

## Papal illness again curtails his activities

VATICAN CITY—For the second time in a month illness forced Pope Paul VI to cancel his scheduled audiences.

The Vatican announced March 26 that because of a "slight indisposition" Pope Paul had been told by his doctor to remain in his private apartment on the top floor of the Vatican palace. As a result, the Vatican said the Pope was forced to cancel his participation in the usual Wednesday general audience scheduled for the following day, March 27. Other scheduled audiences obviously also had to be ruled out until an improvement in the Pope's health.

THE VATICAN BULLETIN was terse in announcing the Pope's newest bout with ill health, saying only "Because of a slight indisposition, the doctor has prescribed that the Holy Father should not leave his apartment. His Holiness therefore will not hold the usual general audience tomorrow. However, he will bless the crowd at 11 a.m. from the window of his studio."

The bulletin was read to newsmen in the Vatican press hall by Vatican press spokesman Federico Alessandrini, who refused to amplify on the information.

Pope Paul was confined to bed during the first week of March because of an attack of influenza.

ON MARCH 10, the 76-year-old Pope appeared at his studio window overlooking St. Peter's Square for the first time since he had been bedded down with flu the Sunday before. He immediately resumed his usual round of audiences and public visits, including celebrating Sunday Mass at a parish church in Rome the following week, but it was reported that his doctors would have preferred that he limit his activities more than he decided to.

Throughout most of his life, Pope Paul has never enjoyed robust health. Nevertheless, his stamina and determination has carried him through a demanding and energy-draining schedule of travel, work, study, consultation and official duties. In recent years he is known to suffer increasingly from an arthritic condition which is painful and sometimes has given him an appearance of feebleness due to the need to be assisted up and down stairs and during lengthy ceremonies.

## Plan Communal Penance rites

INDIANAPOLIS—Nine eastside parishes have announced Communal Penance Services to be held from Sunday, March 31, to Wednesday, April 10. The announced theme is, "If We Die with the Lord, We Shall Live with the Lord."

Each parish will conduct its own service, augmented by additional confessors from neighboring parishes. The service will consist of Scripture readings, homily, music, examination of conscience, individual confession and absolution.

The schedule includes: St. Bernadette, March 31; St. Simon, April 3; Holy Spirit, April 4; St. Lawrence, April 5; St. Matthew, April 5; Little Flower, April 8; St. Andrew, April 8; St. Philip Neri, April 10; Our Lady of Lourdes, April 10. All services will begin at 7:30 p.m., except at St. Bernadette, where they will be held in the morning at 11 a.m.

The schedule is being announced in advance for the convenience of all eastside parishioners, who are free to choose any of the nine locations.

The decision to sponsor the identical Communal Penance Services which were held last Advent came from the informal association of area clergy who meet bi-weekly on a rotating basis to discuss pastoral endeavors.

## For Senior Catholics

INDIANAPOLIS—An estimated 500 persons are expected to attend the first citywide Mass for Senior Catholics to be held at 11 a.m. next Thursday, April 4, in Little Flower Church, 4720 East 13th St. Archbishop George J. Biskup will be the main celebrant.

A luncheon will be held in Secunia High School cafeteria following Mass. Luncheon tickets, selling for \$3 each, are available in the parishes or by calling Christ the King rectory, (317) 255-3666.



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## Major document stresses devotion to Mary, Rosary

VATICAN CITY—Pope Paul VI issued a major new document to encourage the development of devotion to the Blessed Virgin Mary and "the restoration in a dynamic and more informed manner of the recitation of the Rosary."

To demonstrate the relevance of the Blessed Virgin to modern times the Pope related various aspects of her life to aspirations of the women's liberation movement.

The 17,000-word papal document, an apostolic exhortation entitled *Marialis Cultus*, was dated Feb. 2 and released at the Vatican March 22.

TO COUNTER non-Catholic objections to Catholic devotion to Mary, the Pope pointed out ways in which other Christian churches honor her and stated that true devotion to Mary "is an approach to Christ the source and center of ecclesiastical communion."

Noting changing world conditions, particularly the rapid advances women have made in asserting their full equality and co-responsibility with men in all areas of endeavor, Pope Paul said such developments have not lessened Mary's exemplary role.

"The Virgin has always been proposed to the faithful by the Church as an example to be imitated not precisely in the type of life she led, and much less for the socio-cultural background in which she lived and which today scarcely exists anywhere," he said.

Rather, Pope Paul continued, Mary is considered an example for the way in which "she fully and responsibly accepted the will of God, because she heard the word of God and acted on it and because charity and a spirit of service were the driving force of her actions."

Women "anxious to participate with decision-making power in the affairs of the community," he said, will note that

Mary "taken into dialogue with God, gives her active and responsible consent, not to the solution of a contingent problem, but to that 'event of world importance,' as the incarnation of the word has been rightly called."

MODERN WOMAN will also appreciate, the Pope said, that Mary's choice of virginity "was not a rejection of any of the values of the married status, but a courageous choice which she made in order to consecrate herself totally to the love of God."

Mary also appeals to "the modern woman," the Pope said, because she was not "a timidly submissive woman or one whose piety was repellent to others" but was "a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed, and removes the powerful people of this world from their privileged positions."

The Pope said that devotion to the Mother of the Lord is fully in accord with the aims and desires of the ecumenical movement, notwithstanding important differences among the churches, and specifically cited the attitudes and practices of Orthodox churches, Anglicans, and Protestant churches.

He said every care should be taken by Catholics to avoid any exaggeration which could mislead other Christians about the true doctrine of the Catholic Church, and that any manifestation of cult which is opposed to correct Catholic practice should be eliminated.

Discussing Marian devotions, the Pope cautioned against attitudes that could nullify the norm of the Second Vatican Council that pious practices should derive their inspiration from the liturgy and orient the Christian people toward it.

On the one hand, he said, some persons "concerned with the care of souls" (Continued on Page 12)

## Gibault School opens statewide fund drive

A statewide sustaining membership drive to aid the Father Gibault School for Boys at Terre Haute will be held throughout the month of April.

Memberships will be used to complete the development program launched in the spring of 1971 and to match a \$200,000 challenge grant awarded to the school last month by Lilly Endowment, Inc.

The April campaign, first attempt at a statewide drive, is being supported by all five Indiana dioceses. Honorary chairman is Auxiliary Bishop Joseph F. Crowley of Fort Wayne.

The development program, called "A Blueprint for the Golden Seventies," has an overall goal of \$1.8 million to improve facilities and services. To date, two new residence halls, each accommodating 24 boys, have been constructed.

Recognizing the importance of group living in home-like surroundings, Gibault has placed highest priority on replacing the older dormitory style facilities with smaller residential cottages.

LOCATED SOUTH of Terre Haute, at 5901 Dixie Bee Rd., Gibault was founded

in 1921 by the Knights of Columbus of Indiana as a home for "wayward boys." Fifty years ago that phrase probably meant neighborhood bully types who skipped school to hang around the local pool hall. Today, the "wayward boy" who comes to Gibault is likely to have been involved in a serious matter such as vehicle theft, breaking and entering, or drug abuse.

Named for Father Pierre Gibault, a French missionary priest of the Revolutionary War era, the school was initially founded for Catholic boys only. Today, however, the school opens its doors to any boy in need of its services. The K of C continues to provide year-to-year operating funds.

The institution originally was conducted by priests of the Indianapolis diocese but in 1934 was placed under the direction of the Brothers of Holy Cross. Presently there are 11 Brothers and one chaplain heading a staff of more than 50 persons. Brother Thomas Shaughnessy, C.S.C., who previously served as director of Social Services from 1965 to 1970, is director.

Gibault is a structured institution, licensed as a rehabilitation and treatment center for 125 boys from 10 to 16 who are wards of juvenile courts. Most are from Indiana.

BROTHER THOMAS has encouraged development of the treatment team approach at Gibault. Several such teams have been formed, each composed of staff members from the three departments: Social Services, Education, and Program. Each team is assigned a specific number of boys and has responsibility for their treatment, thus permitting close coordination of all aspects of daily routine.

Since Gibault deals with children who have severe social and behavioral problems, counseling has an important role. A professional counselor meets with each boy on a regular basis, giving him support and helping him plan his future realistically.

Boys admitted to Gibault range from 10 to 16, but their academic background and ability may vary from primary level to college prep. For this reason, each boy is individually assessed upon placement and then assigned to classes (Continued on Page 10)

## Retirement fund totals soar as drive continues

Nearly \$1 million was added to the Archdiocesan Retirement Fund Campaign last week, campaign officials reported on Monday. The official total on March 24 was \$1,431,151, up from \$513,376 the previous week.

The sum represents pledges and gifts from 7,453 families in 59 parishes and missions, or only 12.7 per cent of the more than 58,600 families in the Archdiocese, according to campaign officials.

Unofficially the campaign was closing in on the \$2 million minimum goal. As of last Monday, the unofficial total was \$1,963,398 and represented pledges and gifts from 92 parishes and missions.

UNOFFICIAL FIGURES are amounts reported collected by the parishes but not yet received and entered at campaign headquarters.

Campaign officials said this week they were confident the minimum goal would be realized soon, pointing out that any monies collected in excess of the \$2 million will be used to help Archdiocesan parishes and institutions meet their continuing retirement plan obligations.

Of the 59 parishes which have reported, 47 have collected more than the parish goal. Some have doubled or even tripled their goal. St. Magdalen parish of New Marion multiplied its goal of \$700 more than five times and reported a pledge total of \$3,830.

MOST PARISHES are now in the General Gifts phase of the campaign and are conducting at home calls. Campaign officials say that all can- (Continued on Page 3)

## New province for Providence Order set up

ST. MARY-OF-THE-WOODS, Ind.—The appointment of Sister Rosemary Rafter, S.P., as provincial of the new Sacred Heart Province of the Sisters of Providence was announced this week by Mother Mary Pius Regnier, S.P., superior general. She will be formally installed here on the Feast of the Sacred Heart, June 21.

While the new province is primarily intended to encompass St. Mary-of-the-Woods, its boundaries have been defined as that part of Indiana in Vermillion County and that part of Vigo County west of the Wabash River. This arrangement permits the inclusion of parishes in the vicinity where Sisters from St. Mary's have present or possible future commitments.

UNTIL NOW SISTERS residing at St. Mary-of-the-Woods retained membership in one of the four provinces of the Congregation, and were under the jurisdiction of its provincial administration. The establishment of St. Mary-of-the-Woods as a province in itself is designed to better meet the governmental and other needs of the Sisters there by putting them in much closer contact with a provincial administrator, a spokesman stated. Some 260 Sisters of Providence have opted for membership in the new province.

Sister Rosemary is best known to her Congregation for her work in "Cor Unum," the group of six Sisters of Providence selected in 1972 to work in the Community's Corporate Renewal Program. She entered the Community February 2, 1951 from St. Patrick parish, Terre Haute, where she had attended the parish grade and high schools, and where her parents, Mr. and Mrs. John Rafter, still reside.

SHE TOOK FIRST VOWS in 1953 and made her final commitment in 1958. Teaching assignments include St. Patrick school, Ft. Wayne; St. Ann, Terre Haute; Lady Isle, Portsmouth, N.H.; St. Luke, Indianapolis; St. Andrew, Chicago; and Sacred Heart, Evansville, where she served as principal.

Two other appointments announced name Sister Joan Kirkpatrick treasurer for the new Sacred Heart province, and Sister Rose Ann Eaton, Director for Formation work, with study next year to prepare for this assignment.



SR. ROSEMARY RAFTER



HOSPITAL ROUNDS—One of the busiest lay ministers of the Eucharist in the Archdiocese is Charles A. Curran (right), a member of Cathedral parish, Indianapolis, who assists Father Francis Eckstein, Catholic chaplain at Methodist Hospital. Retired from business, Mr. Curran nonetheless spends a good "working day" at the hospital, distributing Communion to an average of 80 patients. He is shown above giving the Host to Roger Lawson, a member of Little Flower parish. For a progress report on the Eucharistic minister program, please turn to Page 5. (Photo by Dave Skipsky)

## Fr. Bernard Shea dies at age of 70

More than 60 of his fellow priests joined in concelebrating the Funeral Mass last Saturday morning in St. Luke's Church for Father Bernard Shea, who died on March 20, in St. Augustine's Home. He was 70.

Principal celebrant of the Mass was Archbishop George J. Biskup. Father Edwin Sahm preached the homily. The Columbians of Council 437, Knights of Columbus, where Father Shea served as chaplain for many years, and the St. Luke's Choir provided the music.

Father Shea was buried in the Priests' Circle of Calvary Cemetery.

DURING THE LAST five years he lived in retirement in the home of his surviving sister, Mrs. Eileen Shea Berry, and assisted at neighboring St. Luke's Church.

During his tenure at St. Luke's he served as moderator of the parish's Leisure Group for older citizens.

In his homily at the Funeral Mass, Father Sahm noted that Father Shea's devotion to his priestly duties during his years of failing health must have been a source of "deep edification to the parishioners of St. Luke's."

A native of Indianapolis, Father Shea was ordained at St. Meinrad May 29, 1928. He offered his First Mass in SS. Peter and Paul Cathedral.

After serving as associate pastor of St. Joan of Arc parish, in 1934 he was named associate at St. Gabriel's, Connersville. In 1937 he became administrator of Holy Cross parish, St. Croix.



FATHER BERNARD SHEA

IN 1912 FATHER SHEA was named pastor of Sacred Heart Church, Clinton, where he served for 10 years. After serving as pastor of St. Elizabeth parish, Cambridge City, he returned to Indianapolis in late 1952 to become associate pastor of Christ the King Church, serving there until 1955.

From 1955 until his retirement in 1969 he was in residence at SS. Peter and Paul Cathedral.

## Father Martin Peter new NFPC secretary

Special to The Criterion

SAN FRANCISCO, Cal.—Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, was elected secretary of the National Federation of Priests Councils during the seventh annual meeting of the House of Delegates held here last week.

Father Peter has been serving as provincial representative on the NFPC executive board, a post to which he was elected a year ago. He is also chairman of the personnel committee.

