

the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 39 INDIANAPOLIS, INDIANA, JULY 4, 1975

Official Appointments

Effective July 8, 1975

- REV. ROBERT BORCHERTMEYER, from co-pastor of St. Charles parish, Bloomington, to pastor of St. Charles parish, Bloomington.
- REV. MICHAEL CARR, from associate pastor of St. Michael parish, Indianapolis, to co-pastor of St. Andrew parish, Indianapolis.
- REV. DAVID COATS, from associate pastor of Holy Trinity parish, New Albany, to co-pastor of St. Paul parish, Tell City, St. Plus parish, Troy, and St. Michael parish, Cannelton.
- REV. WILLIAM ERNST, from co-pastor of St. Bernadette parish, Indianapolis, to pastor of St. Bernadette parish, Indianapolis.
- REV. CHARLES FISHER, from associate pastor of St. Joan of Arc parish, Indianapolis, to associate pastor of St. Charles parish, Bloomington.
- REV. STEPHEN HAY, from administrator of St. Mary parish, Indianapolis, to pastor of St. Mary parish, Indianapolis, and retaining his assignment of ministry to the Spanish Speaking of the Archdiocese of Indianapolis.
- REV. JOSEPH KERN, from associate pastor of St. Paul parish, Tell City, to co-pastor of St. Paul parish, Tell City, and retaining his assignment as co-pastor of St. Plus parish, Troy, and St. Michael parish, Cannelton.
- REV. MSGR. THOMAS KILFOIL, retiring from the pastorate of St. Charles parish, Bloomington.
- REV. HAROLD KNUDEVEN, from co-pastor of St. Bernadette parish, Indianapolis, to pastor of St. Gabriel parish, Connersville.
- REV. RICHARD LAWLER, from pastor of St. Anthony parish, China, to co-pastor of St. Paul parish, Tell City, St. Plus parish, Troy, and St. Michael parish, Cannelton.
- REV. JOHN MINTA, from pastor of St. Gabriel parish, Connersville, to pastor of St. Peter and Paul Cathedral parish, Indianapolis.
- REV. JACK PORTER, newly ordained to associate pastor of St. Michael parish, Indianapolis.
- REV. DONN RAASE, from associate pastor of Little Flower parish, Indianapolis, to co-pastor of St. Joan of Arc parish, Indianapolis.
- REV. MAURO RODAS, from the Diocese of Guaranda, Ecuador, to associate pastor of St. Mary parish, Indianapolis.
- REV. THOMAS WIDNER, from co-pastor of St. Andrew parish, Indianapolis, to associate editor of The Criterion with residence at St. Susanna parish, Plainfield.

Effective July 29, 1975

- REV. PATRICK DOYLE, newly ordained to associate pastor of St. Mary parish and St. Michael parish, Madison.
- REV. WILFRED DAY, from residence at Holy Family parish, New Albany, to pastor of St. Joseph parish, St. Joseph Hill, and retaining his assignment as an instructor at Our Lady of Providence High School, Clarksville, and assisting at the Aquinas Center, Clarksville.
- REV. JAMES FARRELL, newly ordained to associate pastor of St. Plus X parish, Indianapolis.
- REV. ROBERT GILDAY, newly ordained to associate pastor of St. Malachy parish, Brownsburg.
- REV. RICHARD GROGAN, from pastor of St. Mary parish and St. Michael parish, Madison, to pastor of St. Joseph parish, St. Leon.
- REV. PATRICK HARPEAU, from associate pastor of St. Lawrence parish, Indianapolis, and assistant principal of Chatham High School, Indianapolis, to pastor of St. Mary parish and St. Michael parish, Madison.
- REV. STANLEY HERBER, from pastor of American Martyrs parish, Scottsburg, and the Mission of St. Patrick, Salem, to pastor of St. Mary parish, New Albany.
- REV. PETER MARTICH, from residence at St. Joseph parish, St. Joseph Hill, to residence at St. Augustine parish, Jeffersonville, and retaining his assignment as an instructor at Our Lady of Providence High School, Clarksville, and administrator of St. Francis Xavier Mission, Henryville.
- REV. RAYMOND MCGINNIS, retiring from the pastorate of St. Martin parish, Siberia.
- REV. GERALD RENN, from associate pastor of St. Malachy parish, Brownsburg, to pastor of American Martyrs parish, Scottsburg, and the Mission of St. Patrick, Salem.
- REV. GEORGE SAUM, retiring from the pastorate of St. Peter parish, Franklin County.
- REV. RALPH SCHWEIZER, from pastor of St. Joseph parish, St. Leon, to chaplain of Providence Retirement Home, New Albany.
- REV. DAVID SENEFELD, from pastor of St. Mary parish, New Albany, to pastor of St. Peter parish, Franklin County.
- REV. WILLIAM TURNER, newly ordained to instructor in the Religion Department of Chatham High School, Indianapolis, and associate pastor of St. Lawrence parish, Indianapolis.

Effective August 19, 1975

- REV. ANDREW DIEZEMAN, from co-pastor of St. Paul parish, Tell City and St. Michael parish, Cannelton, to pastor of Holy Cross parish, St. Croix.
- REV. CHARLES KRAESZIG, granted a sick leave.

The above appointments are from the office of the Most Rev. George J. Blakup, Archbishop of Indianapolis, Very Rev. Francis Tuohy, Chancellor.

July 1, 1975

REPORT FROM THE VATICAN

Ordination newsman's dream

BY FRED W. FRIES

ROME—Last Sunday evening we participated in a religious "happening" which we must classify as the highlight of our almost 26 years in the Catholic press.

From a vantage point high on the roof of St. Peter's Basilica we watched in awe as a 77-year-old Pope conferred the powers of the priesthood on 359 deacons from five continents—an event unprecedented in the 1900 year history of the papacy.

We decided to cover the ordination for a special reason: Two of the 25 Americans in the class—Rev. James Farrell and Rev. Robert Gilday—are from the Archdiocese of Indianapolis and, by an unlikely coincidence, sons of the same parish, Little Flower.

TO MAKE THE trip to Rome we joined a special tour group of some 90 persons, the majority of them members of the ordinands' parish. Leading the delegation was Msgr. Raymond T. Bosler, Little Flower pastor and editor of The Criterion. Also in the delegation was Father Jack Okon, associate pastor.

On the evening of the ordination,



Fred W. Fries, managing editor of The Criterion, is on three-week Holy Year pilgrimage, the highlight of which was the historic ordination ceremony described in the accompanying article. Fred's story was cabled from Rome on Monday to the Washington office of National Catholic News Service and then phoned to us. Tacker fans will be reading more about the trip in the July 18 issue.

Our two tour buses arrived at St. Peter's Square about 5 p.m.—a full two hours before the outdoor ceremony was to begin.

Before leaving the buses Msgr. Bosler distributed passes entitling the holders to special V.I.P. seating provided for some 5,000 persons relatively close to the temporary altar and sanctuary erected on the Basilica steps.

WHILE THE other members of the delegation went to find their seats (no easy task despite their early arrival), we waited at an agreed contact point on the Via della Conciliazione—the broad avenue leading into the square—for John Muthig, Rome bureau chief for NC News Service and

a longtime friend, who was to provide us with press credentials.

While waiting for Muthig, we had an opportunity to study the throngs of worshippers funneling their way into St. Peter's Square for what promised to be one of the highlights of the Holy Year.

In a seemingly endless stream they came—often eight and ten abreast—to witness a religious spectacle not likely to be repeated for generations, if ever. They seemed undismayed by the prospect of standing for a ceremony that was likely to last four hours.

Disgorged from buses and taxi

cabs, hundreds of tourists and pilgrims joined the mass of humanity entering on foot down the Via della Conciliazione. Often the pilgrims were in parish groups led by their pastor proudly carrying an identifying banner.

THERE WERE nuns and priests in religious habits, people of every race and color in all manner of dress—all coming together in a massive demonstration of faith.

When Muthig arrived at 6:30 p.m.—still a half-hour before the ordination was to begin—there were already 50,000 people in the square. When we reached the special press section atop the Basilica, it was jammed with reporters, cameramen and some privileged onlookers who were obviously not members of the fourth estate.

The hot Roman sun was still high in the sky when the 359 ordinands took their places in four long rows on either side of a gold and red carpet which covered most of the huge "sanctuary" in front of the altar. Each wore identical white albs and a stole draped diagonally across the shoulder, in-

(Continued on Page 5)

Msgr. Kilfoil, Father Saum to retire soon

The retirement of two of the Archdiocese's best known priests is included in the list of 31 clergy changes issued this week by The Chancery.

Effective Tuesday, July 8, Msgr. Thomas Kilfoil will retire from the pastorate of St. Charles parish, Bloomington.

Effective Tuesday, July 29, Father George Saum will retire from the pastorate of St. Peter parish, Franklin.

Both men are 70 and their retirement from active service complies with archdiocesan policy.

MSGR. KILFOIL was ordained May 21, 1929, and his first assignment was as an assistant pastor at the Cathedral. In 1931 he began graduate studies at Angelicum College, Rome, and two years later was appointed Secretary to the Apostolic Delegate, Washington, D.C.

Among pastorates he has held are St. Anne, New Castle, and St. Michael, Greenfield. He was assigned to St. Charles in 1938.

Honors conferred on Msgr. Kilfoil include that of Papal Chamberlain, in 1943, and Domestic Prelate, in 1952.

FATHER SAUM, also ordained May 21, 1929, has been Dean of the Lawrenceburg Deanery for 12 years. His first assignment was that of assistant chaplain and instructor at the Gibault Home, Terre Haute.

Parishes that he has served include St. John, Logansport; St. Boniface, Evansville; St. Ann, Indianapolis, and St. Michael, Brookville.

He is a former instructor at St. Mary-of-the-Woods College and a former member of the Archdiocesan School Board.

He was chosen Lawrenceburg Dean in 1963 and began his pastorate at St. Peter's in 1968.



MSGR. KILFOIL

OF PARTICULAR interest in the impending pastor changes is the appointment of Father John Minto as pastor of SS. Peter and Paul Cathedral. He will be leaving St.



FATHER SAUM

Gabriel parish, Connersville.

Msgr. Cornelius B. Sweeney, Vicar General, resigned last month as Cathedral pastor for reasons of health. He is recuperating from a coronary

attack and is residing at St. Mary parish, Floyds Knobs.

