

the CRITERION

VOL. XIII, NO. 28

INDIANAPOLIS, IND., APRIL 19, 1974



MAPPING PLANS FOR CHARITY—Describing new programs of Archdiocesan Catholic Charities to Archbishop George J. Biskup (seated, right) are Mrs. Timothy Hayes, St. Catherine parish, Indianapolis; Father Donald Schmidlin, Charities director; and Charles Ellinger, Holy Name parish, Beech Grove. Mrs. Hayes and Ellinger are among volunteers who will serve as district coordinators during the 1974 Charities appeal drive to be held on Mother's Day, Sunday, May 12.

ARCHBISHOP ASKS SUPPORT

Catholic Charities appeal set May 12

Archbishop George J. Biskup last week expressed confidence in the success of the 1974 Archdiocesan Catholic Charities appeal to be made on Mother's Day, Sunday, May 12.

"I am confident that all parishes will participate in the appeal and that this

year's financial support will be as great or greater than last year," Archbishop Biskup said.

The 1973 appeal exceeded its announced goal of \$125,000.

THE ARCHBISHOP spoke at a meeting of Charities personnel and volunteer workers called to complete arrangements for the fund drive and to outline Charities activities for the coming year.

Father Donald L. Schmidlin, director of Charities, cited the Birthright-Respect for Life programs as one of the most important areas of agency involvement.

A portion of the 1974 collection is earmarked for the information and counseling services offered to women with problem pregnancies.

OTHER CHARITIES activities emphasized by Father Schmidlin included programs for the elderly being operated in Indianapolis, Terre Haute, New Albany, Richmond, and Bloomington; Pre-Cana Conferences, the marriage preparation courses for engaged couples; and family life programs.

To facilitate administration of the appeal, the Archdiocese has been divided into districts, with a volunteer appointed to work with pastors and parish leaders in each district.

Ecumenical turnabout

NEW ALBANY, Ind.—Members of Our Lady of Perpetual Help parish here had planned to hold a Seder on April 10. They felt participating in the ceremonial meal would give them a better understanding of the Jewish feast of Passover and the suffering it commemorates.

The parishioners enlisted the aid of Mr. and Mrs. Dan Lieberman, a Jewish couple living in Louisville, Ky., to assist in arrangements and to be present to explain the meaning of the various foods.

Unfortunately the Lieberman home was struck by a tornado on April 3 and the Seder, set for a week later, had to be cancelled. But not the interfaith search for understanding and compassion. Instead, a group of 50 Our Lady parishioners drove to the Lieberman home and spent a day doing minor repairs and helping clean up debris left by the tornado.

IN EASTER MESSAGE

Renounce 'false gospel of life,' Pope Paul VI urges

BY FR. LEO E. McFADDEN

VATICAN CITY—Pope Paul VI in his Easter message urged men to renounce the pleasure-seeking "false gospel of life" and instead to live by the Gospel of the cross.

The Gospel of the cross, the Pope said, "is the law of duty, service, sorrow, love and sacrifice and is... the wise and true interpretation of life."

The Pope, still recuperating from a bout with influenza that sent him to bed twice in March, conducted three exhausting public services the last four days of Holy Week. But, yielding to doctors' advice to conserve his strength, canceled his appearance at two other Holy Week services and instead stayed in his apartment.

THE HIGHLIGHTS of Holy Week were the Easter Sunday morning Mass celebrated by Pope Paul on the steps of St. Peter's in the presence of an estimated 250,000 people and, the colorful, moving, floodlit Good Friday Stations of the Cross enacted against the backdrop of the Colosseum, of pagan times and the Christian churches of the Palatine hill of central Rome.

Viewed by tens of thousands and countless other thousands via satellite TV, Pope Paul carried a light-weight but large cross the last four stations as aides announced each station in five languages.

During the first nine stations the Pope knelt in prayer for 40 minutes in damp, cold weather and surrendered his crimson cope to take the cross and carry it rigidly upright, clasped against his chest.

At those two ceremonies and again during his Mass in the St. John Lateran Basilica on Holy Thursday evening, the Pope appeared to be tired at the beginning, but seemed to find strength as each ceremony proceeded.

IMMEDIATELY following his outdoor Easter Sunday Mass the Pope proceeded directly to the central balcony overlooking the square to deliver his Easter message "to the city of Rome and to the world."

Pope Paul's Easter Sunday message was one of joy, calling all mankind to rejoice in Christ's victory over death and our consequent salvation.

"Today our message is that of joy," the Pope began.

"To the whole world—be it attentive or deaf—we proclaim today our joy—lively, paradoxical but true: Jesus

Retirement pledges pass \$3.5 million

A total of \$3,550,434 has been officially recorded in the Archdiocesan Retirement Fund, according to a report released on Tuesday, April 16, by the fund office.

The sum represents gifts and pledges from 119 parishes and missions, of which 109 exceeded individual parish goals.

Unofficial figures pushed the fund even higher, making a final campaign total of over four million dollars likely. Unofficially, the fund now stands at \$3,936,111. Unofficial figures include verbal or unprocessed reports from pastors or parish campaign chairmen.

ONLY 28 OF the Archdiocese's 164 parishes and missions remain unaccounted for in fund tabulations. A final report and summation of gifts and pledges is expected to be ready in less than a month.

The number of parishes passing their stipulated goal has far exceeded expectations, according to the fund office. In addition, many of those already over goal continue to add to parish totals.

Listed below are the 38 parishes which (Continued on Page 3)

Attacks abortion proposal logjam

WASHINGTON—A bill to break up the logjam of anti-abortion measures awaiting action in the House Judiciary Committee has been reintroduced with stronger backing by a Wisconsin congressman.

Republican Congressman Harold Froelich's bill would reroute proposed abortion legislation past the Judiciary Committee and into a select committee on abortion. Froelich, who first introduced the measure last October, envisions that a select committee would "study all the implications of the Supreme Court's decisions on abortion and then report out appropriate legislation, if that was deemed desirable."

THE FROELICH measure and other similar bills now have the co-sponsorship of about 40 House members.

Froelich has also written to the chairman of the House Rules Committee, explaining that "the implacable hostility" of the chairman of the Judiciary subcommittee on civil rights and constitutional rights and the quiet acquiescence" of Judiciary Committee chairman Peter Rodino (D-N.J.) "in regard to scheduling abortion hearings have caused bills introduced by "dozens" of members to languish.

According to Froelich, the Rules Committee could hold its own hearings on abortion or establish the select committee, after recent precedents. Froelich told Rules Committee chairman Ray Madden (D-Ind.), "Were I to serve in the Congress for 40 years, I could attain no better position than you hold today to advance the pro-life movement."

Shhhhhhhh . . .

VATICAN CITY—In an effort to tone down the decibel level of tourist chatter and hubbub in the Vatican's Sistine Chapel, pre-recorded messages in five languages will be piped into the chapel calling for respectful quiet, whenever the noise gets too loud.

A Vatican spokesman said a sudden influx of Easter visitors was spoiling "peaceful enjoyment" of the chapel's famous Michelangelo frescoes.

He said that four guides would also be instructed to warn their clients beforehand to observe silence in the chapel.

Christ is risen. This is our joy, it is our victory," the Pope said.

At the conclusion of his message Pope Paul voiced Easter greetings in 12 languages, including Greek, Polish, Russian, Chinese, Vietnamese and Korean.

The Pope's Good Friday message at the Colosseum was a meditation on suffering, of how we are repelled by suffering but attracted to the innocent sufferer by an "unrestrained affection."

Anyone who follows the Passion and Death of Christ, the Pope said, is filled with compassion and sympathy because of Christ's meekness and sovereign calm before His accusers.

Seeing this, the Pope continued, "there grows up in us an unrestrained affection for the innocent one who suffers—Jesus."

