

the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, IND., APRIL 2, 1978

COLLECTION SET MAY 18

Charles G. Wagner appointed to direct Charities Appeal

BY RUTH ANN HANLEY

Charles G. Wagner, prominent Indianapolis businessman and a member of Immaculate Heart of Mary parish, will serve as chairman of the Fifth Annual Catholic Charities Appeal. It was announced this week by Charities director, Father Donald Schmidlin. The collection will be taken up in Archdiocesan churches on Sunday, May 18.

In accepting the chairmanship, Wagner, who is president of Lam Fab, Inc., stated that he wishes to emphasize "the effectiveness of every dollar contributed to Catholic Charities."

"The funds being sought are really seed money," Wagner said. "Many people may not be aware that the agency's budget does not begin to

cover charitable needs it fills each year."

"The monetary donations," he added, "are largely used to pay professionals—who work with and direct volunteers. The effects of a single donation moves outward in greater and greater circles much as the proverbial stone thrown into a pond, so that the eventual dollar value of each donation is immeasurable."

THE PROGRAMS currently funded by Catholic Charities include: The Respect Life program; a 24-hour Birth-line service for problem pregnancies; Pre-Cana program for engaged couples; the Simeon project for the elderly; and the Thanksgiving clothing drive which collects and stores clothing for overseas disasters such as the recent earthquake in Guatemala. All are part of the job assigned by Archbishop Blasko to Father Schmidlin, as Director of Catholic Charities. In addition, Catholic Charities staff work closely in several areas in the Archdiocese with the St. Vincent de Paul Society. Moreover, two new projects are claiming monies and manpower: a resettlement program for Southeast Asians, and a new natural family planning program which will begin in Richmond in May.

A portion of the Catholic Social Services program is funded by monies raised in the annual Catholic Charities Appeal. A successful Appeal this year will allow payment of additional funds to initiate an important and long desired neighborhood community consultant project.

FATHER SCHMIDLIN and Wagner are, ex officio, members of the steering committee for the Appeal. Others include: Chairlady Mrs. Wayne (Mary Kay) Tolen, of Richmond, Vice-President of the Board of Catholic Charities; Father Harold Kneuev, pastor of St. Gabriel parish, Connersville; Joseph Van Camp, a member of the Finance Committee; Father Robert Hartman, pastor of Holy Name parish, Beech Grove, and chairman of the Nominations Committee; and Harry VanWhy, Manager of the Catholic Charities Appeal.

Wagner, speaking for the committee, expressed the hope that each Catholic wage earner will understand the importance of his individual support and pledge a monthly amount to support the work of Catholic Charities.

Wagner concluded that "in spite of recent economic conditions, the cost of supporting and educating families, and the other many and constant demands for financial help, it is this type of participation which will make the love of Christ felt in our Archdiocese, and the 1978 Appeal a success."

Canadian bishops ask penal reform; oppose capital punishment

OTTAWA—Canada's bishops have come out against capital punishment, basing their action on respect for life, and asked the government to reform the country's penal and judicial systems.

The administrative board of the Canadian Catholic Conference (CCC) at a recent meeting declared itself "in favor of the abolition of capital punishment."

It called on the government "to move to bring about the reforms which are required in our penitentiary system and in all areas of justice."

Bishop G. Emmett Carter of London, Ont., president of the CCC, said: "It is the bishops' deep respect for life which led us to speak out on this topic."

"A society which really respects life cannot use the death penalty to protect itself and at the same time create an atmosphere wherein other human rights will be respected. Moreover, violence engenders violence and the death penalty is a violent act. The spirit of the Gospel is one which leads us to favor mercy and clemency."

He added: "The bishops wished to make clear the position of their national association, but, in taking their position, they recognize the right of the state to impose capital punishment if the circumstances demand it, and they acknowledge that Christians may hold individual opinions on the subject."

Shroud findings not 'conclusive,' commission says

TURIN, Italy—A special commission set up to rule on the authenticity of the burial shroud that is said to have wrapped Christ's body has reported inconclusive findings. The panel of experts presented a 120-page booklet detailing its seven-year investigation at a press conference here March 27.

The scientists said they were able neither to date the Holy Shroud of Turin with any certainty nor to prove the presence of dried blood on the linen. The vice-president of the commission, American-born Magr. Jose Cottino, told the press that more research needed to be done.

"(The shroud) is an extremely interesting but still mysterious object which should undergo further study and research on the part of scientists," he said.

TURIN'S HOLY SHROUD is a long, narrow piece of yellowed linen measuring some 14 feet by four feet and bearing what appears to be the negative image of the back and front of a man.

The face is long, sensitive and Semitic, and the head and body bear marks in the places where Scripture and tradition say Christ was wounded.

Believers claim that the blurred "photographic negative" effect of the Shroud, a phenomenon discovered in 1898 by a Turin photographer called in to take pictures of the cloth, was made by the chemical reactions that were set off by a decomposing body acting on the incense and spices used to perfume the shroud.

The cloth is in a sealed silver casket in the Guarini Chapel of the Turin cathedral, where it has been kept since 1578.

Turin archdiocesan authorities allowed the shroud to be viewed on a television program two-and-a-half years ago. Although the Church does not officially recognize the Holy Shroud as a sacred relic, Pope Paul VI at that time called on "all people, believers and non-believers alike, to know the fascination of this face—so true, so profound, so human, so divine."

EARLIER THIS MONTH a Swiss criminologist claimed to have proved that the strip of linen came from the Holy Land about 2,000 years ago and travelled to Italy via Constantinople and France that is the traditional itinerary claimed for the shroud. Professor Max Frei of Zurich based his conclusions on microscopic and chemical tests of pollen found on the shroud.

At the time, Magr. Cottino reacted cautiously, and, in fact, the Turin panel's findings do not bear out this claim.

Tests by the commission with radioactive isotopes failed to establish the shroud's exact age. Physicist Cesare Codegond, a member of the commission, said dating the linen was extremely difficult due to its "long and troubled history" and "vicissitudes which could have altered its composition: exposure to fire and water, proximity to lighted candles in premises occupied by crowds of the faithful and therefore steeped in carbolic anidride, contact with the sick hoping to regain their health—all circumstances which give rise to doubts as to the outcome of tests intended to calculate its age with any certainty."

CARBON 14 DATING—a widely used scientific method of determining the age of fossils and some artifacts—was rejected by the panel of experts, both because the test would have destroyed a large piece of the cloth and because the margin for error is too wide.

The commission also reported that it failed to identify marks on the linen as blood, although it added that the findings did not "absolutely rule out" the possibility that the matter under study had been blood.

All in all, the findings neither validated the shroud's authenticity nor dismissed it out of hand.

Even so, they seemed to make official Church recognition of the Holy Shroud of Turin as a legitimate object of veneration less likely than ever. The Vatican, in fact, was quite non-committal on the subject.

Mgr. Victor Goossens to receive award

Mgr. Victor L. Goossens, Archdiocesan director of the Propagation of the Faith for more than 30 years, will receive the Golden Deeds Award from the Exchange Club of Northeast Indianapolis at a testimonial dinner to be held Thursday, May 13, at the St. Pius X Council, Knights of Columbus.

The award, which is national in scope, is given in local communities to an individual "who has been outstanding in helping people in his community." The award is given annually.

Dignitaries invited to the banquet include Archbishop Blasko, Retired Archbishop Schulte, Archbishop Gabriel Verkamp, O.S.B., of St. Meinrad, and Bishop Edward T. O'Meara, current director of the National Society for the Propagation of the Faith in New York.

Tickets to the banquet are available to the general public and cost \$8.50 per person. Reservations can be made by sending a check to Fred Robinson, 1101 Peoples Bank Bldg., Indianapolis, Ind. 46204.



THAT'S THE WAY IT WAS—The 8th grade social studies class at Immaculate Heart of Mary School, Indianapolis, gave a bicentennial presentation recently entitled "Pioneer Days." The project included the design and construction of many replicas of pioneer tools and handicrafts. Participants also wore authentic pioneer costumes. Pupils

pictured above are, front row, left to right, Sheila Longan, Anne Jarons, Robin Assol and Angela Rangel; seated, Cathy O'Brien, left, and Trish Drew; standing, left to right, Justine Garvey, Christine Carrigan, Amy Rocap, Chris Bapp and Bill Sylvester. (Photo by Dave Skripky)



FATHER MARTIN PETER

Fr. Martin Peter elected to high post with NFPC

HOUSTON, Tex.—At a meeting of the 28-member Executive Board of the National Federation of Priests Councils held here, Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, and campus minister at Butler University, was elected vice-president of the NFPC. He has served as secretary for the past two years.

The House of Delegates elected Father James Ratigan of the diocese of Joliet, Ill., as president of the Federation on the first ballot. Other officers elected were Father Conrad Gromada of Youngstown, O., secretary, and Father John Penebky of San Francisco, Calif., treasurer.

The National Federation is an organization of the priests councils of the country with member councils in every ecclesiastical province of the country, except St. Louis. The Indiana Priests' Senates affiliated with NFPC are: Indianapolis, Evansville, Gary and Lafayette.

ATTENDING THE convention, from March 21 to March 25, were two delegates from the four Priest Senates of Indiana affiliated with NFPC. The two delegates from the Indianapolis senate were Father Stanley Herber, pastor of St. Mary parish, New Albany, and Father Peter.

The 178 delegates of priests' councils from throughout the country passed the following resolutions during their deliberations:

1) That the Justice and Peace Committee in connection with the director of Justice and Peace write a Pastoral Statement dealing with the mission of the Church to the urban areas of the United States.

2) That informational materials for member councils and Catholic people be prepared which state a goal of universal disarmament and calls for our government to take leadership in reversing the arms race.

3) That support be given and a meeting convened of persons in the Appalachian region for deepening an understanding of the vision of the Appalachian Bishops' Pastoral Letter, "This Land is Home to Me."

—REMINDER—

The Annual Mass for Senior Citizens will be held in Little Flower Church, Indianapolis, at 11 a.m. Wednesday, April 7. A luncheon will follow in the Secina High School cafeteria.

Communications Day theme is announced

WASHINGTON—"The Mass Media and the Fundamental Rights and Duties of Man" is the theme of the 10th annual World Communications Day, Sunday, May 30.

The influence of the mass media "in forming the consciences of individuals and society regarding the rights and fundamental duties of man is potentially decisive," said Bishop Andre-Marie Deskur, president of the Pontifical Commission for Social Communications, in a letter sent to bishops' conferences throughout the world.

Bishop Deskur cited the importance of World Communications Day as a means of providing information about developments in the media and for encouraging Catholics to contribute to the use of media equipment and techniques for the Church's mission, especially in developing countries.