The recent addition of FR. PETER six new councils to NFPC membership was interpreted as a "second wind" by Father Reid C. Mayo, Burlington, Vt., who was re-elected president by acclamation.



had delivered a major speech to the group, prompting speculation that the communications gap between the organization and bishops is closing.

Bishop Grady told the federation that one of the main purposes of the NFPC committee is to listen to the nation's priests and hear their hopes and concerns.

He said the committee would listen to the NFPC because it will listen to any "significant organization" representing American priests.

When the NFPC was started in 1968, many bishops viewed it with some suspicion. It was a free association of priests' councils, a "maverick" (Continued on Page 10)

## Group will attend interfaith conference

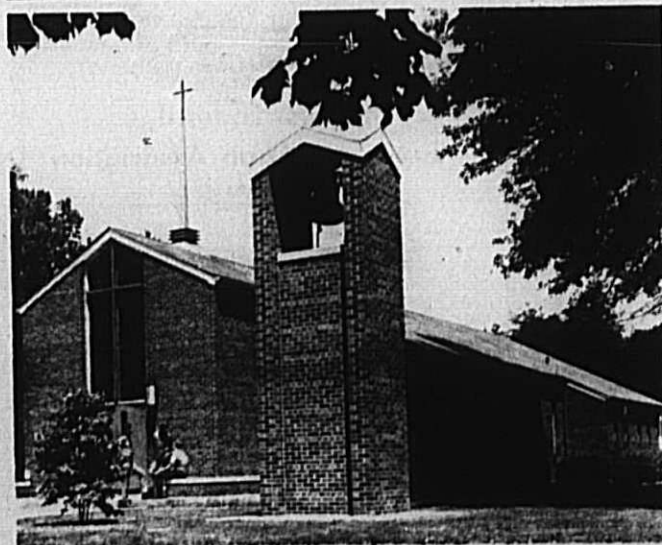
Archbishop George J. Biskup will lead an 18-member archdiocesan delegation to an interfaith conference on public morality to be held March 31-April 2 at Indiana University, Bloomington.

More than 200 Indiana religious leaders, including bishops from the other four Catholic dioceses, are expected to attend.

The three-day consultation will initiate a year-long project to identify causes for the decline in public morality and recommend practical ways to restore confidence in high moral standards. The project is being funded by Lilly Endowment, Inc.

Keynote speakers at the conference will be Archbishop Joseph L. Bernardin of Cincinnati; Rev. W. Sterling Cary, president of the National Council of Churches; and Dr. Eugene B. Borowitz, professor, Hebrew Union College, New York City.

Also scheduled to speak are John P. Roche, political columnist and Tufts University professor; Carl Rowan, former director of the U.S. Information Agency; and Dr. Byrum B. Carter, Indiana University chancellor.



INTERFAITH CHAPEL—The chapel at Gibault School is used by boys of all faiths.

## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Religious bodies being studied

WASHINGTON—Establishment of a special committee to solve problems of polarization and government in Religious communities is being considered by the two leading organizations of Religious superiors in the United States. The Conference of Major Superiors of Men and the Leadership Conference of Women Religious are considering a joint visitation team which would help Religious orders adjust to contemporary society.

## Ask approval of prison inspection

WASHINGTON—The U.S. government has been urged to pressure the South Vietnamese into permitting international inspection of its prisons. The U.S. Catholic Conference's Committee of Social Development and World Peace said that "persistent evidence of detention, torture and ill treatment of civilian political prisoners" in both North and South Vietnam is "one of the most distressing aftermaths of the war in Indochina."

## Catholics to attend Irish synod

DUBLIN—The Catholic bishops of Ireland have decided to send four official observers to the general synod of the Church of Ireland (Anglican) to be held some time in May. It will mark the first time for the Catholic Church to be officially represented at the synod, although an invitation was issued last year.

## Seek tighter anti-abortion laws

OTTAWA, Canada—The Alliance for Life has officially launched its campaign to collect one million signatures on a petition asking the Canadian Parliament to protect the lives of the unborn. The alliance is a coalition of several anti-abortion groups which are asking the government to tighten existing abortion laws.

## Charge Catholic press ignores laity

NEW HAVEN, Conn.—The activity of the Catholic laity is largely overlooked by the Catholic press, according to Don Zirkel, editor of The Tablet, weekly of the Brooklyn diocese. Too many diocesan newspapers, including The Tablet, he said, spend too much space on the activity of the bishops, priests, and nuns and not enough on the laity.



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## Ask revision of Spanish Concordat

MADRID—The Vatican-Spanish concordat is in urgent need of revision in the aftermath of a Church-state crisis here, according to a high government official. Coming in the aftermath of a Church-state crisis involving Bishop Antonio Anoveros of Bilbao and his support of Basque separatists. Information Minister Pio Cabanillas said "the latest incidents have once more pointed to the fact that the existing norms are not adequate for the present reality and that a new set of rules is urgent."

## Says Church needs 'self-criticism'

LONDON—The Church is in urgent need of communication within itself that will include unbiased information and even criticism, according to Peter Hebblethwaite, a former leading English Jesuit who recently was given permission to leave the priesthood. Denying that the Church needed criticism, he said, would be saying that the Church is perfect, which is heretical.

## Anti-abortion stand criticized

VALLEY FORGE, Pa.—The nation's Catholic bishops are threatening moral and religious liberty in their campaign against abortion, according to the General Board of the America Baptist Churches. In a resolution adopted here, the board said that it hoped that criticism would not damage current Catholic-Baptist dialogue but that it was afraid the bishops were trying to enforce their own moral views on the entire nation.

## Prelate charged with political bias

LONDON—Cardinal John Heenan of Westminster has been accused by a group of political bias for attacking communists and other militants in the British trade unions. The group, headed by a Dominican priest, and centered at Oxford, charged that the cardinal had greatly exaggerated the communist influence in trade unions.

## Once over lightly . .

Prince Rainier III of Monaco and his wife, Princess Grace (the former film star Grace Kelly), and family visited Pope Paul VI during a trip to Rome. On the same day, Father Theodore Hesburgh, president of the University of Notre Dame, was also received by the Pope. . . . A pamphlet outlining the continuing dialogue between the Catholic Church and the Christian Church (Disciples of Christ) has been issued in Washington, D.C. . . . The general assembly of the World Union of Catholic Women Organizations (WUCWO) will be held September 14 to 24 on the campus of Dar-es-Salaam University, Tanzania. . . . Three streakers were arrested March 23 in St. Peter's Square after police fired warning shots. Several other streakers eluded police. The three arrested streakers—all American students studying in Rome—face one year jail sentences.

The U.S. Supreme Court refused to review a decision by a panel of federal judges that a New Jersey abortion law was unconstitutional. The lower court had previously ruled that the 1847 law infringing on free speech, privacy and was too vague. . . . Pope Paul VI, joining in the commemoration of the reprisal-massacre of 338 Italians by Nazi troops 30 years ago, urged "that the memory of those sad days spur all men to work for peace in justice." . . . Liborius Wagner, a German priest who was martyred almost three and a half centuries ago for refusing to renounce his Catholic faith, was beatified by Pope Paul VI, March 24 in St. Peter's Basilica. . . . The net worth of Father Flanagan's Boys Town increased during the past year almost \$9 million to raise the total net worth to more than \$226 million. The institution has begun a series of projects to increase its aid to youths at Boys Town and to those who may be suffering physical handicaps or emotional problems.

The renewal of the sacrament of Penance is scheduled for discussion on the CBS-TV series "Look Up and Live" on Sunday, March 31. . . . Enrollment in Catholic schools of the six dioceses of Minnesota declined by 5,040 students or 6.2 per cent in the 1973-74 school year from the preceding year, the 1973-74 Official Minnesota Catholic Directory indicated. . . . Bishop L. Whelan of Fairbanks, Alaska, has accepted a proposal by the Jesuit order to open a seminary for diocesan priests for the Fairbanks diocese.

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## Names . .

Right Rev. Paul Moore Jr., Episcopal bishop of New York, will address the Brotherhood Awards Dinner to be held in Indianapolis on April 25 under the sponsorship of the National Conference of Christians and Jews.

Two prominent Jesuit theologians, Fathers Avery Dulles and Walter Burghardt, will join the faculty of Catholic University next fall.

Sen. Edward W. Brooke (R-Mass.) has refused to back proposed anti-abortion amendments to the constitution on the grounds they would "only exacerbate an already difficult situation."

Father Raul del Valle has been appointed a judge of the New York diocesan marriage court.

Cesar Chavez told the annual meeting of the National Federation of Priests' Councils that the self-determination of the United Farm Workers union could not have been realized without the support of the Church.

William E. Ramsey, officer in an Omaha, Neb., public relations firm, has been appointed director of development at Boys' Town.

Father Hans Kueng, controversial Swiss theologian, asked for a revision of the 1968 encyclical on birth control but said he does not expect it to come within Pope Paul's lifetime.

Father Paul J. Weber, S.J., political science teacher at Marquette University, called for a tough law on the control of handguns in an article in the March 24 America magazine.

Archbishop Ignatius J. Strecker of Kansas City, Kan., has been named out-

## ANNUAL CARD PARTY

INDIANAPOLIS — Christ the King Women's Club will be holding their annual card party at 7:30 p.m., Friday, April 5. This year the event will be at the St. Plus X Knights of Columbus Hall, 7100 N. Keystone Avenue. Mrs. Michael R. Johnson is chairman.

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**PLAN COLUMBIANS' SPAGHETTI DINNER**—Discussing plans for the annual Spaghetti Dinner sponsored by the Columbians, famed Knights of Columbus choral group, are, left to right: Don Poinsett, board member; Vic Felice and Jim Rivelli, co-chairmen of activities; and Bill Boyer, treasurer. The dinner will be held on Saturday, March 30, at Council 437, Knights of Columbus, 13th and Delaware St. Serving will begin at 6:30 p.m. Music and entertainment will be provided.



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## THE TACKER

## Sad plight of Nick Brunzman

BY FRED W. FRIES

May 26, 1973 is a day that 21-year-old Nick Brunzman of St. Nicholas parish, Sunman, will never forget.

On that fateful Saturday he and his older brother Bill had finished their chores on the farm which they had inherited from their widowed father two years before. After the evening meal they were joined by a young neighbor, who dropped over for a little small talk and outdoor relaxation.

It was one of those fabulous spring evenings so common in southern Indiana. The trees were in full flower, and a cooling breeze wafted through the meadow. There was no hint of the tragedy that was soon to strike.

EXHILARATED BY the bracing spring air, the young men decided to engage in a little physical exercise—specifically in some informal high jumping.

The visitor started the ball rolling with a graceful leap over a low wire fence near the Brunzman house. The two brothers laughed as he cleared the barrier with ease.

Not to be upstaged, Nick Brunzman decided to follow suit.

Then it happened. Instead of clearing the fence (as he must have done many times before), his trailing foot became ensnared in the wire, his body twisted crazily in the air and he landed—with tremendous force—squarely on his back. He lay motionless and in obviously intense pain. Medical examination revealed that he had fractured not one, but four separate vertebrae in his back.

In the months that followed, repeated surgery and long therapy sessions have proved largely ineffectual. Paralyzed from the waist down and with only partial use of his arms and hands, young Nick Brunzman is confined to a wheelchair, perhaps for the rest of his life.

The friend who first leaped over the fence that fateful day last May feels understandably responsible for the tragic mishap, though, of course, he could not be at fault for what could only be described as a freakish accident.

NICK BRUNSMAN is physically disabled, but he has refused to give up. Despite the handicap of a wheelchair existence, he wants to complete his college education (interrupted after his freshman year), and the St. Nicholas parish CYO at Sunman, of which he was once an active member, wants to help him realize this ambition.

So far the youngsters have managed to raise \$2,500 through dances and other benefits. Their first goal is to buy Nick an electric wheelchair—almost a necessity for a handicapped person to commute around a college campus. Then there are the myriad other expenses which a college education entails.

Tony Gilman of the St. Nicholas CYO has asked Tacker to put in a good word for a young man who refuses to throw in the towel after a tragic accident that could have left him disconsolate and in a state of despair.

Checks should be made out to: Nick Brunzman Fund, and mailed to St. Nicholas Rectory, Box 271, Sunman, Ind. 47041.

## Decency group changes approach on fund raising

CINCINNATI — Because it "ran afoul of solicitation laws," Citizens for Decency through Law (formerly Citizens for Decent Literature) has terminated its mass-mailing fund raising efforts and will turn again to private donors for support, said the organization's founder and chairman, Charles Keating Jr.

The CDL is a nonprofit anti-pornography agency which puts its main focus on providing professional expertise to help prosecutors win obscenity cases.

Recently it ran into legal problems in New York, Pennsylvania, North Carolina and Florida as a result of a massive direct-mail fund raising campaign it started two years ago.

Run by a professional fund raising company in Virginia, the mail campaign was costing more than it was receiving in contributions.

Keating said that he did not think the CDL would be hurt financially by its return to private donations. He started the group in 1956, and it was funded without mass mailings until its venture into that field in 1972.

## Promote media in evangelization

NEW YORK — The Knights of Columbus has awarded a financial grant of \$30,000 to the Catholic Communications Foundation of New York to promote the use of modern media in the field of evangelization.

Bishop Andrew G. Grutka of Gary, president of the Foundation, noted that Pope Paul VI is focusing the attention of the next international Synod of Bishops on the topic of evangelization. He stated that the U.S. hierarchy is "more and more convinced that the communications media which effectively reach the people wherever they are, are an absolute necessity for spreading the gospel's glad tidings."

The Knights of Columbus has contributed almost a quarter-million dollars to the work of the Catholic Communications Foundation over the past several years.

## CARD PARTY SET

INDIANAPOLIS — The Little Flower Auxiliary, Knights of St. John, will sponsor a card party at 2 p.m., Sunday, March 31, in the Little Flower auditorium. The public is invited.

## CORRECTION

In last week's story on the ACCW convention in Richmond, it was stated that Wednesday (April 3) registration is scheduled to begin at 9:30 a.m. It should have read 8:30 a.m. We regret the error.

## Retirement fund soars

(Continued from Page 1)

vassing should have been completed before the beginning of Holy Week. Printed below is the interim progress report released this week by campaign headquarters. Listed, in order, are parish name, parish goal, and amount pledged to date. Parishes which already have exceeded their goal are in bold face type.

