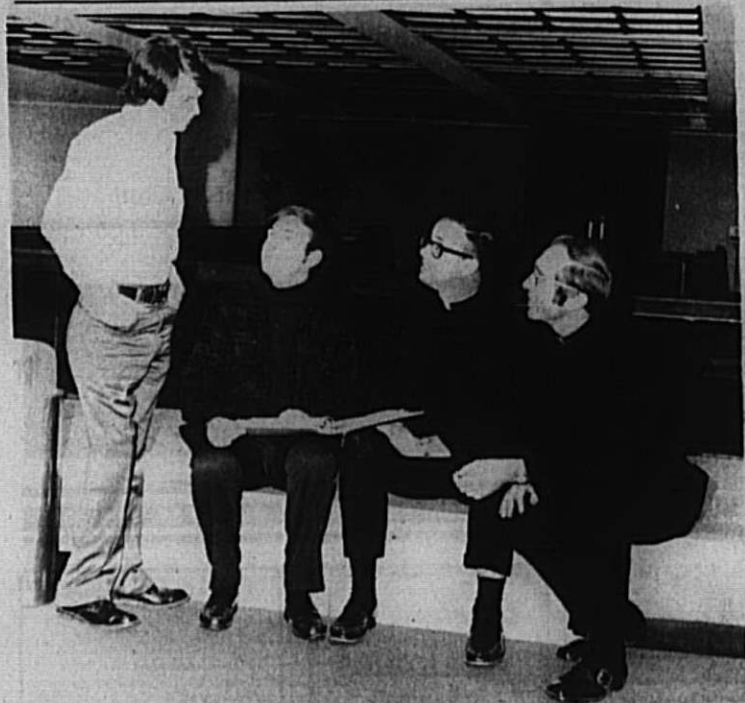




VOL. XIII, NO. 7 INDIANAPOLIS, INDIANA, NOVEMBER 16, 1973



CONVENTION ADVANCE PARTY—Several members of the U.S.C.C. Youth Division have been in Indianapolis many days prior to this week-end's National CYO Federation Convention, underway at the Indiana Convention-Exposition Center. Father Donald Schneider, seated at right, Archdiocesan CYO Director, extends greetings to Msgr. Thomas J. Leonard, Director of the Youth Activities Division and general convention chairman, seated left; and Michael E. McGown, standing, Executive Secretary of the National CYO Federation and convention program chairman. Also on hand during the previous week was Miss Mary Kay Ruddy, administrative assistant to the Youth Activities Division.

#### AWARD TO ENTERTAINER DANNY THOMAS

## National CYO Federation draws 3,500 to city for biennial meet

The 12th Annual National CYO Federation Convention is underway this week-end in Indianapolis, as 3,500 teenagers and young adults gather in the Indiana Convention-Exposition Center. Theme of the biennial event is "Youth: A Commitment to Life."

Indianapolis Archdiocesan delegates, numbering about 325, are expected to support the candidacy of William S. Sahm, Jr., to the Executive Council of the Federation's Teen-age Section. A freshman at the University of Notre Dame, Sahm is a Cathedral High School graduate and former president of the Indianapolis Deane's Youth Council.

He is the son of the late Executive Director of the Archdiocesan CYO, William S. Sahm, Sr., who died last June 9. The older Sahm was instrumental in the original planning for the national convention to be held in the Hoosier capital.

HIGHLIGHT OF the convention will be the appearance of entertainer Danny Thomas, who will receive the "For God and Youth" Award at Saturday evening's banquet. Thomas, a Melkite Rite Catholic, is the founder of the St. Jude's Children's Research Hospital in Memphis, Tenn.

Four other persons will receive awards, one posthumously, from the CYO Federation. They are:

#### Archdiocesan Board of Education sets Nov. 20th meeting

JEFFERSONVILLE, Ind.—The Archdiocesan Board of Education will meet at Sacred Heart parish here at 7:30 p.m. Tuesday, Nov. 20.

A report will be given by the board's Plans and Actions Committee on follow-up meetings held in conjunction with a resolution passed last month allowing a reorganization of education in five South-Central Indianapolis parishes.

Expected to attend the meeting is a delegation of administrators and patrons of the involved parish schools.

The board will also be asked to undertake a comparative study of compensation for religious women in the Archdiocese. A proposed resolution will seek to determine how the over-all costs incurred by religious compare with salary and fringe benefits to lay teachers.

Reports will include the Board Evaluation Commission and an outline of qualifications and suggested salary schedule for elementary and secondary administrators. Board president Father Joseph V. Beechem is also expected to reply to a query from the Central Indianapolis District Board regarding representation of the district on the Interdistrict Committee.

Msgr. William Awalt, Youth Director of the Washington archdiocese, and Msgr. Philip J. Murphy, former Youth Director of the New York archdiocese. Both will receive the "Padre of Youth" Award. Patrick H. Kane, who died in April, 1972, Executive Director of Athletics for the Washington archdiocese, and Miss Philomena K. Kerwin, former Executive Secretary of the National CYO Federation, will receive the "Outstanding Catholic Youth Worker" Award.

Bishop William D. Borders of Orlando, chairman of the U.S.C.C. Committee on Education, delivered the opening convention address Thursday evening. Bishop Borders is a native Hoosier from Washington, Ind.

He was preceded with welcoming remarks from: Mark Bauman, president of the Indianapolis Deane's Youth Council; Father Donald Schneider, Archdiocesan CYO Director; Mayor Richard G. Lugar of Indianapolis; Msgr. Thomas J. Leonard, director of the U.S.C.C. Division of Youth Activities; and Joseph Staub of Trenton, N.J., president of the Teen-age Section of the National CYO Federation. Archbishop George J. Biskup gave the closing benediction.

A four-hour session Thursday evening, conducted by Lyman Coleman of Denver, created the mood for the four-day convention. Director of Serendipity House, a research foundation, Coleman is an experienced religious educator.

CONVENTION delegates Friday morning will attend a general education session and select one of four subcommittees to follow through for three additional sessions.

Subcommittee topics, coordinators and speakers will include:

Committee on Youth and Religion—Dr. James M. Lee, University of Notre Dame, Department of Graduate Studies in Education, coordinator.

Speakers—"Small Group Christianity and the Church," Father Philip Murnion, director of Office of Pastoral Research, Archdiocese of New York; "Liturgy Revisited," Father Paul Jones, S.J., and staff of Woodstock Center for Religion and Worship, New York; "Adult Faith: The Challenge and the Choice," Father Bryan Hehr, director of U.S.C.C. Division of World Justice and Peace; "Personal Meditation and Small Group Prayer Experiences," Brother Richard Costello, C.F.X., and staff of Religious Education Department, Richmond (Va.) diocese.

Committee on Youth and Education—Brother Leo Ryan, C.S.V., president of St. Viator High School, Chicago,

## Indiana Center is named for Poverty grant

Final approval was expected this week of a \$60,000 grant from the national Campaign for Human Development (CHD) to the Indiana Center on Law and Poverty, Inc., Indianapolis.

The grant previously has been approved by the national CHD committee and staff and has been recommended by them to the ad hoc committee of bishops which reviews all national grants.

News of the possibility of the major funding for an Indianapolis project was received here on the eve of the fourth annual CHD collection to be held in all Archdiocesan churches on Sunday, Nov. 18. Application for the national grant was approved by the Archdiocesan CHD committee and recommended for consideration by the national office.

THE CHD COLLECTION, the U. S. Bishops' major effort to combat poverty, has realized an estimated \$20 million nationally since November, 1970. The 1972 Archdiocesan collection netted nearly \$60,000, not the nearly \$75,000 erroneously reported by The Criterion last week. Seventy-five per cent of collections are sent to national CHD offices, with 25 per cent retained for spending on Archdiocesan projects.

A message from Archbishop George J. Biskup urging support of the collection appears on Page 1.

ARCHDIOCESAN GRANTS made thus far from proceeds of the 1972 collection are \$5,000 to Peace of Christ Community Center, Indianapolis, and \$3,500 to Cooperative Action for Community Development, a community services program operated by students of St. Meinrad College.

The Indiana Center on Law and Poverty is a not-for-profit corporation hoping to bring the influence of the social sciences to bear on legislation affecting the poor. It engages in both research and litigation. Organized last spring, the corporation is directed by Louis Rosenberg, an attorney, and has been endorsed by numerous church groups. Presently the Center is trying to relocate, its offices having been destroyed in the Thomas Building fire in downtown Indianapolis.

coordinator.

Speakers—"Education into Self," Sister Eileen Cantin, C.S.J., and staff of Resources, Inc.; "Toward A More Human Future," Jerry Glenn, Committee for the Future, Washington; "An American Family Revisited," Valerie Vance Dillon of the Indiana Catholic Conference; "How to Survive High School and Maybe Even Change the System," Jeffrey Schrank, author and former teacher.

Committee on Youth and Public Service—Mayor Paul T. Jordan of Jersey City, N.J., coordinator.

Speakers—"Personal Conscience and the Civil Servant," Rev. Mr. Vernon Dobson, Baptist minister from Baltimore, Md.; "Rural Society in the 70s," Father John McRaith, director of U.S.C.C. Division for Rural Life; "Minority Groups—Minority Issues," Rita Dee, human relations consultant for Chicago archdiocese.

Committee on Youth and Corporations—Joan Krebs, curriculum consultant for Chicago archdiocese, coordinator.

Speakers—"The Individual and the Corporation," Joseph Reilly, executive director of Massachusetts Catholic Conference; "The Role of the Corporation in U.S. Society," Charles T. O'Black, public relations division of Western Electric; "American Economic Power and Other Nations," Thomas Turner, manager of marketing research, McDonnell-Douglas.

Auxiliary Bishop Joseph C. McKinney of Grand Rapids will be principal speaker for an adult session titled "Building Parish Faith Communities of Youth."

Convention Masses will be celebrated by regions Friday night for the delegates, while a Communal Penance Service is scheduled Saturday night in nearby St. John's Church.

Archbishop Biskup will be principal celebrant at the closing Convention Mass at 10 a.m. Sunday in the Expo Center. Homilist will be Father Nicholas A. Spagnolo, C.S.S., director of Epousal Center, Waltham, Mass., who will deliver a multi-media presentation.

Convention headquarters is located in the Indianapolis Hilton. Delegates are being housed there and eight other downtown hotels and motels.

#### Nix 'forced' Mass

GREEN BAY, Wis.—The use of force to compel young people to attend Sunday Mass was condemned by the majority of the respondents to a parish questionnaire here, according to the Spirit, Green Bay diocesan newspaper.

## Word from the Archbishop

My dear Family in Christ:

The annual collection for the Campaign for Human Development will be taken up in all the dioceses in the United States on the Sunday before Thanksgiving, November 18.

The Campaign for Human Development is an official program of the bishops of the United States. Its purpose is twofold: to develop a greater sensitivity to problems of justice and poverty in the Catholic community, and to fund projects which will help the poor achieve a greater degree of self-determination.

Funds from the collection are used to provide seed money for projects designed to involve the poor in seeking solutions to their problems. The projects which are funded must benefit low-income groups, provide a voice for the poor in defining their own problems and possible solutions, and show promise of being able to secure permanent funding from other sources in the public or private sector.

It could be said that there are other institutions which have larger resources and are better equipped than the Church to seek solutions to problems of justice and poverty. None of these, however, has the unique resource of the vision and values entrusted to the Church by Christ. Projects which have been funded in the past have provided an opportunity to bear witness to this vision of human dignity and to the hope preached to us by the Gospel.

As your Archbishop, I appeal to you for generosity to this collection which will enable the Church to preach a message of hope through word and action. What you are able to give will go far toward realizing the theme of the Campaign for the coming year: "Making us All less poor."

Devotedly yours in Christ,

+ *George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis



## Pastoral seeks to revitalize Marian devotion

WASHINGTON—The bishops of the United States have issued a pastoral letter designed to "reaffirm our heritage of faith in Mary, the Mother of God, and to encourage authentic devotion to her."

The letter, entitled "Behold Your Mother," reaffirms basic teachings on Mary, deplors the decline in Marian devotions, and asks for Catholic-Protestant cooperation in the study of the Blessed Virgin Mary.

"In writing this pastoral letter," the bishops say, "our concern about Our Lady is most keenly felt in the area of devotion. No survey is needed to show that all over the country many forms of Marian devotion have fallen into disuse, and others are taking an uncertain course."

THE BISHOPS SAY they "wish to affirm with all our strength the lucid statements of the Second Vatican Council on the permanent importance of authentic devotion to the Blessed Virgin not only in the liturgy, where the Church accords her a most special place under Jesus her Son, but also in the beloved devotions that have been repeatedly approved and encouraged by the Church and that are filled with meaning for Catholics."

"There is little doubt," the letter says, "that we are passing through a period marked by a lack of interest in the saints. Much more is involved here than devotion to the saints, even St. Mary. What is at stake is the reality of the humanity of the risen Jesus. There is danger of so spiritualizing the risen Christ that we diminish awareness of His humanity."

The bishops urge increased devotion to Mary both in the Mass—through special readings and votive Masses—and in the rosary.