IN SOME PLACES, he noted, an annual collection is taken up on World Communications Day to finance the expansion of diocesan, national and international efforts in the mass media, especially to assist such work in poor countries.

The Second Vatican Council recommended the observance of World Communications Day as an occasion for prayer, reflection and study.

Liturgical and study materials for the day prepared by the pontifical commission have been made available

to U.S. dioceses through the communication department of the U.S. Catholic Conference. The materials include suggested Bible readings and prayers.

The Apostleship of Prayer, an international movement promoting daily prayer among Catholics, has also made the "rights and duties" theme its special "intention" for May.

A "reflection on the theme" drawn up by the pontifical commission emphasized that the media, which permit people to experience "the anguish for the need for a better world more profoundly than ever before," have a "great and responsible role to play" in the formation of a world conference.

THE DOCUMENT SAID that widespread emphasis on rights instead of duties "is not only illogical but gravely injurious to individual and social progress."

"The dual 'right duty' is inseparable," the document stated. "It represents a basic relationship since duties are born from rights and vice versa. Education to respect for human rights is born from education to duty."

The Vatican document urged Catholics to lead communications media in proclaiming and implementing the rights and duties of all persons.

Homosexuality unconstitutional, Supreme Court action affirms

BY JIM CASTELLI

WASHINGTON—The U.S. Supreme Court has ruled, in effect, that there is no constitutional right to commit homosexual acts.

The Supreme Court, acting without dissent, affirmed a federal district court decision which upheld a Virginia law prohibiting homosexual acts between consenting adults.

The Supreme Court also refused to review an appeal from a man convicted under a similar North Carolina law.

The district court in Virginia rejected claims that the right to privacy cited by the Supreme Court to justify its striking down of state laws restricting abortion could be extended to protect the right of persons to engage in homosexual activity.

The Supreme Court's decisions

concerned privacy within the family, a subject not at issue in this case, the district court said.

THE SUPREME COURT action reversed a trend toward a broad interpretation of the right to privacy and because the court acted without dissent.

Marian to dedicate new student theatre

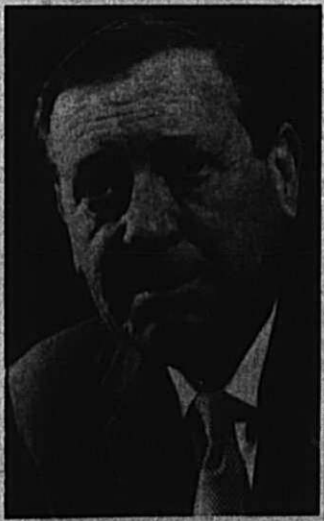
Marian College will dedicate a newly-constructed student theatre this week-end with a production of Anthony Newley's "The Roar of the Greasepaint—the Smell of the Crowd."

The musical will be presented at 8 p.m. Thursday through Sunday, April 1 to 4, in the new Peine Arena Theatre.

Special dedication ceremonies will be held Saturday evening, as the facility is named for Sister Mary Jane Peine, professor-emerita of art who has been associated with the college since 1938. Sister Mary Jane directed student productions for many years.

Located in Marian's Student Activities Center (SAC), the arena theatre was remodeled from a former 200-seat auditorium with an elevated stage. Theatre arts students and members of the campus chapter of Alpha Psi Omega theatre fraternity performed the construction work.

Designed by Don Johnson, theatre department chairman, the theatre will seat 150 persons for thrust or three-quarter arena productions and about 225 for plays staged in full arena.



LAETARE MEDALIST—Novelist and Pulitzer Prize-winning historian Paul Horgan has been awarded the University of Notre Dame's Laetare Medal for 1978. Horgan, 73, currently emeritus professor of English and writer-in-residence at Wesleyan University, Middletown, Conn., is best known for his novels and historical works dealing with the American Southwest, where he lived for most of his life. In 1965, he won the Pulitzer and Bancroft Prizes for his book, "Great River, the story of the Rio Grande in North American history." (RNS photo)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pro-abortion group refused

NEW HAVEN, Conn.—Albertus Magnus College here has refused to allow the Connecticut Women's Caucus to use school facilities, citing the organization's pro-abortion philosophy. The women's group had planned to hold its annual convention at the college. The site has been changed to Yale University Divinity School.

Names . .

John E. McCarthy, director of Migration and Refugee Services of the U.S. Catholic Conference (USCC), has been awarded the papal Pro Ecclesia et Pontifice medal for his work as coordinator of the U.S. Catholic Church's Southeast Asian refugee resettlement program.

Arthur Jones, executive

editor of the National Catholic Reporter, a non-diocesan weekly paper published here, has been named editor by Donald J. Thorman, publisher, president and previous editor.

Dominican Sister Regina Kelly, provincial of the Dominican Sisters of Sinawwa (Wisc.), has been named superintendent of education for the Peoria diocese.

Archbishop James D. Scanlan, 77, retired archbishop of Glasgow, Scotland, has died in a London hospital following a heart attack.

Redemptorist Father Edward B. Day, 50, author and managing editor of the Liguorian magazine, died suddenly at Liguori, Mo.

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Bishops' credibility questioned

SAN FRANCISCO—Bishop Maurice Dingman of Des Moines, Iowa, told a workshop on theological decision-making here that he was worried about an "alleged lack of credibility of the American hierarchy with so many of its constituencies" and invited dialogue to help change that image. The workshop, sponsored by the National Association of Catholic Chaplains, drew some 70 participants from medical facilities throughout the country.

Spanish vocations pledged

MUNDELEIN, Ill.—The third in a series of meetings aimed at promoting vocations among the Spanish speaking ended here with participants pledging to unlock that group's leadership potential. The meetings, held in various cities, are sponsored by the National Conference of Catholic Bishops (NCCB) Ad Hoc Committee for the Spanish Speaking in order to develop a viable ministry to the Spanish-American community.

Canadians reminded of poverty

OTTAWA, Canada—"The economic system in which most Canadians prosper is the same system which creates poverty," six church leaders, including the president of the Canadian Catholic Conference, reminded Prime Minister Pierre Trudeau and cabinet members here. The reminder, presented at a meeting between the church leaders, Trudeau and seven other cabinet members, was taken from a report by the Canadian Senate's committee on poverty.

Laotian bishops seek cooperation

VATICAN CITY—The bishops of Laos recently instructed Laotian Catholics to cooperate actively with the country's new communist government, but not to slacken in the practice of their faith, despite obstacles. In neighboring Vietnam, Archbishop Paul Nguyen Van Binh of Saigon declared publicly that the Church opposes the involvement of religion or of church buildings in demonstrations against the government.

In capsule form . . .

Tuesday in Holy Week—April 13—will be observed as a day of prayer for Northern Ireland by Catholics, Anglicans and Protestants throughout the United Kingdom . . . Some 700 women, an estimated 74% of them nuns, expressed strong support at a New York meeting, for the ordination of women to the Catholic priesthood as a "justice issue." They said the issue impels examining the whole concept of priesthood and the status of women in the Church . . . Egyptian President Anwar Sadat will be received in audience by Pope Paul VI on April 8, during an official visit to Vatican City . . . The 22nd annual National Rosary Pilgrimage for the Sick to the shrine at Lourdes, France will leave New York City Sept. 18 . . . The rights and social justice of Canada's native Indians and Eskimos must be protected; Bishop Gerald Emmett Carter of London, said in a Vatican Radio broadcast here.

The trial of Kim Chi He opened in Seoul, South Korea recently with the disident South Korean poet facing a possible death sentence for allegedly violating the country's strict anti-communist law, by writing a newspaper article in defense of South Korea's estimated 10,000 political prisoners.

Retired Oldenburg nun buried

OLDENBURG, Ind. — The Albany; St. Mary, Green-Mass of Christian burial was sabbur; St. Joseph, celebrated here March 29 for Shelbyville; and St. Mark, Sister Mary Clarita, O.S.F., Indianapolis. 88, who died March 26. Survivors include three She retired from teaching sisters: Sister M. Ada In 1966. Archdiocesan Pfeiffer, O.S.F., also of schools in which she taught Oldenburg, and Miss Included St. Andrew, Rich- Frances Pfeiffer and Miss mond; St. Mary, New Rose Pfeiffer of Cincinnati.

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CLARKSVILLE
† SUSAN J. OBERHAUSEN, 17, St. Anthony, March 22. Daughter of Mr. and Mrs. Charles A. Oberhausen; sister of David Oberhausen of Portland, Ore.; James Oberhausen of Auburn; Paul, Joseph, and Teresa Oberhausen, all of Clarksville; Joan Oberhausen of Shelbyville, Ky.; and Mary Oberhausen of Muncie; granddaughter of Mrs. A. N. Oberhausen of Tell City; and Mrs. Edward F. Brown of Clarksville.

CLINTON
† MARY G. LIBER, 68, Sacred Heart, March 25. No immediate survivors.

INDIANAPOLIS
† BERNARD WEIMER, 94, St. Roch, March 27. Father of Dolores Carter and Ray Mayer.

LILA L. SHERWOOD, 91, Our Lady of Lourdes, March 27. Mother of Elizabeth Darnell.

FELIX F. SHERDEL, 83, Little Flower, March 29. Husband of Josephine; father of Joan Marshall.

MARY C. TODOR, 67, Holy Trinity, March 29. Wife of Alexander S.; mother of Marilyn Quinn and Stephen L. Todor.

JAMES H. MORRIS, 82, Holy Trinity, March 31. Husband of Helen M.; father of David, Judy and Kathy Morris; brother of John T. Thomas S. and Richard F. Morris.

ALBERT G. RAMPONE, 58, Holy Name, March 31. Husband of Lois M.; father of Jeffrey S., Richard A. and Albert Rampone; son of Patricia Rampone. Two sisters and two brothers also survive.

JEFFERSONVILLE
† RAY RINGO, 78, Sacred Heart, March 27. Husband of Mary Ethel Ringo.

† CHARLES M. McGRODY, 67, St. Augustine, March 29. Husband of Mary Helen McGrody; son of Lillie McGrody.

LEOPOLD
† CLARENCE E. GUILLAUME, 64, St. Augustine, March 28. Husband of Agnes; father of Paul Guillaume of Leopold; brother of Ellsworth Guillaume of Leopold.

MONTEZUMA
† GEORGE HODGE, 78, Immaculate Conception, March 13. Husband of Anna. One son also survives.

NEW ALBANY
† MARY M. KREMP, 75, St. Mary, March 28. No immediate survivors.