Other appointments to pastorates are Father Robert Borchertmeyer, St. Charles, Bloomington; Father William Ernest, St. Bernadette, Indianapolis; Father Stephen Hay, St. Mary, Indianapolis; Father Harold Kneven, St. Gabriel, Connersville; Father Wilfred Day, St. Joseph, St. Joseph Hill; Father Richard Grogan, St. Joseph, St. Leon; Father Patrick Harpeau, St. Mary and St. Michael, Madison; Father Stanley Herber, St. Mary, New Albany; Father Gerald Renn, American Martyrs, Scottsburg; Father David Senefeld, St. Peter, Franklin County; and Father Andrew Diezeman, Holy Cross, St. Croix.

APPOINTMENTS as co-pastors include Father Michael Carr, St. Andrew, Indianapolis; Father David Coats, St. Paul, Tell City, St. Plus, Troy, and St. Michael, Cannelton; Father Joseph Kern, St. Paul, Tell City; Father Richard Lawler, St. Paul, Tell City; and Father Donn Raabe, St. Joan of Arc, Indianapolis.

Of interest to readers of The Criterion is the appointment of Father Thomas Widner as associate editor. He will reside at St. Susanna parish, Plainfield.

Pope, Soviets' Gromyko confer

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI and Soviet Foreign Minister Andrei Gromyko discussed the position of the Catholic Church in the Soviet Union, disarmament and peace in a one-hour meeting here June 28.

Their talk came at a time when stepped-up persecution of religious groups has been reportedly taking place in the Soviet Union, including renewed persecution of Lithuanian Catholics.

Coincidentally, just as Gromyko's five-car motorcade pulled through the Vatican Gate of the Bells at 6 p.m., about 500 Lithuanian exiles were participating in a Holy Year Mass in the crypt of St. Peter's Basilica.

The meeting was the fifth between Pope Paul and Gromyko.

BESIDES DISCUSSION of the Church's status in the Soviet Union, the Pope and the foreign minister discussed peace "with special reference to the problem of the Middle East and to the conference on

European security," said Vatican spokesman Federico Alessandrini.

The Vatican has always advocated a peace settlement in the Middle East which respects the rights of all parties involved. Linked to this, the Holy See has called for a special status, internationally guaranteed, for Jerusalem and the Holy Places.

The Soviets would like to see an independent state established in Israeli-held territory from the Jordan River's West Bank to the Gaza Strip.

Regarding the conference on security and cooperation in Europe, the Vatican has been represented at the 35-nation preliminary meetings in

(Continued on Page 5)

Ford declares National Day of Prayer

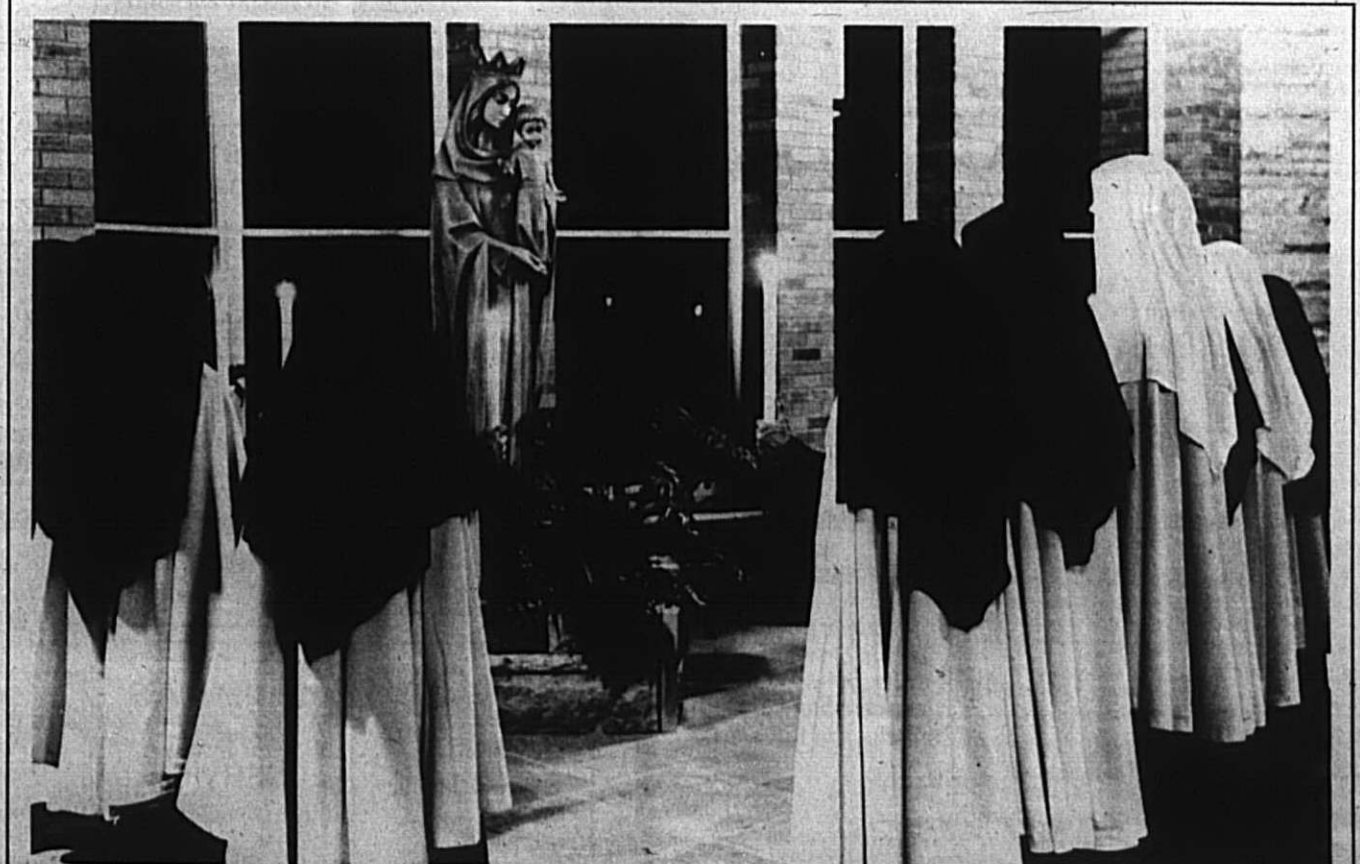
WASHINGTON—President Gerald Ford has proclaimed July 24 the 1975 National Day of Prayer.

"As we begin the celebration of our Bicentennial, it is fitting to recall that it was a profound faith in God which inspired the Founders of our Nation," the President said.

President Ford said he hopes that

Americans will not forget that it was prayer that helped to forge their freedoms and foster their liberties.

The President called upon all Americans to pray that day for unity and the blessings of freedom throughout the land and for peace on earth.



AT PRAYER—Garbed in traditional habit and carrying lighted tapers, the cloistered Carmelite Sisters of Terre Haute pay homage to Our Lady of Mount

Carmel, whose feast is July 16. For a story on the Sisters' annual novena to Our Lady, beginning Tuesday, July 8, turn to Page 3.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Paper asserts reality of devil

VATICAN CITY—The devil does exist but he should not be made a scapegoat for the guilt of individual men or become an obsession. This is the substance of a French-language study prepared by an unnamed theologian at the request of the Vatican's Congregation for the Doctrine of the Faith and published June 25 in the Vatican daily newspaper. In a foreword, the newspaper said the study "is strongly recommended" as a sound basis for reaffirming the Church's doctrine of "Christian faith and demonology." Asserting the reality of the devil, the study stresses: "It is clear that this has never permitted man to evade his responsibilities by attributing his own guilt to the demons."

Official asks full employment

WASHINGTON—"No level of unemployment is acceptable to the Church, which believes that everyone has a right to a job," according to Francis J. Butler, associate secretary for domestic social development for the U.S. Catholic Conference. Butler made his comments to NC News following a National Conference on Full Employment, sponsored by the Full Employment Action Council, an organization composed of representatives of labor, religious and civil rights groups.

In capsule form . . .

Despite its limitations, the United Nations deserves the support of the Church and the United States government, said Bishop James S. Rausch, general secretary of the U.S. Catholic Conference, on the occasion of the UN's 30th anniversary . . . The government of Equatorial Guinea has ordered the closing of all three Catholic seminaries in the country . . . The bishops of the Church of Ireland (Anglican) have unanimously concluded that there are no valid theological objections to the ordination of women to the priesthood.

Illinois Benedictine College at Lisle has been awarded a \$1 million grant from the Department of Health, Education and Welfare . . . Mother Seton's canonization next Sept. 14 will bring 7,000 American pilgrims to Rome . . . Sermons broadcast and televised from Paris' Cathedral of Notre Dame brought 62,000 letters in response last year. A group of 10 Philippine priests who left the ministry to marry have said they would return to the ministry on certain conditions . . . A new international quarterly on world religions, Journal of Dharma, will have an American base at Seton Hall University, South Orange, N.J. . . . Signs of affection, "unprecedented in their intensity and duration," have been shown to Pope Paul by Holy Year visitors to Rome, the Vatican daily newspaper has commented.

Cardinal criticizes discord

ALLENTOWN, Pa.—Divisions among Christians "have provided the opponents of religion with a convenient and effective weapon against all religion," Cardinal John Krol of Philadelphia said here. In a sermon on the occasion of the reconciliation to the Catholic Church of a Greek Catholic parish formerly independent of any higher Church authority, Cardinal Krol said that "Christian discord openly contradicts the will of Christ." He continued: "The sectarian differences of the Christians have been exploited to the point of excluding all religious education and all prayer from public schools, and many religious influences from public life."



Cody confirms school closings

CHICAGO—Cardinal John Cody of Chicago has asserted his authority as head of the archdiocese to close four Catholic schools on the city's South Side. The closing of the schools, all of them with mostly black or Spanish-speaking students, had created a controversy here, including opposition from the local community.

Dialogue focuses on women

CINCINNATI—The ordination of women is an issue that demands a "new effort at self-understanding" and more than a study of traditional practices and beliefs, according to an Anglican-Roman Catholic dialogue group that met here June 22-25. The group—20 theologians—met as special consultants to the permanent U.S. Anglican-Roman Catholic (ARC) dialogue group. The consultation has been devoting itself to discussions concerning the possibilities of Inter-Communion. It was for that reason that the specialists met to discuss the ordination of women. It was emphasized that the consultation was not called to exercise any influence on the decision-making processes in either Church.