"It is unwise," they say, "to reject the rosary without a trial simply because of the accusation that it comes from the past, that it is repetitious and ill-suited to sophisticated moderns."

The bishops point out that the prayers and mysteries of the rosary are based in the Bible and they suggest that Catholics "can freely experiment" with new forms of the rosary, including new sets of mysteries such as ones dealing with the public life of Christ.

IN A SECTION on ecumenism the bishops acknowledge that Catholic devotion to Mary "has been a sharp point of difference with other Christians of the West" and they ask "our brothers in other Christian churches to reexamine with us Mary's place in our common patrimony."

The letter says that recent "initiatives taken on both sides (on the (Continued on Page 3)

## Bishops again reject change in Communion

FROM NC NEWS SERVICE

WASHINGTON — The U.S. Bishops, gathered here for their annual meeting November 12-16, soundly defeated a motion to ask the Vatican to let the United States introduce Communion in the hand.

The vote—121 opposed and 113 in favor—was nowhere near the two-thirds majority required to pass the request on to the Vatican.

Under current Vatican guidelines, the reception of Communion in the hand as an optional alternative is allowed only in countries which have received Vatican permission after formal request by a two-thirds majority of the country's bishops.

In view of the strong opposition, it appeared almost certain that the issue will not again be raised officially in this country for at least several years.

IN OTHER Communion-related discussion, the bishops were told—and seemed to agree—that it is not absolutely necessary for children to receive first communion before they receive first Communion.

In a report, Bishop William D. Borders, chairman of the bishops' education committee, explained that the Vatican decree of last summer regarding first communion did not create new laws and did not take away the primary right of parents to decide when their children are ready to receive the sacraments.

Pastoral practice, Bishop Borders said, demands that the religious education be adequate for the child to be able to confess when he reaches the age of discretion, about seven years, and it demands that opportunities for confession be provided.

He added that last summer's decree reinstated the 1910 decree of Pope St. Pius X which "assumed the reception of confession first . . . but did not demand it." He said the 1910 decree "does not speak of the obligation to confess before first Communion, but of the obligation to receive children when they come to (Continued on Page 3)

## A TALE OF TWO HIGH SCHOOLS

BY FRED W. FRIES

This is a tale of two high schools: Cathedral of Indianapolis and Providence of Clarksville.

The schools have two things in common: a year ago both were beset with major problems and for some time their continuation hung in the balance; this week-end both will be competing for Indiana high school football championships.

In the case of Cathedral, readers will recall, the Brothers of the Holy Cross, who had staffed the school since its foundation in the early 20's, decided that dwindling enrollment made the operation no longer feasible.

The Providence situation had similar overtones. The Sisters of Providence who staffed and operated the school during its two decades of existence came to the painful conclusion that the Community had to divest itself of the property for financial reasons.

IN BOTH CASES, there was a period when it appeared more than likely that neither school would open its doors for the next term, and—more to the point of this story—would never field another football team.

But the pessimists were wrong. Students, alumni and friends met the challenge with vigor and enthusiasm.

At Cathedral, prominent alumnus Robert Welch spearheaded a "save Cathedral" campaign that electrified the community. Funds were provided and a lay faculty and administration were assured to continue the Cathedral tradition.

In Clarksville the reaction was similar. Catholics in the New Albany—

Jeffersonville—Clarksville area pledged their support to purchase the Providence property.

Not only did classes resume on time at Cathedral and Providence, but both fielded football teams, probably the finest in the respective schools' history.

THOSE ARE THE teams which will be battling it out this week-end for Indiana high school championships. Both were undefeated in regular season play.

Cathedral will tackle powerful South Bend Washington (also undefeated) for the crown in the top AAA classification in the annual post-season tournament being sponsored for the first time by the Indiana State Athletic Association. (For years fans have been clamoring for such a tournament to replace the nebulous "mythical" championships that have been handed out by the major wire services.)

Incidentally, it is to Cathedral's credit that it opted to compete in the AAA category instead of the lower AA classification dictated by its enrollment.

The Irish qualified for the final game by up-ending Bloomington South last Saturday night 32 to 28, in a game that few who saw it either in person or on television will ever forget. With the defeat, an incredible 60-game Bloomington winning streak went down the drain.

PROVIDENCE WILL be taking on Mishawaka Marian for the A classification trophy. They eliminated their semi-final opponent, Hamilton Heights, by a convincing 40-0 whitewashing.

Our hats are off to two schools who got up at the count of nine, and lived to field another football team. Good luck, Cathedral! Good luck, Providence!

## Eight named Priest Senators

Eight Archdiocesan priests were elected to the Priests Senate for two-year terms. Elected by age groups, the eight will serve along with eight other priests who were nominated by geographic area.

In balloting conducted by mail, the priests elected the following Senators:

Group I—Very Rev. George B. Saum, V.F., pastor of St. Peter's parish, Franklin County, and dean of the Lawrenceburg Deanery;

Group II—Father John R. Betz, pastor of St. James parish, Indianapolis;

Group III—Msgr. Francis J. Reine, pastor of St. Christopher's parish, Indianapolis;

Group IV—Father Louis Schumacher, pastor of St. Michael's parish, Brookville;

Group V—Father Lawrence Moran, pastor of St. Joseph's parish, Rockville;

Group VI—Father Robert Drewes, co-pastor of St. Bernadette's parish, Indianapolis;

Group VII—Father Lawrence Voelker, associate pastor of St. Patrick's parish, Indianapolis;

Group VIII—Father Michael Welch,

associate pastor of St. Matthew's parish, Indianapolis.

Father Timothy Sweeney, O.S.B., superior of St. Meinrad Archabbey, was elected to represent the Religious clergy in the Archdiocese.

CARRY-OVER MEMBERS, elected by geographic areas and serving another year as Senators include:

Msgr. Raymond T. Bosler, pastor of Little Flower parish, Indianapolis, and editor of The Criterion;

Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and theology instructor at Marian College;

Father David Lawler, pastor of St. Ann's parish, Terre Haute;

Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville;

Father Donald Schneider, associate pastor of Holy Cross parish, Indianapolis, and Archdiocesan CYO Director;

Father John Sciarra, pastor of St. Barnabas parish, Indianapolis;

Father Bernard Schmitz, pastor of St. Anthony's parish, Morris.

The next regular meeting of the Priests' Senate will be in December. The entire Presbytery will meet next Monday, Nov. 19, at the Latin School.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Defends March of Dimes

NEW YORK—The March of Dimes does not support abortion and right to life organizations would be wrong in boycotting the organization, Father Bruce Williams said. The priest said that he made a detailed study of the March of Dimes and found that while it does support amniocentesis, a diagnostic procedure for determining whether a fetus suffers from a genetic defect, this procedure is not immoral in itself. Some opponents of abortion have charged the procedure is immoral because it often leads parents to decide on an abortion rather than risk having a handicapped child.

## Pledges cooperation with junta

VATICAN CITY—Chilean Cardinal Raul Silva said here that he has offered the military junta in Chile the same cooperation that the Church gave the government of Marxist President Salvador Allende which was toppled by the military. Cardinal Silva met with Pope Paul for nearly an hour but left Rome without speaking to the press. However, L'Osservatore Romano, the Vatican daily, published a declaration giving some of the cardinal's views. Well-informed sources said that the cardinal felt that his cooperation with both Allende and the military had been exaggerated.



## Oppose grants to doctors

ST. LOUIS—The federal government is paying Washington University here to train foreign doctors to perform abortions and sterilizations, according to the St. Louis Review, the archdiocesan newspaper. The \$840,000 grant from the U.S. Agency for International Development was criticized by opponents of abortion. A bill pending in Congress would prevent similar grants in the future.

## Unionist stages hunger strike

NEWARK, N.J.—A union leader staged a six day hunger strike in Sacred Heart Cathedral here before he was evicted by the Newark archdiocese and arrested for trespassing. Sam Cimaglia, head of a union that was on strike at an archdiocesan-run cemetery, had lived on only water and Holy Communion during his fast.

## Object to bishops' position

LONDON—A militant group of traditionalist priests, recently rebuked by the British bishops, has told its members that they do not have to obey bishops who are out of step with the teaching of the Pope. Recently the bishops of England and Wales criticized groups which use the word "Catholic" in their names without Church permission. The action seemed aimed at the Catholic Priests' Association, a traditionalist group that claims 2,000 members. The CPA then issued its statement on obedience to bishops.

## Pope urges 'change of heart'

VATICAN CITY—Meaningful participation in the Holy Year calls for a "change of heart," Pope Paul told thousands at his weekly audience. The heart is "the source of instincts, thoughts and above all of man's actions, both good and evil," the Pope said. Spiritual renewal must begin in the heart but it must manifest itself exteriorly, he said.

## Prelate appeals for brotherhood

JERUSALEM—Catholic Archbishop Joseph Raya of Acre called for brotherhood among Christians, Jews, and Moslems in the wake of the latest Israeli-Arab war. The prelate told NC News that he prays for all the victims of the war and he appealed for humanitarian treatment of prisoners. The war, he said, is not a religious war, and he criticized Western Christians who expect the Church in the Middle East to take sides in the war.

## Sister Potentia Bartling dead

OLDENBURG, Ind. — died (Nov. 2) in St. Francis Hospital, Cincinnati, at the age of 81. A native of Carthage, O., Sister Potentia entered the convent from St. Louis parish, Batesville, in 1914 and was in her 60th year of religious life. Sister Potentia had a dual career as teacher and nurse prior to her retirement to the motherhouse last year. She taught in the following Archdiocesan schools: St. Nicholas, Sunman; St. Mary's, Indianapolis; St. Vincent's, Shelby County; and St. Anthony's, Morris. She also served in the Evansville diocese and in Ohio and Illinois. For a period of 21 years Sister Potentia served as a nurse in the motherhouse infirmary. She is survived by one brother, Frank Bartling of Springfield, O. Co-chairmen of the event are Mrs. Nick Guardalabene and Mrs. Donald Brase.

## Bazaar and Gift Boutique slated

INDIANAPOLIS — The Women's Club of St. Thomas Aquinas parish will sponsor its annual Holiday Bazaar and Gift Boutique from 10 a.m. to 4 p.m. Friday, Nov. 16, and from 10 a.m. to 6:30 p.m. Saturday, Nov. 18. Available items include handknits, wall decorations, holiday decorations, a special department for the children, bakery shop and refreshment stand.



GOLDEN JUBILARIANS—Mr. and Mrs. Joseph Buegler, members of St. Roch's parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, Nov. 25, with a Mass of Thanksgiving at 1 p.m. in the parish church. A public reception will follow until 4 p.m. in the parish hall. No invitations have been issued. They are the parents of Louis Buegler, Joseph Buegler, Edwin Buegler and Mrs. Raymond (Bea) Massing. They also have 24 grandchildren and a great-granddaughter.

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## THE TACKER

## List Archdiocesan missionaries

BY PAUL G. FOX

The recent Archdiocesan observance of Mission Sunday (Oct. 21) caused us to be reminded of the 65 priests and Religious from Archdiocesan-based religious communities presently serving abroad in some mission capacity or another.

There are probably a score or more of additional Religious personnel who hail from the Archdiocese and are representing us in this important service of the Church. All are deserving of our prayers.

We have attempted to assemble as best we could a composite list of these persons, based upon personal knowledge of the individuals and a few well-placed telephone calls. Here goes:

First off, we have two diocesan priests serving with the Missionary Society of St. James the Apostle in Latin America. Father Steve Hay is working in Bolivia, while Father Paul Evarad is in Ecuador.

St. Meinrad Archabbey has seven priests and six Brothers assigned to its dependent priory in Hauraz, Peru. The priests include: Father Joel Melvin, prior, Father Germaine Swishelm, subprior, Father Michael Keene, Father Augustine Davis, Father Noel Mueller, Father Benedict Meyer (working in Brazil) and former Archabbat Bonaventure Knaebel (on home leave).

The six Benedictine Brothers assigned there include: Brother Xavier McGough, Brother Hilary Henrissy, Brother Andrew Zimmerman, Brother Raban Bivens, Brother Plus Klein (completing studies at St. Meinrad for ordination in '74) and Brother Theodore Brune (completing studies in Rome for ordination in '75).

The Sisters of St. Francis, Oldenburg, top the list of Archdiocesan communities with 16 members serving in New Guinea. Sister Brendan Boyle is regional coordinator for the group which includes: Sister Naomi Frey, Sister Cecilia Holohan, Sister Martine Mayborg, Sister Marilyn Chall, Sister Nora Cummings, Sister Annata Holohan, Sister Noreen McLaughlin, Sister Jean Michael Sauntyr, Sister Paulita Schuman, Sister Doris Holohan, Sister Charlyne Wolff, Sister Susanna Helmes, Sister Maureen Mahon, Sister Mel Hoffmann and Sister Lorraine Gels.

They are serving in a variety of educational roles in the Southern Highlands of New Guinea, from conducting bush schools to serving as consultants for the government's teacher-training programs. An important work there is the training of adult catechists.