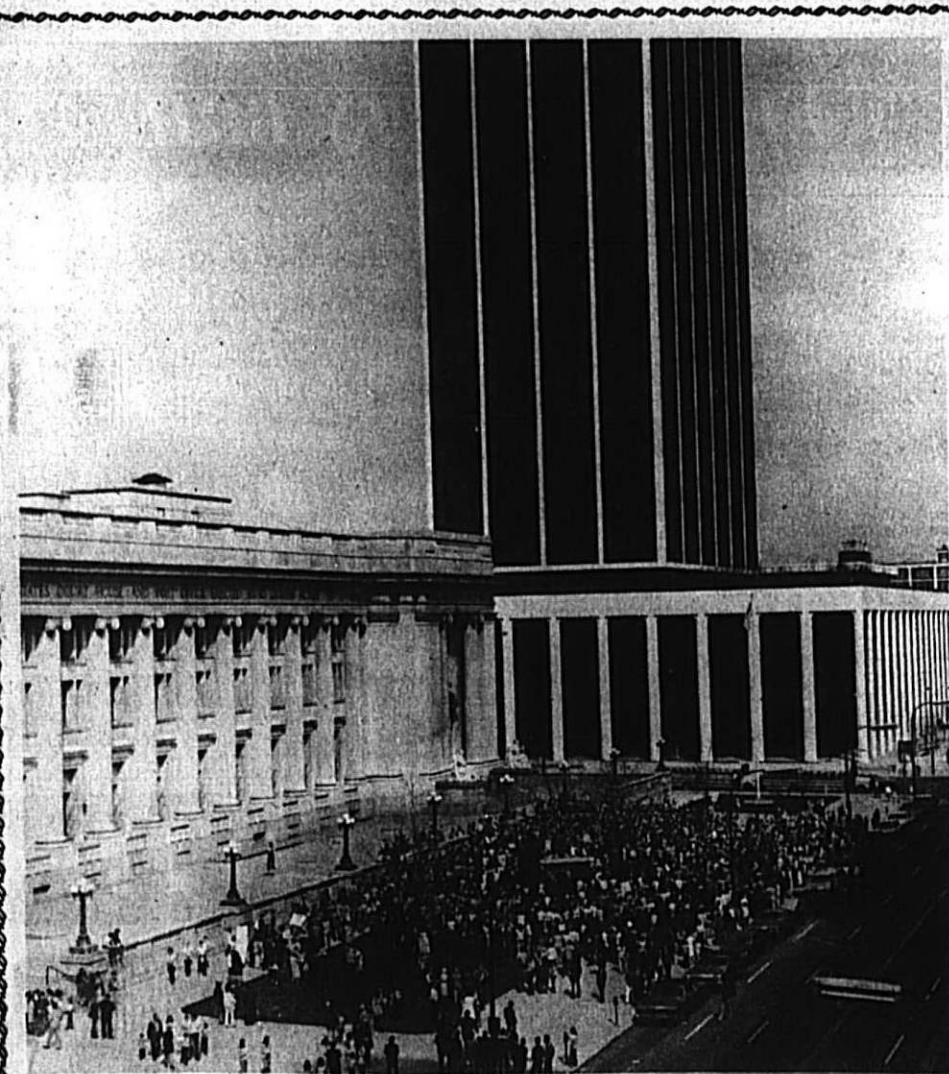
That very day the Pope had a poignant reminder of suffering inflicted on the innocent.

Hearing of the Arab terrorist attack in which 18 Israelis were killed in the Israeli village of Qiryat Shmona, Pope Paul sent the following telegram to his apostolic delegate in Jerusalem, Archbishop Plo Laggi:

"Holy Father profoundly grieved by the sacrifice of innocent victims caused by such a sad and reprehensible act of violence.

"Holy Father expressed condolences to bereaved families and sympathy for all those suffering from tragic event."

ON HOLY THURSDAY evening, Pope (Continued on Page 3)



MESSAGE TO WASHINGTON—Pictured on the grassy square fronting the Federal Building in downtown Indianapolis is part of the crowd which assembled on Holy Saturday for a Rally for Life. Sponsored by the ecumenical Committee for the Preservation of Life, the rally focused on efforts to pass a constitutional amendment protecting life at all stages. The three-hour program concluded on the federally-owned property with

prayers for the unborn killed since the January 22, 1973, U.S. Supreme Court ruling on abortion. Presiding were Father Paul J. Courtney, pastor of St. Luke Church, Indianapolis, and Rev. Greg Dixon, pastor of the Indianapolis Baptist Temple. The Criterion photo was taken by Fred W. Fries, managing editor, from a seventh floor window of the Indianapolis Hilton. For other rally photos, please turn to Page 5.

Indicted in abortion death

BOSTON—A prominent Boston gynecologist-obstetrician has been indicted for manslaughter in the death of a baby after a legal abortion, and four other physicians have been indicted for actions involving research on tissues taken from unborn babies.

Dr. Kenneth Edelin, chief resident for obstetrics and gynecology at Boston City Hospital, was indicted by the Suffolk County grand jury for allegedly causing the death of a 24-week-old fetus after an abortion performed last October at the request of the mother.

ASSISTANT DISTRICT Attorney Newman A. Flanagan said that the abortion performed by Dr. Edelin was legal. The alleged crime, he added, took place after the hysterotomy, an abortion procedure similar to a Caesarean section.

"All I can tell you," Flanagan said, "is that a viable fetus was killed by the doctor." He would not say how the fetus died.

"Obviously," Flanagan said, the fetus "had to be alive if it was killed."

The manslaughter indictment brought

against Dr. Edelin was the result of a grand jury investigation into the practice of performing experiments on aborted fetuses. The investigation was prompted by a report published in the New England Journal of Medicine by four physicians who have now been indicted under the body snatching law.

Following the abortions, the fetal tissues were analyzed to determine the relative success of two drugs in preventing infections in the unborn children. The pregnant women had given their consent to the experiments.

A STATEMENT ISSUED by Boston City Hospital, said that if the actions for which the physicians were indicted actually took place, "they were against hospital policy."

Current ethical guidelines require that fetal research studies be reviewed by professional committees to assure that informed consent of the women is attained and that live fetuses be barred from research experiments.

The Massachusetts legislature is currently considering a bill which would prohibit experiments on human fetuses.

IMPACT DAY III

Marian College to play host to renewal day for Religious

INDIANAPOLIS—Impact Day III, a personal renewal experience for Religious in Indiana, will be held Saturday, April 27, at Marian College.

The event is sponsored by the National Assembly of Women Religious (NAWR) in conjunction with the Leadership Conference of Women Religious (LCWR) and the Sisters' Councils in each of the five Indiana dioceses.

Sister Luke Crawford, S.P., regional chairman of NAWR, is general chairman. Approximately 400 participants are expected from throughout the state.

Rev. James T. Burtchaell, provost of the University of Notre Dame, featured speaker, will sound the theme of the day, "Reconciliation: the Heart of the Matter." Father Burtchaell is author of the recently published book, "Philemon's Problem, the Daily Dilemma of the Christian," and has contributed numerous articles to popular and educational journals.

FOLLOWING THE theme address, the assembly will meet in group discussions to be led by Father George Coffin and Father Bernard Head, members of the religion department, Marian College; Sister Mary Margaret Funk, O.S.B., Office of Religious

Education, Archdiocese of Indianapolis; Father Robert Kress, Evansville diocese; Father Patrick McNulty, Fort-Wayne-South Bend diocese; Sister Anna Mary Larkin, Carmelite Monastery, Indianapolis; Sister Teresa Aloyse Mount, S.P., academic dean, Catholic Seminary Foundation, Indianapolis; and Sister Alexa Suelzer, S.P., director of Christian Development, Sisters of Providence.

Afternoon meetings will focus on social concerns predominant in Indiana at the present time. Topics will deal with issues relating to the quality of life, ethnic and cultural discrimination, and economic deprivation.

The final assembly will consist of a presentation of social involvement by the sponsoring groups.

Father Kress will be principal celebrant and homilist at the concluding liturgy.

Board to meet

The Archdiocesan Board of Education will meet at 7:30 p.m., Tuesday, April 23, at St. Louis parish, Batesville. The meeting originally was scheduled for April 16 at Lawrenceburg.



RELIGIOUS RENEWAL—Among those active in planning Impact III, a program of renewal for Indiana Religious to be held April 27 at Marian College, Indianapolis, are (left to right) Sister Eileen Hare, C.S.J., president of the Association of Religious of the Archdiocese of Indianapolis; Sister Luke Crawford, S.P., regional representative of the National Assembly of Women Religious; and Mother Mary Philip Selb, O.S.B., Leadership Conference of Women Religious.

HELP WANTED

Volunteers, individuals and groups, are needed to prepare mailings for the annual Catholic Charities appeal. Those able to give a day or an hour—or whatever amount of time they can spare—are asked to phone the Charities office, (317) 639-9297. Mailings are being prepared at the Catholic Community Center, 623 East North St., weekdays between 8:30 a.m. and 4:30 p.m.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Work for peace, Pope asks

VATICAN CITY—Pope Paul VI urged governments and ordinary citizens to work for peace in Vietnam, Northern Ireland and the Middle East. He asked that they strive for reconciliation in those troubled lands even though "concord among men is always precarious and difficult."

Once over lightly . .

A nationwide search for new hymns that avoid traditional male terminology has been launched by the Albany, N. Y. Presbytery of the United Presbyterian Church, U.S.A. . . . More than 100,000 persons are expected at "the biggest demonstration ever" against legal abortion being planned for April 28 in London, England. . . . The Iowa House of Representatives passed 65-23 a bill providing school bus transportation for nonpublic school students.