Funeral liturgy offered at Woods

ST. MARY-OF-THE-WOODS, Ind. — The funeral liturgy was offered on March 26 for Sister Catherine Loreta Maguire, 86, who died March 24.

Teaching assignments in the Archdiocese included St. John, Holy Cross and St. Joseph, Indianapolis. She was local superior in various locations including Providence Retirement Home, New Albany, from 1963 to 1968, and retired to the motherhouse in 1968.

Immediate survivors include two sisters Mary B. Gilhooly of Chicago and Mrs. E. McNamara of Hackensack, N.J.

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Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.

Sunday—6, 7:30, 9, 10:30 a.m.; 12:15 p.m.; 5:30 p.m.

Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena In Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

April 4—5 p.m.—Saint John Choir, Mr. John Van Bente, Conductor.

May they rest in peace

Magdelene Berendes

Cecelia A. Brown

Elizabeth Fasciano

Msgr. Charles F. Girardot

Jennie Hauersperger

Rev. William Knapp

Reuben E. LaLiberte

Mildred McGrayel

Mary J. Melville

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Congregation

April 4

Fr. Donn Raabe

St. Joan of Arc Parish

April 11

Fr. Clement Davis, O.S.B.

Marriage Encounter Participants

April 18

Fr. Carl Melrose, S.J.

Members of the Jesuit Community

April 25

Fr. William Munshower

Holy Spirit Parish

THE TACKER

All in the family

BY FRED W. FRIES

Frank Swarczkopf, a member of St. Michael parish, Indianapolis, retired recently after 30 years as a wrestling coach on the grade school, junior high school and senior high school levels. A member of the Indiana Wrestling Hall of Fame, he will continue on the faculty of Stony Brook Junior High.

The Swarczkopf family is building a wrestling tradition. One son is Father Mark Swarczkopf, moderator of the St. Lawrence CYP wrestling team. Other sons include Chris, a varsity grappler at Purdue University, and Frank, Jr., a varsity wrestler at Cathedral High and assistant wrestling coach at St. Michael parish, Indianapolis.

BROWNSBURG CANTATA—The cantata "Behold Your King" by John W. Peterson will be presented at Calvary United Methodist Church in Brownsburg at 7:30 p.m. Sunday, April 11. Choruses from four Protestant churches will join with the parish choir from St. Malachy's and the Indy-tones in the Lenten cantata. Frank Schafer will direct. The public is invited.

AROUND AND ABOUT—Brian Wallace, 6'8" senior, has been named Most Valuable Player on the Marian College basketball team. Providence High School, Clarksville, will hold a make-up entrance exam at 9 a.m. on Saturday, April 10. The receipt of a \$40,000 Reader's Digest Endowed Scholarship Fund has been announced by Brebeuf Preparatory School, Indianapolis. Father Virgil Elizondo, president of the Mexican American Cultural Center in San Antonio, Tex., will host a special program of interest to the Spanish-speaking at the AMOS Center in Lafayette on Saturday, April 10, from 9 a.m. until 12 noon. There is no admission charge.

PLAN CLASS REUNION—St. Mary Academy graduates of 1936 have scheduled a 40th anniversary reunion on Sunday, May 23. A noon brunch will be held on that day at the Country Club of Indianapolis. For details, contact Alice (Murphy) Wurtz, 784-2272, or Mary Rita (Landers) Warren, 356-9791.

PRINTER'S INK—Two newsletters made their debut last week in Archdiocesan parishes: St. Paul's, Tell City, and St. Luke, Indianapolis. Editor of "The Voice of St. Paul's" is Louise Heitkemper, with Jude Munier serving as associate editor. The St. Luke newsletter, which still lacks a name (How about "The Voice of St. Luke's?") is being edited by Anne Crook. Her associate is Jane Bush. We wish both parishes well in their new communications endeavor.

ECUMENICAL TOUCH—A brief ecumenical service was a feature of the concluding Sunday Breakfast for the Indiana Right to Life Convention held last week-end at the Atkinson Hotel. Participants were Rabbi Abraham Moshe of the Etz Chaim Sephardic Orthodox Hebrew Congregation; Rev. Nathan Urshan of Calvary Tabernacle United Pentecostal Church; and Father Donald Schmidlin, director of Catholic Charities. Each of the clergymen read pertinent scriptural passages and gave a brief inspirational message on a specific aspect of the theme: "Sanctity of Life." It was a moving demonstration of religious unity in a common cause.

GUIDE TO SUNDAY EVENING MASSES—All of us from time to time find it necessary to attend a Sunday evening Mass. For persons who are not in the practice of delaying that weekly obligation until the eleventh hour, the situation can precipitate a barrage of telephone calls to rectories around the city to locate a parish which offers such a Mass. To expedite matters, Tacker offers the following handy guide to Sunday evening Masses in the greater Indianapolis area. We suggest that you clip it out and post it in a handy place where it will be readily available when the need arises.

St. Christopher	5:30 p.m.
St. Francis de Sales	5:00 p.m.
St. Gabriel	6:00 p.m.
St. John	5:30 p.m.
St. Mary	5:20 p.m.
St. Michael	5:30 p.m.
St. Rita	6:00 p.m.
St. Roch	6:30 p.m.
Little Flower	6:00 p.m.
St. Thomas	5:30 p.m.
Our Lady of Greenwood	5:00 p.m.

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EDUCATION
CALENDAR

Sunday, April 4: Film Series—Variety of Topics, Discussion period, St. Monica, Indianapolis, 8:50 a.m.

Monday, April 5: "Introduction to Scripture," Rev. Patrick Kelly, Lecture/Discussion, St. Simon, Indianapolis, 7:30 p.m.

Tuesday, April 6: "Acts as a theological essay on Catholicity," Dr. Mary Jo Weaver, Lecture/Discussion, St. Charles School, Bloomington, 7:30 p.m.; "Can you drink of the cup I am to drink?" Sister Mary Margaret Funk, O.S.B., Lecture/Discussion, Lilly Center, Eli Lilly Co. (Rm 93 C/C, 11:30 a.m./12:05 p.m.)

Wednesday, April 7: Table Talk, Lecture/Discussion, Blue Room, Office of Catholic Communication, 12:20-12:50 p.m.; "The Renewal of the Church," Rev. Gerald Burkert, Film-strip/Discussion, St. Jude, Indianapolis, 8 p.m.; "Your Hunger for Jesus, the Bread of Life," Rev. Flintan Cantwell, O.F.M. Conv., Homily (Mass), St. Anthony Church, Clarksville, 7 p.m.; "Introduction to Epistles of St. Paul," Sister Mary Slattery, S.P., Lecture/Discussion, St. Thomas More, Mooresville, 7:30 p.m.; "The Vision of a Christian Moral Life," Rev. Matthias Neumann, Lecture/Discussion, St. Charles, Bloomington, 7:30 p.m.; "I was sick and you visited me," Dr. Thomas Greene, Lecture/Discussion, St. Matthew, Indianapolis, 7:30 p.m.

Thursday, April 8: "Conveying the Eucharistic Experience to our children," Mr. and Mrs. Dan Hoyt, Lecture/Discussion, Christ the King, Indianapolis, 7:30 p.m.

Friday, April 9: "Response to the Lord: A Reflection on how our view of God is visible in the rite of reconciliation," Rev. Nathan Mitchell, Lecture/Discussion, St. Thomas, Indianapolis, 8:15 p.m.

Chatard slates
Chicken Dinner

INDIANAPOLIS — A Chicken Dinner will be held at Chatard High School on Sunday, April 11, from 4 p.m. until 7 p.m. Proceeds will be used for the support of the athletic program. Dinners will be \$2.50 for adults and \$1.50 for children.

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EGG-STATIC—St. Francis Hospital Center's Auxiliary has made more than 1,000 Easter baskets and other Easter gifts to sell for the benefit of the hospital's development program. A Special Preview Sale will be held Saturday, April 3, from 9 a.m. to 9 p.m. in the main concourse of Washington Square Shopping Center. The public sale will be held April 5-16 in the Main Lobby of the hospital. For advance orders call 783-8162 between 9 a.m. and 4 p.m., weekdays. Shown with some of the Auxiliary's creations are, left to right, Debra Todd, Betty Keenan, Ruby Thomas and Carol Miller.

Providence nun takes Final Vows

TERRE HAUTE, Ind. — Sister Betty Paul S.P., will take her Final Vows as a Sister of Providence on Saturday, April 10. The ceremony of Permanent Consecration will be celebrated during a 2 p.m. liturgy at St. Ann Church here.

A reception will follow at Schulte High School. Sister Betty is the daughter of Mr. and Mrs. Philip Paul of Evansville. She has been teaching in the Archdiocese for the past six years. She taught at Roncalli High School from 1970 to 1973, before moving to Terre Haute. She is currently Business Manager and math teacher at Schulte High School. Sister Betty is treasurer of the Association of Religious

Rummage Sale

GREENWOOD, Ind. — The Women's Club of Our Lady of the Greenwood Church will hold a Rummage Sale in the school auditorium April 9 from 8 a.m. to 4 p.m., and on April 10 from 8 a.m. until 1 p.m. All merchandise for the final hour on Saturday will be \$1 per bag.

In addition the Women's Club will also be selling geraniums and they can be obtained in a choice of colors in four inch pots for \$1.25.

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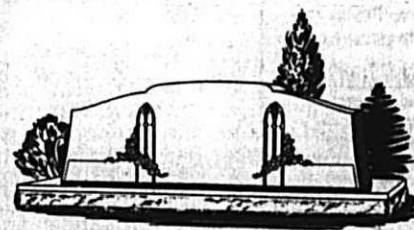


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Criterion Comment

"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

School survey

The National Opinion Research Center last week published a book entitled "Catholic Schools in a Declining Church" based on the findings of a survey taken among American Catholics in 1974. Coming ten years after a similar study called "The Education of Catholic Americans," the book made some surprising discoveries and provocative comments.

Most surprising perhaps to many was the statistic that nearly 90% of American Catholics still strongly favor the Catholic school. According to the study, the American Catholic regards the Catholic school as more important today than he did in 1963. In addition, American Catholics say they would increase their contributions to the Church to keep schools going. The survey estimates that there may be as much as \$2 billion per year available from Catholics to sustain schools.

The study concluded that "the decline in Catholic school enrollment since 1963 is almost entirely the result of the failure to build new schools." This is so, it contends, because the Church has failed to move with Catholics to the suburbs. Had the Church kept pace with Catholics moving to the suburbs and built schools to house them, enrollment in Catholic schools would not have declined so drastically, the survey contends.

