rowlands' work is inspired, though I will trade all her bravura eccentric moments for the heartcracking series of soft-focus closeups as she returns to home and children. It is impressively symbolic of the Return Home for everyone to the center of love and pain and life.

Unlike Bergman, Cassavetes has nothing deep or controversial to say about marriage. He simply gives us interesting people, with all their irritating capacity to wound and heal. It's true and honest, and that's good enough. (Rating: A-3—unobjectionable for adults)

The week's TV network films

ULZANA'S RAID (1972) (NBC, Saturday, May 24): Director Robert Aldrich's late-career comment on the Western and Indian mystiques, built around a story of an escaped band of rampaging Apaches pursued by a small cavalry unit led by a greenhorn lieutenant. Aldrich's tastes tend to the ultra-violent ("The Dirty Dozen"), but the script is above average and there are superior performances by Burt Lancaster, Bruce Davison, Jorge Luke and others. Satisfactory for mature viewers.

BREAKFAST AT TIFANY'S (1961) (ABC, Saturday, May 24): The Hollywood-slick version of Truman Capote's sentimental tragedy about Holly Golightly, the attractive Upper East Side (N.Y.) eccentric. Audrey Hepburn is in her prime as Holly, there is a famous party scene, and Henry Mancini's music is great. But essentially a beautiful idea is turned into a trivial romantic magazine story. Satisfactory light entertainment.

MOON FOR THE

MISBEGOTTEN (ABC, Wednesday, May 27): The Tony Award production of the Eugene O'Neill tragedy of Irish family life, starring Colleen Dewhurst, Jason Robards and Ed Flanders. **THE GREAT WHITE HOPE** (1970) (CBS, Thursday, May 27): Martin Ritt's powerful, if sometimes stagey film, of the Howard Sackler play based on the merciless persecution of Jack Johnson, the first black heavyweight champion. James Earl Jones is brilliant as the Johnson character, and while it all purports to be ancient history, there are uncomfortable comparisons to the present. Theatrical but shattering stuff, recommended for adults and mature youth.

Propose canonization of Dr. Tom Dooley

BUFFALO, Minn. — Work has begun to demonstrate to the Vatican that many people consider Dr. Thomas A. Dooley, the jungle mission doctor who established hospitals in Indochina, a saint, Oblate Father Maynard C. Kegler said here.

Father Kegler is the promoter of Dr. Dooley's cause in the United States. He said the cause has not been officially introduced before the Vatican Congregation for the Causes of Saints, but he and the postulator of the cause in Rome, Oblate Father Angelo Mitri, are obtaining statements from persons who believe Dooley was a

saint.

"WE ARE SEEKING people who are interested in furthering the cause, who will say they believed he was a saint," Father Kegler said. Such statements, he said, may be submitted by "people who knew him or who have been inspired by him."

The son of a well-to-do St. Louis family and a graduate of the University of Notre Dame and St. Louis University Medical School, Dooley served for two years as a U.S. Navy doctor in Indochina. He then resigned from the service to establish a privately-financed medical

mission in Laos. He organized Medico to provide medical care in remote areas and established seven hospitals in four Asian nations. He died at the age of 34 of melanoma, a form of cancer, in New York City in 1961.

HE WAS THE author of "Deliver Us From Evil," "The Edge of Tomorrow," "The Night They Burned the Mountain," and "Dr. Tom Dooley, My Story." President John F. Kennedy said it was Dooley's example that prompted the formation of the Peace Corps.

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St. John sets annual picnic

INDIANAPOLIS — St. John's Church will sponsor its sixth annual picnic on Sunday, June 1, at German Park, 8500 S. Meridian St., from noon until 8 p.m.

Home-made food will be served, and there will be entertainment for adults and youngsters. A 25-inch color television will be the major award to be given away.

St. John's pastor, Msgr. Charles Koster, invites all friends of the parish to join in this annual event.



DISCUSS CENTENNIAL PLANS—John Reimer, Publicity Committee chairman, and Father Brian Kim, O.F.M., pastor of Sacred Heart Church, Indianapolis, go over plans for the formal celebration of the parish centennial June 6, 7 and 8. The celebration will be highlighted by a special Mass on June 8 at which Archbishop George J. Blakup will be the principal concelebrant. Charles Schafer and Leo Massing are serving as co-chairmen of the Centennial Committee.

Honor widow of famed actor

BOYS TOWN, Neb. — Mrs. Spencer Tracy, widow of the academy award winning actor, will receive the first Father Flanagan Award for service to youth June 26.

Mrs. Tracy has spent many years working with deaf and hard-of-hearing children. The newly established award will be a bronze statuette of the Boys Town symbol, the big brother carrying his younger brother, with the inscription, "He ain't heavy, Father, he's my brother."

Tracy donated to the Boys Town museum the Academy Award Oscar he received for his portrayal of Father Flanagan in the film "Boys Town" in 1938. The film established Boys Town as one of the world's leading child care facilities.

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