The Jesuit-run University of Detroit will host an international meeting of Catholic lawyers, judges and law professors on July 20-26. . . . For the third straight year, the Florida State legislature failed to ratify the Equal Rights Amendment. . . . An Institute for the study of the charismatic movement will be held at Western State

Churches abet political calm

PORT-OF-SPAIN, Trinidad—The Caribbean Conference of Churches has come out in support of the efforts of the Churches on the troubled island of Grenada to seek reconciliation between the government and its political opposition. The action was taken after Grenada's Prime Minister Eric Gairy accused the CCC of not living up to its part in bringing peace to the island.

Czechs ban religious habits

VIENNA, Austria—Nuns working in hospitals for the incurable in Czechoslovakia have been ordered to wear civilian dress if they joined their communities after 1968, according to reports reaching here. In addition, priests licensed to function have been ordered to renew their licenses. However, only a small percentage have been able to renew their licenses.

College, Gunnison, Colo., on June 24-July 5, under the joint sponsorship of the college and the diocese of Pueblo. . . . The Birthright program will be the year-long focal point of "Operation Concern" of the Knights of Columbus in the state of New Jersey.

Names . .

Dr. Rosemary Radford Ruether and Dr. Mary Daly, both Catholic lay theologians, are among new sponsors of the Religious Coalition for Abortion Rights, an organization opposing efforts to overturn the 1973 legalization of abortion.

Betty Hutton, Hollywood star of the 1940s and 1950s, has converted to Catholicism and is now a rectory cook, according to a story in the Portsmouth, R. I., diocesan newspaper.

Father Theodore Hesburgh, president of the University of Notre Dame, told a meeting of the Overseas Development Council in Washington, D. C., that there will soon be a world food shortage that "will make the energy crisis look like a picnic."

Father Florian Lario Martinez of Madrid was fined about \$800 for preaching a sermon in which he accused the Spanish government of using force to maintain itself in power.

Cardinal Raul Silva of Santiago spent Tuesday and Wednesday of Holy Week in jail with political prisoners being held in Chile by the ruling military junta.

Bishop Louis E. Gelineau of Providence has urged the Rhode Island General Assembly to reject all efforts to repeal the state's ban on the Sunday sale of consumer goods.

Charles A. Dunn, founding editor of the Florida Catholic, published by the diocese of Orlando, died at the age of 64.

Jesuit Father James W. Moore, admissions director at St. Joseph's College, Philadelphia, was elected president of the Catholic College Coordinating Council.

Mother Teresa of Calcutta, India, and Archbishop Fulton J. Sheen, retired bishop of Rochester, N. Y., will take part in special rites marking the 1975 Holy Year in the Archdiocese of Philadelphia.

Cardinal Vicente Sherer of Porto Alegre, Brazil, was decorated by the air force ministry for his pastoral work in southern Brazil.



JUBILARIANS—Mr. and Mrs. Edwin Seevers, members of St. Louis parish, Batesville, will mark their 50th Wedding Anniversary on Sunday, April 28, with an Open House from 2 until 4 p.m. in the Knights of St. John Hall. No invitations have been issued. Friends and relatives are invited. They are the parents of four daughters: Mrs. Paul Ensinger and Mrs. William Glits, both of Batesville; Mrs. Carl Klene of Indianapolis; and Mrs. Stanley Spritsky of Ft. Thomas, Ky.

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THE TACKER

The swingers and the thinkers

BY FRED W. FRIES

Die-hard Tacker fans might be interested in an item we lifted from The Message, Evansville diocesan newspaper. Jeff Hays, our counterpart on the Message, carried a questionnaire in his Tacker column to prove that the average Catholic is "woefully ignorant about church terminology." Devised in multiple choice form, one of the more intriguing questions went as follows:

What is Vatican II?

- (a) An Italian moon rocket
- (b) The Pope's nephew
- (c) A brand of sacramental wine
- (d) A meeting of the world's bishops called by the Pope to deal with matters of faith and morals
- (e) All of the above
- (f) None of the above

In appraising the responses, Hays advised readers that "those who answered (a) are real swingers; those who answered (b) are real thinkers (with few facts); those who answered (c) are too churchy; and those who answered (d) are informed Catholics and have won the right to substitute something other than reading the diocesan newspaper for a Friday penance." Amen!

HERE AND THERE—Father Albert Ajamie will celebrate the Melkite Rite Liturgy at 4 p.m. Sunday, April 21, in Little Flower Church. . . . Father Paul O'Brien, S.J., a member of the faculty at Brebeuf Preparatory School, is taking eight of his German students on a 22-day trip to Germany, Austria and Switzerland this June. . . . Dr. Robert L. Jefferson, assistant professor of history at Marian College, has received a fellowship to attend the Middle East Institute at Hamline University, St. Paul, this summer. . . . Two Indianapolis students, Kathleen Scully and Pam Paulowski, have been named to the staff of The Woods, news publication at St. Mary-of-the-Woods College, for the 1974-75 scholastic year. . . . Lieut. Jim Wells, Public

Relations Director for the Marion County Sheriff's Department and a member of St. Jude's parish, will attend a Police-Press Seminar in Chicago April 28 to May 3. . . .

FOR RELIGIOUS—A series of three enrichment lectures for the Religious of the Archdiocese will be given by Sister Marilyn Ginder, S.P., on three consecutive Tuesday evenings, April 23, April 30 and May 7, at 7:30 p.m. in St. Patrick's Convent, 931 Woodlawn Ave. The title of the series is: "Getting in Touch with Oneself."

YOUNG ACHIEVERS—Joseph Raimondi, a student at Brebeuf Preparatory School, received the leadership honor award at the recent Future Unlimited Dinner in Indianapolis, sponsored by the Junior Achievement of Central Indiana. His sister, Josephine Raimondi, representing Our Lady of Grace Academy, was selected as a delegate from Central Indiana at the National Junior Achievement Conference next August at Indiana University. Among others honored at the Future Unlimited Dinner was Joe Arney of Secunia High School, who was given an executive award.

PRODUCTION SLATED—St. Meinrad College will present Moliere's farce play "That Scoundrel Scapin" at 7:30 p.m. Saturday, April 27, and again at 2:30 p.m. Sunday, April 28, in St. Bede Theater. Tickets are \$1.50 for adults and \$1 for students. For tickets or further information call (812) 357-6611.

CHRISTIAN ATHLETES OF YEAR—Don and Jon McGlocklin, twin seniors at Franklin High School and members of St. Rose of Lima parish, were named to share the coveted Athlete of the Year award presented annually by the Fellowship of Christian Athletes. The twins earlier received the Trester Award after the recent IHSAA basketball tournament.

Link dearth of vocations to Vatican II

NOTRE DAME, Ind.—The decisions of the Second Vatican Council which opened the Church to the world are at least partially responsible for the recent decline in vocations to the priesthood and religious life, according to the first phase report of a University of Notre Dame study on vocations.

The study, directed by Dr. Carroll W. Tateson, associate professor of graduate studies in education, reviewed current research on vocational choice and developed a theoretical model to explain the processes involved in vocational choice.

The report noted that prior to Vatican II the Church maintained itself as an isolated sub-culture within the main culture, in effect a ghetto. This "ghetto mentality" resulted in the development of a wide range of social institutions parallel to the main society's.

Such institutions served to reinforce traditional Catholic values such as the prestige of the priesthood and religious life and desirability of young men and women pursuing these vocations.

AFTER VATICAN II, however, the call was to tear down the walls and participate in the mainstream of the culture. "The opening of the windows" by John XXIII was tantamount to calling for the integration, or diffusion of the Catholic sub-culture in this country into the dominant culture," the report said.

As Church institutions had to compete with the outside world, the net effect has been a lessening of influence.

The report noted that this cultural lag thesis suggests that when the Church was a ghetto, its members were over-conforming to dominant values regarding religious commitment and selection of religious careers. According to this theory, as the Church and its members became more integrated in the larger culture, the vocation level should level off and conform to that experienced by other religious groups in the country.

Twenty years ago Father Francis Reine, S.T.D., was appointed president of Marian College.



RELIGION AND AGING—Catholic Charities of the Archdiocese was among hosts for the 1974 National Assembly on Aging held recently in Indianapolis. Pictured above, Sue Ann Ley (right), a member of the Charities staff, discusses Archdiocesan programs for the elderly with assembly participants, left to right, Sister Barbara Anne Zeller, S.P., St. Mary-of-the-Woods; Father Bernard Gerdon, pastor,

Holy Trinity parish, New Albany; Immaculate Heart parish, Indianapolis; and Brother Joseph Berg, National Conference of Catholic Charities, Washington, D. C. Sponsored by the National Interfaith Coalition on Aging and the State Institute on Religion and Aging, the meeting attracted delegates from 26 national religious bodies and nine public and private agencies.

Remember them

COLUMBUS
BENJAMIN H. WASKOM, 85, St. Bartholomew's, April 16.

PANSY EVERROAD, 86, St. Bartholomew's, April 17. Sister of Iva Vogler.