Bishop William E. McManus, auxiliary of Chicago and chairman of the U.S. Catholic Conference Education Committee, reacted by saying that "the research does not indicate clearly whether middle and upper income Catholics in new suburban parishes would pledge and pay enough money to build new schools at a cost of about \$50,000 a classroom unit." The bishop is skeptical. So are we. Are Catholics really

willing to put their money where their mouth is?

We cannot help but agree with Bishop McManus in his statement. Few would consider building a school except with a parish, and there have been no new parishes created in our own Archdiocese since 1970. Few, have considered adding on classrooms to existing buildings.

Moreover, the study does point out that the decline in Catholic school enrollment has all been in the elementary grades. High schools have either held their own or actually increased enrollment slightly. It follows then that the crisis of Catholic schools is actually a crisis of the Catholic parish grade school.

We do not think suburban families would be willing to support additional funding for their schools or for new ones. There are many reasons for this, but certainly one has to keep in mind that education itself is costly and will become costlier. Does the Church need to subsidize a thorough educational system or just a thorough program of religious education? Moreover, is not a suburban lifestyle itself a challenge to the values inherent in a Catholic education? Can one maintain both a suburban lifestyle and the cost of education?

The real issue then still appears to be whether or not individual Catholics really believe Catholic schools are valuable enough to finance them at ever increasing cost. Sacrificing for what we regard as important in our lives was once a value to us not only as Catholics but as Americans. Society has changed, however. A Catholic school is even more of a challenge to the values of our society than before. Catholic laymen are making a choice. We are not yet certain where the choice lies.—T.W.

The Silent Land

The following editorial appeared in the March 26 issue of the National Catholic Reporter, independent weekly newspaper published in Kansas City, Mo.

Little news is coming out of Vietnam. What does get out often is colored by the personal political or social views of the people transmitting the news. NCR has tried to remain in contact to report on the fate of the Church in that country. The results are mixed.

One group that does have a line into Vietnam does remain in touch with us. A report received by NCR this week summarized the situation as that group sees it:

At the take-over most of the missionaries remained with their people. Almost everywhere in the countryside, and in many cities, the foreign missionaries have since been ordered to leave the country in a matter of days. Just a few remain there now. They are permitted to do only

strictly pastoral work. Schools and other activities have been taken out of their hands. As a matter of fact, Christians are very fervent and faithful. Faith seems to strengthen with persecution!

Of course, as it has always been in communist countries, and as it was in the take over of the China mainland, the new power tries to create separations between Christians about "collaboration" with communism. It becomes a matter of "patriotism." And little by little patriotism is to take the place of religion, if and when there is a conflict between the two. So, there are good priests and Christians who stand firm; others weaken who may be afraid; others who are misled by opinions...

Anyway, all the population, Christian or non-Christian, live without any freedom. Everything in life is directed by the government. Populations are moved here and there; members of families are separated for reasons unknown and for an unknown length of time; people are grouped in small units for "discussion" where indoctrination from the government takes place in a uniform line for everybody all over Vietnam, which has no longer any actual division of South and North; everything is totally directed from the North. You ask: What is the outlook (for the Church) for the future? God knows! The fact is, that the Church in Vietnam was stronger and had a percentage of Christians many times that of the Church in China. But in every land, the aim of communism is the destruction of religions. The means may be different, and the timing accommodated in different

'Be patient toward all that is unsolved'

BY FR. THOMAS WIDNER

Some have asked the source of the tag-line on this column: "Living the Questions." It is found in a quotation I am fond of in the work of the German poet Rainer Maria Rilke. In a letter written to a young poet, Rilke encourages the writer not to give up as the result of early failures.

"Be patient," Rilke says, "towards all that is unsolved in your heart. Try to love the questions themselves. Do not now seek the answers which cannot be given, because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live



along some distant day into the answers."

I first read these words on a prayer card in 1969. I have since found that quotation in works by the spiritual writers Henri Nouwen and John Powell. The quotation was for me the key to a solution.

I have in 33 years realized that life offers few lasting answers that are discovered instantly. I believe life to be something that grows. We are always seeking solutions to our problems and to life's problems, but I don't believe we find those answers until we die and face God. I have difficulty with myself and others when we project the image of 'already been saved.' Or the image that suggests that we have an answer for everything and can find it in this or that book. I have small regard for those whose

problem is expecting the Church to keep up with them.

I am not saying that one should not live by one's convictions. As we grow and mature, we develop convictions, which we must live by in order to live in a stable and healthy manner. But convictions are constantly tested and challenged. Convictions mature. They sometimes even change as we come closer to knowing and understanding God's plan for us in this world. Convictions are something we wear like eyeglasses. They are fragile and can be smashed in an instant. We can go blind without them. Unless they are a part of us. The only stable people I know are those who live by their convictions and yet accept the fact that the Lord is "full of surprises."

Rilke's quotations is an encouragement to me to patience. And it is an encouragement to live. When I

reached the age of 30, I began to see that I could draw a map of my life and chart the progressions and regressions. I was not terribly satisfied with it and for that matter am still not. But I am aware of the 'distant day' of which Rilke speaks for I too think I have previewed the answers. Of course, I can only offer them to others as possibilities. If someone else can identify with them, then perhaps they are worth something. But I don't have the answers even for myself. Only a preview. A hope.

It is something like the preview the Apostles got when they witnessed Jesus' transfiguration. Or like what Martin Luther King saw when he said he'd been to the mountain. The preview is a hope that I can share. And the hope suggests to me that finding answers depends on how one lives questions.

THE YARDSTICK

Eastland bill challenges hiring of aliens

BY MSGR. GEORGE G. HIGGINS

Sen. James Eastland of Mississippi, chairman of the Senate Committee on the Judiciary, introduced a bill (S. 3074) to revise the Immigration and Nationality Act of 1952.

Among other provisions, S. 3074 would make it unlawful for an employer to hire illegal aliens. Penalties to be imposed against employers would be civil in nature, consisting of administrative fines, and could be imposed only when it was shown that the employer acted "knowingly."

The U.S. Catholic Conference will testify against the Eastland bill. The conference, for humanitarian reasons, strongly favors amnesty for illegal aliens now residing in the United States. If and when (not before) amnesty is granted, the conference will support a system of sanctions to control the influx of illegals, provided the law includes a guarantee that such sanctions will be applied to all workers, regardless of color or national origin, and will not be administered against any particular group in the labor force, i.e., the Spanish-speaking.

THERE IS NOTHING original or unique about Eastland's approach to the illegal alien problem. So far as sanctions are concerned, S. 3074 differed only in detail from a companion bill awaiting action in the House of Representatives.

In another respect, however, Eastland's draft differs radically from the House bill and, from our viewpoint, is far more objectionable.

His bill would make it mandatory for the U.S. government, at its own expense, to recruit foreign workers for employment in this country "if the Secretary of Labor . . . has deter-

mined and certified . . . that sufficient domestic workers who are able, willing, and qualified are not available at the time and place needed to perform the work for which such workers are to be employed . . ."

Under this proposal, the Secretary of Labor would be required to act within 10 days of the request by an employer (20 days in the case of agricultural workers) and issue a certificate for the employment of temporary foreign workers.

This is a bold attempt to require our government to make it possible for employers to import foreign workers under a program not unlike the Bracero program, which at its peak brought approximately 500,000 workers into this country in one year alone.

The Bracero program was bad, but Eastland's proposal is worse. Under

the Bracero program, foreign workers were not to be certified unless the Department of Labor had previously determined that sufficient domestic workers were not available, that the employment of such workers would not adversely affect the wages and working conditions of domestic workers, and that employers had made reasonable efforts to attract domestic workers.

Under Eastland's proposal, the last of these requirements is omitted. The employer would not be required to make any effort, reasonable or otherwise, to recruit domestic workers. The full burden of recruitment would fall upon the Labor Department.

It is true that the Labor Department would be required to determine the wages and working conditions of (domestic) workers similarly employed.

EXPERIENCE UNDER the Bracero program clearly demonstrates that this is a meaningless condition. The record shows that importing foreign contract workers had a seriously adverse effect on domestic labor standards.

There is every reason to anticipate that, with unemployment currently running in the neighborhood of 8%, recruiting alien workers now for specific jobs in specific localities would have a worse effect on domestic standards than in the 1950s and 1960s under the Bracero program when unemployment was much lower.

There is an incredible inconsistency in Eastland's whole approach to the illegal alien problem. On the one hand, he calls for sanctions against employing illegals, presumably, among other reasons, because they take jobs away from American workers. (Continued on Page 6)

CORNUCOPIA

Card parties and poor manners

BY ALICE DAILEY

If there's anything more plentiful than red tape in this land of ours, it's card parties. From swank clubs to moldy old halls there's a card party of some kind going on. Possibly the most fascinating of these are the progressive euchre parties. You haven't lived if you've never been exposed to progressive euchre.

At one of these sessions, in a place that looked like Cannery Row, my partner and I started off playing two unknown women. We introduced ourselves but their names, apparently, were "Grunt" because that's all the return we got. I modestly hoped my playing prowess would impress them and apparently it did. One of them

remarked to the other, "Woman sitting here with a lone hand and too stupid to play it."

"Poor dear," I thought, kindly. "She's probably had a bad day," so I smiled and said, "Cards don't really do anything for me." She mumbled an aside that sounded like "What would?"

FORTUNATELY, I was spared a bon mot because, just then an aging damsel in charge of the game struggled up with a tray loaded with candy. Any card party is simply no party without homemade fudge. I dropped my cards, fished for money, and the sugary mess took its place at my elbow, along with favors of matches, plastic rulers, a tally and ashtray. That's enough to make any elbow nervous.

Next game I drew a talker. This one had more yak than Tibet; she made a bestseller out of the most simple remark. Consequently, our table finished way behind the rest, and drew some snide comment.

Then, one of the "girls" running the party came to collect tickets. "Pucher name on. Pucher name on" she kept parroting. This little ritual was for door prizes extorted from long suffering merchants; a particular feature which always brings out my ESP. I know in my bones that a quart of motor oil will go home with me.

At the next table, a poor loser got upset because I crossed suit and got us euchred. "You shoulda played

according to Hari," she stormed. Well, I didn't make the usual, tired comeback as to Hoyle's whereabouts these days. And another gal who remembered every card that was played, clear back to when the Saracens started it all, said, "Honey, you should have guarded your left back there, shouldn't you?" Honey hadn't realized she was supposed to be guarding anything; just dishing out cards.

THEN THE LITTLE sponsors barged up once more, this time to raffie a mustard colored "throw." Naturally, what with shifting cards, purse and the corner stockpile, my playing skill was further dimmed. A woman, who looked and sounded like Maude, remarked that of all the ignorant playing she'd ever seen, tonight topped it all.