Sisters of Providence have six members teaching in Arequipa, Peru, and nine assigned to Providence College in Taiwan. Five of the nine in Taiwan are Chinese. The Peru contingent includes: Sister Mary Catherine Duffy, Sister Patricia Fillenwarth, Sister Monica Withem, Sister Florence Norton, Sister Laura Ann McLaughlin and Sister Elizabeth Smigla.

Working in Taiwan are: Sister Dorothy Soulligny, Sister Eleanor Mary Buckley, Sister Catherine Hayes and Sister Edith Piau. The Chinese Sisters there are: Sister Agnes Joan Li, Sister Bernadette Ma, Sister Delan Ma, Sister Celeste Tsai and Sister Donna Marie Fu (presently studying in Bloomington).

Our Lady of Grace Convent, Beech Grove, presently has one member working in Cali, Colombia. She is Sister Cynthia Gronotte.

The Conventual Franciscan Friars of Our Lady of Consolation Province, Mt. St. Francis, currently have 18 members serving abroad, in Zambia, Honduras and Japan. Two are from the Archdiocese—Father Joel Burget and Father Adrian Peck. Both are in Zambia.

Others from the province include: Father Norbert Risley, Father Simon Sauer, Father

Aloysius Jacoby, Father Terence Tobin, Father Alvin Yard, Father Regis Schlagheck, Father John L. Speckner and Father Jude Rochford, all in Zambia, along with Brother Andrew Bramanti, Brother John Pearson, Brother Louis Fouquette, Brother Bryan Hoben, Brother Joseph Weissling and Brother Anthony Droll. Father Eli Cook is in Honduras, while Father Brian Taylor is in Japan.

Franciscan Friars of the Chicago-St. Louis Province have three Indianapolis natives toiling in Brazil. They are: Father Gilbert (Keric) Wood, Father Paul Zoderer and Brother Hilary Lang.

Maryknoll Missioners have six Sisters and three priests from the Archdiocese. They are, Sister Martha Bourne, Sister Shirley Ann Duane, Sister Rose Louise Earl, Sister Rosemary Huber, Sister Janet Srebalus and Sister Donna Marie Witte. Also on the Maryknoll list are: Father Clarence Witte, Father J. David Sullivan and Father Robert Fransen.

Society of the Divine Word members from the Archdiocese number five: They are: Father Thomas Commons, Father Paul Gootee, Father Raymond Kunkel, Father Otto Shelly (Schellenberger) and Father Jerome Zillak.

Other communities represented in lesser numbers by Archdiocesan natives include: Sister Angilberta Schellenberger, S.Sp.P., Australia; Brother Henry A. Aubin, S.C., Lesotho (Africa); Sister Georgiana Duvall, S.M.S.M., Peru; Father Ronan Newbold, C.P., Japan; Sister Demetria Smith, S.A., Uganda; and Father John Tasto, O.S.A., Peru.

There are probably several more that our readers are acquainted with. We would appreciate hearing about them to update our missionary inventory.

**SPECIAL LITURGY PLANNED**—St. Ann's parish, Terre Haute, will sponsor a special Thanksgiving Eve Liturgy at 7 p.m. Wednesday, Nov. 21. The liturgy will be conducted by Father David Lawler and Father Donald Rath. Music will be directed by Joseph Miller, while Sister Marie Brendan Harvey, S.P., will be soloist. A memorial to the late President John F. Kennedy will be given by Dr. Robert P. Carver, history department chairman at St. Mary-of-the-Woods College. Social hour will follow in the parish school hall. The public is invited.

**KENNEDY FOLK MASS**—The third annual Kennedy Memorial Folk Mass will be held at 8 p.m. Tuesday, Nov. 20, in St. Thomas Aquinas Church, Indianapolis. The candlelight service, patterned after the annual Mass held in Washington, will commemorate the lives of President John F. Kennedy and Senator Robert F. Kennedy. Special guests will include: Indiana Secretary of State Larry A. Conrad, former Congressman Andrew Jacobs, Jr., and television newsman John Lindsey. The event is open to the public.

**HERE AND THERE**—Three Archdiocesan parishes have filled their quota drive to recruit 20 per cent of registered families to participate in the special Marion County Community Blood Bank donor campaign. St. Michael's parish, Indianapolis, will have an on-site drawing on Tuesday, Nov. 27, while the dates are not yet firm for Christ the King parish, Indianapolis, and St. Susanna's parish, Plainfield. The campaign is being coordinated by the Archdiocesan Council of Catholic Women. . . . Best wishes to Mr. and Mrs. Robert Anderson of St. Paul's parish, Sellersburg, on the occasion of their 25th Wedding Anniversary recently. . . . Father Albert Ajamie will offer the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, Nov. 18, in Little Flower Church, Indianapolis.

## Pastoral seeks to revitalize Marian devotion

(Continued from Page 1)

Catholic side especially through the Second Vatican Council) have brought Christians to consider the difficulties of doctrine about and devotion to Mary openly and with charity."

"No sound ecumenism can ignore the question of Mary," the bishops

## Bishops reject

(Continued from Page 1)

confess and to absolve them when they do confess."

IN OTHER business early this week, the bishops:

—strongly supported a constitutional amendment protecting the unborn and cautiously endorsed the 1974 United Nations Population Year.

—called for an Israeli withdrawal from occupied Arab territories, guarantees for the continued existence of Israel, and recognition of the rights of Palestinian refugees.

—decided to ask Vatican permission to create two new lay ministries—minister of music and catechist—for the Church in this country. Both men and women would be eligible for installation.

—issued a wide-ranging statement on prison reform which condemned abuses in the present penal system and recommended a long list of reforms.

—heard a detailed report on the permanent diaconate program informing them there are now 411 permanent deacons, 374 of them married and 37 celibate, engaged in a wide variety of ministries.

—offered support to the United Nations Universal Declaration of Human Rights as containing ideas which are consistent with Catholic teaching and deserving of the support of Catholics.

say, and they suggest that other Christians join Catholics in studying a variety of theological issues related to Mary.

The 20,000-word letter, printed in booklet form, begins with Old Testament texts and traces the development of Catholic doctrine concerning Mary through the New Testament and early years of the Church to the Second Vatican Council.

"The Virgin birth," the letter says, "is not simply a privilege affecting only Jesus and Mary, but a sign and means for the Spirit to build the new People of God, the Body of Christ, the Church. The glorious positive sign value of the Virgin birth is the merciful and free saving grace of the Father sending His Son, conceived by the Holy Spirit, born of the Virgin Mary, that we might receive the adoption of sons."

The letter also reaffirms "Mary's lifelong virginity" and says it is "an example of the Church's growth in understanding of Christian doctrine." In this teaching, it says, "the Church has here recognized as an aspect of 'public revelation' a belief not demonstrable from the Scriptures."

IN SPEAKING OF the "blessedness of Mary," the letter reaffirms the doctrines of the Immaculate Conception and the Assumption. It also restates the teaching that Mary is the Mother of God.

"Mary's initial holiness, a totally unmerited gift of God, is sign of the love of Christ for His Bride the Church, which, though composed of sinners, is still 'holy Church,'" the section on the Immaculate Conception says.

The Assumption is treated in relation to the Resurrection of Christ and described as "a gracious reminder to the Church that our Lord wishes all whom the Father has given him to be raised with him."



**HISTORY PROFESSOR HONORED**—Dr. James J. Divita, associate professor of history at Marian College, has been selected for inclusion in a new volume of the Directory of American Scholars. A member of the Marian faculty for 12 years, Dr. Divita received his undergraduate degree from De Paul University, master's and doctorate from the University of Chicago. His publications include articles in Italian Quarterly, Historical Abstracts, History, and America, History and Life. He is also the author of A History of Assumption Parish, Indianapolis. In 1972 he studied in Yugoslavia under grant from the Indiana Consortium for International Programs.

## Fall Festival

INDIANAPOLIS — The Fall Festival at St. Mark's parish will be held Saturday, Nov. 17, beginning at 6 p.m.

Prizes to be given away include an 18" portable color TV, a bicycle and door prizes every half hour. Sandwiches, baked beans and a wide variety of ala carte selections will be served.

Games have been planned for the entertainment of the entire family. The public is invited.

## Adoption group

INDIANAPOLIS — The Association for the Rights of Children will meet at 8 p.m., Sunday, Nov. 18, at Our Redeemer Lutheran Church, 3421 N. Park Ave., to discuss the adoption of Vietnamese-American children and assistance to Vietnamese orphanages.

Association members are parents who have adopted "hard to place" children, plus interested friends and social workers.

## ANNUAL DINNER SET

INDIANAPOLIS — Our Lady of Mt. Carmel will sponsor its annual spaghetti dinner from 1 to 7 p.m. Sunday, Nov. 18, at Carmel High School. Tickets may be purchased at the door, adults \$2.50; children, aged four to twelve, \$1.25; children, three and under, free. The public is invited.

The letter reaffirms Mary's title of "mediatrix" but acknowledges that the Second Vatican Council was cautious in the use of this term for ecumenical and pastoral reasons.

"Ecumenically, 'mediatrix' has seemed to many who are not Catholics to clash with the Biblical insistence on Jesus Christ as our one Mediator (1 Tm 1:5)," the letter says. "Pastorally, the bishops were anxious that Catholics understand even better Mary's true place under Christ."

This title of Mary "takes away nothing from Christ's all-sufficient mediatorship," the letter says. Rather the title shows that Mary "is the supreme example of loving association with the Savior in His mission of redeeming mankind."

The pastoral letter was prepared by a committee headed by Cardinal John Carberry of St. Louis. Other members of the committee are Cardinal Timothy Manning of Los Angeles; Cardinal Humberto Medeiros of Boston; Bishop David Maloney of Wichita, Kan.; Archbishop William Baum of Washington; and Auxiliary Bishop John Dougherty of Newark, N.J.

## Guild to meet

INDIANAPOLIS — The Newman Guild of Butler University will honor the mothers, new Catholic students and past presidents at a tea in the Holcomb Garden House Tuesday, Nov. 20, at 1 p.m.

Mrs. Olin Klein, guild president, will be the hostess assisted by Mrs. Joseph Stetzel and Mrs. John Powell, co-chairmen for the event.

Dr. Joseph Wick will be the guest speaker.

The guild assists in the work of the Newman House located at 4615 Sunset Blvd. on the Butler campus. Father Martin Peter is guild chaplain.

## RECALLS DETAILS OF NOVEMBER 22, 1963

## Memories of JFK assassination still haunt former hospital aide

BY STEVE LANDREGAN

"Were you there?"

The question was asked of me hundreds of times in the years following the assassination of President John F. Kennedy. Anywhere in the world, as soon as the names Parkland Hospital and Dallas, Tex., were mentioned the question was the same . . . "Were you there?"

The answer was also the same . . . "Yes, but I would prefer not to discuss it."

Ten years have not dimmed the memory of Nov. 22, 1963. It is just as painful, just as incredible now as it was then.

Since that time I have never written about the assassination except to prepare a deposition for the Warren Commission.

WITH MY RETURN to journalism in 1966, the questions became fewer and I thought the wounds had healed over. I was wrong. The rereading of my personal papers to prepare this article proved a traumatic experience.

My family and I were both admirers and supporters of John F. Kennedy. We looked forward in great anticipation to his visit to Dallas.

The children saw the President arrive, at Love Field, but my wife and hundreds of others gathered at the Trade Mart were never to see him.

Parkland Memorial Hospital where I served as an assistant administrator is a large teaching hospital affiliated with the Southwestern Medical School of the University of Texas. It is a charity hospital operated by the Dallas County Hospital District to serve the medically indigent. It also is the largest emergency hospital in Texas and at the time of the assassination treated about 350 emergency patients every 24 hours. During lunch in the hospital cafeteria that day, members of the administrative staff discussed the President's visit. When someone speculated that "if anything should happen to the President they would probably bring him here," he was quickly rebuffed with a "don't even talk about it!"

MINUTES AFTERWARD the hospital switchboard received a call on our direct line from the police dispatches advising the hospital that a gunshot victim was en route to the emergency room.

(Steve Landregan, editor of The Texas Catholic and columnist for the Know Your Faith Series, was assistant administrator of Parkland Memorial Hospital, Dallas, at the time of the assassination of President John F. Kennedy. When the dying president was taken to Parkland, Landregan was involved in handling details surrounding the president's admission and death. He was interviewed by the Warren Commission and has an 18-page deposition published in the Commission's Report.)

That call seemed routine. The next one was not. The gunshot victim was the President.

Seconds later the presidential motorcade swung into the emergency drive.

The most vivid impression I have of the next few minutes is the sight of Mrs. Jacqueline Kennedy. As I rushed into the emergency room I saw her, her rose colored skirt and her legs covered with blood.

My experience had taught me that women in such situations are either hysterical or in shocked silence. Mrs. Kennedy was in the latter condition. She sat calmly on a metal folding chair outside Trauma Room No. 1. Twice she got up to enter the room where her husband was and returned in a few moments to her chair.