**Indianapolis Northeast—**  
Holy Spirit, \$40,000 (\$52,296); Immaculate Heart, \$40,000 (0); Christ the King, \$31,600 (\$37,888); St. Andrew, \$30,600 (0); St. Joan of Arc, \$32,400 (0); St. Lawrence, \$37,000 (\$11,610); St. Matthew, \$40,000 (\$42,493); St. Pius X, \$37,600 (0); St. Simon, \$36,000 (\$60,413); St. Therese, \$49,000 (\$40,304); St. Thomas, Fortville, \$3,000 (\$12,078); St. Michael, Greenfield, \$12,000 (\$22,964).

**Indianapolis West—**  
St. Ann, \$10,000 (\$23,412); St. Christopher, \$28,000 (\$52,007); St. Gabriel, \$24,000 (\$63,781); St. Joseph, \$10,000 (\$5,375); St. Luke, \$53,000 (0); St. Michael, \$35,600 (\$58,089); St. Monica, \$27,000 (0); St. Thomas Aquinas, \$24,000 (0); St. Malachy, Brownsburg, \$15,200 (0); Mary, Queen of Peace, Danville, \$4,800 (\$11,778); St. Thomas More, Mooresville, \$5,600 (0); St. Susanna, Plainfield, \$12,000 (0).

**Indianapolis South—**  
Holy Name, Beech Grove, \$39,200 (\$99,188); Nativity, \$15,000 (\$34,894); Our Lady of Lourdes, \$36,000 (0); St. Barnabas, \$30,800 (\$23,320); St. Bernadette, \$13,000 (\$21,170); St. James, \$16,800 (0); St. Jude, \$36,000 (0); St. Mark, \$26,000 (\$21,586); St. Roch, \$22,800 (\$42,073); Holy Trinity, Edinburg, \$2,600 (0); St. Rose of Lima, Franklin, \$7,600 (0); Our Lady of Greenwood, Greenwood, \$19,000 (\$17,202); St. Martin, Martinsville, \$7,000 (0); St. Paul (Decatur County), \$7,000 (0); St. Vincent (Shelby County), \$12,000 (0); St. Joseph, Shelbyville, \$20,000 (0).

**Indianapolis Central—**  
St. Peter and Paul, \$18,000 (0); Assumption, \$5,400 (0); Holy Angels, \$4,600 (0); Holy Cross, \$8,600 (\$2,500); Holy Rosary, \$7,000 (\$12,531); Holy Trinity, \$12,000 (0); Sacred Heart, \$12,600 (\$31,017); St. Anthony, \$10,400 (0); St. Bridget, \$4,600 (\$10,834); St. Catherine, \$16,000 (\$14,465); St. Francis de Sales, \$8,600 (\$8,087); St. John, \$12,000 (0); St. Mary, \$10,000 (0); St. Patrick, \$10,200 (0); St. Philip Neri, \$23,600 (\$32,264); St. Rita, \$12,000 (0).

**Bedford Deanery—**  
St. Vincent de Paul, Bedford, \$14,800 (\$24,955); St. Charles, Bloomington, \$19,000 (0); St. John the Apostle, Bloomington, \$7,000 (0); St. Paul Catholic Center, Bloomington, \$4,800 (0); Our Lady of Providence, Brownstown, \$400 (0); Our Lady of the Springs, French Lick, \$3,200 (0); St. Mary, Mitchell, \$2,000 (\$8,555); St. Agnes, Nashville, \$2,000 (\$4,015); Christ the King, Paoli, \$1,000 (0); St. Ambrose, Seymour, \$12,200 (0).

**Lawrenceburg Deanery—**  
Immaculate Conception, Aurora, \$18,400 (0); St. Louis, Batesville, \$29,600 (0); St. Michael, Brookville, \$27,000 (0); Holy Guardian Angels, Cedar Grove, \$6,000 (0); St. John the Baptist, Dover, \$2,800 (0); St. Anne, Hamburg, \$2,400 (0); St. Lawrence, Lawrenceburg, \$17,000 (0); St. Charles, Milan, \$1,800 (0); St. Anthony, Morris, \$6,400 (0); St. Maurice, Napoleon, \$3,200 (0); St. Paul, New Albion, \$5,000 (0); St. Magdalene, New Marion, \$700 (\$3,800); St. Cecilia of Rome, Oak Forest, \$900 (0); Holy Family, Oldenburg, \$10,000 (0); St.

John, Osgood, \$6,000 (\$16,004); St. Joseph, St. Leon, \$6,000 (0); St. Mary, St. Mary-of-the-Rock, \$2,200 (0); St. Nicholas (Ripley County), \$7,600 (0); St. Peter (Franklin County), \$4,800 (0); St. Pius (Ripley County), \$900 (0); St. Martin, Yorkville, \$3,600 (\$4,293).

**New Albany Deanery—**  
St. Michael, Bradford, \$4,000 (0); St. Michael, Charlestown, \$7,000 (0); St. Anthony, Clarksville, \$27,600 (0); St. Joseph, Corydon, \$5,200 (0); St. Bernard, Frenchtown, \$3,200 (0); St. Francis Xavier, Henryville, \$1,600 (0); Sacred Heart, Jeffersonville, \$24,400 (0); St. Augustine, Jeffersonville, \$12,800 (\$4,687); St. Mary, Lanesville, \$8,000 (0); St. Joseph, Milltown, \$700 (0); St. Mary, Navilleton, \$4,400 (0); Holy Family, New Albany, \$22,400 (0); Holy Trinity, New Albany, \$18,400 (\$33,208); Our Lady of Perpetual Help, New Albany, \$21,200 (0); St. Mary, New Albany, \$16,400 (0); Most Precious Blood, New Middletown, \$1,400 (0); St. Joseph, St. Joseph Hill, \$7,400 (\$21,727); St. Mary-of-the-Knobs, Floyds Knobs, \$13,600 (0); St. Peter (Harrison County), \$1,400 (0); St. Augustine, Salem, \$1,800 (0); American Martyrs, Scottsburg, \$2,800 (0); St. Paul, Sellersburg, \$11,000 (0); St. John the Baptist, Starlight, \$4,000 (\$4,710).

**New Albany Deanery—**  
St. Michael, Bradford, \$4,000 (0); St. Michael, Charlestown, \$7,000 (\$11,047); St. Anthony, Clarksville, \$27,600 (0); St. Joseph, Corydon, \$5,200 (0); St. Bernard, Frenchtown, \$3,200 (0); St. Francis Xavier, Henryville, \$1,600 (0); Sacred Heart, Jeffersonville, \$24,400 (0); St. Augustine, Jeffersonville, \$12,800 (\$8,853); St. Mary, Lanesville, \$8,000 (\$30,734); St. Joseph, Milltown, \$700 (0); St. Mary Navilleton, \$4,400 (0); Holy Family, New Albany, \$22,300 (\$63,543); Holy Trinity, New Albany, \$18,400 (\$44,529); Our Lady of Perpetual Help, New Albany, \$21,200 (\$20,519); St. Mary, New Albany, \$16,400 (\$26,739); Most Precious Blood, New Middletown, \$1,400 (0); St. Joseph, St. Joseph Hill, \$7,400 (\$23,999); St. Mary-of-the-Knobs, Floyds Knobs, \$13,600 (0); St. Peter (Harrison County), \$1,400 (0); St. Augustine, Salem, \$1,800 (0); American Martyrs, Scottsburg, \$2,800 (0); St. Paul, Sellersburg, \$11,000 (0); St. John the Baptist, Starlight, \$4,000 (\$6,590).

**North Vernon Deanery—**  
St. Anthony, China, \$1,200 (\$2,610); St. Bartholomew, Columbus, \$16,400 (\$17,574); St. Columba, Columbus, \$20,400 (\$13,620); St. John the Evangelist, Enochsburg, \$5,000 (0); St. Mary, Greensburg, \$21,000 (\$24,205); St. Mary, Madison, \$8,800 (\$10,414); St. Michael, Madison, \$5,600 (\$17,815); St. Patrick, Madison, \$10,400 (\$16,245); Immaculate Conception, Millhouse, \$4,800 (0); St. Mary, North Vernon, \$13,400 (\$24,032); St. Anne (Jennings County), \$1,600 (0); St. Dennis (Jennings County), \$700 (0); St. Joseph (Jennings County), \$2,600 (0); St. Maurice, St. Maurice, \$2,400 (0); Most Sorrowful Mother, Vevay, \$390 (\$908).

**Richmond Deanery—**  
St. Elizabeth, Cambridge City, \$5,000 (\$11,341); St. Gabriel, Connersville, \$34,800 (0); St. Rose, Knightstown, \$2,200 (0); St. Bridget, Liberty, \$3,200 (\$6,267); St. Anne, New Castle, \$13,600 (\$39,250); Holy Family, Richmond, \$20,000 (\$35,130); St. Andrew, Richmond, \$18,400 (0); St. Mary, Richmond, \$20,000 (0); Immaculate Conception, Rushville, \$12,400 (0).

**Tell City Deanery—**  
St. Michael, Cannellton, \$5,000 (0); St. Mary, Derby, \$400 (0); St. Boniface, Fulda, \$3,000 (0); St. Augustine,

Leopold, \$4,800 (0); Sacred Heart, Magnet, \$600 (0); Holy Cross, St. Croix, \$1,600 (0); St. Isidore, Bristow, \$900 (0); St. Mark (Perry County), \$4,800 (0); St. Meinrad, St. Meinrad, \$9,600 (0); St. Martin, Siberia, \$1,800 (0); St. Paul, Tell City, \$32,000 (0); St. Pius, Troy, \$3,000 (0).

**Terre Haute Deanery—**  
Annunciation, Brazil, \$9,000 (0); Sacred Heart, Clinton, \$6,000 (0); St. Mary, Diamond, \$200 (0); St. Augustine, Fontanet, \$200 (0); St. Paul the Apostle, Greencastle, \$7,000 (\$16,452); Immaculate Conception, Montezuma, \$800 (0); St. Joseph, Rockville, \$2,000 (0); St. Mary, St. Mary-of-the-Woods, \$2,400 (0); Holy Rosary, Seelyville, \$3,200 (0); St. Jude the Apostle, Spencer, \$1,000 (0); Sacred Heart, Terre Haute, \$15,000 (0); St. Ann, Terre Haute, \$6,400 (0); Benedict, Terre Haute, \$8,800 (\$11,095); St. Joseph, Terre Haute, \$7,200 (0); St. Margaret Mary, Terre Haute, \$13,000 (0); St. Patrick, Terre Haute, \$28,800 (\$32,315); St. Joseph, Universal, \$400 (0); St. Leonard, West Terre Haute, \$2,800 (0).

## Jim Farley named for ND award

NOTRE DAME, Ind.—James A. Farley, former postmaster general and national chairman of the Democratic party, has been chosen to receive the 1974 Laetare Medal, the University of Notre Dame's highest honor.

"In a day when the craft of politics is held in low esteem by the general public," said Father Theodore Hesburgh, president of the university, "it is well for us to honor a man who practiced it with both integrity and affability."

POPULARLY KNOWN as "Gentle Jim," Farley was born the son of an Irish brick manufacturer in Grassy Point, N.Y., in 1888. He became chairman of the New York Democratic party in 1930, the year Franklin D. Roosevelt was reelected governor.

Farley joined Roosevelt's presidential campaign staff and later was named postmaster general.

A SPLIT WITH Roosevelt came when the President announced for a third term, and Farley campaigned only perfunctorily for F.D.R.'s reelection. Just before the Democratic convention in 1944, Farley resigned as national party chairman to dramatize his opposition to a fourth term.



JIM FARLEY

## Bible reading mandatory

SAO GONZALO, Brazil—The Bible may begin appearing in the records of the meetings of the municipal council of Sao Gonzalo, a small town in the state of Rio de Janeiro.

A bill making it mandatory to read some verses of the Bible at the beginning of each day's sessions of the council has been proposed by Councilman Jose Silva of the ruling ARENA party. Silva has proposed that the whole Bible, from the Genesis to the Apocalypse, be read to incorporate it into the municipal records.

Members of both parties represented in the council said that they expect a speedy approval of the bill.

## Brunch slated

INDIANAPOLIS — The Holy Cross Central School Board will sponsor a brunch on Sunday, March 31, in the Holy Cross gym, 125 North Oriental St. Serving will begin after the 10:30 a.m. liturgy. Admission will be \$1 for adults, 50 cents for children under 12. Proceeds will be used for needy Holy Cross pupils.

**TACKER SALUTES:** Becky Bowman, a fifth grader at St. Mark's School, and Denise Kempf, a second-grader at St. Jude's, on winning second place in "The St. Patrick's Day Card Art Contest" sponsored by the Art Craft Press of Indianapolis. They were awarded \$25.00 savings bonds. There were more than 1,000 entries from all over the state.

**THE DEVIL YOU SAY—**Father Richard Woods, Chicago Dominican, author of "The Devil" and "The Occult Revolution: A Christian Meditation," will speak at 7:30 p.m., Sunday, March 31, in Room 131 of Jordan Hall. The free lecture is sponsored by the Butler Newman Club and is made possible through a Lilly Endowment grant to the Indiana Newman Foundation. Father Woods' topic (Hold on to your seats!) is: "What to Do Until the Exorcist Arrives—Or Everything You Have Always Wanted to Know about Possession, But Were Afraid to Ask."

**LATE FLASH—**The peripatetic Father Joseph Dooley, co-pastor of St. Thomas Aquinas Church, Indianapolis, has been temporarily grounded. While making parish rounds the other day, he fell and injured an ankle. The medics have diagnosed it as a severe sprain.

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## Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.  
Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15 p.m.; 5:30 p.m.

## Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.  
All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.  
Sundays of Lent—Recital at 4:45 p.m. followed by Holy Mass 5:30 p.m. (March 31, Easter Cantata, Mr. Frank Schaler, Conductor)

## BEHIND THE NEWS

MILWAUKEE—The legal and moral grounds for impeachment stem from the teachings of Judaism and Christianity, according to Jesuit Father Robert F. Drinan, a member of the U.S. House of Representatives from Massachusetts.

