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FINAL VOTE DUE IN JANUARY

## Middle School key to seven-parish plan for reorganization

INDIANAPOLIS—Public hearings are scheduled next Wednesday, Nov. 15, and Sunday, Nov. 19, to air a proposed reorganization plan involving seven southside parish schools.

Key issues of the plan, researched and proposed by a study commission named by the South Indianapolis District Board of Education, involve the hiring of a Deputy Superintendent to administer the district's elementary schools and the creation of a centrally-located Middle School to serve the seventh and eighth pupils from seven parish schools.

The Middle School, according to the proposal, would be located at St. Jude's School. It would serve pupils from St. Jude's, St. James, St. Mark's, St. Barnabas, St. Catherine's, St. Roch's and Sacred Heart Schools.

EACH OF THE remaining schools would operate grades one through six, with the seventh and eighth graders to be transported to the Middle School. Pupils presently enrolled at St. Jude's School in the first through sixth grades would be divided between St. James and St. Mark's Schools.

Following the public hearings, scheduled at 7:30 p.m. November 15 and 19 at Roncalli High School, each parish is expected to conduct a preferential opinion ballot before the end of December. A final vote by the South District Board is expected at its January, 1973 meeting.

If approved in concept, a search for the person to fill the Deputy Superintendent's position would begin immediately. He would assume office at or before the end of the current 1972-73 school year.

The plan calls for the implementation of the reorganized schools and the new Middle School in September, 1974.

GENERAL CHAIRMAN of the Reorganization Study Committee is Joseph P. Morone, Jr. Subcommittee chairmen include: Administration, Richard Hermann; Curriculum, John Lane; Personnel, Michael D. Seal; Facilities, Joseph Shaw; Transportation, Michael Derleth;

Finance, William Kramer; and Public Relations, Thomas J. Kern.

The committee, composed of 50 Religious and laymen, have been preparing their study and recommendations since January, 1972. Their report was submitted to the District Board at its September meeting.

In addition to the recommended hiring of a Deputy Superintendent, who would serve as the chief executive officer of the District Board in the administration of the schools, the report also calls for the creation of positions of business manager and elementary area coordinator.

THE 1972-73 ENROLLMENT in the seven schools studied by the committee totals 2,151 pupils, which represents a decline of 32 per cent from the 1968-69 enrollment of 3,153.

Total annual operation cost for the 1974-75 school year projected by the study would be \$762,660, or a per pupil cost of \$381. This compares with the current year's budgeted cost per pupil of \$365. The reports indicate that without reorganization the continued cost per pupil in the seven schools will greatly exceed the estimated \$381 figure for 1974-75.

The reorganization plan anticipates a need for 67 classrooms in 1974-75 and a staff of 81 teachers and principals, assuming a ratio of 30 pupils per classroom and two lay teachers to one Religious teacher.

INSTRUCTIONAL COST of the plan indicates an outlay of \$449,000 of the total \$762,660 budget for instructional purposes (teacher salaries); administration cost of \$57,100; fixed charges of \$47,709; transportation, \$60,000; book rental, \$50,000; and room rental, \$100,000 (each parish would be reimbursed a fixed amount per classroom used).

Each parish would be expected to absorb the total per pupil cost, devising its own plan of funding.

## Tax credit law now effective in New York

ALBANY, N.Y.—Tax credits for parents of children attending nonpublic schools are now a reality in New York state.

On their 1972 tax forms, to be filed between January and April 1973, parents of nonpublic school children can reduce their adjusted gross income by a certain amount depending on income, number of children in school, and tuition paid.

Meanwhile, in Washington, the U.S. Supreme Court agreed to decide the constitutionality of a New York law that reimburses nonpublic schools for performing services required by the state, such as record keeping and administration of state tests.

A THREE-JUDGE federal court in New York City in October declared constitutional the tax benefit portion of the Omnibus Education Aid Bill.

Opponents of the program plan to appeal to the U.S. Supreme Court. Unless the Supreme Court reverses the lower court decision, the tax credit provision is the law of New York state.

Deciding the case the three-judge court cited the *Walsh* case before the U.S. Supreme Court, which upheld the constitutionality of tax exemption for religious institutions. Using this as a principle, the court distinguished between a subsidy, which is not allowed, and a tax exemption which is.

UNDER THE LAW, a parent with a gross taxable income of less than \$9,000 may deduct \$1,000 for each child up to three from his adjusted gross income. He must be paying a tuition of at least \$50 per child per year to obtain the benefit.

The amount that may be deducted decreases as gross taxable income rises. It is \$100 per child when the gross taxable income is \$24,999 and parents with incomes of \$25,000 and over may not deduct anything at all.

THE SAME COURT declared unconstitutional the portion of the bill that provided tuition reimbursement for families earning less than \$5,000. That part of the decision will also be appealed.

A three-judge federal court in April held that the mandated services act is unconstitutional.

Under the program the state gives a small amount of money per pupil per day to defray the cost of record-keeping and testing required by the state.

## ACCW Board meets Nov. 14

INDIANAPOLIS—The regular board meeting of the Archdiocesan Council of Catholic Women (ACCW) will be held Tuesday, Nov. 14, at the home of the president, Mrs. Carl W. Peterson, 3926 E. 65th St., Indianapolis. A business meeting to start at 10:30 a.m. will be followed by luncheon and afternoon discussion.

Among the major items on the agenda for the Archdiocesan Board will be the launching of an "apostolate to the elderly." As described by Mrs. Peterson, the project would stress regular telephone communications with senior citizens in every parish of the Archdiocese.

Deanery and parish chairmen will recruit volunteers for the communications



OVER-ALL WINNERS IN CADET HOBBY SHOW—Here are five of the six over-all winners chosen by judges at the 1972 CYO Cadet Hobby Show, held at the Little Flower gymnasium as part of local Youth Week activities. These hobbyists were selected as the outstanding exhibitors from a field of more than 425, all survivors of the 20 parish shows in October. Left to right: Peter Labus, St. Plus X; Anita Davis, also from St. Plus X; Rick Silcox, St. Lawrence; Janis Dunn, St. Mark; Theresa Anne Reckley, Our Lady of Lourdes. Ann Haller, St. Barnabas, was not able to be present for the awards and the picture.

## Father Marcellus Lell dies at 59 in Terre Haute

TERRE HAUTE, Ind.—Funeral services for Father Marcellus Lell, O.F.M. Conv., associate pastor of St. Benedict's parish here, were held Monday, Nov. 6, in the parish church. He died (Nov. 3) in St. Anthony Hospital at the age of 59.

A second Funeral Mass was celebrated Tuesday morning in the chapel of Mt. St. Francis Seminary, Floyd County, followed by burial in the community cemetery there.

Ordained in 1957, Father Lell previously served at St. Anthony's parish, Clarksville, and Mt. St. Francis. Other assignments were in Wisconsin, Nebraska, Wyoming and Ohio.

Surviving are a brother and sister, Joseph Lell and Miss Anna M. Lell, both of Louisville.

## AT JUDGE'S ORDER

## Perform sterilization in Catholic hospital

BY KIM E. LARSEN

BILLINGS, Mont.—In what apparently is the first case of its kind in the country, a Catholic hospital here has performed a sterilization operation that was ordered by a federal court judge.

St. Vincent's Hospital doctors delivered Mrs. Gloria Jean Taylor's second child Oct. 31, then performed a tubal ligation to comply with U.S. District Court Judge James F. Battin's order issued several days earlier.

The judge ruled, in the form of a temporary order, on Mrs. Taylor's suit demanding that she be sterilized at the hospital after delivery of her child because she was in no physical condition to bear other children.

The judge's ruling apparently opened the hospital's doors to all women who want to be sterilized after delivering a child.

The order, he said at first, would remain in effect until the civil rights suit brought by Mrs. Taylor, 32, and her husband, James Michael Taylor, is finally resolved. Several officials said the final disposition of the case could take several months.

BUT THE JUDGE later decided his order was too broad and altered it.

Since Mrs. Taylor's suit was filed "on behalf of her and all other women of her class," the judge originally barred the hospital from refusing other sterilization operations.

The order was a landmark national decision that possibly could have resulted in other Catholic hospitals in the country

being required to perform the controversial operation.

"I had not intended the order to be so broad," Judge Battin said two days after Mrs. Taylor delivered her baby. The suit, Battin, said, "only applies to women who will undergo a caesarean and want a tubal ligation at the same time."

Battin's amended order allows the

(Continued on Page 3)

## New series opens for 'Know-Faith'

Dr. Lawrence Losoney, director of the Division for Adult Education, United States Catholic Conference, is the theme writer for "Community and the Christian," a new series beginning this week in the KNOW YOUR FAITH section. Dr. Losoney is the author of four current books—"Sex and the Adolescent," "Love," "ABC's of Adult Education," and "Land of Promise." He is a former parish director of religious education and a frequent speaker at religious education conventions.

The new series, continuing through December 22, will concentrate on the following themes: Relationship (appearing today), Friendship, Love and Marriage, Family, Civil Society, International Society, and Christian Community.

Expanding on the theme of the week will

(Continued on Page 3)

# Chaplain's badge earmarked for Firefighters' Museum

BY FRED W. FRIES

March 17, 1890 was a balmy day in Indianapolis, and the city's Catholics had elaborate plans to mark the feast day of Ireland's patron saint.

At 10 a.m. that Monday morning Bishop Francis Silas Chastard presided at the traditional Solemn High Mass in St. Patrick's Church. Among the altar boys was an 11-year-old "brother of a lad," fifth grader Patrick Henry Griffin.

After Mass, families assembled outside the church to exchange holiday greetings and to discuss plans for the annual St. Patrick's Day parade to be held downtown that afternoon. The congregation's high-spirited gaiety gave no hint of the horrible tragedy that would rock the city within a few hours.

It was shortly after three o'clock when

the first alarm was sounded: a major fire had broken out only a block from Monument Circle. Before the horse-drawn apparatus could reach the scene the Bowen-Merrill Publishing House, just west of Meridian and Washington Streets, was a raging inferno.

For more than two days, firemen battled the stubborn blaze, and could be depended upon to offer the 6 a.m. Mass on Christmas morning at St. John's.

For a number of years, his servers at this Mass were two young brothers—Charles and James Hill. By a unique coincidence, both the Hill Brothers and Father Griffin became affiliated with the fire-fighting profession. Charles Hill was retired several years ago with the rank of Chief of Fire Inspection in Indianapolis, and Father James Hill still serves as Catholic fire chaplain in Evansville. (A third brother, Ray, has long been active in the Fire Buffs Club of Indianapolis.)

Father Griffin's service as Catholic fire chaplain in the Hoosier capital coincided roughly with his tenure as pastor of Assumption parish, where he was assigned after his recall from his post in Chicago in 1955.

For more than two decades—despite frail health and failing eyesight—Father Griffin could be found at most of the city's principal fires, standing by to administer spiritual aid if his services were required.

Former Chief Arnold W. Phillips, now living in retirement, recalls Father Griffin as "a very disciplined man."

"At the scene of a fire, he always took a spot at the edge of the crowd," Chief Phillips told this reporter. "No matter how long the fire lasted, you knew where to find him if you needed his services."

Chaplain Griffin never wore the traditional fireman's helmet and boots, preferring the more easily identifiable black clerical suit and Roman collar.

DAN HANLEY, one of three brothers who served on the Department during the "Griffin era," had vivid recollections of the colorful Irish priest.

## RELATED PHOTO ON PAGE 3

periodic trips to Indianapolis to visit with his family and friends. He invariably returned at Christmas time, and could be depended upon to offer the 6 a.m. Mass on Christmas morning at St. John's.

"Our family lived in Assumption parish during the Depression when Father Griffin came in as pastor," he said. "Fire Station 19 at Morris and Harding Sts. is only a stone's throw from the church, and the chaplain spent many hours there with his firemen friends."

Fireman Hanley and other contemporaries confirmed the fact that Chaplain Griffin took a deep interest in firefighting techniques and the use of the various pieces of apparatus.

"He is reputed to have known the location of every fire box in the city," Mr. Hanley said, "and could immediately identify the location of a fire when he heard the fire station alarm."

An inveterate walker, Father Griffin "covered" most fires on foot. Since he never drove a car, this, of course, became a practical necessity. If the fire was too far away, he would take a streetcar or would sometimes call on his assistant to drive him to the scene. As often as not, a District Chief would drive him back to the rectory.

Protocol meant nothing to Father Griffin where the well-being and physical comfort of his beloved firefighters were concerned. On one occasion he is reported to have arrived at the Sisters of St. John Academy in the middle of a sub-zero night to prepare hot coffee for the shivering firemen fighting a blaze in the downtown area.

Father Griffin felt that his spiritual responsibility as chaplain covered all parts of the city. When he could not attend a fire personally, he made it a point to alert the parish priest to go to the scene in his absence.

"If the phone rang at 2 a.m. and the temperature was below zero," one elderly pastor recalled, "more than likely it would be the Chaplain informing us of a fire in the neighborhood."

WHILE FATHER GRIFFIN was

basically a modest and self-effacing person (he once covered his face with his hat when a TV cameraman tried to photograph him), he could use strong and even salty language when the occasion demanded.

This reporter was once the target of a reprimand by Father Griffin, and the memory of it is still green after 17 years.

The occasion was the observance of his Golden Jubilee in the spring of 1955.

A couple of weeks before the event we initiated a phone call to the rectory to elicit details of the celebration and a photograph of the jubilarian.

In unmistakable terms, Father Griffin stated that there was to be no celebration and that he was resolutely opposed to the use of his photograph.

"You can give me one paragraph on the back page and tell your readers to say a Rosary for me" was the closing mandate of the former general manager of Extension Magazine.

Flying in the face of better judgment, we wrote a full-blown story and carried it on Page One, complete with photograph (obtained, if memory serves, from a distant relative).

That Friday after the paper was delivered, we were treated to a telephone call from Father Griffin. "Treated" is not the right word. In a long, if undistinguished, journalistic career, we have been read out by experts, but that dressing down by the offended Father Griffin stands out as a classic in Celtic invective.

It confirmed the opinion of a priest classmate who commented when apprised of the incident: "Father Fat—God rest his soul—could never be accused of calling a spade a shovel!"

FATHER GRIFFIN continued to serve as Chaplain until he was nearly 80. In the late 1960's a special "Father Griffin Night" was held at Council 437, Knights of Columbus. Many firemen attended. He was given the title of "Honorary Chaplain" and a special badge by Chief Arnold Phillips. This is the badge (pic-

tured below) which will be placed in the Firefighters' Museum.

In May of 1961—at the age of 82—Father Griffin was persuaded by Archbishop Paul C. Schulte to retire from active pastoral work. Refusing to lead a life of idleness, the indefatigable priest spent the closing months of his life as chaplain at St. Paul Hermitage.