IN THE INCREDIBLE confusion that seemed to surround the assassination everywhere, Parkland was an island of relative calm. The reason I believe is simply that emergency room personnel live with crisis. They are trained to react quickly, coolly and correctly under the pressure of life and death situations. When the President and Governor John Connally, who had been seriously wounded, were brought in reaction was instinctive.

The events of Nov. 22, 1963, and the next two days moved so rapidly that in retrospect they are blurred, like scenes from the window of a fast moving train. Everything is seen, but the memory presents some events far more vividly than others.

One of my clearer memories is that of Father Oscar Huber, C.M., as I met him at the guarded entrance to the emergency room, the few hurried words we had during the walk to Trauma Room No. 1 where he anointed the President.

I can still see emergency room supervisor Doris Nelson as she stepped out of the Trauma Room, caught my eye

and mouthed the words "he's dead," across the corridor.

It's strange the things that stick with you from a time of great stress. I vividly recall running across the green grass outside the hospital beside a White House aide as we led the members of the press corps to a make-shift press room.

I REMEMBER being coatless during much of the time on Nov. 22. I had given my coat to a Secret Service agent. He had used his to cover the President's face as he was wheeled into the hospital.

But most of all I remember Mrs. Kennedy. My mind keeps returning to her calmness amid the confusion of other members of the presidential party, her steadfast refusal of offers to help clean off the blood that covered her skirt and legs.

When we pushed the casket with the President's body out toward the waiting hearse, his widow insisted upon walking unaided beside the casket with her hand resting firmly upon it.

On Sunday, Nov. 24, things had quieted down a bit when the shooting of Lee Harvey Oswald returned the hospital to crisis status. In order to be prepared for any eventuality, the administrator placed the hospital on alert during the transfer of Oswald from city to county jail.

OSWALD'S ARRIVAL, his emergency surgery and death could only be described as nightmarish repetitions of the events of Nov. 22. Only this time the alleged assassin himself was the victim.

I will always recall Oswald as he was brought into the emergency room dressed in black and with the pallor of death.

Hospital personnel were careful to place him in a trauma room other than the one in which President Kennedy had died.

In looking back on the unbelievable events of those November days 10 years ago, I am continually struck by the response and performance of the doctors and other personnel of Parkland Hospital who responded with such calm competence in the face of such indescribable pressures.

I recall the concluding sentence of a memorandum to the hospital staff from Parkland Administrator D. J. Price. It states my own feeling perfectly. He wrote: "Our pride is not that we were swept up in the whirlwind of tragic history, but that when we were, we were not found wanting."

## Campaign Collection Sunday — November 18th

**CAMPAIGN FOR HUMAN DEVELOPMENT**

MAKING US ALL LESS POOR... FOR GOD'S SAKE



BY TAMMY TANAKA

# BEHIND THE NEWS

NEW YORK—As the day care movement involving pre-school children gains momentum, there is a growing controversy over its ultimate effects: Does day care weaken the family, or support it?

Do working parents who send their pre-schoolers to day care centers lose out in the long run by becoming alienated from their children? Is the day care movement leading to "sovietization" as some critics claim? Spokesmen for religious groups and others involved in day care generally agree that sending pre-schoolers to an all day center is not the ideal way to rear children. But they also agree that so long as there are working mothers, adequate child care is essential, and developmental day care centers appear to be the most satisfactory means today.

"If mother has a psychological or economic need to get out and work—she's going to work, whether or not her child gets adequate care," said Adrienne Waters, a day care consultant for New York Catholic Charities.

AS A FAMILY social worker she has seen children of working parents in

## MAKING PROVISIONS FOR PRE-SCHOOL CHILD MAY BE WORST PART OF WORKING MOTHER'S JOB

# Day Care: Boon or Bane?

deplorable child-care arrangements. The parents knew the situation was bad but "they close their eyes to these things" because the need to work was paramount, she reported.

Licensed developmental day care centers for pre-schoolers are staffed by professional teachers who are specialists in early child education and their assistants. Children are guided in play and are taught simple learning concepts. Meals are provided for them. Fees are generally on a sliding scale ranging in New York from nothing to \$35 a week for public-funded and some private, non-profit centers. All the centers here, as across the nation, have long waiting lists.

Father John Weaver, priest at St. Francis of Assisi church here, is

an enthusiastic supporter of day care and points out some of its possibilities under ideal conditions, to strengthen the family.

"I think day care is a marvelous and charitable service, and much needed," he said. "Day care centers can be a grand opportunity for little children to learn and to meet other little children."

"It can be a wonderful opportunity for teachers to weave into the activities of the day stories about God. Children love stories! Or just by example to show children God's love."

FATHER WEAVER said teachers at day care centers have an opportunity to help strengthen family life by reinforcing trust between parents and

children.

For example, he said, the teachers can tell children "Daddy and Mother are both working because they love you and want you to have nice things. Mother is working and you miss her—but she's really doing it for you."

"Teachers could also tell children stories about Jesus when he was a child," Father Weaver said. "About how Jesus loved his parents. And how the children can show their love to Jesus by helping parents around the house—picking up their own clothes, keeping their rooms neat and so on."

His comments support the widespread view that the teacher is one of the key elements determining the success of the day center.

They also point to the vital role of religious groups in providing day care facilities for parents who want their pre-schoolers to learn and play in a spiritually enriching environment.

THE DAY CARE movement is relatively new, although some facilities for child care have always existed. The movement gained strength in the late 1960's and is still at the experimental stages in the U.S. Nobody knows for sure what its ultimate effect will be on children and families.

Most educators and parents agree that the home still has the greatest influence on a child's development. And the effect of day care on the child is largely determined by the type of family the child comes from.

Educators and parents involved in the day care movement see it—at its best—as an adjunct and support to the family, not as a rival system opposed and antagonistic to it. Day care centers seem most satisfactory when parents are closely involved in the program planning, know what is going on, and spend some definite time sharing in the work. But this is not always possible when parents work full time.

## EDITORIALS

### Being creatively Christian

For the fourth year running, Catholics are being asked to demonstrate their sense of Thanksgiving in a very practical way. On November 18, the Sunday before Thanksgiving, churches across this bountiful land will take up a collection for the Campaign for Human Development.

The campaign is an official program of the U. S. Bishops and is far and away the most ambitious antipoverty effort attempted by the American Church. Helping those in need is nothing new. That has been the Church's business since the time of Christ. What is unique about this particular effort is that its focal point is not the bitter harvest of poverty but the root causes.

The cyclical nature of poverty, the generation after generation heritage of want that is visited on certain segments of our society, defies the usual welfare approaches of government and private social service agencies. The subsistence check, the holiday handout, or the tem-

porary hand-up are surface solutions. They do nothing to relieve or remedy underlying causes.

The Campaign for Human Development, however, is not keyed to relieving the effects of poverty but rather toward changing those situations or institutions which cause or perpetuate poverty. Its purpose is not to supply a basket of groceries but to encourage a cooperative supermarket through which the needy can obtain their food at cost; it is not to supply food coupons but to help fund an irrigation project through which destitute farmers can defeat the arid barrenness of their land.

Coming as it does just before Thanksgiving, the Campaign's collection points up the need to take traditional charity an important step further. It is a corporal work of mercy to feed the hungry today but it is truly creative Christianity to make it possible for them never to hunger again.

### Restraining power to make war

It went relatively unnoticed, what with Watergate and the tentative cease-fire in the Middle East, but an action of Congress last week may have tremendous influence on the future of this nation.

Congress overrode a Presidential veto to pass into law a measure defining the war making powers of the President and restoring to the Congress the balance of "collective judgment" that the Constitution deems necessary before American forces can be engaged in hostilities.

How important the lawmakers considered the measure is evidenced by the fact that eight previous attempts to override the President's veto this year have failed. In every other legislative confrontation, Mr. Nixon has won. But when it came to restraining the awesome war powers that have come to reside in the Presidency, Congress refused to knuckle under to White House pressure.

The new law has three main provisions: it requires the President to report fully to Congress within 48 hours after committing troops or "substantially" increasing them; it requires the cessation of hostilities within 60 days unless

Congress specifically approves; and it permits Congress to force a withdrawal of troops within 60 to 90 days upon passage of a concurrent resolution.

Contrary to critics, the law in no way handcuffs the President in a national emergency. He still has all the powers of the Commander-in-Chief and can act on his own to commit American forces anywhere in the world. What the new legislation does do, is force a President to be mindful of a Congressional and public consensus, to sway that consensus to his side or be willing to retract his decisions if he fails.

The net result should be to prevent future Vietnams in which the nation is trapped in a war that was not approved by Congress or, through their elected officials, by the people. Moreover, the built-in safety valves should discourage any President from taking precipitate action of such grave consequences as foreign combat without first consulting the nation's leadership and assuring himself of moral and legislative support.

The new legislation, sorely needed as it is, has been a long time coming. Judging from the new flareup in Vietnam and the still-explosive potential of the Middle East, it arrived not a moment too soon.

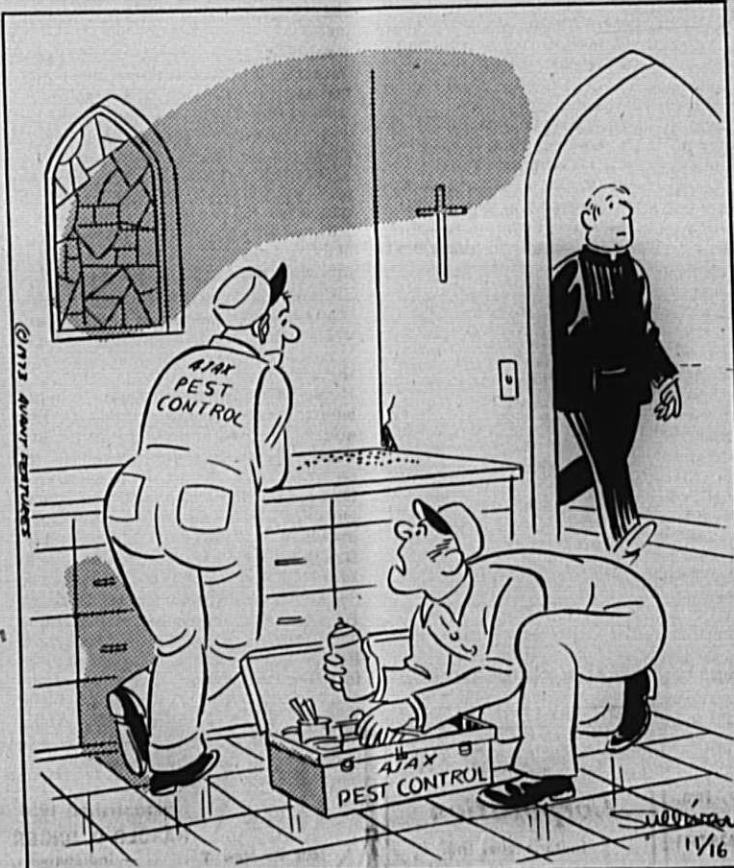
### United Irish Republic

LONDON—One-third of British voters think that the unification of Northern Ireland with the Irish Republic to form a completely independent united Ireland would be the best way of restoring peace there, a recent survey indicates.

The survey, carried out by the Opinion Research Center for The Times of London, found that 34 per cent of British voters considered that the best solution.

The survey found that 24 per cent of the voters considered the total integration of Northern Ireland with Great Britain the best solution.

Twenty-three per cent of the voters said they prefer a provincial government in Northern Ireland responsible to the British government—a solution similar to the situation that prevailed in Northern Ireland for the past 50 years.



"IT'S YER IMAGINATION, LOU! IT JUST LOOKS LIKE THEY'RE HOLDIN' A RELIGIOUS SERVICE!"

## LETTERS TO THE EDITOR

### Corrects error in Ladywood proposal story

To the Editor:

We would appreciate your correcting two inaccuracies in the November 9 Criterion story, "Propose Developing Ladywood Tract": The Sisters of Providence acquired the Fletcher mansion and a tract of 220 (not 1,000) acres in 1926 (not 1927).

As you correctly stated, some 29 acres will be retained for Ladywood-St. Agnes School. We have been advised that this amount is adequate both for the present facilities of the school and for whatever expansion might be considered in the future.

### Grape, head lettuce boycott 'still on,' writer emphasizes

To the Editor:

Various people have been asking me about the latest situation with the Farmworker's struggle. Here is the latest as given in a report of the National Farmworker Ministry dated November 8:

On November 7, Frank Fitzsimmons announced to the news media that the Teamsters were going to honor and enforce all existing contracts with the growers in California. Therefore, the much publicized agreement between the United Farmworkers of America and the Teamsters will not be signed.

This is another example of power people using the farmworkers. The Farmworkers had been negotiating in good faith, but the Teamsters were using the farmworkers and the public. By announcing the agreement prematurely, the Teamsters had hoped to confuse the public into thinking the boycott was over, but the BOYCOTT IS STILL ON. It's full steam ahead.

Farmworkers supporters are avoiding all non-UFW table grapes and all Gallo wines; they are not eating non-UFW (black eagle is UFW) head lettuce. Other lettuce is OK. The fine statement issued by the Bishops of Indiana in March of 1973 is perfect guidance for Catholics now as it was in March. Just add grapes. It's a reminder to Catholics to make their small sacrifice by changing their eating habits ever so little.