CONNERSVILLE
EMERY HUSTON, 83, St. Gabriel, April 15. Mother of Edward of Muncie, and Joseph of Connersville.

INDIANAPOLIS
PAULINE A. BOHAN, 77, St. Mary's, April 11. Sister of William, Leo and Fred Goebes.

JOSEPHINE HREN, 81, Holy Trinity, April 15. Mother of Max F., Anthony F. and Josephine F. Hren.

MARY S. SCHOTT, 90, Sacred Heart, April 15. Mother of Father Valerian, O.F.M., of Eureka, Mo., Theodore R. and H. Michael Schott, Helen Sander, Loretta Tumpke and Gloria Stewart, sister of George and Walter Suding and Rose Fritz.

MARY M. DILLMAN, 81, Sacred Heart, April 16. Mother of Theresa Zahn.

PAUL E. JUST, 80, Little Flower, April 16. Father of Judy Senkel; brother of Edmund Just, Rose Forter, Olga McCann and Hilda Rosengarten.

CHESTER J. NEWMAN, 67, SS. Peter and Paul Cathedral, April 16. Husband of Zelma M.; father of Virgie Kiely.

LEOPOLD
HENRY JOSEPH LAVAUX, 78, St. Augustine's, April 15.

MADISON
MARGUERITE HUMMEL, 18, St. Michael's, April 5. Sister of Bess of Indianapolis and Ernest of Madison.

NEW ALBANY
ALICE BYRNE, 88, Holy Trinity, April 10. Mother of Richard of New Albany; Clarence of Clarksville; Clifford of Jeffersonville; and Mrs. Charles Cromwell of New Albany.

HENRY E. FENWICK, 77, of Holy Trinity, April 13 services at Kraft Funeral Home because of Holy Saturday. Sister of Nancy O. Hart of Louisville, and Margarette Fenwick of Redondo Beach, Calif.

RICHMOND
WILLIAM R. KNAUBER, 78, Holy Family, April 5. Husband of Bernice; father of Charles of Glendale, and William R. Jr., of Escondido, Calif.

JAMES G. GERSTLE, St. Mary's, April 12.

RAYMOND A. ECKERT, 46, St. Joseph's, April 9. Husband of Viola; father of Mrs. Sharon Ruch of New Albany; Mrs. Sandra Foley of Clarksville; Mary, Donna, Branda, Steven and Mark, all living at home.

TELL CITY
HAROLD SHAW, 49, April 15. Husband of Roselyn; step-father of Jack York and G. Robert Bowen of Carmi, Ill.; son of Mrs. Catherine Shaw; brother of Mrs. Cecelia Kleeman, Mrs. Orris Tremper and Mrs. Velma Kleeman, all of Tell City; and Mrs. Joyce Wingert of Evansville.

CLARA ACKERMAN, 80, St. Paul's, April 15. Mother of Mrs. Mabel Chapman and Arthur of Tell City; sister of Mrs. Mildred Whittington of Madisonville, Ky.; Mrs. Jessie Flaminio and Mrs. Olive Fischer, both of Tell City.

TERRE HAUTE
ARCHIE PATTERSON, 59, Sacred Heart, April 10.

GRACE D. RIEHM, 92, St. Joseph's, April 15. Mother of Richard W. of Huntsville, Ala.

CHARLES GARRY, 74, St. Ann's, April 16. Brother of Madeline Garry of Terre Haute; Mrs. Mary Lou Scott of Dayton, O.; Frank and Donald, both of Terre Haute; and John of New Albany.



NURSING ALUMNAE SET BANQUET—St. Vincent's School of Nursing Alumnae Association will hold its annual banquet on Thursday, May 2, at the St. Pius X Council, Knights of Columbus auditorium, 2100 East 71st St. A reception will begin at 6 p.m., and dinner will follow at 7 p.m. Tickets are \$7 per person, and reservations must be called in by Wednesday, April 24, to Linda Gallagher, 251-8512. Pictured above are committee members. Left to right, seated: Sharon Powell and Judy Lashrpi; standing, left to right: Margie Tarpey and Maureen McCarthy.

Plan luncheon

TERRE HAUTE, Ind.—St. Margaret Mary's Mothers' Club will hold their annual spring Salad Luncheon from 11:30 a.m. to 2:30 p.m. Saturday, May 4, in the school activity room. Luncheon is \$1.75 per person and 75 cents for children under 12.

Baby sitting will be available in the 8th grade room.

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Lutherans to aid African drought victims

STOCKHOLM, Sweden—Lutherhjälpen, the overseas aid agency of the Lutheran Church of Sweden, has allocated \$80,000 for a

cooperative program with U.S. Catholic Relief Services to aid three drought-stricken areas in Africa.

In Upper Volta, a dam-building program will be started to store rain water, initiate irrigation projects and start fish cultivation. Twelve new dams are being planned.

In Senegal, the program includes drilling 289 new wells and restoring and deepening 216 old wells. In Ghana, where there is a severe influenza epidemic, supplementary food will be supplied and mothers will be educated in ways to best use locally available foods of high nutritive value.

Create new Rhodesian mission

VATICAN CITY—A new apostolic prefecture of Sinola in Rhodesia to be administered by the Jesuits was established by Pope Paul VI. The new prefecture (the first stage in the ecclesiastical organization of a mission territory) has been carved out of the archdiocese of Salisbury and has a population of 530,000 of which 520,000 are black Africans.

Retirement pledges pass

(Continued from Page 1)
this week exceeded goal and which have not appeared in previous published reports. In order, are parish name, parish goal and amount pledged.

Ss. Peter and Paul Cathedral, \$18,000 (\$65,500); Holy Angels, \$4,600 (\$8,558); Immaculate Heart, \$40,000 (\$88,810); Our Lady of Lourdes, \$36,000 (\$45,785); St. Anthony, \$10,400 (\$26,405); St. Barnabas, \$30,800 (\$66,776); St. Francis de Sales, \$8,600 (\$10,299); St. Joan of Arc, \$32,400 (\$62,772); St. Jude, \$36,000 (\$69,600); St. Lawrence, \$37,000 (\$56,159); St. Rita, \$12,000 (\$18,723); St. Theresa, \$49,000 (\$57,254); Immaculate Conception, Aurora, \$18,400 (\$33,510); St. Louis, Batesville, \$29,600 (\$39,324); St. Michael, Bradford, \$4,000 (\$5,248);

Annunciation of the Blessed Virgin Mary, Brazil, \$9,000 (\$13,761); St. Anthony, Clarksville, \$27,600 (\$56,890); Sacred Heart, Clinton, \$6,000 (\$20,062); St. Mary, Diamond, \$2,800 (\$4,55); St. John the Baptist, Dover, \$2,800 (\$5,673); St. John, Enochsburg, \$5,000 (\$6,000); St. Augustine, Fontanel, \$200 (\$829); St. Rose of Lima, Franklin, \$7,600 (\$12,424); Our Lady of the Springs, French Lick, \$3,200 (\$5,966); St. Lawrence, Lawrenceburg, \$17,000 (\$34,533); St. Martin, Martinsville, \$7,000 (\$13,657); St. Mary, Navilleton, \$4,400 (\$10,100); St. Paul, New Alsace, \$5,600 (\$8,894); Holy Family, Oldenburg, \$10,000 (\$15,497); Our Lord Jesus Christ, King, Paoli, \$1,000 (\$4,372); St. Mary, Richmond, \$20,000 (\$62,302); St. Anne, Jennings Co., \$1,600 (\$1,965); St.

Joseph, Jennings Co., \$2,600 (\$7,790); St. Mary, St. Mary-of-the-Woods, \$2,400 (\$7,393); St. Paul, Decatur Co., \$700 (\$1,494); St. Peter, Franklin Co., \$4,800 (\$6,479); St. Joseph, Shelbyville, \$20,000 (\$29,889); St. Ann, Terre Haute, \$6,400 (\$16,998).

Renounce

(Continued from Page 1)

Paul crossed the Tiber river to his cathedral church as bishop of Rome, St. John Lateran's.

In the presence of thousands of Holy Week pilgrims, the Pope celebrated a Mass in Latin with six cardinals, including American Cardinal John Wright, prefect of the Congregation for the Clergy.

At the ceremony the Pope bathed and kissed the feet of 12 children, victims of polio, a re-enactment of Christ's washing the feet of the Apostles at the Last Supper.

Recalling that Last Supper in which Christ instituted the Eucharist and the priesthood, the Pope said in his sermon at the Holy Thursday Mass: "Today's Mass has a special significance. We are honoring the mysterious reality of its origin: the Lord's Last Supper."

"We must contemplate the mysterious and bright vision of the Last Supper: love, offering and giving oneself, love expressed in sacrifice. . . . Christ's love for us was pure, gratuitous and salvific and on this last evening He gives us the moving and profound proof of this."