On April 28, 1962 Father Griffin died. The funeral Mass was offered in his beloved Assumption Church.

When the funeral cortege left the church on its way to Holy Cross Cemetery, it was purposely routed past Fire Station 19 at Morris and Harding.

Outside the station the firemen were lined up along with those from Station 13 at Maryland and Senate near St. John's. As the hearse passed by, the fire bell tolled and the firefighters saluted. It was their final tribute to their old friend Chaplain Patrick Henry Griffin—man of God, public servant and a legend in his own time.



A rare photograph of the late Father Patrick Griffin.

DURING HIS LONG TENURE in the Windy City, Father Griffin would make



## WORK OF INDIANAPOLIS ARTIST JOHN LORAND

## Unique composition has a scriptural theme

Hungarian-born artist John L. Lorand, a 12-year resident of Indianapolis, has completed a life-long study of the Scriptures with a mural-size composition "The Evangelists." He lectures regularly on the composition, a series of seven separate panels mounted together resulting in a 30-square-foot creation.

Lorand recently returned from a three and one-half month trip to France, Germany, Switzerland and Italy, where he made preparations for several one-man exhibits starting in the spring of 1973.

He was educated at the University of Berlin and the Sorbonne (University of Paris), where he received a doctorate in science and the diploma in fine arts. He has worked as a freelance artist writer for European weeklies and was founder and director of an art school in Zurich.

Now an American citizen, Lorand has taught at Marian College, Indiana Central College and Indiana University. Now retired from active teaching, he devotes himself entirely to the fine arts, traveling exhibits and lecture tours.

Following is an interview with the artist, who describes in detail his thoughts and techniques used in executing "The Evangelists," the first major production of the Gospel writers in the modern era.

**Q. You call your painting "The Evangelists" a composition. Every painting is, of course, a composition, but what is intriguing is that "The Evangelists" are actually executed in seven separate panels. Would you explain this?**

**A.** It was carefully planned in seven panels in order to emphasize the seven themes incorporated into the overall main theme. This main theme, the whole mural size (30 square foot) painting, is the New Testament, the Bible, the source of our knowledge about Christian origins, written—precisely—by the four Gospel writers and St. Paul.

The seven themes are:

- 1) In the center: the empty tomb with the rolled away stone;
- 2) The lowest panel, below the tomb: the community of believers;
- 3) The panel above the tomb: St. Paul;
- 4) The lower panel to the right represents St. Mark;
- 5) The clockwise, lower left panel is St. Matthew;
- 6) The panel at the upper left is St. Luke;

7) The panel at the upper right represents St. John and the Apocalypse.

Although emphasizing the main theme, the separation into seven panels has also artistic reasons. The underlying artistic concept is that not only the whole composition in its complex entirety as well as entity, but also parts of it, as individual panels, have integral pictorial value.

Or in other words, one can separate each panel from the composition, hang each one

separately on a different wall space. Each and every one of the seven panels is a picture in itself with its own theme and own pictorial value.

**Q.** The theme of this painting is obviously very ambitious. Many details speak to the viewer immediately and clearly, such as the background of the Mediterranean Sea as the cradle of Christianity or the panel with the open tomb. But how does one "read" the painting? How does one approach it?

**A.** It was my intent to provoke a dialogue between the painting and the viewer. Even if I insist that this is my very personal vision and interpretation of the Gospel writers, the painting leaves it to the viewer to have his own reaction and find his own interpretation.

The painting has a visual impact, that is talks visually to the viewer, saying: Of course, it's my vision, but how about you? How do you feel about it? Let's have a dialogue.

The viewer might approach it like a modern novel which also offers many different levels of interpretations, according to each viewer's individuality, his mental grasp and emotional orientation, or his contemplative or meditative nature.

**Q.** One sees immediately the more obvious symbols of geography and history, the Mediterranean, the Holy Land, Greece, Italy and Rome. But what about the small symbols on each panel of each Evangelist?

**A.** On each panel there is the traditional symbol of the respective Evangelist: For St. Paul it is the sword (Spiritus Gladius), for St. John it's the eagle holding a scroll. St. Mark's symbol is the winged lion holding a scroll. For St. Matthew it's a winged angel, while St. Luke's symbol is a winged ox.

St. Paul's panel also includes four more symbols of the most prevalent pagan religions of the first century: the Mithras mystery-cult (Mithras killing the ox), the Egyptian Osiris, the Greek mythology and mystery cults (Apollo), the symbol of the Roman Empire (Jupiter), and of the Divinization of the Caesars. Altogether they symbolize the pagan world in which early Christianity struggled.

**Q.** Some of the other symbols must be of a more personal nature. Could you explain the lines which seem to hold the panels together?

**A.** If you follow the yellow lines, you will find that they form a triangle, the symbol of the Trinity. The blue lines form the Star of David.

**Q.** The more one looks at the composition, the more he sees. There must be symbolic value attached to the color also. Correct?

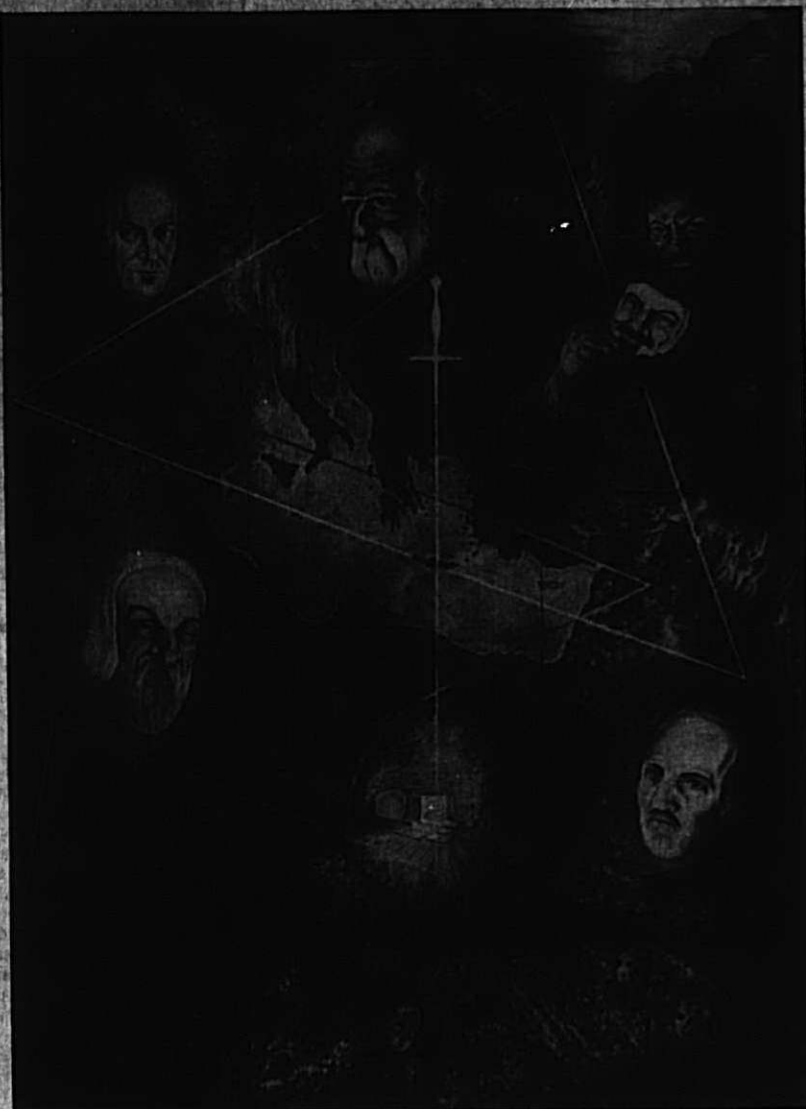
**A.** Perfectly right. The radiant yellow light coming out of the tomb and flowing over the community of believers is an evident color symbolism.

**Q.** But why is St. Paul painted on a violent red, ochre and brown background?

**A.** These colors symbolize the turbulent times during St. Paul's life.

**Q.** Of course the Gospel writers have been portrayed before through the centuries and by many artists, but not in modern times. How did you decide on the particular faces?

**A.** On the basis of reading, study, meditation and the search for insight, I tried to



"THE EVANGELISTS"—first composition of Gospel writers in modern era.



ST. LUKE

understand what kind of human being and personality each of the Gospel writers was. I had also some historical clues, although St. Paul is the only one of whom we have some written description of his physical attributes, contained in his own epistles. Which one puzzles you most?

**Q.** Obviously St. John is the most intriguing. Why the mask?

**A.** The mask symbolizes the smiling kindness of the all-pervasive love of St. John's Gospel, behind which shows the seriousness of his concentration and profound mysticism of the devoted believer and evangelist.

**Q.** Turning to St. Luke, why does he have the most "modern" face?

**A.** I may have been influenced by the knowledge that St. Luke was a physician and a Roman, but mostly—and I have to say it again—I felt that he might have looked like that.

**Q.** A personal question, please. Which of the Evangelists are you closest to emotionally?

**A.** I'm a little hesitant, but I think I have to say it's St. Matthew. I tried to give him a wise and warm and radiating smile. "The Beatitudes" and the Teachings of Our Lord, as they are condensed in Matt. VI and VII, were since childhood and still are my favorite readings.

**Q.** Many people have seen the painting already. You must have had many different reactions.

**A.** Yes, and that is what I hoped for; that it will speak to each viewer on his own individual level, in his own way, that each viewer will find what he or she likes best in the composition and can react freely and most individually to it, can enter into a dialogue with the whole composition or parts

of it, can contemplate it from his own emotional angle and can achieve through this experience a deepening of his religious feelings.

Children love to "read" the story of the early Christian times from it. For others, it is a novel experience to realize again that these saintly men who witnessed Christ's message were indeed personalities and not so far removed from us. The faces of the Evangelists represent for them a presence of here and now.

**Q.** According to your experience with the viewers' reactions, which panel would you say captures at first their attention and which one has the most lasting impact on them?

**A.** In both cases it is the central panel, the open tomb of the Resurrection. They don't ask any question about, they just point it out, with a happy smile, so obvious is the meaning to them. It is the most inspirational of all panels.

**Q.** You say that the bottom panel is the "Community of Believers." Aren't the faces on the left those of the 12 Apostles?

**A.** Obviously yes, they may be. Some viewers find in the center of this panel St. Joseph, St. Mary and to the right, other biblical persons. Other viewers find that the 32 faces on this panel visualize the believers throughout the ages. Some even find that they are the symbols of our present community of believers.

**Q.** About St. Mark, why is there a pale blue reflection on his face? It is most unusual and puzzling.

**A.** I have to admit that the main reason for this pale blue reflection on his face is an artistic consideration of color balance. But even so, I strongly feel—and in a mostly intuitive way—that this special color emphasis suggests something of the "ambience" of the St. Mark Gospel.

**Q.** "The Evangelists" is a huge and most complex composition. Tell us a little about the technical aspects of creating it.

**A.** It took me eight months to paint it. Of course the theme had been with me for a long time. It matured over 40 years of reading, reflection and meditation. I made dozens and dozens of sketches for the portraits—pencil sketches and also oil studies. I studied the religious symbols, the historical background as well as a series of color composition sketches

visual impact of the whole composition as seen from a distance, as well as on the effect of close range. And I always kept in mind that there are seven panels which have to maintain their individual values.

This was also an attempt to pull together the centuries (the First and the 20th) and give the painting a universal aspect and lasting meaning. There were many things I had to take into consideration—composition, space dividing, color equilibrium, tradition, religion—never forgetting the final visual impact.

**Q.** What made you choose this theme? Having spent so much time on it, it must have been very essential to you?

**A.** Yes, indeed. "The Evangelists" is the quintessence of more than a half-century of studies and thus is the fruit of intense personal involvement, questioning and meditation. I know that it is a very personal vision, and that this uniqueness of my vision is the inherent criterion which acts as an incentive for contemplation and evokes emotional, intellectual and spiritual response.

I painted "The Evangelists" as an ecumenical effort to communicate a living artist's statement of faith. It is my hope that this painting speaks to modern man about the Gospels and the Gospel writers in "modern" visual terms of here and now.

**Q.** Is it to be understood that there is an implied message in your painting?

**A.** To a large extent, yes. With contemplation the viewer can

## ST. MARK

recapture the atmosphere of the first century A.D. and establish a more personal and emotional relationship to the Gospel writers. Once this emotional relationship is established, the painting becomes even more inspirational and in a very individual way with selective preferences.

**Q.** It seems that in modern times "visual" religious art has not been in the foreground of religious communication?

**A.** This is true and there are many reasons for it—some historical, some financial, some psychological. However, modern man, especially in the last 20 years, is again very visually conditioned. Think about photography, visual promotion and movies. Think about the visual impact of TV, the use of visual aids in education and business. Visually-conditioned is the right description of modern man.

I recently revisited in France, Germany, Switzerland and Italy many cathedrals, churches and chapels. Their walls are covered with religious art. Why? Because art is communication and is edification. Modern man is more receptive of visual influences and thus of genuine religious art than most people are aware of it.

## SOMEONE FOR THANKSGIVING

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Giving belongs in Thanksgiving.

Attend Mass that morning in your parish church.

**SOMEONE WHO HAS NOBODY** Take fifteen minutes to visit someone in the hospital.

Have someone who eats alone join your family for turkey and all the trimmings.

Better yet, feed someone who needs food.

There are millions of people in the world who have hollow eyes and swollen stomachs because they have no food.

We don't see them because they're overseas.

We know they're there, however.

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Your \$10 by itself will feed a family of refugees for a month.

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\$975 will give a two-acre model farm to a parish in southern India, so that the priest can raise his own food and teach his people better crop-production.

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"CR"

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## THE TACKER

## Chapel 'debut' proves popular

BY PAUL G. FOX

After several days of continuous rain and drizzle, it just seemed natural that last Thursday turned out to be a beautiful fall day in Indianapolis. It was All Souls Day, set aside by the Church to remember the faithful departed.

It was also the day set aside for the "reopening" of the tiny, 80-year-old chapel in St. Joseph's Cemetery. Restoration work on the chapel had been spearheaded the past several months by Sister M. Philonilla Wehrst, O.S.F., a retired nurse in residence (occasionally) at St. Francis Hospital, Beech Grove.

A steady stream of visitors came to the cemetery chapel Thursday to attend one of 11 Masses scheduled "on the hour" from 8 a.m. to 6 p.m. A total of 13 priests celebrated Mass there (the 9 a.m. was concelebrated by three).

In attendance at each Mass was Sister Philonilla, who took care of preparing the liturgical vestments and sacred vessels. She estimates that at least 800 of the more than 1,000 visitors received Communion during the day.

