

the CRITERION

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SPEAKERS—Mother Mary Pius Regnier, S.P. (left), superior general of the Sisters of Providence, and Sister Teresa Aloyse Mount, S.P. (right), academic dean of the Catholic Seminary Foundation of Indianapolis, are among the major speakers who will address some 800 Sisters of Providence at the Congregation's National Congress, August 5-15, at St. Mary-of-the-Woods, Ind.

AUGUST 5-15

Woods hosts Congress of Providence nuns

ST. MARY-OF-THE-WOODS, Ind.—A National Congress of the Sisters of Providence, to be held at their motherhouse here August 5-15, will be attended by some 800 members of the congregation, advance registrations indicate.

Sister Edwardine McNulty, S.P., general officer and director of apostolic works for the congregation, who has ultimate responsibility for the Congress, describes its purpose:

"As religious women we want to celebrate three aspects of our community life: Who we were—or the richness of our heritage as Sisters of Providence; who we are—or the wealth of human resources with which we have been blessed, and our use of these to serve our neighbor; and who we are becoming—or the promise of the future as seen in the needs of our culture, together with our resources to meet these needs."

These aspects will be developed and discussed in a series of major addresses by four speakers.

SISTER TERESA ALOYSE MOUNT, S.P., academic dean of the Catholic Seminary Foundation of Indianapolis, will discuss the historical roots of the Sisters of Providence in the initial address. Mother Mary Pius Regnier, S.P., superior general of the congregation, will then consider the place of the Sisters of Providence among the American Religious of today.

The contemporary religious woman as a "radical Christian" confronting the world will be discussed in four presentations by Dr. Monika Hellwig, professor of systematic theology at Georgetown University. A well-known lecturer, she is

also the author of "The Christian Creeds (1973) and "What Are the Theologians Saying?" (1970).

Titling her address, "Faith Is the Substance," Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College and a member of the Indiana Governor's Commission on the Status of Women, will conclude the series with an affirmation of the congregation and its future.

IN ADDITION TO THESE major addresses the Congress will further develop its three-fold theme with a variety of smaller informal sessions for activities of interest, informal sharings of know-how, liturgy and prayer experiences, exhibits, and recreational opportunities. The Congress program lists 90 such offerings, with one or more sessions, conducted by more than 100 Sisters individually or in teams.

"We think we have something of interest for everyone—educational, scriptural, recreational, hobby-sharing, and a core of other areas," commented Sister Conrad Monrad, S.P., general chairman for the Congress. "The schedule has been planned to meet diversity of pace as well as of taste, with opportunities for exchange and interest sessions, rest, leisure, and simply time to spend with friends."

Three special recreational programs will be featured: "Those Were the Days," a humorous nostalgic look-back featuring congregation talent; a community sing-along; and a treasure hunt.

Several Sisters of Providence throughout the country have been involved with the planning of the National Congress during the last several months.

SCORE REPLY TO VATICAN

West German bishops censure Hans Kueng

MUNICH, Germany—West German Bishops' Conference has censured controversial theologian, Father Hans Kueng, for his reply to the reaffirmation of the oneness and infallibility of the Catholic Church by the Vatican Congregation for the Doctrine of the Faith.

The censure came in a statement issued by Cardinal Julius Döpfner of Munich,

president of the bishops' conference. The Vatican document, "Declaration in Defense of the Catholic Doctrine of the Church Against Certain Errors of the Present Day," made public July 5, reaffirmed the Church's infallibility in matters of faith and morals and restated the traditional teaching concerning situations in which that infallibility is manifested. Although the congregation did not attach any names to the teachings it criticized, many of the criticisms were apparently directed at Swiss-born Father Kueng, director of the Ecumenical Institute of Tübingen University in Germany. The congregation is investigating Father Kueng's 1970 book "Infallibility? An Inquiry."

IN A STATEMENT issued the same day the Vatican document was published, Father Kueng claimed that the congregation had disqualified itself "juridically and theologically."

Maintaining that the congregation had passed public judgment without trial, he said: "These proceedings and the declaration, with nothing but assertions without valid substantiation, make public the fact that the congregation for the Doctrine of the Faith is not capable of making a contribution which will help us

(Continued on Page 3)

Bill proposes sweeping ethics code in research

BY JERRY FILTEAU

WASHINGTON—A bill before the U.S. Senate proposes a national commission with broad powers to establish and enforce ethical guidelines for biomedical and behavioral research on human subjects.

The bill, which would authorize \$200 million to fund federal research projects for this fiscal year, includes legislation that would create the commission and fund it for the next two years.

The bill would also establish interim guidelines for the protection of research subjects and health care recipients, and would protect the rights of individuals and institutions to refuse to participate in biomedical research which violates their moral or religious convictions.

INCLUDED IN the proposed commission's powers would be the ethical regulation not only of research but of everyday medical care which is funded wholly or in part by the U.S. Department of Health, Education and Welfare (HEW). If the bill becomes law, the commission will have the power to develop ethical guidelines for biomedical and behavioral research and "develop and implement policies and regulations to assure that such research is carried out in accordance with the ethical principles identified by the commission."

The commission, to be called the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, would consist of 11 members chosen by the President of the United States.

THE MEMBERS would serve four-year terms, and not more than five of them can be persons who have been engaged in biomedical or behavioral research involving human subjects. The others must be chosen from among persons engaged in such fields as theology, philosophy, social sciences, humanities, or public affairs.

The key element in the watchdog activities of the commission would be the certification and review of Institutional Review Boards.

These boards, to be established in every institution receiving research funds from HEW, would be responsible for reviewing research projects funded by HEW to see that they are carried out in accordance with the national commission's guidelines for policy and procedure.

Once procedures for establishing review boards have been set, the bill says, "no institution may receive Department of Health, Education and Welfare grants or contracts to conduct biomedical or behavioral research involving human subjects unless such institution has established an Institutional Review Board certified by the commission."

THE BILL requires that "such Institutional Review Boards must be composed of sufficient members (including religious leaders, persons schooled in ethics, and non-health-care professionals) with such varying backgrounds of competence as to assure complete and adequate review."

Thus, the basic power of the commission is in the pocketbook: Without an adequate, certified review board no institution can receive funds from HEW to conduct experiments on human subjects.

Beyond its pocketbook power, the proposed national commission would be able to recommend to Congress appropriate legal sanctions for failure of review boards to respond to commission rules, regulations and procedures.

It would also be able to recommend appropriate legislation to compensate individuals or their families for death or injury resulting from research.

And it could recommend to Congress appropriate legislation to "broaden the scope of the commission's jurisdiction in order to assure that all subjects in biomedical and behavioral research programs, demonstrations and activities are protected."

THE COMMISSION would have a broad mandate to define the boundary between experimentation and routine medical practice; to evaluate particular ethical problems; to evaluate "risk-benefit criteria" in determining the appropriateness of research projects; and to establish procedures for monitoring and reviewing the Institutional Review Boards.

The proposal for such a national commission is the result of months of hearings by the Senate Health Sub-

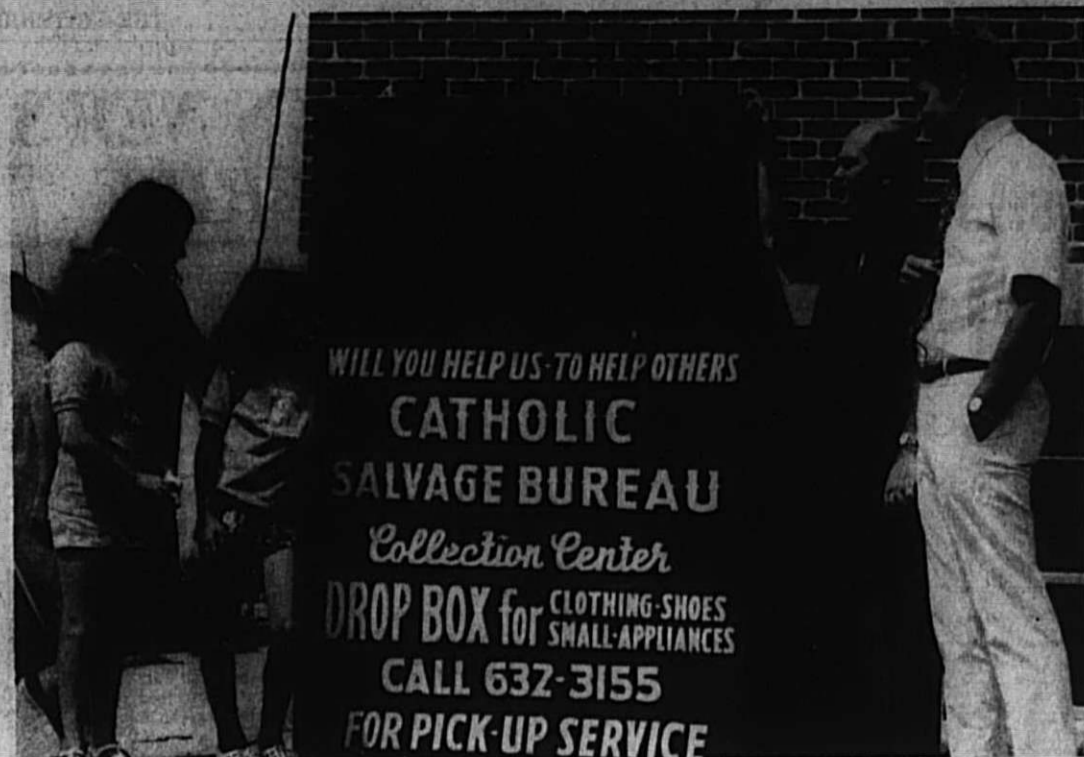
(Continued on Page 3)

Catholic Charities Appeal tops goal

A total of \$168,172.15 in single gifts and pledges was realized in the first annual Catholic Charities Appeal held May 13. The announced goal of the Archdiocesan-wide collection was \$125,000.

The once-a-year appeal will fund a variety of Charities services including programs involving alternatives-to-abortion, counseling, the aging and aged, rural communities, and recruitment of foster families.

Approximately one-third of this year's collection was in single gifts, the remainder in monthly pledges. A final financial report by parishes appears on Page 4.



'HELP US TO HELP OTHERS'—A contribution of \$2,812 from the Catholic Salvage Bureau has provided camperships for 80 youngsters this summer to attend the two CYO camps in Brown County. Robert Vernick, manager of the Bureau, is shown above

with Father Gerald Kirkhoff, associate pastor of St. Ann's parish, Indianapolis, discussing the camping experiences of three sisters from St. Ann's parish who received camperships. From left are: Margaret, Anna and Eileen Wells.

USCC DEPLORES VIOLENCE AGAINST CLERGY

Brazil government is accused of violation of human rights

WASHINGTON—The Latin America Division of the United States Catholic Conference has accused the Brazilian government of violating the human rights of Father Francois Jentel, of Bishop Pedro Casaldaliga and some aides.

In a letter addressed to Dr. Luis Reque, executive secretary of the Inter-American Human Rights Commission of the Organization of American States, Father Frederick McGuire, director of the division, criticized the imprisonment of Father Jentel and arrest of Bishop Casaldaliga, brought about by a violent conflict over land rights between peasants and large cattle and lumber companies in Sal Felix de Araguaia.

FATHER MCGUIRE STATED that "Father Francois Jentel, the priest of the parish of Santa Rerezinha, prelature of Sao Felix in the state of Mato Grosso, was sentenced to 10 years in prison on patently false charges of subversion."

"Father Jentel's superior, Bishop Pedro Casaldaliga, and several other co-workers were also briefly arrested in July, some were beaten, their papers, including the official files and archives of the diocese, were illegally searched, and other

violations of their rights committed against them" the director of the Latin America division added.

"From all the information presently available we are forced to consider these acts against Father Jentel, Bishop Casaldaliga and the others to be clear violations of their human rights" Father McGuire wrote.

Father Jentel was accused of leading the peasants of Santa Rerezinha in a shootout with a lumber company's guards. The lumber company and others had been trying for several years to drive the peasants off the land.

Bishop Casaldaliga had called the trial of Father Jentel "a farce" and has been harassed ever since, with his house arrest and the torturing of four of his priests as the highpoint of these actions.