Speaking at a symposium sponsored by the political science department of Jesuit-run Marquette University here, Father Drinan, a Democrat, said: "Impeachment is designed not to measure the conduct of public men by the yardstick of criminal statute or a civil ordinance."

MANY DEFENDERS of President Nixon are insisting, Father Drinan pointed out, that the President cannot be impeached because he has not committed a specific indictable crime. And Americans have long been taught that Anglo-American law requires that punishment be handed out pursuant to a specific and carefully worded statute.

But impeachment proceeds on the assumption, the former dean of the Boston College law school added, that "the abuse of power is so detrimental to society that the removal of the individual who has violated his trust can

### MORAL, NOT LEGAL, PROCESS, JESUIT LAWMAKER SAYS

## Impeaching the President

be brought about by the people without all the formalities of due process which must be given to a person accused of a statutory crime."

Historically, the English Parliament developed the impeachment process to exercise some control over the king's power, Father Drinan explained. It originated in 1341 when the king and Parliament decided the king's ministers were to answer to Parliament for their misdeeds.

The key to the definition of impeachment, he said, involved the abuse of official power or the betrayal of public trust, he said. Misconduct was described as "tyrannical" or "corrupt" or "subversive" of the rights of the Parliament and the people.

DURING THE first 400 years of England's use of the process, English law did not punish the official except to remove him from office. This practice, he said, indicates that the grounds for impeachment did not rely on offenses against statutes which would have been punishable by fine or imprisonment, but rather on the tenet that the people had the right to remove public officials who had committed no crime.

In the U.S., the executive does not attain his office by the divine right of kings. Yet, Father Drinan pointed out, the authors of the Constitution included the remedy of impeachment.

"The framers of that document," he said, "appealed to the traditional English argument that an abuse of power and a violation of a trust are so serious a violation of the rights of the people that the public official who is

guilty of such conduct must not be merely fined or penalized in some other way but must actually be removed from the public office because of the perversion which he has introduced into that office."

Only 13 people in American history, he noted, have been impeached by the House of Representatives and only four—all federal judges—were convicted by the Senate.

Perhaps the American people prefer to rely on the outcome of popular elections to remove the officials, Father Drinan suggested. Or perhaps the people are so accustomed to injuries done to society itself "that their understanding of the abhorrence which English law had for an abuse of power

or a breach of trust... has been eroded."

ALL ENGLISH and American writers on the topic, he said, have asserted as self-evident the moral principle that a just state must provide its people with a method for removal of tyranny.

Implicit in the teachings of Christianity, he noted, is the ideal that men should have some right, short of violence, to remove public officials.

The only clear analogy for the impeachment situation, Father Drinan said, is the Nuremberg trial after World War II. It is "probably the most dramatic instance in all of history where a tribunal has exalted the moral law as relevant and applicable even though the statutory law available did not actually cover the cases involved."

"The people of that nation (Germany) would have had the right to remove Hitler even if they could not demonstrate that he had violated any specific criminal statutes."

Father Drinan introduced the first impeachment resolution against the President on July 31, 1973, for his secret bombing campaign against Cambodia.

### EDITORIALS

## Empty cupboards

Dr. Eugene Carson Blake, former head of the World Council of Churches, last week told a Senate committee that grave food shortages and, in some instances, famine stalk the underdeveloped nations of the world.

At another congressional hearing the same week, Msgr. Wilson Kaiser, an official of Catholic Relief Services, informed lawmakers that the drought in West Africa is affecting an estimated 25 million persons and of these millions one in four will actually starve to death.

Disturbing as the statements are, they are but two of a growing accumulation of early warning signals that the world may be in for famine of such fantastic proportions that no nation will escape unaffected.

At the very least, some economists predict, Americans should expect ever-rising food costs, shortages and rationing. The severity of the problem here and elsewhere hinges on the future production of the great breadbasket of the United States—the Midwest and plains regions. Drought in these areas would reverberate around the world, more quickly and more acutely than ever before.

The reason for this is that the great food reserves that once spilled from these regions no longer exist. Presently there are no reserves to amount to anything, stockpiles having been depleted in the mammoth grain sales to the Soviet Union.

Though world food production last year reached record levels, there was no surplus. Grain reserves everywhere have dwindled steadily. The Rockefeller Foundation warned last month that projected 1974 reserves are enough to feed the world for only 29 days—down from 95 days in 1961.

In an article discussing what it calls "The Next Crisis: Universal Famine," the latest issue of the National Observer concluded that the situation may soon force one of two choices on Americans: drastically tightening their belts along with the rest of the world or watching people starve to death nightly on television.

Those well-fed nations, including the United States, which have politely turned away from the horror of West Africa had better steel themselves to staring in the face of hunger—not as it is reflected on the picture tube but as it is etched on the face of a suffering Christ.

## Gun control plea

There were 864 murders in Chicago last year and 71 per cent involved firearms. In November and December, 1973, there were 3,291 violent crimes committed in Chicago and 91 per cent involved firearms.

This is the climate in which Cardinal John Cody has sounded an unprecedented personal appeal for stringent gun control. In a letter to each of the 455 pastors in the Chicago archdiocese, Cardinal Cody asked that they urge their parishioners write to Congress demanding that firearms controls be made a federal priority.

As chairman of the Bishops' Pro-Life Committee, Cardinal Cody said that he is concerned "not only for the defenseless unborn" but for human life wherever it is under attack.

No doubt his plea will be

countered by the argument that gun control legislation will disarm the average citizen but not the criminal. Such an argument ignores two pertinent facts. The majority of fatal shootings are crimes of passion in which the parties involved are either related or acquainted or they are crimes committed by cowardly thugs who substitute the ubiquitous "Saturday night specials" for courage. And the punks can purchase their money darning in nearly every sporting goods store and pawn shop in the country.

We hope the people in the Chicago archdiocese and elsewhere heed the cardinal's recommendation to support gun control as another way of protecting the right to life. The firearms lobby has had its way with Congress too long. The other side of the story needs to be told, forcefully and without favor.

## Foreign brain drain

The brain drain from poor countries to rich ones continues unabated and the prime beneficiary continues to be the United States. A report released earlier this month by the Secretary General of the United Nations states that the United States, Britain and Canada receive "a gift" of skilled personnel from the developing countries worth hundreds of millions of dollars a year.

Noting the influx of doctors and scientists, in particular, the report said, "Large segments of the hospital population of the United States and the United Kingdom would collapse, were they to be deprived of skilled foreign staff members."

The exodus of these professionals from India to the United States is a case in point. A Bombay newspaper last week stated that India's brain drain to the United States has increased almost 37 times over a period of just eight years. More than 7,000 highly trained Indians entered this country in 1972, compared with about 190 in 1965.

"Of those who migrated in 1972," the paper said, "more than 1,500 were physicians, surgeons and dentists—almost double the number two years earlier."

According to Indian government statistics, 90,000 scientists, doctors and engineers have left India in the last 15 years to do advanced study abroad. Less than half have returned.

The permanent absence of these persons is tragically costly to a government that can't afford to feed its starving millions much less spend millions of dollars each year training gifted young people only to have other nations reap the harvest of skills.

While recognizing the enormity of the problem, the United Nations report had little to offer in the way of practical remedies. It urged that poor countries severely curtail emigration, but did not confront the specter of repression such a policy would encourage. It suggested tax penalties for nationals who insist on staying abroad after being educated at government expense, but no feasible methods of levying



\* I LIKED IT BETTER WHEN WE DIDN'T GET ALONG.\*

### THE YARDSTICK

## How bishops voted

BY MSGR. GEORGE G. HIGGINS

Father Daniel Lyons, S.J. enjoys the distinction of having written more articles against Cesar Chavez and the United Farm Workers than any other American journalist. He also enjoys the more dubious distinction of having disseminated more misinformation about Chavez and the UFW than anyone else in the Fourth Estate. At predictably regular intervals, he says demonstrably false things about Chavez and the UFW.

Father Lyons did it again a couple of weeks ago in a syndicated column entitled "Chavez and the Boycott" (The National Catholic Register, March 10). The gist was that the UFW's boycott of lettuce and grapes is immoral. I don't know of a single moral theologian of any professional standing who would subscribe to that conclusion. Moreover Lyons knows that the U.S. bishops agree with it. He should have noted in his column that the bishops endorsed the boycott at the November meeting of the National Conference of Catholic Bishops.

I might add, parenthetically, that for



reasons best known to themselves some opponents of the boycott are mischievously spreading a rumor to the effect that the NCCB vote on this issue was either invalid—or, at best, meaningless—for want of a quorum. The record will show that's a lot of balderdash.

THE PRESIDENT of the NCCB formally ruled, in response to a question from the floor, that a quorum was present when the boycott resolution was presented. Following that parliamentary ruling, some 16 bishops from all parts of the United States enthusiastically spoke in favor of the resolution. Not a single bishop spoke against it. The official minutes of the meeting show that the resolution was adopted without audible dissent—which is another way of saying that it was passed unanimously.

Father Lyons also alleges in his Register column that Chavez and the UFW have always been opposed to free secret ballot elections as a means of determining which union farm workers want to represent them. "To the best of my knowledge," he says, "and I have made trips to California in the past few years to interview the farmers, Chavez never suggested to any grower that he hold an election among his workers, until the Teamsters came along. Instead he used the boycott like a gun against their heads, threatening to destroy the farmers economically if they would not sign a contract with the union."

THAT STATEMENT is completely false—irresponsibly so, in my opinion, because Father Lyons could and should have learned a long time ago, even if he had never visited California, that prior to strikes and boycotts, the UFW, as I reported in the last release of this column, has consistently called for elections, only to be rebuffed by the growers. Having been rebuffed, the union was forced, in desperation, to resort to strikes and boycotts to settle the representation issue.

Father Lyons also could and should have learned, without ever having visited California, that the UFW has participated in a number of secret ballot elections and has won them all by a comfortable margin. The UFW's record on this issue of free elections has been outlined in meticulous detail in a memorandum prepared by Rev. Wayne C. Hartmire, Jr., a United Church of Christ Minister, who serves as Director of the National Farm Worker Ministry and is one of the most knowledgeable men in the United States concerning the ins and outs of the farm labor problem. Hartmire's memorandum is entitled "Elections and Legislation in Agriculture." Copies may be obtained by writing to him personally at 1411 West Olympic Boulevard, Room 501, Los Angeles Cal. 90015.

### Warns about film

NEW ORLEANS—"The viewing of the film 'The Exorcist' by the young and impressionable could cause serious spiritual and psychological damage," the director of the New Orleans diocesan Office of Religious Education told the principals of all Catholic schools in the New Orleans archdiocese.

Father Robert G. Vincent said in a letter to the principals that "because of the obscene language and gestures, poor theology, and the danger of spiritual and psychological harm, no one in good conscience could recommend this film to children or to the adolescent."

### The CRITERION

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### What's tither to do about special drives?

To the Editor:

In our Sunday church bulletin this morning (3-17-74), there is an announcement stating there will be a collection for the Annual Overseas Collection on March 24.

How many times during a year's time are the Catholic people bombarded with charity drives, either for our own local parish needs or for world needs. These are all for good purposes, but it seems to me that by the time we tithe our 10 per cent to charity, there isn't much left to give to other good causes. Of course, this doesn't apply to some people who are above-average in monetary wealth.

So, I offer a suggestion to raise money for the needs of the peoples all over the world. I suggest the Vatican in Rome auction off some of its valuable properties and art collections, then allocate the proceeds to the needy ones, who, in reality, have helped purchase these worldly goods in the first place.

We all have heard many times of the great wealth of the Catholic Church and the invaluable works of art, etc. I suppose this is true. God does promise each and every one of us an abundant life here on earth, so could not our biggies open up their hearts and their eyes and see beyond this material stockpile, that it is not benefiting any of the hungry and needy people anywhere?

The individual Catholic is always approached either first, or second, to give, give, give. Why don't the Bishops and Archbishops all over America bombard the Vatican with pleas to give of its wealth to God's children. The above-mentioned could do the trick.

Indianapolis

Mary R. Kirby

### Troubled by rudeness at CYO Science Fair

To the Editor:

Our family attended the Archdiocesan CYO Science Fair at Little Flower Parish in Indianapolis on Sunday, March 10. I have never in all my life seen such a fine display of... no, not

and collecting the penalties.

It would seem that the brain drain will continue so long as (a) the United States and other rich nations find it cheaper to import skills than to finance the educational opportunities of their own young people, so long as (b) emigrants put ambition ahead of service to their own people, and so long as (c) conscience rests undisturbed by exploitation.

Science Projects... but plain down-right RUDENESS.

After the last trophy was presented, the master of ceremonies called upon a gentleman to say a few words to close the presentation ceremony. I did not catch the man's name, but a nun sitting next to me told me that he was retired, in his 70's, had dedicated his life to the youth of this archdiocese and knew more about science than all of the kids in that hall put together.

As he started to make his speech, a large number of people, both adult and children, started milling around, talking loudly, and gathering up their projects and began leaving that auditorium while that gentleman was struggling to be heard. I did not hear one word of his speech and I felt so sorry for him and ashamed. True, the day had been long and tiresome, but surely a few more minutes of silent attention and courtesy would not have inconvenienced anyone in that hall.

In view of what I saw, my plea to our Catholic schools and Catholic parents would be to return to teaching our children and ourselves some of the things that are really important to our lives... Religion, Principles and Courtesy.

Msrs. H.B.

Brookville, Ind.

### Asks if singing is really necessary

To the Editor:

It has been interesting to read all the different feelings expressed each week by your readers on the letters concerning "empty pews" in church on Sunday. I can honestly say that this never had any real impact until Sunday, March 10.

After quoting a survey that stated "Church attendance by people over 30 had dropped considerably, and that people over 55 were staying away in even greater numbers," our young, self-assured associate further stated that these people were radicals. I take issue with this statement and I'm sure quite a few other people over 30 do also.

He also stated that the Mass is not a time for private worship or prayer. The Mass is to be a public act of worship with all present taking part. I thought just being at Mass was an act of public worship in itself.

Why does a Mass now have to be loud to have meaning? I have no objection to saying prayers aloud or even some singing. But when the singing starts with practice before Mass, all through the Mass and then the song that seems like it will never cease at the end of the Mass is too much for me. Those who do not sing are passive participants, to say the least, according to our associate.

