

the CRITERION

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ACADEMY GLEE CHORUS SCORES—A "superior" rating was achieved by the 80-voice St. Mary Academy Glee Chorus at the recent Indiana State Music Association's state contest for girls' choruses. A portion of the group is shown above with Miss Teresa Eckrich, director. It was the second consecutive distinction for St. Mary's, the only Catholic school participating in the contest's senior division. "The Belles of St. Mary's," a smaller group from the Academy, received a first place rating in the state auditions for vocal ensembles held in February.

THE INDIANA GENERAL ASSEMBLY

Failure to amend clouds agreement on abortion bill

BY B. H. ACKELMIRE

INDIANAPOLIS — Reconvening yesterday after a two-day recess (and after Criterion press time), the legislature still had not disposed of two of its most controversial issues—capital punishment and abortion regulation.

The clock is running out and house calendars are loaded, yet only some 20-odd bills had worked their way onto the governor's desk as the week began. (Wasn't one of the arguments for annual sessions that they would eliminate the last-minute rush and crush of biennial legislatures?)

There is little question that the bill mandating the death penalty for nine categories of crime will pass the House and probably as easily as it did the Senate.

EFFORTS TO AMEND the bill on second reading last Monday failed by wide margins. The least favor was bestowed on an amendment offered by Rep. Jerome Kearns (D-Terre Haute) which would have replaced the electric chair with a firing squad. The provision was defeated 76-18.

Members of the House on Monday also beat back four attempts to tighten the abortion regulation bill, thus clouding the possibility of Senate concurrence. Among the rejected amendments were a prohibition of the saline abortion procedure and inclusion of a requirement that a panel of physicians give prior approval of all abortions.

The regulation bill, though bearing the title SB 334, is in reality the bill which originated in the House and was previously approved. The Senate measure was stripped and House language inserted by the House Human Affairs Committee.

That action killed not only some restrictions which appeared only in the Senate bill, but also a preamble detailing opposition to the U.S. Supreme Court ruling which necessitated new state legislation.

SENATE SPONSORS clearly were unhappy with the loss. They expected some restrictions to be restored on second reading in the House. With all amendments defeated, prospects of Senate concurrence are in doubt.

If a Senate-House impasse on regulations occurs, there is still SB 20, the abortion "conscience clause." Approved by the Senate 40-0, the bill passed second reading in the House with only minor technical changes and should get near-unanimous approval this week.

The bill protects medical personnel who refuse to participate in abortion because of religious or ethical belief.

Awaiting final vote in the Senate at press time was HB 1729, the home rule cleanup bill. Its provisions would pave the way for local governments to impose service charges on tax-exempt properties without seeking enabling power from the General Assembly. All that would be needed is the approval of a city council.

NUN-DAUGHTER TELLS MOUNTAIN TRIBES

Priest-father, 89, buried in Mexico's Valley of Death as remarkable saga comes to end

BY FRED W. FRIES

The incredible saga of a man whose lifetime spanned careers as husband, father, military officer, banker, college professor and ultimately as a priest ended on March 26. Father Umberto Olivieri died at the age of 89 in Mexico, where he served for the last 15 years as a missionary to the primitive Otami Indians.

An adopted daughter, Sister Josephine, long-time staff member of St. Vincent's Hospital and currently the institution's Director of Volunteer Services, sketched the many-splendored facts of Father Olivieri's career in an interview with this writer at the time of his ordination in 1958.



WHEN SHE RETURNED from the funeral, (she had been with her father for several weeks during his last illness and was present when he died), Sister Josephine gave the Criterion details of his death and funeral and reiterated the story of his remarkable life.

The story begins in 1915, when Sister Josephine was five years old. On January 13 of that year a disastrous earthquake leveled the city of Avezzano, Italy, killing more than 58,000 persons. Among the handful of survivors was little Josephine Tarquini, the future Sister Josephine.

Umberto Olivieri was a member of a rescue team which came from Rome to comb the ruins for possible survivors. He found Josephine Tarquini's all but lifeless body in the ruins of a three-story building which had been demolished by the tremor. She lay in

the rubble for three days and three nights before she was rescued.

Olivieri adopted the tiny orphan and then began 13 years of medical treatment and care to restore her to health. Partly paralyzed and crippled as a result of her injuries, she later pledged herself to a life of service as a Daughter of Charity.

AS A YOUNG MAN, Olivieri earned a law degree at the University of Rome and later established a successful law practice in the Eternal City. The Olivieri family was connected with Italy's Royal Family, and his father served for many years as head of the military household.

In 1921 the Olivieri family moved to the

'Right-to-Life' bracelets

A story about "right to life" bracelets in last week's Criterion brought numerous inquiries as to how they can be obtained. The bracelets may be had by sending check or money order for \$3.25 to:

Minnesota Citizens Concerned for Life
4803 Nicollet Ave.
Minneapolis, Minn. 55409

An MCCL spokesman told The Criterion this week that the first supply of bracelets was to be received from the manufacturer today. Half of all proceeds from sales will go to national right-to-life groups.

The metal bracelets feature the Greek letters alpha and omega—symbols for the beginning and end—and the "circle of life." They carry the date of the U.S. Supreme Court ruling on abortion, January 22, 1973. Borrowing from the idea behind their counterparts, the POW bracelets, the right-to-life bracelets are to be worn until the Supreme Court decision is overturned.

ACCW programs panel on rights for convention

INDIANAPOLIS—The convention program April 10-11 of the Archdiocesan Council of Catholic Women has been expanded to include two new features, Mrs. Carl W. Peterson, president, announced this week.

A panel on "Women's Rights and Responsibilities" is scheduled April 11 from 10 until 11:30 a.m. in the Indianapolis Hilton. Featured on the panel will be the following:

Mrs. Virginia Dill McCarthy, attorney and president of the Greater Indianapolis Women's Political Caucus; Mrs. Mary Ann Butters, chairman of Mayor Richard Lugar's Task Force on Women and special assistant to the mayor; Sister Jane Schilling, C.S.J., coordinator of education, Martin Center; and Marcia Fagan, a housewife, a member of St. Matthew parish and coordinator of the Panel of American Women.

PANEL MODERATOR will be Mrs. Marilyn "Mickey" McNulty. Mrs. McNulty is employed at Catholic Social Services and is a member of St. Philip Neri parish.

Following the panel, a concelebrated Mass with Archbishop George Biskup will be offered at noon in the Hilton's Royal Ballroom.

Convention committee members appointed by Mrs. Peterson include: Mrs. John W. Thompson, Mrs. Louis J. Kossmann, Mrs. Joseph English, Mrs. George Bindner, Mrs. Patrick Lawley and Mrs. Robert Turner.

Others are: Mrs. George Stragand, Mrs. Leonard Delehanty, Mrs. Richard Wagner, Mrs. Louis Krieg, Mrs. William Miller, Mrs. Edgar Day and Mrs. Richard O'Connor.

FATHER PATRICK KELLY, associate pastor of St. Luke parish, will address the April 10 banquet at 6:30 p.m. His address is entitled "Is There A New Morality?"

Co-speakers at the April 11 luncheon at 1 p.m. will be Father Donald Schmidlin, director of Archdiocesan Catholic Charities, and Thomas Morgan, associate director.

All convention sessions will be at the Hilton.

Priests invited to concelebrate Holy Thursday

Archbishop George J. Biskup has invited all priests in the Archdiocese to join in concelebrating the Holy Thursday Liturgy in St. Peter and Paul Cathedral on April 19 "to renew our commitment to priestly service."

Religious and laity from throughout the Archdiocese are also invited to participate in the 11 a.m. liturgy. Luncheon reservations are being accepted by the Chancery Office for those who wish to remain. Lunch will be served at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St.

The Music Subcommittee of the Archdiocesan Liturgy Commission has announced that a mixed-voice choir of men and women will be organized for the Holy Thursday liturgy. Practice sessions have been scheduled at 7:30 p.m. Monday, April 9, and Thursday, April 12, in the Cathedral.

Priest-father, 89, buried in Mexico's Valley of Death as remarkable saga comes to end

United States, settling in San Francisco, where Umberto—then aged 36—took a position with the law department of the Bank of America. In the late 1930's Olivieri gave up his career in banking and became a professor of languages at prestigious Santa Clara University.

Some 20 years later, when he retired from the university, Olivieri volunteered to carry out a special work in the apostolate as a lay missionary to the primitive Otami Indians of Central Mexico. It was this work which prepared him for his later service as a priest.

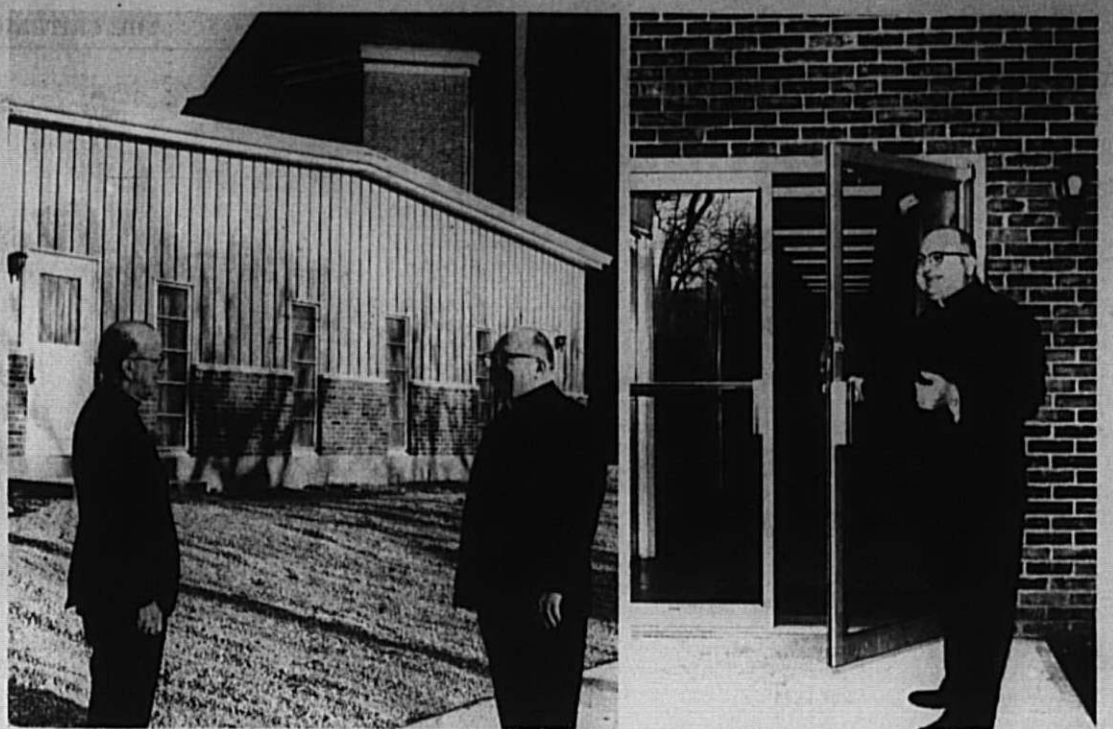
His lay missionary activities came to the attention of the Archbishop of Mexico City, who persuaded Olivieri to consider adding a spiritual dimension to his work through priestly ordination.

SINCE HIS DIVORCED wife was still living, a rare dispensation was obtained from Pope Pius XII for his ordination. His impressive academic credentials made it necessary for Olivieri to spend only a year-and-a-half in theological studies.

In 1958, when late priestly vocations were still a rarity, at the age of 74, he was one of the oldest priests ever to be ordained.

After a series of First Masses—including a memorable one at St. Vincent's Hospital—Father Olivieri returned to Mexico to finish his years in ministering to the primitive Indian tribe he had "adopted" almost two decades ago.

FATHER OLIVIERI, died in Mexico City, but he was buried in the Mezquital (or Valley of Death) among his beloved Otami Indians. Two bishops and 31 priests (Continued on Page 3)



NEW PARISH CENTER BLESSED—Archbishop George J. Biskup officially blessed the new St. Elizabeth parish hall and catechetical building last week in Cambridge City. The Ordinary is shown above viewing the building's exterior with the

pastor, Father Paul English. The pastor is also shown on the right extending an invitation for the public to visit the center. Portable dividers will provide several class areas in the one-story structure, which also contains kitchen and restrooms.

Vatican eases regulations on reception of Eucharist

BY JERRY FILTEAU

WASHINGTON—New Vatican regulations on the reception of Communion will have little impact on current practices in the United States, but they give more leeway for the reception of Communion under difficult or unusual circumstances.

They do not, however, allow Communion in the hand in the United States.

In particular the new document issued by the Vatican's Congregation for the Sacraments under the title "Immensae Caritatis" (Unmeasured Love), will affect U.S. Catholics in these ways:

—It allows bishops to give pastors the power to appoint one-time extraordinary ministers of Communion "who in cases of genuine necessity would distribute Holy Communion for a specific occasion."