SPEAKING ABOUT priests of the world, the Pope added: "We see the thousands of those called to share His priesthood, our co-workers, our brethren, to whom has been given . . . the marvelous power . . . to make Christ sacramentally present and to bring back to life souls dead through sin."

"We greet all the Church's priests, here and throughout the world, we greet them in love and in peace."

The two ceremonies in which the Pope did not take part during Holy Week were the Good Friday afternoon service and the late Saturday evening Easter vigil service.

Both ceremonies were held in St. Peter's Basilica, and each was presided over by a high-ranking Vatican cardinal.

Prelate raps Watergate

MELBOURNE, Fla.—Bishop William Borders of Orlando, Fla., newly appointed to the Baltimore archdiocese, called the Watergate convictions a sign of "the worst scandal in our history."

Interviewed by the Brevard County newspaper Today, Archbishop-designate Borders said that the scandal reveals a disregard by public officials of the "basic rights of the people of the United States."

The Archbishop-designate continued by saying: "I'm really convinced in a democracy and republic—we're really both, you know—that the electorate must share the responsibility for the scandal because we, the electorate, vote

for people for selfish and personal reasons rather than for the good of the country."

The 60-year-old prelate, who will be installed in the Baltimore archdiocese June 26, noted that since he will be close to the nation's capital, he will actively fight for causes he believes in, but will not endorse candidates. He emphasized that the Church never endorses candidates, but does champion issues.

The Today article quoted the Archbishop-designate as saying that if some corrective action does not come from Watergate "that means we deserve the officials that created it."



AT TRINITY INSTITUTE CONFERENCE—The three principal speakers at the Fifth National Conference of Trinity Institute stand together prior to a Eucharist opening the conference at New York's Riverside Church. From left are: Anglican Archbishop Michael Ramsey of Canterbury, Catholic Cardinal Leo-Joseph Suenens, Archbishop of Malines-Brussels and Primate of Belgium, and Brother Roger Schutz, prior and founder of the French Reformed monastic community, Taizé. The theme of the conference was the Holy Spirit.

RNS FEATURE SPECIAL

BEHIND THE NEWS

The late Arthur Wentworth Hewitt called it "God's back pasture," his valley in the Vermont hills, a valley of natural splendor, a pleasant hamlet and church spires: most of all, church spires.

Hewitt, a popular religious author in the 1940s, could have been speaking of Minnesota lake country, Kansas plains, the Rocky Mountains or Virginia's tidewater. Rural church spires across the nation are sentinels to the faith of America's forebears.

The back pasture is the best pasture on the farm. Away from the road, with a good stand of grass, it is for grazing in the winter and dry spells. For most of U.S. history, the rural church has indeed served as "God's back pasture," the reserve of spiritual devotion.

THINGS HAVE changed, are changing, and many rural spires are simply memorials to the past. As Americans have moved to urban areas, the back pasture has received less and less care.

But the rural church is far from death. It may, in fact, be livelier than many

Church in rural America

IT'S EASIER TO BELIEVE IN GOD DOWN ON THE FARM

inner-city parishes which have lost their members to the suburbs, and today the future and unique contribution of the rural church are receiving renewed attention among Catholics and Protestants.

Only about 25 per cent of the American population of 209 million live in rural areas, according to the latest census figures. The trend toward urban life has grown steadily since 1910 when there was almost an even distribution of people in rural and urban categories.

Migration toward cities is both cultural and economic. "It is no secret today that the essential freedoms to live and work in rural America are severely

limited," said a recent resolution adopted by the National Catholic Rural Life Conference. The resolution noted the steep financial requirements for beginning a farm.

AS THE OPEN countryside lost population, many parishes, circuits and small town congregations were decimated. Morale faltered. Trained leadership became more difficult to obtain. Also, the traditional pattern of nearly 100 per cent church affiliation in rural America changed radically in the 1960s.

A Glenmary Home Missioners' study of Appalachian regions in 1969 indicated that in some towns only 50 per cent of the people belonged to any church.

One of the most viable ecumenical organizations in the nation is the Commission on Religion in Appalachia (CORA), a coalition of Protestant and Roman Catholic agencies. A major purpose is to help the rural poor bring their plight before government and industry. CORA has spearheaded several local economic self-help programs.

Programs in rural economic development are not always ecumenical. New life has been brought to one Kentucky town by the Christian Appalachian Project, headed by Msgr. Ralph Belting, pastor of St. William Catholic parish, Lancaster. The project successfully reversed the economic deterioration of Camp Nelson, Ky. through a series of community development efforts.

SELF-HELP GRANTS to bolster rural economic development is a particular interest of the U.S. Catholic Bishops' Campaign for Human Development. In the past year, it awarded more than \$3 million to some 117 community groups, with a rural project in Colorado receiving the largest sum, \$99,000. The campaign has funded craft cooperatives in rural Minnesota, Pennsylvania, Tennessee, Texas and Virginia.

Virtually all major U.S. Churches,

either cooperatively or on their own, presently provide assistance to migrant farm workers and American Indians.

The Catholic Rural Life Conference is among the religious agencies that would like to see a serious back-to-the-farm movement. It has urged state and federal governments to make it easier for young Americans to become farmers by restricting land speculation, which drives up acreage prices, and upgrading rural medical and educational facilities.

"We think it is in the interest of the family, the country and the Church to get people back on the farms, owning land and enhancing the quality of life in this country," said Msgr. John G. Weber, co-director of the conference.

THE FEAR, anxiety and social cleavages usually associated with cities are, of course, known in contemporary rural areas. But in terms of the modern grasping for personal meaning and looming public challenges, the values honed in "God's back pasture" no longer seem as quaint as they were pictured in the now dilapidated "secular city."

"It's simply easier to believe in God in the country than in the city," Dr. John Killinger, professor of preaching at Vanderbilt Divinity School, once said. The assertion is debatable but it calls to mind the pastoral setting of the most inspiring Psalms and the fact that Jesus conducted most of his ministry in rural places.

It was when Jesus went to the city, French theologian Jacques Ellul notes, that He was crucified.

EDITORIALS

Well-earned thanks

The host of persons who helped plan and execute the Holy Saturday Rally for Life rate an A+ for effort and achievement.

Dozens of volunteers worked in the parishes distributing handbills, arranging transportation and, in general, alerting the public to the purpose and importance of the rally. Dozens of others duplicated in many Protestant congregations what was done in Catholic neighborhoods throughout the metropolitan area.

In addition, business and professional men and women answered the call for assistance from the Committee for the Preservation of Life and—under

the able chairmanship of E. J. Mooney, Indianapolis—coordinated the spirited three-hour demonstration in support of a constitutional amendment to protect human life.

By any yardstick, the attendance, which peaked at roughly 5,000 persons, was impressive. It was even more significant considering that the event took place on one of the busiest week-ends of the year.

The Criterion congratulates the sponsoring committee, its officers, volunteers and supporters for a job well done and it thanks them all for the inspiration they have given an entire community.

Crime's hidden fury

The crime statistics in this country are frightening. Even worse are the crimes that never become statistics because they are never reported.

A study just released by the National Crime Panel of the Law Enforcement Assistance Administration, an agency of the Justice Department, reveals that more than half of the crimes in the nation's five largest cities goes unreported. In Philadelphia, according to the study, one crime in five ends up in police records; in Los Angeles, Detroit and Chicago, only one crime in three. New York, which has the unenviable reputation of being the most dangerous city in America, comes off surprisingly well by comparison, with one crime reported for every two committed.

What are the reasons for the almost incredible discrepancies between official statistics and hard facts? Many and varied, said the study, but they seem to boil down to one basic cause—a lack of public faith in the system of criminal justice. And that lack of faith appears to stretch all the

way from the cop on the beat through the courts and the prisons.

Some law enforcement officials are pinning the mass of unreported crime on public apathy. People just don't care or don't want to get involved, they say. We dispute that simplistic argument. The public is not apathetic. It may be fearful and frustrated. It may be weary of having politicians preach law and order at them one day and be indicted for fraud the next. It may be resentful of a judicial process that works in favor of the influence of the monied or the cunning of the hardened criminal. It may be all of these things, and distrustful to boot. But it is not apathetic.

Donald E. Santarelli, administrator of the study, said that it seems to prove "that in an astounding number of instances Americans simply do not think it is worthwhile to report to public authorities that they have been the victims of criminal acts."

We submit that that conclusion is correct and that it is as tragic as the actual incidence of crime in this nation.



"I'LL TELL YOU WHY I DON'T BELIEVE IN THE CHURCH! IT'S OUTDATED!"

THE YARDSTICK

Teamster treasury backs war on Chavez

BY MSGR. GEORGE G. HIGGINS

Harry Bernstein, one of the best labor reporters in the United States, broke the news on March 29 in the Los Angeles Times that the Teamsters have set out, by conscious design, to destroy the United Farm Workers and, to this end, are spending \$100,000 a month from their general treasury in Washington. So what else is new, you might ask. Hasn't it been common knowledge all along that the Teamsters planned to eliminate the UFW if they thought they could get away with it?