Study cites press coverage

WASHINGTON—A study of the Catholic press and its concern for social justice suggests that the Catholic press "collectively pays inadequate attention to the issues of social justice, generally reporting major events but giving no special educational emphasis to the subject." The study, was sponsored by the National Catholic Conference for Interracial Justice (NCCIJ), a Catholic human relations organization located here. It was done by Roger Yockey, a national representative of the Amalgamated Clothing Workers of America (AFL-CIO), and a former newspaper reporter and journalism teacher, and his wife Marilyn.

Names . .

Father Vitus Duschinsky has been reelected minister provincial of the Franciscan Province of the Sacred Heart, headquartered in St. Louis.

Episcopal Bishop Iveson Noland of Louisiana, killed in the June 24 air tragedy near Kennedy Airport, New York was a pilot and known among friends as "the flying bishop."

Samora Moises Machel, first president of Mozambique, abolished compulsory religious education as one of his first official acts.

Bishop Gerard L. Frey of Lafayette, La., has been appointed the official liaison

between the charismatic renewal movement and the National Conference of Catholic Bishops.

Father Cornelius J. Warren of Saratoga Springs, N.Y., oldest member of the Redemptorists, died nine days after his 102nd birthday.

Passionist Father Paul M. Boyle has been reelected to a third term as provincial superior of his order's Holy Cross (Western) province.

Dominican Father Robert Edward Brennan, 77, internationally known scholar and expert in psychology, died in Lebanon, Ky., on the 50th anniversary of his ordination.

Father David L. Mahon of Paterson, N.J., has been appointed vice-rector of the American College of the University of Louvain, Belgium.

Father Gerard Rogowski, a Polish-born citizen of the United States, was elected superior general of the Society of the Divine Savior (Salvatorians).

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BRADFORD
† ANDREW HOEHN, 80, St. Michael, June 27. Brother of Albert Hoehn of New Salisbury; and Louise Hoehn and Anna Young, both of New Albany.

St. Lawrence, Sister of Mrs. Esta Cione.
† FRANK ZIEGLER, 89, St. Lawrence, Brother of Antoinette.

BROOKVILLE
† JOSEPH J. ROSENBERGER, 82, St. Michael, June 28. Father of Mrs. Rose Mary Ceale, Paul and Earl Rosenberger, Lawrence of Oxford, Ohio and James of Fairfield; brother of Mrs. Rose, sister of Cedar Grove and Harry Rosenberger of Hamilton.

† CARRIE SCHUM, 90, St. Michael, June 24. Sister of Katherine Schum, Mrs. Marie Brown and Mrs. Laura Quick.

CANNELTON
† ROSELLA C. BOSWELL, 66, St. Michael, June 25. Sister of Mrs. Clotilde Ballow of Tell City; step-daughter of Mrs. Helen Boswell of Erlanger, Ky. and step-sister of Mrs. Betty Edmunds of Erlanger.

INDIANAPOLIS
† SYLVESTER F. LINDENMAIER, 82, St. Roch, June 26. Husband of Alma; father of Norbert and Arnold Lindenmaier, Sister Rachel, O.S.F. and Sister Evelyn O.S.F.; brother of Laura Boehmer.

† GEORGE J. McCAMMON, 80, Sacred Heart, June 26. Father of Robert McCammon and Mary Woolery; brother of Alma Megel.

† WILLIAM P. JENNINGS, 79, St. Mark, June 26. Husband of Erma; father of George E. and Della R. Jennings and Julia A. O'Farrell; brother of Martin, John and Father Patrick Jennings, Sister Ursula and Sister Brendan, both Sisters of Mercy, and Clara Burke.

† AMELIA C. PRESSER, 89, Sacred Heart, June 26. Mother of Charles J. Presser, Jr. and Rosemary Deem.

† ALICE F. CORDON, 88, St. John, June 27. Mother of Jack Cordon and Elizabeth Gabriel.

† IDA E. MONEYMAKER, 76, Holy Name, June 27. Sister of Anna Clark, Daisy Cartoselli and Lucille Slorts.

LAWRENCESBURG
† NELDA M. STEIGERWALD, 77,

P. Sprigler and Virginia Toby, both of Sellersburg; and Viola Toby of Floyds Knobs.

† ELLEN McGOVERN FRANSEN, 85, St. Mary, June 30. Mother of Father Robert Fransen of Ribersia, Bolivia.

RICHMOND
† RUTH M. NOLTE, 58, St. Andrew, June 23. Wife of John J.; mother of Mrs. Mary Louise Jeffers, Mrs. Jane Taylor, John, Gene and David Nolte; half-sister of Mrs. Martha Jane Roser of Richmond and Mrs. Nancy Bowman of Champaign, Ill.; James Bussen of Centerville and Thomas Bussen of Dayton, Ohio.

TERRE HAUTE
† TERESA C. MOORE, 81, St.

Benedict, June 30. Aunt of Edward Furey, Milwaukee, Wis.

WEST TERRE HAUTE
† MARY C. GAYSO, 85, St. Leonard, June 27. Sister-in-law of Rev. Edward V. Gayso.

† MARTHA L. ROBERTS, 55, St. Leonard, June 28. Wife of John M.; mother of Patricia, Debra and Martha Roberts of West Terre Haute, Vicky Stevens of Indianapolis, Mike of Terre Haute, Gerard in the U.S. Air Force and Paul of West Terre Haute; sister of Patricia Nightengale of Las Vegas, Mrs. Helen Flaherty and Mrs. Teresa Kron, both of Clearwater, Fla.; Joseph Nightengale of Framingham, Mass., and Guy Nightengale of Utica, Mich.



OFF TO THE MISSIONS—Lay missionaries Bob and Marie Rounsavell and their children, Shanti and Rolando, at left of photo above, say good-bye to three members of the Spanish Speaking Catholics Committee before the family left this week for the Franciscan Mission at Gualeco, Honduras. Alberto Gonzalez, center, is president of the committee which is helping support the couple and Consuelo Quiroz and Estela Martinez (far right) are members. Also pictured is Father Stephen Hay, director of the Archdiocese's ministry to the Spanish Speaking. The Rounsavells will teach in the mission high school and catechetical center. Members of the Archdiocese wishing to contribute to the lay mission project should write to: Mike Gable, St. Mary-of-the-Knobs Church, R.R. 1, Box 294, Floyds Knobs, Ind.

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St. Meinrad makes staff changes

Fr. Timothy named Prior of Archabbey

ST. MEINRAD, Ind.—Father Timothy Sweeney, a native of St. Philip Neri parish, Indianapolis, has been named the new Prior of St. Meinrad Archabbey, the 180-member Benedictine monastery located here.

As Prior, Father Timothy will assist Father Archabbot Gabriel Verkamp in the operation of the archabbey.

HE SUCCEEDS Father Gerard Ellsperrmann, who will become chaplain of the Convent of the Immaculate Conception, Ferdinand, and will continue to serve on the St. Meinrad college faculty as a professor of Greek.

The present chaplain of the convent, Father Kevin Ryan, will serve on the college faculty during the coming academic year.

Father Timothy had been serving as subprior, novice and junior master. He received a licentiate in Sacred Theology from Collegio di Sant'Anselmo in Rome and a philosophy degree from Institute Catholique in Paris.

HE IS THE son of the late Mr. and Mrs. James M. Sweeney. He attended grade school at St. Philip Neri and took his high school, college and theological training at St. Meinrad. He has one brother, Father James J. Sweeney, pastor of Our Lady of Perpetual Help parish, New Albany.

Father Timothy is the representative for religious priests on the Priests' Senate of the Archdiocese.



FATHER TIMOTHY SWEENEY



FATHER THOMAS OSTIDICK

College board selects new president-rector

ST. MEINRAD, Ind.—The board of trustees of St. Meinrad College has elected Father Thomas Ostidick, O.S.B., president-rector. He succeeds Father Hilary Ottensmeyer, O.S.B., who held the position 14 years and resigned recently for reasons of health.

St. Meinrad enrolls undergraduate collegians who have an expressed interest in studying for the priesthood. Together with its sister institution, the St. Meinrad School of Theology, it is one of the largest centers of training for pastoral ministry in the American Church.

FATHER THOMAS brings to the presidency credentials both as a scholar and administrator. Born in Elgin, Ill., the 46-year-old priest studied at DePaul University in Chicago before entering the Benedictine Community at St. Meinrad in 1950.

He was ordained in 1954 and studied chemistry at the University of Notre Dame where he was awarded the Ph.D. in 1958. For eleven summers following (1960-71), Father Thomas was awarded post-doctoral grants by the Atomic Energy Commission, the National Institute of Health, the National Science Foundation, and the National Aeronautics and Space Administration.

Father Thomas began teaching at St. Meinrad in 1958. He was appointed academic dean in 1964, full professor in 1968, and vice-president in 1973.

Terre Haute Carmelites schedule annual novena

TERRE HAUTE, Ind.—The Carmelite Sisters will hold their annual novena in honor of Our Lady of Mount Carmel beginning Tuesday, July 8, at the monastery, 63 Allendale Place.

Nightly services will begin at 7:50 p.m. with the Rosary and novena prayers followed by the Liturgy of the Eucharist. Celebrants will be pastors and associate pastors of the various parishes and institutions of the Terre Haute Diocese.

THE HOMILIES will be delivered by Father Robert O'Riley, a Dominican priest of the Chicago Province.

Representatives from local parishes and religious organizations will serve as lectors and will bring the Offertory gifts to the altar. All services will take place in the monastery chapel.

FOLLOWING IS a list of Mass celebrants:

July 8—Father Gabriel Fox, O.F.M., Father Valentine Jankowski, O.F.M. Conv., and Father Timothy Byrnes, O.F.M. Conv. of St. Benedict and St. Joseph parishes;
July 9—Father Lawrence Moran, St. Joseph, Rockville;
July 10—Father Donald Ralsh, St. Ann;
July 11—Father Charles McSweeney, Sacred Heart;
July 12—Father William Nadeau, O.M.I., chaplain, Federal Prison;
July 13—Father John Elford, St. Patrick; Father O'Riley; Father Michael Woznick, O.F.M., St. Joseph; Father Andrew Bialas, C.S.V., chaplain, St. Mary-of-the-Woods;
July 14—Father James Shanahan, Sacred Heart, Clinton;

July 15—Father Michael Albright, St. Margaret Mary; and

July 16—Father O'Riley; Father Bernard Beck, O.S.B., St. Mary-of-the-Woods; Father Kevin Cole, O.F.M. Conv., Holy Rosary, Seelyville; Father David Lawler, St. Ann; Father Edward Gayso, St. Leonard, West Terre Haute; Father Barnabas Kannenburg, O.F.M. Conv., director of the Newman Club, Indiana State University.