(Editor's Note—In special guidelines sent to all priests of the Indianapolis Archdiocese, Archbishop Biskup stated that he does not wish to implement this prerogative at the present time but asks that "our present policy of proper preparation and formal commissioning be retained.")

—It reduces the time of the eucharistic fast for the sick and elderly to "approximately" one quarter of an hour.

—It increases significantly the number of occasions on which a person may receive Communion twice a day without special permission from the bishop of the diocese.

SOME OTHER regulations were also issued which do not apply to the United States.

Father Thomas Krosnicki of the U.S. bishops' secretariat for the liturgy said the major effect in the United States would be in the areas of widened permission for receiving Communion twice in a single day and reduced eucharistic fast for the sick and aged.

In most cases, he said, parishes that would have reason to have one-time extraordinary ministers of Communion for some occasions, would also have a sufficient number of such occasions to have permanently installed ministers.

While this exception, then, is not broad-ranging in its effects, it may still be of use on some occasions.

The regulations on extraordinary ministers of Communion also allow the bishop to delegate his authority of appointing extraordinary ministers to auxiliary bishops, episcopal vicars and episcopal delegates.

The reduced eucharistic fast is a "very practical thing," Father Krosnicki said. When a priest or lay minister is "making the rounds" distributing Communion in hospitals or homes, "he's never quite sure when he's going to arrive, and the sick person could often be fasting for hours in order to be ready when the priest comes."

Under the new regulations, he said, an approximate time of 15 minutes is set, "but the important thing is to set some time aside beforehand for recollection and preparation for the reception of the sacrament."

UNDER THE NEW regulations a precise time limit "should not be a cause for scrupulosity on the part of the (sick or elderly) person," said the liturgy official.

The reduced fast applies to:

—The sick in hospitals or in their own homes, even if they are not confined to

Catholic attorneys schedule Red Mass

INDIANAPOLIS—The annual Red Mass, sponsored by the St. Thomas More Society of Catholic attorneys, will be celebrated at 5:30 p.m. Tuesday, May 1, in St. John's Church.

Social hour and dinner will follow in the Atkinson Hotel, Illinois and Georgia Streets.

Tickets are available through Richard F. Hahn, 632-9411.

bed."

—The elderly "who must remain at home because of age or who are living in a home for the aged."

—Sick or elderly priests who wish to celebrate Mass or receive Communion.

—Those who are looking after the sick or aged, or relatives of the sick or aged, "whenever they are unable to observe the fast of one hour without inconvenience."

The instructions restated the other general exceptions to the rules for the eucharistic fast—those in danger of death may receive Viaticum with no fast, and those who are sick may take liquids or medicines at any time before receiving Communion.

On Communion twice a day, general permission had been granted previously to receive Communion both at an evening Mass and a daytime Mass on Christmas and Easter. (Evening Mass for a holy day of obligation or a Sunday is considered part of the next day for purposes of receiving Communion, as well as fulfilling Mass obligation.) But special permission had to be obtained from one's bishop to receive Communion more than once on other occasions.

UNDER THE NEW regulations governing a second reception of Communion on the same day, the number of

other occasions for which general permission is granted have been extended greatly, to include:

—Masses at which other sacraments except penance are administered and Masses at which First Communion is received.

—Some Masses of the dead: funerals, on notification of death, final burial, and on the first anniversary of a death.

—At the principal Mass of the feast of Corpus Christi and on the day of a bishop's official visit to a parish.

—At a Mass celebrated by the superior of a Religious community during a canonical visitation, special meeting or chapter.

—At the principal Mass of any eucharistic or Marian congress, from the international to the diocesan level.

—At the principal Mass of any congress, pilgrimage or preaching mission for the people.

In the administration of Viaticum (Communion to those in danger of death), (Continued on Page 3)

Appointed

The Chancery Office this week announced the appointment of Father Richard Lyons as associate pastor of St. Gabriel's parish, Indianapolis, effective April 4.

Vatican document 'unclear,' 'confusing,' NC writer says

BY FR. LEO E. McFADDEN

VATICAN CITY—The Vatican's new document on the distribution and reception of Communion leaves a number of points in doubt.

In fact, the instruction, called "Immensae Caritatis," which seeks to solve some problems concerning Communion,

Father McFadden is Rome correspondent for NC News Service.

may have raised more problems instead of providing solutions.

The instruction, which eases the appointment of laymen and women as distributors of Communion, also deals with reception of Communion by the sick, specifies the occasions when Communion may be received twice a day and touches briefly on receiving Communion in the hand.

Pope Paul VI approved the instruction, and the Congregation of the Sacraments made it public March 29, although it was leaked to some of the press a few days earlier.

THANKS TO THE NEW instruction, local bishops now have the power to appoint as extraordinary ministers of Communion: lectors, major seminarians, male Religious, female Religious, catechists, and adult lay persons, both women and men.

In fact, local bishops can empower their priests to choose these extraordinary ministers, making it easier still to get more help in busy parishes where priests may be few and deacons or officially installed acolytes, the other categories of ordinary ministers of the sacrament, nonexistent.

Obviously, then, this will be a big help. But the instruction is nonetheless confusing.

For instance, the lector to which it refers is the "installed" lector, an office created by Pope Paul last August when he abolished the four minor orders and the order of subdiaconate leading to the priesthood.

In place of all these steps the Pope created the "ministries" of lector and acolyte. Candidates for the priesthood must be installed in these ministries and certain laymen may be installed.

An appendix to the instruction, (Continued on Page 7)

Slate Key '73 Prayer Service at Sacred Heart

INDIANAPOLIS—Sacred Heart Church will host a Key '73 Ecumenical Prayer Service at 2:30 p.m. Sunday, April 8, involving participants from several area congregations.

The services are the fourth in a series. Previous hosts included Fletcher Place United Methodist Church, Hillcrest Baptist Church and Garfield Park Baptist Church.

"Calling Our Continent to Christ" is the theme of Key '73, a year-long cooperative effort to bring "the good news of Jesus to everyone in our nation."

Ministerial participants in the service will include: Father Brian Kim, O.F.M., pastor of Sacred Heart, welcome; Rev. William Housam of Garfield Park Baptist Church, invocation; Rev. Richard Ruach of Woodside United Methodist Church, explanation; Rev. Charles Cantrell of Hillcrest Baptist Church, Scripture reading; Rev. Robert Miller of Pleasant Run United Church of Christ, prayer; and Father Philip Pavich, O.F.M., associate pastor of Sacred Heart, sermon.

Refreshments will be served in the parish hall after the service by members of the Sacred Heart Ladies Guild.

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me, though he die, yet shall he live, and whoever
lives and believes in me shall never die. (John 11:25)

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THE TACKER

'Victory March' sustained POWs

BY PAUL G. FOX

Notre Dame's famed "Victory March" was a morale booster at Viet Cong POW camps, according to reports coming out of debriefing sessions for American prisoners. The song was hummed or whistled as a measure of defiance by American servicemen in the Hanoi Hilton and other prison camps, a Pentagon spokesman has reported.

One prisoner who confirmed the use of the Fighting Irish song was Navy Capt. Jeremiah Denton, the first prisoner released by the Viet Cong. Others have corroborated his statement, saying the song was an almost daily morale booster in their stockade, according to the spokesman, who asked not to be named.

The communist captors were familiar with such tunes as "Star Spangled Banner" or "America the Beautiful," and any attempt to hum or whistle these tunes resulted in immediate punishment for the prisoner. "The Victory March," however, was known only by the prisoners. Detention camps that held as few as 20 men or as many as 200 reportedly rocked with the song at times over the eight years that the Americans were detained. "It was the only song that everybody knew," one ex-prisoner commented.

The song composed and set to music by the Shea brothers, Michael and John, in a Sorin Hall room in 1908, was not unknown in World War II POW camps, and more than one infantry man has marched to its tune. The march has also been adopted by several hundred high schools and colleges around the world as their own over the years since it was first played at a band concert in 1909 in the rotunda of Notre Dame's Administration Building.

MARIAN TO SALUTE PRINCIPALS—Six Catholic high school principals in Indianapolis—all alumni of Marian College—will be honored at a recognition dinner sponsored by the college board of trustees next Thursday, April 12.

Other Marian graduates teaching in area high schools also will be invited to attend the dinner at

the college, to be preceded by a reception at the nearby Naval Armory. (No alcohol on campus.)

Achievement citations will be presented by the trustees to the following principals: Sister Lavonne Long, O.S.F., St. Mary Academy; Stephen Noone, Chatard High School; Bernard Dever, Roncalli High School; William Kuntz, Secena Memorial High School; Frank Velican, Ritter High School; and Karl Hertz, Brebeuf Preparatory School.

Among invited guests will be Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, and Msgr. Francis J. Reine, pastor of Assumption parish and former Marian president.

MOVIE ON ST. FRANCIS—A special premiere showing of the new movie "Brother Son, Sister Moon," the life of St. Francis of Assisi, will be sponsored by Msgr. Downey Council, Knights of Columbus, at the Speedway Cinema 1&11, 5692 Crawfordville Rd., at 7:30 p.m. Tuesday, April 17. Proceeds of the ticket sale will be used for charity. Tickets are available at \$3 per adult and \$1.50 for students (including teen-agers) by sending a self-addressed, stamped envelope to the R of C, 511 E. Thompson Rd., Indianapolis 46227. There will be no tickets available at the door. The theatre has a capacity of 460 persons. (Criterion film critic James W. Arnold, normally shy with endorsements, was "ecstatic" about it in a recent review.)

AROUND AND ABOUT—The adult education series at St. Paul's parish, Tell City, closed this past week with 285 persons in attendance at the concluding talk by Father Francis Bryan, director of the Religious Education Department. Eleven area parishes were represented in the program, sponsored by the St. Bede Religious Education Center in Perry County. . . . Donald G. Sherfick, a member of St. Joan of Arc parish, Indianapolis, has received the summa cum laude award from the Indiana University School of Law. He is the son of Mr. and Mrs. John H. Sherfick.

Clergy workshop set at Alverna

Apr. 30 - May 2

INDIANAPOLIS — A clergy workshop on developing creative resources in the parish will be held on April 30 to May 2 at Alverna Retreat House.

The focus of this workshop will be on applying modern management methods of tapping and utilizing talents and resources to the parish situation. The goal of the workshop is to help the clergyman become aware of himself as a change agent who is able to facilitate the growth of his people and parish.

Dr. Anthony J. Reilly, consulting psychologist to industry, and Father Maury Smith, O.F.M., program director at Alverna, will conduct the program. Dr. Reilly has taught courses in management and organizational development. He is experienced in giving workshops on leadership styles, problem-solving, decision-making and conflict management.

Father Smith is a group process consultant at the Indiana Counseling and Pastoral Care Center, Inc. Both have experience as consultants to religious organizations.

INDIANAPOLIS

Calendar of Events

FRIDAY, APRIL 6

"Annie Get Your Gun" will begin a three-day run tonight at Roncalli High School auditorium, 3300 Prague Road. Curtain time is 7:30 p.m.

Fish Fry from 5:30 to 8:30 p.m. in St. Gabriel's parish hall, 6000 W. 34th St.

SATURDAY, APRIL 7

Rummage Sale, beginning at 8 a.m., in St. James parish hall, Shelby and Cameron Sts. Sponsored by Our Lady of Everyday Circle, D of I, for the benefit of St. Elizabeth's Home.

WEDNESDAY, APRIL 11

Luncheon-Card Party in St. Mark's parish hall, U.S. 31 South and Edgewood. Luncheon at 11:30 a.m., card games at 12:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena 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:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

out before the Church in Albania actually dies seems to be suggested by the March 31 editorial of Vatican Radio:

"The total elimination of the hierarchy, the radical suppression of religious and cultural institutions, and the suffocation of every form of Christian life are the successive phases by which (the government) clearly announced its program to destroy totally the Catholic Church in that country."

The editorial documented the cruel death of Albania's hierarchy, some of whom were shot, while others were forced toward death by being deprived of proper care and left to die in inhuman conditions.

ON WEDNESDAY, March 28, Vatican Radio described the execution of an Albanian priest, Father Stephen Kurti, whose crime was baptizing a baby as so shocking a story as to be "incredible."

(In New York, Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, called Father Kurti's execution an abominable action by "the atheistic Albanian government" and said that the priest's death "must arouse the conscience of the world.")

Vatican eases regulations

(Continued from Page 1)

"in which Communion can also be given to the relatives and friends of the patient."

Besides these general exceptions, the new instructions also allow the bishop, as before, to make other exceptions "ad actum" (in individual instances). But it stresses that such exceptions should not be made "merely from motives of devotion."

(Editor's Note—In his guidelines for the Indianapolis Archdiocese, Archbishop Biskup states: "On most occasions when persons attend more than one Eucharist celebration on a given day, Communion may be received twice. The caution of the document about repeating reception of Communion for merely devotional purposes is to be noted.")