Space inside the chapel was at a premium. There were pews for 32 and "standing" space for 10 persons (in case the fire marshal was checking), but actual count of bodies at one Mass revealed 63 persons inside. An outdoor canopy was provided for the overflow and Communion was frequently distributed at the door to those unable to get inside.

Downstairs in the "social room" coffee and donuts were distributed throughout the day by members of the Twilight Guild. Sister Philonilla doesn't know how much was consumed, but 12 full coffee urns were brought in by the volunteers.

Floral tributes were scattered throughout the chapel, social room and outside on the landscape. Although no collections were taken up during Mass (except when Father Carl Wilberding passed his hat), free-will offerings downstairs brought in more than \$600 for the renovation project.

Last Saturday morning, a special Mass of Thanksgiving was offered in the chapel by

Father Charles Lahey for the material and spiritual benefactors. Again a turn-away crowd was on hand.

And on Sunday afternoon, Sister Philonilla reported that another 200 persons visited the chapel, including many who could not get in Thursday. (Another \$70 was donated then, even without coffee and donuts.)

This coming Sunday Nov. 12, weather permitting, the Rosary will be recited in the chapel at 2, 3 and 4 p.m.

Meanwhile, Sister Philonilla is pursuing plans to complete the chapel restoration in time for its 1974 centennial. It will be renamed "St. Joseph's Shrine for the Faithful Departed."

Sure to be prominently displayed on the chapel wall is a handsome plaque donated by her home parish of St. Vincent's, Shelby County, in recognition of all who were involved in the project.

We predict another beautiful day for the centennial observance.

**BENEDICTINE CYCLIST INJURED**—Father John Thies, O.S.B., 70-year-old daily cyclist from St. Meinrad Archdiocese, was hospitalized this past Monday morning in the Jasper Memorial Hospital following an accident on a county road. He was struck by a truck, whose driver was arrested for drunken driving. Father John's injuries included a fractured skull, lacerations and a concussion. The semi-retired Benedictine priest exercises regularly as therapy after a recent knee operation.

**PRINCIPAL AUTHORS ARTICLE**—Karl V. Hertz, principal of Brecht Preparatory School, Indianapolis, is the author of an article to be published in the Bulletin of the National Association of Secondary School Principals. Scheduled to appear in the December issue, the article is titled "Enthusiasm: YES." The 35,000-member association has as its primary purposes promoting high professional standards, providing research and leadership, and working for the welfare of the nation's secondary schools and the youth they serve.



**LAWRENCEBURG KERMIS**—The Parent-Teacher Organization of St. Lawrence School, Lawrenceburg, will sponsor its 11th annual Kermis (Festival) from 11:30 a.m. to 5 p.m. Sunday, Nov. 12, in the school building. Booths will include baked goods, homemade candy, crafts and holiday gifts. A variety of games and special prizes will also be available. Chicken and beef dinners will be served from 11:30 a.m. to 6:30 p.m. Shown above with Father James Sweeney, pastor, are (seated from left) Mrs. Robert O'Loughlin, David Porter and Mrs. Porter. Back row, from left, are Robert O'Loughlin and Fred Schmits. Also shown are children of the committee members: Jennifer and Freddie Schmits, Jr., Joseph O'Loughlin, Scott and Kevin Porter.

## WEEK'S NEWS IN BRIEF

## Italian priest is beatified

**VATICAN CITY**—Tens of thousands of spiritual sons and daughters of St. John Bosco crowded St. Peter's Basilica Oct. 29 to attend ceremonies for the beatification of Italian Father Michael Rua. The simple Italian priest, who died in 1910, was the successor of St. John Bosco as second head of the Salesians.

## Defends state of U.S. Church

**VATICAN CITY**—The state of the Catholic Church in the United States is "certainly not perfect," but it is "very encouraging," Cardinal John Krol of Philadelphia said in an interview here. Cardinal Krol said that "the Church in the United States, like the rest of the Church in every time and place, has reasons for anxiety. There are tensions, dissent, and conflicts which St. Paul referred to in his letters. At the same time there are many elements on consolation and joy."



## Chilean bishops rap conflict

**SANTIAGO, Chile**—Chile's bishops issued a call for domestic peace as conflict between the Marxist government and opposition groups sharply increased, threatening civil war. The bishops asked President Allende to seek "a peaceful way to solve the crisis." But they also asked opposition leaders to "maintain obedience to the constitutionally elected authorities."

## INDIANAPOLIS

## Calendar of Events

## FRIDAY, NOV. 10

Holiday Boutique, sponsored by the St. Pius X Council, K of C, from 9 a.m. to 9 p.m. today and from 1 to 9 p.m., Saturday, Nov. 11 at the Council hall, 2100 E. 71st St.

Fall Festival, sponsored by the Fathers Club of St. Mary's Academy, from 5 to 11 p.m., at the school, 429 E. Vermont St.

Rummage Sale, St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, today from 9 a.m. to 2:30 p.m. and Saturday, Nov. 11, from 9 a.m. to 12 noon.

**SATURDAY, NOV. 11**  
Card Party at 8 p.m., St. Ann's parish hall, 2850 S. Holt Rd. Miscellaneous prizes and refreshments.

Holiday Fair from 2 to 9 p.m. today and from 9:30 a.m. to 3 p.m. Sunday in St. Joseph parish hall, 1375 S. Mickle Ave.

Ye Olde Time Bazaar from 9 a.m. until 7 p.m. in St. Simon's school hall, 2505 N. Eaton Ave. Booths featuring Christmas gifts and decorations, linens, baked goods, etc. Coffee Shop.

**SUNDAY, NOV. 12**  
Noel Boutique and Bake Sale, St. Gabriel's parish hall, 6000 W. 45th St., following all the morning Masses. Public invited.

The Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

**TUESDAY, NOV. 14**  
Christmas Bazaar from 8 to 10 p.m., St. Monica's school hall, 6121 N. Michigan Road.

**SOCIALS**  
**TUESDAY:** St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 a.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seaside High

School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.; Knights of Columbus, Council No. 437, 4 p.m.



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## SR. MARY THOMAS JOHANNEMAN

## Benedictine educator at Ferdinand dies

**FERDINAND, Ind.**—Catholic University of America, where she received a master and doctorate degree in elementary education. For a ten-year period (1943-53) she was supervisor of schools for the Benedictine community in both the Indianapolis Archdiocese and the Evansville diocese.

She served as a member of the convent council during the administrations of two prioresses. Since her retirement three years ago she served as a representative of the retired Sisters and on the convent's renewal committee.

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## CALVARY

McGinnis, Rose P.  
Conway, William L.  
Haboush, George D.  
Steinmetz, Fern J.  
Rizzo, Andrew M. Sr.  
Poole, Arthur L.  
Meyer, Junivere E.  
Micks, Glenn V.  
Trachwell, James E.  
Miron, Elizabeth M.  
Taylor, William C.  
Schaefer, Hazel C.  
Vollmer, Clara L.  
Wolter, August  
Zapp, Lawrence L.  
Leary, Agnes  
Wittis, Homer L.  
Gira, Valeria  
Taylor, Ella M.  
Sylvester, Ralph W.

## Dillon, Richard F.

## HOLY CROSS

King, Nancy K.  
Bea, Maureen E.  
Klepper, Adolph  
Dillane, Margaret F.  
Hampton, Nellie K.  
Brown, Caroline C.  
Ashcraft, June L.  
McConahay, Paul T.  
Lynch, Katherine M.  
Lynch, William V.  
Parkhurst, Loretta C.  
McShane, Sarah  
Kewey, Katherine  
Corcoran, John J.  
Bray, Daniel J.  
Castor, Infant Girl  
Lawlor, Agnes  
Shea, Nellie C.

## Hedges, John W.

## ST. JOSEPH

Dische, Martin B.  
Luzar, Mary P.  
Guy, Alfred P.  
Mack, Carl J.  
Scheer, Reinhold E.  
Stroges, Herman L.  
Hegenauer, John C.  
James, Willard J.  
Battreall, Infant Joseph V.  
Slergar, Frances  
Klein, Frank Edward  
Wellenkamp, Violet M.  
Hargill, Rose M.  
Luesche, Cornelia  
Prizevolis, Evald  
Kennedy, Robert E.  
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**CHAPLAIN AT FIRE SCENE**—The late Father Patrick Griffin is shown above (rear center in clerical suit and straw hat) at the scene of a fire during his tenure as Fire Department chaplain. Date and place of fire is not indicated. The photo was loaned to The Criterion by Miss Mary Murphy, housekeeper for Father Griffin during his 25 years at Assumption parish. (Story on Page 1)



## BEHIND

## THE NEWS

ROME—An expert in Vatican diplomatic history said here he has uncovered documentary evidence that is "in clear contradiction" to a "legend" of a so-called secret mutual cooperation pact between Hitler and the Vatican in 1941.

The alleged pact, according to Father Robert A. Graham, S.J., was said to have been designed to allow the Catholic Church to gain religious influence in German-occupied Russia.

On the contrary, said Father Graham, Nazi Germany, at Hitler's instigation, initiated a concerted and sustained effort to prevent the Vatican from gaining any rapport with Latin Rite Catholics, Eastern Catholics (mostly Ukrainians) or achieving any kind of "union" with Orthodox Christians in Russia.

HITLER AND TWO of his top Nazi aides—Martin Bormann and Arthur Rosenberg—were convinced that Cardinal Eugene Tisserant, who died in 1971, then secretary of the Vatican's Congregation for Catholic Eastern-rite Churches, was

plotting to "gain, or regain, religious influence in Russia."

The Nazi countermeasure, approved by Hitler July 18, 1941, was simple in concept: no civilian priests or military chaplains were allowed to minister to the people of the occupied territories.

"Even after Stalingrad," Father Graham reports, "when the tide had definitely turned against the Axis, the fixed idea (of a Vatican plot) remained in the heads of the Nazi leaders."

The two instigators of the policy to exclude priests—Bormann and Rosenberg—were in agreement as late as March 12, 1943, that the countermeasures were still in effect and should be rigidly enforced.

"THIS LITTLE-KNOWN chapter in the Nazi anti-Vatican religious policy bears the stamp of fanaticism," Father Graham

## HISTORIAN UNCOVERS NEW EVIDENCE

says. "The policy had its roots in the profound anti-Christian and anti-religious sentiment of the Hitler movement."

"The very thought of an ideological rival was unbearable, particularly the thought of a Rome-directed Christianity in Russia."

An historian specializing in the wartime activities of the Holy See, Father Graham cites some untruths.

"The Nazi obstruction of Vatican efforts in Russia, so clearly emerging from the documentary record, is in clear contradiction to a legend" perpetrated even after the war in some newspaper accounts, Father Graham says.

ACCORDING TO this legend, he says, Hitler and the Holy See agreed that a Nazi invasion of Russia would be a holy war against Communism and, in return for

moral support, the Holy See would be allowed to evangelize Russia.

Father Graham dismisses that by stating that it shows "great ignorance about the real state of relations between the Holy See and Hitler, not to speak of the mentality of national socialism."

Father Graham says he presented the Nazi analysis of the so-called Tisserant plot to Cardinal Tisserant nearly 10 years ago.

THE CARDINAL scoffed at the notion that the Vatican sought domination in both the East and West and said he was unaware of the importance the Nazis attached to his work at the Congregation for Catholic Eastern Rites.

In fact, four priests sent to Russia by the congregation were forbidden by the Germans to offer Mass for the people.

According to testimony given at the

Nuremberg trials of war criminals by Joachim von Ribbentrop, Hitler's foreign minister, Hitler would not allow any discussion of the Holy See.

As Father Graham reports: "To the interrogator's questions: 'Do you mean to say that you couldn't even discuss with the Fuehrer your relations with the Vatican, as important as they were to foreign affairs and to the rest of the world?' the former Reich foreign minister replied: 'I must say that is absolutely 100 per cent correct.'"

FATHER GRAHAM said Nazi leaders also prohibited the rebuilding of churches destroyed by Communists or war action, ordered surveillance of Italian, Hungarian, Slovak and other chaplains of forces allied with Germany, and "concentrated intelligence" in Rome and other Russian-occupied centers.

Citing a plethora of official documents, Father Graham said the anti-Vatican policy was manifest at every level of Reich leadership.

## EDITORIALS

## We need more exceptional Catholics

"If the image of the Christian believer is roughly similar to that of a frustrated Democratic holdover in the Republican Department of Health, Education and Welfare, then we shouldn't be too surprised that a lot of our kids are turning to happy pills and mixes of eastern religions instead of to Jesus and the gospel."

The observation is by Father John Reedy, C.S.C., writing in a recent issue of A. D. Correspondence, a biweekly bulletin of comment published by the Ave Maria Press.

"There are exceptions of course, but it's not a bad generalization to ask when you last heard of a truly joyful burst of good news out of Rome... or out of the local chancery office."

"When was the last time you encountered a truly happy bishop or parish priest (or a columnist in a Catholic publication)?" Father Reedy inquires.

Most of us would be stumped if we tried to answer. The joyful Christian is in danger of becoming an extinct species. Discussions of the Church and its future are too often grim, gloomy dialogues. And participants seem resigned to the passing of a vigorous, active and inspired Church.

In answer to Father Reedy's question, however, we do remember the last time we encountered a truly happy priest—and it wasn't too long ago. A young associate pastor, not many years out of the seminary, was leaving his first parish assignment to go on to another. We vividly recall his farewell sermon.

He recounted the many good

things that had happened to him during his years at the parish, the kindness of the parishioners, the infectious enthusiasm of the young, the blessings he felt had been bestowed on him during his assignment.

But above all he expressed simply and unmistakably his pride in his priesthood, his sense of contentment and satisfaction with what it gave him and demanded of him. And the memory of what he said and how he said it sticks for precisely the reason Father Reedy wrote about—because it was exceptional.

There is another side to the coin. It is equally exceptional for lay Catholics to be openly appreciative of their priests. Rarely do they take the time to say even a plain thank you.

Recently Archbishop James J. Byrne asked the people of the Dubuque, Ia., archdiocese to pray for their priests during the archdiocese's first Clergy Convention. Pointing out that the work of priests is often taken for granted, Archbishop Byrne suggested: "To reassure them, why not write them a brief note assuring them of your prayers and gratitude and promise them that you will be praying for them."

Perhaps if more lay Catholics acted on suggestions like that—if they did remember once in a while to say thanks to their priests—there might be more priests moved to speak of the satisfactions to be found in a vocation.

—B. H. ACKELMIRE

## Politics is an expensive business

The cost of presidential election campaigns has gotten completely out of hand. It is estimated that \$60 million was spent on the one just finished—a shocking figure however one looks at it. And how can one see it as anything else than the price tag on the White House.

Moreover, as national campaign spending skyrockets, so does spending on the state and local level. Some experts think as much as \$400 million was spent influencing voters in the various states. Million-dollar tabs for gubernatorial and senatorial candidates are common place. One dare not run for dog-catcher these days without lining up a foot-long list of monied supporters.