Sister Catherine Livers, S.P. Indianapolis

future.

We welcome this opportunity to assure Indianapolis friends and other supporters of the school that a primary concern of the Sisters of Providence, from the beginning of the present negotiations, has been for the preservation of the educational existence and continuation of Ladywood-St. Agnes. Incidentally, a secondary Congregational concern—for the preservation of the natural beauty and landscape—has been provided for in an "environmental impact statement" filed with the zoning petition. This statement assures that the existing wooded areas of hickory, sugar maple and oak will be preserved, with only a few townhouses constructed in them; it also indicates that Fall Creek will not suffer from the development.

Sister Catherine Joseph, S.P. Communication Director The Sisters of Providence River Grove, Ill.

### Terre Haute man scores 'nitpicking' of critics

To the Editor:

Have you forgotten so soon?

Only about six years ago you could not sleep well for fear of an atomic bomb from abroad. As of today, these fears have been quieted because of President Nixon, who is the only President in our history who was strong enough to go to Russia and China and talk horse sense.

Also, think back to the time we were so involved in that Viet Nam War. Then the former President did not know what to do and quit. President Nixon gathered up the pieces and progressively brought us to a final conclusion, saving our prisoners of war.

Do you remember about that time the unions were asking not an increase of 15 or 20 cents per hour, but from \$1 to \$3 per hour increase and starting to get it. Prices were starting to jump at a rate of speed that would have staggered the imagination, had they been let go. President Nixon put on controls, and stops at various points on a runaway economy. There was a lot of screaming and crying. But, had the President not taken action, you would be hard put today to buy a loaf of bread, so to speak. Sure most people are paying a little more today, but most people are making more money today also. Look around

### Nothing funny about big family, she says

To the Editor:

I see nothing "amusing" in Mrs. Pugel's article in the Know Your Faith pages. Surely we are not going to be subjected to the wonders of rearing nine children, "a real family with lots of kids" etc.

A survey of your readers, I feel, would find a trend toward smaller families. You owe us at least a supporting article in contrast.

It's precisely this sort of propaganda (large families, rushing to Mass, shouting)—though ideal to some—that is not accepted by a large group of Catholics today.

Please don't spoil your tremendous publication, known for always giving both sides of the coin, with such outdated ideas.

Wife, mother and Catholic Beech Grove, Ind.

### Terre Haute man scores 'nitpicking' of critics

you and see how many people deny themselves anything they want.

Now comes the nitpicking anti Nixon groups, and anti-American groups who come up with all kinds of schemes, tricks, etc. to show that the man in charge has fooled the public. Not so. It looks like the man in charge has been framed by the anti-Nixon group while he was doing the job that the anti-Nixon group could not do when they were in power, and because of this great accomplishment, they just couldn't stand it.

The silent majority voted for President Nixon to do just what he did do, and if a few toes were stepped on, well, so be it. Running a country as complex as ours is no easy job.

Where are you? I mean the silent majority.

I call President Nixon the Iron Man, but even a good piece of iron can be broken if abused. However, the strength of the man depends upon the strength of the woman behind him, and in this case the First Lady, Mrs. Pat Nixon, is like the Rock of Gibraltar, solid and firm. Where are the rest of you good women?

Again I say, where are you, the silent majority. Hiding in a corner? Afraid to speak? I say now is the time to stand up

theologians and Biblical scholars, but it wasn't until mail from the States began to get through again in Rome that I learned that the Catholic Biblical Association had called their bluff. To say that this was welcome news would be putting it very mildly.

THE PAPERS referred to above have besmirched the good name of the Catholic press by the sheer viciousness of their relentless attack on men like Father Raymond Brown and Father Barnabas Ahern, to mention only two of their principal targets. I have referred to these two by name because they happen to be good friends of mine and, more specifically, because I recently had the privilege of attending a series of lectures by both of them at the Institute for Continuing Theological Education in Rome.

I use the word "privilege" advisedly. I consider it an honor to be able to call them my friends and a priceless opportunity to have been exposed to their teaching within recent weeks. They are two of the finest priests—and two of the best professors—I have ever met. The 40-plus American priests attending the Institute unanimously concur in this judgment. To a man, they were sickened and became highly indignant when they learned that these well-known Biblical scholars were being treated so scurrilously by two of the leading conservative Catholic periodicals.

It is not for me to pass judgment on the scholarly attainments of Fathers Brown and Ahern. Their professional peers throughout the entire Catholic world hold them in high esteem and the Holy See itself has shown unqualified confidence in their personal integrity and theological orthodoxy by appointing them to serve, respectively, on the Pontifical Biblical Commission (Brown) and the Pontifical Theological Commission (Ahern).

THE PAPERS which are striving so desperately to destroy the reputation of these two priests are using familiar bully-boy tactics. The sheer vehemence and the dogged persistence of their attack is evidence enough that their real purpose is to intimidate those with whom they disagree.

Well, there is only one way to handle a bunch of bully-boys, and that's to call their bluff and let them have it in return. This the Catholic Biblical Association has finally done in the form of a letter to each of the American bishops.

The offending periodicals would like their readers to believe that the officers of the CBA are calling for censorship. That's a lot of poppycock, and I am sure they know it. The CBA has not asked the bishops to silence any periodical or any individual writer, nor has it questioned anyone's right to dissent from the opinions expressed by Fathers Brown and Ahern or by any other theological or Biblical scholar.

THE ASSOCIATION has simply asked that this right be exercised responsibly and, to this end, has called upon the American bishops "to indicate to the faithful that these uncharitable voices speak for their own convictions and do not represent the views of the Magisterium."

That's a reasonable request to make of the bishops. I, for one, hope that they will respond to it affirmatively. In my opinion, they owe it to themselves and to the theological fraternity to do so very pointedly and without further delay. It would be simply unconscionable for the Bishops to create the impression, if only by their silence, that they are unconcerned about the fact that some of America's most illustrious theologians and Biblical scholars are being slandered and defamed by a gaggle of self-appointed and woefully misguided heresy hunters. It's time for the bishops to clear the air on this issue once and for all.

and be counted before you lose a great President, and then, to follow, maybe a great country of freedom.

How much do you expect one man to take before you speak up. This is your country. Fight for it!

Norman Engert Terre Haute, Ind.

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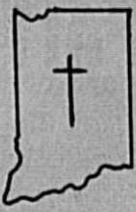
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## Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CHAPTER FIVE

BY MSGR. JOHN J. DOYLE

Marriage was another subject that occasioned anxiety. Father Rivet was convinced that the decree Tametui of the Council of Trent, requiring for the validity of a marriage between Catholics that it be witnessed by a priest, had received the publication in the parish necessary to bring it into effect.

The correspondence of Father Meurin with Bishop Briand and the practice of Father Gibault in his ministry at Vincennes confirms this opinion. Yet, at least on his departure from the parish in 1789, Gibault appears to have applied the interpretation of the law which, when a parish priest was not available for a considerable time, permitted a couple to contract marriage before two witnesses.

By Rivet's time, however, another element had entered the picture. Since the creation of Knox County in 1790 there were justices of the peace empowered to witness marriages under the civil law. Some young couples availed themselves of this legal way of marrying in defiance of the church law. Perhaps they were encouraged by the lower fees for the ceremony and for the certificate of marriage charged by the civil authority.

On one occasion at least, Father Rivet excommunicated a couple for so violating the law of the Church and required a public submission at the Sunday Mass before rectifying the union. One party to this marriage was a widow, whose son was married just a year later after three publications of the banns.

SCHOLARLY AS he was, Father Rivet appears not to have had a precise understanding of the implications of the law. He was aware of the need for the

renewal of consent, yet he asked the bishop what form he should use, as if it might differ from that employed in any marriage.

He was even in doubt whether confession was necessary in such cases, as it was in an ordinary marriage. At times the question of confession arose in the case of those coming to him for their marriage in the first place. There were those that refused to go to confession, even though they had been completely neglectful of their religious duties.

Their obstinacy caused the pastor much distress. He was always able to escape the quandary, however, for he judged that if one party was ready to comply with the requirement of confession he should not be deprived of the grace of the sacrament by the other's contumacy, and he always found one party with proper dispositions.

Excessive drinking was nearly as much of a problem with the parishioners as it was with the Indians. In an early letter Father Rivet deplored the habitual drunkenness of many, who "assist and even serve sometimes at the most holy functions full of taffia and whiskey."

He was saddened in telling "of public concubinage, of frequent breaking up of homes with scandal and often the ruin of the children." A little later he suggested that another priest, "more gifted with languages," be given his place with the Indians so that he could devote all his energies to the needs of the parish, where ignorance and indifference prevailed, resulting in "thousands of disorders and often the profanation of the sacraments."

To remedy the sad state of the parish Father Rivet had recourse to the traditional religious practices. Early in his pastorate he instituted a novena for the feast of St. Francis Xavier, with prayers and hymns and "an interesting lecture" and even Benediction of the

Blessed Sacrament. There was another novena for the feast of the Assumption.

Throughout Advent and Lent there were instructions for the adults. Once he consulted the bishop about reciting the litany of St. Francis Xavier, though it was not one of the approved litanies. Another time he asked permission to say in French the blessings in the nuptial Mass. "They are beautiful," he wrote, "and could excite the devotion of the faithful."

There is nothing to show what Carroll's response was, but there is little doubt that he sympathized with the request, for he was of the belief that the liturgy should be in the vernacular throughout America.

EXCEPT FOR THE children's more regular attendance at catechism, there seems not to have been but little increase of religious fervor. Three years after Rivet's coming he was desolate over "the great number of unmanageable persons," for whom the means of sanctification were fruitless.

Four years later, because scarcely anyone attended the novena in honor of the patron, he announced that he would suppress it and would only have a High Mass on the feast, "since half the people remain at work."

The Olivier brothers were equally disconsolate over the little fruit of their ministry in contrast to the "tender piety" to which they had been accustomed in their French parishes. One might suspect that Flaget and Rivet expected too much from their people.

Neither had ever been a parish priest until he came to Vincennes. Both had led sheltered lives, first as members of devout families and later as teachers of boys from families like their own.

But if the Oliviers, who apparently had been parish priests in France, were also saddened by the state of religion, one must conclude that conditions at

## Yugoslavian bishops take case to people

BY PATRICK RILEY

ROME—Yugoslavia's Catholic bishops have appealed to public opinion against widespread attacks in the Community party-controlled press against their proposals for changes in Yugoslavia's constitution.

The bishops had submitted their proposals to the federal parliament early in September as part of the countrywide discussion of revisions in the constitution. All of the changes they proposed were designed to make religious freedom a living reality in Yugoslavia, the bishops spelled out the reasons for their proposals in a "Message of the Yugoslav Episcopal Conference to Public Opinion." Copies of the message became public here.

THEY REJECTED "in the most absolute way all insinuations, however made, that we bishops intend in this society and in this state to exercise a political role of mediation, that we would like to represent the faithful as their political chiefs either in political bodies or in political factions."

Their first proposal had been to add

the word "ideology" to Article 136 of the constitution, so that it would read:

"The citizens are equal in rights and in duties, independently of nationality, race, sex, language, religion, ideology, education or social position."

The sting in this proposal was that it would have put Marxists on a level with the majority of Yugoslavia's citizens, theoretically at least.

In explaining this proposal to the legislature, the bishops were more diplomatic:

"Equality of rights and duties should be recognized for every citizen, whether a professed atheist or believer or whether he prefers not to give himself any such qualification."

ANOTHER AMENDMENT put forward by the bishops would forbid any fomenting of hatred based not only on race but on ideology.

Some other amendments proposed by the bishops were designed to guarantee freedom to express religious conviction. Another set of amendments would

giving some lessons to them at least. Perhaps the difference in childhood experience explains the lesser laxity of the younger parishioners.

IT IS NOT to be concluded that Father Rivet did nothing but grumble. His remark about adopting the children in his heart reveals his deep concern for the parish. Once when he told the bishop of a disastrous flood of the Wabash he asked the bishop's prayers for his "dear and unfortunate people."

Much of the time he suffered from ill health and he often made reference to his condition, sometimes to rejoice about how well he was. But he was not unmindful of the afflictions of the people. "I am not the only one thus suffering in the village," he wrote, "I think the plagues of Egypt have come to be renewed. Some have fever, others have eye diseases so cruel that for many it is a sort of rage, ... others have colic, ... a great number have all these ills combined."

rule out job discrimination on the basis of religion.

Where the constitution at present says Religious communities "may have" the right to own real property, the bishops want the constitution to state without qualification that Religious communities "have" that right.

In their appeal to public opinion, the bishops explained:

"We want to draw attention to the difficulties that the faithful in some places encounter in obtaining building licenses for construction of churches. Recently it has even happened that licenses already granted were annulled, while licenses promised were not given."

FINALLY, THE bishops concentrated on the crucial problem of the religious education of children.