TWO ADDITIONAL areas of regulations do not apply to the United States.

At one point guidelines were established

to ensure proper reverence for the Eucharist in those countries where Communion may be received in the hand. This practice, which is allowed in about 15 countries, "has not been authorized in the United States, and the situation in this country is not changed by the new documents," said an NCCB spokesman.

Father Krosnicki explained that the Congregation for the Sacraments has asked for national conferences of bishops to favor Communion in the hand by a two-thirds vote before permission for the practice will be given in a country. Unless the national conference asks for permission, he said, individual bishops may not initiate the practice on their own.

A vote at the November 1970 U.S. bishops' meeting and a survey just before their April 1972 meeting both showed over half of the U.S. bishops in favor of Communion in the hand; but neither poll

received the required two-thirds majority.

Another provision of the new regulations allows individual bishops around the world to decide whether extraordinary ministers of Communion are needed in their own dioceses. This does not affect the United States, since bishops in this country already had this permission through the national conference of bishops.

Fr. John O'Brien
Laetare Medalist

SOUTH BEND, Ind.—Father John A. O'Brien, veteran author, ecumenist and proselytizer, has been named the first priest to receive the University of Notre Dame's highest honor, the Laetare Medal.

The selection of Father O'Brien, the 80-year-old author-in-residence here, was announced by Father Theodore M. Hesburgh, Notre Dame President.

"It is fitting that Father O'Brien is the first priest on whom we have conferred the medal," Father Hesburgh stated.

"While he has personally pioneered in several apostolates—Newman Club chaplaincy, apologetics and the convert ministry, the ecumenical movement—his pen has been just as tireless in translating important theological and philosophical issues from the language of the specialists into a vernacular grasped by the mass of the faithful."

Father O'Brien is expected to receive the award at Notre Dame's May commencement exercises. The Laetare Medal was established in 1883 to honor outstanding lay Catholics, but in 1968 its scope was enlarged to include priests and Religious.

Previous winners were President John F. Kennedy (1961), Sargent Shriver (1968), Walter and Jean Kerr (1971) and Dorothy Day (1971).

Pope Paul urges prayers for 'Church of Silence'

BY FR. LEO E. McFADDEN

VATICAN CITY — Pope Paul VI asked for prayers for "a Church of Silence," in his April 1 talk to crowds in St. Peter's Square.

The Pope did not specify any country, but the day before Vatican Radio aired a blistering editorial against Church persecution in Albania.

"There is still a Church forced to live, indeed to survive, in the shadow of fear, in asphyxiating and paralyzing murkiness of oppressive laws," Pope Paul said.

This church, the Pope continued, is a "Church of silence, patience and agony" that is denied its legitimate right to profess the faith, to educate and to practice social welfare.

In a discourse to the college of cardinals Dec. 22, the Pope spoke of his "grief" for Albania, a country which in 1967 declared itself the "first atheistic state in the world" and launched an unending war against religion as far back as 1948.

name in the December discourse, was extraordinary for two reasons: First, because the Pope lumped that country with Vietnam, Northern Ireland and the Middle East where war was either raging or threatening to break out; secondly, because the Pope recalled that he had never before referred to Albania for reasons of "loving concern and so as not to aggravate conditions of life there which are already difficult" for all religions.

Why is the Vatican speaking out now, thereby running the risk of "aggravating" a difficult situation?

One diplomat in Rome suggested it might be because "the situation can't get much worse since it is already the worst religious persecution in the world."

Albania, the diplomat said, "makes Russia look like a playground for priests."

MENTIONING Albania by

That the Vatican is speaking

Priest-father, 89, buried in Mexican Valley

(Continued from Page 1)

attended the simple obsequies along with hundreds of his flock.

Among priests attending was Father William Abeloe, a former student of Father Olivieri when he was a professor at Santa Clara, who embraced the priesthood under his guidance and later took part in Father Olivieri's First Mass.

Sister Josephine said that, as his daughter, she was selected to announce the word of his passing to the scores of his parishioners in the mountains to whom he administered by horseback and who had no modern means of communication. She said that she was accompanied by Father Abeloe in this spiritual work of mercy. "I needn't tell you," she said, "that it was an experience which I shall cherish all my life."

THE SAGA OF UMBERTO Olivieri is ended. His beloved Otami Indians have taken steps to erect a memorial chapel to the man who spent the last 15 years of his life as their spiritual leader.

He is survived by three grandchildren (his only blood daughter preceded him in death), and of course, his adopted daughter—the child he snatched from the earthquake ruins at Avezzano—Sister Josephine of St. Vincent's Hospital.



ON VISIT TO MEXICO—Sister Josephine, of St. Vincent's Hospital, is shown above with her father, Father Umberto Olivieri and his former Santa Clara student, Father William Abeloe, when they visited him several years ago in Mexico.

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

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

Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m. April 8—Holy Name Choir, Mr. Jerry Craney, Director.



INSTRUMENTAL MUSIC CONTEST, PIANO MEDALISTS—These talented young pianists, shown here with Archdiocesan CYO Director Father Donald E. Schneider, were chosen as the Outstanding Soloists in their respective class at the 1973 CYO Piano Solo Contest March 31 at Cathedral High School. More than 280 contestants were grouped into five classes according to experience, and these girls were selected by the judges as the

winners. Left to right: Frances Mary Naghdi, St. Thomas Aquinas, Class B; Lisa Striby, Little Flower, Class D; Ellen Considine, Immaculate Heart, Class E; Father Schneider; Carolyn Ely, Immaculate Heart, Class A (Co-Medalist); Monica Owens, St. Anthony, Clarksville, Class A (Co-Medalist); Chris Martino, St. Luke, Class C. The winners played their medal-winning selections at the recital which followed the competition.

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BEHIND THE NEWS

THE YARDSTICK

Labor alive, kicking

BY MSGR. GEORGE G. HIGGINS

Three years ago one of the leading lights in the liberal intellectual Establishment declared in a feature article published in the New York Times Book Review that the American labor movement is irreversibly on the decline and is no longer being taken seriously in the circles in which he moves.

To "prove" his point, he argued that the importance of any social movement can be gauged by the number of books that are being written about it. Since the number being written about the labor movement was then on the decline, he said it followed that the labor movement was definitely on the wane but unfortunately didn't seem to know it.

The trouble with that thesis is that during the past three years the market has been glutted with books about the labor movement. In fact, I think it would be accurate to say that more books on this subject have been published since 1969 or 1970 than in any comparable period of time in recent memory.

I DON'T KNOW what this proves—if anything. At the very least it would seem to suggest that the labor movement is still alive and kicking.

On the other hand, it doesn't necessarily mean that the labor movement is enjoying the best of health. To the contrary, many of those who are writing about it at the present time are convinced that it's in serious trouble.

William Serrin, labor reporter for the Detroit Free Press, is a case in point. In a recent book entitled "The Company and the Union" (Knopf, New York, \$7.95), he argues that while the United Auto Workers (the union in his title) and General Motors (the company) may pretend for the record that they are adversaries or even enemies, in point of fact they have developed "a civilized relationship" which is mentally advantageous but doesn't necessarily serve the best interests of GM's workers and customers.

'CANNOT RISK THEIR RELEASE'

Charges Thieu now reclassifying political prisoners as criminals

DETROIT—Nearly 200,000 civilian political prisoners in South Vietnam are in serious danger, according to a French mathematics teacher who served two-and-one-half years in a South Vietnamese prison.

Andre Menras, 27, told of his own imprisonment and voiced his fears at a press conference here sponsored by the Detroit archdiocesan World Justice and Peace Commission and a national anti-war group, Clergy and Laity Concerned (CLC). Beside Menras at the press conference was Auxiliary Bishop Walter F. Schoenherr of Detroit.

Menras, an exchange teacher in South Vietnam in 1968, said he was arrested in Saigon for an anti-war demonstration, interrogated brutally, and placed in prison camps for two-and-one-half years.

ACCORDING TO Menras, the govern-

CRITERION EDITORIALS

Balancing the life principle on society's scales

The Indiana General Assembly and several other similar bodies across the country are advancing steadily toward a reinstatement of the death penalty. In addition, President Nixon has proposed that death be mandatory for conviction of such federal offenses as assassination, treason, kidnapping and the murder of law enforcement officers.

The key word everywhere is mandatory, thus removing the onus of discrimination and capriciousness cited by the U. S. Supreme Court as unconstitutional in its ruling last year on capital punishment.

If, after being found guilty of certain specified crimes, a defendant automatically is sentenced to the gas chamber or

the electric chair, then presumably the law is operating in equitable fashion. Judicial equity may silence some qualms, but certainly not all.

Numerous Church-related groups are opposed to capital punishment, including the Indiana Catholic Conference and the Indiana Council of Churches. Yet there are other Church-related groups that condone its use. Both sides can cite chapter and verse to support their moral convictions and though one can question historical context and theological authority, one ought not question the sincerity of belief.

Clearly capital punishment is an issue on which decent men can and do differ. However, after all the arguments about deterrence

and protection for the common good have been boiled down there remains the principle of life itself and the store that individuals and society put on it.

Last week the Indiana House Human Affairs Committee spent more than three hours reviewing two bills, one on capital punishment and the other on abortion regulation.

Ironically, many of those most vehemently opposed to abortion urged the reinstatement of the death penalty. These same persons had harsh words for a state or a society which could permit the taking of innocent unborn life at the same time it was anguishing over the rights of ruthless murderers. Obviously they believe that some life is more



LETTERS TO THE EDITOR

Theresa Kast wonders if boycott cause just

To the Editor:

The word "boycott" is a very ugly word—having a connotation which makes most of us vaguely uncomfortable.

I would hope that the Catholic Bishops in Indiana have done good and sufficient investigation, first-hand, to justify their support of the boycott of California and Arizona lettuce not clearly marked with the black Aztec eagle label of the United Farm Workers Union.

This subject, as with the grape boycott, is very emotional. Resorting to cliché, certainly more heat than light has been generated.

In the Indianapolis News, March 28, syndicated columnist Ralph de Toledano, for the second time, wrote on this subject.

If Cesar Chavez is cramming the UFWU down the throats of the growers to feed his own ego or further his political clout, we can hardly be considered very Christian in furthering his cause.

De Toledano says that when Chavez or the UFWU says that most of the lettuce you buy (Calif. or Ariz.) is non-union, they are "plainly and simply" lying. Chavez ignores the existence of the Teamsters, which was in the farm labor field long before the UFWU existed, and calls lettuce harvested by Teamsters members as "non-union—with a straight face."

Eighty-one per cent of the California-Arizona lettuce is harvested by Teamsters, nine per cent by Chavez' union.

Chavez claims Teamsters have made "sweetheart" contracts with growers, selling out the workers. A survey by the Free Marketing Council shows more than half of the summer workers were making \$213.80 for a 32.2 hour week. In California, agricultural work is available throughout the entire year and brings the worker an average of \$8,000 annually. The Teamsters have also called for elections by secret ballot in which farm workers can choose which union they wish to join. This is something Chavez violently opposes. Why?

The columnist says there is some debate over the desire of farm workers to join a union but beyond any doubt the workers don't want UFWU, and this after years of money and propaganda.

De Toledano says he, himself, has gone into the fields and talked to the workers. I can't help but wonder how much first-hand knowledge of the workers' desire has gone into the decision of the Indiana Bishops to support the boycott. I firmly believe Indiana Bishops should give Indiana Catholics full information as to how and why they give their support to the boycott—not give just generalities.

We all have God-given intellects. We shouldn't be expected to "fall in line" and support a boycott when so much is written to the contrary which the Bishops haven't seen fit to refute.

My question is: Is the boycott really a just cause?

Theresa R. Kast
Indianapolis

George B. DeKalb chides 'Inquisitorial' view of Confession, Communion lines in church

To the Editor:

I was astonished at the provincial views presented by Mr. J. F. Blocker in his letter to The Criterion of March 30. In his unyielding epistle he appears to charge his fellow Catholics with the crime of sacrilege and darkly hints that bishops and priests are guilty of ignorance bordering on heresy. Shades of Luther, Mr. Blocker, this pre-occupation with sin!

Mr. Blocker is deeply concerned about a notable increase in the number of Catholics loving their Savior so much they want to receive Him in Holy Communion in ever greater numbers. Alas, keeping one eye on the communion lines and the other on the confessional lines, he finds that the two are not at all equal. One wonders how one can keep one's mind on one's own devotional worship while gathering such Inquisitorial material!

What apparently disturbs Mr. Blocker

is that he is witnessing a phenomena in the Catholic world—masses of our Catholic people are simply rejecting as non-essential an ancient practice of the Church, secret confession to a priest. Perhaps Mr. Blocker would find comfort in the knowledge that confession, as we know it today, was not introduced into general practice until the sixteenth century, the form having been established by Celtic monks during their re-evangelization of Europe.