Am I wrong in assuming that unless we sing we are no longer welcome at

Mass? Is this what the modern Church wants? Are we supposed to join the radicals and stay at home?

Maybe some pastors ought to give some serious thought to just why attendance is falling off almost every Sunday. Did they ever consider that maybe all the radicals aren't in the pews or staying at home? There has to be a reason for the older people staying away from Mass. Maybe they have some radicals of their own on the altar.

I'm sure God knows the minds and hearts of everyone whether they are singing or not. Nobody will keep me from Mass, neither will they dictate how I will celebrate the Mass.

Non-Singer

Speedway, Ind.

### Cites rule conflict regarding fasting

To the Editor:

It is interesting to note that after years of saying that eating meat on Friday was not wrong, that it suddenly is now a serious obligation, once again.

In a recent issue of The Criterion, the prophet Joel is quoted and it is stated that fasting is an age old Christian tradition. Why not quote the Apostle Paul in the New Testament?

Colossians 2, verse 16, states: "So don't let anyone criticize you for what you eat or drink, or for not celebrating Jewish holidays and feasts or new moon ceremonies or Sabbaths."

Colossians 2, verses 20-23 states: "Since you died, as it were, with Christ and this has set you free from following the world's ideas of how to be saved—by doing good and obeying various rules—why do you keep right on following them anyway, still bound by such rules as not eating, tasting, or even touching certain foods? Such rules are mere human teachings, for food was made to be eaten and used up. These rules may seem good, for rules of this kind require strong devotion and are humiliating and hard on the body, but they have no effect when it comes to conquering a person's evil thoughts and desires. They only make him proud."

Clearly, if you are still following rules made by other human beings, you do not have a close relationship with Jesus Christ.

A Reader

Cedar Grove, Ind.

### Enjoyed article

To the Editor:

I really enjoyed Father Carl J. Pfeiffer's article, "Surprise Essential in Religious Education," in your Catechesis Section of last week's Criterion (3-15-74). The article was excellent and beautifully written.

Helene Hembreiker

Indianapolis

## 81 PARISHES HAVE GIVEN MANDATE

# Eucharistic ministers preserve practice of frequent reception

BY D. H. ACKELMIRE

Many parishes in the Archdiocese will include a special ceremony in their Holy Thursday liturgies this year—the initial or renewal commission of Extraordinary Ministers of the Eucharist. The commission will automatically expire in a year, thus making the Holy Thursday rite an annual event.

Until now, the commissions have been effective for two years and administered at the discretion and need of individual pastors or institutions. The change is expected to spotlight the service of the ministers as well as reduce the record-keeping necessitated by a constant turnover.

Though Eucharistic ministers—or, as they are more commonly called, lay ministers—are a modern phenomenon, they are by no means new to the Church. In the early history of Catholicism, persons other than priests and deacons have distributed Communion in extraordinary circumstances—nuns administering to their fellow Sisters, for instance, or lay persons bringing the sacrament to the sick.

THEIR USE has been revived as an answer to the growing shortage of priests and the increase in duties expected of the priest. The ministers have been active in the Archdiocese for approximately three-and-a-half years,

## Nuns not among decision-makers

ALBANY, N.Y.—While Sisters outnumber priests by ratios of four or five to one in many dioceses, priests outnumber Sisters in decision-making posts of the dioceses by ratios of as much as 10 to one. That was a key result of a survey by a task force on the role of women Religious.

According to Sister Janet Walton of Albany, who conducted the survey as a member of the task force, in the Albany diocese only one of the 35 top decision-making jobs is held by a woman. "We found that women nearly always hold subsidiary positions in diocesan work, even though they are often better qualified than the men who hold the top positions," said Sister Janet.

THE TASK force surveyed diocesan posts in Philadelphia, Pittsburgh, Chicago, Baltimore, St. Louis, Bridgeport, Conn., Louisville and New York.

"Almost all the dioceses had the same proportions of men to women as did Albany. There were no significant differences."

"We found no one diocese singularly determined to give women real leadership positions," said Sister Janet.

The survey, sponsored by an independent ecumenical research organization called the Center of Concern in Washington, D.C., concluded that the "present staffing trends on the diocesan level show a strong clerical bias—and injustice toward women Religious."

first through a special faculty sought by Archbishop Bishop and later through a general faculty given the Church in the United States.

This week we asked Father Robert A. Mohrhaus, assistant chancellor, for a progress report. How many lay ministers do we have? Where are they serving? What is the general reaction?

First, Father Mohrhaus is an enthusiastic booster. He gives the ministers an A+ on nearly every count, and he believes the grassroots consensus is that the movement has been a success.

The archdiocese has an estimated 650 ministers in 81 parishes (26 in the city of Indianapolis, 55 out of the city) and 15 institutions (mostly hospitals, retirement homes and the like).

THAT IS MORE ministers than most dioceses of comparable size, Father Mohrhaus speculates, and he would

expected to be adequately prepared for their ministry by their pastor or chaplain.

As to determining the need for Eucharistic ministers, guidelines issued by the Chancery say they would be indicated "whenever the number of faithful who wish to receive Communion is so great that the celebration of Mass would be unduly prolonged" or "where the usual minister is unable to conveniently distribute Communion because of ill health, advanced age or demands of the pastoral ministry, or where a priest or deacon is not readily available."

Where there has been criticism of the ministers, it usually concerns their manner of dress. This is the case here and in every other diocese, according to Father Mohrhaus.

He acknowledges that there are a few lay people who don't accept the lay

## Shortage of priests, long lines at Sunday Mass have revived ancient tradition of lay service

attribute the large number to the tradition of frequent Communion encouraged by the late Bishop Joseph Chartrand.

"Bishop Chartrand would have been delighted with Eucharistic ministers," Father Mohrhaus said. "They have made reception of the sacrament accessible and convenient to nearly everyone."

Frequently the ministers bring Communion to the sick in hospitals or at home, but in the overwhelming majority of cases, they have been commissioned to facilitate the distribution of the sacrament at Sunday Masses. They serve only in the parish in which they are mandated, and only in an emergency would they be asked to serve outside their designated parish.

"There is no intention for these people to replace priests," Father Mohrhaus stressed. "They are intended only to make it possible for priests to enlarge their ministry."

Though there are no statistics, Father Mohrhaus said he believes the majority of ministers are lay men, with women Religious coming next, and lay women third. A good cross section of the archdiocese is believed represented in their ranks.

THE PASTOR decides if ministers are needed and makes the ultimate selection. There are, however, general requirements for candidates. No arbitrary age limit is set (many dioceses have 35 years of age as a minimum), but maturity is clearly favored.

Guidelines stipulate that candidates must be "persons of excellent character, who take their faith seriously and live a Christian life. They must show great respect and love for the Eucharist." In addition, candidates are

ministers and never will, but believes they represent only a small fraction of any given parish.

"MOSTLY WHEN people are critical, it has been about such things as casual sports shirts on the men or mini-skirts on the women," he said.

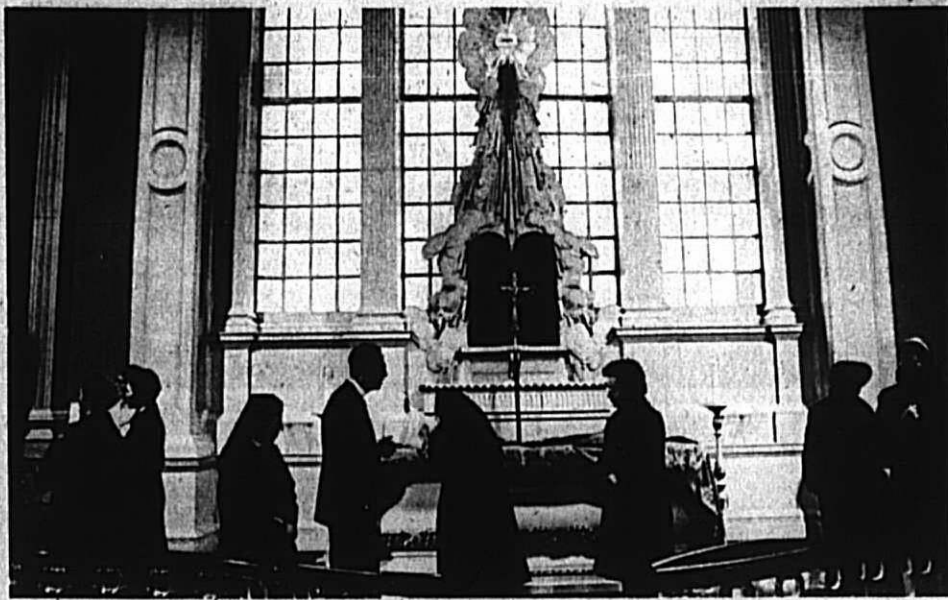
Archdiocesan guidelines specify that male ministers are to wear cassock and surplice or alb and the women to wear a floor length garment such as a choir robe or academic robe. Rules are not always followed, however, and emphasis on appropriate garb was repeated recently by the Chancery.

Father Mohrhaus said there has been some discussion about the possibility of having the Liturgical Commission design a garment that could be worn by all the ministers, a kind of distinct "uniform" that would be readily identifiable. No decisions have been reached in the matter, however.

While adjustments have been necessary for people in the pews, Eucharistic ministers themselves have needed a "breaking in" period.

"These people consider it a great privilege to be chosen," Father Mohrhaus said. "Many had to overcome a sense of unworthiness, often a sense of fear and trepidation when it came to actually handling the Eucharist."

A few candidates, at first enthusiastic about serving, later asked pastors to withdraw their names. "They sincerely felt they were not worthy of the honor," Father Mohrhaus said. "Most candidates, however, go on to accept the commission and accomplish good for the Church and the sacrament. This is a beautiful program. It has benefited both the people and the priests."



REVIVING THEIR FOUNDRESS' PAST—Visiting members of the Sisters of Charity tour St. Paul's Episcopal Chapel in lower Manhattan during the annual meeting of the Federation of the Sisters of Charity, founded by Blessed Elizabeth Seton. The chapel was Mother Seton's favorite place of worship prior to her conversion to Catholicism. The nuns, who represent six groups of religious who claim Elizabeth Seton as their foundress, also attended Mass at St. Peter's Church, where the first native American to be

beatified was received into the Catholic Church. This is the bicentennial year of Elizabeth Seton's birth. Born Elizabeth Ann Bayley in New York City, she was the granddaughter of an Episcopal clergyman. She was married, gave birth to five children, and converted after the death of her husband in 1805. She later went to Baltimore where she started a school and founded the first American community of religious women. (RNS photo)



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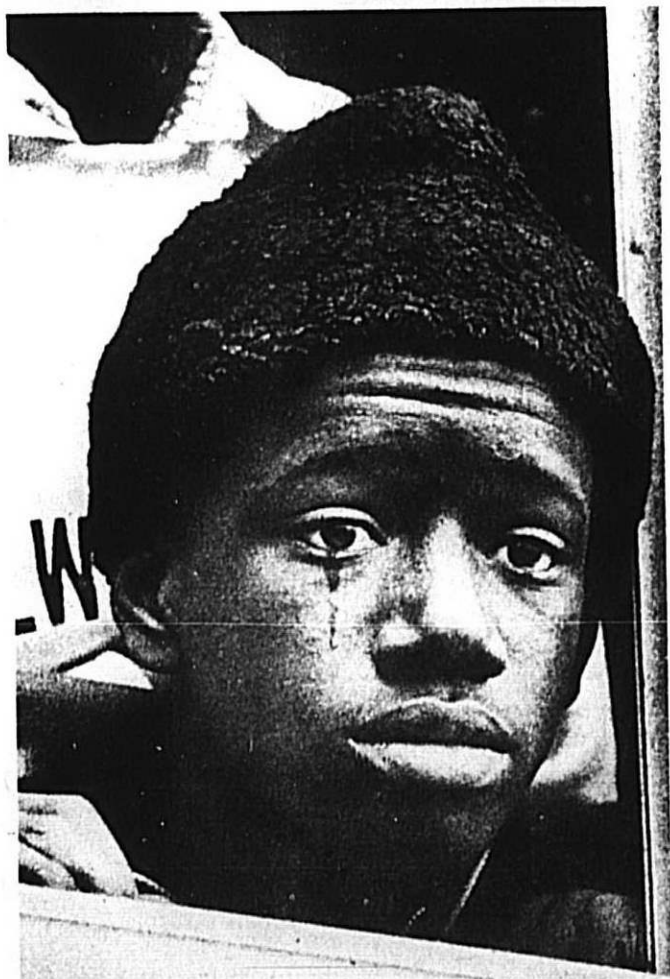
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# FREEDOM UNDER LAW



A black youth in Milwaukee, Wis., sheds a tear for the Rev. Martin Luther King after the civil rights leader was killed. (NC photo by Erv Gebhard)

## CATECHETICS

### Simple rules can show young we care

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

My first classes as a catechist of small children were an experience I'd like to forget. Ten years have passed since I first faced a group of fourth graders, but the memory remains vivid.

I was already a priest at the time. I had volunteered to teach in a local CCD program. Because of the situation, I was the only priest these 20 nine- and 10-year-olds might ever come into close contact with. So I was determined to be very kind, understanding, and gentle. I was careful not to appear harsh or severe.



My intentions were good, but the result was chaos. The fourth-graders did whatever they pleased. Several were always wandering around the classroom. By the time I gently returned one to his place, another was up and moving. Those first few classes saw little religious education taking place in spite of my good will and concern for the children.

IN FRUSTRATION I called up a Sister who had years of experience with children. After explaining my frustration and inability to cope by using kindness and gentleness, I asked for her advice. To my surprise she responded by giving me 13 laws or rules. Some were meant for me, the rest for the children. I still have those handy laws. They radically changed my tactics in the classroom.

Sister's rules were very simple. For example: "As the children enter the room for class, have them take off their coats and show them where to hang them." "When the children begin to arrive, give them your full attention." "Learn each child's name—make name tags if necessary—so that you can address each individually and personally." "Do not shout at the children, but expect and demand that they follow

agreed upon procedures." The other rules were equally simple.