Where Article 168 says "Parents have the right and the duty to occupy themselves with their children's progress and education," the bishops would add: "Society, in the process of education and instruction, takes this right of the parents into consideration."

In explaining this addition to the legislature, the bishops said: "The constitutional clarification we propose would reinforce the necessary security of this field and impede certain alarming tendencies."

In their appeal to public opinion, the bishops declared: "We cannot fail to take note of frequent assertions that there is no place in education for teachers who believe..."

Many notations in the burial records witness the pastor's attachment to his people. Those he made with regard to Louis, The Old Prayer, and Judge Clarke have been noted. Besides these there are more than 30 others of which the following are examples:

"—died as a true Christian"  
"—after a long illness, suffered with great patience and resignation"  
"—after a very edifying old age"  
"—after an edifying youth, a long sickness suffered with patience and all possible marks of most animated piety"  
"—a true Christian ... loved and esteemed for her character and the kindness of her character and other precious qualities"

One man at least took to heart the pastor's exhortations regarding the duty of fasting: Jacques La Tremouille died on Christmas after an illness of ten days; he did not wish to dispense himself from the fast on Christmas Eve.

(To be continued)

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## THEME ARTICLE

# FAMILY WORK

BY JANE WILLIAMS PUGEL

"All work and no play makes Jack a dull boy." The first person to say this had to live in a different age from ours, one hemmed in by that old Puritan work ethic which nudges us occasionally when we settle for a siesta.

A better saying for today would tell the world that Jack would be even duller if his lot were all play and no work, an ambition that seems to be creeping into our national list of wants. Poor Jack! He'd join his friends on a summer afternoon sitting around and sighing, "But there's nothing to do!"

This nothing-to-do syndrome is familiar to any veteran mother, and most of us can tell you what happens next, too. Mom suggests that the bored



## CATECHETICS

## Common work project aids whole family

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

I recently heard an interesting account of how one family works together. This family includes six children ranging in ages from one-and-a-half to 11½. The father works as an investment broker. The mother works at home, mostly as mother and housewife. Their grandmother lives in a big old farmhouse on what had been the family farm.

Several years ago the parents wondered what they might do together with the children that might help the whole family grow together in a deeper way. So often it seemed that there was little they did together, that all could share in, talk about and become generally involved in.

As they tried to find something real—they wanted no artificial "projects" or "gimmicks"—they thought of their grandmother living in the big farmhouse on several acres of land. So they proposed to all the children that they might give their grandmother a special present.

The present was to paint the fence that circled the old farm—it was a third of a mile long! So they put on old clothes, packed a big picnic lunch, and set off for grandmother's farm.

EVERYONE WORKED. The father mixed the paint and portioned it out in small sand buckets. The older boys helped their mother scrape the dried paint off the fence. All, even the youngest, had his own paintbrush and pitched in with painting. The smallest child also pulled weeds from around the fenceposts.

It took all summer to complete the fence painting, working one day a week. The whole family enjoyed the experience and their grandmother very much appreciated the present. In fact, the experience was so happy a one for the whole family that they decided to look for other opportunities to work together.

For special days, like grandmother's birthday, they planted small flower beds around her house. In the fall they picked apples together, and picked peaches in the spring. The children especially liked the fruit picking because they shared immediately in the rewards of their work.

THAT IS ONE FAMILY'S experience. Naturally their situation is unique to them. Every family has its own opportunities in its own particular situation. What struck me was the creative way this family went about deepening their own unity in so natural and fun-filled a manner through working together.

In today's fragmented life-style it is often rare that father and mother, parents and children, have an op-

ones while away a few hours by cleaning the basement, and then they all leap into action, peering at the clock and making important telephone calls. "I've gotta deliver my papers in exactly two hours and ten minutes," or "I promised the guys I'd go swimming at three!" Something to do always crops up in the nick of time.

I GUESS THAT'S the human condition. We think we hate work, but we begin to feel at loose ends when we have no set time schedule. Retired people must adjust to this. A retired couple told me recently: "Would you believe waking up each morning and having to decide what to do with your hours? You're lucky to be so busy and have all your children around you!"

When I regained consciousness, I decided they were probably right. Work does play an important part in life, particularly family life. Traditionally this work has been divided between the men and the women of the family, but traditions are toppling today. Mothers are joining the money-earning ranks, dads are helping with the housework and children, and the kids are earning money for their own clothes and part of their education.

I like this sharing of family work loads. I am proud that my older children have taken jobs—and plenty of grueling ones—to help pay their way. I am proud of my husband who, besides supporting us, has apparently never worried

whether it was masculine to help with the dishes or scrubbing.

In my softer moments, I am not displeased with the role I have played in our family's work load. We happen to believe that a family is better off if the mother can be home while the children are growing up. I have managed this, and my rewards have been rich—even though housework is not my bag.

EVERY FAMILY has its own plan of operation. What is important is never to forget that work can and should enhance the love we have for one another. After all, we believe that everything is in God's plan—even family work. If work is in his plan, then there must be some reason for it. And what better reason could there be for work, than that it helps us grow in love?

Maybe mother is bogged down with ironing and a hectic house. If dad or the kids give her a hand in a spirit of love, that can't help but shore up the family's foundations. If the kids earn part of their way and lessen their financial demands on dad—that's love. They sense it; he knows it.

When a mother who hates to cook turns out Boston cream pie for a husband who loves Boston cream pie—that's work, but also love. And, in a family that works together in love, the children are forming attitudes that will affect their performance as future family makers.

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## LITURGY

## Strict regulations cover the liturgy

BY FR. JOSEPH M. CHAMPLIN

Dr. James P. Shannon, former auxiliary bishop of St. Paul-Minneapolis, graduated in May from the University of New Mexico Law School and has now joined a law firm in Albuquerque. On the occasion of that graduation, the National Catholic Reporter published a lengthy interview with him, an exchange which offers interesting insights into a current liturgical situation.

Since leaving his Minnesota post and marrying, Dr. Shannon has not walked forward to the altar for Holy Communion despite the fact that he attends Mass regularly.

His reason: "Out of respect for the discipline of the Church." He thinks those regulations are excessively rigorous and hopes in time they will change. But until then, "Whatever weight my views have will be greater if I live under the discipline rather than challenge it."

I THINK HIS observations are worth

portunity to work at something together. Usually the father works away from home five or six days of the week. The parents may only rarely work at something together. And in many families there is hardly anything the children can do that involves really working together in a meaningful way.

Working together can not only help families grow closer together, but the experience of shared work can also help create healthy attitudes toward work, as well as assist in the development of a sense of responsibility. In rural areas many families find working together a normal, necessary part of life on a farm—parents are visibly working together and all of the children have a part in the family work. But in many urban and suburban families it is necessary to look for honest opportunities to work together. Perhaps the experience of my fence-painting friends may spark ideas for other families.

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keeping in mind as we examine the April 27, 1973 "Letter to the Presidents of the National Conferences of Bishops Concerning Eucharistic Prayers" from Rome's Congregation for Divine Worship.

That document brought anguish, even anger to some Catholics, especially priests. While providing for the eventual development of additional, officially approved eucharistic texts, it still came down rather severely on those who "have frequently used privately circulated texts for their celebrations."

Such experimental "canons" abound. They appear on ditto paper and in published books, find their way into home or class Masses, convent liturgies, weekday parish celebrations, and often stress a central contemporary theme throughout.

Priests who employ such compositions or who believe the celebrant might do well to improvise and spontaneously create his own eucharistic prayer tend to view the current decree as another example of Vatican retrenchment, an out-of-touch attempt to hold back liturgical progress.

THE ROMAN AUTHORITIES obviously feel otherwise.

One paragraph states: "Whenever eucharistic prayers are used without any approval of the Church's authority, unrest and even dissensions arise, not only among priests, but within the communities themselves, even though the eucharist should be a 'sign of unity, and the bond of charity.' Many people complain about the overly subjective quality of such texts, and participants have a right to make such a complaint. Otherwise the eucharistic prayer, to which they give their assent in the 'Amen' they proclaim, becomes disorderly, or is imbued with the personal feelings of the person who either composes or says it."

In a more positive vein, the Vatican decree suggests that further instruction on the meaning of the eucharistic prayer, fuller use of present alternative texts and carefully prepared introductions to various parts of the Mass are better ways to foster diversified,



## KNOW YOUR FAITH

"Every family has its own plan of operation. What is important is never to forget that work can and should enhance the love we have for one another." . . . Maybe mother is bogged down with ironing and a hectic house. If dad or the

kids give her a hand in a spirit of love, that can't help but shore up the family's foundations. (NC Photo by Richard Lee)

## LANDS OF THE BIBLE

## Megiddo controlled trade

BY STEVE LANDREGAN

The geography of Palestine conspired to make the city of Megiddo the key to Egypt and the South, Syria and the North, Damascus and the East and Phoenicia and the Sea.

Like the surface of a washboard, the topography of Palestine consists of vertical strips: the coastal plain, the central range of mountains, the Jordan Valley, and the mountains of Transjordan.

Interrupting the symmetry of the vertical valleys and mountains is the plain of Jezreel of Esdraelon, which thrusts through the coastal plain and central mountain range to the Jordan.

In the center of this valley, about 18 miles from the coast, rises Tell el Mutesellim, the site of the ancient city of Megiddo. It commands the valley and the nearby Pass of Megiddo, the most strategic route from the coastal plain to the valley. Whoever controlled Megiddo controlled all traffic from the Nile to the Euphrates.

Archaeologists have discovered traces of man's habitation of the site from the Chalcolithic period, the fourth millennium before Christ. It was fortified in the Early Bronze Age, the third millennium before Christ.

EVIDENCE INDICATES the city was destroyed about 2500 B.C., along with other Palestinian sites, but history is silent as to the cause. It could have been an unrecorded natural disaster or the result of a general invasion.

Megiddo's golden age was from about 2100 to 1500 B.C. It came to an end when the city was conquered by Pharaoh Thutmose III in 1468 B.C., during the Egyptian ruler's rout of the Hyksos, the foreign kings who dominated Egypt during two dynasties.

The strategic importance of the city is testified to by Thutmose's comment that "the capture of Megiddo is the capture

fresh liturgies than employment of unauthorized canons.

MY IMPRESSIONS from around the country lead me to believe relatively few priests and parishes have tapped, far less exhausted, the riches of these revised ritual books. Moreover, as yet seldom do liturgy planners seem to make the painstaking effort required to compose precise, pertinent introductory remarks such as before the preface of the eucharistic prayer. Until these practices become standard procedure, it will be difficult to evaluate the true need for a greater variety of canons.

In its letter, the Congregation for Divine Worship also offers this astute comment: "The many ways of increasing the pastoral effectiveness of a celebration are not always known, nor is sufficient attention paid to the spiritual good of the assembly in planning the celebration."

Vatican officials are talking here really about a process, the process of a Christian community, the parish as a Christian family working together to plan and execute its liturgies. That process may be more important for good worship than the actual product which results, a question which we will pursue next week.

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of a thousand towns." It was under the Hyksos that the Hebrew tribes entered Egypt as honored guests and it was after their expulsion that the Pharaohs began the oppression of the Hebrews that was destined to end with the Exodus.

THUTMOSE MADE Megiddo the headquarters for the Egyptian administration of Palestine and the Amarna Letters (1400 B.C.) contain communications from the Prince of Megiddo, an Egyptian puppet.

The city rebelled against the Pharaohs about 1300 B.C., and was subsequently captured and destroyed by Pharaoh Seti I.

Joshua 12:21 lists Megiddo among the Canaanite cities conquered by the Israelites during the invasion and the same book (Jos. 17:11f) notes that it was one of the cities which the tribe of Manasseh was unable to take from the Canaanites. It is likely that the city itself did not fall to the Israelites but that they occupied the surrounding hills.

An earthquake and fire apparently destroyed Megiddo about 1150 B.C., and it lay abandoned for about a century before it was rebuilt by the Philistines.

David probably took the city from the Philistines between 1000 and 970 B.C.

King Solomon rebuilt the city (1 Kings 9:15), made it a provincial capital and constructed the most elaborate fortifications in Palestine. The famous stables that housed 480 horses were built either by Solomon or the Israelite King Ahab.

THE ASSYRIAN MONARCH Tiglath-pileser II destroyed and rebuilt the city in the last half of the 7th century during his campaign against the Northern Kingdom.

Ahaziah, king of Judah, died there while fleeing from Jehu (2 Kings 9:27), and Good King Josiah was killed there in battle with the forces of the Egyptian Pharaoh Necho (2 Kings 23:29) who was dashing to the aid of the crumbling Assyrian Empire.

Megiddo's Bloody Biblical history ends about 350 B.C. when the site of the ancient city was abandoned. Today it is an interesting and much studied archaeological site that has told us much about the Lands of the Bible and their inhabitants.

Because of the many battles fought near Megiddo, John chose it as the gathering place for the armies of the world for the final world battle . . . Armageddon . . . the Greek for Har Megiddo, the hill of Megiddo (Rev. 16:16).