As for Mr. Blocker's sitting in judgment on those who practice birth control, commit sacrilege, and naughty bishops and clergy who aid and abet sinners, isn't there something in scripture about judging not, lest one be judged? And how does Mr. Blocker stand with Saint Paul who wrote in 2 Corinthians, 3, 6, "... the written law kills, but the spirit gives life?"

George B. DeKalb
Bloomington, Ind.

Airing the White House closets

If there has been one particular theme running through the public utterances of President Nixon, it has been a summons to return to the old-fashioned virtues. Time and again in the past four years the President has urged a revival of traditional morality, a rekindling of the thrift, self-determination and open-faced

precious than other life, that the quantum of sacredness is reduced by individual guilt or imperfection.

This is a risky proposition to support. When we start attaching relative, not absolute, values to life then we find ourselves in the same league as those who would use a shifty yardstick to determine the right to live, not only of the unborn, but of the infirm and the defective. We'd better ask ourselves if that's the kind of league we want to be in.

—B. H. ACKELMIRE

honesty that marked our younger years as a nation.

Somehow the executive sermonettes don't quite jibe with the odiferous charges wafting between the Watergate and the White House. Rumor and fact are still fighting for the upper hand in the Watergate mess, but there is no doubt that an ugly scandal does exist and that the President is stretching his luck and his credibility in trying to shoo-off Congressional investigators.

The old-fashioned virtues should be as operational in the political powerhouses as they are in the homes and churches of Main Street, U.S.A. Mr. Nixon should start practicing what he has so frequently—and often effectively—preached. He should insist on a complete disclosure of facts by all parties concerned, however close they may be to the Presidency.

—B.H.A.

YOUR WORLD AND MINE

Brazil bishops split

BY GARY MacEOIN

Relations between Brazil's bishops and the military regimes in power for the past nine years have gone through a number of phases. In the early years several episcopal spokesmen were strongly critical of the official measures which destroyed free trade unions, student organizations and other citizen associations, including those Church-sponsored or inspired.

Next came a period when most Church voices (as well as other voices) were silenced, and the remaining voices could seldom be heard because of the iron censorship. Protests by bishops were limited mainly to situations in which priests or other Church officials were clearly the victims of torture and similar denial of basic rights.

A major reason for the ambivalent response was the deep internal division among the country's 250 bishops. It was evident at the Vatican Council where Brazilian bishops were leaders of the most open and of the most rigid current of theological thought. Similar contrasts in the political and social evaluation of Brazil under military dictatorship have marked the deliberations of the episcopal conferences during the past decade.

SIX WEEKS AGO, the bishops met for 10 days in closed session in Sao Paulo. Human rights were on the agenda, and at the end of the meeting, it was announced that the bishops' secretariat had been instructed to prepare a formal statement.

This statement, now issued, carefully avoids a confrontation with the regime. It does, nevertheless, enunciate a series of principles which the regime can hardly ignore. The choices offered the regime are to change its methods radically, something that would make its possibility of survival doubtful, or to choose deliberately a collision course with the Church.

Rights now lacking in Brazil but stressed by the bishops as basic include

freedom from arbitrary arrest and detention, freedom to participate in the political life of the country, freedom of association, especially in trades unions, freedom of expression, the right to know, and the right not to be brainwashed by the regime or by big business.

THE LAST POINT is of particular relevance. Over the past four or five years, the regime had developed a program of what it calls social studies but which is really a glorification of the state and a distortion of nationalism which seeks to win support for military rule. These programs are mandatory in the schools, and students who fail in them are automatically handicapped when job hunting.

The economic philosophy of the regime is that the poor—80 per cent of all Brazilians—must be sacrificed in the interest of development. The "profit motive" run wild carries the image of luxuries by radio and television to rural and urban slums where people lack the minimum requirements of food, clothing and shelter.

Not only in commercials but in so-called public service programs, the viewpoint of the regime and its big business supporters goes out unchallenged. It is unchallenged because of the censorship combined with the monopoly control of the media. That is what the bishops are talking about.

ONE AREA in which the bishops' message was quite explicit was when it charged that about a hundred thousand Indians are "in the process of being exterminated." This is a point on which the regime is particularly sensitive. Not long ago one of its spokesmen charged that it was not Brazilians but European, Japanese and North American firms that were killing the Indians as they expand their activities in the Amazon basin.

The message of the bishops to the regime would seem to be that they cannot wash their hands, Pilate-wise. These foreign firms are in the Amazon basin because of the policies of the Brazilian government. It cannot evade responsibility for what they do.

RISE OF SECULARISM

Says abortion decision signals new anti-religion fervor in U.S.

DALLAS, Tex.—An Episcopal priest has charged that the U.S. Supreme Court abortion decision signaled the emergence of an anti-Catholic atmosphere in a society that has lost its values.

Father Charles Carroll, a clergyman from California who has served as a fellow at the Institute of Ecumenical and Cultural Research at St. John's University, Collegeville, Minn., also said that advocates of abortion-on-demand were striving to divide the various churches as the Nazis did in Germany.

Father Carroll, who was an observer at war crime trials at Nuremberg following World War II, made his comments in an address to the Catholic clergy of the Dallas diocese at the University of Dallas here.

IN WHAT WAS A general defense of Catholic opposition to abortion, the clergyman noted that newspapers and other publications practice discrimination against Catholic opponents of abortion by identifying them as Catholics. Such identification, he said, in effect tells the reader to discount the speaker's views because he must hold his position as Church law.

"What is important is not that the Church is against abortion, but why the Church is against it," he said.

Another anti-Catholic move, he said, is aimed at destroying Catholic schools, allegedly for the sake of pluralism.

"Real pluralism will be lost in the

conformity of thought that can be imposed by a single school system," Father Carroll stated.

Advocates of abortion-on-demand and the demise of the Catholic school system are working for a "value-free community" through division of the various Churches, Father Carroll said. Attempts to divide the Churches and create a similar "value-free community" were made by the Nazis in pre-World War II Germany, he said.

GERMAN CHURCHMEN today, however, are wary of attempts to divide their congregations over the abortion issue, and Father Carroll said, Catholic and Lutheran bishops have joined in opposition to proposals to relax abortion statutes in both West and East Germany.

"The Germans realize very well that abortion on demand of the patient can easily become abortion on demand of the state," Father Carroll said.

"We can expect demands to be made on charity patients to submit to tubal ligations and abortions in exchange for health care."

The priest said "the real power today is in the laboratory and the question is who will control it." Science, he added, "can only ascertain what is, not what should be. That is our business."

"The Supreme Court has opened a Pandora's box, not less than, and probably greater than, the Pandora's box opened over Hiroshima in 1945," Father Carroll said.

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FROM GRAPES TO LETTUCE -- AN NC NEWS SERVICE SPECIAL

Church's involvement in farm labor dispute



BY GERALD M. COSTELLO

Last October Msgr. Thomas Earley, vicar general of the Monterey, Calif., diocese sent a letter and pamphlet to priests throughout the United States strongly opposing Cesar Chavez and his United Farm Workers Union.

The controversy it stirred up still continues.

Then, as now, Chavez was attempting to enlist public support for a boycott of all lettuce not picked by UFW members. Msgr. Earley not only said the anti-Chavez brochure provided "an accurate and honest evaluation of the facts" but criticized "poorly informed Churchmen" for complicating the issue.

There was an outpouring of return mail, both pro and con. Included in the latter category was a "Dear Tom" letter from Msgr. George Higgins, secretary for research of the U.S. Catholic Conference and a key figure in the bishops' Ad Hoc Committee on Farm Labor, which has played an active role in mediating farm labor disputes.

Assuming that he was one of the "poorly informed Churchmen" referred to in the Earley letter he made his reply public. More than any other single event, the exchange served to etch in sharp outline the debate within the Church on farm labor which, ultimately, comes down to a

CESAR CHAVEZ . . . at the eye of a storm between unions, workers and growers. His thunderbolt is the boycott, endorsed by some Churchmen and criticized by others.

solitary issue.

That issue is Cesar Chavez.

The U.S. Church became formally involved in the current farm dispute in 1969, during the Chavez-inspired grape boycott. The UFW had engendered a good deal of support as the public became aware of the low wages and substandard living conditions for workers—the overwhelming majority of them Mexican-Americans—in the central California vineyards. Many religious organizations had endorsed the boycott, and the National Conference of Catholic Bishops was under pressure to do the same.

MAINTAIN NEUTRALITY

However, the California bishops advised against it. Churchmen in the state had been working quietly in mediating roles, and the Californians felt that any chance the NCCB had of being a third party would be shattered if there were a formal endorsement of the boycott.

Instead, the ad hoc committee was formed, chaired by Auxiliary Bishop Joseph F. Donnelly of Hartford, long regarded as a labor expert by the conference. Bishop Hugh Donohue of Stockton, Calif., and Cardinal Timothy Manning of Los Angeles were also named, as were Cardinal Humberto Medeiros of Boston and Bishop Walter Curtis of Bridgeport.

Bishop Donnelly enlisted the aid of Msgr. Higgins, a nationally-known Church spokesman on labor issues for many years, and Msgr. Roger Mahony, chancellor of the Fresno diocese, who had assisted in several union elections and otherwise was interested in Mexican-American problems.

The trio called on growers—"to break the ice." Msgr. Higgins recently recalled—and got nowhere at first. In the spring of 1970, they were invited in as a third party by two or three small growers in the Palm Springs area and helped to arrange a settlement there.

Others followed, climaxed by the signing of contracts with the UFW by a large group of Delano grape growers in the summer of 1970. That effectively ended the grape boycott—"A tremendous moral

victory for the union," Msgr. Higgins put it—but the committee's role was anything but ended.

TEAMSTERS MOVE IN

Despite jurisdictional agreements with the UFW, the Western Conference of Teamsters signed contracts with 200 growers covering 15,000 lettuce workers. The bishops' committee—practically speaking, Bishop Donnelly and Msgrs. Higgins and Mahony—twice succeeded in getting the Teamsters to reaffirm their pact with the UFW, but the growers as well as several Teamster locals were effective in preventing any revocation of the contracts.

Chavez called for a strike and a boycott of all non-UFW lettuce, settling down for a long battle. Now, two-and-a-half years

later, the fight goes on.

Chavez' position was enhanced by a California Supreme Court decision last December which hit the Teamster-grower contracts as "the ultimate form of favoritism" since the workers were not given a chance to express themselves, but its immediate practical value is questionable. The court could not invalidate the contracts, and the Teamsters still control almost all California and Arizona lettuce.

The UFW will need all the support it can muster for the long pull ahead, and the Church backing it has counted on has been forthcoming steadily if not spectacularly from individual prelates, from state Catholic conferences, from diocesan organizations. It fails to impress Msgr. Earley, who has "no regrets whatever" for sending out that letter last October.

What about all the bishops who've been issuing statements in support of the lettuce boycott, he was asked. What about people like Cardinal O'Boyle, or the bishops of

Ohio, or the bishops of Indiana?

"We don't know what's happening, say, on the Mexican border, or over in Utah, or places like that," said Msgr. Earley. "But we know what's happening here. Not having all the necessary information, people like Cardinal O'Boyle would tend toward the support of the poor and the downtrodden. But who are the poor that we're talking about?"

WHO ARE THE POOR?

"I never saw Cardinal O'Boyle here in Salinas," said the man sitting next to Msgr. Earley. He was Father Michael Cross, associate pastor of Sacred Heart, Newman chapel at Hartnell College, and the priest who has come to be most closely identified with the anti-Chavez forces in the Church.

His zeal in that direction has even taken him to the lettuce fields near Salinas, where he led a group of students in cutting lettuce to protest the UFW-inspired strike. "I'm known as the scab priest," he had said.

"Those bishops that are supporting boycott are looking at the farm labor situation in the sense of what it's like throughout the U.S.," Father Cross said. "But what are they doing? All the cannons that they're loading are aimed at the Salinas Valley of California and the lettuce workers."

"I don't know what the situation is in the South; I don't know what things are like in the Midwest. But I know that statistics show that here in California 94 per cent of the farm workers work in the same county where they reside; that very few are in camps because growers don't want to be landlords."

"Growers have the highest freight and shipping and packing charges here, and the break-even cost on a case of 24 heads of lettuce is about \$2.25. If the market is shooting off at around \$1.85, as it was recently, they're in trouble."

THE GROWERS' SIDE

"If you're talking about poverty in farm workers in the U.S., at least specify where it is you're talking about. If you want to turn around and help a union, at least tell the people that's the reason you're not eating lettuce. But just to say 'I'm not eating lettuce because the farm workers in California are being exploited' . . . well, it isn't right."

AN ICEBERG CHILL

Supermarket chain charges libel, harassment in suit

LOS ANGELES—Safeway Stores, Inc., the target of boycott and consumer suits since the first of the year, has filed a \$150 million libel suit, charging legal and economic harassment.

Named in the Superior Court civil suit here were the United Farm Workers Union, AFL-CIO; the Interfaith Committee to Aid Farm Workers, farm labor organizer Cesar Chavez and 10 other named persons.