No services

INDIANAPOLIS — No public novena or prayer services are being planned this summer by the Carmelite Sisters of the Cold Spring Road monastery. A special Mass in the monastery chapel will celebrate the feast of Our Lady of Mount Carmel, July 16.

Mass change

In discussing a new schedule of Sunday Masses at St. John's Church, Indianapolis, The Tackler column on June 20 erroneously listed a 12:30 p.m. Mass. The revised schedule, effective July 6, is 6, 7:30, 9, 10:30 a.m. and 12:15 and 5:30 p.m. Saturday Anticipation Masses remain the same—5:30 and 7:30 p.m.

No Tacker

Fred W. Fries is on vacation. His Tacker column will be resumed in the issue of July 18.

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Renewal planned by Charismatics

INDIANAPOLIS — Charismatics from the Indianapolis area are invited to join in a Day of Renewal Sunday, July 13 at St. Joseph school, 1401 S. Mickley. There will be a featured speaker. Registration begins at 12:30 p.m. followed by Mass at 1 p.m. There will be a pitch-in dinner. Everyone is welcome.

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Opus Dei founder dies

ROME — Msgr. Josemaria Escriva de Balaguer, founder and president general of Opus Dei, died here June 26 at the age of 73.

Opus Dei, an association of priests and lay persons who dedicate themselves to an intense spiritual life within their own social environment and profession, claims about 56,000 members in 80 nations of the world.
Msgr. Escriva de Balaguer was the author of a modern best-seller of the spiritual life, "The Way," which has sold 3 million copies in 30 languages.

Goes national

PITTSBURGH — Black Catholic Life, the magazine published here by the Black Catholic Ministries and Laymen's Council, has gone national.

D of I to hold

Prayer Evening

INDIANAPOLIS — The Mother Theodore Circle, Daughters of Isabella, will hold its Annual Evening of Prayer and Recollection beginning at 6 p.m., Tuesday, July 8, at the K of C Council Rooms, 1305 North Delaware St.

The evening will begin with Mass celebrated by Father Donald Schmidlin, followed with a pitch-in supper. The remainder of the program will be devoted to recollection.
The program will serve as the group's regular monthly meeting.

CANCELLATION
INDIANAPOLIS — St. Bernadette Church, 555 Worcester Ave., will cancel Sunday evening Mass after July 6. The 5:30 p.m. Mass this Sunday will be the last.

Divorced group slates meeting

INDIANAPOLIS — The Divorced Catholic Group will meet at the Catholic Social Service Center, 623 E. North Street, at 7:30 p.m., Tuesday, July 8.

Father John Schoetelkotte, co-pastor of Our Lady of the Greenwood parish, Greenwood, will be the guest speaker. A rap session will follow his talk.

All interested persons are invited to attend. Additional information may be had by phoning the Catholic Social Service Center, 632-9401.

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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

Chicago's dilemma

The Chicago archdiocese is wrestling with two questions that are becoming more critical and controversial in urban dioceses across the country: Is a school still "Catholic" when most of its pupils are non-Catholic? How much should Catholics be expected to sacrifice to educate non-Catholic children?

The answers don't come easy. Opinion is divided, sometimes sharply so, where definitive answers are required. Chicago is a case in point.

The Chicago archdiocese operates the single largest school system in the nation, educating more than 220,000 youngsters. As astounding as that figure is, it used to be much larger. Overall enrollment in the archdiocese has dropped more than 21% since 1970. During that same period, however, non-Catholic enrollment has doubled.

As might be expected, the bulk of the increase has been in inner-city areas, where the quality of public education has slumped sadly and where non-Catholic parents see the neighborhood parochial school as a happy alternative.

The result is that a significant number of the inner-city schools have a predominantly non-Catholic enrollment. These same schools are also heavily subsidized. Last year alone, the archdiocese spent a record \$3.2 million subsidizing 47 schools in low-income neighborhoods where Catholic population and parish income have declined drastically in recent years.

The present controversy began when Cardinal John Cody announced at the beginning of summer that four of the inner-city schools would be closed. The official position is that the

schools have become too much of a drain, that the archdiocese must not extend its resources at the risk of the welfare of the whole Catholic community. Spokesmen for the cardinal acknowledge the Church has a mission to non-Catholics and point out that thousands of non-Catholic children still remain in parochial schools.

Those opposed to the closings contend the archdiocese is taking the easy way out, that its first obligation is to schools in poor areas regardless of whether the pupils are Catholic or not. Missionaries, they say by way of illustration, don't dispense food or medicine by denomination.

Still others urge the closing of all schools with a majority of non-Catholics. They maintain it isn't fair to expect Catholic parents to subsidize those schools when some of the same parents can't afford to send their own children to Catholic schools. It would be different if public schools weren't available, they say, but the archdiocese is providing a duplicate—albeit better quality—service. Moreover, in their estimation religious instruction or orientation in those parochial schools is, of necessity, too diluted to have any impact.

As noted earlier, there are no easy answers. The four schools will not open in the fall but the controversy and the debate will continue. This year Chicago gropes for a solution to a problem that urban dioceses across the country are facing. What goes on in the nation's largest Catholic school system can be expected to affect policy in many other smaller systems.

Freeing mentally ill

Of late we haven't felt very kindly toward the U.S. Supreme Court. A decision handed down last week, however, inclines us to believe that reason and right may not have deserted the tribunal after all.

The court ruled unanimously that a state may not involuntarily confine with custodial care only a mentally ill person who is not dangerous to himself or others and who can function in the outside world.

No longer may the state lock up the mentally ill and—almost literally—forget about them. Appropriate, effective treatment must be provided, the court implied, at the same time leaving many questions unanswered. It is safe to say though that now this first breakthrough has been made concerning the rights of the mentally ill, the court will be confronted with more specific cases in the near future.

Indiana officials have said that the ruling will have little effect in this state. Legislation and policy in recent years have been directed toward the release of functioning patients

and out-patient treatment in local communities rather than round-the-clock confinement in large regional facilities. It was not always so. Not too many years back Indiana and her sister states—almost without exception—were still in the Middle Ages in their attitudes toward and care of the mentally ill.

And not too long ago it was shockingly easy to obtain a court order confining an individual in a mental institution. Just a charge of incompetency often was enough to strip a person of his rights and, not incidentally, his possessions. And, of course, once confined it was difficult if not impossible for a patient to win release on his own. This last has remained the usual state of affairs as the Supreme Court ruling proves.

The decision came in a case brought by a man confined in a Florida mental institution for 15 years. He tried repeatedly to get out, on four different occasions taking his appeal all the way to the Supreme Court only to be turned away. Then, in 1971, for no apparent reason he was classified mentally competent and released. Still he continued his siege of the court. Last week, his persistence paid off, for himself and countless thousands of other Americans.

The determination of one man, 67-year-old Kenneth Donaldson, forced the court's enlightened view of human liberty. Now the states, in their turn, are forced to take an enlightened view of the mentally ill placed in their custody.

LETTERS WELCOME

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

Critic ignores record of political causes

BY MSGR. GEORGE G. HIGGINS

Last October Fr. Robert Drinan, S.J., who was then the only Catholic priest in the U.S. Congress, publicly excoriated the nation's religious leaders for allegedly having neglected their duty by failing to get involved in politics.

Addressing the American Academy of Religion, he went out of his way to create the false impression that church leaders have been completely—and culpably—silent on almost every major socio-economic and political issue facing the American people.

At that time I said bluntly that I was not impressed by that kind of pot-shot rhetoric. What I meant to say was that, in my opinion, Drinan either didn't know what he was talking about or—perish the thought—was simply looking for headlines, as even the best of politicians are sometimes wont to do.

I LATER SENT Drinan over 100 pages demonstrating that the nation's Catholic leadership, as represented by the U.S. Catholic Conference (USCC), is publicly supporting progressive legislation covering a wide range of problems completely unrelated to the



Church's so-called in-house or institutional concerns.

Actually it should not have been necessary to send this material to Drinan since it is a matter of public record. Through a subsequent exchange of correspondence I got the impression that Drinan might be willing at least to reconsider, if not to withdraw, his earlier attack on the organization I am privileged to work for. Unfortunately I was wrong.

Far from having modified his ill-tempered and mean-spirited criticism of the USCC, Drinan, within recent days, has restated it even more recklessly and irresponsibly.

ADDRESSING THE annual legislative conference of Network, an organization of nuns and other church people lobbying on social justice issues, he said it was "a fundamental duty of a Christian to be very, very active in the political order." In developing this point Drinan said, "It annoys, baffles and angers me when people say we are going to commend moral principles, but stop at the edge of politics."

"The bishops," he continued, "love to come to us whenever they want something that benefits the institutional Church. I hear from church lawyers, and even the bishops, when they want to protect church tax exemptions."

Drinan cited abortion, parochial school aid and school prayer as other issues which have been brought to him by church people, again leaving the completely false impression that the USCC is concerned exclusively with in-house or institutional issues and is totally unconcerned about socio-economic problems.

IN RESPONSE to this intemperate and almost compulsively emotional outburst, I can only say, by way of returning the compliment, that "it annoys, baffles, and angers" me when, against the background of more than 30 years experience on the USCC staff, I find a man of Drinan's stature crudely distorting the record in such a patronizing manner. I hate to put it so bluntly, but that's precisely what he is doing.

The record shows that during the past few years Drinan has received no less than 15 official letters from the USCC (copies are before me as I write) urging him to support progressive legislation on the following subjects, among others: school busing, world hunger, amnesty for illegal aliens, voting rights, prison reform, the Middle East crisis, a minimum wage for sugar workers, international development, assistance to the poverty stricken people of Appalachia, sanctions against Rhodesia, Vietnamese refugees, abortion, and federal aid to parochial schools.

TO MY PERSONAL knowledge, representatives of the USCC have actively lobbied on behalf of most of these measures as well as other progressive measures.

The record also shows (I have personally checked the files) that Drinan responded to only one of these letters. His failure to respond to the others is readily understandable, given the excessive demands which are made on every Congressman's time. On the other hand, there can be no excuse for his pretending in his recent grandstand play at Network's legislative meeting that he has never been contacted by USCC on anything but so-called institutional Church issues—tax exemption, abortion, and federal aid to education.