There will be little financial

relief under the law. Legislation regarding the reporting of political contributions and expenditures is full of holes. Hardly anyone discusses spending ceilings because it would be impossible to set an arbitrary figure and impossible to make sure candidates observed it.

The only hope of curbing spending appears to be a severe limiting of the duration of campaigns. Other nations get by with a few weeks of bothering the electorate. By contrast, it takes almost a full year for the United States to choose its President. There are the months of primary campaigning, the build up for the conventions and then the battle royal between the two banner carriers.

Perhaps we are psychologically incapable of the low-key stumping practiced in most other Western nations. That's no sin. But it is one thing to permit every candidate to conduct as expensive a multimedia campaign as he can and quite another to subject the voting public to the same kind of repetitive, slick hard-sell employed by cereal and soap makers.

If candidates are to continue to be packaged and sold like any other consumer product—and that seems likely for the foreseeable future—the least the electorate can demand is a time limit on commercials.

—B.H.A.



"I WANT A COPY OF THAT SERMON!"

## YOUR WORLD AND MINE

## Cutting down Archie

BY GARY MacEOIN

"Do you think the Archie Bunker show tends to lessen viewer prejudice, or to increase it?"

The questioner was a CBS producer, one of a group searching for ideas for a proposed show on the value of life. He had been pointing out the gap that often exists between what a speaker thinks he is saying and what the listener thinks he hears, and as an illustration of his point he instanced the Archie Bunker show.

"Are you serious?" I asked. Yes, he was deadly serious.

When CBS decided to put this show on the air, it was convinced that Archie's prejudices were portrayed in a way that would force viewers to recognize the same prejudices to themselves. Indeed, they feared that many viewers would be annoyed and switch channels.

TO THEIR DELIGHT, the show quickly became popular and continues high in the ratings. And curiously, there were few protests. Instead bouquets poured in from the very groups who should have been offended, the Archie Bunkers of America.

As they interpret the market research, CBS people are beginning to suspect that the impact of a program of this kind may be very different from what was intended. Instead of eliminating prejudice, it may

## Priest editor scores 'VD Blues' amorality

ST. CLOUD, Minn.—The much-heralded television program on venereal disease, appearing on many PBS stations, called "the VD Blues," gave the impression that sexual conduct is without moral implications," according to a priest-editor.

In an editorial in the St. Cloud Visitor, Father Daniel J. Taufen wrote: "The presentation made the very clear judgment that there is only one evil in the world of sexually active men and women and that is venereal disease; if there is a moral consideration it is restricted to the ethical ramifications of the doctor-patient relationship."

"We certainly agree that a program on the delicate topic of social disease need not moralize. But it seems to us that the facts of the case could have been presented straightforwardly and even entertainingly without demolishing traditional moral values while establishing a clear set of new moral ones."

confirm it. Instead of bringing people together, it may be increasing polarization.

What this means is that members of minority groups and others who already reject the kind of prejudice portrayed by Archie see him for the bigot he is and are confirmed in their condemnation of bigotry.

THOSE WHO THINK as he does, on the contrary, identify with him in his tribulations. Even if he doesn't win them all, they tell themselves, he sticks to his principles and endures with dignity the criticisms of his daughter and son-in-law. Taking the rough with the smooth, he seems to them to end up ahead.

If this analysis is correct, and I must add I have had it confirmed by my own subsequent discussions with people who watch the show regularly, the conclusion is indeed disturbing.

THE ARCHIE BUNKER show has been hailed as a daring departure in American television. Is it after all just another situation comedy without any moral content? Or even worse, an insidious drug confirming all of us in our respective prejudices, making us feel superior as we watch "them" being cut down to size?

The question that now arises is whether television is prepared to do something about it. The CBS people thought they were being daring when they decided to try out Archie Bunker. How long would they have stayed with the show if it had in fact offended a substantial number of viewers? In the competitive situation in which they operate, probably not for long.

PRECISELY BECAUSE of the competition for numbers of viewers built in to our system of commercial television, I fear there is little we can hope from it in terms of elevating taste or inculcating human values. Even a show that turns out to be as ambiguous as Archie Bunker was seen as a daring experiment. Not another flower blooms in the entire expanse of this vast wasteland.

I have never been able to understand why we are so resistant to the idea of publicly owned and publicly financed television as found in almost every other country. I would favor a mixed system, permitting commercial stations but providing the public system with funds to make it fully competitive. I would gladly pay my share of the cost, happy in the thought that my intelligence would no longer be insulted and my time wasted by the commercials I am now condemned to endure. Any improvement in the content of the programs would be a plus.

## THE YARDSTICK

## 'Gravedigger' Wills

BY MSGR. GEORGE G. HIGGINS

Gerry Wills' latest book, "Bare Ruined Choirs: Doubt, Prophecy and Radical Religion," (Doubleday, New York \$7.95), promises to be one of the most widely reviewed and most talked-about books of the year in the field of religious publishing.

Wills' book argues—to put it as mildly as possible—that the poor old Church is in catastrophically serious trouble, largely of its own making. Indeed his pessimism concerning the future of the institutional Church is almost funereal in tone. In the words of a reviewer, he seems to be giving it "the rites of extreme unction."

This is not to say that Wills himself has left the Church, nor is it to suggest that he has any intention of doing so. He makes it clear in "Bare Ruined Choirs" that, while he has pretty well given up on the institution, he has not given up on the Church itself as he conceives of it in all its pristine purity.

HE IS SIMPLY going underground—not in despair, but because he is persuaded that "The best things in the Church, as in a nation, or in individuals, are hidden... Life's streams lie far down, for us, below the surface of our lives—where we must look for them. It is time to join the underground."

It would be utterly presumptuous on my part even to comment on Wills' decision in this regard. I can only wish him well as he sets out to discover for himself (as each of us must do in the secrecy of his own soul) the authentic meaning of religion.

This having been said, I cannot help but add that some of Wills' reviewers have been less objective in their treatment of his new book than one might reasonably have expected them to be. Their critical faculty seems to have been dulled by their admiration for his obvious literary talents.

TO SAY THAT HE has a brilliant literary style and that his book is required reading is one thing. It's something else again, however, to say—as does novelist John Gardner in the October 29 issue of the New York Times Book Review—that his case against the institutional church is "so strong and original that only the prejudiced or obstinate will be able to

dismiss him." I certainly wouldn't "dismiss him." To the contrary, I would say that his criticism of the institutional church is, in many respects, very telling and most certainly ought to be taken seriously. I would also agree with those who say that he is one of the best literary stylists to have come down the pike in recent years.

On the other hand, I would agree with Christopher Lehmann-Haupt when he says, in a generally favorable review, that the reader has "to take a lot of what Wills writes on faith and as a kind of poetry." I would also go along with those reviewers who have characterized his polemical style as "ruthless," "strident," and at times rather "condescending."

POETIC LICENSE of the kind that Wills goes in for with a vengeance undoubtedly has its legitimate uses, but it can easily be abused. To my way of thinking, Wills has abused it rather irresponsibly in his treatment of a number of individuals (John XXIII and Paul VI, e.g.) and a number of specific issues.

His treatment of the celibacy issue is a case in point. Wills casually asserts, for example, that "the kinds of men most adamant on retaining celibacy are also most opposed to social activism; they try to restrict the range of services to be rendered, by a priest." That's sheer rhetoric—and not very dazzling rhetoric at that.

MOST PEOPLE who have written on the celibacy issue in recent years, regardless of their own views on the matter, are willing to look at all the pros and cons. Not so Wills. He is strongly persuaded that the debate about celibacy is a completely phony issue.

"It should be clear..." he says, "that all the arguments for institutionalized celibacy are dodges and deceptions." That strikes me as carrying the virtue of self-assurance almost to the point of intellectual arrogance.

One of Wills' more enthusiastic reviewers has suggested, with reference to another issue, that while Wills is admittedly a brilliant writer, he ought "to stop waving his arms and think..." I second the motion. The celibacy issue and a number of other matters which are touched upon in Wills' book are much too important to be dismissed out of hand with a dazzling rhetorical flourish.

## LETTERS TO THE EDITOR

## Reads Doyle history series with interest

To the Editor:

I read (Msgr. John J. Doyle's) history articles in The Criterion with interest and I hope you can continue them, for if there is not too much said about the Church, the colonial history has great attraction.

Incidentally, The Criterion is much more interesting a paper than our local diocesan paper.

Paso Robles, Calif.

John Gallagher

## The Way of Indiana meetings at Brebeuf disturb Mrs. Reuter

To the Editor:

After reading an editorial in the Indianapolis News a few weeks ago, I've been concerned about its contents. I feel it is my obligation to share with the readers the facts not mentioned in the article which are very important.

At Brebeuf Preparatory School, The Way of Indiana, Inc. is being allowed to hold regular meetings. What is unknown to many readers of the News editorial is that "The Way" teaches Jesus Christ is not God. They teach the scriptures in a fundamental way and teach that Jesus was the son of God in human form only.

I believe this movement is not of God and will pass away, but Jesus said not to

mislead little children (Luke 17:1-3). Rev. Carl Melrose, S.J., president of Brebeuf, should be responsible for any program held on the school territory which may mislead and misguide young people in their faith. We as Christian leaders, teachers and parents must set good examples for the youth of our community.

Mrs. William L. Reuter

Indianapolis

(Editor's Note: The Way meets Sunday evenings in the Brebeuf cafeteria. The school in no way sponsors the group, nor endorses any doctrinal discussions that may take place. The school merely makes its facilities available for meetings, as it makes them available for other groups not connected with the school.)

## Social competence not same as religion

WASHINGTON, D.C.—Christian churches are trying hard to "out-secularize the secularists" in American society, Georgetown University philosopher professor Louis Dupre said here.

In an interview published in Georgetown Today, the Jesuit University's bi-monthly alumni magazine, Dr. Dupre said churches "give you the impression that to be religious is to be good in social work, and that to be involved in social work is to be religious. I think that is completely false." "I need not be religious to be a good social worker," the Belgian-born philosopher said.

## The CRITERION

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# Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

Father Gibault's entries in the record books show that he assisted at six marriages and conferred three baptisms on his first visit. One of the baptisms was of a child, "born yesterday," though no date is given. The other two were of adult slaves, one a Negro, one a Cherokee Indian.

More interest attaches to the marriages. Three of these were validations of unions of couples who previously had "taken each other as man and wife for want of a priest." These were on Tuesday, Thursday, and Saturday, 6, 8, and 10 February, probably right after the priest's arrival. Obviously, Gibault was observing Brand's injunction that couples who had entered marriage without the priest must renew their consent before him. Two marriages were on Monday and Tuesday before Ash Wednesday, which fell on 28 February. For the first, two banns were published and one was dispensed; for the other, all three were dispensed.

Perhaps these couples decided to marry only after the priest's arrival, for there was time for three publications beginning on 11 February. The last marriage was on Monday 19 March. For this one Gibault dispensed both from the banns and from the forbidden time of Lent. The principals in this marriage were residents of Oulatanon; they very likely heard of the opportunity to marry before the priest only some time after Gibault's arrival at Vincennes.

GIBAULT TOLD THE BISHOP that he had instructed and received into the Church a Presbyterian family. Since there is no record of their baptisms, one may infer that he admitted them with only the profession of faith. He stated that he had obtained their consent to make a public renunciation of heresy, but that he had deemed it prudent not to have this carried out.

When one considers that Father Gibault must have given these people some instructions as well as the two slaves, that he heard hundreds of confessions, and that he must have prepared the children for First Communion, one cannot escape the conclusion that he spent a busy two months at Vincennes.

He seems to have left the post about the first of April. Easter fell on 15 April, and it is likely that he had promised the Kaskaskians to be back for Holy Week.

On his return trip he had an escort of 20 men, twice the number that had accompanied him to Vincennes, another indication of the people's appreciation of the ministrations of the Church.

After the departure of Father Devernal in 1763 until 1770 the only person that made entries in the church records was Etienne Philibert, the guardian of the church, who wrote the first appeal to the bishop. He recorded 61 baptisms and nine burials; he appears not to have been so careful in recording burials, for six of the nine occurred in 1764. After Gibault's departure in 1770 another name appears, that of Etienne Juteaux, who recorded burials on 10, 17, and 20 April. There is also a record of a baptism on 23 April; the signature has been lost, but one may assume that it was that of Juteaux. The indication seems to be that Philibert was a member of the priest's escort to Kaskaskia. Strange to say, there is no other certain entry for 1770.

IN 1771 THE ENTRIES are resumed. There is a series of ten baptisms signed simply "Capucin." The date of the first is lacking; it may have been late in 1770, for the second is dated 16 January 1771. The last is dated 26 January "same year"; it was probably a mistaken entry of 1772.

Father Gibault returned that year and made entries on 30 January, 4, 8, and 14 February. On 30 January he recorded the baptism of Barbe Seguin, born in June 1768, and the burial of Joseph Levron, who

had died the day before having received Extreme Unction.

On 4 February he baptized 11 children, recorded in two groups; perhaps one group were baptized in the morning, the other in the afternoon. All the birthdays of these children were carefully recorded; they extended from 9 April to 9 November 1770.

On 8 February he baptized two adult Indians, Francoise, a slave, and Marie, previously baptized privately, the wife of Honore Denis. On 14 February he officiated at a marriage, for which three banns had been published. In 1771 Ash Wednesday fell on 13 February, yet Father Gibault makes no mention of a dispensation from the forbidden time. Since one of Capucin's baptisms occurred on 24 February, Gibault must have left Vincennes before that day; his stay seems to have been for about a month. There is some reason to suppose that on this occasion he extended his trip to Oulatanon and St. Joseph, though there are no entries to show his presence in those places.

No entry for 1772 occurs in the Vincennes books unless the last of Capucin's baptisms occurred in that year. This was the year that brought General Gage's order for all the inhabitants on the Wabash "to quit those countries instantly and without delay," the order that caused much dismay in Vincennes. The composition of the memorial the people sent in September to protest this arbitrary action must have engaged the attention of the literate members of the community. Whether in all the excitement Philibert failed to record his activities or misplaced the records is hard to say. He was one of the 14 who signed a letter to Captain Hugh Lord at Kaskaskia on 21 July, immediately after the receipt of the order, but his name is not among the signatures of the memorial of 18 September.

THERE IS NO EVIDENCE that Father Gibault played any part in the efforts of the people to have the order revoked, whether in the framing of the memorial or in the subsequent collecting of evidence to prove the inhabitants' titles. On the contrary, there is evidence that he did not visit the post in 1772. This is contained in the records he made in 1773.