Safeway said the union and its sympathizers have distributed leaflets with false statements about the chain's food and filed groundless lawsuits. The purpose, the supermarket chain said, was to pressure the chain to buy and sell only produce harvested by union members.

The Oakland-based chain seeks \$100 million for actual damages in lost profits and \$50 million in exemplary damages.

The suit named 51 statements allegedly distributed by farmworkers' sympathizers. Included among these statements was:

"Safeway is an international power bloc that denies American farm workers decent working conditions and the right of collective bargaining. As Safeway has grown bigger, it has become callous in its concern for quality. Safeway has perpetrated fraud on its faithful customers in the form of phony meat packaging and false pricing."

Safeway spokesmen have said the union and the interreligious groups have filed "consumer protection" suits merely to force the chain to deal solely in union-harvested produce.

• opinion
• reaction
• analysis
• background

It was Father Cross' concern for the growers being able to tell their side of the story that led to the Msgr. Earley letter, both men confirmed. The brochure which accompanied it was prepared by two or three local growers in Salinas (not, Father Cross insists, by the Farm Bureau, as some critics have charged). Father Cross was originally going to send the letter, but Msgr. Earley agreed to do so in the opinion that his title would carry more weight.

Father Cross charges that the Bishops' Ad Hoc Committee is unable to examine the issues impartially, and that it went beyond its original mandate.

"Basically, the Ad Hoc Committee of the U.S. bishops is one bishop and two monsignors," he says. "There was no such thing as neutrality. Well, I say this. I know the facts. I'm not just involved; I'm informed. I feel conscientiously that there's been dishonesty in communication of facts. The Church has an official position in this, in the person of the Ad Hoc Committee. They were delegated to go out and be a fact-finding body, not to mediate labor disputes. I say they got out of their area of jurisdiction."

"However, if that's the official voice of the Church and I know there is a big credibility gap between what they're saying and what they know to be true, I don't want that official voice speaking for me as one individual priest."

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HOW MANY MORE?

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The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked. Beneath the filth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I was in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family." . . . Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how . . .

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JESUS

Risen Lord

BY FR. AL MCBRIDE, O. PRAEM.

In the Easter stories of the Gospels tears yield to laughter, cowardice become courage, and doubt turns into faith. In terms of our contemporary condition, Easter then would mean that alienation would yield to community, paralyzed inaction would become productive involvement, and despair would be transfigured into hope. Magdalen, the apostles in the Upper Room, and Thomas the doubter are symbols for the present situation. Easter shows how this can be changed.



Magdalen, weeping alone in the garden, torn with a sense of utter loss, is an image of the alienated person today. Over half the hospitals in America today are filled with people whose sense of loss is so great that their

ability to relate has deteriorated to the point of crisis. Beyond them are the millions of walking wounded, whose feeling of inner loneliness drives them to drink, drugs, violence and tears.

MAGDALEN was fortunate. She never let her sense of loss destroy her capacity to love Jesus and call forth his presence. She will not be put off by death, that radical separation, but returns to the grave to face it squarely. Her love search was rewarded and she rejoiced in meeting the risen Lord. Her radical loneliness was washed away by the radical fullness of Jesus.

The religious capacity to love Jesus would do much to aid the alienated of our society. Many of them think he is dead and gone, and of no use to them any more. The Easter story of Magdalen at the grave is a reminder that all lonely people face a grave, a seemingly dead end. What they must do is face it like Magdalen, with a searching, yearning capacity to love Jesus

and urge him to make his presence known and felt. The Easter story is an assurance that such a love will not be disappointed. Tears will turn to laughter, for Jesus is risen indeed, and the lonely person will rise to presence and fullness.

The apostles, huddled behind the locked door in the upper room on Easter night, exemplify the paralysis of inaction that frightens so many today. Problems are too big to be faced. Run away from them instead. This is childish fear and unworthy of grown men.

The Easter Christ comes to the scared apostles like a father to timid children. He settles them down, talks to them of peace and tells them of their mission to grow up, get out into the world and bring God's forgiveness to men.

They are to stop their infantile nourishing of their own hurts and disappointments. The risen Lord makes them aware of how much he loves them and how thoroughly he forgives them. Now he will have no more of their immaturity. They are to spend nine days in prayer, at the end of which the Holy Spirit will seal them with heavenly power to march courageously among the children of men.

FEAR, COWARDICE, immaturity, infantile cravings are all too prominent today. Too many of us have our own version of the upper room, where we sit licking our wounds behind locked doors. The Easter Lord searches for us. If our resistance isn't foolishly petulant, he will break through and communicate to us fatherly courage. If we let him bless us and bring us his peace, then we shall no longer be bothered about our private hurts, but rally to the cause of helping others toward a life of courage and dignity.

Finally the Thomas story, a tale of doubt, illustrates the despair that freezes over so many hearts today. Thomas didn't weep or run scared; he chose the hopeless cynicism that rendered him cold to the advances of the divine. What saved Thomas was the warm and rejuvenated faith of the community. His friends gathered around him and prayed with him and infected him with the contagious ecstasy of their own faith. Thus they prepared him to be open to the appearance of Jesus and the vision of his wounds. Thus the cold doubter could say, "My Lord and my God."

DOUBT AND DESPAIR, especially in some parts of our intellectual community, need to feel the communal force of believers. Easter people, awash with the "living waters" of God, should swarm around the helpless doubters and despairers with delicate concern and compassion. In this way they weaken the foolish defenses of disbelief and aid the person to receive the audience with Jesus who will show him the agony of his wounds and communicate the power of his hope.

These are but a few of the rich impressions of the Easter event. Jesus comes again to appear to new Magdalens, frightened apostles, and doubting Thomases. How beautiful are the feet of those who bring this Gospel of peace. Jesus is risen, Alleluia! He is risen indeed, alleluia.

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THE CHURCH AND I

Street corner theology

BY F. J. SHEED

I am writing so much about the street corner crowds to whom I tried to teach the Faith, because they played so large a part in my Catholic intellectual formation. My university years in Arts and Law gave me one kind of formation; the writers I met in over 40 years of publishing gave me another. But the crowds forced a general intellectual and specifically theological development not to be had elsewhere. One had to examine every doctrine—not only to answer their questions, but to relate Christ's revelation to their 'appalling' various natures, that they might discover unrealized needs in themselves and find those needs met in Christ. Very early we learned that we could not meet their depths with our shallows.

One trouble was that a union of minds in depth was not easy, because of the hecklers, who were out either to make life impossible for us or simply to have fun. We could not invite the serious among our listeners to come apart into a quiet place with us. We had to take the crowd as we found it. That was our context and we learned to work in it. After all they had not



"Magdalen, weeping alone in the garden, torn with a sense of utter loss, is an image of the alienated person today . . . walking wounded whose feeling of inner loneliness drives them to drink, drugs, violence and tears." (NC photo courtesy of National Institute of Mental Health)

CATECHETICS

'Letter to Romans' source of strength to stricken couple

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

Each day for two weeks I visited Joan. She was twenty-four. Driving cross-country, she had been involved in an auto accident. She was stretched paralyzed out on her hospital bed, with all manner of weights and pulleys attached to her legs. Joan had already been there for several weeks when I became temporary chaplain in that hospital. She was to be there long after my temporary duty was over.



Each day, usually in the early evening, when I would stop by to visit her, I found her husband beside her bed. He had given up a fine job in the East, moved to an apartment near the hospital, and was doing odd jobs. He spent what free time he had each evening with his wife. Whenever I dropped in, he was reading from the Bible to her. Always he was reading from St. Paul's Epistle to the Romans.

Jim told me one evening over a cup of coffee in the hospital cafeteria that if it were not for what he and Joan found in the "Letter to the Romans," he could not find the courage to face the tragedy that had suddenly disrupted their lives. Particularly in Chapter Eight of Romans they had found the hope to face a life of permanent paralysis.

It is worth reading and rereading Romans, Ch. 8. It speaks of suffering, death, sin, slavery, corruption, agony, weakness. But Paul finds in the Resurrection of Jesus reason to face life's diminutions with confident hope, courage and even joy. Jesus passed through all that can destroy man's happiness and showed through his rising that even death can contain seeds of life.

PAUL POINTS OUT that because of Jesus' Resurrection, and through the Spirit of the Risen Lord, absolutely nothing whatever in life or death can separate us from God's love which comes to us in "Christ Jesus our Lord" (Rom 8:35-39). The Resurrection is the grounds of hope

that life can come through death, that joy can transmute sorrow, that peace can permeate pain—"if only we suffer with him so as to be glorified with him" (Rom 8:17).

Joan and Jim really believed that. They found in their faith in Jesus, the "Risen Lord," the deepest source of life and light, during what were intensely black days. For me they exemplified the kind of faith that religious education of all kinds is meant to encourage—a living faith in the presence of Jesus Christ, risen and with us in the midst of all that makes up daily human experience.

For the Christian, faith centers on the Resurrection of Jesus, not merely as a past reality in the life of Jesus Christ, but as a very present power in the contemporary world: "I am with you 'always'," Jesus tells us (Mt 28:20). Risen, he comes to us to bring us life in its fullness (Jn 10:10). No power of death or diminution can extinguish the life of his Spirit within us, even though no true life can mature except through dying to all that stifles love. "Unless the grain of wheat dies, it remains just a grain of wheat. But if it dies, it produces much fruit" (Jn 12:24).

IN THE EARLIEST days of Christianity believers expressed their deep faith in Jesus' life-giving presence and power over death in the brief creed: "Jesus Christ is Lord." The first crucifixes bore not the broken body of the dead Christ, but the regally robed, golden crowned figure of the Risen Lord. A common image was that of the lamb standing upright, still bearing the marks of suffering and death. The Eucharist brought the Christians together to celebrate Jesus' presence as making a definite difference in their daily lives.

Religious educators need to help people face their lives with faith in Jesus' life-giving presence with them. Religious education is meant to enable Christians to grow to a maturity of faith such as that exemplified by Joan and Jim who, through faith in the Risen Lord, found love, life and joy in what for others would have been ultimate tragedy and absurdity.

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LITURGY

How to shape the liturgy for children

BY FR. JOSEPH M. CHAMPLIN

At a recent evening meeting of First Communion parents in one of our parishioner's homes, the mother of several very young children asked why we couldn't have a Mass especially designed for such tiny tots. She stated her own little girl gets bored, doesn't understand the service and either falls asleep or spends the 45 minutes looking around at neighbors and bothering them.

A father at this same session concurred somewhat and remarked that his boy wants to go to church only on those Sundays when we have coffee and doughnuts afterwards.

This question of special liturgies for children is a complex one indeed. Should we "lower" the Eucharist to their level or must we wait until they mature enough in age and understanding to appreciate an essentially adult worship experience? Will new words and gestures appropriate to their youthful capabilities make a difference? Or ought we be content to provide good eucharistic celebrations for grownups and expect the little ones in time to follow the example and embrace the values of older persons?

THE BELGIAN BISHOPS and our own bishops' Committee on the Liturgy (BCL) apparently believe eucharistic prayers tailored precisely for children would improve the situation. In its November, 1972, newsletter the BCL reported that it presently has under preparation texts for the young and printed for information purposes a sample from Belgium geared for those in the 7 to 11-year-old age bracket.

Those who developed this latter eucharistic prayer felt it should be constructed in a manner that would lead



children into the adult forms and also leave grown-ups comfortable at Masses in which it might be employed.

To achieve this, they suggested the following be retained in a children's eucharistic prayer: the basic structure and order of the adult formula (outlined last week) plus the exact texts of the introduction to the preface: "Holy, holy, holy Lord," the institutional narrative, and the memorial acclamation.

The Belgium bishops recommended a practical measure in their experimental procedures: prepare the children by having them hear a recording or reading of the text and observe what words or phrases they do not understand and those parts they like best. Not a bad idea for any liturgical catechesis with the young.

A PARTICULARLY interesting feature of the eucharistic prayer for children is the frequent interruption (5 times) of the proclamation by acclamations. "Glory to you, O Lord, We love you." (Said or sung by the leader). "Yes, glory to you, O Lord" (by the children). Succeeding phrases include a variable second line by the leader: "You save us." "You gather us together." "You protect us." "You love us."

I have found that except when listening to stories or observing new sights, young people have an attention span of about 10 seconds. This type of regular vocal involvement on their part in the eucharistic prayer could well sustain interest throughout the text.

The following excerpts illustrate how the authors have attempted to translate phrases into a child's language.

"Do not forget Pope Paul, our bishop, our priests, and all Christians in the world."

"Do not forget the people who have left this world to meet you. Receive them into your kingdom. Keep them near you."

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"whosoever" so frequently referred to in Scripture: he would repeat texts containing the word, after each text smiting his chest and saying "That's me." There was a woman who spent the whole meeting (Continued on Page 7)



"Jesus lives for us today because, beyond his death, Jesus became the Risen Lord." (A 16th century woodcut by German artist Veit Stoss)

QUESTION BOX

Just what is meant by the infallibility of the Church?