And finally, when tallies were being tallied at the prize table and we were scanning the imposing array of threadbare towels and artificial flowers, one character grumbled, "They never paid no dollar for them tawls. I've mopped my floor with better." Another nodded in my direction, "Look who thinks she's gonna get something."

Why do I go to card parties? Well, mostly because some female Amazon with tickets is forever backing me into a corner, and because, profitably speaking, occasionally I do win. Those cans of turnips make mighty good doorstops on windy days.

LETTERS TO EDITOR

Owens requests homily for Senior Citizens

To the Editor:

In a few days the local deaneries will be putting on a special program for the Senior Citizens. There will be a special Mass and, like so many of the Masses of today, the wisdom orientated liturgical will ask the old folks to sing songs or hymns that they never heard of before, but on even this "special" occasion, "not thy will but mine be done." How about a homily, since the term sermon is no longer recognized in modern parlance, based on the Commandments of God in reference to the "old folks": Honor Thy Father and Mother that thy days may be long on the earth. The benefits thus are for

the children rather than their parents by giving them a way to lengthen their own days on this Earth.

In this socialized rather than religious civilization of today it is more economically feasible to put them in a "Nursing Home or Retirement Place" after "generously" placing them on Social Security or some other public dole.

In a way this "Generous Gesture" in the name of Modern Religion honoring old folks smacks of ridicule when the Men of Christ do the honors by pouring out the coffee, apron clad.

J. Earl Owens
Indianapolis

Something better than Catholic schools?

To the Editor:

T.W.'s editorials on Catholic schools certainly challenges educators to "make Catholic schools Catholic." Every product of a Catholic school should want to immediately

countries, but the aim is always the same.

In Vietnam it will be done little by little. It will take time; there will be different stages; sometimes a kind of collaboration, sometimes more harshness. There will always be ways to confuse patriotism with religion, in order to show that it is not religion that is attacked. In that way the communists hope not to make "martyrs" in the name of religion. They fear most public opinion. The near future of the Church in Vietnam and for a long time, is the painful Way of the Cross.

"get about the business of living for Christ."

I fear the editorials are also "just what the doctor ordered" for those looking for excuses to send their children to public schools.

Yes, there are alternatives to Catholic schools—but I have yet to see a 45 minute weekly CCD program that can even begin to measure up to what is provided in a Catholic school.

A recent survey indicated that 40% of Catholic children receive no religious instruction. Is there any doubt that many of these children will eventually fall away from the Church?

Yes, we need Adult Education—but where are the adults? The recent Listening Sessions were great—but less than 5% of adults in our parish attended—in spite of the fact that we had a good publicity program. Each adult education attempt brings little results. From where I stand—at the grass roots level—where the action is and isn't—I have yet to see a better alternative to Catholic schools.

Betty Craven
Lawrenceburg, Ind.



"WELL, YOU TELL HIM IT'S HIS BISHOP..."

The CRITERION

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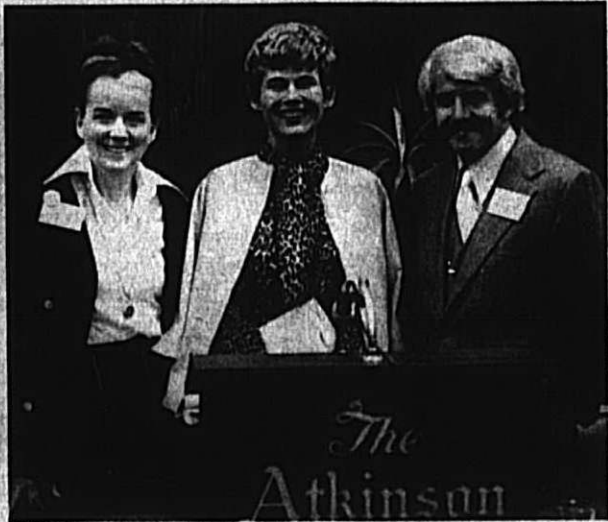
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300 attend 2nd Annual Indiana Right to Life Convention



An estimated 300 persons attended the second annual Indiana Right to Life Convention held at the Atkinson Hotel in downtown Indianapolis last week-end. Principal speakers included Dr. Mildred Jefferson, president of the National Right to Life Committee, Ind., who gave the keynote address, Dr. Carolyn Gerster, chairman of the

board, and Ellen McCormack, Democratic candidate for President of the United States on the anti-abortion ticket. Shown in the first picture above addressing the delegates is Edward F. Lenoski, M.D., nationally known human behavior consultant. In the second photo, left to right, are: Mary Hunt of South Bend, Indiana Right to Life president;

Dr. Gerster; and Dr. Lenoski. In the final photo are five members of the Indianapolis delegation, all representing the Committee for the Preservation of Life. They are, left to right: Sandra Behringer, St. Luke's parish, public relations director; Marie Tibbs, CPL president and a member of the Fairfax Christian Church; Jim Schmitz, also of St. Luke's

parish, CPL treasurer; Mary Theresa Buckner, Our Lady of Mount Carmel parish, newsletter editor; and Frances Roland, Little Flower parish, CPL secretary. A special ecumenical service on the Sanctity of Life was a feature of the closing convention breakfast held on Sunday Morning. See Tacker, Page 3. [Staff photos by Dave Skripky]

Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.Q.A.
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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. I have always been puzzled about the Church's ability to annul a valid marriage, such as an unconsummated one. An annulment is a statement that the marriage never existed. How can the Church declare that a marriage never existed when it is recognized that the marriage is valid?

A. You are mixed up in your terminology. The Church does not declare a valid marriage invalid, but she does dissolve valid marriages in certain cases. In other words the Church does grant some divorces. The Church cannot dissolve a sacramental consummated marriage, i.e., a marriage between two baptized persons. She does dissolve a marriage contracted by two baptized persons that was never consummated. This is not called an annulment.

The Church has long given permission for persons to make use of the so-called Pauline Privilege. A man, let us say, who was never baptized was married to an unbaptized woman. This marriage ended in divorce. If the



man becomes a Catholic he may be given permission to use the Pauline Privilege to marry a Catholic woman. The new marriage dissolves the old in favor of preserving the faith of the two Catholic parties.

A marriage between parties unbaptized or between one baptized and the other not baptized is not considered sacramental and can be dissolved in favor of the faith, as we say. The permission to use the Pauline Privilege in the case of two unbaptized persons may be given by the local bishop. When one party was baptized, the case must be sent to Rome and the Holy Father can dissolve the marriage.

It used to be that these dissolutions would only be granted to persons who became Catholic. Today, however, they are granted to persons who do not want to become a Catholic provided they promise in writing to raise all children in the Catholic faith. In the case of two unbaptized persons, if the party does not want to become a Catholic, the cause may be sent to Rome and the Holy Father may dissolve the marriage—this would be a direct dissolution and not a permission to use the Pauline Privilege.

Q. You recently answered a question concerning attendance at TV

Masses. Thought you might be interested in the answer Father Francis J. Connell, C.S.S.R. gave in the American Ecclesiastical Review, April 1981.

A. Thank you. It is worth sharing with others. Answering the question whether one watching a televised Mass with devotion was actually assisting at the Mass and able to gain the same spiritual benefits he would receive if he were actually in church, the highly respected moral theologian Father Connell wrote: "I believe that an affirmative answer can be given, at least as a probable opinion." (He then explains that he is not saying this would fulfill the obligation to be physically present for one able.) "What I mean is this: By the marvelous medium of television I believe that a person can acquire a form of true presence at the event that he sees or hears—not a corporal presence, but what might be called a facultative presence. The faculties of sight and hearing truly perceive what is presented on the screen, however far away it may be taking place. After all, when I see something happening even in the normal way, the occurrence does not enter my eyes. It is only a species or image that I really perceive, brought to me by the light waves. Now

is it not substantially the same on a wider scale when the television apparatus provides me with an image of some occurrence brought a great distance by the scientific channelling of electro-magnetic waves? Similarly, I believe that we can be said to hear the very voice of the person who delivers a speech over the radio. Of course, this would hold only when there is a live broadcast or telecast. If

the event has been taped or recorded, then it is only the image of the past event or the recording of the voice that I see or hear. In ordinary speech we imply this facultative presence at a live telecast. 'I saw the inauguration on television,' we say, as distinct from 'I saw a rebroadcast of the inauguration.'

Q. Can a person go to Holy Communion after not going to Mass for a

long time and not going to confession first. I say no. Am I right?

A. If the person were excused from going to Mass because of sickness or inability to get to church, confession would not be necessary. But one who missed because of sheer neglect, laziness or disinterest would be obliged to confess this sinful failure.

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Can a valid marriage be dissolved?



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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER EIGHT

BY MSGR. JOHN J. DOYLE

For the following six years the seminarians were scattered—some at St. Meinrad, some at Bardonia, some at Montreal, perhaps some at still other schools. Then in 1874 Bishop de St. Palais made a dramatic change. In the previous year he had established the fourth Indianapolis parish, that of St. Joseph, in the north-eastern part of the city, where many Catholics were making their homes, and had appointed Joseph Pettit as its pastor.

Father Pettit in 1865 had been the founding pastor of St. Peter parish on the south side, but had resigned after four years; his successor on building a new church had changed the title to St. Patrick. On his second venture he began on a grand style. He put up a two-story building, which would serve as church, school, and residence for himself. But he found himself unable to pay the bills, and again he handed in his resignation. St. Joseph became a mission of St. John church, the assistants, Francis Mousset and Edward Spelman, saying Mass there on Sundays.

The bishop must have reached the conclusion that the people were not ready for a parish of their own, for he took over both the property and the debt, added another building of three stories, and made the entire complex St. Joseph Seminary.

TO THE POST OF SUPERIOR of the new seminary the bishop appointed the priest who had guided St. Charles Seminary for 13 years, John Gueguen, brought back to what had been a town of 10,000 when he left it and was now definitely a "city" with a population approaching 70,000.

Father Gueguen would be relieved of the bother with money matters, for the bishop made Herman Alerding procurator of the seminary, with the responsibility for the temporalities, leaving the superior free to devote his energies to the academic life.

The parish would no longer

have to depend on the priests from St. John Church, for Father Alerding would be its pastor also. Whether he or any other priests taught any of the classes we do not know, though there is some indication that Father Mousset did some of the teaching.