In that year he recorded 24 baptisms and 11 marriages between 14 and 28 January. Two of the baptisms were of adult Negro slaves; the others were of infants, whose birthdays ranged from 6 September 1771 to 31 December 1772. In nine cases the

baptisms were said to be conditional, there is no such notation for the others.

Of the 11 marriages, four took place on Monday 18 January and two on Monday 23 January. In three cases there was a dispensation from one or two banns; in the others three banns were said to have been published. The child born on 31 December was baptized conditionally on 23 January; it seems therefore that Gibault was not in Vincennes before the end of December. One of the marriages for which three banns were published was on 14 January. The third Sunday before that date was 27 December, when the priest had not arrived. It is possible that one publication was on the feast of the Epiphany, 6 January. It is also possible that the guardian began the publications in anticipation of the priest's coming.

Gibault was probably in Vincennes from early January until early February. Records of St. Joseph show that he was there in March, for he entered two baptisms on 7 March and a burial on 21 March. He probably made a visit to Oulatanon along the way, for the trip to St. Joseph would hardly have taken a month. There is a record of a marriage at Michilimackinac on 28 June, at which the traveling missionary officiated. He could hardly have reached Kaskaskia until August, after an absence of more than six months.

AFTER SO EXTENSIVE a journey it is no wonder that Father Gibault did not return to Vincennes in 1774. If his own fatigue did not persuade him to stay at home, the objections of the Kaskaskians to the prolonged absences of the priest they were paying would have been enough to keep him at home or nearby.

There is no entry in the St. Francis Xavier books between 28 January and 28 June 1773, when, after three years, Philibert resumed the recording of baptisms.

Perhaps he accompanied Gibault to St. Joseph, returning to Vincennes when the priest went on to Michilimackinac. Between 28 June and 21 December he recorded nine baptisms conferred by him. In 1774 he recorded 25 baptisms. Since the records show that there were 20 births in 1772 and 25 in 1774, it is pretty certain that there were more than nine in 1773. One explanation that might be offered for the discrepancy would be that Juteaux or Capucin functioned in Philibert's absence and failed to keep the records.

(To be continued)

## French bishops issue historical

### document on political activity

BY LEO RYAN

LOURDES — France's Roman Catholic bishops, in a document that has been described as of historic significance, have supported diversity of political opinion among Christians but affirm that the class struggle is not "the last explanation of the history of mankind."

The document was adopted here at a week-long plenary assembly of the French episcopate.

While admitting political plurality for Christians, the French bishops feel nonetheless that it is unacceptable to consider totalitarian power as a normal feature of society.

SOCIAL CONFLICTS are a fact of life, but only "relative" values must be attached to analysis based exclusively on ideology. The French prelates stress that the Catholic Church refuses to accord to any human grouping the "exclusivity of salvation."

Regarding the role of clergymen in political life, the French bishops feel that the rule should be that the intervention of priests and bishops must be in "coherence" with the mission of the Church. As the Gospel is not "neutral" in the strict sense of the term, clergymen cannot remain neutral in all situations.

If the clergymen commit themselves, however, they must do so with concern for concrete ecclesiastical communion—that is, after real discussion with members of their community.

THE DOCUMENT states that "it is clear that the Bible manifests a certain number of ethical demands which are markedly outlined: respect for the poor, defense of the weak, suspicion of richness, protection of foreigners, condemnation of the domination exercised by money, the overthrow of totalitarian powers."

The French bishops feel it is normal for Christian groups having the same political tendency to be able to express themselves, but each group must accept the logic of its position and not try to imply that a given position represents the Universal Church.

The independence of the Catholic Church in relation to the state was reaffirmed with forcefulness. Church and state have been separated since 1905 in France.

THE BISHOPS' document pleads with Christians to take politics seriously and to renovate constantly their perspectives so as not to fall back on outdated analyses. Furthermore, the cultural and economic changes of the modern world should induce Christians to take greater consideration of man's profound aspirations rather than of his consumption needs.

## FISCALIZATION OF BELIEF

### Nobel prize-winning author battles Germany's 10 per cent Church tax

BY THOMAS C. LUCEY

COLOGNE, Germany—Following the announcement that German author Heinrich Boell had won the Nobel Prize for Literature, the Vatican daily, L'Osservatore Romano, said that the Catholic writer is not paying his Church dues.

Boell, the newspaper said, is "a leftist Catholic who by no means shies away from disturbing and painful controversies, such as for example the refusal to pay church tax."

The 55-year-old Cologne author has been waging a three-year battle against what he calls the "fiscalization of belief."

AS IN MANY other European countries, the German government here turns about 10 per cent of a tax payer's income tax over to his Church. The only legal way to avoid this deduction is for a taxpayer to make an official declaration of leaving his Church, thus cutting oneself off from the sacraments and Church burial.

"I can't leave the Church and I do not want to pay," Boell told the authorities of his diocese. "Seize my property or throw me out of the Church."

Boell sent the address of his publisher—who last year brought out the author's bestseller "Group Picture With a Woman"—to the tax office, explaining: "There is nothing to seize in my home. Only books and my bed are there."

WHEN HE STARTED his anti-Church tax protest three years ago, Boell said he would not pay until the German supreme court decided on the constitutionality of the issue.

In April 1971, the court ruled against Boell on the grounds that he did not have to pay if he left the Church.

Up to now, the Church has given Boell an "unusual delay" in paying his Church tax. Last month, however, the Cologne archdiocese turned the case over to the tax office, pointing out that the Church has nothing to do with seizing Boell's property.

Boell announced he is willing to pay a fine—"I can afford that little luxury"—though the tax office seems as slow to seize his property as the Church was to collect.

REFUSAL TO PAY Church tax is only one of the controversies in which Boell is involved. He is a leader of the Citizens for Brandt movement along with fellow writer Guenter Grass, to elect Social Democratic Chancellor Willy Brandt.

The Nobel Prize announcement in the heat of the current West German election campaign prompted a sharp rebuke from Franz Josef Strauss, head of the Bavarian faction of the opposition, the Christian Democratic Union.

"This Nobel Prize is also abused for

## SCHOOL 'HUSTLERS'

ST. LOUIS — The hierarchy's specialist in education called here for a number of tactics—among them "hustling door-to-door" and "bell-ringing recruitment"—to halt the dropping enrollment in Catholic schools.

Such steps are necessary, said Auxiliary Bishop William E. McManus of Chicago, to solve "our most serious difficulty: declining enrollment."

SPEAKING AT the annual teachers' institute of the Archdiocese of St. Louis, Bishop McManus said the decline in enrollment in the nation's Catholic schools is so serious that, if not stopped, "our schools could all be closed by 1983."

The problem is complex, he said, because no one knows the precise reason for the decline—movement to the suburbs where Catholic schools are few, rising tuition fees, lower

birth rates or lack of confidence in the school system.

CALLING FOR "tireless hard work" to stem the enrollment slippage, Bishop McManus suggested several tactics. Among them:

—Launching pre-school and kindergarten classes in schools that lack them because, once initiated into the Catholic schools, children are more likely to continue in the system, he said.

—Getting teachers and parents to "hustle door-to-door" in "bell-ringing recruitment." He said that about one-third of the students now in Chicago's Catholic high schools are there because of such a program.

—Building schools in the suburbs. If that's where the students are, then "we must take the financial risks," Bishop McManus said.

• opinion  
• reaction  
• analysis  
• background

political advertisement," Strauss said.

Last year, Brandt won the Nobel Peace Prize, and one Bavarian newspaper noted that the Brandt-Boell "coincidence" comes from "socialistically colored" Scandinavia.

DIE WELT, whose anti-Communist owner, Alex Springer, was once charged by Boell with inciting a "witch hunt" against anarchist bomb throwers, said that Boell's winning the award made clear the "primarily political nature" of the Nobel Prize for Literature.

Boell said he will contribute part of the approximately \$100,000 prize money to aid writers and journalists in political jails and cited Greece as one area where such jails are an outstanding problem.

## 'Walking problems'

LONDON—The long centuries of discrimination against women in the liturgy is a testimony to how little the Church has emerged from its synagogical and pagan backgrounds, according to Sister Rita Hannon.

Writing in the Southwark Liturgy Bulletin, Sister Rita said: "Regrettably, but also incontrovertibly, it is something of a reflection on the Church that Roman Catholics are still asking: 'what is the place of women in the liturgy?'"

Sister Rita said that women were not treated by Jesus as if they were "walking problems." He met them as people, fully accepting them whether they were devoted followers, sinners or outcasts, bereaved widows, ambitious mothers, or intelligent persons conscious of their own dignity.

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# RELATIONSHIP

*No man is an island*

BY DR. LAWRENCE LOSONCY

It is no accident that one of Thomas Merton's most famous books should be called "No Man Is an Island." Merton was a monk who knew silence and solitude. He sought God in the peace of the monastery and in the quiet of prayer. And yet he came to realize with great conviction that no man is ever alone or free from other men.

His books were a constant source of inspiration for people who struggled to find the meaning of life, his message a constant reminder that we are all in need of one another, that no human can ever cut himself off from others and still hope to survive.

A number of philosophers pondered this same theme, especially in light of the World Wars I and II. Many of them despaired because they saw in world war the last signs of man's alienation from his fellow men. Others saw hope, because they felt the living, graphic catastrophe of war would convince us all that we cannot survive in a state of alienation.

SARTRE PORTRAYED the situation in a metaphor. He said a drowning person inevitably reaches up. The last thing to be seen of a drowning person is a hand above water. The hand is open. The only way the drowning person would be saved is that someone reach out with their hand, take his hand in theirs, and pull him up. Sartre's comment is that all of us today will find ourselves drowning if we live in isolation from others or in denial of our relationships.

Martin Buber popularized the notion of relationship in the phrase, "I-Thou." He felt that if we see others as persons, we will be open to them. But if we see others as objects, to be used or manipulated, we will be closed to them. For him, the central question in all of human experience was



"Through Jesus we are offered a relationship to God in a personal way." (NC sketch by Eric Smith)

the question of whether we would treat one another as persons or things. He felt that in relating to one another, we would find meaning and purpose, for in relating to one another we free the person and the life which is each of us, and there is growth.

Buber's thinking was much influenced by the Hasids, a sect of Judaism begun in the 18th century. The Hasids, according to Buber, believed a divine spark dwelt inside every living thing, to be freed only when a relationship had been established. For this reason they communed with trees and other things of nature, believing that they would find the divine in the relationship. Buber points out how much more likely this is to happen between human beings.

WITHOUT REALIZING it, Buber was moving in his thought toward the mystery of God's presence in us. Like the Hasids and like the philosophers who pondered the kinds of problems Sartre struggled with, Buber was expressing mankind's yearning for God, a yearning which seems bound up with a yearning for the presence of other humans in our life.

God, who is above all human experience (transcendent) chose also to become (Continued on Page 7)

## LITURGY

### Other proofs Church has turned corner

BY FR. JOSEPH M. CHAMPLIN

Last week I ventured my opinion, based on extensive travel around the United States during the past year, that the Church has turned a corner and is entering upon a period of relative serenity. I offered two reasons in support of this observation: a change in the attitude of priests and a shift for the better in the religious vocation situation. This week I would like to list and describe briefly several other developments which in my judgment, substantiate the assertion.



Improved liturgy programs. This column from its inception has frequently reported on imaginative and successful worship services in the nation. There are others, of course, and what seems to me particularly significant, an ever-increasing number of parishes or worshiping communities with diversified, high-quality Sunday liturgies.

Our diocese has never been a pioneering area in the liturgical field and we have few pastors who would consider themselves avant-garde liturgists. Yet at a Sunday afternoon clam bake for priests recently, I learned in but a few hours of four parishes undertaking some really creative steps to improve their worship programs.

We hear about places where nothing has been done to implement the liturgical renewal, where priests apparently don't care for the "new" liturgy, where members of the congregation must suffer week after week through dull sermons, bad music and a generally poor celebration. But these seem, fortunately, to be on the decrease and more satisfactory approaches on the increase.

Greater concern about prayer. In the sixties many priests abandoned the breviary and turned to other forms of prayer or totally submerged themselves in the active apostolate. Some said in effect: "My work is my prayer." I see the clergy now shifting back to a deeper interest in their inner life and, particularly, back to the Church's official prayer book, especially in its American format, "Prayer of Christians."

Moreover, the rapid growth of Pentecostalism plus the intense interest of priests, religious men and women, and the laity in prayer groups and shared prayer says something about a return to the Spirit and to things of the spirit. This does not mean an end to conflicts in the Church or an immediate resolution of differences, but it does, I think, augur for more peaceful, objective, accepting discussions of controverted matters.

Parental involvement in sacramental preparations. The engagement of mother and dad more actively in the work of preparing children for baptism, First Communion, First Confession, and confirmation may well be the most important innovation of the 70's. Our experience in the parish has shown its tremendous value as an adult education vehicle, as a means of building closer family ties, and as an effective method of transmitting faith values to the youngsters.

In an age of confusion among adult Catholics, family disintegration and alienation between parent and child, the potential these programs hold for healing rifts and clarifying misconceptions should be obvious.

Lay participation. I suppose there still are priests who spend hours at desks writing checks or who find a day totally filled with administrative details. However, I would like to believe that the era of a pure "administrator" who never acts as a "pastor" is over. Hiring full or part-time parish secretaries and using lay people for tasks more properly their own should free the parish clergy for prayer, study, liturgy and pulp preparation, catechizing and, very importantly, visitation of homes and the sick. That in itself could produce a profound trans-



"Our relationships to one another set the tone of our relationships to God." (NC photo by Frank Methe)

## SCRIPTURE

### Relating to God and neighbor

BY FR. QUENTIN QUESNELL, S.J.

"The reign of God can be likened to ten bridesmaids . . ."

Jesus says it in the gospel of Matthew. Yet we wonder why. Come to think of it, why should God's rule and kingdom be likened to anything at all on this earth?

Why should it be like "a man's going on a journey" or "sowing good seed in his field"? Why should it be "like a mustard seed" or "like yeast" or "like a buried treasure"? Really, what has God to do with "a merchant's search for fine pearls" or "a dragnet thrown into a lake" or "a king's wishing to settle accounts with his officials"?

Yet, in Matthew's gospel, Jesus said that God's rule over our world could be compared to all those things. It doesn't seem to result in a very lofty picture of God. It makes God sound so close and ordinary, as if we could see him or something very much like him every day.

information in the relationships between priests and parishioners.

We sometimes forget the vast change which has taken place in so few years. Parish councils are now the rule, not an exception and in time liturgy planning teams will be equally as common. Shared decision making is today an accepted term and while implementation of that concept on the local or diocesan or national level may not have reached the degree which some desire, its ultimate role in our future cannot be questioned.

Better preaching. Lay persons tend rightly or wrongly to judge priests and parishes heavily in terms of their sermons or homilies. The clergy know that and I believe at this time are giving much greater time and effort to the preparation of good presentations for the Sunday liturgy. The positive implications of such conscientiousness for the Catholic Church in the 70's likewise ought to be quite evident.