BY MSGR. R. T. BOSLER

Q. What is meant by the infallibility of the Church, and in particular, what is meant by papal infallibility? Why does the Pope speak "ex cathedra" on some matters of faith and morals but not on others? It seems to me that when the Church takes a strong position on a question such as contraception, it should back it up with its stamp of infallibility.



A. Will you pardon me if I take a round-about way to answer your most important question? We Catholics believe that God gave the fullness of his revelation through his Son, Jesus Christ. This revelation, we hold, comes down to us through the Church, formed and directed by the Holy Spirit, Christ promised "would guide you to all truth." (Jn. 16:13, cf. Jn. 14:17 and 15:26)

The insight into God and the meaning of creation made known by Jesus is more

than the human mind can ever fully grasp. As the Church hands on this revelation from generation to generation, its members struggle to explain it better so that as Vatican Council II teaches: "There is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (Lk. 2:19,51) through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her." (Constitution on Revelation) It is important to notice that all the believers share in the development of this growth in understanding.

NOW HOW CAN WE be sure that what the Church gradually learns about God's Word is correct and not a distortion? Here is the way Vatican II explains it: "The

body of the faithful as a whole, anointed as they are by the Holy One, cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the People as a whole, it manifests this unerring quality when from the bishops down to the last member of the laity it shows universal agreement in matters of faith and morals." (Constitution on the Church)

This is a description of infallibility, a gift given to the whole Church. It is a protection of the Holy Spirit keeping the Church as a whole from leading men into error concerning revelation in the long process of advancing by trial and error towards the fullness of truth. It does not necessarily prevent large sections of the Church from being confused or even mistaken about some Christian beliefs, and this includes the bishops or the pope himself as an individual bishop.

HOW IS IT POSSIBLE to know at any given time what the entire Church agrees upon? In times of crisis or need of reform in the Church, when new questions were asked about Christian beliefs or morals or disputes arose over how the faith was to be explained, universal, or ecumenical, councils were held, to which all the bishops of the world were invited. These councils defined precisely what the bishops judged to be the commonly and traditionally held belief. These definitions were considered infallible and had to be accepted as doctrine of the Church. But, only the definitions were considered infallible, not the reasons or arguments the bishops used to arrive at the definition. And the definitions were not considered the final or complete expression of the Christian faith about a certain portion of revelation, but were to be sure guidelines the Church would use to advance to a fuller understanding of divine truth.

If the bishops were not convinced that there was a general agreement about a matter of faith, if they found that theologians disagreed, then no definition would be made. For instance, at the Council of Trent in the sixteenth century, the bishops could not define the immaculate conception of the Blessed Virgin because there was not general agreement on just what was meant by this belief. It was not until the nineteenth century that Pius IX sensed that there was finally agreement in the whole Church, and he defined the belief.

For a council to be ecumenical and its definitions considered infallible either the pope or his representative had to be present or the definitions had to be ratified by the pope. You can see how this gradually led to the conviction that the pope himself was infallible. The extent of this infallibility actually became greatly exaggerated during the last century, so much so that most of the bishops and theologians of Vatican Council I held that every encyclical and teaching or decision the pope made as head of the Church was infallible. A strong minority of the council,

however, made it evident that this could not be defined, and the actual definition of papal infallibility was greatly restrictive. Unfortunately the majority who wanted a broader definition tended to interpret the council's teaching according to their own convictions and this understanding prevailed until recent years.

VATICAN COUNCIL II repeated the definition of Vatican I with some refinements, as follows: "This infallibility with which the divine Redeemer willed His Church to be endowed in defining a doctrine of faith and morals extends as far as extends the deposit of divine revelation, which must be religiously guarded and faithfully expounded. This is the infallibility which the Roman Pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith (cf. Lk. 22:32), he proclaims by a definitive act some doctrine of faith or morals. Therefore his definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, for they are pronounced with the assistance of the Holy Spirit, an assistance promised to him in blessed Peter. Therefore they need no approval of others, nor do they allow an appeal to any other judgment." (Constitution on the Church)

The pope is the instrument of the Church's infallibility. He is restricted, therefore, to what he becomes convinced is believed by the whole Church. Consequently he must do all he can to find out what the People of God are thinking; he has no pipeline to heaven, no special

revelations. That's why councils are still necessary. In this sense the pope depends upon the whole Church. But once he makes a definitive decision, then we can be sure of what the whole Church agrees upon. We don't have to wait for a vote from the world to ratify the decision. This would be to start all over again the process that the pope was required to do.

The pope's infallibility is limited to what is known through revelation or what is necessary to protect revelation. It is worth noting that in "Humanae Vitae" the pope does not link the problem of birth control with any revealed truth but argues only from reason.

How do we know when the pope is making an infallible decision? When he makes a "definitive" statement, when he makes it evident beyond the slightest doubt that he is deciding once and for all that a particular matter of faith or morals must be considered Catholic doctrine.

The Holy Father is the chief teacher in the Church. All that he writes or says must be accepted with religious respect and used to live or study our faith. If we think he is mistaken, we had better have mighty good reasons and information for acting on our convictions.

(Copyright 1973)

Street corner theology

(Continued from Page 6)

praying for me—aloud! It was very distracting because I couldn't help listening with half an ear to find out what she was saying to God about me.

THE QUESTIONERS who were out for fun were a relief and could sometimes be made into an asset, keeping the crowd and ourselves happy. There was the man in the Sydney Domain who said to me: "Your brain is what you sit on." There was the woman who told a very young speaker that he still had the marks of the cradle on his backside. There was the man at Hampstead Heath who said to me, one night when I had a bad cough, "Excuse me, sir. I think there's something wrong with your throat. If I were you, I'd get it cut." After 40 years I have not been able to think up a

snappy retort. Then there was an amiable old atheist who rebuked a woman who kept interrupting my wife: "Cease, twittering wench. The damsel shall speak." Courtly, don't you think?

The samples I have chosen have stuck in my memory from thousands of meetings. Not all crowds were difficult. American crowds in particular are notably courteous: I have never been called a liar on an American street corner. But the Catholic speaker who goes "out into the highways and by-ways" must be prepared for humanity in the rough. As one of our ablest speakers, Cecily Hastings, said: "We are the ones who work the stony ground." If anyone finds the idea repulsive, he can always stay indoors—the world that needs Christ so urgently will not be there to trouble him.

Vatican document 'unclear'

(Continued from Page 1)

prepared by the Congregation for Divine Worship, adds its own confusion.

First of all, it suggests that the extraordinary ministers wear the "liturgical vestments worn in their country."

This does not mean that a lay woman in the United States would wear a cassock and surplice, an official of the Worship Congregation said.

"I think this means more of a choir robe or a loose alb with a rope belt such as some altar boys wear," he said.

The appendix also instructs the extraordinary minister to follow the formula in the Roman Ritual, the Church's official prayer book, in giving Communion outside of Mass.

But that formula involves a blessing and a form of absolution for sins, actions reserved to the priest.

The phrasing in the appendix is not correct, the official said. His congregation is now preparing for extraordinary ministers a formula which will become part of the Roman Ritual.

"This formula will be devoid of all priestly functions," he said.

ALTHOUGH THE instruction is confusing, it is also clarifying.

Last year the Vatican remonstrated with some dioceses for giving blanket permission for receiving Communion more than once a day. The new instruction specifies 22 occasions when Communion may be received a second time and em-

powers the local bishops to add to this privilege when warranted.

An official at the Congregation for the Sacraments said the section on providing Communion for the sick is most helpful in reducing the time of fasting to about 15 minutes, but the instruction fails to consider the inability of an extraordinary minister to hear confessions.

"A lay person simply cannot replace the priest in his role of confessor and confidant to the sick," he pointed out.

"There is no question that the priest can use the help of these new ministers, especially at Sunday Mass, but the instruction should have spelled out the necessity of a priest making his rounds to the sick rooms."

ANOTHER VATICAN official said the mention of Communion in the hand needlessly opens a controversy that had quieted down.

"A lot of people are angry that some bishops have not granted this practice. The instruction tries to correct some abuses, such as being careless with fragments of bread, but this could have been handled in a private letter to those dioceses which allow Communion in the hand," he said.

Although Communion in the hand is not allowed in the diocese of Rome, often priests distributing Communion at the Pope's Mass in St. Peter's place the host in the hand of the communicant.

It would have been better, the official said, if the instruction had explained that the privilege of Communion in the hand belongs to a place, not to a person who moves to another place.

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St. Philip's again cops band title

St. Philip Neri repeated as overall champion in last Sunday's band-orchestra competition in the annual Cadet Instrumental Music Contest held at Cathedral High School. The SPN band was directed by Sister Mary Estelle, S.P.

Finishing first in the Class A category was St. Paul's School, Tell City, whose band was directed by Sister Eileen Price, O.S.B. First in Class B was St. Ambrose, Seymour, directed by Sister Mellita Sheak, O.S.B., followed by St. Jude, Indianapolis, directed by Joseph Huff.

TELL CITY dominated the individual medalists, winning in the flute, baritone, sousaphone, clarinet and woodwind ensemble categories. Repeat first place soloists from last year were Andy Hollinden of Tell City, baritone horn, and Tim Sliker of St. Barnabas, trumpet.

More than 280 piano soloists competed during Saturday's session, with six students receiving medals as outstanding performers. The group included:

Class A—Monica Owens, St. Anthony's, Clarksville, and Carolyn Ely, Immaculate Heart of Mary (co-medalists); Class B—Frances Mary Naghdi, St. Thomas Aquinas; Class C—Chris Martino, St. Luke's; Class D—Lisa Striby, Little Flower; and Class E—Ellen Considine, Immaculate Heart of Mary.

AWARDS WERE presented by Father Donald E. Schneider, Archdiocesan CYO Director, and Brother Eugene Weisenberger, C.S.C., band director of Cathedral High School.

Brother Eugene received special recognition for supervision of the competition since its inception.

CYO CADET INSTRUMENTAL MUSIC CONTEST

INSTRUMENTAL DIVISION
Solo Medalists
Flute—Theresa Snyder, St. Paul, Tell City
Accordian—Laura Canales, St. Christopher
Cornet—Tim Hager, St. Columba, Columbus
Baritone Horn—Andy Hollinden, St. Paul, Tell City
Violin—Laura Byrum, Immaculate Heart
Clarinet—Diane Cassidy, St. Paul, Tell City (Co Medalist); Joan Joray, St. Ambrose, Seymour (Co Medalist)
Trumpet—Tim Sliker, St. Barnabas
Sousaphone—Rick Etienne, St. Paul, Tell City
Drums—Tim Maginn, Holy Spirit



RONCALLI PRESENTS 'ANNIE'—Roncalli High School students will present the musical "Annie Get Your Gun" in three performances this week-end at the southside Indianapolis school. Curtain time is 7:30 p.m. Friday, Saturday and Sunday, April 6, 7 and 8. Tickets are \$2 reserved, \$1.50 adults, \$1 high school students and 50 cents for grade school students. The lead roles will be portrayed by Rick McKay, Diana Dale, John Gorman, Hank Carico and Nancy James, above from left.

Final Convention deadline is April 9

Final registration deadline for teen-agers attending the annual Archdiocesan Junior CYO Convention April 13-15 at Secunia Memorial High School is Monday, April 9. Students applying by that date will pay \$7.50 for the convention proceedings, while \$8 will be charged to late registrants.

Candidates for the Roger Graham Memorial Award for the outstanding boy and girls in the Archdiocese should also be submitted by April 9, the convention officials stated this week. Indianapolis housing for the anticipated 250 out-of-town visitors is also urgently needed.

(Co Medalist): Elaine White, Holy Spirit (Co Medalist)

Ensemble Medalists
Woodwind—St. Paul, Tell City; Mary Riss, Theresa Paulin, Emily Oberhausen

Band-Orchestra Competition
Class A Champion—St. Paul, Tell City
Class B Champion—St. Ambrose, Seymour; Runner up—St. Jude, Indianapolis
Over-all Champion—St. Philip Neri, Indianapolis

PIANO DIVISION
Medalists
Class A—Monica Owens, St. Anthony, Clarksville (Co Medalist); Carolyn Ely, Immaculate Heart (Co Medalist)
Class B—Frances Mary Naghdi, St. Thomas Aquinas
Class C—Chris Martino, St. Luke
Class D—Lisa Striby, Little Flower
Class E—Ellen Considine, Immaculate Heart

Three plays win trophies in contest

Three parish plays emerged as top trophy winners in the finals of the Junior CYO One-Act Play Contest, held last week-end at Roncalli High School.

St. Christopher's "The Shoemaker's Wife" was selected as best entry in the Light Comedy Division. Joe Renie of St. Christopher's won the "Outstanding Actor" honor for his performance.