HE HAS EVERY reason to know that this statement is completely false. Why he made the statement in the face of so much evidence to the contrary (and I have cited only a small part of the evidence) is a mystery to me.

Speaking as one who has known him for almost a quarter of a century, I can't figure out what's eating him and cannot possibly understand what he is trying to prove or whom he is trying to impress by so boldly impugning the reputation of the USCC and its professional staff—not once, but twice within the past nine months.

© 1975, NC News Service

DALE FRANCIS SAYS

Some people don't like signing petitions

BY DALE FRANCIS

I've been a newspaperman a long, long time and most things I've seen twice. Some things I've seen more often than that. Like that story that came off the NC News Service wire. It said a group that calls itself the People's Bicentennial Commission took the first paragraph of the Declaration of Independence and asked some federal workers if they would sign it and endorse its principles.

What they discovered was that 88% of a group of 2,300 federal employees refused to sign it. Oh, woe is me, what has happened to our American commitment? Baloney!

It is an old trick and I've seen it a dozen times. It is always good for a story and you can count on some editorialists who are not familiar with the trick to moan that we're lost our ideals.

THE TRICK is simple enough. Most Americans don't like signing

petitions. If some guy comes to them and asks them if they would be willing to sign a document then their first reaction is going to be that they don't want to do it. It has nothing to do with the statement, it has to do with people not wanting to be bothered.

A lot depends on who presents the petition. If you send out some long-haired, bearded guys in blue jeans, you wouldn't get signatures to a document that declared the signer would be given a million dollars in cash.

What the NC News Service story meant wasn't anything concerning the commitment of the American people to the principles of the Declaration of Independence. All it meant was that someone was counting on the bad memory of readers who might not recall that this device is used regularly.

WE ARE NOW at the Fourth of July, the last time we celebrate the Declaration of Independence before we celebrate it next year on the 200th anniversary of our nation. It is a good time for some common sense thinking about this nation and about its people.

If we are going to celebrate the

bicentennial then we have to give up the wallowing in self-recrimination that has become a kind of national pastime.

What we need to establish first of all is a sense of gratitude towards those who came before us. We owe a debt to our forefathers. They made a great country and they did it through sacrifice and hard work. What we have is not what we have earned but what has been given to us by others. We ought to fall to our knees in prayers of gratitude to those who constructed this nation.

THEN WE OUGHT to get over that ridiculous fear of showing our love for our country. We've had the idea drummed into our heads that there is something wrong with being patriotic. We're told we must see things in a broader viewpoint that includes the whole world, that we must avoid being too nationalistic. Well, there's nothing that keeps us from having a world view, recognizing there is good in other nations, and still loving with our whole hearts our own nation.

There's nothing inglorious in recognizing that this is a great nation, that it has been a generous nation,

that it is a nation that is recognized over all the world as a symbol of freedom.

Oh, I know, there are those who start reciting a litany of accusations. Watergate is their chosen shibboleth. But the exceptions are proof of the reality that this is a great nation that rises above the deviations from its course.

THE PROPAGANDA machines are always busy turning out the attacks. There are always the sycophants who join in the chorus. But they don't fool the people of the world. Where there are refugees fleeing the terror of totalitarianism, it is always in our direction or where our influence is great.

The direction our own Catholic bicentennial observance has chosen to take is to spotlight those areas where injustices still exist. All right, they exist. But the injustices are aberrations from the norm. There are places in the world where the injustices are the norm, where there would be no possibility of people meeting to discuss what is wrong with the country. We need to keep that in mind if we are to understand the reality.

Opinion divided on 'right' to suicide

BY RELIGIOUS NEWS SERVICE

NEW YORK—Does an individual have the moral right to commit suicide?

The question has haunted mankind for untold centuries, and responses to it, in deed or in thought, have reflected varied and conflicting viewpoints.

Not unexpectedly, Americans are sharply divided over the issue. A recent Gallup Poll revealed that while half of the adult population in the U.S.—51%—believe it is morally wrong to take one's life even though one is suffering great pain with no hope of improvement, as many as 41% hold the opposing view.

Similarly, 53% think an individual does not have the right to end his or her life when he or she has an incurable disease, while 40% believe this to be morally acceptable.

ON THE POLL'S question: "Do you think a person has the moral right to end his or her life when this person is an extremely heavy burden on his or her family?" opinion was also divided, though far less sharply. Of the respondents, 72% said self-destruction in this circumstance would be immoral; 20% expressed their approval.

Back of these Gallup Poll findings on attitudes lie grim facts on the reality of the suicide phenomenon.

By official World Health Organization count, 25,000 Americans of all ages (11.1 per 100,000 population) kill themselves each year. Considering the fact that many suicides go unreported, some authorities place the actual figure as high as 75,000 a year.

These and other relevant figures point to a serious social problem, one that involves, to a particularly significant degree, the mystery of the human psyche. But the moral-religious dimension of the act of self-killing has long been an area of concern in most societies.

TRADITIONALLY, Christianity and Judaism have condemned the ending

of one's own life on one's own authority as immoral, arguing that God alone gives life as a gift to man and only God can take it away. Both traditions long equated suicide with murder, a sin against the Commandment "Thou shalt not kill."

"Parricide is more wicked than homicide," said St. Augustine in the fifth century, "but suicide is the most wicked of all."

"Only He who gave the soul may take it back!" declared rabbinic scholar Hanina B. Teradion in Talmud: Aboda Zara (about the year 500 A.D.).

St. Thomas Aquinas, arguing that every living creature "naturally loves itself," and so has an innate tendency to resist corruption and "keep itself in being," concluded that "suicide is contrary to the inclination of nature, and to that charity whereby every man should love himself."

MARTIN LUTHER said bluntly: "It is certain that, to all persons who have killed themselves, the Devil put the chord round their necks, or the knife to their throats."

Traditionally, U.S. law followed church proscriptions, and anyone who tried suicide and failed was liable to be jailed as a criminal.

In recent years, however, the legal sanctions have disappeared; only a few of the states still count it a crime. Church and synagogue, too, sensitive to modern findings on human motivation and mental disturbance, have tended more and more to give a suicide the benefit of doubt and allow full religious burial rites.

Under special circumstances, the record shows, such as avoidance of apostasy or preservation of virtue, the early Church approved of direct suicide: a number of women who killed themselves in order to avoid being raped were revered as saints and martyrs.

JEWISH TRADITION honors the defenders of Masada who, in the year 72, slew themselves rather than fall into Roman hands.

But in the main, Jewish and Christian orthodoxy over the ages has considered direct suicide as usurpation of a power—control or dominion over human life—that belongs exclusively to God, and as an offense to society.

Catholic theology teaches that, under specific conditions, indirect suicide is licit. For example, a person who yields his place in a crowded lifeboat for the benefit of the other survivors and in so doing exposes himself to almost certain death would be performing an heroically virtuous act, according to this teaching.

Periodically, traditional religious structures against direct suicide have

been challenged. In the early 1800s, John Donne, the English poet and Anglican churchman, wrote a defense of the principle of direct self-killing, contending that "the scandalous disease of headlong dying" was not necessarily and essentially sinful.

Dr. Daniel C. Maguire, professor of theology at Marquette University, Milwaukee, a Jesuit institution, also maintains that direct self-killing may be licit in some instances, as in a painful terminal illness.

However, a prestigious group of European Catholic and Protestant theologians, in a newly-published joint statement of the Christian faith, maintain that there is no "objective justification" for (direct) suicide.



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Bible passage lists qualities of bishop

BY MSGR. R. T. BOSLER

Q. In Titus, first chapter, the qualifications for a bishop are given. This seems to say that a bishop must be a married man having one wife and able to rule his family as a godly man. Please explain!

A. The passage from Titus in the New American Bible reads: "... a presbyter must be irreproachable, married only once, the father of children who are believers and are known not to be wild and insubordinate. The bishop as God's steward must be blameless. He may not be self-willed or arrogant, a drunkard, a violent or greedy man." A footnote to this passage states: the terms presbyter and bishop refer to



the same persons. "As they did not exercise the functions reserved to the Apostle Paul and his legates, such as Timothy and Titus, they were not bishops in the later sense familiar to us."

In the Letter to Timothy, we have a corresponding passage: "A bishop must be irreproachable, married only once, of even temper, self-controlled, modest and hospitable." These passages do not say a bishop or presbyter must be married, but only that he be married only once. St. Paul himself was never married and he wished that all might imitate him. The Apostles themselves were married, with the possible exception of John. Nearly all the early bishops were, in fact, married men, for no other were available for this office in the early Church. The requirement of celibacy for bishops, and in the Western Church for priests, was a gradual

development brought on by the growth of monasticism.

Because the monks and nuns were celibate so that they could devote themselves more completely to the service of the Lord, little by little the idea took hold that the leaders of the Christian community should not be outdone by those they governed, and the law of celibacy for bishops and priests was introduced into the Western Church. The Eastern Church still requires this for bishops but not for ordinary parish priests.

Q. There are a number of religious denominations which maintain that man does not have a soul as a separate entity, that his soul is the same as the breath of an animal and that upon death he will know nothing until Resurrection Day. In support they quote Ecclesiastes and other passages in the Bible, but say nothing

about those passages that do support the doctrine that man has a soul as a separate entity. What is the answer to the apparent contradictions of the various passages? Note: Over 98, shaky in my writing. Fingers so stiff and bent can no longer use my typewriter.

A. (His penmanship looked as perfect as the kind the nuns used to put on the blackboard when I was a kid.)

In the Old Testament, the revelation of a life after death was made only gradually. Apart from the last books, written in Greek several hundred years before Christ, there is no mention of a belief in a personal life after death or a resurrection. The dry bones of Ezekiel that rise do not refer to a personal resurrection but to the ultimate survival and triumph of the chosen people. At the time of Jesus, as we read in the Gospels, the Jews were divided in their opinion; the Pharisees believed in a resurrection, the Sadducees did not. There is, therefore, no contradiction in

Scripture but a development of revelation.

There are indications in the Old Testament that the Israelites did not immediately arrive at a notion of one God the Creator. At first, they probably thought of the God of Abraham as their own special god among others. It is important to have a guide for the reading of the Bible; we must know when the different books and parts of the books were written.

For instance, the first chapter of Genesis, with which the Bible now begins, was a late composition, written by the priests of the temple sometime after the return from captivity in Babylon. It expresses a much more sophisticated and theological notion of God and creation than the chapters that follow, which are much older and more primitive.