Apparently, all the diocesan students of philosophy and theology made up the student body; just how many there were it is impossible to say, for there seems to be nothing like a registrar's records in existence. Alerding's history was written only a short time after the closing of the seminary. One might have expected that the author would give a circumstantial account of the events and the persons engaged in the operation with which he was so closely associated, yet he has next to nothing to say about it; in the brief notes of the priests, contained in his chronicles of the parish, he casually mentions attendance at St. Joseph Seminary in the case of four: Clement Conrad, James Pfeiffer, Hippolyte Pierrard and John J. Schoentrup.

The second volume of the history of the Catholic Church in Indiana published in 1898 under the editorship of Charles Blanchard consists of biographies of many persons, lay and clerical, apparently those who subscribed to the book; evidently the information contained in these sketches was furnished by the subjects themselves. Two of these mention St. Joseph Seminary as one of the schools the priests attended: those of John McCabe and John W. Doyle. Of course, I know from family tradition that the latter was one of the students.

THE ONLY OTHER EXISTING record of the personnel of St. Joseph Seminary is a gold-headed walking stick, obviously a token of reverence and gratitude presented to the superior on the occasion of his patronal feast. The head bears this inscription:

Rev.
Jno. Gueguen

First Superior
St. Jo's Seminary
Ind'pls
June 24th '75

On the sides are 12 sets of initials in groups of three, which must represent the donors. The script is elaborate and difficult to make out, yet one can with some confidence identify several of those for whom the initials stand. Thus, "H A" is doubtless Herman Alerding. With almost equal assurance one can identify "C C," "H P," and "J S" with the four named by Alerding. Perhaps "J M" stands for John McCabe.

The two that had been ordained to the priesthood in May appear not to have been included on the theory that they were no longer students in the seminary. Comparison of the initials with the names of priests ordained in the next few years leads to the conclusion that William Bultman, Leopold Burkhardt, Timothy O'Donoghue, and George Widerin were among the students who contributed to the tribute to Father Gueguen.

One seminarian who did not become a priest but discontinued his studies after receiving minor orders in 1877 was Edward Doherty of New Albany, whom I knew as a modest and kindly gentleman many years ago when I was in Jeffersonville. He must have been the "E D" of the inscription. There is one set of initials which defies deciphering. It may have belonged to another seminarian who discontinued his studies. There may have been one or another that left the seminary, but it is evident that it had no more than a dozen or so students.

The seminary chapel, which was also St. Joseph parish church, was the scene of the first ordination in Indianapolis. There in August 1874 Bishop de St. Palais conferred sub-deaconship and deaconship on the eight whom on 6 September he ordained priests in St. John Church. It was there also that on three days in May 1875 he gave all the other orders to Andrew Oster and John W. Doyle, whom he would raise to the priesthood on the twenty-fifth.

(To be continued)

NEW TESTAMENT

SERMONS OF JESUS

BY FR. JOHN J. CASTELOT

Each of the evangelists had his own theology, style, literary method. As for Matthew, it has been suggested that his experience as a tax collector and accountant developed in him a passion for orderliness and a feeling for numbers. Whatever may be the validity of this observation, there is no denying the fact that his Gospel does display a remarkable orderliness and an adroit use of numbers to suggest ideas.

Recognizing this helps us to discern the overall plan of the book. Five times we come across the same refrain, or a



variant of it: "Jesus finished this discourse and left the crowds spellbound at his teaching" (7:28; 11:1; 13:53; 19:1; 26:1). It serves to mark off the five booklets which form the structural framework of the Gospel, each booklet containing a narrative followed by a long discourse.

KNOWING WHAT WE DO about the significance which the Jews attached to numbers, we may surmise that Matthew chose this fivefold division purposely to get across a key idea. He clearly intended to show in his Gospel that Jesus was the Messiah promised by Moses and all the prophets who followed him.

Jesus came to perfect the Old Law and to promulgate the New, which was not really a "law" in the same

sense as the Old. But at any rate, just as the Old Law had been promulgated on Mt. Sinai, so the New Law was given in the Sermon on the Mount. And just as the Law of Moses comprised five books, so did the Law of Christ, the Gospel.

Such a plan of composition necessitated a good deal of rearrangement of the traditional material. While respecting the broad outlines in which this material was usually presented: the Galilean ministry followed by the Judean, Matthew exercised great freedom in grouping Jesus' words and deeds. Mark and Luke followed a more or less chronological order in their Gospels; Matthew's ordering of the material was dictated rather by logical considerations.

This is especially true of the five long discourses, in which sayings of Jesus which were uttered on quite diverse occasions are grouped together on the basis of subject matter to form large synthetic sermons. The ancients actually preferred this logical arrangement over the chronological, and in their writings praise Matthew for his orderliness while chiding Mark for his lack of order. Today we are inclined to take just the opposite view; we much prefer to know exactly when and where something happened.

At any rate, five great sermons form the backbone of Matthew's general plan. They are as follows:

1. The Sermon on the Mount: the Charter of the Kingdom [5-7]
2. Instructions to the disciples for the spread of the Kingdom [10]
3. The true nature of the Kingdom [13]
4. The Christian community [18]
5. The downfall of the old Israel and the establishment of the new [24-25].

The longest of these discourses is the well known Sermon on the Mount. It is not exactly a new Law in the sense of a set of rules, a legal code after the fashion of the Law of Moses. Rather it states the attitudes, the spirit, which should animate one who would open his heart to the reign or rule of God.

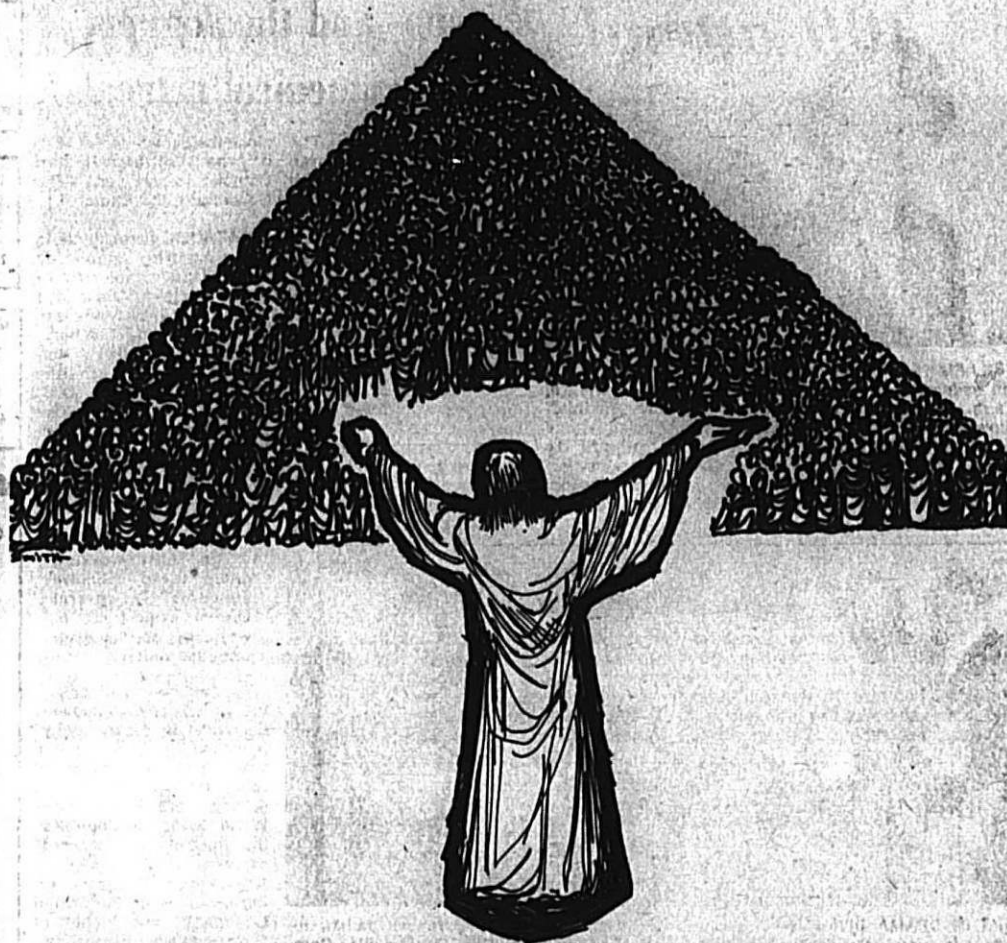
Significantly, it begins with the eight Beatitudes, startling reversal of the values by which this world lives, declaring blessed the poor in spirit, the meek, those who mourn, the persecuted. In like manner we are later urged to offer the left cheek to one who would strike us on the right, to be merciful rather than to insist on strict justice.

WRITING FOR JEWISH Christians, Matthew had to address the difficult question of the relation of the Christian life to the Old Law, a matter of some importance in the early Church. Consequently he reports Jesus' teaching on this subject. In this teaching the Master insisted that He had no intention of rendering null and void the Law and the Prophets. But now that He who was Truth and Wisdom Incarnate had come, he meant to perfect their teaching, to realize all its glorious potentialities. Even though the prophets had urged true interior religion, the emphasis in the Old Law had been on the external act. And the Pharisees had stretched this emphasis to the point of absurdity.

In the Sermon on the Mount especially, Jesus showed just how he meant to perfect the Law. One way was by focusing attention on the importance of the dispositions of the human heart. The Law had forbidden murder; he forbade anger. The Law had forbidden adultery; he forbade impure desires. He was the new, the perfect Moses, stating the new ideal of perfection from the Mount of Beatitudes as Moses had given the Old Law from Mount Sinai.

The Sermon treats a wide variety of subjects, and in the past there was a tendency on the part of many to look upon it as the sum total of the teachings of Jesus. This is simply not true. The Sermon lays the groundwork, spells out fundamental Christian attitudes, but there is much more in the Gospels than just these three chapters. In the weeks to come we shall have the opportunity to see more of what the Master came to teach us.

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The 'new Moses' gives perfect 'new law' to fulfill the old law

BY WILLIAM E. MAY

Jesus, the uncreated Word of God become flesh, became one of us (Jn. 1:14). It is indeed "the way, the truth, and the life" (Jn. 14:6). In the Sermon on the Mount the Gospel according to Matthew presents Jesus as the new and perfect Moses, the One who gives to us a new "law" that brings the old to fulfillment by perfecting it and challenging us to be the beings we really are: God's chosen people, His children, whose hearts are to be aflame with a love for His justice and righteousness, blessed in our poverty and suffering (cf. Mt. 5:1-48).

Certain things stand out in the teaching of Jesus, and three in particular demand our prayerful reflection: (1) His call to repentance (2) His words of encouragement, and (3) His summons to perfection.