Uproar in confessions. I think there is a middle course between confessing once a year (or less often) and once a week. Some who used to go regularly and often, apparently now go hardly at all. However, I sense the beginnings of a change here, a realization on the part of many Catholics that they may have overreacted and given up something that has great spiritual value.

The immediate and very solid success of our confessional room at Holy Family leads me to conclude as well that most churches throughout the country will soon feature this kind of arrangement for the sacrament of penance, an improvement which will enhance, as we discovered, the quality, if not the quantity of confessions.

The clear benefit and widespread popularity of common penance services as a complement to individual confession need (Continued on Page 7)

IS GOD REALLY LIKE the actions and objects of daily life? And, as they all somehow like God? It seems that Jesus thought so. And he ought to know.

But even that is only half the story. Jesus suggests an even stronger comparison to God. As he wants us to understand it, God is like the people we meet. And, for all those people, God is like us.

The experience we have of one another is our most basic experience of God. The images we have of one another are our fundamental images of God. Our relationships to one another set the tone for our relationship to God.

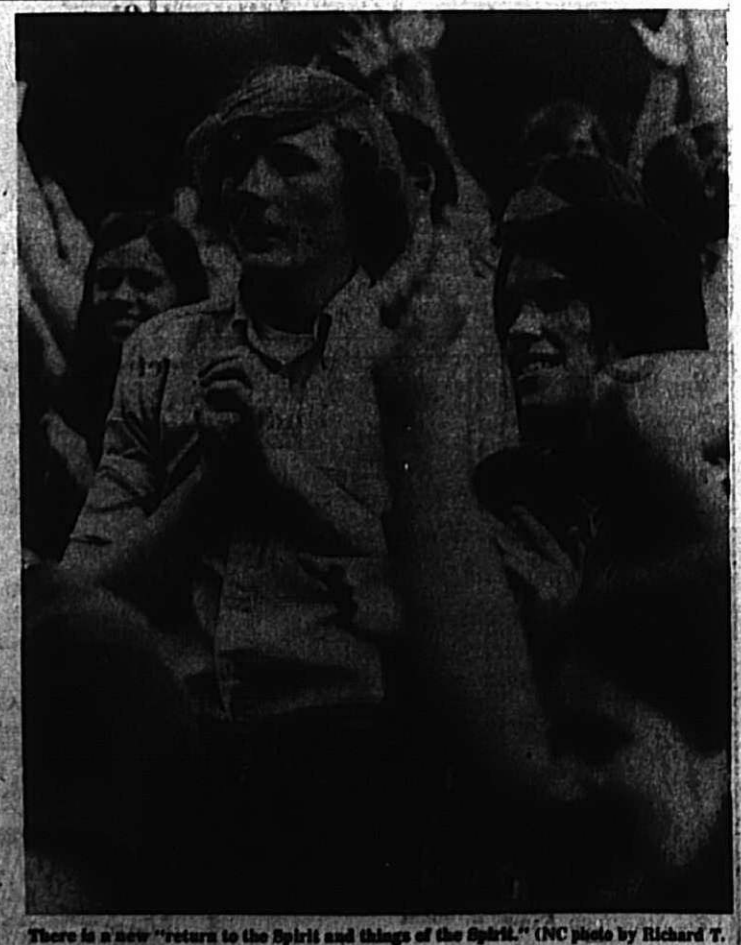
Jesus never tells us to treat seeds and yeast and nets and pearls as if they were God himself. But he does say that is how we should treat one another. First, he asks us to try to be like God, loving not only those who love us, but giving generously to good and bad alike. Your Father makes his sun shine and his rain fall on both the good and the bad. We should try to be like that: "perfect as your heavenly Father is

perfect." But also, we will actually find God like ourselves: "If you do not forgive others, then your Father in heaven will not forgive you the wrongs you have done." "You will be measured by the measure you apply to others." "Do not judge others so that God will not judge you." "Forgive us our sins, as we forgive those who sin against us."

THE RELATIONSHIP between our neighbors and ourselves will set the overall tone of our relationships with God. That is why Jesus can say that "the second commandment is like the first." That is, "love your neighbor as yourself," is like "love God with your whole heart and soul."

For Jesus, either of these two commands taken alone and without the other one is just so much empty talk. The relationship with God and the relationship with our neighbors give meaning to each other. That is why Jesus can also say: "Whatever you do to the least of my brothers, you do to me."

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There is a new "return to the Spirit and things of the Spirit." (NC photo by Richard T. Lee)

## Life is basically a relationship

BY FR. CARL J. PFEIFER, S.J.

"I am because you are," wrote a young woman to the man she loved. The two, both crippled, had decided to go their separate ways rather than marry. Her words to him revealed the depth and significance of their relationship even if marriage was not to be their choice.

The young woman's words also suggest a penetrating insight into the meaning of everyone's life, an insight with applications far beyond her own personal relationship with her love. St. Paul told the Athenian crowds about God, "In him we live and move and have our being" (Acts 17:28). We might say, interpreting Paul's words, that life is relationship. "I am because you are."

Some of the Bible's most penetrating interpretations of the meaning of human life portray the deepest reality of man's life in terms of relationship with God. Ezekiel, for example, describes life as a graced relationship between God, portrayed as a lover and husband, and Israel, described as an abandoned infant who, through God's graciousness, grows into a beautiful young woman (Ez. 16). She can in all truth say to God, "I am because you are."

THE SAME DRAMATIC description of man's existence as constituted by his relationship with God is found in the descriptions of man's origin in the first two chapters of the book of Genesis. Man exists because God, motivated by love, gives man life.

Psalms 104 poetically sums up the Judeo-Christian insight into life as relationship with God. Painting a picture of all living things looking expectantly to God, the psalmist writes:

"If you take their breath they die, and they fall back into dust. But send your spirit, and they come to life. You give the earth the freshness of youth." Ps. 104:29-30

Jews and Christians see life's deepest reality as relationship with God, a

relationship initiated by God. At every moment, in the most ordinary experiences and the most extraordinary events, God is at the heart of life, calling, inviting, trying to communicate himself with man, wanting to share his life with us, keeping us in existence.

We are free to respond, accepting God's gracious offer of himself, listening sensitively to his guidance, entrusting ourselves into his hands with faith. We are free to ignore him, acting as if we had no need of him. No matter how we respond, it is his love that keeps us in existence. The fuller our response, the richer our share in life.

IT APPEARS TO ME that the purpose of religious education—in the home, classroom, or Church—is to enable people to discern the presence and reality of God in daily life. Religious education is meant to sensitize people to the deeper realities of their lives, the deepest of which touches their relationship with God. The religious educator aims to enable people to recognize and respond to God's activity in their lives for life in depth is relationship with God. Religion is but the deepest dimension of human life.

The heart of the religious education process is, therefore, the skill at interpreting daily life in the light of the Judeo-Christian tradition which sees man's life as relationship with God. This process implies a dynamic balance between growth in human experience and deeper appreciation of that tradition. Religious education is neither simply learning traditional truths nor simply exploring human experience. It is a delicate but dynamic process of allowing increased human experience to penetrate the deeper meaning of Christian tradition, which in turn permits deeper insight into life's meaning.

Appreciation of the deepest meaning of life as relation with God—"I am because you are"—can develop only as one's capacity for relationship with others grows—"I am because you are." As there is increased experience of significant relationships in one's life, one is more able to perceive the meaning of the Christian insight into life as relationship with God.

THIS CHRISTIAN VIEW of human life can open one to recognize that the heart of one's relationship with others is graced by God's loving relationship with us. For example, to experience being with another allows one to understand Jesus' words, "I am with you." (Mt. 28:20). Insight into Jesus' words reveals that Jesus' presence touches our whole lives, but especially when we are with others in love and trust.

Religious education today is viewed as a dynamic process of integrating human experience with the Christian tradition in such a way that the one illuminates the other throughout the process. As St. Paul says, "For, to me, 'life' means Christ" (Phil. 1:21). I am because you are.

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## QUESTION BOX

## Does Old Testament support idea of an after-life?

BY MSGR. R. T. BOSLER

Q. The following passages seem to indicate that there is no spiritual existence after death: "The dead know not anything... for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Ecc. 9:5-10). "The dead praise not the Lord, neither say that go down into silence." (Ps. 115:17). And don't the Hebrew words for hell, "Sheol" and "Gehenna" mean a place of death or desolation rather than a place of eternal torment?

A. You are partially right. In the Hebrew thought that prevailed until several centuries before Christ, Sheol did not refer to a form of survival after death, but to a denial of survival; Sheol meant the end of all life. It is the accepted opinion among biblical scholars today that there is no hope of individual survival after death expressed in the Old Testament before its last passages which were probably written

in the second century before Christ. Hence the passages you quote and others similar indicate that Moses and the great prophets received no revelation of a personal survival after death.

The Hebrews, who could not make the distinction between body and soul we have become accustomed to, and could not imagine that man could survive without his body, did not accept the Greek's concept of immortality—of a spiritual soul living on without a body. Contact with people who did believe in a hereafter, left the Jews with God's guidance to arrive at the notion of a resurrection—a rising to life after death that was consistent with the Hebrew understanding of man.

AT THE TIME OF CHRIST this was a common belief among the Jews but there were some, the Sadducees, who did not believe in a resurrection. In the gospel we read how some of these argued with Jesus, posing the problem of a woman married seven times and ironically asking whose wife she will be in the resurrection. The Master answered: "When people rise from the dead, they neither marry or are given

in marriage but live like angels in heaven." Then he added: "As to the fact that the dead are raised, have you not read what God said to you 'I'm the God of Abraham, the God of Isaac, the God of Jacob'? He is the God of the living, not of the dead." (Mt. 22:32-33) This is a very interesting argument, for it indicates that Jesus believed that Abraham, Isaac and Jacob were alive somehow even though the day of general resurrection had not yet come.

Belief in the resurrection is absolutely fundamental to the Christian faith. As St. Paul put it in the crucial 15th chapter of the First Letter to the Corinthians: "If there is no resurrection of the dead, Christ himself has not been raised. And if Christ has not been raised, our preaching is void of content and your faith is empty too."

What the life of the resurrection will be like is not revealed to us. The resurrection of Christ was not the body coming back to life the way it was before, but entering upon a new, glorious and to us a mysterious existence totally beyond any mere physical life. Paul labored this point: "Perhaps someone will say, 'How are the dead to be raised up? What kind of body

will they have?' A nonsensical question? The seed you sow does not germinate unless it dies. When you sow, you do not sow the full blown plant, but a kernel of wheat or some other grain... so is it with the resurrection of the dead. What is sown into the earth is subject to decay, what rises is incorruptible. What is sown is ignoble, what rises is glorious. Weakness is sown, strength rises up. A natural body is put down and a spiritual body comes up."

THE USE OF A SEED is a good example of how things entirely different and greater come from something small, like

an oak tree from an acorn. It is, however, but an example that must not be taken too literally. The seed buried in the ground does not die but grows into the plant. The human body buried in the ground turns into dust and eventually disappears; nothing is left to grow into a new life. The resurrected body will be a new creation.

There are reasons for surmising that the beginning of the resurrection must begin with death. Abraham lives. "This day you shall be with me in paradise," Jesus promised the good thief. Our real self lives on after death. To be real it must have some relationship with the material world, for man is body and soul. For this reason

theologians speculate that though the fullness of the resurrection does not come until the last day, those who die in Christ immediately begin to share somehow and partially in his resurrected life.

There is confusion here that is reflected in our liturgy. In the Mass of the Resurrection for our dead we rejoice because the deceased has entered the life of the resurrection and also pray that he may be raised on the last day. What happens after death is a mystery we won't have solved for us until we go through the experience. Meanwhile we live in faith.

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## HUMAN DEVELOPMENT CAMPAIGN

## Your annual opportunity to aid the poor

BY STAFF, CAMPAIGN FOR HUMAN DEVELOPMENT, UNITED STATES CATHOLIC CONFERENCE

If you lived in a big city and earned \$4,137 a year to support yourself, your spouse, and two children, you would be living at the government's "poverty level," which according to federal calculations, will get you by.

But in reality, such a salary will allow you to spend \$1 a day for food for each of your dependents, about \$100 a month for rent or mortgage, and about another \$400 for doctors, clothing, furniture, utilities, transportation, school expenses, meat, fruit and an occasional cultural activity. If a more realistic poverty standard were used, \$5,145, which is one-half the median family income in the U.S., the number of poor in this country would be 35 million.

Poverty in America is very simply not having. It's the absence of things that

make life secure and comfortable... things like an interest-bearing bank account, workman's compensation, skills, education, life insurance, paid vacations. If you're poor, though, chances are you're too busy trying to survive with the little you do have to be worried about opening a bank account or getting away for a long week-end.

UNFORTUNATELY, the poor are going to continue to "get by" just surviving unless somehow those of us who are more richly endowed in this life can begin to feel a human empathy with men who suffer, and in the light of this recognition, strike an alliance with the poor, one based on justice and brotherhood.

Poverty as an American issue has been vaporized into many related and distracting issues in the last decade: welfare, militance, riots, law and order, tax burdens, Viet Nam, busing, scatter-site housing and more.

Despite all the talk poverty still continues. How do we create this solidarity, particularly across racial and class lines, in a country that is both race and class conscious? Perhaps what are needed are education and action programs that are at work in both the communities of the poor and the affluent at the same time, for the same purpose: to bring people together.

The Campaign for Human Development is bringing people together and it's doing this through education and action. The Campaign, begun over three years ago at the request of the American Catholic Bishops, has been embraced by the Catholic community, which supports it at collection time on the Sunday before Thanksgiving, and by the poor community, which has begun to benefit from the sharing.

Since the Campaign took up its first collection in November of 1970, over \$16 million has been raised and over 400 self-help projects have received funding.

This year the annual collection will take place on November 19, in every Church in the U.S. Campaign funds have given these

poor the most precious opportunities: the chance to decide how they themselves will break the poverty cycle that frustrates their human development. Some of these decisions have taken the form of day care centers, job training programs, education centers, drug rehabilitation projects, care for the aged and the sick. The most significant feature of each of these projects is that the poor have determined their direction and the poor are those who benefit from their own efforts.

WHILE NONE OF THE Campaign's work would be possible without the generous offerings of American Catholics each year, the Human Development Campaign has not assigned top priority to fund raising. It has not done this because no work for human development can be possible without first an internal change of heart within each of us; a conversion that seeks justice for all men wherever.

(Continued on Page 10)

## Other proofs

(Continued from Page 6)

only be cited here as further indication of an atmosphere we can expect in this decade.