(Copyright 1973, NC News Service)



"Because of the many battles that were fought near Megiddo, John chose it as the gathering place for the armies of the world for the final world battle . . . Armageddon . . . the Greek for Har Megiddo, the hill of Megiddo." (NC photo)



BY MSGR. R. T. BOSLER

Q. We read that Latin was used in the Mass Liturgy all over the world. How long was it used and where did it originate?

A. Greek was the common language for worship in the early Church, though Aramaic must have been used by the first disciples of Christ. Latin replaced Greek in the Western Church (Europe) about the middle of the fourth century. The Eastern Church, which remained united with the West until the tenth century continued to use Greek and other Middle East languages. Even in the West exceptions to the Latin were made.

In the ninth century popes gave permission for the use of Old Slavonic in Moravia, and this custom survived down to our own times in parts of Central Europe. In the fourteenth century religious order missionaries were allowed to use Greek and Armenian for the Mass. In 1615 Pope Paul V granted Chinese priests permission to use their own language for the Mass and the Sacraments. This was later revoked by the Congregation for the Propagation of the Faith. Indians living near Montreal to this day use a Mohawk Iroquois language, thanks to a privilege granted in the seventeenth century.

So we were not exactly accurate when prior to Vatican Council II we Catholics used to brag that the Latin language was used for the Mass universally. Besides the exceptions mentioned, there were several million Eastern Rite Catholics united to Rome who used Rumanian, Hungarian and Greek in their liturgy.

Q. Would you please explain how it is that when God sends tornadoes, storms and hail that do untold damage to property and even take lives it is O.K., yet if man did these things it would be a terrible sin. Twice this year we were hit hard by hail.

A. Your notion of God needs to be purified. Primitive people faced with

the unknown mysteries of nature used their gods to explain what they did not understand. When it thundered the gods were angry; when cyclones or earthquakes struck the gods were punishing men.

The Bible, from the story of the patriarchs to the Book of Revelations, is the account of how God gradually purified his people in their morals and in their concept of man and the divinity. In the New Testament we read that the Father makes his sun shine on the just and the unjust, but not that he causes disasters as punishments. This is considerable advancement over the knowledge arrived at in the Old Testament. In the New Testament times, of course, the people knew nothing about what caused storms and earthquakes. Not until modern times have we humans begun to appreciate the meaning of Genesis: "Let us make man in our own image, after our likeness. Let them have dominion over the fish of the sea . . . fill the earth and subdue it." (Gen. 1:26-28) God creates man to join with Him in creating and developing this world to its perfection. We do not live in a completed world but in a world that is constantly developing.

There are people today who say we no longer need God, for we have the answers to the mysteries of nature and we will go on discovering more and more how to control the weather and ultimately even prevent or, at least, anticipate earthquakes. We don't pray for weather now, they say, we consult the meteorologists; or we don't turn to God when we have a heart attack we depend upon a heart specialist. God isn't necessary anymore, they conclude. The God as primitive man knew him is no longer necessary, granted; this god is dead. But the God made known to us through revelation, as our understanding of that revelation grows

and is purified as human knowledge develops, is more necessary and attractive than ever before. He is a God who challenges us to work with him in bringing this world to perfection. "Fill the earth and subdue it."

## THE CHURCH AND I

## Marx came to dinner . . . and lunch . . . and breakfast

BY F. J. SHEED

I have told how my father, a true believer in Karl Marx, turned every meal into a monologue on Communism. By the time I was 10 I had heard—it would be unkind to say ad nauseam—about the Theory of Surplus Value, the Materialist Interpretation of History, the Class War, the Classless Society, Religion as the Opium of the People. My father was convinced that with religion dying, the real opium of the people was sport; he hadn't a notion of what use Russia would one day make of it.

I was not the first son to let his mind wander occasionally. But in nine years I followed enough to convince me that I had hit on Marxism's root fallacy, the notion that the right system of production, distribution and exchange would mean all men's needs met and society wholly harmonious. Had I heard this only once or twice or thrice I might not have seen its unreality: but by the 20th repetition, I hadn't a doubt.

Every element of Marxism as it came from my father's mouth I tested secretly by applying it to my father himself, wondering what difference it

would make in him, finding it impossible to see him not talking back blithely at those above him, or doing anything he did not feel like doing, in any system whatsoever.

THERE WAS my headmaster, too—what could Karl Marx do about him? Whom would he flog in the Classless Society, and how could he be happy not flogging? It was not till years later that I saw myself as part of the problem the Classless Society or any society, would have to cope with.

But at least this one thing I got from nine years of Marxist monologue—that people are the problem, not systems. It was all very superficial and small-boisish. But it was the point. To this day when I lecture on Marxism, or that other great international, the Church, I invite my listeners to glance at the people on each side of them and ask themselves how either Karl Marx or the Pope would make an ideal society out of them. That is what sociology is all about.

Bently once wrote of the difference between Biography and Geography—

Geography is about maps  
Biography is about chaps.

Sociology is about chaps, too. It seemed to me that Marx, as I met him at

meals, and later in his writings, had simply left chaps out of his system.

WHEN I WAS 20, the Bolsheviks took over Russia. I watched the takeover with a delight special to myself. It would settle whether I was right or wrong in my conviction that Marxism would not work with people—however well it looked on paper.

But it settled nothing. I still remember my mounting indignation—on Marx's behalf—at what the Soviet rulers were doing with Marxism. I still thought the old man wrong, but not wrong like that. How it would have worked under Lenin one cannot know. But Lenin had only five years. Stalin came. And Stalin was one of the realities, one of the chaps, so to speak, that Marx had made no allowance for.

He was not Marxian, of course. Ideology was not for him. Power was his obsession, an obsession commonplace enough. But it was his gift too, and there was nothing commonplace about that: it ranked him with such as the Emperor Diocletian. Marxism was no more to him than a tool he used for the building of Russia's power in the world, and his own power in Russia. If a better tool had been to hand he would have used it.

MARXISM WAS NOT what he was building. Marx he would have got rid of

Q. I thank God for you. I was given such a lift of hope and reassurance in your explanation of the resurrection of the body. Your wisdom has enlightened me on many subjects that were not quite clear in my mind. I thank God for you and the many other dedicated servants of Jesus Christ who try to show us the way back to him.

A. It helps to receive encouragement like yours, for I was pained by several letters accusing me of destroying belief in the resurrection by the same explanation that helped you. Thanks.

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**CADET FOOTBALL LEAGUE CHAMPIONS**—Pictured with their 1973 Football League Championship trophy and the Leo S. Evans Memorial Trophy are the Crusaders from St. Michael parish after they won the title game last Sunday at the CYO Stadium. The Westsiders defeated St. Plus X, 13-0, in the championship game. Undelected in Division One

competition the St. Michael young men defeated St. Roch, 7-0, in the first round of the play-offs to advance to the final game. Coaches of the St. Michael team are pictured in the back row, left to right: Tom Spellacy, Jack Watson, Randy Noel, Earl Enslin and Ned Taphorn.



**"56" FOOTBALL LEAGUE CHAMPIONS**—Defense was the name of the game for these young men from St. Jude parish as they captured the "56" Football League Championship. Unscathed on during the regular season, the young "Raiders" won the always tough Division Four championship with a perfect 7-0 record. In the first round of the play-offs they were finally scored on by St. Michael but went

on to defeat the Westsiders 26-14. In the championship game last Sunday they defeated St. Matthew, 18-8, yielding the lone touchdown against the offensive minded Northsiders on the last play of the game. This was St. Jude's first football championship. The coaches pictured in the back row are, left to right: "Red" Sommers, Ron Irwin, Don Armbrust and Harry Rail.

## St. Michael, St. Jude capture CYO grid crowns

**INDIANAPOLIS** — St. Michael's and St. Jude's won the championships in the Cadet and "56" Football Leagues last Sunday to cap an outstanding season in both

leagues. The Westsiders dropped a stubborn St. Plus X team 13-0 in the final game, while St. Jude's captured its first championship trophy by defeating St. Matthew's 18-8. St. Michael's earlier captured the Division I title, and St. Jude's represented the

"56" League's Division IV. In the consolation games Sunday, St. Michael's outlasted St. Barnabas 13-12 for third place honors in the

### SOCIAL SLATED

**CANNELTON, Ind.** — St. Michael's parish will hold its annual Fall Social Sunday, Nov. 18, beginning at 2 p.m. in the parish hall. Twenty turkeys will be given away.

### CYO NOTES

All football coaches are reminded of a meeting to be held at 7:30 p.m. Wednesday, Nov. 28, at Brebeuf Preparatory School. A film will be shown and refreshments will follow. All coaches are urged to attend.

The annual Junior CYO-Criterion Quiz Contest will begin Sunday, Dec. 2. Issues of Nov. 9, 16 and 23 will be used for questions in the first round.

**INDIANAPOLIS** — The annual Gibault Night Men's Social will be sponsored by Msgr. Downey Council, Knights of Columbus, from 7 p.m. to 1 a.m. Friday, Nov. 16, in the K of C clubhouse, 511 E. Thompson Road. Admission of \$1 includes lunch and refreshments. Proceeds will be donated to Gibault School for Boys, Terre Haute, state charity of the K of C.

### BOUTIQUE ON TAP

**INDIANAPOLIS** — St. Gabriel's Women's Club will hold its annual Noel Boutique Sunday, Nov. 18, in the school hall, 6000 W. 34th St. Hand-made items for Christmas gifting will be sold from 9 a.m. to 7 p.m. The public is invited.

Thirty years ago the Apostolic Delegate, Archbishop Amleto Giovanni Cicognani, paid a visit to Italian war prisoners at Camp Atterbury.

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## Homecoming scheduled at Marian

**INDIANAPOLIS** — The first basketball game of the season for the Marian College Knights will be a homecoming tilt against Indiana-Purdue University at Fort Wayne, to be played at 2:30 p.m. Saturday, Nov. 17, in the 30th Street Naval Armory gymnasium.

Homecoming Week activities, which began the previous Sunday, will be concluded with an alumni-student variety show on Friday night, an alumni dance Saturday night at the Dolphin Club and a student ball at the Holiday Inn Northwest.

Theme of the alumni dance is "Come Swing at Club '48", honoring the Silver Anniversary Class of 1948.

Saturday afternoon activities include a special luncheon for history department alumni and friends. Ron Orscheid, a '70 graduate recently returned from Peace Corps duty in Malaysia, and Rich Spisak, '70 graduate who has traveled in South Asia, will show slides and describe their experiences.

Fifty years ago the St. Cecilia Players of Sacred Heart parish, Indianapolis, opened their 45th year with a presentation of "If I Were a King."



**MARIAN COLLEGE KNIGHTS TO OPEN SEASON**—Coach Ed Schilling and the Marian College Knights will open their 1973-74 basketball season Saturday, Nov. 17, with a homecoming game against Indiana University-Purdue University at Fort Wayne. The game will be played in the Knights new home court, the 30th Street Naval Armory, at 2:30 p.m. Shown above, first row from left: Stan Benge of Indianapolis, Murry Donovan of Hanover, Mark Gayer of Lebanon, Mel Arnold of Indianapolis, Dan Keller of Indianapolis, and George Coleman, assistant trainer of Jackson, Tenn. Second row: Andy Krakowiak of Cleveland, Rick Mack of Indianapolis, Ed Watko of Detroit, Brian Wallace of Winchester and Earl Brinker, captain, of Indianapolis. Third row: Coach Schilling, Jim Apke of Cincinnati, Rick Ebinger of Holton, Joe Wade of Indianapolis and Mike Riesen, assistant coach.

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**GREENWOOD SPAGHETTI DINNER**—The faculty of Our Lady of Greenwood School, Greenwood, will once again serve a Spaghetti Dinner in the school cafeteria Sunday, Nov. 18, from 1 to 6 p.m. Chef Tony Rostanzo, above center, receives recipe suggestions from Sister Henrietta Diddon, S.P., librarian, and Miss Diana Ray, first grade teacher. Dinner tickets are \$2 for adults and \$1.25 for children of grade school age or younger. Homemade candy will also be featured.

## Fr. Strange honored by Urban League

INDIANAPOLIS—Father Bernard Strange, pastor of St. Francis de Sales Church, was one of two recipients of the first annual "Best REGARDS" awards given by the Indianapolis Urban League.

The award, made at the League's annual dinner this week, recognizes "Realistic Efforts in Generating Awareness of Racial Discrimination and Services." Dinner speaker was Father Theodore M. Hesburgh, president of the University of Notre Dame.

Father Strange, who served for 38 years in St. Rita's parish, a predominantly black parish, was honored for his efforts to eliminate racial discrimination.

During his pastorate of St. Rita, he created a nationally known athletic

program and established a diversified program of family services that include a nursery school and community center.

The League cited Father Strange's contribution to the integration of Catholic schools and hospitals and for his efforts in the 1930s to include the then all-black Crispus Attucks High School in high school athletic competition.

A "REGARDS" award also was presented posthumously to Andrew W. Ramsey, longtime Attucks teacher, who died last spring. Ramsey was 1972 Man of the Year of his church, Second Christian.