The answer to that is yes and no. Until recently there was some reason to think that, under pressure from the national AFL-CIO, the Teamsters were looking willy-nilly for a way to settle their differences with the UFW without losing too much face. Those of us who were prepared to give them the benefit of the doubt in this regard are open to the charge, in retrospect, of having been extremely naive. That doesn't phase me in the least, for I would much prefer to

be thought of as naive rather than cynical.

IN ANY EVENT, the Teamsters let us down for the umpteenth time several months ago when they unexpectedly refused to sign a farm labor jurisdictional pact which they had hammered out in a series of negotiations with the top leadership of the AFL-CIO. When the Teamsters walked out of these negotiations, they told the press—and have since repeatedly stated, as though they were playing a broken record—that there had never been any agreement in the first place. I don't know anybody outside their own organization who really believes this.

The general impression is that they had worked out a jurisdictional pact with the AFL-CIO and that the only reason they reneged on this agreement was that they found, when the chips were down, they couldn't sell it to some of their West Coast locals and were unwilling to force the issue for fear of losing the support of these recalcitrant locals in the next Teamster election.

Be that as it may, once they had broken off negotiations with the AFL-CIO, it was almost a foregone conclusion that they would go completely

berserk and, in brazen defiance of the Federation and of public opinion, would try to eliminate the UFW at almost any cost.

WHEN BERNSTEIN reported on March 29 that they had determined to do just that, I, for one, was disappointed but not surprised. No, I take that back. While I was not surprised that the Teamsters (who seem to have been spoiled by success) were foolish enough to think that they could destroy the UFW, I was greatly surprised that they were reckless enough to think they could singlehandedly take on not only the UFW but its parent body, the AFL-CIO. Apparently the Teamsters thought that the AFL-CIO would sit this one out and refuse to support its youngest and weakest affiliate, the UFW.

That was a serious miscalculation on their part. Ten days after Bernstein's story was printed, AFL-CIO President George Meany, who has been consulting with UFW President Cesar Chavez on this matter for several months, announced that the UFW's boycott of table grapes and iceberg lettuce now has the official endorsement and support of the entire Federation.

This means that every union affiliated with the AFL-CIO will be expected to

although it did not have formally the character of an official one, offered a serious exchange of views on the most responsible levels."

The archbishop, who is a specialist in dealing with communist regimes in Eastern Europe, said that Castro "was very courteous" and that they were quickly able to begin discussing "basic questions" from an agreed point of departure, which was, he said, "let us not look to the past, but to the present and the future, with a spirit of good will."

From news reports, three subjects formed the core of their discussion. These included the lack of priests on the island (500 Spanish priests and other missionaries were expelled from Cuba by Castro in 1960-1961), more participation with greater responsibility by Catholics in the island's civil and political life; and the question of religious education of young people.

Slowing down for life

Safety experts have been preaching for years that speed kills. Graphic demonstration, however, is now being offered in early reports from states that have been complying with the 55-mile-an-hour speed limit for at least a month.

For example, traffic fatalities in Indiana for March, 1974, fell almost 50 per cent from March, 1973, despite the fact that there was anything but perfect observance.

Without exception, every other state reporting has experienced from a one-third to a one-half decline in highway deaths. Even

allowing for reduced travel during the duration of the gas shortage, that is a fantastic savings in human life. It should be shouted from one end of this concrete-ribbed land to the other.

Additional good news on this order ought to be abundantly available over the next few months. March 1 was the deadline set by the Federal government for state compliance with the energy-saving limits. Either cut down or lose Federal highway funds, state officials were told. Most of them gripped about it, but they have adopted the reduced limits.

The big question now is, will the hard line be enforced now that the Arabs have turned on the oil spigots again. Now that gas tanks are full again and the vacation road maps are spread out on the dining room table, will good sense lose out—gradually but inexorably—to the idiotic rush to get where we're going as fast as possible? Will drivers begin ignoring the new limits and highway patrols winking at the offenses? Worse, will Uncle Sam permit a repeal of the new limits?

The reduction in speed has worked a hardship on a small segment of the economy (notably truck drivers and salesmen) and an inconvenience on a small segment of the public. Even so, it would be legally, even morally, irresponsible to revert to the old

WASHINGTON—Marriage has become "constitutionally obsolete" if recent decisions by the U. S. Supreme Court are carried to their logical conclusion, according to John T. Noonan, Jr., professor of law at the University of Notre Dame.

In a study of high court rulings on marriage and the family, delivered to law students at the Catholic University of America here last fall, and now published in reprint form by the Catholic University Law Review, Noonan declared that the court has moved from the defender of Christian marriage a century ago to a position as "upholder of no marriage" today.

AFTER REVIEWING a series of court decisions since 1968, Noonan analyzed them, saying that "the following propositions emerge:

"Neither Congress nor the states may deny to children born out of wedlock

high-speed allowances. Dramatic and indisputable evidence is piling up all across the country. Speed really does kill, cruelly and needlessly. We continue to ignore that simple fact at our peril and the peril of everyone who gets behind the wheel of a car.

substantial rights which are given to children born in wedlock.

"Neither Congress nor the states may deny to unmarried persons living with their children substantial rights which are given to married persons and their children.

"Neither Congress nor the states may deny to unmarried men substantial rights in relation to their children which are given to married men in relation to their children.

"Neither Congress nor the states may deny to women, married or unmarried, the right to decide whether to conceive or to bear a child.

"Neither Congress nor the states may withhold benefits which are given to the married from the unmarried.

"These are the commands of the fifth, ninth, or fourteenth amendments to the Constitution."

NOONAN EXPLAINED that the propositions are drawn from particular cases in specific contexts. But, he said, "marshalled together the propositions have a generality which goes beyond. "Constitutional law," he added, "exists only by virtue of general principles discernible in the Constitution and, once discerned, not easily restricted to special contexts."

Is marriage 'constitutionally obsolete'?

He asked how, for example, the Internal Revenue Code can continue current policies giving numerous privileges to married persons without being challenged on the grounds of equal protection, freedom of association and the right to privacy.

Noonan implied that in effect, by its recent decisions, the high court has

denied the social value of marriage by refusing to give it any standing in relation to the constitutional issues of equal protection, privacy, and freedom of association.

"The unique legal privileges of heterosexual monogamy, it may be concluded, are constitutionally obsolete," he said.

Charges religion being shut out

ST. LOUIS—Warning that the U.S. Constitution is being misinterpreted "to effect a practical exclusion of religion from our national life," an editorial in the Catholic archdiocesan weekly here asked if it were not time for an "Equal Rights Amendment for Religion."

The editorial in the St. Louis Review noted the growing tendency "to establish secularism as our national religion."

Citing two Arizona cases—one in which evangelist Billy Graham was denied rental of a state-owned stadium for a religious crusade, and another in which evangelist, Freddie Gage, was not allowed to mention the name of Jesus in a talk to public high school students—the editorial charged that the

Constitution is being twisted to hinder religion.

The editorial went on to cite a U.S. Appeals Court ruling in Minnesota which said that a public health facility when it is the only hospital in the community must provide abortions for the poor because failure to do so would make the poor "unequal in fact."

"Does that august tribunal realize its own inconsistency?" the editorial asked. "On this basis the state must provide help to the poor who wish to provide a religious education for their children, so they will not be unequal in fact."

"But logic has never been the hallmark of this court's rulings in matters of religion," the editorial concluded.

The CRITERION

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$5.00 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Boaler;
Associate Editor, B. H. Ackelmir;
Managing Editor, Fred W. Fries; Ad-
vertising Manager, James T. Brady;
Composing Foreman, Dennis R. Jones.

Published Weekly Except Last Week
in December.

Postmaster: Please return POD forms
3578 to the Office of Publication.