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Bulgarian chief visits Vatican

VATICAN CITY—Pope Paul VI received Todor Zhivkov, president of the Bulgarian Peoples Republic, in private audience June 27, marking a breakthrough in Vatican-Bulgarian relations.

This was the first time since the communist takeover of Bulgaria in 1944 that an official of the communist regime there had been received by a Pope.

The private audience lasted 40 minutes. No communique was issued after the audience but a Vatican spokesman said that Zhivkov's speech to the Pope was characterized by "cordiality and courtesy."

The spokesman refused to say whether Zhivkov and the Pope had discussed details of the Catholic episcopate in Bulgaria.

Ordination newsman's dream

(Continued from Page 1)

dicative of the rank of deacon. Over the left arm they carried a folded gold chasuble, with which they would be clothed after their ordination.

When the Holy Father walked to the altar with his retinue of cardinals [20 were in attendance] and sacred ministers, a round of prolonged applause swept through the square. The applause was to be repeated several times during the Mass itself.

In keeping with the diversity of tongues represented by the ordinands, Pope Paul offered the Mass in Latin. The hymns sung by the Sistine choir and the other Vatican choral groups were also in Latin. Thousands in the square joined in the singing of the old Credo and the familiar Latin hymns.

FROM A LOGISTICS standpoint alone, the ordination rite was a remarkable achievement. The entire procedure was so precisely organized that the liturgy developed smoothly and reverently even though the ceremony called for the 359 ordinands to present themselves four times before the ordaining pontiff as he sat in a golden chair before the altar. The ordination itself occurred immediately after the gospel. This phase of the ritual took more than three quarters of an hour as the deacons knelt by twos before the Pope to receive the imposition of hands—the essential act of ordination.

Despite his advanced years, it was obvious that Pope Paul had

decided not to abridge the traditional ceremonies, a power he could have exercised if he wished.

Two notable exceptions were the anointing of the hands and the presentation of the chalice and paten—both time-consuming procedures in the ordination rite. These functions were performed by 10 concelebrating cardinals.

One of the most impressive phases occurred when the Holy Father gave the traditional Kiss of Peace as each of the 359 newly ordained priests knelt before the papal chair. It was not a perfunctory gesture, but a heart-warming embrace.

DESPITE THE length of the ceremony, Pope Paul took time to deliver a thoughtful and pertinent

eulogy in which he emphasized for the newly ordained and for the world at large the unique powers of the priesthood and the unique mission of the priest in the world today.

Again demonstrating his sincere, paternal concern for the new priests, the Pope, despite his obvious fatigue, personally gave Holy Communion to more than 200 close relatives of the newly ordained.

The ordination ceremony came to a close at 10:35 p.m., three hours and five minutes after it began.

For Father James Farrell and Father Robert Gilday, June 29, 1975 was a date which, God willing, they will recall with joy 50 years from now on their Golden Jubiles.

For some 90 people from Indianapolis—including this writer—it was a day that will be long remembered.

Pope, Soviets' Gromyko confer

(Continued from Page 1)

Helsinki, Finland, and Geneva, Switzerland, leading up to a proposed June summit conference.

POPE PAUL first met the foreign minister in October 1965 when he visited United Nations headquarters. Three other meetings followed at the Vatican during Gromyko's visits to Italy in 1966, 1970 and 1974.

Prior to meeting the Pope during his latest two-day official visit to Italy,

Gromyko met with Italian leaders.

Assisting in the Vatican talks was Archbishop Agostino Casaroli, often referred to as the Vatican's "foreign minister." He has been a prime mover in the Holy See's "ostpolitik."

Before Gromyko arrived at the Vatican, workmen removed wall posters reading: "No to the compromise." The posters, put up by a Catholic traditionalist group in Italy, objected to any accord with the Soviet statesman.

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EVANGELIZATION

Through COMMUNITY

Parish Renewal

BY WILLIAM E. MAY

The local parish has at times been thought of primarily as a spiritual "service station," as it were: a place where one goes periodically for spiritual energy (the Mass and the Eucharist), an occasional spiritual checkup and overhaul (Penance), and directives from the "Church," that is, the priests and their hierarchical superiors. It has also been conceived as the agency that sponsors a school for instructing the youth, particularly on matters religious and moral, and the place for conferring such sacraments as Baptism and marriage. There is surely a basis for looking upon the parish in this way, but if we do we are missing the forest for the trees. The parish is in essence an "ecclesiolia," the Church itself in miniature, the basic "cell," as it were of the people of God, the assembly of the faithful. As such the entire purpose of the local parish is, Vatican II reminds us, "the good of souls," that is, of people, of you and me and of all human beings (see "Decree on the Bishops' Pastoral Office in the Church," par. 31).



The principal duty of the pastor of a parish is "to preach God's word to all the Christian people . . . that the Christian community may bear witness to that charity which the Lord commanded" (Ibid., par. 30). In addition, we are told by the Fathers of Vatican II, "the laity should accustom themselves to working in the parish in close union with their priests, bringing to the church community their own and the world's problems as well as questions concerning human salvation, all of which should be examined and resolved by common deliberation. As far as possible, the

laity ought to collaborate energetically in every apostolic and missionary undertaking sponsored by their local parish" ("Decree on the Apostolate of the Laity," par. 10).

TO THINK PRIMARILY of the local parish as the Church in miniature, with the mission of proclaiming God's saving truths and of bearing witness to His limitless and selfless love for all human beings is not always easy, nor does it come about effortlessly. But this is precisely what the local parish is meant to be. It is important to think deeply and realistically about what this means.

The parish is, first of all, the assembly of the people of God. We come together in our parishes not as isolated individuals, with his or her own hopes and desires, troubles and problems. We come together as persons in community, as a people who are one.

A response to God's gracious and loving call is what brings us together, along with an eagerness to answer His call by giving Him what He wants so that He can give to us something that we could never gain all by ourselves, something, indeed, that we could not even dream of if He had not told us about it: His own friendship and life. And what is it that He wants of us? The answer is ourselves. He wants us to become His friends, His chosen ones, by being willing to worship Him in heart and mind.

We worship this living, loving God who is our very best friend by offering Him in sacrifice of the Mass, by becoming sacramentally one with Him and His only-begotten, Jesus, in the Eucharist, the sacrament of thanksgiving and joy.

But this act of worshipping love is a true act of such love only if it comes from a people whose hearts, whose

will, are clean—only from a people who have become reconciled to God and to their fellow human beings. "When you are presenting your gift at the altar," Jesus tells us, "and if you remember that your brother has any grievance against you, leave your gift right there before the altar and go and make up with your brother; then come back and present your gift" (Matt. 5:25).

WE, THAT IS you and I, are sinners. "If we say we have no sin in us, we are deceiving ourselves and refusing to admit the truth" (1 Jn. 1:8). As sinners we have broken the covenant, the bond, that God wants to exist between us and Him and between and among human beings everywhere. The wounds we inflict on ourselves and others by our sins can be healed only by God's saving grace and love. His reconciling love is mediated to us through Christ and His Church, and this means through us who are the people constituting that Church.

Thus, the local parish is not to be considered as something analogous to a service station, where each of us purely as individuals might go for a fillup or overhaul. Rather it is the assembly of the people of God. It exists in us as persons in community, who commonly profess, under the leadership of our pastors, the truths we hold as Catholics, and put those truths to the test by seeking, as a community of believers, to help those about us realize that God is alive and that He is a God who empowers us to live lives of self-giving love.

If the world is ever to believe, local parishes must make belief credible. For them to achieve this mission, we, the people who make those parishes to be what they are, must exist as worshipping and witnessing communities, communities of reconciliation and love.

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Christ's presence in world today is reflected in grassroots parish

BY MARY E. MAHER

"We've got to take some time for understanding On that long, winding road back to love."

Kris Kristofferson, "Full Moon"

As I write this, my television shows countless thousands of exiled children, victims of war—an unending staccato of suffering. And I think of my topic: parish renewal. It is, on the surface, terribly incongruous to attempt an alleviation of the universal evils that plague our world and to establish this practically within parish renewal. I am haunted by the statement of a friend, "Community today is a luxury of the middle class." Indeed, have we the time to think of renewing our particular parishes when the whole world shudders at the possibility and actuality of "what man has done to man?"

This age is one which has taught us that if any of us is to survive we must all indeed, at least, try to see the world as capable of some measure of community. It may be, for some, a romantic Don Quixote gesture to believe thus. It may be for others a token of evasion. It may be called the abstraction of a philosopher. But we must begin where we are: we have no other spot.

TO ACCEPT THE REAL is the first act of faith. A parish is but one small unit of what we claim the Church to be: Christ's presence in time. We know that many parishes today do not project an image of unity. Divisions over the future of the school system, the inevitable transfer of power between clergy and an increasingly energetic laity and the impossible demands placed upon those who believe the Church to be influential in the history of our culture are not a tasty invitation to the Kingdom we have long symbolized as a banquet.

The renewal of a parish is under enormous stress. It is no longer possible that its vitality can be in terms of Melville's men, "isolato." There was a time in the early days of our nation when the geographic bonds of so many parishes could contain the main realities that influenced a man's life. I recall writing the history of my small, Minnesota parish when I was 18. It was not difficult; the Germanic and Gallic traditions met and clashed, then eventually "inter-married" and learned to live together. It is much different today, even in urban parishes.

The clearest theological premise for parish community is this: Community is the fruit of hearing and responding to the Gospel as a people together. By a circular logic, the Gospel is heard in more depth as the relationships within a community are strengthened. The Gospel does not first change structures but people. People who change, change structures.

The basic principle of Frank Lloyd Wright's architecture seems operative in parish renewal: homes (parishes) are made to fit the people who live therein, not vice versa. Parishes built as theological row houses with static similarities are waning now. Parishes are but the contours of the faith sensitivities of the people who reside therein, that is, in those parishes which can live with the reality that faith is an expression of the Gospel in many diverse cultures.

WE NEED A WIDE, renewed understanding of who a parish is before we can act towards renewal. Out of our renewed understanding can come a renewed life—if we can act. "Renewal" is a tricky word, not necessarily meaning the opposite of old. It means, more accurately, changing our hearts (Jeremiah). It means moving beyond ourselves to others wherever they are in need (Jonah). It means the binding up of wounds so that we can be concerned about the total civic community and world in which we live. Most parishes have people gloriously diverse in life

styles. Most parishes, like Jacob's coat of many colors, are not in reality similar at all in life styles. This reality makes some people nervous and they seek neo-conformity and call it "faith."