JESUS BEGINS HIS ministry by telling us "The reign of God is at hand! Reform your lives and believe in the gospel" (Mk. 1:14). He tells us that the very first thing we must do if we are to hear the joyful and liberating news of God's surpassing love for us is humbly to recognize our own sinfulness, the hardness of our hearts.

We cannot, we must not, deceive ourselves, for if we do we shall become like those whom Jesus denounced as filled with rapaciousness and evil, as hidden tombs (Lk. 11:39 ff.). If we are self-righteous, unwilling and thus incapable of seeing the plank lodged in our own eyes (Lk. 6:42), we will never be able to see the light that Jesus is or hear His summons to love, even as we have been loved. And we are sinners. For "if we say, 'We are free to the guilt of sin,' we deceive ourselves" (1 Jn. 1:8). Hence, our first need is to acknowledge our sin and ask our Father for forgiveness.

Time and again Jesus reminds us that sin, like its opposite, love, is rooted in our hearts. Thus, the need for a conversion, a changing of our minds and hearts. Sin, Jesus tells us, springs from our faithless hearts.

"Do you not see," He said, "that nothing that enters a man from outside can make him impure? It does not penetrate his being, but enters his stomach only and passes into the latrine. . . . What emerges from within man, that and nothing else is what makes him impure. Wicked designs come from the deep recesses of the heart. . . . and render a man impure" (Mk. 7:18-23). It is for this reason that "anyone who looks lustfully at a woman has already committed adultery with her in his thoughts" (Mt. 5:28).

But Jesus does not want us to be discouraged because of our sinfulness. He and His Father are ardent lovers, and they seek us out. They will make us their friends, and they are ready to give us their love and forgiveness, and Jesus delights in telling us of the surpassing joy that seizes God Himself when we repent of our sins and turn toward Him (cf. Lk. 15:4 ff.). More than this, Jesus tells us to have courage and hope.

"Would any of you," He says, "hand his son a stone when he asks for a loaf or a poisonous snake when he asks for a fish? If you, with all your sins, know how to give your children

what is good, how much more will your heavenly Father give good things to anyone who asks him!" (Mt. 7:7-11).

IF WE HAVE TO RELY on ourselves alone, we would have cause for discouragement. For as we all not, at times, seized with a feeling of helplessness and powerlessness? Can we not all say, with Paul, "who can free me from this body under the power of death?" (Rom. 7:24)? But because of Jesus, we know that we are not alone! We know that He, the good shepherd, is searching for us now, that He has borne our iniquities and suffered everything, including death itself, to help free us from sin and create in us a new heart.

And Jesus, the Uncreated Word who is fully one with us, tells us that we are to be made "perfect as your heavenly Father is perfect" (Mt. 5:48). He summons us to the perfection of God Himself! At first this seems impossible, for we are aware of our weakness and frailty. But this is the goal to which Jesus summons us, and we dimly perceive that with His help it is possible!

Here, I believe, it is worth reflecting on the difference between us and other animals. A dog, for instance, will frequently show great affection and even "friendship" for his master, at

times even sacrificing his life for him. But a dog or other animal, if attacked, will either fight or flee. And this is frequently our own response.

But because we are the kind of beings we are—living images of God—and because of the great and surpassing love that God has for us and has given to us in Jesus, we are capable of making a different response to attacks from enemies. We can reach out to embrace them in love! And in being willing to do this, we "image" the Father. For we, sinners that we are, have betrayed Him countless times. But despite our betrayals, His love is steadfast and reaches out to forgive us and to welcome us to His bosom. And this, Jesus tells us, is what we are to do. "If you love those who love you, what merit is there in that? Do not tax collectors do as much?" (Mt. 5:46).

We, the friends of Jesus, are to love our enemies and pray for our persecutors (Mt. 5:44) and in doing this we will prove we really are the sons of the Father who sent us Jesus, and our willingness to do this, a willingness made possible because of Jesus' saving deeds, will enable the "reign of God," a reign of peace and justice and joy, to take root in the hearts of men!

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Homosexuality unconstitutional

(Continued from Page 1)
hearing oral arguments or issuing an opinion of its own.

Three justices—Thurgood Marshall, William Brennan and John Paul Stevens—wanted to hear oral arguments on the Virginia case. This means only that they wanted a fuller discussion of the case, not that they necessarily disagreed with the decision of the court's majority.

Groups concerned with the civil rights of homosexuals and legal groups such as the American Civil Liberties Union have attacked the decision as an intrusion of the government into the bedroom.

But the practical impact of the decision remains unclear. The decision merely upholds the constitutionality of existing laws, but does not require states to have such laws.

Some 13 states have repealed laws prohibiting homosexual acts in recent years and laws regulating sexual activities between consenting adults are generally not strictly enforced.

A MORE PRESSING question for homosexuals concerns whether they may be denied access to housing or jobs because of their sexual orientation. Neither the Supreme Court nor the district court dealt with this subject.

The district court case in Virginia involved a challenge to a Virginia law prohibiting "crimes against nature."

The law deals with bestiality and certain heterosexual acts, but two male homosexuals—who had not been charged or convicted under the act—challenged its constitutionality only as it dealt with homosexuals acts between consenting adults.

District Court Judge Albert Bryan, speaking for the 2-1 majority in the three-judge court, said, "It is simply that we cannot say that the statute offends the bill of rights or any other

of the amendments and the wisdom of the policy is a matter for the states' resolve."

The district court said it was enough to justify the prohibition that the prohibited "conduct is likely to end in a contribution to moral delinquency."

The court's majority quoted from a condemnation of homosexuality in the Old Testament Book of Leviticus to show that disapproval of homosexuality has deep historic roots.

The dissenting district court judge said that private consenting sex acts between adults are "matters, absent evidence that they are harmful, in which the state has no legitimate interest."

Eastland bill

(Continued from Page 4)

workers, thus adding to our unemployment problem. On the other hand, he would require the U.S. government to recruit foreign workers for those occupations and localities in which there is an alleged shortage of domestic labor.

The fact is that, at our unemployment present rate, there would be no shortage of workers willing and able to perform the jobs in question if they were offered adequate wages and working conditions.

In other words, if employers and growers in a given occupation or locality are short of labor, when millions of domestic workers are walking the streets, that's a problem of their own making. It's completely unreasonable on their part to expect the government to bail them out at the expense of our own domestic labor force—and it would be unconscionable for the government to oblige them.

Senior chaplain shepherds needs of military base

BY FR. JOSEPH M. CHAMPLIN

Okinawa, Alabama, Alaska, every country in Europe, now Dayton, Ohio—Fr. Paul McDonald has touched down and labored in all these spots during his quarter of a century as a priest.

That may sound remarkable even in this jet age of transportation, but such a worldwide itinerary is the customary background of any Air Force chaplain like Lt. Col. McDonald.

Conversation with these men at dinner resembles the kind of discussion you expect in some travel agency. They speak of experiences in Tokyo, Turkey and Thailand much as we recount our visit to a city an hour's drive away.

Father McDonald now serves as senior Catholic chaplain at the Wright-

Patterson Air Force Complex in Ohio, a logistics and academic center for the USAF. He and his two priest team members care for the spiritual needs of 500 single plus 1,500 married airmen and their families. To do so on week-ends requires nine Masses, each liturgy having a tone or approach of its own.

HOW DOES AN AIR FORCE chaplain spend his time? In most instances, his responsibilities and routines parallel the duties and activities of the typical parish priest—week-end Masses, celebrating the sacraments, visiting the sick, burying the dead, teaching Jesus' message to children and adults.

At Chaplain McDonald's base, the staff fulfills that last function by offering two quite distinct religious education programs.

One follows the pattern of traditional CCD efforts in parishes across the United States. Held on Sunday mornings from 10:15 to 11:45, it reaches about 450 young persons from grades 7-12 and some 40-60 parents involved in First Communion or First Penance classes. A mission helper of the Sacred Heart, Sister Barbara from the Dayton religious education office, directs this program.

The other, an innovative alternative for young and old, revolves around the family and uses a master kit from the Paulist Press as its resource.

Over 80 families (around 350 persons) signed up for this program and agreed to come eight times a year, as a unit, on Saturday afternoons from 3:00 until 6:00 p.m.

Each session examines a central theme which runs throughout the visual presentation, discussion, activity project and concluding 5:15 Mass.

FOR THE FIRST HOUR participants separate into five groups: parents, teen-agers, junior high students, elementary level pupils and preschoolers. They watch a slide show geared to their own understanding abilities which explains the main concept of that lesson.

They then reassemble as a family unit for discussion of the theme. After approximately 30 minutes of dialogue, the family works together for another half hour on a project and, finally, rejoins all the participants for the Eucharist.

Father Paul shepherds a very sophisticated parish community. In his flock at Wright-Patterson are over 1,000 young captains and lieutenants studying for advanced degrees together with many high-ranking civilians working at the base. It is this imaginative and unique religious instruction program effective with such a congregation?

Father Paul replies in the affirmative. He judges it to be a good series, useful in drawing families closer together and in promoting better communication between teen-agers and parents in a family. Traditional Catholics find the Paulist approach less satisfying, but so-called avant garde parishioners appear to lend strong approval.

Chaplain McDonald thus views this family centered series as an addition or alternative to, rather than a substitute for more conventional religion courses.

THE WORD THIS SUNDAY

By Father Donn Raabe

THE FIFTH SUNDAY OF LENT

"Inner/Outer"

Jeremiah 31:31-34
Hebrews 5:7-9
John 12:20-33

The First Law failed because it remained "outside" most people—it was not an "inner" part of their lives, but an exterior law of fear: "do/don't do it or else!" The New Law, God's Spirit planted in our hearts, does not evoke fear but the freedom to gradually mature as responsible, truly loving persons in the image of Christ: "With God's help I have come to the conviction that this is how I should live and to be honest with God and myself, I must follow it through." This formation process is a "suffering" which takes a lot of honesty and risk: honestly trying to live the spirit of objective norms and regulations and taking the risk of following the Spirit beyond my protective "keeping" my life for myself ("loves his life," "remains just a grain of wheat"). If I take that risk in Christ's Spirit, I "lose" myself ("hates his life," "but if the grain dies") and become the source of new life ("bears fruit") and enter into a new and deeper relationship with the Source of Life ("preserves it to Life Eternal"). Do I find myself so fearful that I don't risk words/actions of encouragement and care, especially when another most needs them?

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JUBILARIANS—Mr. and Mrs. Earl Beach will observe their 50th wedding anniversary with a Mass of Thanksgiving at 10 a.m., Sunday, April 11, in St. Michael Church, Bradford, followed by a reception in the parish hall. All relatives and friends are invited. The couple requests that gifts be omitted. Their children are Ernest Beach of Laneville; Mrs. Virginia Schuck of Bradenton, Fla.; and Mrs. Eleanor Zurschmiede, Mrs. Margaret Hess, and Mrs. Pauline Hess, all of New Albany.