Thousands march in support of human life

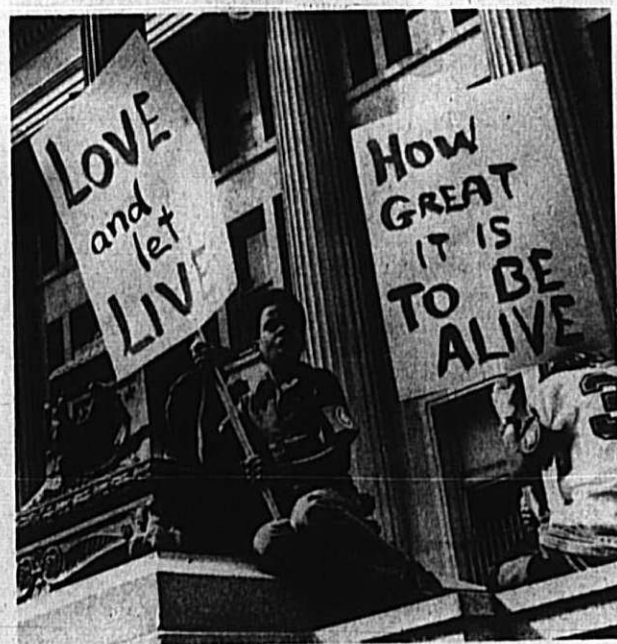


Sunny skies and a festive air enlivened the serious purpose of the Rally for Life held in Indianapolis last Saturday under the sponsorship of the Interfaith Committee for the Preservation of Life. Pictured here are some highlights of the three-hour rally which began in the Indiana Convention Center, trailed through downtown and concluded on the steps of the old Federal Building. Shown above is part of the crowd which assembled in the convention center to hear Charles E. Rice, professor of law, University of Notre Dame, and Dr. Mildred Jefferson, Boston surgeon. Continuing clockwise, Criterion photographers caught the first

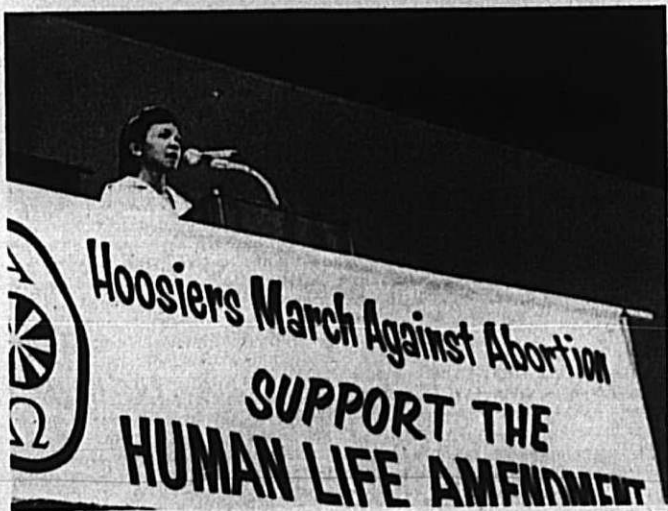
line of march, led by a tiny balloon-waving mascot; marchers winding past historic Christ Church Cathedral on Monument Circle; a young dissenter who accompanied a group representing the National Organization of Women, her placard proclaiming, "Life is rosy 'cause mommy and daddy chose me"; two enthusiastic pro-lifers scrambling for good seats on a Federal Building balcony; E. J. Mooney, general chairman of the rally, waiting for the last of the marchers to assemble; and Dr. Jefferson, whose impassioned plea for interfaith cooperation brought the convention center crowd to its feet.



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Staff photos by B. H. Ackelmire



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ENJOYMENT

BY FR. BRENDAN McGRATH, O.S.B.

Joy is what we experience when we possess anything we regard as good. The greater the good, the greater the joy. So it follows that the ultimate joy will be the secure possession of the greatest or ultimate good, which is what we mean by heaven.

In a sense it is true to say that pleasure is just another name for joy, except that the notion of joy seems ordinarily to suggest something on a higher level than "mere" pleasure. But we do speak of enjoying anything that affords us pleasure. Therefore, we can consider joy and pleasure as amounting to just about the same thing.

There is no area other than that of pleasure or joy in which the old idea of the "golden mean" comes to the fore so prominently. On the one hand we have the hedonist who maintains that nothing but pleasure is worth striving for, that the main object of life is to have fun. His

motto is "Eat, drink, and be merry, for tomorrow you die." At the other extreme is the grim Puritan who looks upon any sort of pleasure at all as at least suspect, if not positively wicked.

IT IS NOT particularly difficult to demonstrate the fallacy of both of these positions. The hedonist is wrong because the search for pleasure for its own sake inevitably leads to bitter disappointment and disillusionment. Like everything else that is good, pleasure is good only for something beyond it, not really in itself. Like all other false gods, pleasure made into a god will sooner or later fail its devotee and leave him empty and abandoned.

Those who condemn pleasure as unworthy of man are equally wrong, because it certainly is a good thing in its

place. We know this is so for many reasons, but first of all because the God who loves us had made pleasurable so many of the things that we must do for our own good. We have only to think of eating and drinking and sex to recognize the truth of this.

Surely there would be something out of the way in any desire or attempt to exclude enjoyment from these activities that God obviously meant to be enjoyable. In a way it would be something like rejecting a gracious gift of God.

What we have just been talking about should not be confused with the practice of self-denial. Rightly used, this is always for the sake of an even higher good. A Christian does not abstain from

eating meat or drinking alcoholic beverages because he believes that the enjoyment of the pleasure associated with such eating or drinking is wrong. Rather, he wants to experience the pain of abstinence to atone for his sins and the sins of others.

IF BOTH THE HEDONIST and the grim Puritan are wrong about pleasure and its enjoyment, it seems that the place to be in this matter is in the middle. Everybody knows, for instance, that even if one is very fond of, say, chocolate eclairs, it won't take him very long to get to the point that he has no desire at all even to look at another chocolate eclair.

What is true of eating chocolate eclairs is true of any pleasure in this world. Sooner or later you come to the point where what was pleasurable before becomes unpleasant or even painful. So the answer is simply moderation.

We are afforded occasions for enjoyment not only so that this life may not become an intolerable burden but also to afford us a foretaste of heaven itself. After all, this is the ultimate and absolute perfection of enjoyment. And like the small boy who is admonished by his mother to take it easy with the candy he's eating so as not to spoil his appetite for dinner, we ought to warn each other concerning the opportunities for enjoyment to "take it, but take it easy."

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A girl enjoys sliding on a piece of playground equipment in a Milwaukee park. (NC photo by George Kosholek)

CATECHETICS

Need healthy, sane attitude about pleasure

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

Last month Japan gave a hero's welcome to Hiroo Onoda, the last known World War II army holdout. Onoda had finally surrendered after 29 years on the remote Philippine island of Lubang. In an interview, he described the loss of his fellow comrades as his most difficult experience during those lonely years. Asked about his most pleasant experience, he responded: "Nothing—nothing pleasant happened to me through all these 29 years."

That remark gave me pause. Twenty-nine years without any pleasant experiences! Even allowing for some exaggeration I could not help but feel saddened at the thought of so pleasureless an ordeal.

About the same time I read about two elderly women in Washington. They lived in such poverty in the nation's Capitol that they wore 14-year-old shoes, and subsisted on almost nothing. Apparently, they had known much better days earlier in life. Now the sight of neighbors going out dressed up for lunch or dinner brought tears to their eyes. Such a pleasant experience existed for them only in memory, and they wept at the thought of so ordinary a pleasure.

BOTH STORIES describe rather extreme circumstances. Yet both suggest—perhaps because they are extreme—that the sustained absence of life's ordinary pleasures is not desirable. Both stories give rise to a kind of sadness and compassion for persons deprived by poverty or by conviction of life's pleasant experiences. Both stories caused me to reflect on the place of pleasure in human life.

I have met many good Christians who instinctively feel the enjoyment of pleasure is somehow tainted. They feel guilty when they have a good time. They feel it is more virtuous, or more Christian or even more nobly human to endure pain than enjoy pleasant experiences.

Then, too, I have known people who seem to live mainly for pleasure. For them the good life is just having fun. Whatever is pleasant they consider to be good. Evil is, for them, whatever is unpleasant. Their goal in life would appear to be the continual enjoyment of every available form of pleasure.

Neither of these attitudes toward pleasure are fully Christian. Jesus' life, as described in the New Testament, exhibits a healthy enjoyment of life's ordinary pleasures. He apparently enjoyed good food and drink. He seems to have loved the pleasures of life outdoors. He certainly appreciated the pleasures of friendship, and the pleasures of being alone.

Undoubtedly, Jesus knew well the verse of Psalm 194 in which God is praised for "producing bread from the earth, and wine to gladden men's hearts, so that their faces gleam with oil." He surely praised and thanked His Father for the ordinary pleasures of life. Christian tradition follows Him in this.

THE RELIGIOUS EDUCATOR has the delicate task of guiding others to a balanced attitude toward pleasure. A healthy Christian approach to pleasure sees it as one of the good things in life, something for which to praise and thank God. Having fun, enjoying one's self, experiencing pleasant feelings—this is not life's highest good, but it is basically good.

There are times when pleasant experiences may tend to interfere with the pursuit of greater goods. Then there is need for discipline, for abstinence, not because pleasure is wicked, but because there are greater goods with which the pursuit of pleasure may at times conflict.

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A jazz musician in New Orleans shows his pleasure at signaling the start of a parade by blowing a whistle. (NC photo by Hal Ledet)

LITURGY

Problems enormous in Venezuela parish

BY FR. JOSEPH M. CHAMPLIN

Caracas, Venezuela, has mushroomed in a few years from a city of several hundred thousand to a sprawling, beautiful, ugly metropolis of more than two million.