"We've got to take some time for understanding on that long winding road back to love." We have got to see that road as not different from the long road that takes innocents out of Saigon. We are all learning to understand that our hearts, not simply our minds, are the fabric of community. The days of what a parish is are yielding to an era of who a parish is. Such a parish will not be a middle-class commodity; it will require Bonhoeffer's costly grace.

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COMMUNAL PENANCE

BY FR. JOSEPH M. CHAMPLIN

"No man is an island," the saying goes, but, in a sense, every man is an island.

Each individual influences other persons and is influenced by them. At the same time, we always remain unique, independent human beings never totally absorbed by the group nor fully understood by others.

That fundamental tension between the individual and the community manifests itself in the new communal rite for the sacrament of Penance.

The ceremony is entitled "Rite for Reconciliation of Several Penitents with Individual Confession and Absolution."

A SECTION FROM the introduction to the ritual summarizes the purpose of such a service:

"Communal celebration shows more clearly the ecclesial nature of Penance. The faithful listen together to the Word of God, which proclaims His mercy and invites them to conversion; at the same time they examine the conformity of their lives with that Word of God and help each other through common prayer. After each person has confessed his sins and received absolution, all praise God together for His wonderful deeds on behalf of the people He has gained for Himself through the blood of His Son."

The tension we noted develops



during the period when each person confesses his or her sins. That is, of course, a highly individualistic action and the amount of time required will vary greatly from person to person.

Even with a plentiful supply of priests available, the relation of sins and discussion with a confessor may extend for a lengthy interval.

For those who have already confessed and await the ceremony's conclusion, that delay can produce boredom and restlessness. For those still waiting to confess, the delay creates an uncomfortable pressure which destroys some of the celebration's effectiveness and may prompt them to rush or even skip the confession.

The priests likewise experience a tension in this arrangement. Trained to view the sacrament of Penance as a delicate, personal event and to view each penitent as a singular individual, they may find the need to speed along and offer little advice. This is extremely frustrating.

SIMILARLY, WHEN instructed before hand by the planners to ask no questions and give no guidance, simply to recite the words of absolution, some confessors see themselves reduced to mechanical absolving machines.

We have tried to ease [one does not resolve] this conflict between the individual and the communal by preparing two types of Penance services.

I decided that the only way to answer this question would be to put myself in their place. So I began by listening to the announcements and homilies at Sunday Masses in a different way. I listened as though I had no involvement in religious education.

The first Sunday, an announcement was made about a workshop on "living the Gospel values in suburbia" being held at another parish. It sounded interesting. But my schedule for my own programs prohibited my attendance. I wondered if information about obtaining a summary of this workshop would be announced from the pulpit. But not a word was ever mentioned. Perhaps, I thought, those who were interested but could not find time to participate might have welcomed an opportunity to read about it.

LOTS OF PROGRAMS that sounded equally inviting were announced—some in our parish and some in others—programs that indeed would keep one informed about what is happening in the Catholic Church today.

I asked friends and even people I didn't know very well if they were planning to attend particular meetings. Usually the answer was,

"Oh, I'd really like to, but I've got something else I have to do. After a full week at work, I really need to relax—do something that won't require so much concentration."

I, too, would prefer to relax on my "off" hours. But a cup of coffee or a nice, tall, cold iced tea in my hand invites me to talk about almost any world problem. Still, I'm not apt to attend a political meeting. "Maybe," I thought, "this applies to the way a lot of people approach religion."

Perhaps the answer to drawing people to religious education meetings is to change the setting. Perhaps our adult education programs would be better attended if they had social as well as learning or spiritual dimensions—something on a weekend, like block parties or potluck suppers where people could meet other couples their own age or in their own neighborhoods.

THINKING ALONG these lines has brought me to believe that a family education program with social and learning dimensions might be a possible answer. I am about to find out. Beginning this coming September, we will have a pilot program of family education on a monthly basis. Sessions are scheduled at least two-and-a-half to three hours on week-ends. Specific portions of the time will include specialized instruction for both the children and the parents. It will have its social aspect, too, with a period set aside for relaxation and refreshment. These sessions will culminate with a celebration of the Mass.

Hopefully, this program will bring people together in an atmosphere of community. Learning will be "experienced" rather than formally "taught." Parents will find out firsthand how their children are learning religion, and they will have the opportunity for stimulating discussions about liturgy and Church happenings in an atmosphere of relaxation and togetherness.

If this happens, I look forward to a parish community involvement that will result in real parish renewal.

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them to utilize this "waiting period" as an occasion of prayer for their brothers and sisters about to meet Jesus in the sacrament of Penance. A Palm Sunday afternoon celebration of this second type attracted a community of 400 individuals who helped one another and rejoiced with each other over Christ's forgiveness and peace.

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A view from the pew

BY LAWRENCE RILLA

Monday through Saturday I design, promote and coordinate religious education programs for children and adults. It's interesting and challenging.

And as I thought about this writing assignment—parish renewal—I kept coming back to the adult education segment of my work. It's an area that I think about a great deal these days. Like many other parish religious educators, I am married. Many of our friends are from the parish, and so what the average man in the pew thinks is always before us.

WHAT ARE MY FELLOW parishioners thinking? How do they feel about "change"? What are their reactions to the many things they hear from the pulpit? What are these people really like? Certainly they are, for the most part, generous. But many are confused about the changes in what they think of as the "new" Catholic Church. They're struggling.

We educators are struggling, too, struggling to present various programs that will keep parish members abreast of what is going on in today's Church—the way we teach their children religion, liturgical renewal, such as the new Rite of Penance.

But how does the person in the pew view all of this?

The first includes all the typical elements—common song, prayer, readings, etc.—but never really concludes. After the sign of peace and Our Father, we invited participants either to sit in church and reflect on the peace experienced through the service, or to step downstairs for coffee, cookies, conversation and a continuation of the reconciliation achieved by the ceremony, or to meet Christ in the sacrament of Penance by confessing to one of the many priests available.

These liturgies have not attracted huge crowds—perhaps 50-150—but the confessions afterwards were of high quality and lasted for perhaps an hour. Neither priest nor penitent felt rushed and if the lines were long or the delay lengthy, one could walk downstairs for refreshments and return later.

The weakness of this plan is the absence of a communal song and prayer at the end celebrating the congregation's joy and reconciliation.

OUR SECOND COMMUNAL penance service follows the new Rite exactly and at the specified moment those who wish choose their confessor from among the many priests present.

Advance publicity promises and the priests observe a procedure in which few, if any questions are asked and little or no counsel given.

During the "confession portion," those in the congregation alternately sing an appropriate hymn, recite suitable prayers (like the Reproaches of Good Friday) and listen to choral or instrumental music. We encourage



TOURNAMENT—Some of the players and their families who participated in the recent CYO Annual Golf Outing are pictured at Marian College, after the tourney and before digging into a picnic supper.

Annual Match Play Golf Tourney held last week

Mark Catton, St. Plus X, defeated Joe Kaiser, Our Lady of Lourdes, 5-4 to win the Junior-Senior Championship Flight in the Tenth Annual Match Play Golf Tournament held at South Grove last week.

Action in the Freshman-Sophomore Championship Flight pitted St. Michael

teammates Frank Svarczkopf and Joe Russell. Svarczkopf won 2-1.

St. Joan of Arc's Pat Gallagher edged Neal Howe, St. Michael, 3-2 for the Junior-Senior President's Flight crown.

In the same Flight, Pat O'Connor, St. Matthew, won the Freshman-Sophomore Division by defeating Tom Owens, St. Christopher, on the final hole.

Jeff Saler, St. Lawrence won the Junior-Senior Medal Play by shooting a four over par 74 opening day.

Frank Svarczkopf captured the Freshman-Sophomore medal with a 76.

CYO NOTES

Lost articles from Camps Christina and Rancho Framasa are available at the CYO Office, 1502 West 16th St.

The Junior CYO Talent Contest entry blanks have been mailed. Entry deadline is July 25 with auditions tentatively scheduled for Wednesday, Aug. 6.

St. Malachy, Brownsburg, will host the citywide Junior CYO Outdoor Dance, Friday, July 11. Admission is \$1.25 for CYO members, plus current CYO card. Remember, make a special effort to attend because this is to support your Youth Council.

Timers and judges are needed to help Monday night at the Sub-novice Swimming Meet at Brookside Park. Volunteers should report no later than 5:15 p.m.

SCORES

TENTH ANNUAL MATCH PLAY TOURNAMENT RESULTS

Freshman — Sophomore President's Flight—Pat O'Connor defeated Tom Owens 1-0. Freshman-Sophomore Championship Flight—Frank Svarczkopf defeated Joe Russell 2-1. Junior-Senior President's Flight—Pat Gallagher defeated Neal Howe 3-2. Junior-Senior Championship Flight—Mark Catton defeated Joe Kaiser 5-4.

BOYS' SOFTBALL

DIVISION I—St. Michael 3-0; St. Malachy 3-1; St. Anthony 2-1; St. Christopher 2-1; St. Gabriel 1-2; Immaculate Heart of Mary 1-3; Holy Trinity 0-4. DIVISION II—Our Lady of Lourdes 4-0; St. Simon 2-1; St. Philip Neri 2-2; Holy Spirit 1-2; St. Lawrence 1-2; St. Plus X 1-2; St. Andrew 0-2. DIVISION III—St. Jude 4-0; St. Barnabas 3-0; St. Mark 2-2; Nativity 1-3; St. Catherine 1-3; Holy Cross 0-3.

GIRLS' SOFTBALL

DIVISION I—St. Anthony 4-0; Little Flower 3-0; St. Christopher 1-1; St. Plus X 1-1; Immaculate Heart of Mary 1-2; Holy Trinity 0-3; Our Lady of Lourdes 0-3. DIVISION II—St. Jude 4-0; Nativity 3-1; Holy Spirit 2-1; Holy Name 2-2; St. Mark 1-2; St. Simon 1-2; St. Catherine 1-3; St. Barnabas 0-3.

Swimming Meet slated

Swimmers are preparing for competition on Monday, July 7, for the 11th Annual Junior CYO Sub-Novice Swimming Meet at Brookside Park Pool. The meet starts at 5:30 p.m. sharp.