Those simple laws now seem so naive, but for a rank amateur in an elementary school classroom, they provided a solution to my crisis. They made it possible for me to channel my care for the children in a sufficiently orderly fashion that actually freed them to learn and grow. That experience still helps me today to appreciate the value of law both inside and outside the classroom.

GOOD LAWS—whether they be simple classroom rules, family regulations, or civic and ecclesiastical laws—are meant to be liberating expressions of love. That may seem a paradox. Do not laws rather restrict freedom? Is not law just the opposite of love? My experience tells me that genuine love normally needs to be channeled through social structures in order to be effective in community situations. One of these structures is law. Experience shows me, too, that freedom is protected and enhanced by good laws.

While my care for those fourth-graders was unrealistically unstructured, they did not experience my affection for them. Neither did they enjoy the freedom to learn. Nor could I exercise my freedom to teach. The introduction of a few simple rules or laws enabled the children to experience my care for them, and allowed them freely to learn and grow. They actually discovered that they enjoyed learning.

My fourth graders and I experienced the value and need of law. Perhaps another experience of mine confirms even more dramatically this view of laws as liberating expressions of love. I recall an hour with a young teen-age boy in a state correctional institution. Our religion classes at the Boys Industrial School were more like personal counseling sessions than classroom teaching. Jim and I were talking about his life and what led to his being sentenced at age 14 for car theft.

AS WE TALKED ABOUT his family, I asked him what kind of rules his parents laid down for him. There was a moment of silence. Tears welled up in his eyes. Jim broke down and said weeping: "My folks let me do anything I wanted, whenever I wanted. They really didn't care. I could come and go as I wished. I could stay out as late as I wanted with anybody I wanted. If they had cared at all about me, they would have made some rules for me."

Jim's insight was profound for his young years. As religious educators—whether parents, teachers, priests or

BY FR. PETER HENRIOT, S.J.

I'm not so sure I believe in "law and order." Each time I hear that phrase, I have a strange feeling that something is being implied—or left out.

Many people seem to speak of law and order and imply primarily cracking down on minority groups or building up a police force. Many others seem to completely leave out of law and order discussions any emphasis on rights of citizens and basic justice. Personally, I prefer to speak of the good old American principle of "law and freedom."

"Law and freedom" is what the Bill of Rights of the United States Constitution is all about. Freedom of religion, of speech and press, of assembly: these are some of the freedoms which the law of our land offers to all citizens. Any kind of "order" which doesn't actively promote these freedoms certainly cannot be supported by "law" in this country.



"LAW AND FREEDOM" is also a message of our Christian faith. St. Paul continually discusses this theme in his letters to the first Christian communities. As he says in the Epistle to the Galatians: "Freedom is what we have—Christ has set us free! Stand, then, as free men . . . You were called to be free."

In the Epistle to the Romans, Paul emphasizes the power of the Law (the Old Covenant between Yahweh and Israel) and the tension with the freedom of the Spirit granted by Jesus to his followers. True freedom is basic to a Christian understanding of humanity and of society.

What does freedom under law mean politically at this time? In recent years Americans have had to ask themselves some hard questions about our commitment to freedom under law. Equal rights—the respect of the law for all citizens regardless of race or sex or religion or ethnic background—are the means of guaranteeing freedom in our country. But it has been and continues to be a great struggle to assure equal rights effectively.

CHRISTIANS MUST BE careful not to think that law is sufficient in our society to guarantee freedom. Nor is it adequate to promote the true relationships of justice and equality. Paul VI reminded us in his Call to Action (1971) that the Gospel message of charity teaches us to give a preferential respect for the poor and unfortunate.

That is why the more fortunate in society are called to go so far as to "renew some of their rights so as to place their goods generously at the service of others." Without this Christian solidarity which promotes the common good, freedom can be a farce, and in reality very dangerous. Freedom can't mean individualism, which was sharply criticized by the Second Vatican Council (The Church Today, No. 30). Freedom simply does not operate in a vacuum. My freedom is conditioned by your freedom. Unless a political and social situation is promoted in which all members of a society are treated justly and equally, then freedom for any individual person is not possible.

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Religious—we might well reflect on his insight. Our young have a right to our love but an effective love that frees them to grow. Laws, rules, ("discipline"), can provide that assistance as long as they are truly expressions of love realistically measured to the best interest of those expected to obey. Rather than arbitrary commands, good laws are liberating expressions of real love.

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## LANDS OF THE BIBLE

### Holy places often matter of guesswork

BY STEVE LANDREGAN

Pilgrims to the Holy Land are often surprised and a little disappointed when they learn that in many cases the holy places and sites are little more than educated guesses as to where a particular event occurred.

There are several factors responsible for this situation, among them the destruction of Jerusalem by the Romans in 66 A.D., and a determined effort by the Romans to obliterate Christian shrines in Palestine during the early persecutions.

Because the gospels themselves are, in the words of Father Avery Dulles, S.J., "Confessional documents," they understandably do not provide the minute historical or geographical detail that modern scholars would so much like to have.

Even where the gospels are specific about the location of a certain event, the tides of time have often made it impossible to locate the site with any degree of exactness.

A GOOD EXAMPLE of such a dilemma is the location of the House of the High Priest Caiaphas mentioned in all four gospels (Mt. 26:57-58, Mk. 14:53-54, Lk. 22:54-55, Jn. 18:15-18) as the place to which Jesus was taken after his arrest in the Garden of Olives.

One group of scholars and archaeologists believes that the house or palace of Caiaphas stood on the site of the present Armenian Church of St. Savior, near the Cenacle and the Church of the Dormition. Another group claims that the site is beneath the present church of St. Peter in Gallicantu which stands at the top of the ancient steps leading up from the Tyropoeon Valley or Valley of the Cheesemakers, to the top of Mount Zion.

Father Raymond Brown, in his commentary on John 18:15 (Anchor Bible Vol. 29A) suggests a third site, the Hasmonean Palace, located further up the Tyropoeon Valley.

Thus, the experts are in honest disagreement as they try to piece together the various clues provided by scripture and tradition.

The question is not likely to be settled definitely and it is not really that important to the average tourist or student of the Bible. The significance of the Holy Land is that it is exactly that—a holy land. The fact that a particular spot might or might not be historically exact does not detract one iota from the fact that the land is the land of Yahweh, the land of Jesus, the land of the prophets and the land of the apostles.

All this is leading up to a discussion of one of the possible sites of the High Priest's Palace, St. Peter's in Gallicantu, or St. Peter's at the Cockcrow.

THE CHURCH TOOK its name from the fact that it was in the courtyard of the Palace of the High Priest where Peter, after having vehemently denied knowing Jesus, heard the cock crow and recalled the words of Jesus: "Before the cock crows today you will deny me three times." And St. Luke tells us (Lk. 23:62) "He went out and wept bitterly."

For more than 1,600 years the spot has been a place of pilgrimage. In 333 A.D. the Pilgrim of Bordeaux wrote about it. In the fifth century the courtyard where Peter wept became a station of the Holy Thursday procession and a basilica was erected in memory of St. Peter's tears. The crusader Saewulf, from Worcester, gave the spot the name "Gallicantus" which means the cockcrow.

During the period after the crusades the shrine was destroyed. The exact location has been disputed ever since.

Those who deny that St. Peter's in Gallicantu is built over the palace acknowledge that the grottoes beneath the church were probably where Peter came to weep after the realization of his denials struck him.

The Augustinian Fathers who administer the church claim the grotto is



Ancient steps lead to Mount Zion from the Tyropoeon Valley in Jerusalem. Scholars agree that they are a remnant of the oldest street in the Holy City and probably were used by Jesus on the night before His death. (NC photo by Steve Landregan)

## LITURGY

### Law is sometimes meant to be bent

BY FR. JOSEPH M. CHAMPLIN

Well-intentioned and generally good laws still can sometimes hurt innocent human beings. This is not a particularly original observation, but I experienced an illustration a short time ago at O'Hare airport in Chicago.

While changing planes, I had stopped at a flight information center near the entrance of two seemingly endless corridors which lead to many departure gates. A middle-aged man walking with a cane stepped up next to me and inquired of the gracious attendant:

"How far is the gate for my flight to Fort Lauderdale? If it is a long way, I'll never make the plane. You see, I have an artificial leg."

She quickly called the main terminal and asked for a wheel chair. The man waited, minutes sped by, yet no help



the dungeon and scouring place where Jesus was abused and kept the night of his arrest. In the top of the dungeon is a hole through which the prisoners were lowered by means of a rope along benches in red and black on the walls and around the rim of the hole. They are believed to date back to the early Christians who venerated the spot. A small altar has been erected in the dungeon where Mass is said regularly for the conversion of sinners.

ADJACENT TO THE dungeon is the scouring place or common prison where the prisoners were spread-eagled for their punishment. The dungeon is connected to the scouring place by a high window through which a guard could keep an eye on the dungeon prisoner.

Outside the church, leading down to the Tyropoeon Valley and the Pool of Siloam, are the ancient steps acknowledged by all scholars as the oldest street in Jerusalem. Regardless of which location it might have been, the steps are almost surely those used by Jesus and his captors when he was brought to the palace of Calaphas.

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arrived. Take-off time for his plane was now dangerously close, so the concerned clerk telephoned again for assistance.

IN THE MEANTIME, I noticed a wheelchair at the adjoining counter of another airline. Would they let me borrow this, take the anxious traveler to his gate and immediately return it? The attendants at both spots hesitated, then finally, with reluctance, agreed.

Upon my return the clerks indicated their hesitation came not from a lack of trust in me, but because of company regulations and fear that they might be liable in case of an accident.

Persons who arrive at hospitals in emergency situations occasionally may feel victims of similar cold procedures which appear to place laws over lives.

"Do you have insurance? What is your Blue Cross number?"

I am not here condemning such rules or even criticizing them. I only raise a concern lest we become slaves to man-made regulations and forget that no human law can ever cover adequately all the circumstances surrounding people's lives.

The same reservations hold true for liturgical laws and those rubrics which govern our public worship.

These rules have not been divinely revealed by God. Nor are they sacrosanct commandments which never admit exceptions. The fallible persons who developed them would probably be the first to admit they require common sense adaptation in actual use.

At the same time, like the airline and hospital directives, such laws for liturgy are well-intentioned, serve a good purpose and deserve our serious respect.

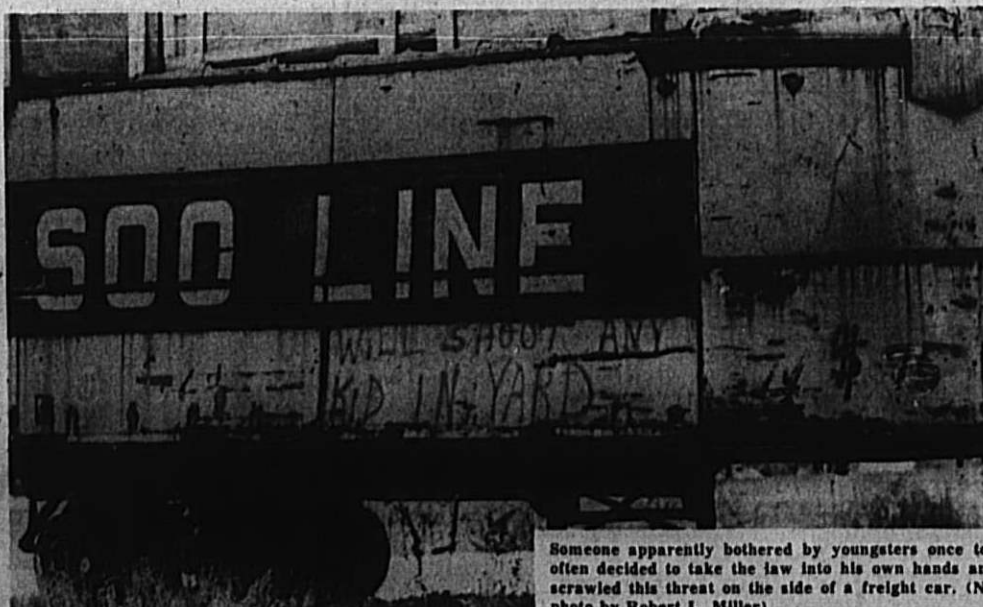
THEY HELP MAINTAIN a sense of order and unity in eucharistic celebrations. Likewise these norms aid in preserving the tradition upon which a Catholic Mass is based ("Do this in memory of me"). Finally, such regulations curb in a reasonable way the priest and thus keep his style of celebration from taking on an excessively subjective tone or quality.

Nevertheless, the priest, and others, including members of the congregation, should never judge observation of rubrical laws more important than cultivation of a prayerful spirit.

Reciting the correct prayers, proclaiming the proper scriptural passage, standing or sitting at the right moment, are significant elements which contribute to good worship.

When, however, a priest, lector, or person in the pews becomes anxiously preoccupied with them, it becomes difficult for that individual to relax and pray from the heart. In such cases, the laws for worship have come to take precedence over the liturgy itself.

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Someone apparently bothered by youngsters once too often decided to take the law into his own hands and scrawled this threat on the side of a freight car. (NC photo by Robert L. Miller)



## QUESTION BOX

## Reader insists mini-skirts don't belong on the altar

BY MSGR. R. T. BOSLER

Q. Will you please explain your reasoning in stating you think a female extraordinary minister should be dressed in a robe to distribute Holy Communion, but that you would have no objection to a mini-skirted lector? I thought that one of the messages which came to the People of God from the Council Fathers of Vatican II concerned the presence of God in His Word as well as His presence in the Eucharist, and that we were to make a greater effort to understand and appreciate the readings as God's Word. You do not endorse this principle when you would clothe the deliverer of God's Word with the ridiculousness of a mini-skirt. Do you know what a mini-skirt is? The lower edge (hemline) of a mini-skirt is usually even with the point on the leg where the thigh joins the buttocks.

A. Being a mere man and celibate at that, I plead ignorance of any precise knowledge of female attire. What you describe I thought was a mini-mini. I had in mind the short skirt worn in church by most of the young women today.

I agree with you that the Church is placing great emphasis now on the presence of the Lord in the reading of the Word. My reasoning for distinguishing between the dress of the lector and the extraordinary minister of the Eucharist hinges on the word extraordinary, which is not applied to the lector.