DRAMA DIVISION honors went to St. Roch's performance of "Submerged," which also captured the "Outstanding Actor" plaque for Dan Gootee.

"The Ugly Duckling," presented by St. Mark's parish, won the Comedy-Farce Division competition. Jim Weimer and Tina Barron made it a clean sweep for the southsiders by winning the "Outstanding Actor and Actress" awards.

Second and third place winners in the Light Comedy Division were St. Barnabas with "Child Wonder" and St. Mary's, Lanesville, "The Would-Be Swinger." Meri Berlier of St. Barnabas received the "Outstanding Actress" citation.

DRAMA DIVISION honors went to St. Lawrence, second, with excerpts from "Anastasia," and St. Barnabas, third, with "The Darkest Hour." Colleen Cosgrove of St. Lawrence won the "Outstanding Actress" plaque.

St. Barnabas was the only parish to have two finalists in the play competitions in separate divisions.

In the Comedy-Farce Division, Nativity placed second with "Rabbit's Foot," while Immaculate Heart of Mary was third with "True Blue and Trusted."

Frank Wilson, publicity director for the CYO, served as coordinator of the judging. Awards were presented by Father Donald E. Schneider.

RUMMAGE SALE

INDIANAPOLIS — Cadette Girl Scout Troop 650 will conduct their annual rummage sale this week-end, April 5, 6 and 7 from 10 a.m. to 6 p.m. at St. Ann's Old Church, 2850 S. Holt Road, Mars Hill.

Many clean and useable items including furniture, jewelry, clothing, toys, books and small appliances will be available.

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CYO NOTES

May 7 has been selected as the date for the annual Marian Award ceremony for Girl Scouts, Camp Fire Girls and Junior Catholic Daughters of America. The site of the presentation will be announced later.

The Cadet Boys Dual-Meet Track League season will begin this coming week, followed closely by the Cadet Girls League. There are 13 parishes entered in the boys' league, while six parishes will compete in the girls' league.

Information for the Junior Boys and Girls Softball Leagues will be mailed out next week by the CYO Office.

The Cadet Boys Baseball League deadlines has past with the coaches scheduled to meet Wednesday, April 18. The season will begin Friday, April 27. There is a possibility that the "56" Baseball League will be cancelled. Parishes will be notified.

All kickball league coaches will meet Thursday, April 12, prior to the season opening the following week. No games are scheduled Good Friday, April 20, and the Cadet A League will have only one game during the week following Easter.

The Junior Volleyball League was completed this past Thursday, to be followed next week by playoffs. St. Christopher's won the Division I title, while three parishes finished "down to the wire" for Division II crown, necessitating a division playoff. The three are: Holy Spirit, St. Roch's and St. Jude's.



DAY OF RENEWAL—Sebastian Temple, above, will speak on Teilhard de Chardin's "The Phenomenon of Man" during a Christian Day of Renewal, to be held Saturday, April 7, at St. Lawrence parish, Indianapolis. The program will begin at 9:30 a.m. and conclude with Mass at 5:30 p.m. Reservations are available by calling Sue Randolph, 849-3746, or Jeanne Webber, 823-8230.

Workshops set in Richmond

RICHMOND, Ind. — Workshops for Vacation Bible School teachers in the Richmond Deaneary will be held Tuesday, April 10, and Friday, April 13, at the Religious Education Center, 204 N. 10th Street here.

Sister Antoinette Ressino, O.S.F., will conduct the session for pre-school teachers at 9:30 a.m., while the primary teachers will meet at 1 p.m., both on April 10.

Intermediate teachers will meet at 9:30 a.m. Friday, April 13.

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CYO CADET WRESTLING TOURNAMENT

72 Pound Class
Championship: Chris Sullivan, O.L. Lourdes defeated Bob Delaney, Little Flower (Overtime) (5-0)
Consolation: Dennis McGinley, St. Simon defeated Steve Logan, St. Simon (Overtime, Referees' Decision)

80 Pound Class
Championship: Pat Gogerty, St. Simon defeated John McGinley, O.L. Lourdes (4-0)
Consolation: Don Wise, Holy Spirit defeated Roch Richardson, St. Malachy (4-2)

88 Pound Class
Championship: John Schroeder, St. Roch defeated Gary Kahl, St. Simon (4-0)
Consolation: Matt Langenbacher, O.L. Lourdes defeated Mark Anderson, St. Malachy (8-3)

93 Pound Class
Championship: Nick Boylan, St. Catherine defeated John Hutt, O.L. Lourdes (4-2)
Consolation: Shannon Spicer, St. Lawrence defeated Marty Pierce, Little Flower (Overtime, Referees' Decision)

98 Pound Class
Championship: Joe Smith, Holy Spirit, defeated Kevin Logan, St. Simon (4-0)
Consolation: Joe Hawkins, Holy Spirit, defeated Matt Cecil, St. Jude (8-0)

105 Pound Class
Championship: Mike McCarthy, St. Simon, defeated Mike Hagan, St. Michael (4-0)
Consolation: Greg Dooley, St. Jude, defeated Doug Greer, St. Lawrence (9-0)

112 Pound Class
Championship: Tony Schmoll, Little Flower, defeated Dale Pritchett, St. Simon (3-0)
Consolation: Matt Messing, Christ the King, defeated Matt Potts, St. Gabriel (Pin)

119 Pound Class
Championship: Charles Hill, St. Malachy, defeated John Scarborough, St. Bernadette (6-2)
Consolation: Joe Deck, St. Lawrence, defeated Don Underwood, St. Catherine (11-5)

126 Pound Class
Championship: Pat McKay, St. Catherine, defeated Griff Reed, Our Lady of Lourdes (9-2)
Consolation: Kevin Bunden, St. Jude, defeated Dwayne Birk, St. Malachy (5-1)

132 Pound Class
Championship: Frank Luzar, St. Michael, defeated Bart Becker, St. Jude (9-0)

Consolation: Matt Springman, St. Roch, defeated Mark Collins, Our Lady of Lourdes (Pin)

138 Pound Class
Championship: Mark Meunier, St. Malachy, defeated Mike Diehl, Holy Spirit (Pin)

Consolation: Mark Cleary, St. Jude, defeated Bob Clifford, St. Matthew (Pin)

145 Pound Class
Championship: Tim Dant, St. Jude, defeated Jose Cuevas, St. Gabriel (Pin)

Consolation: Bill Newby, St. Simon, defeated Jim Vane, Our Lady of Lourdes (8-4)

160 Pound Class
Championship: Bob Overman, St. Malachy, defeated Andy Watson, St. Roch (Pin)

Consolation: Richard Harvey, St. Jude, defeated Bob Luker, St. Gabriel (Pin)

175 Pound Class
Championship: Scott Muller, Little Flower, defeated Dick Seyfried, St. Gabriel (4-0)

Consolation: Derek Haskins, St. Bernadette, defeated Marty Ryan, St. Catherine (Pin)

Heavyweight Class
Championship: Dave Roebuck, St. Michael, defeated John Conover, St. Jude (5-1)

Consolation: Mike Sullivan, Christ the King, defeated Mark Carter, St. Simon (Pin)

TEAM RESULTS

1) St. Simon, 58
2) St. Jude, 50
3) St. Malachy and Our Lady of Lourdes (tie), 43
5) Little Flower, 34
6) St. Michael, 30

JUNIOR VOLLEYBALL LEAGUE STANDINGS

Division I—St. Christopher 6-0; St. Matthew 5-1; St. Plus X 5-1; St. Andrew 3-3; St. Joan of Arc 3-3; St. Michael 2-4; Immaculate Heart 0-6; St. Philip Neri 0-6

Division II—Holy Spirit 5-1; St. Jude 5-1; St. Roch 5-1; Our Lady of Lourdes 2-3; St. Simon 2-3; Little Flower 2-3; St. Bernadette 2-4; St. Catherine 2-4; Our Lady of Greenwood 0-5

RE HEAD TO SPEAK

RUSHVILLE, Ind.—Father Francis Bryan, director of the Religious Education Department, will speak at St. Mary's parish here at 7:30 p.m. Tuesday, April 10. He will discuss the recent U.S. bishops' pastoral on Catholic education.

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'La Mancha' scheduled

CLARKSVILLE, Ind. — Four performances of the Broadway musical "Man of La Mancha" will be given by the Providence Players and music department of Our Lady of Providence High School here April 12 to 15.

The April 12 and 13 performances are billed as dinner-theatre events, with a catered dinner to begin at 6:30 p.m. Advance reservations are required by Monday, April 9.

Regular performances are scheduled April 14 and 15 at 8:10 p.m. Tickets will be available at the door. Group rates are available by calling (812) 945-2538.

Principal roles will be portrayed by Craig Holden, as Don Quixote, Brad Gettelfinger, as Sancho Panza, and Lynn McCue, as Aldonza. Other lead roles will include: Steve Luckett, Eric Ernstberger, Robin Zur Schmiede, Cherie Burke and Paul Oberhausen.

Raymond Day will direct the production, assisted by faculty members Dan Atkins and Mrs. Paula Bourne. Sister Jean Hyland, S.P., will be musical director.

Performances will be given on a new "raked" stage specially designed for the school auditorium.



PROVIDENCE PRESENTS 'LA MANCHA'—The Providence Players and music department of Our Lady of Providence High School, Clarksville, will present its third annual dinner-theatre production April 12-15 with the rendering of "Man of La Mancha," the Broadway musical based on the life of Don Quixote. Shown from left above are: Lynn McCue, Craig Holden and Brad Gettelfinger. Reservations are required for the auditorium production by Monday, April 9. Raymond Day will direct the musical, assisted by Dan Atkins and Mrs. Paula Bourne. Music director is Sister Jean Hyland, S.P.

Parish RE director to be program topic

BEECH GROVE, Ind. — The role of the parish director of religious education will be explored during a program at Our Lady of Grace Academy here Monday, April 9, starting at 7:30 p.m.

Serving on a panel representing four areas of parish administration will include:

Father Thomas Carey, pastor of Christ the King parish, will discuss the pastor's view of the

unifying factor of the parish coordinator; Sister Julie Hampel, O.S.F., principal of St. Monica's School, will speak on the religious educator's contribution to the parish school;

William Ullrich, St. Jude's parish council president, will consider practical aspects of obtaining a parish coordinator; Steve Starks, religious education coordinator at St. Susanna's parish, Plainfield, will relate the experience and expectations for a professional.

A broader view of the parish coordinator throughout the nation will be given by Sister Virginia Quinn, a doctoral candidate at Indiana University. She is administrator in the Graduate Department in Religious Education at LaSalle University, Chicago.

A nominal fee of \$1 will be charged for the program.

Chatard group plans election

INDIANAPOLIS — The Chatard Parent-Faculty Association will hold an election of officers at 8 p.m., Thursday, April 12, at the school. Class visitations will precede the meeting beginning at 7:30 p.m.

Refreshments will be served following the business meeting. Charles V. Morrow is the outgoing Association president.

Newman Guild sets bus tour

INDIANAPOLIS—A visit to outstanding historical and architectural edifices in Columbus, Ind. will be the featured attraction of the bus tour sponsored by the Newman Guild of Butler University on Tuesday, April 17. The bus will leave the North Methodist Church parking lot at 38th and Meridian at 9:15 a.m., April 17, and stop at Block's Southern Plaza at 10 a.m. to pick up Southside members.

Luncheon will be served at the Imperial House at 11:30 a.m. The Columbus Chamber of Commerce will host the guided tour at 1 p.m. The bus will return to Indianapolis following the tour.

Co-chairmen of the event are Mrs. Cleo B. Clingerman and Mrs. Carl B. Armbrorst.

Remember them in your prayers

INDIANAPOLIS

MARY HASECOSTER, 92, Holy Spirit, March 29. Mother of Mrs. Mary Miley and Mrs. Fred Sommer.

JONATHAN F. CURRAN, 19 months, St. Andrew's March 28. Son of Mr. and Mrs. Philip E. Curran; brother of Sean T., Theresa K. and Elizabeth T. Curran; grandson of Mary Taylor.

MARY E. WATERBURY, 57, Assumption, March 28. Mother of R. C. Waterbury, Jr. and Patricia Fields; sister of George Kinser, William and Richard Hamilton, Jean Lance, Dorothy Aldridge and Mable Thornbrough.

HELEN M. GUINN, 80, SS. Peter and Paul Cathedral, March 30. Sister of W. Robert and Daniel F. Guinn and Jane Troyer.

CORA McLaughlin, 85, St. John's.

Boosters Club

slates Pitch-In

INDIANAPOLIS — The Boosters Club of Secena High School will hold its annual Pitch-In dinner on Tuesday, April 10, at 6:30 p.m. in the school cafeteria.

Meat, rolls and coffee will be furnished. Those attending with last names beginning with A through I are asked to bring a salad, J through R, a vegetable and S through Z a dessert.

All alumni, friends, faculty and Boosters Club members are urged to attend.

March 30. No immediate survivors.