THE LATEST POLICE activities against the Catholic clergy added to already strained relations between the Church and the military regime in Brazil, and prompted strong protests from the Brazilian Bishops' Conference.

The letter of the USCC division asked that these new violations of human rights in Brazil be included in an earlier complaint filed in 1970 at the request of the USCC Latin America Division and the Latin American Working Group of the National Council of Churches.

Another organization, the International Commission of Jurists, also appealed to the OAS Human Rights Commission at that time to take action against political repression, tortures and generalized violations of human rights in Brazil.

The Inter American Commission on Human Rights of the OAS decided to ask the government of Brazil for an investigation of the allegations under an administrative authority independent of the police and the military, and requested that the commission be informed of the measures taken. The OAS commission does not have the power to condemn officially any government or to enforce its resolutions, but the governments are required to answer the accusations.

The military regime of Brazil has answered some of the charges, and in April it

asked that the resolution of the commission be reconsidered. The commission thereupon decided to confirm its resolution by again asking for an investigation.

Auxiliary aids for pupils hiked by Ohio measure

COLUMBUS, OHIO—The Ohio state legislature has passed a bill that will appropriate \$81,456,090 for the next two school years for additional auxiliary services to non-public school students here.

Gov. John J. Gilligan is expected to sign the bill that will benefit approximately 300,000 nonpublic elementary and secondary school students.

THE AUXILIARY SERVICES will provide the same health and secular services received by students in public schools in the state and will be performed by public school personnel.

The bill appropriates \$40,103,045 for the 1973-74 school year and \$41,353,045 for the 1974-75 school year.

Auxiliary services included in the bill are speech therapy materials, remedial reading and mathematics materials, industrial arts and science equipment and audio-visual materials. Money for field trips, testing, supplementary books, psychological and counseling services as well as speech and hearing services are also included.

THE APPROPRIATIONS also include money for remedial reading and mathematics teachers, audio-visual teachers and speech therapists.

Ohio has a history of providing aid for auxiliary services to nonpublic school students since 1967 when its first such law was passed. A challenge to the 1967 law was upheld as constitutional by the Ohio Supreme Court in 1971.

A backer of the bill said that the cost of education in public schools is about \$900 per child annually. The auxiliary services will cost only about \$155 per child, he said.

'Go to see an X-rated movie,' smut fighter tells parents

ST. LOUIS—One way to fight pornography is to go to an X-rated movie, a national anti-smut crusader told the St. Louis Archdiocesan Council of the Laity (ACL) here.

"I mean it," said Ray T. Dreher, national co-counsel of the Citizens for Decent Literature (CDL) and an activist in the fight against pornography for years. "I certainly don't think that children should see X-rated movies, but they are seeing them. It's a good thing for parents to see one to know just what kind of material is being made available to their children."

"It won't hurt a mature person to see one once," the CDL official said. "And it's a good idea to know what is going on. But it also gives you an idea of what being exposed to this kind of material constantly could do to a person."

DREHER ALSO BROUGHT to the ACL meeting examples of printed pornography. He urged his listeners to come up after his talk to see the literature—for the same reason that he suggested that they see an X-rated movie.

Dreher encouraged members of the ACL

to inform themselves about pornography. He described the Citizens for Decent Literature as being a non-denominational and "non-vigilante group, formed to make people aware of the problem of pornography."

"We fight pornography within the law," Dreher said. "Every state in the country has a law saying that the distribution of pornography is against the law. We work to see that these laws are obeyed."

Dreher said he was encouraged by the June 21 United States Supreme Court decision that tightened up the restrictions against pornography.

"You will hear that in Denmark where they have legalized all pornography that

sex crimes have decreased to almost nothing," he said. "What they don't tell you is that they have done away with all the categories of sex crimes—there is no law against rape, for example. This is like making murder legal and then saying that you've become a murderless country."

DREHER SAID the amount of pornography that goes through the U.S. mails amounts to a "detailed course in sex perversion for 50,000 persons a week."

Dreher advised the ACL members to take any pornography that they themselves get in the mail and send it to someone in an official position.

"I received a piece of pornography in the mail once and, I sent it on to President Nixon," he said. "The FBI called on me a few days later and asked if I knew that it was against the law to send things like that to the President of the United States. I told them that if my 14-year-old son could get it in the mail, without soliciting it, then it wouldn't hurt the President to know what was being sent through the mails. I never heard from them again, but I got the action I wanted. You'll get action too if you let officials know how you feel about this."

Appointed

The Chancery Office this week announced the appointment of Father Frank Jasper, O.F.M., as associate pastor of Holy Family parish, Oldenburg. He succeeds Father Leon Korte, O.F.M.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Denounce Bolivian atrocities

WASHINGTON—The Justice and Peace division of the U.S. Catholic Conference has denounced "the systematic, long-standing and violent repression of human rights" in Bolivia. Among the atrocities cited by the division were: the "conservatively estimated" killing of "some 400 people" immediately after a 1971 coup placed Gen. Hugo Banzer in power and the exile or forced departure of "some 5,000 persons."

Pope seen seeking collegiality

ROME—Pope Paul VI sincerely desires that every Vatican department collaborate with bishops of the world in governing the Church, said Archbishop Giovanni Benelli, papal under-secretary of state, who was criticized earlier this year as "an arch-centralizer." Archbishop Benelli described Pope Paul's position in a recent speech given in Augsburg, Germany. Referring to charges bishops are ignored, the bishop stated: "Of one thing I am certain, through daily and direct experience: in the Curia (the Church's central administration) of Paul VI, communion with all the bishops and effective collaboration with all the churches is really desired."



Plan to appeal abortion ruling

BALTIMORE—The director of a Catholic hospital involved in an abortion dispute called a state decision in the case "improper and illegal" and said the hospital would appeal. Bon Secours Hospital here was denied permission by the state to build a new hospital after it had refused to agree to refer abortion patients to other hospitals. State officials denied that their refusal was based on the hospital's abortion stand, but Alvin M. Powers, Bon Secours director, said abortion was the only real issue in the case.

Call ordination stand 'unjust'

WASHINGTON—The Church's refusal to ordain women to the priesthood is an injustice which "should not be allowed to exist," according to a report by the Joint Committee of Organizations Concerned with the Status of Women in the Church. The women's committee said the seven arguments against the ordination of women cited by a recent bishops' committee report are inconclusive and do not address the question of justice or the equality of women.

Two more held in coin theft

VATICAN CITY—Two former Vatican policemen have been taken into custody by Vatican City officials in connection with the theft of several gold coins from a private papal collection. The Vatican confirmed reports that the men, now employed in the Vatican post office, had been held for investigation. Three other Vatican employees have been held since May.

See rough sledding for postal bill

WASHINGTON—A postal rates bill which includes financial relief for religious newspapers and magazines is expected to be in for a hard fight when the House votes on it.

The Committee on Post Office and Civil Service has reported favorable on the bill (H.R. 8929). The bill was expected to be considered by the House Rules Committee of the full House late this week.

H.R. 8929 is a new bill amending an earlier bill (H.R. 7554). The amended bill does not change the section on second-class rate discounts which would affect religious publications.

THE PRIMARY purpose of that section remains to provide a measure of relief from rising postal rates "for nonprofit and other preferred rate and regular rate publications" mailed under second-class rates.

More specifically, the bill provides that postal rate increases for nonprofit second-class mail users would be shared with the government. The nonprofit publication and Congress each would pay half of the increase.

Another part of the bill provides that for the first 250,000 copies of a nonprofit publication only two-thirds of the planned rate increases would be charged.

IF H.R. 8929 passes the House it will be referred to the Senate Post Office Committee. If the bill is defeated in the House, it is not expected that the Senate will consider similar legislation.

The reason some observers envision the bill having a hard time ahead of it is the steady opposition from the Postal Service and the Office of the Management of the Budget.

The bill has also had opposition from 10 Post Office and Civil Service Committee members who voted in committee against the bill. Thirteen members voted for it.

Sixty years ago an operator notified "The House School Inspector" was presented by the pupils and alumni of St. Andrew's School, Richmond.

Deplore easing of penal code

BONN, West Germany—Catholic family life organizations of West Germany expressed "shock and indignation" over the changes in the penal code concerning sexual offenses. The changes, they said, amount to a "destruction of the family." The new penal code abolishes criminal penalties for the publication and sale of pornographic materials, except where youngsters are exposed to it. The changes also make homosexual activity no longer a criminal offense except in the case of relations between adults and youngsters.

Latin prelate denies charge

GUADALAJARA, Mexico—Cardinal Jose Salazar Lopez of Guadalajara denied a report that he was instrumental in the removal of the former apostolic delegate in Mexico because of conflicting views on population policies. The delegate, Archbishop Carlo Martini, was transferred to the Italian archdiocese of L'Aquila June 6. An Italian magazine said the transfer followed frictions between the delegate and some Mexican bishops of their guarded stand in support of the Mexican government's "responsible parenthood" program.

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THE TACKER

Summer rec program in 6th year

BY PAUL G. FOX

A unique venture in ecumenism has been quietly underway at one northside Indianapolis parish the past six years, involving two Protestant churches located on opposite corners.

St. Thomas Aquinas parish and its neighbors—Fairview Presbyterian and University Park Christian Churches—have combined efforts to provide a summer recreation program for the area children.

More than 550 youngsters from three schools—St. Thomas, School 86 and School 43—are registered in the summer program, with an average daily attendance of 383. Each of the three churches provides funds and facilities for the recreation program throughout the day and evening hours.

Mrs. Corky Ruedlinger, program director and a member of University Park Christian, has spearheaded the program during the entire period. She teaches physical education during the school year at St. Thomas. Assisting in the summer program are Mrs. Barbara Rago of St. Thomas, Miss Becky Slegman and Miss Rosemary Sweeney.

According to Mrs. Rago, it is Mrs. Ruedlinger's "ingenuity that has made the program well-liked, effective in teaching kids how to play together and developing their talents."

Fairview Presbyterian provides two rooms and outside grounds for primary grade youngsters, who take crafts and enjoy the playground facilities. University Park's lawn is used for touch football, while St. Thomas offers its gym and equipment, playground and classrooms.

"We have a good working relationship between the churches," Mrs. Rago commented. "and things go smoothly and happily. Work begins the first of each year with projections for funds, plans and the hiring of personnel."

In addition to her teaching duties at St. Thomas, Mrs. Ruedlinger spends two nights each evening during the school year supervising high school-age neighborhood youngsters who use the parish gym.

"She is loved by the kids and the parents have expressed their love and approval of the safe, effective program and services she has given over the years to keep the neighborhood kids happy and out of trouble," according to Mrs. Rago.

Mrs. Ruedlinger has been commended by Fairview Presbyterian with a gift for her services to the community. The Indianapolis Police Department has sent her a letter of appreciation for her successful work with youth, and St.

Thomas has received a gift from the Church Federation of Greater Indianapolis in recognition of the ecumenical work in the neighborhood.

There is no effort to provide religious content in the ecumenical program shared by the three churches. "In fact, we make sure none is done," Mrs. Rago said. "We want this to be just friends giving and taking."

Mrs. Ruedlinger reports that she has taken pride in the fact that no damage or vandalism has been done by the neighborhood children throughout the program in any of the three churches, which have a collective plant value of \$1.5 million.

Despite the absence of injuries sustained by any of the youngsters, the director is presently sporting a cast and sling on her left arm. "I got in the way of a kickball," she smiled.

HERE AND THERE—Father Leo A. Brand, C.P.P.S., son of Mr. and Mrs. Leo Brand of Holy Name parish, Beech Grove, has been named pastor of St. Raphael Church in Syracuse, Kan., effective August 8. Since 1971 he had served at St. Anthony's parish in Linton, N.D. . . . Jim Farrell, who has completed his second year of theology studies at the North American College in Rome, is spending the summer months at St. Thomas Aquinas parish, Indianapolis. He is a native of Little Flower parish and a graduate of St. Meinrad College and the Latin School. . . . St. Roch's Church, Indianapolis, is going "topless" this summer. Workmen are removing the superstructure and will replace it with a new roof because the walls were separating from the ceiling arches. It is expected to take six to eight weeks. Mass is being celebrated in the parish school basement.