Vatican Council II teaches that all the baptized share in the priesthood of Christ, though in different ways. The ordained priest acts in the person of Christ as he leads the Eucharist; the faithful exercise their priesthood by offering the Holy Sacrifice with him. So the council speaks of a difference in essence between the two types of sharing in Christ's priesthood. The council also teaches that all of the People of God share in the prophetic office of Christ. The layman, as layman—not as helping the priest—proclaims the Word of God, witnesses to the Gospel in his home, in church, everywhere; he shares in the full apostleship of the Church by virtue of his baptism—and not, as we used to say, by participating in the apostolate of the hierarchy.

That is why I like to see a lector dressed in ordinary street dress, for it proclaims he is, as a layman, an or-

inary minister of the Word. As minister of the Eucharist the layman is helping the ordained priest, and, therefore, the cassock or robe indicates he or she is taking on a special role. Priests whose knowledge of theology I respect disagree with me. This is merely my opinion which you asked for.

Q. Some friends of mine moved into a rented house after their wedding. Everything was fine until peculiar things started to happen, such as

footsteps in different places of a room, things being moved, a bathroom door not opening from the inside, and unexplainable noises. This happened several times. These people are sane. They began to really get scared so they had to move. Is this some sort of ghost or evil spirit?

A. The attitude the Catholic Church takes to such strange phenomena is to presume until proven otherwise there is some natural explanation and not attribute them to spirits of any kind. What

you describe is usually considered poltergeist phenomena. The U.S. Society for Psychical Research, founded in 1884, has investigated more than 500 such cases.

Though fraud and trickery are sometimes discovered, it has been established that there are cases where something is in operation that cannot be explained by normal physical causes. Since these phenomena frequently happen when one particular person is present, usually an adolescent, an

hypothesis has been proposed that poltergeist phenomena are "merely psychokinetic phenomena set in motion by the subconscious mind of some uninhibited person in the household." I am quoting from an article on "Poltergeist" from the New Catholic Encyclopedia.

Q. Several weeks ago some one asked what they should do with holy pictures because it bothered their conscience to discard them in a trash can. I want to

share a thought and saying with you and the readers which my mother taught me over 55 years ago in Italy. She taught us to say: "Santi in cielo, carte a terra," whenever we threw holy pictures in the fireplace or discarded them in any manner. Translated this means: "Saints to heaven, paper to earth." I wonder if other people from other countries have any sayings along these lines?

A. I don't know. Your mother was a good practical theologian.

## THE CHURCH AND I

## Ways of missionaries differ from country to country

BY F. J. SHEED

In Australia French missionary Orders assimilated. But it was not everywhere so. Our own first experience of something different came when my wife Maisie's priest brother Leo went to Japan not as a missionary, but as a diocesan priest. He worked hard not only for a Japanese clergy, but for a Japanese hierarchy. When a Japanese, Doy, was made Archbishop of Tokyo, the French priests withdrew. Leo had to take a parish. He protested to Archbishop Doy that his Japanese was pathetic—and, indeed, we learned when we were in Tokyo of a sermon he preached on humility: the word is very close to the word for diarrhea (about which there is, indeed, something humbling); and it was the virtue of diarrhea he was urging them to practice. Anyhow, the Archbishop had no choice: Leo took the parish.

The situation in China seems to have been a great deal worse. We were brought to awareness of it by publishing a book on the Belgian Pere Lebbe who devoted his life to winning a Chinese bench of bishops for China. As it was described in the book, Chinese priests were, indeed, ordained by the French while they ruled the Church there, but were treated as servants, not even sitting at table with their European fellow-priests. (I got a certain pleasure from remembering that in the nineties, a Chinese, Quong Tart, was several times elected Mayor of Sydney).

I WAS NEVER IN DIRECT contact

with Frenchness in any of the missionary countries. I met it in Canada, the one country where English and Irish Catholics live in happy amity, forced into each other's arms by their French co-religionists of Quebec and Montreal. Of the grievances of French Canadians I have no knowledge whatever—I speak only of the fact of difference as I saw it, offering no hint of judgment.

I think I was first made aware of it at a meeting in London to honor Cardinal Bourne of Westminster. A leading Catholic layman congratulated the Cardinal on all he had done to reconcile English-speaking and French-speaking Catholics when he was in Canada. A chill filled the room. The speaker must have been the only one there who did not know what had actually happened. The Cardinal had stated the English case to a French-speaking audience! The moment he finished a spokesman of the French Canadians was on his feet: "Eminence . . ." It had been all very electrifying.

Towards the end of the Second World War, Archbishop Charbonneau of Montreal invited me to talk there. I have forgotten the subject, something Catholic, nowhere touching the French-English issue. He had issued a notice that he expected all the clergy, of both languages, to attend—the first such meeting, I was told, that anyone could remember. It all went off agreeably. I went on to address the (French-speaking) seminary. They did not seem to dislike it.

I had particularly liked Archbishop Charbonneau—like Cardinal Cerijera whom I met in Lisbon, he was an enchanted reader of Chesterton. Soon after, he was on his way to Vancouver when a statement appeared in the

newspapers that he had resigned as Archbishop of Montreal because of ill-health. Arrived in Vancouver, he was asked about his health and said it was excellent.

## INDIA

The situation in India was special, because of a long-standing treaty by which the Vatican agreed that every second Archbishop of Bombay should be a Portuguese. The last Englishman to hold the chair was Archbishop Roberts. India was already an independent nation and it was clear that Indians must fill the episcopal chairs. It was all very well for an Italian to be the greatest Archbishop Canterbury had ever had, St. Anselm, but that was back in the twelfth century before nationalism, or even nationality, had properly emerged: with a Norman as

their king, why should the English worry about having an Italian as their primate?

ARCHBISHOP ROBERTS pointed out the impossibility of Europeans ruling over an Indian Church. The Pope saw the point: he had asked the Portuguese to forfeit their claim; but they had stuck to their rights under the treaty and the Pope did not see how he could break it unilaterally, by appointing an Indian. Archbishop Roberts then asked if it would be a breach of the treaty if the Pope appointed an Indian as his auxiliary. Evidently it would not. So the Archbishop recommended the Goan, Father Gracias. Then the Archbishop applied for leave of absence, leaving Bishop Gracias to run the Archdiocese. At the end of four years the Portuguese knew the game was up. They agreed to the ending of the treaty: Archbishop

Roberts resigned. Gracias became Archbishop of Bombay, and in due course a Cardinal. It was he who welcomed Paul VI, the first pope to visit India, to the Eucharistic Congress in 1968.

But that raised the question of rites even older in India. Cardinal Gracias belonged to the Latin Rite. There had been Christians of the Syrian Rite in India for 1800 years—convinced that they had been founded by St. Thomas the Apostle. Compared with them, Gracias and the Latin Rite men were only of yesterday. Rome solved the problem by making the head of the Syrian Rite Christians a Cardinal too. They were both on the platform at Kerala when I had the unnerving privilege of addressing the 80 bishops—and two Cardinals—of the Church in India.

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# St. Simon, St. Jude tie for wrestling honors



**GRAPPLING LEAGUE ENDS IN DEADLOCK**—For the first time in the history of the CYO Cadet Wrestling League, two teams ended in a tie. St. Jude's (top photo) and perennial champion St. Simon's wrestled to a 30 to 30 tie in last Saturday's finals. St. Jude's coach is Bill Pruitt. Shown with the St. Simon boys are athletic director Bill Norton, left rear and Coach Jim McGovern, right rear. The post-season tournament will be held this Friday evening in the Cathedral High School gym. The weigh-in is set for 6 p.m. with the semi-final matches to start at 6:30 p.m.

## Set play finals on week-end

Finals in the Junior CYO One-Act Play Contest are scheduled this week-end at Roncalli High School in all three divisions.

The Drama Division finals will begin at 7:30 p.m. Friday, March 29. Plays will include: St. Barnabas' "Thirst"; Our Lady of Lourdes' "Where Have All the Lightning Bugs Gone?"; and Holy Name's "Anastasia."

Saturday night will feature the finals in the Light Comedy Division. Entries are St. Barnabas' "The Palmer Way"; Holy Family, New Albany, winner (not known at press time); and Holy Spirit's "The Happy Journey."

Comedy-Farce Division finals are slated Sunday night. Competitors include: St. Columba's "Pardon My Second Scene"; St. Barnabas' "Mrs. Herkimer's Missile"; and St. Lawrence's "The Importance of Being Earnest."

In addition to outstanding play awards, special plaques will be presented to the outstanding actor and actress in each division.

Admission prices for the finals will be 50 cents for adults, 25 cents for grade school students, with a family maximum of \$1.50.

## Cathedral hosts Music Contest

Cathedral High School will host the annual Cadet Archdiocesan Instrumental Music Contest this week-end. More than 250 piano soloists in five classes will begin competition at 9 a.m. Saturday, March 30, continuing until the noon recital of finalists in each division.

Medals will be presented to the outstanding soloists, with red and white ribbons to other finalists.

Instrumental soloists and ensemble competition will begin at 12:30 p.m. Sunday, continuing until 2:30 p.m. Seven parishes have entered the band-orchestra division, competing from 3 to 5 p.m. Bands with fewer than 25 members will compete in the B Division, while larger bands are entered in the A Division.

Judges will include area music teachers and Catholic high school band directors. The Cathedral cafeteria will be open both days for snacks and refreshments. Parents are welcome to attend at no charge.

## STANDINGS

### VOLLEYBALL LEAGUE

Division I—St. Anthony 3-1; St. Joan of Arc 3-1; St. Michael 2-2; St. Monica 1-3; St. Thomas More 1-4; Holy Trinity 0-4.  
Division II—Holy Spirit 4-0; St. Andrew 3-2; St. Plus X 3-2; Little Flower 2-1; St. Rita 2-2; St. Simon 1-2; St. Matthew 1-4; Immaculate Heart of Mary 0-5.  
Division III—St. Jude 4-0; St. Roch 4-1; St. Bernadette 3-1; St. Catherine 2-2; Our Lady of Lourdes 1-3; Our Lady of Greenwood 1-3; Sacred Heart 0-5.

## CYO Convention dates announced

The 17th annual Archdiocesan Junior CYO Convention will be held April 19-21 at Secunia Memorial High School, according to an announcement this week by Father Donald Schneider, Archdiocesan CYO Director.

Registration blanks and housing cards have been mailed to all parish and deanery units. Host families are requested to accommodate the scores of out-of-town CYOers expected to attend the event.

Thirty years ago Frank J. Sheed, noted author and publisher, was presented the Christian Culture Award by Assumption College, Ontario, Canada.



**LITTLE MAN WITH A BIG JOB**—Al Frattura is a little man, physically speaking, but he has a big job as trainer and equipment manager for St. Vincent-St. Mary High School's Fighting Irish in Akron, Ohio. This is especially true as he checks over 6-foot, 10-inch, senior center Steve Stanford of the Irish basketball varsity, who's averaging about 20 points a game. Looking on to head coach Frank Jesse, Frattura, a 57-year-old retired rubber worker, takes his job in stride. He's been tending Fighting Irish athletes, including Jesse, for 15 years and has also given some 35 years service to CYO sports programs. He is all of five feet tall. (RNS photo)



**FRANKLIN'S MCGLOCKINS WIN TRESTER**—Though Franklin High School's Grizzly Cubs did not win this year's IHSAA basketball championship, losing out to Jeffersonville in a semi-final game, the McGlockin twins walked off with the coveted Trestler Award for sportsmanship and

scholarship. Shown above with the award winners (that's Don on the left and Jon on the right, or is it the other way around?) are fellow team members Ed Trogon and Ted Server. All are members of St. Rose of Lima parish.

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## Gibault School opens

(Continued from Page 1)  
best suited to his personal needs.  
Many of the boys are behind in their schooling. Strong programs of small classes and individualized instruction, however, often succeed in advancing a boy two or three years in academic level in 12 months.

SINCE MOST BOYS spend only one year at Gibault, the school does not field varsity sports teams but concentrates on an intensive intramural program. All boys participate in basketball, track, football, and basketball. Handball, swimming, bowling, and weight lifting are offered as well.

Physical labor is also part of the daily routine. Each boy has assigned tasks and is paid for certain "honor jobs."

Spiritual and moral formation, based on training in correct behavior patterns, dominates the Gibault philosophy. The Catholic liturgy is celebrated each Sunday and holy day and a local Protestant church assists in providing a non-denominational Christian service for Protestant students.

Training in Christian principles is further reinforced through the religious program in which all boys participate, according to their religious affiliation.

Completion of the building phase of the "Blueprint for the Golden Seventies," according to Brother Thomas, calls for the remodeling of the former Fred Smith home, now used as a

residence for the Holy Cross Brothers, expansion of the administration building, construction of a sports center and replacement of Chartrand Hall, the school's first dormitory, erected in 1922. Forest Sherer is chairman of the school's development council.

Sustaining memberships available during the April campaign include Guardian Advisers (\$500), Leadership Directors (\$250), Patriots (\$100) or other type memberships suitable to the individual donor. Gifts are tax deductible and further information may be had by writing Gibault, P. O. Box 52, Terre Haute, Ind.

### Father Peter

(Continued from Page 1)  
organization with no canonical (legal) status in the Church.

BISHOP GRADY indicated in interviews here that there was a growing sense of trust, collaboration and communication between the NFPC and the nation's bishops and between bishops and priests in general around the country.

The convention called for action on a wide range of resolutions including:  
—establishment of a theological task force to study homosexuality;  
—impeachment of President Nixon;  
—establishment of stricter controls and accountability for oil companies;  
—consideration of using the sacrament of the Anointing of the Sick as a spiritual aid for alcoholics;  
—renewed call for unconditional amnesty for war resisters and  
—better pastoral care for divorced persons.

Father Peter's personnel committee released and distributed a Search and Share Directory, mandated by the 1973 convention. The directory is comprised of 18 categories, including counseling for priests, evaluation of pastors and associates, team ministry, salaries and retirement.

### More hearings

WASHINGTON—More hearings on proposed anti-abortion amendments to the Constitution have been tentatively set for April 11 by the Senate subcommittee on constitutional amendments, chaired by Senator Birch Bayh (D-Ind.).