Women in the Church. An editor friend and classmate is not so optimistic about the future and anticipates an even more turbulent period ahead when the full impact of the women's liberation movement hits the Church. That may well be true, but I prefer to look at this from a different perspective.

The gradual integration of women into more active roles (e.g., readers at Mass, distributors of Holy Communion) and the vital decision-making processes (e.g., on parish councils and liturgy planning teams) may be too slow for some and too much for others. However, I think the Church will benefit from that trend, be richer, better and, ultimately, stronger because of it.

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## Relationship

(Continued from Page 6)

present in human experience (immanent). When he sent Jesus, his Son, to live among us, he immersed himself in human experience. Through the incarnation of Jesus and through Jesus's death, resurrection, and glorification, God has made himself our God forever. Through Jesus we are offered a relationship to God in a personal way, and through our relationship with other human beings we are offered a chance to find Jesus.

Because the Spirit of God dwells in the Church of which we are members by Baptism, and because God sends his Spirit to dwell in the hearts of all men of good will, we begin to search for Jesus Christ not alone, but in the company of other people. The experience of relationships with other persons is essential for developing a relationship with God in Jesus Christ, which bond is in fact the deepest dimension of any relationship between people.

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# Grid championships are on line Sunday

## Karen Sahn captures top baking award

INDIANAPOLIS—The final day of grade school football action will take place Sunday, Nov. 12, as the championships will be decided at the CYO Stadium.

Competing for the "56" League championship trophy will be St. Barnabas (Division III) and St. Pius X (Division II), who will meet at 2:30 p.m.

Consolation honors will be awarded to St. Christopher's (Division I) or St. Philip Neri (Division IV). They will play at 12 noon.

### Girls to open cage action

INDIANAPOLIS—St. Simon's is the defending champion in the Cadet Girls' Basketball League, which gets its second season underway Sunday, Nov. 12.

Games will be played on Sundays and Wednesdays through December 10. There are 25 teams in the league.

### CYO NOTES

Entry deadline has passed for the Junior CYO-Criterion Quiz Contest, which will begin Sunday, Dec. 3. Issues of November 10, 17 and 24 will be used in the first week of the contest.

The St. Rita's Junior CYO Bowling Tourney deadline is Thursday, Nov. 16. Town and Country Lanes will be the scene of the tourney November 18 and 19. Entries should be sent to Brother Howard Stuvant, O.S.B., of St. Rita's.

An estimated 200-210 teams are entered in the six boys' basketball leagues. Coaches will meet at 7:30 p.m. Tuesday, Nov. 21, at Secchia Memorial High School for schedules and other information.

THE CADET League championship trophy and a year's possession of the Leo S. Evans Traveling Trophy will be presented to the 4 p.m. winner of the game between St. Philip Neri (Division II) and either St. Andrew's (Division I) or St. Malachy's (Division III).

Because of earlier division playoffs, St. Andrew's was scheduled to meet St. Malachy's this past Wednesday afternoon. The loser of Wednesday's playoff game will meet the Division IV winner St. Patrick-Sacred Heart at 1:15 p.m. Sunday. In addition to the consolation trophy, the winner will receive a year's possession of the Mayor Al Feeney Traveling Trophy.

Gates will open at 11 a.m. Sunday for the afternoon's games.

EARLIER IN Division III

### Touch football finals Sunday

INDIANAPOLIS—Finals in the Junior Boys' Touch Football League will be played at 5:45 p.m. Sunday, Nov. 12, on the CYO Stadium's No. 1 field.

The championship game will be between St. Andrew's and St. Barnabas. Trophies will be awarded to both teams.

Winner of Division I, St. Andrew's survived a three-way tie to defeat St. Michael's 20-6 last Sunday, after St. Michael's had eliminated St. Christopher's 19-18 in two overtimes.

St. Barnabas was undefeated in Division II competition.

### GUILD TO MEET

BEECH GROVE, Ind. — The Ave Maria Guild will meet at 12:30 p.m. Tuesday, Nov. 14, at St. Paul Hermitage. Hostesses will be Miss Constance Wiegand and Mrs. Stephen Smith. New officers and board members will be elected at this meeting.

playoffs, a three-way tie was won by St. Malachy's by defeating St. Monica's 13-4 and St. Roch's 7-4. The three teams had completed regular season play with 6-1 records.

Last Sunday's "56" League playoffs saw St. Christopher's defeat St. Barnabas in overtime 6-0, while St. Pius X beat St. Philip Neri 14-0.

St. Philip Neri defeated St. Patrick-Sacred Heart 19-6 last Sunday in Cadet playoff competition to advance to the final round.

### CYO volunteer coaches to meet November 19th

INDIANAPOLIS—A second Coaches' Certification Workshop for all volunteer CYO coaches will be held from 3 to 8:30 p.m. Sunday, Nov. 19, at Little Flower parish.

While all coaches are encouraged to attend, special emphasis will be placed upon basketball. Reservations should be called to the CYO Office, 632-9311, next week.

Workshop staff will include: Joseph Dezelan, Cathedral High School athletic director; David Oberting, physical education instructor, Butler University; Father Gerald Renn, associate pastor, St. Philip Neri parish; and Howard Catt, Tech High School athletic director.

### Bake sale set in Tell City

TELL CITY, Ind.—A Bake Sale, sponsored by the St. Paul's Junior CYO, will be held after Masses in the parish church Saturday evening and Sunday, Nov. 11-12.

Members are asked to bring their baked goods to the school cafeteria by 6 p.m. Saturday.

INDIANAPOLIS—A record number of 234 entries competed for 26 awards in the annual Junior CYO Baking Contest, held last Sunday at Our Lady of Lourdes parish to mark the close of the traditional Youth Week observance. Fourteen parishes shared in the awards.

Grand champion of the contest was Karen Sahn, of Immaculate Heart of Mary parish, for her entry of Bohemian Braid. Along with Martha Klotzbier, of St. Gabriel's parish, Miss Sahn won three awards. They were the only two entrants to win multiple awards.

### CATEGORY winners included:

Cakes—Linda Wiegand, of St. Christopher's, Orange Cake; Cookies—Lisa Tooley, of St. Andrew's, Layer Bar Cookies; Cake Mix Concoctions—Mary Ann O'Neal, of St. Christopher's, Bundt Cake; Pies—Martha Klotzbier, of St. Gabriel's, Pumpkin Pie; Quick Breads—Laurie Stennoch, of St. Andrew's, Sour Cream Coffee Cake; Yeast Breads—Ann Carrels, of Our Lady of Mt. Carmel, White Bread.

Immaculate Heart parish took a total of six awards, followed by St. Gabriel's with three, and two each for St. Andrew's, St. Michael's, Our Lady of Lourdes, St. Catherine's and St. Christopher's.

SERVING AS chairmen of the event were Mrs. Richard Kingsbury and Miss Katie Jones.

Mrs. Tommy Wadellon was in charge of judging. She was assisted by Miss Anita Mapes, Miss Cecilia Mootz, Miss Margaret Mootz, Mrs. Mary Boyle Smith and Mrs. Fritz Meyer.

The following dance was attended by 290 Junior CYO members. Music was provided

COUNTY CHAMPS, B DIVISION—The Brebeuf Braves, coached by Jim MacGregor, posted a 4-0 record in the B Division of the Marion County high schools to win the division championship. They posted an over-all 8-2 record and accumulated 212 offensive points while limiting their opponents to 80. Brebeuf's leading scorers were Pat Hanley with 76, followed by John Dwyer with 48.

by "The Light Touch," award-winning group from Holy Name parish.

### BAKING CONTEST WINNERS

#### CAKES

1) Linda Wiegand, St. Christopher, Orange Cake; 2) Mary Bozelli, Our Lady of Lourdes, Mahogany Glazed Cake; 3) Kathy Henneberry, Immaculate Heart, Pound Cake; 4) Alison Davey, Holy Name, Lazy Daisy Oatmeal Cake; 5) Nancy Gallagher, St. Lawrence, Cocoa and Cola Cake; 6) Sue Collins, Our Lady of Lourdes, Oatmeal Cake.

#### COOKIES

1) Lisa Tooley, St. Andrew, Layer Bar Cookies; 2) Jane Maxwell, St. Catherine, Date Nut Fingers; 3) Karen Sahn, Immaculate Heart, Iowa Brownies; 4) Lisa Ritter, St. Michael, Chocolate Chip Oatmeal Cookies; 5) Eileen Weber, St. Barnabas, Chocolate Chip Cookies; 6) Anne Garrett, St. Pius X, Lemon Bars.

#### CAKE MIX CONCOCTIONS

1) Mary Ann O'Neal, St. Christopher, Bundt Cake; 2) Martha

#### PIES

1) Martha Klotzbier, St. Gabriel, Pumpkin Pie; 2) Mike Doherty, St. Michael, Humble Cherry Pie; 3) Jeanne Gabonay, St. Catherine, Pecan Pie; 4) Terry Grubb, St. Simon, Apple Pie.

#### QUICK BREADS

1) Laurie Stennoch, St. Andrew, Sour Cream Coffee Cake; 2) Cecilia Sahn, Immaculate Heart, Banana Nut Bread; 3) Donna Spiller, Our Lady of Greenwood, Pumpkin Bread.

#### YEAST BREADS

1) Ann Carrels, Our Lady of Mt. Carmel, White Bread; 2) Maureen Scheller, Immaculate Heart, Swedish Tea Ring; 3) Martha Klotzbier, St. Gabriel, Cinnamon Apple Swirl.

#### OVER-ALL WINNER

Karen Sahn, Immaculate Heart, Bohemian Braid.



They posted an over-all 8-2 record and accumulated 212 offensive points while limiting their opponents to 80. Brebeuf's leading scorers were Pat Hanley with 76, followed by John Dwyer with 48.



'HOLIDAY FAIR' BAZAAR—St. Joseph's parish, Indianapolis, will host its annual "Holiday Fair" Bazaar on Saturday and Sunday, Nov. 11 and 12, featuring handmade gifts and Christmas decorations. A television set will also be given away. The bazaar will be open Saturday from 2 to 9 p.m. and on Sunday from 10 a.m. to 3 p.m. Shown above from left are: Marianne Wells, publicity; Mary Manning, Christmas booth; and Lillian Plummer, youth booth.

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<b>MOBILE HOMES</b> <b>JORDAN MOBILE HOMES</b> 5621 W. Wash. St. Indpls. 243-3238 "Jordan Has The Best For Less"	<b>Can Goods and Usable Men's Clothes Including work clothes always welcome at Talbot House, 1424 Central, Ph. 635-1192.</b>	<b>CLIP THIS and MAIL</b> <b>BUY — SELL — TRADE</b> <b>CRITERION CLASSIFIED AD!</b> <b>Business and Service Directory</b> 4 Lines — 1 Time For Only \$1.40 (25¢ for each additional line — 5 words each line)	<b>ST. JAMES</b> <b>INDIANA CENTRAL PHARMACY</b> L.C. 28000 John Watt, R. Ph.; Beverly Watt, R. Ph. 7973 Shelby 784-2431
<b>WHY RENT?</b> For Seasonal or Permanent Residence — 1/2 Acre Wooded Lots on Mansfield Lake. New 12x60 — 14x70 — 24x60 and New Modular Homes. Payments as low as \$72 to \$127 per month. 7 1/2% per cent Simple Interest. Set up Complete on your Choice of Lot. All Improvements Included: Well - Sewerage - Underdrinking - Driveway.	<b>FULL TIME SALES CLERK</b> Some book selling experience desirable. Bring references. <b>KRIEG BROS.</b> Catholic Supply House 117 S. Meridian 638-3416	<b>CRITERION CLASSIFIED AD!</b> <b>Business and Service Directory</b> 4 Lines — 1 Time For Only \$1.40 (25¢ for each additional line — 5 words each line)	<b>ST. JOAN OF ARC</b> <b>WALSH PHARMACY</b> "FREE PRESCRIPTION DELIVERY" Madison at 26th St. WA 3-1553 WA 3-1554
<b>MANSFIELD HEIGHTS</b> 1 Mi. South of Hwy. U.S. 28 on New State Road East Side of Mansfield Lake. Call COLLECT (AC 612) 598-2181	<b>Waitresses</b> Immediate full or part-time openings available for neat appearing, reliable women. Must be dependable, honest and want steady employment. Our benefits include group insurance, paid vacation, and liberal merchandise discounts from the HOOK DRUG CO. Apply in person to your nearest Knife & Fork Restaurant <b>Knife &amp; Fork Restaurants</b>	<b>CRITERION CLASSIFIED AD!</b> <b>Business and Service Directory</b> 4 Lines — 1 Time For Only \$1.40 (25¢ for each additional line — 5 words each line)	<b>ST. JOSEPH</b> <b>JIM CAMPBELL'S DATSUN AUTO</b> + 21 Years Reliable Sales and Service + New and Used Autos 2219 W. Washington St. 639-2366
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## Special slide lecture Homecoming feature

INDIANAPOLIS — As part of Marian College's Homecoming Week, Mr. and Mrs. Thomas Senn, former Indianapolis residents now living in Midletown O., will present a slide lecture on "Medical Science Recreates the Crucifixion" on Wednesday, Nov. 15.

The 7:30 p.m. lecture, in Room 251 of Marian Hall, will be open to the public. The Senns are returning to campus as part of the new "Alumni in the Classroom" program, which will bring more than 30 alumni back to the college to act as teachers-for-a-day.

Both Mr. and Mrs. Senn have been interested in the Holy Shroud of Turin for several years and have researched extensively on the scientific evidence supporting the claim that the image on the cloth is that of Christ.

Professionals in fields of

business, education, English, dietetics, mathematics, chemistry, sociology, and biology will also be returning to speak to classes throughout the week.

The students, meanwhile, will do their own "returning"—to the 1950's complete with hula hoops, old television programs, and bobby socks. Activities are planned throughout the week, beginning with the crowning of the Homecoming Queen on November 12, and climaxing November 18 with a students' ball and an informal "Jolly" for the alumni.

## Prelate lauds role of media

LONDON — The communications media are an indispensable ingredient in the religious renewal movements of modern times, especially in ecumenical activities, Archbishop Edward Heston, president of the Pontifical Commission for Social Communications, said here.

One of the Vatican's foremost experts on press-radio-television communication, the archbishop was in Britain for nearly a week as a guest of the government.

## D-I schedules dinner-meeting

INDIANAPOLIS — Mother Theodore Circle 56, Daughters of Isabella, will hold their regular dinner meeting at 6 p.m., Tuesday, Nov. 14, at Council 437, Knights of Columbus, 13th and Delaware Sts.

A complete Italian Spaghetti Dinner will be served at \$1 per person. Those attending are asked to bring their own table service.

Beulah Centracchio is chairman for the affair.