FOR THE BLIND—The Xavier Society for the Blind, a national Catholic press and library service for the visually handicapped with headquarters in New York, has provided a monthly magazine for the past six months containing current and informative religious reading for those with weak eyesight. Called the Catholic Review in Large Print, the publisher will make a free copy available to anyone without obligation. In addition to Large Print, the Xavier Society publishes reading materials in Braille and tape which are available free to all visually handicapped persons. The list includes book titles of a religious and secular nature; weekly and monthly periodicals; liturgical and devotional books, calendars and textbooks for students at all levels. For information and free catalog, write: Xavier Society for the Blind, 154 E. 23rd St., New York, N.Y. 10010.



SUMMER RECREATION ACTIVITY—A pick-up baseball game is going on almost constantly in the yard of St. Thomas Aquinas parish, Indianapolis, this summer as part of an ecumenical recreation program sponsored jointly with two neighboring Protestant churches. All three provide funds and facilities for more than 550 youngsters of school age. (See Tacker)

West German bishops censure

(Continued from Page 1)

answer the questions on Church, ministry and infallibility which are now being discussed worldwide in Catholic theology and ecumenism."

Recalling that the congregation had allowed theological discussion of Father Kueng's book "to continue for a fairly long time," Cardinal Doepfner said the congregation had issued its declaration "so that any further cause for confusion among the faithful might be avoided" and

had drawn attention "to a number of errors to be found in Professor Kueng's thesis regarding the Church's teaching on infallibility. He was, however, offered a further opportunity for discussion."

"UNFORTUNATELY," the cardinal continued, "as a result of the position he took up on July 5, with its judgments on the Sacred Congregation which lack adequate foundation and are sometimes offensive, Professor Kueng has made the further step of peaceful and well-informed discussion more difficult of attainment."

"As president of the German Bishops' Conference, I absolutely reject the affirmations of Professor Kueng in his reply to the sacred congregation. Considering the importance of the affair, I expect Professor Kueng to cooperate by providing a satisfactory explanation. Only in this way will greater harm be avoided."

Commitment seen key to all Church giving

MINNEAPOLIS—What motivates Christians to give to their churches?

Commitment is the key, according to Dr. Nordan C. Murphy, stewardship director of the National Council of Churches—"commitment to a person named Jesus and all that He stands for."

He said the study found that the six most important motivating forces for giving through the church are "gratitude to God," "an expression of worship," "the privilege of sharing," "an obligation," "love for others" and "the need of the church for money."

Bill proposes

(Continued from Page 1)

committee, chaired by Sen. Edward M. Kennedy (D-Mass.).

The subcommittee's proposal was attached to a medical research authorization bill (H.R. 7724) which had been passed earlier by the U.S. House of Representatives.

THE MODIFIED bill was then passed to the Senate Committee on Labor and Public Welfare, which approved it and sent it to the Senate. The Senate is expected to vote on the bill sometime after its August recess.

The U.S. Catholic Conference (USCC) has not endorsed or opposed the bill, but James Robinson, director of the USCC government liaison office, said the conference is basically in favor of the provisions included in the bill. He said the USCC could not come out in support of the bill because the provisions in the House bill which prohibited undesirable fetal experimentation had been deleted.

INDIANAPOLIS
Calendar
of Events

SUNDAY, AUG. 5

Two Card Parties at 2 p.m. and at 7 p.m. in Assumption parish hall, 1105 S. Blaine. All games played.

St. Catherine's Monthly Card Party at 2 p.m. in Father Busald Hall, Shelby and Tabor Sts. All games played and blind tallies accepted.

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.; Secina 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.; 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.

NUNS BACK BOYCOTT

LOS ANGELES, Cal. — Fifty-four Sisters of St. Joseph of Carondelet in the Los Angeles province endorsed the boycott of iceberg lettuce called for by the United Farm Workers Union (UFWU), as well as the boycott of table grapes.

Greenwood plans
Ice Cream Social
Sunday, Aug. 5

GREENWOOD, Ind. — The Mother's Club of Our Lady of Greenwood parish will sponsor an Ice Cream Social from 1 to 4 p.m. Sunday, Aug. 5, on the school yard. Tickets are 75 cents for adults and 50 cents for pre-schoolers, and they may be purchased at the door.

Proceeds from the event will be used for the purchase of additional equipment for the Learning Center. The Center is open to all children with reading disabilities.

Named national
Scout chaplain

WASHINGTON — Father Kenneth D. O'Connell, Boy Scout chaplain for the New York archdiocese, has been named national Catholic Boy Scout chaplain.

The appointment was made by Bishop Michael F. McAuliffe, of Jerrson City, Mo., episcopal advisor to the National Catholic Committee on Scouting.

Bishop McAuliffe also named Father John M. Rice of the Milwaukee archdiocese associate national Scout chaplain replacing Father O'Connell.

Forty years ago the Ladies Club of St. Patrick's parish, Indianapolis, presented the comedy "I Will, I Won't" in St. Roch's Hall.

Cathedral fund appeal
scuttled, poor response

LONDON—A fund appeal for \$600,000 for the Westminster Catholic cathedral in London has been closed because of a poor response from the Catholic population.

The fund—initiated to stave off the "alarming effects" of inflation—had reached \$120,000 after two years and half of that will go to advertising, administration and other expenses.

"We had hoped for a wide national response to enable us to invest to get an annual income to carry out the divine liturgy every day throughout the year," a cathedral spokesman said.

The money was needed, he said, to pay the daily cost of the professional choir, the choir school, full-time sacristans, heating, lighting and structural maintenance.

He said that people are paying less attention to the cathedral.

FEWER CATHOLICS now make regular visits to the cathedral for the sake of the

singing and the ceremonies and the sermons, the spokesman said.

People, he said, do not see the cathedral as so essential for their material, spiritual or cultural welfare.

"I do not blame the people," the spokesman said. "It is a climate of opinion. But the cathedral is essentially a house of prayer. Continual liturgical prayer day by day is its contribution to peace and justice in the world. This element is very difficult to convey to people today."

THE FUND'S organizer, John Jackson, said: "I am sure that had we appealed for starving children the response would have been better. Bricks and mortar do not have the same appeal and people seem to have the incorrect impression that the cathedral is enormously wealthy."

The great Anglican churches have been more successful in raising funds. St. Paul's Cathedral in London raised about \$5 million in two years.

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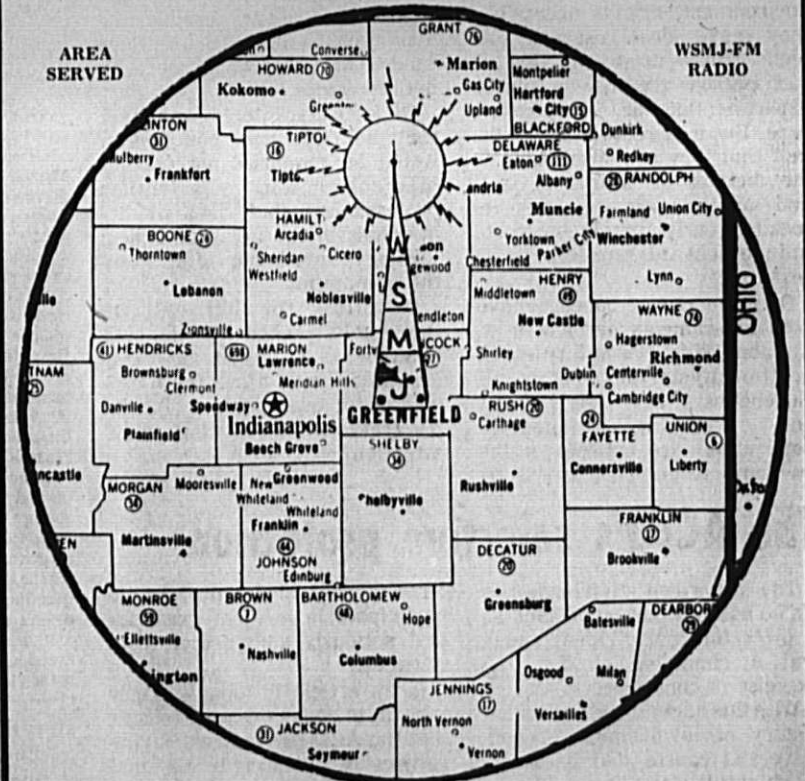
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—B. H. ACKELMIRE

The ACLU's selective protection

The American Civil Liberties Union has long portrayed itself as a protector of individual rights and a champion of the free exercise of conscience.

With this background and with a history of involvement in controversial causes that backs up much of this claim, it comes as a surprise to find the ACLU vigorously heading an insidious campaign that if successful will

force thousands of Americans to participate in medical exercises that seriously violate their consciences.

In an article in today's paper (See top of page) NC News tells us that the ACLU's Women's Rights Project is mounting a national attack on legislation that would permit hospitals to refuse to permit abortions and sterilization operations on their premises. Challenges to such laws are now in process in some 25 states the story tells us.

The ACLU is aiming at laws protecting "institutional" conscience, arguing that hospitals operated by the Catholic Church and other religious organizations take patients from the general community and so should offer all medical services.

We certainly do not quarrel with that point, although we take exception to the ACLU's conclusion that abortion and sterilization are legitimate operations that people have a right to demand. We also reject the conclusion offered by the ACLU spokeswoman in the NC

3) My appeal for "calmness" should not be interpreted as an appeal for silence, but rather for responsible dealing with this issue to avoid more of the confusion and polarization that has plagued the Church for the last decade. The real issues are the questions mentioned toward the end of last week's article.

4) If it becomes apparent that the decision is irrevocable, then for good order in the Church we will have to look for ways

story that there is no such thing as a "Catholic" hospital.

This is nonsense. A Catholic hospital is more than a mere physical institution, it is a state of mind and a moral climate. Because of its existence medical ethics that pursue a clear course of life over death continue to play a significant role in our society. It is crucial that we all labor to insure that the ethics of life always have a loud and influential voice in our society.

It is indeed unfortunate that an organization like the ACLU has so succumbed to the "do your own thing" philosophy of today's society that it is willing to abandon an historical concern for the right of people individually and collectively to exercise their own conscience without fear of retribution.

—From The Providence Visitor
Providence, R.I.

against 'Maude' rerun

To the Editor:

Despite the widespread protests of right-to-life groups that the two-part comedy program concerning "Maude" going for an abortion was offensive to their sensibilities and affront to their beliefs, Columbia Broadcasting System is now planning to repeat both shows at the regularly scheduled hours on August 14 and August 21.

The other side is busy making the reruns a cause celebre. Organized calls and a mail campaign are currently under way to encourage the reproduction (if such a word is permissible) of these programs.

Those who are opposed to rerunning the offensive programs should start a letter-writing campaign of their own. They can write to: Frank Stanton, President, Columbia Broadcasting System, 51 West 52nd St., New York, N.Y. 10019.

Timothy A. Mitchell

New York, N.Y.

Hour a week for God 'religious tyranny'

To the Editor:

In these days of modern living, high taxes, inflation, restrictive laws against getting the most out of one's car, excessive noise, pollution, desegregation and a whole host of other prohibitions, is the Sunday religious obligation less than tyranny?

After all, I didn't ask to be born. Seriously, as I have been taught, my presence among the living was the Will of God. He did it, so why is there so much concern over religious practice? Is it

NEW YORK, N.Y. — A Jesuit editor has suggested that closing seminaries and allowing qualified pastors to train seminarians would solve some of the present discipline, moral and instructional controversies in the nation's seminaries.

Father Kenneth Baker, editor of a national magazine, *Homiletic and Pastoral Review*, wrote in a recent editorial that many priests are "positively discouraging qualified young men from entering the seminary."

"WHEN I WROTE a column last year urging vocations I received a letter from a priest who was amazed at my naivete," he said. "He said that he had encouraged a young lad to go to the local seminary. In a

unreasonable to put the responsibility right back in His lap since it was His doing?