On that date the subcommittee plans to hear from medical experts, although the list of witnesses has not yet been drawn up, according to a subcommittee staffer.

### CU sells land to pay off loan

WASHINGTON — The Catholic University of America has sold 35 acres of land here to pay back a loan made three years ago when the university was undergoing financial troubles.

However, the university's financial situation today looks brighter, according to Richard Applegate, the university's vice-president for financial affairs.

"We think we've whipped the problem that caused the deficit," Applegate said.

THE PROBLEM came to a climax, he said, during the 1968-69 school year when expenses were rising at 13 per cent per year, income rising at 11 per cent, and student enrollment was dwindling.

"Things looked pretty bleak about three years ago," Applegate said. But with an internal reorganization and an increase in student tuition, Applegate explained, the situation stabilized.

The money that was borrowed three years ago to help pull the university out of its financial troubles, he noted, had to be paid back, thus necessitating the sale of the land.

TODAY, the student

enrollment has surpassed the 1969 figures, he said.

"We look forward with confidence," Applegate said, "to being here another hundred years."

A suburban Maryland developer paid the university \$766,000 for the first 11 acres of the 36-acre tract and has acquired an option to buy the rest as the development progresses.

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ST. CATHERINE CYO DINNER SET—The CYO of St. Catherine parish, Indianapolis, will sponsor their annual Spaghetti Dinner on Sunday, April 7, in Father Busald Hall. Serving will be from 12 noon until 5 p.m. A "Super Snoopy Festival" will follow in the school hall. Shown above, left to right, kneeling, are: Jim McHugh and Ed Berry. Standing, left to right: Jeanne Gabonay, Mrs. Tim Hays, Festival chairman, and Karen Noe. The giant Snoopy is one of the Festival awards. (Photo by Dennis R. Jones)



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### Land reclamation sought

WASHINGTON—Participants from 11 church groups gathered together in Wise County, Va., to ask Congress to pass strict legislation regarding reclamation of strip-mined lands, protection of the rights of landowners and encouragement of underground mining development. Bishop Ernest Unterkoefler of Charleston, S.C., a participant in the meeting, said the situation in Appalachia is at a critical stage.



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**ENOCHSBURG.**  
ELIZABETH HUSER, 87, St. John's. Mother of Albert, Lawrence, Urban, Arthur and Juliana Huser.

**INDIANAPOLIS.**  
JOHN E. LANE, 70, St. Augustine Home Chapel, March 19. No immediate survivors.

**JOSEPHINE CLEARY, 65,** St. Catherine's, March 20. Sister of Arthur and Paul Farrell, Marie Farrell, Mrs. Kenneth (Ruth) Erwin, Mrs. Margaret Hapke and Mrs. Norman (Irene) Bech.

**FLOSSIE FRANCO, 66,** Holy

Spirit, March 20. Sister of Ruth McBride and Mrs. J. S. Kitchens.

**CAROLYN C. GISLER, 77,** SS. Peter and Paul Cathedral, March 21. Sister of Fred Gislis.

**JOSEPHINE C. EWING, 65,** Our Lady of Lourdes, March 21. Mother of Mrs. Frances East and Sister Francine, O.S.F.; sister of William, Richard, Mary T. and Marguerite A. Joyce.

**EDWARD E. RUSSELL, St., 78,** Our Lady of Lourdes, March 22. Father of Charles T. James, Edward and Victor Russell, Agnes Billerman, Joan Crouch, Catherine Leake and Frances Kingery; stepbrother of Estelle Reynolds.

**MICHAEL EDWARD Mc-**

**CARTHY, 75,** Our Lady of Lourdes, March 22. Husband of Mary E.; father of Mary Ann Feurer, David and Michael McCarthy; brother of Frank McCarthy.

**THEODORE R. WESTERHOUSE, 74,** St. Augustine Home Chapel, March 22. No immediate survivors.

**EDWIN H. LECHNER, 88,** St. Andrew's March 25. Father of Hortense Purnhagen, Gertrude Della-Penna; brother of Mrs. Marian Ferguson and Robert H. Lechner.

**GERTRUDE D. HOUSER, 68,** St. Pius X, March 25. Sister of Marie (Mayme) Ross and Helen Tomlinson.

**NORBERT E. SMITH, Sr., 78,** St. Matthew, March 28. Husband of Vera Smith; father of Norbert E. Jr., and Hugh Gordon Smith, both of Indianapolis; and Donald R. Smith of Griffith.

**MORRIS WILLIAM NORDMEYER, 84,** St. Anthony's, March 20. Husband of Lillian; father of John Richard and Donald, both of Cincinnati; Father Emerit Nordmeyer, O.S.M. of Santa Fe, N. Mex.; Lt. Col James W. Nordmeyer of Wright-Patterson Air Force Base in Dayton, O.; and Virginia Graneto of Youngstown, O.; brother of Andrew of Cincinnati, O.

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**LAWRENCEBURG WOMEN HONORED**—Four members of the National Catholic Society of Foresters, Court 451, Lawrenceburg, were honored for 25 years' membership during a recent celebration of the 74th anniversary of the court. Presenting a pin to Mrs. Paul Sartin is Mrs. Bob

Broughton, assisted by Mrs. Robert McKain, both past presidents. Other 25-year members are, from left: Mrs. Bob Savage, Mrs. Clara Baker and Miss Virginia Gensheimer. (Kridler photo)

## Lenten series

**INDIANAPOLIS** — Two sessions are left in the St. Lawrence Lenten series on "Understanding the Bible." The sessions are set for 8 p.m., on Friday, March 29 and April 5, in Father Conen Hall.

Father Lawrence Voelker has been exploring the role of prophecy in the previous sessions and will be discussing the implication prophetic elements carry for the Catholic Church in the next session. For further information call Sister Dorothy Rasche, 545-0055.

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## VIEWING WITH ARNOLD

# New movie on Navy 'tells it like it is'

BY JAMES W. ARNOLD

"The Last Detail" is a movie about two ordinary, tough, amorally self-centered Navy non-coms who are suddenly put in a situation of extreme moral pressure, and what they do about it.

From an audience viewpoint, "Detail" is really two films in one. The first is the study in moral commitment and choice that is the underlying theme—it is optimistic, humanistic, reassuring, all the more so because embedded in extremely realistic, street-level details. The second is a kind of raucous comedy that assumes the audience will vicariously enjoy going along to share the earthy and somewhat crotchety pleasures of sailors on-the-town. The second film can be tedious, but it's just about worth it if you can follow, and believe, the first one.

This is the second Navy novel by Darryl Ponicsan made into a current movie (the other is "Cinderella Liberty"), and Ponicsan has the knack of combining a journalist's accuracy of observation with a philosopher's eye for the values beneath the superficiality. He spots the pieces of gold in the junkpile. In "Liberty," his compassionate sailor brought real love and hope into the shabby lives of a prostitute and her bitter bastard son. In "Detail," the unpleasant tasks of a Shore Patrol assignment provide the sailor-heroes an opportunity for compassion that is not wasted.

THE MEN (white Jack Nicholson and black Otis Young) are assigned to convey an 18-year-old seaman (Randy Quaid) from Norfolk to Portsmouth, where he will serve a long term of eight years for the foolish crime of trying to rob \$40 from a polo fund collection box. (Polo happened to be the favorite charity of the CO's wife). The punishment is clearly unjust

for a first offender, and the big, gentle, dumb, baby-faced kid is the prototypical innocent, who is programmed now for a life of being victimized by evil forces he hardly knows exist. Director Hal Ashby ("Harold and Maude") lets this dawn slowly on both audience and guards as the trip progresses, via bus and train, from Washington to New York to Boston.

The SP's first kind impulse is toward permissiveness—to show the kid one last good time (as they define it) en route to the pen. So they have fun indulging in hamburgers and beer; Nicholson teaches the boy semaphore, which he learns quickly and joyfully. They take a side trip (in the film's best sequence) to visit the boy's mother—which proves disastrous, since it

becomes clear he never had a chance there either. In New York they go ice-skating, the kid absorbs a quasi-religious experience from a cult of Shoshu chanters ("Is it all right for a Catholic to chant?"), and they attend a funny political-intellectual party full of misunderstandings and non-communication. In Boston there is the inevitable initiation at a brothel, which the youth undergoes with the unsoiled purity-of-heart of a Fellini heroine.

BUT ALL THIS doesn't really help. Nicholson and Young know that they have only been underlining the injustice in which they are participating; that finally they will have to decide between the kid's freedom and their Navy careers. (The

situation of the classic moral cop-out—"I'm only doing my job"—is neatly presented). The ending is contrived more than a little to avoid the incredible, but overall it satisfies.

Many human needs and wants have been described in the film, but the one you remember is the need to take risks for the Good and the True as you see it. It's not so much what the characters decide, as that they know they cannot avoid decision and live with themselves.

FRANKLY, the joys of life on the GI level are limited, and director Ashby details them so graphically here that you may often feel trapped inside the skull of a boorish 25-year-old Navy career man. Language and lifestyle are authentic; Nicholson's character especially is about as valid and unique—even definitive—as movies can hope to achieve. We've come a long way from the old Gene Kelly Musicals about sailor boys-on-leave.

That is not entirely an unmixed blessing, but it is a blessing. "Last Detail" is a modern flick that combines some important human truth with a lot of shabby human experience. (Rating: A-4—unobjectionable for adults with reservations)



ON THE BALL—These four alumnae of St. Mary Academy are surveying the silver ball which will be the decorative centerpiece at the annual Silver Jubilee Ball to be held at the school on Saturday, April 6. Proceeds of the affair, which will honor the graduating class of 1949, will go to the school's scholarship fund. Shown, left to right, are: Mrs. Thomas Chipulis, general chairman; Mrs. Paul Kernel, publicity chairman; Mrs. Spencer Russell, decorations chairman; and Mrs. Jonnie Davis, chairman of tickets and patrons. (Staff photo by Dennis R. Jones)

## Major document

(Continued from Page 1)

scorned devotions of piety recommended by the Church "and in this way create a vacuum which they do not fill. They forget that the council has said that devotions of piety should harmonize with the liturgy, not be suppressed."

On the other hand, he said, "there are those who, without wholesome liturgical and pastoral criteria, mix practices of piety and liturgical acts in hybrid celebrations." Cautioning against inserting novenas and other practices of piety into the celebration of Mass the Pope recalled "the rule laid down by the council prescribing that exercises of piety should be harmonized with the liturgy, not merged into it."

The ultimate purpose of devotion to the Blessed Virgin, the Pope said, "is to glorify God and to lead Christians to commit themselves to a life which is in absolute conformity with His will."

TOWARD THE end of the document, Pope Paul said it is now up to national bishops' conferences, those in charge of local communities and the various Religious congregations "prudently to revise practices and exercises of piety in honor of the Blessed Virgin, and to encourage the creative impulse of those who through genuine religious inspiration or pastoral sensitivity wish to establish new forms of piety."

He recommended especially continued recitation of the Angelus and the Rosary.

With regard to the Angelus, he said that the "value of contemplation on the mystery of the Incarnation of the Word of the greeting to the Virgin, and of recourse to her merciful intercession remains unchanged."

Calling the Rosary "a Gospel prayer," the Pope said that it "reflects the very way in which the word of God, mercifully entering into human affairs, brought about the redemption. The Rosary considers in harmonious succession the principal salvation events

accomplished in Christ," from His birth and childhood to His death and resurrection and the effects of this on the Church.

The element of contemplation is essential to the Rosary, the Pope said. "Without this the Rosary is a body without a soul, and its recitation is in danger of becoming a mechanical repetition of formulae."

Liturgical celebrations and the Rosary "must neither be set in opposition to one another nor considered as being identical," the Pope said. Meditation on the mysteries of the Rosary, he continued, can be an excellent preparation for the celebration of Mass "and can also become a continuing echo thereof." But he said it is a mistake to recite the Rosary during Mass.

The Pope recommended ordinary celebrations of the word of God, or Bible reading services which incorporate meditation on the mysteries of the Rosary "and litany-like repetition of the angel's greeting to Mary," together with a homily, silent pauses and songs.

HE ALSO urged strongly the recitation of the family Rosary. He said there must be "a concrete effort to reinstate communal prayer in family life if there is to be a restoration of the theological concept of the family as the domestic Church."

Recognizing that modern conditions of life make family prayer difficult, the Pope said it is characteristic of the Christian "not to give in to circumstances but to overcome them, not to succumb but to make an effort."

Finally, the Pope warned against propagating the Rosary "in a way that is too one-sided or exclusive. The Rosary is an excellent prayer, but the faithful should feel serenely free in its regard. They should be drawn to its calm recitation by its intrinsic appeal."

## BASKET SALE

BEECH GROVE, Ind. — The St. Francis Hospital Center Auxiliary is conducting its annual Basket Sale in the Main Lobby of the hospital. The sale will be held Monday through Friday from 10 a.m. to 8 p.m. each day until Easter. The baskets are all handmade in a combination of colors and sizes. Mrs. Clarence McKhann is chairman of the Easter basket project, and Mrs. Adolph Price is chairman of the Project and Fund raising.

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BEECH GROVE, Ind. — The Adult Education Committee of Holy Name parish will sponsor a "Right to Life" program to be held at 7:30 p.m., Sunday, March 31, in the parish school, 89 North 17th Ave.

Mrs. Christopher Weber, Birthright program volunteer, will give an illustrated talk. There will be no admission charge and the public is invited.

## The week's TV network films

No theatrical movies are scheduled on the networks during prime time from March 27 through April 5, for the first time in at least a decade. Most of the usual movie slots are occupied by made-for-TV pilots for series. Of special interest to movie fans will be ABC's four-hour history of "The Movies," Sunday-Monday, March 31-April 1, and ABC's annual presentation of the Academy Awards, Tuesday, April 2.

CURRENT RECOMMENDED FILMS (Please consider also DFB moral ratings. Films are listed in the order in which they were reviewed here): Godspell (A-1), Day of the Jackal (A-3), Paper Moon (A-3), Scarecrow (B), Bang the Drum Slowly (B-2), Friends of Eddie Coyle (A-3), The New Land (A-2), The Exorcist (A-4), Day for Night (A-3), Cinderella Liberty (B).

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