EDWARD F. GALLAGHER, 50, St. Catherine's, March 31. Father of Joseph Carl and Sherry Gallagher, son of Ann Gallagher; brother of Joseph R., John P. and Lt. Col. Michael Gallagher.

MAGDALENE C. BRUNSON, 83, St. Rose of Lima, Franklin, April 2. Mother of Robert Brunson and Barbara Hawkins.

HELEN C. MEVEY, 44, St. Mark's, April 2. Mother of Donald R. McVey, Mrs. Floyd B. McClanahan, Judith A. Pitzer and Mrs. Steven Anderson.

CLARA L. BUTTERWORTH, 85, Our Lady of Lourdes, April 2. Mother of Lucile Vestal.

WILLIAM F. HOFFMANN, 65, Little Flower, April 2. Husband of Mary F.; father of Father Patrick Hoffmann of Dixon, Mo., Paul J. Hoffmann and Mary A. Meredith.

EDWARD J. EHRINGER, 79, Little Flower, April 3. Husband of Marie D.; brother of Mrs. Bertha Croft of Bessetsville; Mrs. Rose Paslick of Louisville; Mrs. Alma Lawrence of Jeffersonville; Mrs. Clara Popp, Miss Elizabeth and Miss Luia Ehringer, all of Sellersburg.

JULIUS J. MANY, 77, Little Flower, April 4. Husband of Magdalen, father of Bernard, James, Donald and Bruce Many, Cleo Basinger, Evelyn Marter, and Rose Anderson.

JEFFERSONVILLE ELENORA B. COTTINGHAM, 83, St. Augustine, March 28. Mother of Mrs. Catherine Pettis and Mrs. Thurston Watt; sister of Henry Beckley and Mrs. Leona Kennedy.

NEW ALBANY EUGENE F. REAS, 55, St. Mary's, March 28. Husband of Mary Catherine; father of David, Richard, Eugene and Michael Reas, all of New Albany. Two brothers and two sisters also survive.

NEW MIDDLETOWN JOHN J. EVE, Jr., 52, Most Precious Blood, March 27. Husband of Mary C.; father of John Eve of Murray, Ky.; Nicholas Eve of Louisville, Ky.; Paul and Mary S. Eve, both of Elizabeth.

SELLERSBURG OLLIE EHRINGER, 74, St. Paul's, March 27. Husband of Doris; father of Mrs. Nora Stofregen of Charlestown; brother of Elmer Ehringer of Huntsville, Ala.; William, Clarence and Frank Ehringer, all of Sellersburg.

SHELBYVILLE CLARENCE J. WEINTRAUT, 74, St. Paul's March 19. Husband of Erma; father of Mrs. John T.

Young, Mrs. Jack W. Sanders; brother of Leo Weintraut and Mrs. Mary A. Soller.

TELL CITY CARL J. ACKERMAN, 84, St. Paul's, March 30. Father of Julius Ackerman and Mrs. Arthur (Dorothy) Stein of Tell City; Mrs. Joseph (Rose) Carter of Vienna, O. and Mrs. Lena Holtzman of Chicago.

PLAN RUMMAGE SALE INDIANAPOLIS — St. Andrew's Spring Rummage Sale will be held Thursday, Friday and Saturday, April 12, 13, 14, in the school gym, 4050 E. 38th St. A large selection of quality items at reasonable prices will be sold from 9 a.m. to 5 p.m., Thursday and Friday and from 9 a.m. to noon on Saturday.

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Newman Guild sets bus tour

INDIANAPOLIS—A visit to outstanding historical and architectural edifices in Columbus, Ind. will be the featured attraction of the bus tour sponsored by the Newman Guild of Butler University on Tuesday, April 17. The bus will leave the North Methodist Church parking lot at 38th and Meridian at 9:15 a.m., April 17, and stop at Block's Southern Plaza at 10 a.m. to pick up Southside members.

Luncheon will be served at the Imperial House at 11:30 a.m. The Columbus Chamber of Commerce will host the guided tour at 1 p.m. The bus will return to Indianapolis following the tour.

Co-chairmen of the event are Mrs. Cleo B. Clingerman and Mrs. Carl B. Armbrorst.

Chatard group plans election

INDIANAPOLIS — The Chatard Parent-Faculty Association will hold an election of officers at 8 p.m., Thursday, April 12, at the school. Class visitations will precede the meeting beginning at 7:30 p.m.

Refreshments will be served following the business meeting. Charles V. Morrow is the outgoing Association president.

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VIEWING WITH ARNOLD

'Heartbreak Kid' could give heartburn

BY JAMES W. ARNOLD

Reaction to "The Heartbreak Kid" much depends on whether you take it as a one-joke comedy (a guy meets girl of his dreams on his honeymoon, get it?) or as a free-floating satire of American mating rituals contrasted with the actual challenges of married life. Either way I didn't have much affection for it, but in the second sense it can be respected, like somebody at a party who is boring but right.

Briefly, "Kid" is a Neil Simon script that is somewhat darker than usual, probably because it's based on a story by Bruce Jay Friedman, identified with

the far-out new-comedy school. It's about Lenny (Charles Grodin), a young New Yorker who is undergoing the Honeymoon Demystification syndrome when he runs into the Golden Girl of his adolescent fantasies (model Cybill Shepherd) in a burst of sun at Miami Beach. Not only that, but she seems eager and instantly available, except for a grimly possessive banker-father (Eddie Albert). The rest tries, with varying success, to describe in comic terms his efforts to shed one bride (Jeannie Berlin) and win another, against what sportswriters could call impossible odds.

THE ENDING is not quite happy, and that's the point. Lenny is admirably equipped to acquire what he thinks he

wants. He is, in fact, a colossal con artist, a salesman who has digested into his own personality all the fake attitudes and poses that will sell. But all

The week's TV network films

THE SOUTHERN STAR (1969) (CBS, Friday, April 6): George Segal plays an inept American adventurer in French West Africa who tries to parlay the discovery of a fabulous diamond into winning the hand of a fabulous mine-owner's daughter (Ursula Andress). A fine cast, including Orson Welles, Ian Hendry and Harry Andrews, can't save this rapid adaptation of the Jules Verne novel. Not recommended.

MAYERLING (1969) (NBC, Saturday April 7): The latest version of the true love tragedy involving star-crossed aristocrats in 19th century Hapsburg Austria. Omar Sharif and Catherine Deneuve are as decorous as the gorgeous sets and costumes, but the beat of life is largely missing. The result: a pretty illustration for a history book. Strictly for eye appeal, adults and mature youth.

THE LONG DUEL (1967) (ABC, Sunday, April 8): A more contemporary view of a favorite subject of action films: the British burden in India. Trevor Howard is the sympathetic officer assigned to put down an uprising of natives led by Yul Brynner. The summary sounds better than the film. Not recommended.

THE WIZARD OF OZ (1939) (NBC, Sunday, April 8): For the empty-umpth time, kids, this is the way they used to make movies in the good old days. Recommended for just about everybody.

SITUATION: HOPELESS, BUT NOT SERIOUS (1965) (ABC, Monday, April 9): A

strange comedy that is not quite funny about a neurotic German civilian (Alec Guinness) who keeps two American airmen (Robert Redford, Mike Connors) locked up in his basement for seven years after the war. More hopeless than serious, not recommended.

THE SECRET WAY OF HARRY FRIGG (1968) (NBC, Monday, April 9): Paul Newman as a classic GI goof-off who is sent to an Italian castle to help some important Allied generals escape. While there, he falls for countess Sylva Koscina. One of the few comedies of social class since the 1930's, it is unfortunately not very funny. Not recommended.

NOTORIOUS (1946) (ABC, Wednesday, April 11): One of the classic and sexiest of the Hitchcock thrillers, as American agent Cary Grant deals with ambiguous beauty Ingrid Bergman amid a hutch of escaped ex-Nazis in Rio. The script is by Ben Hecht, and the good cast includes Claude Rains and Louis Calhern. Recommended for adults and mature youth.

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well as family, job, geography and bride; writers Simon and Friedman are satirizing in Lenny the de-cultured young Jew.

IT IS AN incredibly difficult plot to make anything less than a horror story of, yet director Elaine May is more successful than not. The best is the description of the honeymoon, as Lenny slowly becomes aware of the personal imperfections in his bride that he hadn't "noticed" in the usual romantic courtship. Miss Berlin is an attractively delightful nebbish, much in the low-key tradition of her mother (director May). There are many fine set-pieces—the embarrassing disasters in which Lenny must keep his cool—telling Miss Berlin of his disenchantment (during a lobster and pecan pie dinner), asking the enraged Albert for his daughter's hand, etc.

But since both Simon and May have a fondness for milking jokes, things often go on endlessly. Lenny, when you get

right down to it, is rather vapid company for two whole hours. The feeling you finally get is not so much heartbreak as heartburn. Rating—A-3—unobjectionable for adults

Meet to discuss U.S. priorities

INDIANAPOLIS — Eleventh District Congressman William H. Hudnut will preside over a simulated Congressional hearing on "America's Priorities for the Future" to be held at the Indiana Interchurch Center, 1100 West 42nd St., today at 10 a.m.

The hearing is part of a day-long Conference on Reconciliation and Reconstruction sponsored by the Indiana Council of Churches in cooperation with the Friends World Committee, Hoosiers for Peace and the Indianapolis Council on World Affairs.

The conference is open to the public. Registration fee is \$3, including luncheon.



PLAN 'TULIP TWIRL'—The Ladies Club of Msgr. Downey Council, Knights of Columbus, will sponsor a "Tulip Twirl" Dance at 9 p.m. Saturday, April 14, in the council hall, 511 E. Thompson Rd., Indianapolis. The Jack Brink Orchestra will play. Proceeds of the event will benefit the club's charity program. Mrs. Lee Feldhake standing at left, is general chairman. Also shown from left are Mrs. Ruth Kane, Mrs. Robert Schafer and Mrs. Ray Massing. Tickets will be available at the door.

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Friday, April 6—
"Operation Presence," lecture-discussion, St. Leonard, West Terre Haute, 7:30 p.m.

Saturday, April 7—
"Prayer: a Discovery of Life," workshop, St. Charles, Bloomington, 10 a.m.

Sunday, April 8—
"Holy Eucharist," lecture-discussion, Holy Trinity, New Albany, 7:30 p.m.

"Why Be a Catholic Any more?" discussion, St. John, Bloomington, 7 p.m.

Monday, April 9—
"Movies and Musings," film-discussion, St. Charles, Bloomington, 7:30 p.m.

"Adult Education," St. Michael, Indianapolis, 7:30 p.m.

"There's No Place Like People," lecture-discussion, Sister Antonette Rensino, Father Jeffrey Godecker, St. Ann, New Castle, 7:30 p.m.

Tuesday, April 10—
"Value Education," lecture-discussion, Sister Gilchrist Conway, St. John, Bloomington, 8 p.m.

"What Are the Theologians Saying?" lecture-discussion, St. John, Starlight, 8 p.m.

"First Communion," lecture-discussion, Father Robert Scheidler, Christ the King, 7:30 p.m.

Wednesday, April 11—
"Contemporary Ideas of Religious Experience," lecture-discussion, Dr. Paul Nagy, Ladywood-St. Agnes, Indianapolis, 7:30 p.m.

"Holy Eucharist," lecture-discussion, Holy Trinity, New Albany, 7:30 p.m.

"Acts of the Apostles," discussion, Holy Cross, Indianapolis, 7:30 p.m.

"Living Is Prayer," discussion, St. Bernadette, Indianapolis, 8 p.m.

"The Changing Role of Women in the Church," discussion, Sister Theresa



FATHER LANDRY
Priest-musician sets two concerts

INDIANAPOLIS — Father Carey Landry, well-known liturgical music composer, guitarist and recording artist, will give two informal concerts here early next month. Father Landry is a priest of the Lafayette, La., diocese.

He will appear in the St. Barnabas parish hall on Friday, May 4, at 8:30 p.m. and in the St. Thomas Aquinas school gym on Saturday, May 5, at 8 p.m.

Admission will be \$1.50 for adults, 50 cents for students. Floor-sitters are invited to bring cushions.

Father Landry's most recent album release is "Hi, God," a religious education program for grade schoolers co-authored by Carol Jean Kighorn, a teacher at St. Thomas. Pupils at the school are heard singing many of the songs contained in the album.

Mount, St. John, Bloomington, 1:30 p.m.

Thursday, April 12—
"Marriage Enrichment," lecture-discussion, Mr. and Mrs. Thomas Maxwell, St. John, Bloomington, 8 p.m.

"Adult Education," lecture-discussion, five courses, Our Lady of Grace, Beech Grove, 7:30 p.m.

"Inquiry Class," discussion, St. Charles, Bloomington, 7 p.m.

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12	12'x7'7"	Gold Pattern Nylon	100.00	50.00	91	15'x15'	Green Pattern Nylon	150.00	100.00
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