Based on mortality tables, I may have to endure this living dilemma for three score years and 10, or longer, determined in part by my own genetic pattern of longevity. For all my trials, is it reasonable to suggest I spend one whole hour of my 168 weekly total in worship of God, Who is the cause of all my concern?

After all has been said and done, I don't really know if I will ever get to heaven. It is only a promise, and if I do make it, will my time there outlast the three score and 10 years I must endure here?

Let's be reasonable about this having to stay a whole hour in Church on Sunday, or giving more than one per cent of my take-home pay as a "rake-off" to support my religion!

Indianapolis

"Fed Up"

fairly short time the boy became a skeptical smart aleck and ended up by losing his faith and leaving the seminary. This particular priest said that he could not in conscience send another boy to that institution."

"The two principal reasons given by priests who discourage vocations are the breakdown of discipline and morals in the seminary and the absence of solid Catholic teaching (not to mention complaints about doctrinal errors, heresy and situation ethics)," Father Baker said.

In an interview with NC News, Father Baker noted that before the Council of Trent, the normal way of training men for the priesthood, with the possible exception of monastery training, was to have them instructed by pastors.

IN THE EDITORIAL, he said, "I heard that a new young bishop in Holland fired all the professors in his seminary and took his few seminarians into his home where he will train them himself. "Maybe that is the answer for the next few years since many seminaries are not teaching systematic philosophy and theology."

While saying that neither this suggestion nor a suggestion to establish a national Catholic seminary is likely to be implemented now, Father Baker said that "both are possible solutions" to seminary problems.

Father Baker told NC that the problems in the seminaries arose, in part, because the bishops have lost control of their seminaries. "The professors and experts in religious education run seminaries quite autocratically in a lot of cases, but the bishops are becoming aware of the problem," he said.

The CRITERION

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FROM RELIGIOUS NEWS SERVICE

Is it possible to make a movie about Jesus that is spiritually satisfying, artistically sensitive and historically accurate?

This question—debated periodically at least since Cecil B. DeMille—released the original King of Kings in 1927—comes up with renewed vigor in 1973. Three films of Jesus, an unprecedented number for any one year, are on the commercial circuit.

Godspell, Jesus Christ, Superstar and The Gospel Road (already shown in some areas and set for national distribution in September) give vastly different portraits of the Man from Nazareth. None is a "life of Christ" in the same way that the King of Kings (1927 version) or the Samuel Bronson remake of 1961 or The Greatest Story Ever Told (1965) claimed to be.

EACH OF THE NEW movies, including The Gospel Road which has the most traditional look, is an interpretation of Jesus and his ministry. Superstar is a "spectacular" like The Greatest Story Ever Told but its content bears little similarity to the epic drawn from the book by Fulton Oursler.

The Gospel Road, inspired and narrated by country singer Johnny Cash, depicts Biblical scenes but makes no attempt to be as dramatically literal as, for example, the 1964 film The Gospel According to St. Matthew by Italian Pier Pasolini.

Godspell, an expansion of an Off-Broadway production, presents Jesus as modern clown; a music-man spreading joy and bringing solace to a band of disciples drawn from the work-a-day world of New York City.

Jesus Christ, Superstar is the cinematic adaptation of the popular recorded "rock opera" turned first into a Broadway show. The Gospel Road combines scenes from the New Testament with Mr. Cash's understanding of the Christian message. It is backed up with modern country and western music.

While none of these three films tries to reproduce earlier filmed "lives of Christ," they continue the tradition of controversy that always seems to swirl around motion pictures about Jesus. To date, few Jesus

MIXED EMOTIONS, NOTICES

When film makers portray Jesus, hardly anybody's happy

movies have received wide critical acclaim. Godspell, Superstar and The Gospel Road have spurred mixed notices among secular and religious critics, with Godspell winning most praise and Superstar getting the sharpest trouncing.

However, the controversy raised by movies about Jesus rages less among reviewers than among individuals and groups who quite naturally view their own religious points of view, including concepts of Jesus, against what they see in the films.

TAKEN TOGETHER the three new pictures probably do say, as suggested by The Lamp, a magazine of the Graymoor Friars, "as much about America today as they do about the Bible or the spiritual message" by illustrating "a contemporary attitude of searching, testing, seeking for truth, reaching toward principles."

Movies—even movies about Jesus—serve as general cultural reflectors, yet they also promote the specific ideas and images of the writers, composers, producers and directors responsible for making them. It is to these images that persons react: thus controversy is produced, especially when religion is involved.

Mr. Cash's The Gospel Road is a testimony to the singer's faith born out of a struggle to overcome drugs. Reflecting his professional world, the picture is a country and western trip through the New Testament and, as such, is unacceptable to persons whose tastes run more to Bach and Beethoven.

After seeing The Gospel Road in Nashville, where Mr. Cash lives, one Protestant church executive said, "Johnny Cash can

have the kind of Jesus he wants. That picture made me feel sick." A woman who attends the Assemblies of God church where Mr. Cash is a member found it "warm, inspirational and holy."

The two comments indicate that the acceptability of a Jesus on screen depends in large measure on the beholder's concept of Christ.

Superstar, as play and movie, is a major target of two religious groups. One finds fault with the presentation of Jesus' nature, style and personality. The other is more concerned with what is seen as anti-Semitism in the picture as a whole rather than with the treatment of Jesus.

Numerous evangelical Christians are offended because Superstar treats Jesus as only a man. Clearly divine attributes and a resurrection are missing. In the film version, director Norman Jewison presents the score as though a rock opera is being filmed in the desert. The cast arrives by bus at the start; at the end the players, minus the Jesus characters, leave by bus.

MANY EVANGELICALS would agree with a Newsweek comment that the production—especially the portrayal of Jesus—strains "credulity." In contrast to the buoyant figure in Godspell, Superstar's Jesus is, to quote The Christian Science Monitor, "impatient, irritable, depressed, lacking the compassion, love, peace of mind, and dominion which are traditionally associated with him."

Accusations of anti-Semitism in the picture are based on objections to the way Superstar deals with first Century Jewish

and Jewish leaders for help."

EVERY SENTENCE in that paragraph is demonstrably false:

1) Chavez has never claimed that the Bishops' Committee on Farm Labor has endorsed a boycott of lettuce or grapes. He has claimed, with complete accuracy, that a number of individual bishops, state Catholic conferences, clerical and lay organizations, etc., have enthusiastically supported the boycott.

2) Only one member of the Bishops' Committee has resigned, and that for reasons which have nothing to do with the pros and cons of the farm labor controversy.

3) Chavez is not losing the support of the Catholics. To the contrary, he is currently receiving more Catholic support than at any previous time in the history of his movement.

4) Chavez is not turning to Protestant splinter groups and Jewish leaders for help. To the contrary, he is turning to mainline, mainstream Protestant groups and Jewish organizations and is receiving an increasing amount of support from both.

The Teamsters know all this as well as I do. By pretending otherwise—for the obvious purpose of misleading the media—they have severely damaged their credibility. That's admittedly a very harsh judgment, but the record speaks for itself and simply cannot be ignored.

siders Superstar an "artistic mistake" that is disoriented and "makes one either want to laugh or to leave in embarrassment."

A more positive critique came from the Division of Film and Broadcasting of the U.S. Catholic Conference, which assigned the rating of 3-A (morally unobjectional for adults) to the picture. If the viewer remembers that the filmmakers limited themselves to a Jesus who is a "man rather than a man who was God," Superstar, says the USCC agency, is "acceptable as theatre."

Because of the popularity of the recorded version (which is the all-time best-selling album) and because of the theological controversy, Jesus Christ, Superstar is considered a pre-sold box-office success. Reactions from the anticipated large audiences may give indications of how willing the public is to endorse film interpretations of Jesus that depart from traditional religious images.

Godspell gives some evidence that Jesus need not look like he stepped out of a classical painting to be acceptable on screen. Some controversy has greeted the musical but negative assessments are minimal in comparison with criticism of Superstar.

The zesty spirit of Godspell generally pleases audiences. The possibility of the resurrection of Jesus in the lives of modern persons is underscored. The movie contains the words of familiar hymns given new tunes by composer Stephen Schwartz.

Cheers for the play and movie had come from many segments of U.S. Christianity. The Rev. Walter E. Fauntroy, a black Baptist minister who represents the District of Columbia in Congress, feels Godspell makes the New Testament "alive, relevant and joyous" and can help move a "split society" together.

Yet some Americans object to Jesus as clown and, as a New York Post reviewer noted, Godspell on film "could be offensive to those who don't enter into the spirit of

• opinion
• reaction
• analysis
• background

the playful, jesting, but messianic treatment."

THERE ARE RELIGIOUS spokesmen who agree with Vincent Canby of the New York Times that Godspell is "not about religion or philosophy but show business . . . (it) is hardly more than a gimmick to allow the show's authors to help themselves to some lovely original material never protected by copyright."

The current debate over films about Jesus is different in detail but not so much in substance from earlier controversies over if and how the Galilean carpenter should appear in cinema. Jesus films evoke emotions. When emotions, art and religion are mixed, a consensus response is never possible.

THE YARDSTICK

Teamsters' image

BY MSGR. GEORGE G. HIGGINS

Those clergymen who are actively supporting the United Farm Workers in the current farm labor crisis in California are being severely criticized, notably by Frank Fitzsimmons, president of the International Brotherhood of Teamsters.

Fitzsimmons has repeatedly made the charge that pro-UFW clergymen (whose name, by the way, is legion) are totally incompetent in the area of collective bargaining and labor-management relations and, accordingly, has bluntly advised them to mind their own business and stop taking sides in the Teamster-Farm Workers controversy.

As a matter of fact, Fitzsimmons has repeated this charge and has offered this gratuitous advice so frequently—and with such intemperate vehemence—in his recent public statements as to suggest that he may be getting a little paranoid on the subject.



BE THAT AS IT may, the Teamsters, in a desperate and completely counter-productive effort to neutralize the influence of their clerical critics, are acting very irresponsibly. They are deliberately trying to create the false impression that the religious community in this country is turning against the UFW and presumably coming over to the Teamsters' side in the current farm labor crisis. That's not a mere impression on my part. It's a matter of public record.

Two weeks ago, for example, during the course of a visit to California in connection with the Teamster-Farm Workers controversy, I came across a copy of the Teamsters' Media Kit prepared by a Los Angeles public relations firm. One of the items in this kit included the following statement with reference to the participation of the clergy in the farm labor dispute.

"Contrary to Chavez' claims, the Bishops' Committee has not endorsed a boycott of lettuce or grapes. Three of the five ad hoc bishops have resigned. Chavez is losing the support of the Catholics. He is now turning to Protestant splinter groups

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St. Paul Catholic Center	772.00				
Bradford	501.50				
Brazil	887.36				
Brookville	1,544.32				
Brownsburg	756.29				
Brownstown	30.00				
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Cannelton	227.00				
Cedar Grove	715.05				
Charlestown	108.50				
China	80.20				
Clarksburg	1,582.06				
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COLUMBUS					
St. Bartholomew	2,295.62				
St. Columba	1,164.65				
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Edinburg	539.95				
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Fortville	994.45				
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French Lick	207.91				
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Greencastle	1,523.50				
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Sacred Heart	312.50				
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St. Mary	826.00				
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Napoleon	125.00				
Nashville	1,618.08				
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Holy Family	1,465.00				
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Seelyville	650.30				
Sellersburg	469.45				
Seymour	508.00				
Shelbyville	1,118.46				
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Starlight	263.40				
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RELIGIONS OF THE WORLD

EPISCOPALIANS

BY WILLIAM J. WHALEN

While Luther and Calvin challenged the authority of the Catholic Church on theological grounds those who engineered the break with Rome in England were primarily motivated by political reasons. The king wanted to sever the ties between the English Church and the Pope.

What evolved after the schism begun by Henry VIII has been known as the Church of England or the Anglican Church. In the United States it has been called the Protestant Episcopal or sometimes simply the Episcopal Church. Some 18 national churches in union with the Archbishop of Canterbury form the worldwide 40-million member Anglican Communion.

In Anglicanism the form of church government—bishops, priests, and deacons—was carried over from Roman Catholicism. Much of the liturgy, creeds, piety and customs of Catholicism were also preserved. Many Episcopalians view their church as both Catholic and Protestant.