Bishops and theologians urge ecumenical retreats

WASHINGTON — The Joint Lutheran-Roman Catholic Working Group of bishops and theologians has encouraged ecumenical retreats for pastors and theologians, the group said in a statement released here.

Cooperation in theological education is also "particularly significant," the joint working group said after its recent meeting in Liebfrauenberg, France. The group is cosponsored by the Lutheran World Federation and the Vatican Secretariat for Promoting Christian Unity.

The meeting of the full working group was its third

since the publication in 1972 of the Lutheran-Roman Catholic report on "The Gospel and the Church."

CATHOLIC participants in the meeting included Cardinal Hermann Volk of Mainz, West Germany; Bishop Hans L. Martensen of Copenhagen, Denmark; and Father John F. Hotchklin, director of the secretariat of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs. The Lutheran co-chairman of the group was Dr. George Lindbeck of Yale Divinity School.

The joint working group found "positive elements" in several current models of, or ways of approaching, Christian unity.

These "models of unity," the group said, included: the model of "organic unity" proposed by church union movements; the model of "conciliar fellowship," being actively considered by the World Council of Churches; the model of "concord" expressed in the Lauenberg Agreement between Lutheran and Reformed Christians; the model of "reconciled diversity" considered in meetings of World Confessional Families; and the model of "sister churches in communion" discussed among representatives of the Orthodox, Anglican and Catholic Churches.

No particular form of unity has yet been specified in discussions of Lutheran-Catholic rapprochement, Father Hotchklin said.

CYO NOTES

Cadet and Junior Kickball meeting is Thursday, April 8 at 7 p.m.

CYO Athletic Directors' meeting is Wednesday, April 14, at 7:30 p.m.

Cadet and 56 Baseball Coaches' meeting is scheduled Tuesday, April 20, at 7:30 p.m.

The first deadline for the Archdiocesan Junior CYO Convention is Friday, April 2.

New CYO Junior Membership cards for the coming year have been mailed to all Priest Moderators in the Archdiocese.

Track schedules have been mailed to the coaches of both Boys' and Girls' track teams. The Boys' Dual Meet season starts April 22, and the Girls' Dual Meet season will start on April 18.

Holy Name band presents concert

BEECH GROVE, Ind. — The 76-member band of Holy Name School will be presented in concert at Our Lady of Grace Auditorium, Friday, April 2, at 8 p.m.

The program, under the direction of Jerry Crane, Music Director for Holy Name, will be varied, consisting of works from the classics and a collection of songs from the roaring twenties entitled "Twentiana." The band has given concerts at several parishes and institutions in the Indianapolis area.



TOPS IN DRAMA DIVISION—This group of thespians from St. Barnabas parish, Indianapolis, won first place in the Comedy-Farce Division of the CYO One-Act Play Competition at Roncalli High School, Saturday, March 20. Back row, far right: Dick Gallamore, Director and Diana Ray, Director. Father David Brandon, Priest Moderator, is shown at the far left.



CAPTURE LIGHT COMEDY DIVISION—The thespians shown above from St. Columba, Columbus, CYO, took first place in the Light Comedy Division of the One-Act Play Contest at Roncalli High School. Pictured third from left is Vince Pongracz, Director.



BEST IN COMEDY-FARCE—The above group from St. Barnabas, Indianapolis, received first place in the Comedy-Farce Division of the One-Act Play Contest. Pictured on the back row, far right are: Dick Gallamore, Director; Diana Ray, Director, and Father Brandon, Priest Moderator.

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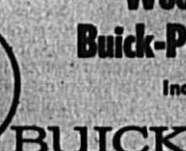
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VIEWING WITH ARNOLD

'Adele H.'—misdirected love

BY JAMES W. ARNOLD

"The Story of Adele H." is about a woman whose awesome capacity for love is misdirected, like a river carving out its own channel. It is the story of an obsession that methodically destroys the life of the one who holds it.

Since the obsession is love unrequited, the story is human and very sad. But the movie's major success is the extraordinary coolness and conciseness of style by director Francois Truffaut, who achieves poignance between the equal dangers of absurdity and bathos.

PLAN FISH FRY

BEECH GROVE, Ind. — The Men's Club of Holy Name Church will sponsor a Fish Fry, Friday, April 2, from 5 p.m. to 9 p.m. in the school cafeteria. The public is invited.

Truffaut is the still young (44), much-admired Frenchman whose movies of the last 15 years are among the few foreign language films still widely seen in this country. There is little need ever to urge buffs to see his latest work. As for general audiences, more of them saw his 1973 film, "Day for Night," than any of his others. But "Adele" requires a special taste, a willingness to suffer in compassion for a tortured heroine whose path, materially and psychologically, is straight downhill.

A PLUS FOR THE box-office, however, is lovely Isabelle Adjani, one of the Oscar nominees for best actress, who gives a wide-ranging emotional performance as the star-crossed daughter of Victor Hugo, the great 19th century French novelist, poet and political partisan—"the most famous

man in the world" of his time.

Most of the film is set in 1863 in Halifax, where Adele has pursued a dashing but cadish British lieutenant named Pinson, who intended to love her and leave her in Europe. Adele pursues him mostly by following him like a lap dog, and writing endless love letters, which he has no intention of reading or answering. He tells her to go home, that it's no use. She responds typically with a letter that implies they have had a complete and loving reconciliation, and vows to be his wife forever.

Truffaut follows their mutually growing desperation—she to win him, he to be rid of her harassment. She promises he will share her inheritance. She writes her father saying they have already married, and an announcement is carried in the European papers. She promises him sexual freedom if he marries her, and even sends him a prostitute as a gift. She almost hires a hypnotist to get him to the altar (but the hypnotist proves a fake). Finally when Pinson (Bruce Robinson) is engaged to a society woman, she goes to the girl's father and suggests she is carrying Pinson's child.

THE INSATIABLE desire that has no chance of fulfillment leads here to tragedy. Adele slips further into fantasy and madness, until she suffers a breakdown in Barbados, where

she has followed Pinson even after he is married. (When he tries to talk to her on the street, she passes him by, no longer able even to recognize the cause-object of her mania). She is taken back to Europe, where she lives, incredibly, another 50 years in mental institutions. In the shadow of her famous family, her story little known to the world.

The movie has the problem of all case histories of insanity: the behavior is sad, but special and difficult to relate to. But the same bizarre material could be embarrassing or even comic, and Truffaut makes Adele's story moving on a deeper level than pity. She bore not only the burden of being the child of a genius, and of having a fixated love for a long-dead sister, but of

being a woman victimized by the illusion of romantic love at a time when few other ideals were available to her.

Truffaut's films have often been concerned with the pain and disorder that result when a genuine love, for some reason, doesn't quite work out. The sadness of the "missed connection" can be seen in "Jules and Jim," "The Soft Skin," "Two English Girls," "Day for Night," and others. Often too, his stories have been about women who compel men to submit to their vision of the world, and leave them exhausted and broken. In "Adele," the man does not submit, and the heroine is destroyed. There is also an ironic touch: while Pinson resists Adele, she just as ruthlessly resists the love of another young man, as well



PLAN BREAKFAST AND BAZAAR—The Women's Club of St. Simon parish, Indianapolis, will sponsor a Spring Breakfast and Bazaar in the school cafeteria from 8 a.m. to 2 p.m. Sunday, April 4. The breakfast will feature homemade pastries. Shown above, left to right, are Kathy Plants and Janis Becker, Breakfast co-chairmen; and Mary Drinkwine and Barbara Brindle, Bazaar co-chairmen. Not pictured is general chairman Dorothy Lepesume.

as the love of her lonely father calling her home.

THIS VERY passionate subject is presented in Truffaut's detached, matter-of-fact style—it is totally unsexy, though sex is its subject—that can only be described by its opposite. It is the opposite of operatic.

We're so close to Adele's fierce obsession that we're totally unaware of place: Halifax is never seen. It is only a name, as Adele writes her letters and dreams her nightmares in ever-enclosing rooms.

The film is untrue to history in at least one major detail. While Adjani looks

and acts 19 or 20, the real Adele would have been in her mid-30's at this time, and clearly less romantic and more tragic a figure. Perhaps her age was an additional turn of the screw that audiences wouldn't have accepted. Life is more cruel than art. (Rating: A-3—unobjectionable for adults)



GUILD PLANS CARD PARTY—The Ave Maria Guild will sponsor a card party at 2 p.m. Sunday, April 4, at St. Paul Hermitage, Beech Grove. The public is invited. Pictured above, left to right, are: Mrs. Clarence Flick, general chairman; Mrs. Robert Reimer, Guild president; and Mrs. Robert Kremer, Special Gifts chairman.

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The week's TV network films

A FISTFUL OF DOLLARS (1967) (ABC, Friday, April 2): Sergio Leone's breakthrough European western, introducing the soon-to-be-famous Clint Eastwood as a kind of cowboy Bogart, tough and competent but a soft touch for women, kids and old men. There is probably more brutality, sadism and death than in all the Hollywood westerns since William S. Hart, but it's done with flare and style. Satisfactory only for adult western buffs.

FIVE EASY PIECES (1970) (ABC, Monday, April 5): Jack Nicholson's first leading role in a major film, as the piano-playing scion of a family of classic concert musicians, who runs away from home to be a hard hat, but can't manage that either. The intriguing attempt to contrast high culture and low culture lifestyles is sincere but generally insensitive. Karen Black does her classic imitation of a dumb waitress. Satisfactory for adults.

THE STORY OF DAVID (ABC, Friday-Sunday, April 9 and 11): The new Mildred Freed Albert production, with Timothy Bottoms and Keith Michell as David in different stages of his life.

ND observance scheduled April 5

INDIANAPOLIS — The Notre Dame Club of Indianapolis will hold its 53rd annual Universal Notre Dame Night on Monday, April 5, at Stouffer's Inn.

Universal Notre Dame Night is celebrated by alumni clubs throughout the country during April. In addition to fellowship, the alumni discuss matters of importance regarding their University. This year's topic of discussion is: "Notre Dame: Survival or Distinction in America's Third Century?"

The guest speaker for the dinner will be Father Theodore M. Heeburgh, C.S.C., President of the University. Plans for the evening include refreshments at 6 p.m., followed by dinner at 7 p.m. The cost of the dinner is \$12.50 per person, and advance reservations are required and must be made prior to March 31. For reservation information, call 634-3455.

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