Father Hesburgh, former chairman of the U.S. Commission on Civil Rights, told the League dinner that the civil rights movement was on dead center and possibly losing ground. He urged the Churches to supply the leadership presently missing in the movement.

## Remember them in your prayers

**CORYDON**  
WALTER S. WEST, Sr., 69, St. Joseph, Nov. 9. Husband of Mary; father of Walter, Jr., of Crandall, and James and Bernard, both of Corydon; Christina, St.roud of Marengo; Mary, Hollis of Milltown; Robert Dirck and Paula West, both of Corydon; and Rosetta Parker of Crandall.

**FLOYDS KNOBS**  
LEO SCHLADANT, 56, St. Mary-of-the-Knobs, Nov. 5. Husband of Rita; father of Paul of Floyds Knobs; Robert of New Albany; and Shirley Nolot of Borden. A brother and two sisters also survive.

**FLORENCE BERTRAND**, 77, St. Mary-of-the-Knobs, Nov. 10. Mother of Cleo and Francis, both of Floyds Knobs; Earl of Clarksville; Melvin of Indianapolis; and Martha Kruer of Floyds Knobs. Two brothers and two sisters also survive.

**INDIANAPOLIS**  
LUCY M. MINATEL, 85, Little Flower, Nov. 7. Wife of Dominic; mother of Louis B., John F., Edward A., Robert A., Charles J., and Joseph Minatel and Agnes Eyraud.

**MARY D. BURKHARD**, 68, St. Joseph, Nov. 8. Mother of Frank and Charles Burkhard; sister of Wilma Cutter and Blanche Laudick.

**MARY H. DAVEY**, 76, Immaculate Heart, Nov. 8. Mother of Joan Davey.

**FOREST H. HIBBS**, 70, St. Lawrence, Nov. 9. Husband of Bess A.; father of Bette J. Gladish.

Fifty years ago a new auditorium was formally dedicated for Council 437, Knights of Columbus, at 13th and Delaware Sts. in Indianapolis. Bishop Joseph Chartrand participated.

**LEO X. SMITH**, 81, Our Lady of Lourdes, Nov. 9. Uncle of John Scanlon.

**MARY C. ALLEN**, 87, St. Anthony, Nov. 10. Mother of Dorothy Thiesing.

**CHARLES B. CONLIN**, 73, St. John, Nov. 10. Father of Richard Conlin; brother of Marjorie M. Andrews.

**LENA MANGOLD**, 87, Holy Angels, Nov. 10. Sister of John Mangold.

**ROSE SCHAFFNER**, 90, St. Paul Hermitage Chapel, Nov. 12. Sister of Alice Hibner.

**WILLIAM R. KISTNER**, 74, St. Mary, Nov. 12. Husband of Inez D.; father of John W. and Robert F. Kistner, Delores Johnson and Teresa McLoughlin; brother of Frank and Erwin Kistner, Hilda Carr, Josephine Dixon and Louise Goos.

**MARGARET K. SUSTERSICK**, Holy Trinity, Nov. 1. Mother of Frances E. Shillington, Molly Schmitt and Mary Linder; sister of

Louis Alancer.

**WILLIAM F. OBERTING**, 92, Holy Spirit, Nov. 13. Father of David J. Oberling, Mrs. Karl Higgins, Mrs. Joseph T. Sergi and Helene Ashby.

**ALMA A. GLASS**, 77, St. Jude, Nov. 14. Wife of Harry A.; mother of Bernard J. and Rosemary E. Glass and Mrs. Donald F. Shine; sister of William C. and Roman A. Cook and Mrs. Robert Malloy.

**JEFFERSONVILLE**  
MARY ALICE BOTTORFF, 58, St. Augustine, Nov. 10. Wife of Lloyd; mother of Donald of Mishawaka; daughter of Mary Jennings of Jeffersonville. A brother also survives.

**MORRIS**  
LORAIN E. FARLEY, 72, St. Anthony, Oct. 31. Mother of Mrs. Loraine Siefer, Mrs. Mary Walters, Arthur, Herbert and Roger Farley.

**NEW ALBANY**  
MRS. HENRY GOODMAN, 92, Holy

Trinity, Nov. 7. Mother of Mildred Stewart and Mrs. Peter Schneider, both of New Albany.

**BERTHA NIRMALIER**, 79, Holy Family, Nov. 9. Sister of Tessa Nirmalier of New Albany; Vita Nirmalier of Ferdinand; and Paul Nirmalier of New Albany.

**MARY E. HILL**, 66, Holy Family, Nov. 10. Wife of Charles W.; mother of Charles E. of New Albany; Harry of Chicago; Robert and Jack, both of Jeffersonville; and Mrs. John Marsh of New Albany. Three brothers and three sisters also survive.

**RICHMOND**  
JOHN F. GAYDOS, 68, St. An-

draw's, Nov. 9. Husband of Theresa; father of Maj. Lawrence Gaydos of Fairfax, Va.; Donald Gaydos of Elyria, O.; Jack Gaydos of Richmond; Mrs. Patricia Skinner of West Lafayette; brother of Mrs. Anna Diaz of Mexico City, Mex.; Catherine, Steven, Andrew and William Gaydos, all of Lorain.

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DOWN MEMORY LANE—Above are the members of the Daughters of Isabella basketball team for the 1922-23 season. The damsels were coached by Al Feeney (far right) who later served as Mayor of Indianapolis. His assistant coach at

the left is not identified. The photo was sent in by Mrs. Lawrence F. Verburg (nee Florence Higgins), who is third from the left in the back row. The photo was taken in the Knights of Columbus gym at 13th and Delaware St.

## VIEWING WITH ARNOLD

# The Landau film package

BY JAMES W. ARNOLD

The American Film Theater, producer Ely Landau's titanic personal effort to change the nature of film culture in this country, made its much awaited debut last week, and whatever its other achievements may be, it was an artistic dud.

Landau's AFT offers customers a subscription to eight new films, to be shown in series through the winter on only two days each month in some 500 participating theaters all over North America. It's like buying season tickets for a once-a-month concert series, and it's a comparable investment (\$30 for eight evenings, \$24 for matinees). All the films are adaptations of classic "elite culture" plays ("The Iceman Cometh," "Rhinoceros," "The Homecoming"), put on by top British and American players and directors.

The order of presentation varies according to geographical area. The first film in my vicinity was Edward Albee's 1966 Pulitzer Prize drama "A Delicate Balance," with Katharine Hepburn, Paul Scofield and Kate Reid, directed by Tony ("Tom Jones") Richardson.

LANDAU'S estimate of the situation is correct. Movies, which used to live off stage dramas, no longer have much use for them. Not only are the audiences different, but there has been an increasing awareness of the aesthetic difference in art-forms. The net effect has been that (1) few plays are adapted; (2) those that are chosen are either changed quite drastically or else ready-made popular hits ("Sleuth,"

Neil Simon comedies). The situation automatically cuts out high-culture plays (O'Neill, Pinter, Albee) which are neither broadly appealing or readily adaptable because their very essence as art is their use of language.

The AFT solution, apparently has been to skirt the entire distribution structure of the film industry to bring elitist plays intact to an elitist audience. (It should be noted that elitist films, like Ingmar Bergman's, already find most of their natural audience, though they may be slow in getting around). All has been geared to the elitist theatrical aura: the product is made expensive and scarce, planning ahead is required, there are playbill programs and intermissions, etc. Your average movie nut is not expected to walk in off the street, nor would he be very happy or comfortable if he did.

AS FAR AS IT goes, the idea has merit. The best contemporary English language drama has for years been limited to New York and London, and a recorded performance by the best actors can now be brought to the provinces. If "Delicate Balance" is typical, the films are more than photographed plays. They are expertly photographed and staged for the camera, with maximum exploitation of film acting style, closeups, focus, visual setups, cutting and even the moving camera. AFT definitely is culturally and educationally useful—up to a point.

The problems remain huge. Theater is simply not theater unless a performance is both live and continuous. And of course it is not a movie—film is used chiefly as a transmission device. The essentials, the best of both worlds, have been sacrificed.

Worse yet, one's movie habits—the expectations of cinema realism in freedom, action, dialog—undercut the potential magic. You'd have to be a fanatic to say that it's better not to see a play at all than to see it like this. But it is a copy—like a reproduction of a painting in a magazine.

When all this has been said, it is still true that the Church has a vested interest in beauty, in the civilizing and humanizing effects of art. There is a moral benefit whenever the ratio of quality

to trash is improved, perhaps especially on today's movie screens. "Delicate Balance" has a relevant and provocative theme. It is basically a morality play in which Albee challenges the audience, via his affluent suburban characters, to ponder the real meaning of such central values as family, love and friendship. He suggests that the family has tended to become an exclusive group that protects one from the need to practice charity. He argues that in love

## The week's TV network films

**THE ANDROMEDA STRAIN** (1973) (NBC, Saturday, Nov. 17): A classy sci-fi adventure based on Michael Crichton's best-seller about man's first baffling contact with an organism from space. No deep philosophical issues are raised (as in "2001"), and the film really glorifies and restores one's faith in medical science and technology. But the special effects stuff is by Douglas Trumbull ("2001," "Silent Running"), the acting is mature and competent, and director Robert Wise makes the most of everything, including a passable sense of humor. Exciting and blurringly visual, merits the attention of all but the most exacting tastes.

**THE HOSPITAL** (1972) (ABC, Sunday, Nov. 18): Paddy Chayefsky's weird black comedy about the slow maddening disintegration of a modern medical center. It begins with some intriguing realism, high drama and compassion, but eventually levels off somewhere in the vicinity of "M.A.S.H." George C. Scott has some brilliant moments before things go out of control. Interesting, but not recommended for hypochondriacs with operations scheduled.

**DOCTOR DOOLITTLE** (1967) (ABC, Wednesday, Nov. 21): A better film than "Mary Poppins." I think, this is the ultimate in animal films, with prominent roles for a parrot and a monkey and brief bits for very real and make-believe creatures from an octopus to a two-headed llama. Witty and cheery but not too sugary musical adaptation of Hugh Lofting's children's books, thanks to the music of Leslie Bricusse and such lively adults as Rex Harrison, Anthony Newley, Samantha Eggar and Geoffrey Holder. Recommended: even the grumpiest adults will find much in it that is funny, charming and imaginative.

## MY FAIR LADY (1964)

## MEETING SLATED

**INDIANAPOLIS** — Lay Franciscans of the Holy Stigmata of St. Francis Fraternity will meet at 8 p.m. Monday, Nov. 19, at Alverna Retreat House. Mass will be offered in the chapel, followed by a short program of slides taken in Assisi and Rome.

## Open House announced at Academy

BEECH GROVE, Ind. — Prospective school students, their parents, and friends are invited to the annual Open House at Our Lady of Grace Academy on Sunday, Nov. 18, from 1:30 to 4:30 p.m.

The Academy is a private all-girls' school located at 1402 Southern Avenue. The present enrollment is 250.

Academy students will conduct visitors on tours of the school and the student center during the three-hour open house. Faculty members will also be on hand to discuss educational opportunities. At the conclusion of the tours, refreshments will be served in the cafeteria.

Both vocational and college preparatory curricula are offered at Our Lady of Grace. The school has a first class commission from the Indiana State Department of Education.

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To be admitted to the Academy, a prospective student must take an entrance examination, which will be given on Saturday, Feb. 9, 1974. Students may register Sunday to take the examination.

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

we too often settle for meaningless gestures, comfortable pretense, and ignore substance. If one really loves, is there any limit to what follows?

**EVEN ON STAGE**, though, to be honest, "Balance" is much more a moral-intellectual exercise than moving, gripping drama with moral implications. On film, the defect—the failure to come alive—is more obvious. A half-dozen real movies have dealt with similar profundities this year, with much greater cinematic power, and they are still wandering around looking for audiences.

The point, I suppose, is that AFT is welcome. (Cinema has been a bit short, lately, on the cerebral). But it's not going to supplant either genuine movies or genuine plays. Nor will it nourish an appetite for theater by displaying it at such disadvantage. (Rating not available).



**RONCALLI BAND PLACES HIGH**—The Roncalli High School Marching Band, under the direction of Bernard Welmer and Steve Roby, placed third in Class A of the recent Indiana State Marching Contest, held at Northwest High School. By enrollment, Roncalli should have competed in Class C, but bandmen elected to participate in the category for the largest schools. They finished behind Jasper and Lake Central High Schools. A four and one-half foot third place trophy was purchased for the Roncalli band by Paul Johnson, above, father of a bandman because the contest sponsors provided trophies only to the first and second place finishers. Also shown above, kneeling from left: Cindy English, Terri Massing and Kathy Lamping. Standing from left are: Rita Kesterson, Don Wilkins, Karen Kuntz, Mr. Johnson and Diane Market.

## STUDENT BAZAAR

**INDIANAPOLIS** — The student council of Chatham High School will hold a Christmas bazaar on Saturday, Nov. 17, from 11 a.m. to 4 p.m., and on Sunday, Nov. 18, from 10 a.m. to 3 p.m., in the school cafeteria. On sale will be student-made items appropriate for Christmas decorating and giving.

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