CHRISTIANITY HAD been introduced to the British Isles as early as the 2nd century. Pope Gregory the Great sent St. Augustine to the island in 597 and he became the first Archbishop of Canterbury. During the 1,000 years from Augustine to Henry VIII the spiritual authority of the bishop of Rome had been acknowledged by kings and bishops alike. When news of the Lutheran revolt reached England Henry VIII was moved to pen a theological attack on the new theology which earned him the papal title "Defender of the Faith." English sovereigns still receive this title at their coronation.

But when Henry found himself frustrated in attempts to win an annulment from the pope of his 18-year marriage to Catherine of Aragon he decided to claim headship of the Church in his realm. In 1534 he demanded that the English bishops and clergy reject papal authority. Only one bishop, John Fisher, resisted his demand; along with Sir Thomas More he paid for this disobedience with his life. The Pope excommunicated the king.

IN MATTERS OF doctrine and piety Henry VIII remained a traditional Catholic who opposed Protestant innovations such as the marriage of priests. Yet he suppressed hundreds of monasteries and persecuted any Englishmen who persisted in loyalty to the Pope. Under the boy-king Edward VI and Queen Elizabeth the Church of England would be carried further into the Protestant camp.

Anglicans based their liturgy on the Book of Common Prayer and subscribed to the doctrinal statements in the thirty-nine Articles adopted in 1571.

The Oxford movement of the mid-19th century not only led many Anglicans such as John Henry Newman to Rome but brought back a significant number of Anglicans to more Catholic thought and practices. The latter formed the High Church and Anglo-Catholic schools within Anglicanism.

Carried to America as early as 1607 Anglicanism became the established church in five of the original colonies. Lacking any bishops or diocesan organization for its first 177 years on this soil the Anglican church was severely handicapped. Any communicant who desired confirmation or ordination had to return to England.

MOST ANGLICAN ministers were

Tories who supported the head of their church, George III, during the American revolution; they fled to Canada and England after the war. Yet many patriots were also Anglicans: George Washington, Alexander Hamilton, Patrick Henry, and others. Stripped of its tax support and most of its clergy the Protestant Episcopal Church, now autonomous, counted only 30,000 members by 1830. Episcopalians made only feeble efforts to evangelize the frontier.

Today the Episcopal Church numbers about 3,285,000 members in this country and has traditionally found its greatest strength among the

wealthy and those on the Eastern seaboard.

In an Episcopal parish the chief form of worship is known as the Holy Communion, the Eucharist, or the Mass. All Episcopalians recognize the two sacraments of Baptism and the Lord's Supper and many also attach a sacramental importance to the other five Catholic sacraments.

Hundreds of thousands of Episcopalians favor the Anglo-Catholic tradition which shares many positions with Roman Catholicism. These Episcopalians cultivate Catholic devotions, support Episcopalians religious orders for men

and women including Benedictines and Franciscans, and view with suspicion attempts to merge their church with Protestant denominations.

Official Anglican-Roman Catholic commissions have been meeting to examine doctrines and chart a path to reunion. In 1972 such a consultation announced "substantial agreement on the doctrine of the Eucharist." The Decree on Ecumenism singled out Anglicanism when it stated "Among those (churches) in which Catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place."

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"What evolved after the schism begun by Henry VIII has been known as the Church of England or the Anglican Church." (NC Sketch courtesy Claretian Publications.)

CATECHETICS

Episcopalians mix unity with plurality

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

I still remember Christmas day many years ago. I was sick in bed, and spent most of the day watching television. Late in the morning there was what I would have taken to be a Roman Catholic Mass, except that it was in English. The hymns were familiar, the altar with its candles and flowers looked familiar, the priest wore vestments like those at my neighborhood parish.

There were readings from the Bible, a sermon, the Creed professing belief in the "one, holy, catholic and apostolic Church," the bread and wine, the words of consecration, communion, blessing—all so familiar to me. Yet I wasn't sure how the Mass could be in English (this was years ago!). Only at the end did the announcer mention that the liturgy was celebrated in the Episcopal cathedral in New York! Since that surprising discovery of how much Roman Catholics and Episcopalians shared in common, I have become more aware of the existing closeness between the two churches. Unlike most Protestant churches, the Episcopal Church retains much of Roman Catholic ritual and structure, and finds little quarrel with most of the doctrinal teachings of Roman Catholic tradition.

SINCE THAT CHRISTMAS I have made another discovery about Episcopalians. Within the one Episcopal Church there are surprising differences in doctrine and ritual. In fact Episcopalians exhibit a broader spectrum of pluralism than most major Protestant Churches. There is the "high church" or "Anglo-Catholic," which is so strikingly similar to the Roman Catholic in teaching and worship. Such was the Christmas Mass I watched on television.

But there is also the "low church" or evangelical group. Their worship appears little different from that of a Methodist congregation. Instead of Mass or Holy Communion the more typical service is Morning Prayer. Still a third branch within the Episcopal Church is the "bread" or "modernist." A typical sermon in a congregation of this branch might fit equally well in a Unitarian service.

This surprising pluralism within the Protestant Episcopal Church (or Anglican Church in England) strikes me as worth reflecting on. How can one Church tolerate such wide differences of teaching and ritual? How can unity be preserved with such plurality? The Episcopal experience suggests to me the important distinction between unity and uniformity.

EPISCOPALIANS CLEARLY value unity. They preserve the hierarchical structure of the Church, and are increasingly open to the role of the Pope as a principle of unity. Episcopalians theologians recognize only one Catholic Church. However, they view that one Church as made up of four branches: Roman Catholic, Anglican, Eastern Orthodox, and Old Catholic. In their own branch, the Anglican or Episcopal, they recognize the "high," "low," and "bread" communities. Unity is not identified with uniformity.

This aspect of Episcopal tradition

deserves serious thought. We Roman Catholics have tended consciously or unconsciously to identifying unity and uniformity. Uniformity was reflected in the catechisms from Baltimore to Bangkok, in the celebration of the Mass in Boston or Borneo, in the average sermon in most parishes the world over.

Today this is no longer true, and one may fear that the loss of uniformity in ritual and religion texts necessarily means the loss of Catholic unity. The example of the Episcopal Church's enduring unity with recognized plurality, should caution against an overly hasty identification of unity with uniformity. To be one does not require being the same.

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PARISH LIFE

Story points up need for change

BY JAMES J. PHILLIPS

There once were two brothers, each of whom owned a candle shop in neighboring towns. These were the days before electricity; and each man's shop was the only one in town. So each brother served as the major source of light for his town. It was a satisfying and rewarding role.

Then came the electric light.

The two brothers had to decide how to react to this newcomer to the lighting field.

One brother decided that his job was to supply light to the town. So he immediately put the candles in a corner of his shop and invested heavily in light bulbs and electric fixtures.

The other brother scoffed at the light bulb as a passing fad. He bought an even better stock of candles, shined up and rededicated his shop—and then watched someone else take over the town's light bulb business. In a short time, he stopped being the town's source of light and became, as a candle seller, a dealer in antiques and decorations.

Which of the brothers underwent the greatest change?

It has to be the second one, the one who refused to change. By refusing to change what he was doing, he no longer remained what he had been: the town's source of light. All that the first brother changed was what he was doing. In the process, he continued to be what he had always been.

It seems to me that the churches are facing a problem very much like that of the two brothers. Like the brothers, a church does not have the luxury of deciding whether or not it will change. The only freedom it has is in deciding what will be changed. Will a church change what it is doing in order to remain what it has been? Or will it ignore those things that demand change and watch itself be changed by conditions around it from a powerful force in men's lives to a dealer in antiques and decorations?

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"Regardless of whether one views the valley (of the Kidron) from Jerusalem or the Mount of Olives he is always struck by the great number of graves and tombs that occupy both its slopes." (NC Photo)

LANDS OF THE BIBLE

Kidron Valley as a cemetery

BY STEVE LANDREGAN

At the foot of Mount Scopus, to the northwest of Jerusalem, begins the Valley of the Kidron or Cedron. The valley, or "wadi" as it is known in Arabic, separates the city from the Mount of Olives.

The term wadi refers to a seasonal stream bed or arroyo and the Hebrew word "quidron" means turbid, reflecting the usually sluggish stream that rises seasonally in the valley.

Archaeologists estimate that 50 to 100 feet of debris have accumulated in the valley since ancient times, but in spite of this it still occupies a ravine that lies from 90 to 180 feet below the level of Jerusalem.



Many stories could be told about the Kidron, and in time we will discuss several, but this week we are particularly interested in the valley as a cemetery.

Regardless of whether one views the valley from Jerusalem or the Mount of Olives he is always struck by the great number of graves and tombs that occupy both its slopes.

THE CUSTOM probably began late in the Old Testament period or early in the Christian era when the valley was associated with the Valley of Jehoshaphat or Josaphat (Joel 4:2), which the prophet described as the site of God's judgment of all the nations "when I restore the fortunes of Judah and Jerusalem."

Joel, who wrote after the return of the Jews from the Babylonian exile, probably did not have the Kidron or any other

particular place in mind when he wrote his prophecy, for the meaning of Jehoshaphat in Hebrew is "The place where Yahweh (God) judges."

Father J. L. McKenzie reflects the opinions of most contemporary Scripture scholars when he says in his "Dictionary of the Bible" the legend associating the valley of Jehoshaphat with the Kidron "has no foundation."

BE THAT AS IT may, two factors seem to have combined to create the legend. The first, is another passage in Joel (4:16) which some took to indicate the valley was located near Mount Zion, one of the hills of Jerusalem.

The other is connected with the Ascension of Jesus (Acts 1:12) that an angel told the Apostles: "Jesus who has been taken up from you into heaven, this same Jesus will come back in the same way as you have seen him go there."

This passage was understood by some early Christians to mean that the Second Coming would take place at the same location as the Ascension. This idea easily became accepted as a confirmation of the previous legend.

The burial practice originated in late Old Testament times and persisted well into the Christian era with the result that the Kidron Valley is today a huge necropolis which Jews, Moslems and Christians alike chose as their resting place while awaiting the Last Judgment.

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LITURGY

A liturgy for Mother's Day

BY JOSEPH M. CHAMPLIN

On Mother's Day this year at Holy Family we probably had the richest, most diversified Sunday liturgy program for the parish since my arrival in Fulton two years ago.

It began at our 8:30 Mass with the baptism of Douglas Joseph Stewart.

Celebrating the sacrament within a eucharistic liturgy is not new for us (although a first for the regulars at that particular service). However, intimate involvement of the entire Stewart family and the godparents in planning and executing the baptismal Eucharist did represent a different, further step forward.

Young Robert Pawlewicz (grammar school son of the godparents) proclaimed nervously, but well the first two scriptural passages.

The celebrant's brief homily concluded with a poem to Douglas composed by his great grandmother and read by his oldest, red-haired, third-grade sister, Cathy. "I know he's fresh from heaven . . . I hold his little hand in wonder, kiss his rosy little

cheek. God really knew we'd love him, when he sent him here this week."

JUST PRIOR TO the Baptism, Cathy, her two sisters and little brother (age 6) recited a series of general intercession petitions they had written.

The whole family—and it is an exceptionally beautiful one—brought forward the gifts at presentation time.

For the sign of peace, parents and godparents received this greeting from the priest, then carried it down aisles to members of the congregation.

Finally, after Communion, Christine, a second-grade student, stood by the celebrant's side and read another of her great-grandmother's poems. "This is my little brother, Dear God I thank you so. We wanted him so very much, and I wanted you to know . . ."

Jim and Mary Jo Crossman, a young couple expecting their first child in a matter of weeks, prepared the 9:45 Mass.

They wrote the comments preceding each reading, composed the general intercessions and developed a thanksgiving after Communion reflection entitled, "What is a Mother?"

Jim handled the biblical excerpts and

prayer of the faithful. Both presented the gifts. Mary Jo, very pregnant, very hopeful, and very proud, recited her postcommunion composition.

"A mother is a diaper changer, teller of bedtime stories, keeper of Band-Aids, dispenser of cookies and milk . . . a mother is all these things and much more. But especially, a good mother is a blessing from God to be cherished."