Coaches and participants are to be ready for competition at 5:15 p.m.

'Bookie' dies

RICHMOND — A familiar figure in West Richmond as the constant companion of Father Robert Minton, pastor of Holy Family parish, "Bookie," the priest's 12-year-old pet dog, died last week.

"Bookie" accompanied his master to church, on parish calls and usually had a place on the podium when Father Minton gave talks before parish and community groups.

Immaculate Heart of Mary swimmers expect stiff competition from the other parishes in their bid to defend their Over-All Team Championship from 1974. Between 700 and 900 participants are expected for the one-day event.

Ribbons will be awarded for the first six places in each event. Two trophies will be awarded for the Over-All teams in the Boys' and Girls' competition and three trophies for the Over-All Team championship.

The CYO is requesting adult volunteers to help judge, time and score. Helpers should report to a pre-meet briefing at 5:15 p.m.

Pre-Cana slated in Clarksville

CLARKSVILLE, Ind. — A Pre-Cana Conference for engaged couples will be held from 12:45 to 6 p.m., Sunday, July 13, at Providence High School. Co-sponsors are Catholic Charities and the Aquinas Center.

Interested couples should pre-register with their pastors.

CARD PARTY

INDIANAPOLIS — The Altar Society of St. Philip Neri Church will sponsor a card party at 8 p.m., Wednesday, July 9, in the Community Room, 550 North Rural St. The public is invited.

FESTIVAL GUIDE

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

St. Maurice, St. Maurice, Ind. (Picnic and Dinner)—July 6. St. Joseph, Most Precious Blood and St. Peter Churches, Corydon, Ind. (Chicken Dinner and Picnic)—July 13.

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Marian offers course in metrics

INDIANAPOLIS — To develop familiarity with the metric system of measurement, the Marian College mathematics department is offering two mini-courses this month. The first will be held July 14-18, 12:30 to 3:30 p.m. daily. The second will be offered from 6:30 to 9 p.m., Tuesdays and Thursdays from July 15 to 31.

Designed to provide a working knowledge of the metric system, the courses will supply teachers with tested classroom techniques and sources of teaching aids. Parents of school-age children may gain a better understanding of the forthcoming measurement change.

Non-credit fee is \$10, while one academic credit is available for a fee of \$29. Registration may be made by phoning 924-3291.

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VIEWING WITH ARNOLD

'Jaws' is tall, tall fish tale



BY JAMES W. ARNOLD

"Jaws," the logical successor in thrill and throw-up movies to "The Exorcist," lends itself to word-play. It is the world's tallest fish story, or Godzilla with fins. It grabs you, or offers something to sink your teeth into. Its villain is the biggest thing on water since Mark Spitz. It's like an offbeat restaurant where the fish have people bouillabaisse.

It's hard to be serious about a schlock movie based on a manufactured best-seller, a product designed from the very beginning to gull millions of people into paying to be scared. It's the carnival haunted house ride Writ Large, a giant beastie horror flick.

The line between "Jaws" and other movies about scary rats, frogs, and rabbits is thin. But that difference—

intelligence in production and direction by young (27) Steven Spielberg—is what makes it respectable. (Lucky for him, too: the \$8 million movie was 100% over budget). For what it's worth, "Jaws" is the best little-boy's terror fantasy about sharks ever made.

THE MOVIE, of course, is about a giant Great White Shark that terrorizes the coast of a New England summer resort (the locale is Martha's Vineyard). The flick falls clearly into two parts. Establishing the Danger, in which several citizens are eaten while the authority figures squabble among themselves as to whether a shark scare is good for business. The Hunt, in which the community's best men sail out to beard the saw-toothed monster in its natural habitat. Both parts are good, on the sophisticated comic strip

level we're talking about, but the second is better.

The adventure is neatly timed to coincide with the anxieties of weary, office-blesched patrons taking their annual respite under the early summer sun and sand of the ocean.

Understand first that "Jaws"—a title dreamed up by a marketing genius at a publishing house—is science-fiction, although it passes along a lot of valid information about sharks. A surf-swimmer getting attacked by a shark is about as probable as a golfer getting zoned by a falling meteor. (You're more likely to be stung to death by a bee).

WHAT'S MORE, the villain of "Jaws" is to other sharks as King Kong is to a chimpanzee. It is two or three times the size of coastal waters sharks, and apparently bigger than the largest Great White specimen (21 feet) ever recorded.

The appeal is to man's primal fear of the beast, and especially its biting power. The big moments are truly gnawing. At first Spielberg doesn't really show us much—victims thrashing about in the water, gallons of blood, a random arm or leg tossed about. Indeed, for over 80 minutes Spielberg manages to be terrifying

without showing us anything more specific than a dead shark hung on a pier. (Necessity mothered the invention of subtlety here, because Spielberg had no real sharks up for auditions).

Later, we see as much of the big fist, fake and real, as we care to, including a ghastly moment when one of the actors apparently disappears down its throat.

Is this Art? Is this Entertainment? Well, it's Grand Guignol with teeth. Peter Benchley's script (from the book) manages to add some human dimension as a side attraction to all the munching. (The shark, unlike Kong, is all bad).

ROY SCHEIDER is especially affecting as the town police chief, a decent water-hating ex-New Yorker who goes after his prey in a likeable spirit of duty and self-sacrifice. Robert Shaw is predictably colorful as Quint, the somewhat stereotyped old sea dog who has a shark score to settle, and does dumb things in his zeal like knocking out the radio and burning out the ship's motor. (Comparisons to Captain Ahab are, they say, unintended).

Richard Dreyfuss (of "Daddy Day Afternoon"), as a wise-cracking oceanographic

scientist, is perhaps the one actor who upstages the shark.

It's a tribute to Spielberg that the most memorable scene in this nerve-crunching epic is a bit by these three actors, a semi-drunken shipboard revel that begins with comparing scars and ends with Quint's brooding narration of the

sinking of the Indianapolis in World War II—a true human horror story in which 800 men were eaten by sharks as they drifted three days in the water.

In terms of social comment, "Jaws" is like other disaster films, exposing heavy-handedly the venality of politicians and the stupid selfishness of the masses, whose mood ranges from comic greed to outright panic in the (excuse me) crunch.

The style is classy, and there are saving moments of humanity and comedy, but "Jaws" is clearly aimed at minds and appetites between 12 and 16. At times, of course, that may include all of us. (Rating: A-3—unobjectionable for adults).

Meditation, yes; prayer, no

HARTFORD, Conn.—Gov. Ella Grasso signed a "school prayer" bill into law here and said she believes it can withstand a constitutional challenge.

The law, effective Oct. 1, requires local school boards to set aside a period at the beginning of each school day for "silent meditation."

Mrs. Grasso said she believes the language of the law, changed from "prayer" to "meditation" before it was passed, is "adequate" to withstand a constitutional challenge.

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The week's TV network films

THE CARPETBAGGERS (1964) (ABC, Saturday, July 5): The stupefyingly inept film of Harold Robbins' raunchy best-seller. It is probably one of the few movies ever made in which there is absolutely nothing of interest. Not recommended.

IF IT'S TUESDAY, THIS MUST BE BELGIUM (1969) (NBC, Thursday, July 10): A slick and rather pleasant little farce about a group of Americans on one of those quickie one-country-a-day tours from England to Italy. It's basically a travelogue held together by a series of running gags and a romance between Suzanne Pleshette and Ian McShane, but manages often to be poignant as well as funny. Satisfactory light en-

tertainment for all but very young children.

AROUND THE WORLD IN 80 DAYS (1956) (CBS, Friday, July 11): Mike Todd's \$7 million comedy travelogue, based on Jules Verne, was designed to show off the visual splendors of Todd-AO wide-screen, and can't possibly look good on a two-foot TV tube. If you're willing to settle for half a loaf, the sights are pretty, the music grand, and the endless cast of stars enjoys itself immensely. In addition to seeing the world, you'll also see the backlot of almost every studio in Hollywood (during the less spectacular scenes). Old-fashioned whizbang entertainment for all, but the visuals are truncated.

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Australian priest to talk about community goals

BEECH GROVE, Ind. — Developing community goals for the Sisters of St. Benedict is the theme of a program to be conducted July 7-12 at Our Lady of Grace Convent by Marist Brother Ronald Fogarty.

This is the fourth summer that Brother Ronald, a clinical psychologist from Australia, has been a guest speaker.

honor four Sisters who are serving their jubilee year in religion. Sister Mary Bernard Knust and Sister Anna Bauer are golden jubiliarians and Sister Mary Hugh Sasse and Sister Theresine Will are silver jubiliarians. Bishop Francis Shea of Evansville will be a guest at the celebration.

THE PROGRAM is part of the diversified summer sessions being attended by 93 of the community's 120 Sisters. The schedule began with a retreat directed by Father Thomas Hillenbrand, O.S.B., a monk of Blue Cloud Abbey in South Dakota.

A Benedictine Institute will be conducted July 13-26 by Father Wulstan Mork, O.S.B., a member of Marmon Abbey, Aurora, Ill. Community meetings are scheduled for July 29-31, during which the Sisters will elect delegates for the 1976 General Chapter meeting of the 15 Benedictine communities which are members of the Federation of St. Gertrude.

OTHER scheduled events include a profession ceremony at 2 p.m., Sunday, July 13. Sister Karen Byerley will pronounce final vows while Sister Lynette Saunders and Sister Patrice Allen will make their first commitment. Relatives and friends are invited to the ceremony.

A Mass of Thanksgiving and a dinner on July 27 will

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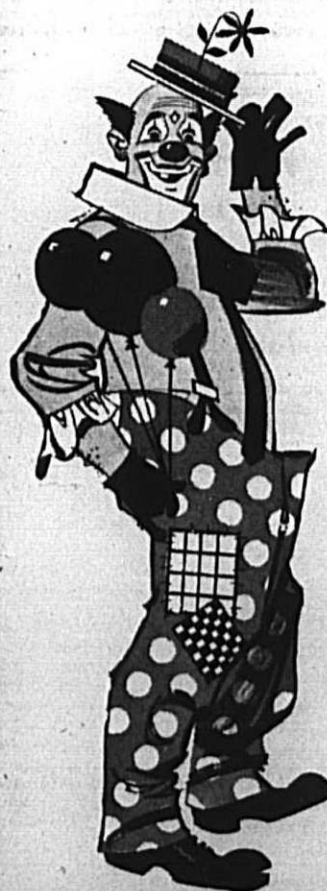
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