**PLAN SCECINA FALL FESTIVAL**—The Booster Club of Secenia Memorial High School will sponsor the annual Fall Festival on Saturday and Sunday, Nov. 18 and 19. Roast beef dinners will be served both days. Booths and games for all age groups will be available. Shown above from left, are: Curt Lasher, special prizes; Mr. and Mrs. Michael Hunt, co-chairmen; Mr. and Mrs. William Bongard, publicity; and Mr. and Mrs. John McCaslin, co-chairmen.



**HOSPITAL GUILD HOLIDAY SALE**—The pediatric department of the St. Francis Hospital Center, Beech Grove, will benefit from the proceeds of the annual Holiday Sale sponsored by the St. Francis Hospital Center Guild, to be held Friday, Nov. 17, starting at 10 a.m. The all-day event will be held in the hospital auditorium. Mrs. Peter Specht, second from left above, is chairman of the sale, assisted by Mrs. Larry Sanders, second from right, co-chairman. Also shown are Mrs. Forrest D. Higgs, Sr., left, and Mrs. C. F. McKhann.



## Parish slates annual Bazaar this week-end

INDIANAPOLIS — Final touches are being given to thousands of hand-crafted items this week in preparation for the Maxi-Bazaar '72, to be held at Immaculate Heart of Mary parish on Friday and Saturday, Nov. 10 and 11. Doors will open at 10 a.m. on Friday and remain open until 8 p.m. Saturday hours are 10 a.m. to 2 p.m. The church is located at 57th and Central Ave.

This is the fourth consecutive year that IHM has held the pre-Christmas bazaar, specializing in hand-made items. Major booths will include the Tinsel Village, Kiddie Korner, Needlework, Attie Gems, Boutique and Furniture.

PARISH women, and their artistic friends, have been meeting since April to work on the Bazaar. Items for sale are planned to appeal to all ages. Final event on Saturday will

## Remember them in your prayers

**BRISTOW**  
CHRISTINA LAMKIN, 84, St. Ilders, Nov. 1. One daughter survives.

**CEDAR GROVE**  
ALMA A. SEUFERT, Holy Guardian Angel, Nov. 3. Sister of Cletus Seufert of Brookville; Robert Seufert of Cedar Grove; Mrs. Hilda Fohl of Cincinnati and Mrs. Irma Knecht of St. Charles, O.

**INDIANAPOLIS**  
JOHN W. HEDGES, 20, St. Mark's, Oct. 31. Son of Thomas L. and Kathleen M. Hedges; brother of Gary L., Liane M., and James Hedges; grandson of Iona Hedges and James O'Connor.

**ELLAM TAYLOR**, 79, St. Joseph's, Oct. 31. Mother of Gilbert F. Taylor; sister of Capt. Michael Hynes, Margaret Seimeyer, Mary Brown and Maren Curfman.

**RALPH W. SYLVESTER**, 84, Holy Cross, Oct. 31. Brother of Leonard E. Sylvester.

**ANNA SEIBERT**, 95, St. Augustine Home Chapel, Oct. 31. No immediate survivors.

**RICHARD F. DILLON**, 56, Nativity, Oct. 31. Brother of Maurice B. and Louise Dillon.

**RALPH H. MATHIAS**, 60, Holy Name, Nov. 1. Husband of Rosemary, father of Kathy DeGroot, brother of Austin Mathias, Marcella Fritz, Rosetta Reese, Henrietta Persohn, Betty Strigel and Rita Basch.

**LEON LINNAMAN**, 74, St. Francis de Sales, Nov. 1. Brother of Agnes Smith and Ann Kaiser.

**GILBERT R. RIVERA**, 59, St. Roch's, Nov. 2. Husband of Hilario G., father of Gilbert R., Jr., Albert, John and Arnold Rivera, Fidel Gonzales, Sister Mary M. Carmel, Amy Howard, Mary Linney, Alicia Vazquez and Rose Sueniga. Five brothers and six sisters also survive.

**SARAH H. LARNER**, 60, Holy Spirit, Nov. 2. Sister of John T. Lerner, Elizabeth Towell and Kaye Scruggs.

**FRANCES A. ALLISON**, 58, St. Philip Neri, Nov. 3. Mother of Herbert L. Allison and Frances A. Jackson; sister of Edward, Ernest and Vincent Grummell, Catherine Colt, Ruth Couch, Joan Walters and Loretta Wolsifier.

**HELEN A. POEHLER**, 49, St. Anthony's, Nov. 3. Mother of Alice J. Kenney.

**MABEL G. BROSNAN**, 75, Assumption, Nov. 4. Sister of Jessie E. Bowes.

**ALFRED S. PRESTEL**, 69, St. Philip Neri, Nov. 4. Husband of Isabelle, father of Robert and James Prestel, Eleanor Greer, Patricia Kloss and Annette Lentz; brother of Clarence Prestel, Edith Kinney, Frances Stucker, Marie Lory, Henrietta Sciscon, and Dorothy Bray.

**LILLIAN E. BARRY**, 85, St. Joan of Arc, Nov. 6. Mother of Oscar and Joseph Barry and Mrs. William K.

**ST. MARY OF THE WOODS**  
THOMAS BOLTON, 73, St. Mary's Village Church, Nov. 6. Husband of Margaret; father of Harold Bolton of Paris, Ill. A brother and four sisters also survive.

**TERRE HAUTE**  
MICHAEL A. (SAM) NEWPORT, 54, St. Margaret Mary, Nov. 4. Husband of Marcella; father of Mrs. Mary Davison of Riviera Beach, Fla.; Mrs. Frances Bailey of Corvallis, Ga.; Samuel Newport of West Terre Haute; Paul Newport of Muncie; Robert Newport of Plainfield; Mark Newport of Reading, Pa.; Kathy, Joseph and Michael J. Newport, all of Terre Haute; brother of Sister Esther Newport, S.P., and Mrs. Margaret Callahan, of St. Mary's Village; Mrs. Frank Fey of Clovis, N.M.; Mrs. Helen Muley of Canton, O.; Mrs. Gertrude Hamilton of Australia; Mrs. Betty Chester of Albuquerque, N.M.; Mrs. Rose Greene of Miami, Fla. and William Newport of Riley.

## Brebeuf Dads to hear author

INDIANAPOLIS — Father Virgil C. Blum, S.J., noted author and lecturer, will address the Dads Club of Brebeuf Preparatory School at 8 p.m. Tuesday, Nov. 14.

Professor of political science at Marquette University, Father Blum will discuss theoretical and practical aspects of the question of aid to parents whose children attend nonpublic schools.

The lecture will be held in the school cafeteria and is open to the public.

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**Turkey shoot set at Enochsburg**

ENOCHSBURG, Ind. — A turkey shoot will be held on the grounds of St. John's parish here Sunday, Nov. 12, for the benefit of the St. Meinrad Seminary Development Fund.

The affair will be held from 11 a.m. to 7 p.m.

Roast beef, Spanish ham-burgers, home-made pie will be menu features along with the area's famous turtle soup. The public is invited.

Enochsburg is located north of Interstate 74 between Greensburg and Batesville.

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## VIEWING WITH ARNOLD

## Hope film poorly directed

BY JAMES W. ARNOLD

There is a current urge in films ("What's Up, Doc?") and TV ("Banyon") to resurrect classic movie styles of the 1930's and '40's and run them once more around the track, sometimes in veneration and sometimes for campy fun. The latter seems the main purpose in "Cancel My Reservation," the new Bob Hope film, which is a tribute of sorts to old Bob Hope films.

Unfortunately, it needs a young Bob Hope, a brash city fellow full of phony cool who can not only do his own physical gags on location, but give his understated cynicism some snap and vitality. It has only the current Hope, as subject to time as any of us, sixtyish and slow,

whose bite too often comes off as bitterness, and whose once amusing awe at the assets of young women now seems somehow more lecherous. Old champions, they say, never come back.

BUT THE FAULT is not all Hope's. "Reservation" may be the worst directed film since Zsa Zsa Gabor played in "Queen of Outer Space." Paul Bogart, who directed the nostalgic revival bit once before ("Marlowe," recently on TV), begins with a script that is a pastiche of every Hope flick, good and bad, and with a veteran cast capable of considerable fun (Eva Marie Saint, Ralph Bellamy, Forrest Tucker, Keenan Wynn). But it comes off as flat as a candidate's election day checkbook—chiefly because of a lack of madcap style and spirit. Cliches fail to become wit; they simply remain cliches.

The movie puts Hope into two

of his classic situations: the over-confident tenderfoot in the West ("Paleface"), the timid soul implicated in a series of murders, because corpses keep turning up on his property (the spy and mystery films, going back 33 years to "The Cat and the Canary").

As host of a TV talk show feuding with his wife (Miss Saint), rather more nastily than comically, Hope goes to Arizona for a rest and becomes involved in Indian claims on rich properties owned by wheelchair-bound villain Bellamy and his ex-con sidekick Tucker. A pretty and rather liberated girl (Anne Archer) wanders in and out aimlessly providing clues and decoration, and the wife arrives to help solve the crimes (a touch of "McMillan and Wife"). Wynn is the dumb-but-dogged hick sheriff who thinks Hope is the killer. (When Wynn and his partner open their lockers, we see pin-ups of John Wayne and Gabby Hayes).

the desert on the back of a motorcycle, but it is all done with a double and process shots. Hope and Saint climb a mountain to get information from an old Indian seer. "Don't worry, we'll make it," he says, clinging to a sheer cliff. The camera pulls back and we see he is standing on his wife's

## The week's TV network films

**TRUE GRIT (1969)** (ABC, Sunday, Nov. 12): The film that made John Wayne immortal, not only because he won an Oscar but because his role as a grizzled lawman is a prototype of all the parts he has ever played. Otherwise, a rare western that combines action and character, realism and wit, the expected and totally unexpected, with its violence mellowed by humanity and truth. Kim Darby is excellent as liberated frontier woman Mattie Ross. Highly recommended for all but very young children.

**IN COLD BLOOD (1968)** (CBS, Thursday, Nov. 16): Richard Brooks' utterly brilliant film-documentary recreation of Truman Capote's book about a tragic murder and why it happened. This may be the most mature and perceptive crime film ever made: it makes "The Godfather" look like what it is, a comic-strip. A revealing study of the paradoxes of American society, it represents the victory of human art and understanding over the dark mysteries of human experiences. Not to be missed by mature audiences.

**McCLINTOCK! (1963)** (CBS, Friday, Nov. 17): An attempt to re-create the lusty spirit of "The Quiet Man" (with original stars John Wayne and Maureen O'Hara) in the Old West rather than the Old Sod. Or a cowboy version of "The Taming of the Shrew" (the only memorable scene is a climactic spanking that puts Miss O'Hara in her place). Either way, it lacks the right directorial touch. Satisfactory only for deep-dyed Wayne fans.

TYPICAL OF what is wrong: Hope hitches a wild ride across

## Opportunity

(Continued from Page 7) wherever they are, one that thinks in terms of "us together" rather than "me alone." If Christ's message of salvation through brotherhood and love means anything to us, then we will believe, along with St. Paul, that when one member of this human family hurts, we all suffer because through Christ we are one.

There are 35 million poor people suffering in this country. The Campaign is asking us to create a union with them, if only an ideological one, one of a lifestyle for social justice and the human development of all mankind. The Campaign believes, too, that living for social justice is not just a temporary or peripheral aspect of Christian life. It is an inherent condition in those who call themselves followers of Christ. Hopefully, our response on November 19 will give witness to this fact.

## Open House slated

**BEECH GROVE, Ind.**—The annual Open House for prospective high school students at Our Lady of Grace Academy will be held on Sunday, Nov. 12 from 1:30 to 4:30 p.m. All seventh and eighth grade girls, their parents and friends are invited to attend.

The Academy, located at 1402 Southern Ave., is a private all-girls' school with a present enrollment of 238.

During the three-hour Open House there will be tours of the school, student center and campus conducted by Academy students. Both pupils and faculty will be on hand to discuss educational opportunities with prospective students and their parents. Refreshments will be served.

Both vocational and college preparatory curricula are offered. Approximately 75 per cent of the Academy's graduates continue into a college education.

The faculty consists of 26 teachers—15 Sisters of St. Benedict, one priest and 10 lay persons.

To be admitted to the Academy, a prospective student must take an entrance examination, as well as supply records of her previous education. The entrance examination will be given on Saturday, February 10, 1973.

For further information, call Sister Louise Hoeg, principal, at 786-1798.

## 'Black Comedy' set at Marian

**INDIANAPOLIS**—The Marian College theatre department will present "Black Comedy" by Peter Schaffer in three performances this weekend. Curtain time is 8 p.m. Friday, Saturday and Sunday in the college auditorium.

Lead roles will be played by Marty Rich, Janet Kitchen, Phyllis Brzozowski, Brian Foust and Kevin Huston.

Directing the production is Donald Johnson, assistant professor of theatre and speech. Tickets will be available at the door.

Ten years ago Father Donald Schmidlin was appointed director of the Archdiocese of Indianapolis Catholic Charities Bureau.



**HOLIDAY PARTY NITE**—The Women's Club of St. Michael's parish, Indianapolis, will sponsor a Holiday Party Night at 8 p.m. Tuesday, Nov. 14. Mrs. Richard Poe, above right, chairman of the event, shows a table prize to Mrs. Lee Manley, publicity chairman. All cards and games will be played with door and table prizes to be awarded. Dessert will be served.

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shoulders. That's it (an ancient gag simply quoted). When they reach the top, the old man (Chief Dan George) talks in hip subtitles, like "This chick is out of sight."

Bellamy and Tucker are written as broad melodramatic heavies, but the scenes are played straight. One of their underlings tries blackmail. He'd like to go to Hawaii on a vacation and take a lawnmower to all those grass skirts. (Capt. Cook made up that joke). As he leaves, Bellamy growls to Tucker: "See that he takes a permanent vacation." Da-da-da-da. Loud notes of ominous music. It's never quite bad enough to be really funny.

LET THIS be said. Hope, while currently out of fashion, is a gifted comedian who will one day enter the Pantheon, in a lower place than the Immortals (Chaplin, Keaton, the Marxes)

but close to Kaye, Lewis, et al. But in "Reservation" he is too tired, more dependent on the mordant verbal gag and easy topical humor than in his best films. Even some of that is funny. (As hero and wife are straining vainly to push aside boulders fallen in a cave-in, he cracks, "It's like trying to get your mother out of the house"). Nobody whose prime extended more than 25 years is a flash-in-the-pan.

Incidentally, the movie is rated G, but how can a spoof of old films be funny to children? They won't know who Bing Crosby or Wayne are, or know that half the fun is watching old folks do at half-speed what they ran through when all of us were innocent and Jane Russell was a threat to morality. When it's time to pass the geritol, it's also time to pass the torch. (Rating: A-2, unobjectionable for adults and adolescents)



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