OUR LAST MASS at 11:15 found Dominick and Mary Procopio the center of attention. Fifty years earlier they became man and wife; today before a church full of parishioners, they renewed their nuptial vows.

Dominick said "Yes" four times in response to the priest's question; his wife with tears in her eyes and an orchid on her shoulder nodded agreement. "We will continue to live together and love each other for the rest of our lives."

Someone started to clap; soon the whole congregation joined in applause.

An older woman stopped me outside after this Mass. "Father, that was such a beautiful service. I came to church awfully depressed this morning. But now I'm so . . . so . . . happy."

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QUESTION BOX

What can Catholic learn from the Jehovah Witnesses?

BY MSGR. R. T. BOSLER

Q. I don't know if I did or am doing the right thing, but about three months ago I invited into my home some Jehovah Witnesses. They have been to my house three times, and although I believe my Catholic religion is the true religion, they do make their religion so very logical and easier to understand. I have asked priests questions about God which they couldn't answer, whereas these people could and I understand and feel good with the answers. And I had 13 years of Catholic education. Tell me if all of this is wrong and I should tell them not to come anymore.



A. It seems to me you should learn a lesson from these sincere people. Imitate their zeal and study your own faith now as an adult. You won't find easy answers to the problems about God. What you need to learn is that there are no easy answers here and that anyone who comes with easy answers is not giving you what God revealed but what some man oversimplified to make revelation seem easy to understand. What God has revealed to us in the Bible and in his Son, Christ Jesus, is more than our limited human minds can cope with, but if we believe it, in spite of the difficulties, we experience the depth of God's love for us.

The Jehovah Witnesses deny the divinity of Christ. They consider Jesus the greatest of Jehovah's witnesses, a "god" inferior to no one but Jehovah. Before existing as a man, he was a spirit creature called Logos

or Michael the Archangel. He died as a man and was raised as an immortal spirit as Son. The Witnesses have revived the ancient heresy of Arianism, for as did Arius in the early part of the Fourth Century, they deny the Trinity and hold that the Son is not one being or substance with God. The Nicene Creed we recite at Mass was composed to proclaim the Christian belief against Arius.

Arianism was extremely popular for many years, for it seemed to be an easy explanation of how Jesus was Son of God. How can Jesus be both God and man? That is the great mystery of Christianity. Since the first century great Christian minds have been studying this mystery and trying to penetrate it better. There is a constant temptation to explain it away, as did the Arians. The Witnesses today are doing the same.

I hesitate to write anything against the Witnesses, since the ordinary member is so sincere and dedicated, but you and many other Catholics who are in danger of being taken in by their literature and house-to-house evangelism should know that their leaders have not hesitated to mistranslate the Bible to fit their own interpretations.

For example, in their so-called New World Translation, John 1:1: "In the beginning was the Word and the Word was God," becomes "and the word was a god." The words of Jesus at the Last Supper become: "Take eat. This means my body." And 1 Cor. 1:16: "By means of him (Christ Jesus) all things were created in the heavens and upon the earth..." becomes "all other things." By adding the one word "other" they make the Scriptures imply that Christ is only another creature. Their literature is sophisticated and is adorned with impressive looking references that for the most part are from unaccepted sources.

So, be kind to your friends, thank them for coming, but tell them you don't want to help revive a fourth century heresy.

Q. With reference to your recent answer concerning the necessity of baptism, I can't understand how you could say that prior to the discovery of the New World,

Christians did not realize that there was a problem about the salvation of those who knew nothing of Christ. St. Augustine, the Bishop of Hippo, Father and Doctor of the Church, I believe, who lived in the 300-something A.D., said that there were many people who were members of the Church who did not know they were members, and also, alas, those who thought they were members who were not. If the Church knew that way back then, what's new? Doesn't anyone read the

Fathers of the Church anymore?

A. Augustine lived from 354 to 430, at a time when barbarians were threatening the destruction of the Roman Empire and Christians were still a minority, though in the ascendancy. It was during the Middle Ages when all Europe was Christian and being threatened by the Moslems that theologians began to place so much stress on the doctrine that outside the Church there was no salvation.

Your comment on reading the Fathers is

interesting. It was only in the latter half of the last century that the study of the Fathers was revived. It was this revival and the historical investigations into what really happened in previous councils of the Church that led to the developments in theology that made Vatican Council II a necessity and are responsible for so much of the ferment in the Church today. I think it safe to say that the study of the Fathers and the previous councils of the Church has made us aware today that our

catechisms and religious text books were inadequate explanations of what the Church is and believes. Prior to the historical revival about all the ordinary church leaders and theologians knew about the Fathers and previous councils were the isolated quotations used by one generation of scholastic theologians after another to prove their own particular explanations of Christian belief.

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THE CHURCH AND I

Chesterton and Belloc: a comparison

BY F. J. SHEED

It was Bernard Shaw who ran Chesterton and Belloc together as the Chester-Belloc. They were, in fact, so different that it is a minor evidence of her Catholicity that they both loved the Church, equally indeed but each in his own way.

It was as the Body that the Church held Belloc. I remember Christopher Hollis, when he and I were young, referring to Belloc as "the Latin Thing." In his Companion to Wells' Outline of History Belloc spoke of "The unity of the European World as it was prepared by Divine Providence for the advent of the Catholic Church, the noble antique soil on which was planted, as alone worthy of it, that institution whereby alone Man can be put in tune, or a right civilization preserved." (Chesterton put this last idea in his own way, comparing the Church to the Ark—"If we fall out of the Ark we fall into the fashion.")

The Roman order was inbuilt in Belloc—in his speech, in his prose and his poetry, in his politics, in his very appearance. As an old man he grew a large and shapeless beard. I accused him of defacing a public



monument: the splendid order of his features had vanished into something vaguely Old-Testament-prophetlike, time's revenge on him perhaps for describing the Old Testament as "Oriental folklore."

MASS AND THE SACRAMENTS were a nourishment he could not imagine life without. But mentally it was in the Body that he lived. After reading his "Bad Child's Book of Beasts" and "More Beasts for Worse Children" I asked why he did not write a "Bad Catholic's Book of Popes" and "More Popes for Worse Catholics." The notion amused him mildly. But he would not have written books of the sort. As an historian, he could write objectively of unattractive Popes. But to have made a comic book of them he would indeed have seen as "against the discipline of the Body."

The great dogmas did not draw him to closer study. I am sure his spirit, wherever it is (I think I know), will forgive me for saying that I had occasionally to suggest theological corrections when preparing his books for the press. When he read my own "Map of Life," he wrote to me with a kind of excitement the book could not have stirred in one who had much habit of reading theology. Yet he had been at the Oratory School when Newman was still head of the Oratory Community.

Chesterton gave no such instant sense of order. The famous telegram he sent his wife—"Am in Market Harborough—where should I be?"—could not have been sent by Belloc, who always knew where he was and when he was with total precision. But he could not have written anything of the order of Chesterton's book "Thomas Aquinas." For the order of the thinking mind, the order at the center of being which is a magnet to the metaphysician, was a deeper craving in Chesterton. He could write of his own conversion: "I knew that Catholicism is too large for me, and I have not yet explored its beautiful or terrible truths."

It had to be too large for him, or it would not have been for him at all. A faith that could fit compactly into his head would have had to be smaller than he: he would have none of it. Into the truths, beautiful or terrible, he had, in fact, seen deeper than most even before he joined the Church, and his exploring never ceased. They were his own country. He saw them when he saw anything, to an astounding extent lived in the totality.

But if he was in love with light, he saw mystery—the darkness which for the finite eye must always ring light—as an essential element in seeing. And all this he helped me to see. Not that I ever fooled myself that I could remake my mind in his image. His anguished realization of what

he was receiving in Communion could not be mine, whether the anguish lay in his awareness of Christ's worth or of his own worthlessness.

WHAT FASCINATED ME was not only his embracing of that in the mystery which he could not see, but his passion for clarity in the utterance of what he did see. We sometimes say of a man that he loves to hear himself speak; in fact, the concealed man is not hearing himself, he is hearing Cicero or Demosthenes or whatever orator he feels himself to be. But, vain or not, most of us do not hear what we are actually saying, being quite happy to know in a general way what we mean.

In this matter Chesterton could teach almost everybody. He heard each word as he said it. Over the radio, on one occasion, he had just said that something was as dull as ditchwater. In the next moment he said "But is ditchwater dull? My friends with microscopes tell me that is full of quiet fun." We take it as praise of a man to say that "he knows his own mind." You might as well praise him, said Chesterton for blowing his own nose.

His acceptance of mystery and striving for clarity were each an outflow of his love of light. One effect of this was the kind of joy in speaking of Our Lady that he shared with Belloc. In their utterance on her we really meet the Chester-Belloc.

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OPEN DIVISION TENNIS TOURNAMENT WINNERS—From left front row, are: Willis Asby and Bill Stackhouse, St. Luke, Boys Doubles Runners-up; Jack Tilford, Little Flower, Boys Doubles Champion and Mixed Doubles Champion; Tom Wynne, Little Flower, Boys Singles Champion and Boys Doubles Champion; Bill Bankston, Our Lady of Lourdes, Boys Singles Runner-up and Mixed Doubles Runner-up. Second row from left: Ann Simmons, St. Luke, Girls Singles Champion and Girls Doubles Runner-up; Janet Siefert, St. Luke, Girls Doubles Runner-up; Cathy Evans, St. Luke, Girls Singles Runner-up; Cathy Hinch, Our Lady of Lourdes, Girls Doubles Champion; Marta Scott, Our Lady of Lourdes, Girls Doubles Champion; and Lisa Scott, Little Flower, Mixed Doubles Champion.

Simmons, St. Luke, Girls Singles Champion and Girls Doubles Runner-up; Janet Siefert, St. Luke, Girls Doubles Runner-up; Cathy Evans, St. Luke, Girls Singles Runner-up; Cathy Hinch, Our Lady of Lourdes, Girls Doubles Champion; Marta Scott, Our Lady of Lourdes, Girls Doubles Champion; and Lisa Scott, Little Flower, Mixed Doubles Champion.



NOVICE DIVISION TENNIS TOURNAMENT WINNERS—Front row, from left: Tony Hughes, St. Catherine, Boys Doubles Champion; Jim Laetch, St. Catherine, Mixed Doubles Runner-up; Tom Hughes, St. Catherine, Boys Doubles Champion; and Dave Berlier, St. Barnabas, Boys Singles Champion. Second row from left: Ann Hammond, Our Lady of Lourdes, Girls Singles Champion; Karen Nobe, St. Catherine, Mixed Doubles Runner-up; Tim Catton and Tim Hock, Holy Spirit, Boys Doubles Runner-up.

Young, St. Luke, Boys Singles Runner-up. Second row from left: Ann Hammond, Our Lady of Lourdes, Girls Singles Champion; Karen Nobe, St. Catherine, Mixed Doubles Runner-up; Tim Catton and Tim Hock, Holy Spirit, Boys Doubles Runner-up.

St. Luke takes tennis crown

INDIANAPOLIS — St. Luke's netters captured their first CYO Junior Tennis Tourney championship last week-end, dethroning defending champion Our Lady of Lourdes, who came in third.

In a balance display of power, the northsiders amassed a total of 190 points, easily outdistancing runner-up St. Catherine's with 110 and Lourdes with 108. They scored 99 points in the Novice Division and 91 in the Open Division scoring columns.

The only double winners were Tom Wynne and Jack Tilford, both of Little Flower, who competed in the Open Division. Wynne won the Boys Singles event and teamed with Tilford to take the Boys Doubles. Tilford teamed with Lisa Scott to win the Mixed Doubles.

Following are the complete tourney results:

TENNIS TOURNAMENT
NOVICE DIVISION
Girls Singles—Ann Hammond, Our Lady of Lourdes, defeated Maureen O'Brien, St. Luke, 6-1.
Boys Singles—Dave Berlier, St. Barnabas, defeated Scott Young, St. Luke, 3-6, 6-4, 6-2.
Boys Doubles—Tom and Tony Hughes, St. Catherine, defeated Tim Catton, Tim Hock, Holy Spirit, 6-4, 6-4.
Girls Doubles—Kathy Donica, Theresa Neilan, St. Jude, defeated Maureen O'Brien, Linda Koopman, St. Luke, 6-3.
Mixed Doubles—Fred Meyer,

Colleen O'Brien, St. Luke, defeated Jim Laetch, Karen Nobe, St. Catherine, 6-3.

OPEN DIVISION
Girls Singles—Ann Simmons, St. Luke, defeated Cathy Evans, St. Luke, 7-5, 6-0.

Boys Singles—Tom Wynne, Little Flower, defeated Bill Bankston, Our Lady of Lourdes, 7-5, 6-4.

Boys Doubles—Tom Wynne, Jack Tilford, Little Flower, defeated Willis Asby, Bill Stackhouse, St. Luke, 6-4, 7-5.

Girls Doubles—Cathy Hinch, Marta Scott, Our Lady of Lourdes, defeated Ann Simmons, Janet Siefert, St. Luke, 6-3, 3-6, 7-5.

Mixed Doubles—Lisa Scott, Jack Tilford, Little Flower, defeated Marta Scott, Bill Bankston, Our Lady of Lourdes, 6-3, 6-1.

NOVICE TEAM SCORING
St. Luke—99 points
St. Catherine—79
Our Lady of Lourdes—46

OPEN TEAM SCORING
St. Luke—91
Little Flower—84
Our Lady of Lourdes—62
St. Catherine—31

OVER-ALL TEAM SCORING
St. Luke—190
St. Catherine—110
Our Lady of Lourdes—108
Little Flower—88 points

Benefit

BEECH GROVE, Ind.—The William S. Sahn Educational Trust will benefit from the proceeds of a two-act play, "The Reluctant Debutante," to be presented by the Holy Name parish CYO unit at 8 p.m. Thursday and Friday, August 16 and 17. Performances will be given in the parish hall.

Tickets are available at the door for \$1.25 adults and 75 cents for students.

The trust has been established in memory of the late Archdiocesan CYO Executive Director.

STAY WITH NFPC

ST. CLOUD, Minn.—The St. Cloud Priests' Senate has reversed an earlier vote and decided to remain in the National Federation of Priests' Councils (NFPC).

Scholarship recipients are named

INDIANAPOLIS — Seven graduates of Catholic High schools are among 14 scholarship award recipients from Marian College.

Karen and Sharon Osburn, twin daughters of Mr. and Mrs. Raymond Osburn, received the Newman Award for half-tuition in recognition of academic excellence and individual contributions beyond the classroom. They are graduates of Our Lady of Grace Academy, Beech Grove.

PRESIDENTIAL Scholarships, valued at \$600, were awarded Christine Foxen, daughter of Mr. and Mrs. Henry Foxen, and Lea Heiden, daughter of Mr. and Mrs. Floyd Heiden. Both are graduates of Secina Memorial High School.

Other Presidential Scholarships were presented to: Valerie Banton, Northwest High School; Anita Byers, Washington High School; and Robert Hahn, Northwest High School.

The Marian College Scholarship, valued at \$400, were awarded to Victoria Allen, Southport High School, and Mrs. Linda Chinn, Providence, Ind.

RECIPIENTS OF tuition grants included: Beth Ann Kreuzman, daughter of Mr. and Mrs. Henry Kreuzman and a graduate of Our Lady of Grace Academy; Patricia McMahon, daughter of Mr. and Mrs. John McMahon and a Secina Memorial graduate; and Martin Radtke, son of Mr. and Mrs. Bernard Radtke and a Brebeuf Preparatory School graduate.

CYO NOTES

Auditions for the Junior Talent Contest, to be held at 7:30 p.m. Sunday, August 19, in the Garfield Park Amphitheatre, were held last night at St. Michael's parish. (The wrong date was listed here last week.)

Semi-finals and finals in the Junior Boys and Girls Softball Tournaments were held this past Tuesday and Wednesday evenings. Results will be available next week.

Entries in the fall kickball and football program are due at the CYO Office. Final deadline for kickball is August 8, while the football entries were due this past week.

Junior Boys Touch Football League information will be mailed next week to all area parishes.

The Junior Summer Spiritual Activity has been cancelled. An event will be announced later in the fall.

Openings remain at Camp Christina in Brown County for girls the week of August 12. Information is available from the CYO Office, 632-8311.

A meeting of CYO football coaches will be held at Ritter High School at 7:30 p.m. Wednesday, August 22.

Mrs. Bernard Radtke and a Brebeuf Preparatory School graduate.

Other tuition grants were received by: Debbie Garrigus, Decatur Central High School; and Lynn Schaffer, Washington High School.

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FIGHT AFRICAN DROUGHT

At top, chiefs and leaders organize local distribution of foodstuffs following the arrival of relief supplies in the form of sorghum in a village in Upper Volta, one of six West African nations suffering from a five-year drought. The food, donated by the U.S., is being distributed by the U.N. Food and Agricultural Organization's World Food Program.

Below, cattle belonging to nomads from neighboring Mali drink at a well in Upper Volta. The cattle were in extremely poor condition and many died after drinking water on an empty stomach. The Mali nomads had brought their herds into Upper Volta in search of water and pasture. They found some water but the pasture had been used up by cattle of the Upper Volta nomads who had already moved on in search of grass.

Six nations—Mali, Mauritania, Niger, Senegal, Upper Volta and Chad—are affected by the drought. Millions of cattle—up to 35 per cent in each of the six countries—have already perished. The situation is all the more serious because cattle provide the essential portion of the local economy. An estimated one-third of the 25 million people in the area are faced with famine. The president of Upper Volta has summed up the situation: "The survival of our people is truly at stake." (RNS Photo)

FESTIVAL GUIDE

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

St. Cecilia's, Oak Forest (Franklin County)—August 5
St. Paul's, New Alsace—August 12
St. Maurice parish, St. Maurice, Ind.—Aug. 26
St. John's, Enochburg—Sept. 2
St. Peter, Franklin County—Sept. 3

Single Adults elect Fisher

INDIANAPOLIS — New president of the southside unit of Single Catholic Adults is Buzz Fisher of Holy Name parish, Beech Grove. Other officers elected last week include: Helena Rudolf of Holy Name, vice president; Marge Funke of St. Patrick's parish, secretary; and Dave Nelson, treasurer.

Tip Sweeney of St. Patrick's was installed last month as president of the Deanery unit. Donna Harrig was named secretary and Frank Smith of Little Flower parish, treasurer.

Membership in the Single Catholic Adults is open to unmarried persons between 18 and 25. CYO moderators in all area parishes will be contacted soon to enlist support for the group's membership drive.

Forthcoming activities include a softball tourney in August, to be held in Cincinnati for members in three states. A tri-state fine arts festival is scheduled to be held in November.

Remember them in your prayers

BRADFORD
ANTONE FESSEL, 70, St. Michael's, July 29. Brother of Agnes Stemm of Jeffersonville.

CLARKSVILLE
PAULINE C. PELL, 78, St. Anthony's, July 30. Sister of Mary E. Pell, Catherine Robinson and Mrs. John L. Smith, all of Clarksville.

DERBY
JOHN J. LASHER, 80, St. Mary's, July 30. Husband of Irma Lasher.

INDIANAPOLIS
KATHERINE C. PURSELL, 76, St. Philip Neri, July 28. Mother of Jerry Purcell and Mrs. Frank Messenger; sister of Edward F. Downey.

RUTHE GLENN, 78, St. James the Greater, July 26. Mother of Edward C. Glenn.

CELESTE GOODMAN, 60, St. Rita's, July 26. Mother of Ethel M. Goodman; sister of Alton Chaison and Anna M. Lee; daughter of Margaret Chaison.

LOUISA A. HOLMES, 70, Our Lady of Lourdes, July 26. Mother of William P. and Daniel J. Holmes; brother of Edward Holmes.

GERTRUDE MESCALL, 86, Our Lady of Lourdes, July 26. Aunt of Mary Mescal.

MARY A. McALLEN, 81, St. Philip Neri, July 27. Mother of Daniel F. John J. and Dorothy M. McAllen; Cecilia Donnelly, Helen Laffey and Loretta Hamsher; sister of Patrick, Bridget and Kathryn Curran.

MARY J. MULLENIX, 37, St. Patrick's, July 28. Wife of Glenn E.; mother of Mary L. Mullenix, daughter of Harold and Mary Renforth; sister of Harvey and Joseph Renforth, Doris Telfree, Joyce Baucum, Theresa Callahan, Dorothy Myers, Darlene Renforth.

Marilyn Buck and Carolyn Evans.

WILLIAM T. HANKINS, 60, St. Anthony's, July 28. Husband of Florence; father of John Hankins and Barbara Carter; brother of Rosalie Smith and Anna Schlotz.

RAYMOND L. HUNT, 60, St. Christopher's, July 28. Husband of Elizabeth G.; father of Barbara Stout and Nancy Hunt.

GEORGE E. EASTER, 86, Sacred Heart, July 28. Father of Helen M. Radican.

PAUL G. BAKIUS, 57, Sacred Heart, July 28. Brother of Walter J. Bakius, Helen M. Jarvis, Delores E. Estumpf and Rosemary M. Sheehan.

AMY M. PECK, 58, Holy Trinity, July 30. Wife of Frank A.; mother of Joseph O. and Raymond F. Peck; Veronica R. Pelikan and Christina E. Heath; daughter of Ruth Owens; sister of Wendell Owens, Christine Corcoran, Thelma Grimes and Mamie Schwanekamp.

ELLEN L. REED, 2, St. Christopher's, July 30. Daughter of Mr. and Mrs. Grant H. Reed, Jr.; granddaughter of Mr. and Mrs. Patrick McHugh, Sr.; Mrs. Geneva Thomas and Grant H. Reed, Jr.

WAWNEIDA A. ROGERS, 52, Holy Spirit, July 30. Wife of Robert C.; mother of Anita McPherson, Linda Watts, Dixie Wheeler and Rosemary Simpson. Five brothers and three sisters also survive.

ALBERT M. GOUGH, 75, Little Flower, July 31. Father of Albert E., Robert L. and Thomas E. Gough; Alice Keyler and Rosella Short; brother of Dea Wallace.

PATRICIA A. ANDERSON, 43, Our Lady of Lourdes, Aug. 1. Mother of

Cynthia L. Anderson; daughter of Mary Stevenson; sister of Robert D. Stevenson, Mary Groves, Delores Russell and Theresa Burdine.

MADISON
MATTHEW E. ZIEGLER, 25, St. Anthony's, July 25. Son of Matthew and Mildred Ziegler; brother of Peggy, Robert, Daniel, William, Charles and Mary Ziegler.

RICHMOND
FLAVIE JACK, 75, Holy Family, July 27. Husband of Agnes; father of Mrs. Marilyn Huber of Fort Wayne, Mrs. Linda Petty of New Whiteland and Joe Jack of Richmond; half brother of Mrs. Gene Webb of Webster and Francis Beck of Elwood.

JOSEPH K. JENKINS, 54, St. Mary's, Aug. 1. Husband of Mary; father of Carol, Joseph K., Jr.,

William, Robert and Katherine, all at home.

TERRE HAUTE
HENRIETTA M. STARR, 70, St. Joseph's, July 25. Mother of Mrs. Marjorie Shiel and Mrs. Jack Marquis, both of Terre Haute; sister of Mrs. Pearl Brockway of Maryland.

MARY F. BONNETT, 91, St. Benedict's, July 28. Mother of Mrs. Ernestine Sullivan of Indianapolis; Edmund Bonnett of Greentfield; Clifford J. Bonnett, Mrs. Carolyn Chrisman and Mrs. Anna Mae Cheek, with whom she resided, all of Terre Haute.

WESTERRE HAUTE
TERESA H. CLIFTON, 83, St. Margaret Mary, July 25. Mother of Mrs. Eugene Hirschfeld of Streator, Ill., and Mrs. Thomas J. Finnerty of Terre Haute.

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M

Black Catholics schedule parley

NEW ORLEANS — A combined convention of black clergy, Religious and lay persons will be held Aug. 12-19 at Loyola University here, under the sponsorship of the National Black Catholic Convention.

Marist Brother Joseph Hager, one of three co-chairmen for the convention, said that the joint meeting indicates that "although we come from various occupational backgrounds we are still about the primary task of liberating black people."

The convention will deal with three main concerns that affect black people today: the Church in the black community, community development, and education.

Dominican Sister Shawn Copeland, chairwoman of the convention committee, said the convention will be "an historic opportunity for black Catholics to create a direction which is authentic, which arises from the grassroots and which is totally representative of the black Catholic movement in 1973."

MEDIA PIONEER DIES

ST. LOUIS — Jesuit Father Eugene P. Murphy, founder of the Sacred Heart Program of the Radio and Television Apostolate, died in St. Louis recently of an apparent heart failure. A member of the Society of Jesus for 61 years, he devoted most of his priestly career to the communications apostolate of the Church.

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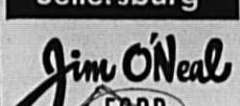
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VIEWING WITH ARNOLD

A fictional look at Hollywood

BY JAMES W. ARNOLD

"The Last of Sheila" takes us back to the "inside" genre of movies about movie people—most of which have shown cinema denizens to be ruthless, decadent and-or disturbed. The film industry, looking at itself in fiction, has usually been tough, even in such quality portraits as "Sunset Boulevard" and "A Star is Born."

Scripted by actor Tony Perkins and Broadway lyricist Stephen Sondheim ("Company")—

bona fide insiders—"Sheila" is not in the immortal class. But there are echoes. E.g., the elegant James Mason (from "Star is Born") in a key role as a has-been. The standard set of characters: an ambitious amoral writer (Richard Benjamin) and his wealthy ex-child star wife (Joan Hackett), a cruel and powerful producer (James Coburn), a sex symbol (Raquel Welch) and her aggressive manager-spouse (Ian McShane), a fast-talking agent (Dyan Cannon), and an old director reduced to making TV commercials (Mason). And, above all, the required cynical tone, the female-dog-eat-female-dog aura of "The Carpetbaggers."



BUT "SHEILA'S" modest insights into movieland values are only a fringe benefit. It is a tricked-up murder mystery, fairly ingenious in conception, but generally butter-fingered into mediocrity by director Herbert Ross ("Play It Again, Sam"). Despite the flaws, there are enough Agatha Christie gimmicks and twists to distract mystery fans. Ah, what "Sheila" might have been with Hitchcock.

The premise: a gossip-columnist named Sheila is mysteriously killed, and her husband, weirdo producer Coburn, invites the unemployed talents who knew her to a week's Riviera cruise on his luxury yacht. He will give them all lucrative work in a new movie on Sheila's life—you can see how bad his taste is, and why he is rich—if they'll join him in a sick parlor game. Each guest is given a secret "fault," which the others must discover via treasure-hunt clues in various parts of call. Shades of not only "Sleuth" but Freud and Pirandello—the secrets are real ones, though no guest is presumably given his own. And one of the secrets implies that the bearer is Sheila's killer.

THE ENORMOUS possibilities are largely squandered for half the movie, including a chaotic clue-hunt in a marvelous old Mediterranean monastery rigged up by James Bond set designer Ken Adam—full of tape recorders playing Gregorian Chant, icons and ancient murals, wells, passageways and squeaking doors. But out of this we at least get another corpse, and the machinery begins to tighten up. The rest is largely talky,

intellectual detective work by Benjamin and Mason, much of it likely to be especially fascinating for clue-watchers and devotees of mathematical brain-twisters. (e.g., figuring the probabilities of who got which secret). But the plot and motivation lines may get too confusing for ordinary mortals trying to follow the dialog; they will have to settle for director Ross' ability to suggest, eerily, the approach of sinister events—like the somewhat classic discovery (20 years

after "Diabolique") of a body in a bathtub.

Mason and Benjamin (the latter cast against his familiar light-comedy type) carry the film, especially in the final hour, and Miss Hackett demonstrates the talent a non-beautiful girl must have to succeed in movies. Miss Cannon looks alive, almost effervescent, for the first time I can remember, and the others are okay, except for Raquel, who oddly exudes all the sex appeal of a computer. The

south-of-France scenery is not too visible, but there are lots of cool shots of boat and water.

THOSE WHO GO to movies for deeper things—like solid and reasonably sympathetic characters and high moral tone—will need to look elsewhere. So will the young and-or immature. Catholics, indeed, may not be overjoyed by the uses to which the monastery and its Confessional are put—it is dimly reminiscent of Fellini.

My chief disappointment was that the final bizarre touch was missing. A cameraman should have appeared at the end to announce to the cast that the movie they were to be hired for was the movie we had just seen, and the whole thing had been an elaborate audio-visual bugging. (Rating: A-3—unobjectionable for adults)

Maude's abortion shows slated for re-broadcast

NEW YORK — Nine months after the first telecast, CBS will re-broadcast the controversial "abortion episodes" of the television series "Maude."

The episodes were originally shown on Nov. 14 and 21. They will be repeated on Aug. 14 and 21.

The two episodes, starring Bea Arthur, concerned the problems of a woman who discovers she is pregnant late in life. Her divorced daughter, played by Adrienne Barbeau, encourages her mother to have an abortion. In the final scene, Maude and her husband, played by Bill Macy, decide to go through with the abortion.

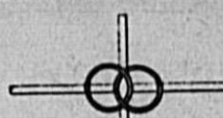
adviser for Holy Name Societies and the Long Island Coalition, said that the FCC commissioners will be asked to review the case.

"They can deny our request or hold hearings," McMahon said. "If they deny at first or reject us after the hearings, we could then go on to the circuit court and eventually the Supreme Court. We have to do something affirmative. We can't let it go."

Other plans are also underway, including contacting sponsors of "Maude" to ask that they not give financial support for the series.

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Koers to head K of C Chapter

INDIANAPOLIS — Raymond A. Koers of Our Lady of Fatima Council, Knights of Columbus, has been elected president of the Indianapolis Chapter K of C for 1973-74.

Other new officers are: George W. Johns of Holy Family Council, vice president; Frank S. Wuensch of Msgr. Downey Council, secretary; John J. Roach of St. Pius X Council, treasurer; Marvin Keller of St. Joseph Council, Vincent Fahy of Msgr. Sheridan Council, and Donald R. Cales of Mater Dei Council, trustees; and John D. Howard of St. Martin Council, Martinsville, guard.

Chaplain of the Indianapolis Chapter is Father Maury Smith, O.F.M., of Alverna Retreat House.

Guide book out for Holy Year

VATICAN CITY — The Vatican has printed a guide book for Holy Year pilgrims which, in addition to detailing the monuments and historical sites of Rome, describes the spiritual heritage of the Eternal City.

Entitled "The Vatican and Christian Rome," and printed in six modern European languages, the pocket-size book describes the structure and organizations of the Church from ancient times to the present.

The book speaks of the Vatican, St. Peter's and the other major basilicas, the catacombs and the many Vatican museums.

RETIRED BISHOP DIES

FRESNO, Calif. — Bishop Aloysius J. Willinger, who retired in 1967 as bishop of what was then the diocese of Monterey-Fresno, Calif., died, July 25, at the age of 87.

Christian life possible, imperative, Pope reminds

CASTELGANDOLFO — Catholics can and must live an authentic Christian life despite the hazards of the contemporary world, Pope Paul VI told thousands at a recent general audience.

The Pope opened his talk by asking: "Is it possible, times being what they are, (to live) a Christian life which is authentic, strong, happy and capable of synthesizing loyalty to the Gospel and living in the modern world?"

Answering his own question, Pope Paul said: "Yes, it is possible... it must be possible. In affirming this duty we discover the dramatic program which every son of the Church, and the Church as a whole, is called on to carry out at this historic moment...."

THE POPE THEN asked further questions: "Is it easy to be Christians? Does a facile Christianity exist?" He warned that "this is a critical point, because the question does not permit a single and unequivocal answer. It is necessary to pay attention, to recognize the complexity of the question."

His answer was that, from the aspect, "it is easy to be Christians, easy for those who truly wish to be Christians; to be Christians who are faithful and authentic. It is easy if we enter sincerely and generously into the total system of the Christian life, because Christianity could not be truly happy if it were not at the same time easy."

THE POPE SAID Christians who respond with a complete faithfulness to the Christian vocation do so by means of grace and come to enjoy "the effort which this faithfulness asks." On the other hand, he said, those who seek to make Christianity facile come to feel the weight and annoyance of the Christian life.

Therefore, he explained, it must be admitted realistically that the "Christian life, for those who wish to live it authentically, is difficult."

He said that "those who would wish to deny, or even to suppress wrongfully this difficult aspect, would deform and even perhaps betray the authenticity of Christian life itself."

"TODAY THIS attempt to make it easy, to eliminate sacrifice and effort and render it easy going, is in full swing both in terms of the teaching and practice of the Christian life."

Thus, said the Pope, Catholics, on the one hand, must do everything they can to preserve the sense of freedom and happiness that is proper to the Christian life and at the same time also must preserve the sense of the absolute and entire concept of the Christian religion.

Christians must remain loyal to the absolute of "truth without yielding to the blandishments of doubt or the illusory comfort of captious pluralism; the absolute of a morality which cannot prescind from the demands of the laws of life stamped by God within man; the absolute, in short, of the work of the redemption which calls us to the commitment to the sovereign law of love together with its consequences of obedience, dedication, explanation and sacrifice."



TO MAKE FINAL VOWS—Sister Marian Yohe, O.S.B., a teacher at St. Mary's School, Floyd's Knobs, will pronounce her final commitment of vows at Our Lady of Grace Convent, Beech Grove, at 2 p.m. Sunday, August 5. A public reception will follow from 3 to 5 p.m. A graduate of Chatham High School, Indianapolis, Sister Marian is the daughter of Mr. and Mrs. Marion Yohe, former Indianapolis residents now living in Pompano Beach, Fla.

The week's TV network films

THE LONG DUEL (1967) (ABC, Sunday, Aug. 5): A more contemporary-in-spirit view of a favorite subject of action films: the British Imperial burden in India. Trevor Howard is the sympathetic officer assigned to put down a native uprising led by Yul Brynner. The summary, though, sounds better than the film. Not recommended.

MAROC 7 (1968) (ABC, Monday, Aug. 6): Cyd Charisse plays a fashion editor who is also a jewel thief, and that tells everything about this routine British would-be thriller except the locale (Morocco). It's dull, and the moral atmosphere is sloppy. Not recommended.

OPERATION KID BROTHER (1967) (NBC, Tuesday, Aug. 7, postponed from July 13): A dumb disaster of a film, an Italian cheapie meant to exploit Neil Connery while his older brother was sulking and temporarily retired from the Bond movies. Neil has no talent, and neither do the producers. Zero plus zero equals nothing. Bottom of the barrel.

BLOW-UP (1966) (CBS, Thursday, Aug. 9): A London photographer snaps pictures of lovers in a park, and accidentally films a murder. Or does he? Michelangelo Antonioni's artful exploration of alienated technological man and the swinging London scene may be hard for casual audiences to dig, but it is a masterpiece. The picture enlargement sequence is one of the classics of movie history. With David Hemmings and Vanessa Redgrave. Recommended for mature viewers only.

THE TROUBLE WITH GIRLS (1949) (CBS, Friday, Aug. 10): Out of Elvis Presley's bottomless repertoire comes something a trifle offbeat. Old Swivel Hips is running a traveling tent show in Iowa in the 1920's and charms the local girls, including ailing bombshell Sherree North, who plays one of the longest drunk scenes in history working up nerve to confess a murder. A good sight to take the dog for a long walk.

THE SUBJECT WAS ROSES (1968) (NBC, Friday, Aug. 10): Frank Gilroy's Pulitzer Prize play about truth-telling between parents and between generations in a three-person Irish Catholic family. A touching and accurate psychological analysis of an ailing marriage, whose hangups are so typical of those who lived through the Depression and the Victorian sex pattern. Excellent performances by Patricia Neal, Jack Albertson and Martin Sheen. Recommended as relevant human drama for adults and mature teenagers.

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