Visitors may travel there from its nearby Caribbean seaport by cable car over a 7,000 ft. mountain range. That remarkable ride, nerve wracking for someone like this writer who gets uneasy in high places, offers a spectacular view of Caracas. The city rests in a hilly valley and stretches out for some 20 miles.

From a lofty cable car the scene is indeed beautiful; from the hillside of a poverty wracked "barrio," the sight has some not so attractive aspects.

In January, I took a cab over magnificent superhighways from Macuto on the coast to "Barrio Olive" in the heart of such a section, where poor homes and huts rise steeply up hills as far as you can see.

The driver asked directions from local inhabitants three times as he wound his way up curvy, narrow streets to my destination—the priests' house for "Parroquia La Santa Cruz."

TWO DIOCESAN "padres" from Philadelphia, Fathers Dick Powers and Don McNamara, had invited me to lunch with them and their Maryknoll colleague, Father Dan Driscoll. We ate a tasty meal in this simple, austere, but comfortable and adequate home, talked at length about the Church and their people (60,000 of them) in Holy Cross parish, and finally toured the vast neighborhood.

They face an incredible task—four priests and five Sisters trying to bring Christ's message to all those people, 90 per cent supposedly Catholic, but only a few hundred who come to Sunday Masses.

In addition, they struggle to improve the sad human condition of their flock with 40-50 per cent unemployed, many without running water and great numbers unable to read or write. Theft is a common problem, illegitimacy rampant and stable family units, a rarity.

Where do you start gospel-wise? How do you preach when so few come to

listen? What can the liturgy be in a situation like this?

They have a few openings.

BAPTISM IS ONE. Their people are most anxious to have babies plunged into those holy waters, even though they presently fail to see the ongoing responsibility this places on the parents. The priests at Holy Cross are, with other parishes, insisting that those who bring infants for this sacrament attend one instruction class in preparation. They hope, obviously, that practice may impress upon parents (often only a mother) Baptism is the beginning, not the end of Christian initiation.

First Communion is a second. There exists, as in Baptism, a cultural push for every Catholic child to receive the Eucharist. However, the impetus stops usually with the "first" and seldom carries over to a second, third or beyond.

Father Powers was pleasantly surprised to have 125 children registered this year for First Holy Communion. The priests have scheduled four sessions for parents, indicating to them that unless they participate in at least two, the sacrament will be delayed. Again, they pray this step may bear lasting fruit.

DEATHS ARE A THIRD. The people at Holy Cross do not usually come to the "padres" for a funeral. For nine days after the burial, nevertheless, the family gathers in homes for rosary and litany led by professional "prayer leaders."

The U.S. missionaries are seeking to capitalize on that, being present particularly at the last day and even on occasion celebrating Mass for the deceased.

Fathers McNamara and Powers are on renewable "lend-lease" contracts from the Philadelphia archdiocese to work in the "missions" of Latin America. They wonder, I know, in the face of such overwhelming difficulties, if their labors are worthwhile. They must also question at times whether, when and if they return to Pennsylvania, the seeds sown at such personal cost will bear fruit.

There is no doubt about that in my mind. Someone later will reap the harvest and the impact of their good, faith-filled lives will continue in the hearts of thousands.

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LANDS OF THE BIBLE

Sinai: historic peninsula

BY STEVE LANDREGAN

Sinai! The name conjures up visions of glory and desolation; of triumph and defeat; of praise and debauchery.

Sinai! The forge where a mob of slaves was fashioned into a nation. A triangle of desert and mountains that seems to have been wedged between Asia and Africa by a giant hand.

Sinai! Where soldiers, nomads and holy men have been the principal inhabitants for 4,000 years.

To the geographer it is a peninsula about 150 miles wide on the northern shore where it touches the Mediterranean. On the west is the Gulf of Suez, a northern finger of the Red Sea, and today there is the strangely still and silent Suez Canal. On the east is the Gulf of Aqaba, southern extension of the great Jordan rift that begins in Syria and extends across the Red Sea into East Africa. From the Mediterranean shore to the peninsula's southernmost point, where the two gulfs come together, is a distance of 260 miles.

THE SANDY BELT that extends across the North of Sinai connecting Egypt to Palestine gives way to a rocky plateau which, in turn, gives way to a granite mountain chain in the south.

Here amidst the stark grandeur of the steep and bare granite peaks lies Jebel Musa, the Mountain of Moses, the 7,500 foot peak that is traditionally identified as the Mount Sinai or Mount Horeb of the Bible.

Scholars have no way of knowing the exact location of Moses' Mountain of God, but Jewish and Christian tradition of countless centuries have identified Jebel Musa as the Holy Mountain.

Here, it is believed, is where the exiled Prince Moses was confronted by God in a burning bush.

On this mountain, the God who identified himself as "The God of Abraham, the God of Isaac and the God

of Jacob," revealed to Moses the holy name of Yahweh . . . "I am who am."

From this mountain, Yahweh sent a reluctant Moses back to Egypt to deliver His chosen people from bondage.

To this mountain the freed slaves came to make a covenant with their God who delivered them.

From this mountain they began their wanderings that would culminate in the invasion of Canaan.

The soldiers, nomads and holy men are still there today. Now the soldiers are Israelis and Egyptians . . . they have in the past been British, French, Arabians, Saracens, Ottomans, Romans, Greeks, Philistines, Amalekites, Hittites, and what have you.

THIS BRIDGE BETWEEN Asia and Africa has been crossed by many feet over the centuries and will be crossed by many others.

But the nomads are the same. The Bedouin of today differs little from his nomadic ancestors who offered hospitality to the exiled Egyptian prince.

And the holy men . . . there have been many since Moses. Prophets, hermits and monks, Jews, Christians and Muslims. All drawn to the Holy Mountain.

Today, at the foot of Mount Sinai, looking more like a fortress than a monastery, is St. Catherine's. Here a handful of Greek Orthodox monks keep vigil at the mountain in a life of prayer, work, and assistance to pilgrims.

The Roman Emperor Justinian built the monastery in the sixth century, but it had been a place of pilgrimage for Christians much earlier. In 342 A.D., the Empress Helena, mother of Constantine, visited the site, and hermits lived in caves in the area before the monastery was built.

Muslim nomads were a threat to St. Catherine's for centuries, hence the great walls. Now the Bedouin help the monks at their work and in caring for pilgrims.



The Monastery of St. Catherine is at the base of Jebel Musa, believed to be Mount Sinai, where Moses was given the Ten Commandments by God. (NC photo courtesy Israeli Tourist Office)

IN THE LIBRARY of the monastery are priceless manuscripts. It was here that the Codex Sinaiticus, fourth-century scroll of the New Testament and most of the Old was found in a trash heap. It is now in the British Museum in London.

In the basilica built by Justinian can be found original mosaics and rare icons and other antiquities.

Behind the monastery, pilgrims make the ascent to the top of Mount Sinai on a flight of 4,000 stone steps built by a long-dead monk as a penitential project.

From the top the view is breathtaking. To the north can be seen the desert and to the south the Red Sea. A chapel on the summit tended by the Orthodox monks commemorates the belief that on this mountain God gave his commandments to man.

The mummified figure of the hermit Stephen, who died guarding the gate to the pilgrim's steps, is silent testimony to the vigil of the monks of St. Catherine, who for 14 centuries have been guardians of the Holy Mountain of Sinai.

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THE CHURCH AND I

Why silence about sex in our churches?

BY F. J. SHEED

Given the vanishing of sex standards inside and outside marriage from the world in which Catholics have to live, what is the Church doing about it? Neither I nor any of the Catholics I have asked can remember when they last heard a sermon on chastity or moral purity. Yet in every area of life chastity is under attack.

There is something eerie about the silence. All the earlier if one is old enough to remember how our pulpits once rang (and our confessional groaned) with condemnation not only of divorce and adultery but of any kind of what used to be called "familiarities" even between engaged couples—one priest was famous for his advice on how to keep kissing chaste (it was a matter I seem to remember of latitude and longitude, the area covered and the time occupied—work that out for yourself).

The Sixth Commandment which forbids adultery was given two extensions. By the first it was treated as covering any and every misuse of sex—this extension was natural enough in the order of practicality, since sex ought not to be misused and it was of pastoral advantage to bring every misuse under the ban of a commandment. But the second would, I think, have startled Moses—the assertion that against the Sixth Commandment there are no venial sins, which seems to mean that the slightest variation from sexual rectitude could damn the soul.

AS I HAVE SAID, the pulpits condemnation was strong and continuous, and it was carried through into the confessional. But it was condemnation and nothing beside. There was, in fact there still is, no effort to show what is right with sex when it is right, what is wrong with it when it is wrong. There

(Continued on Page 7)

QUESTION BOX

Wrong to expect God to 'police' children

BY MSGR. R. T. BOSLER

Q. When I was young I was told that if I lied or did something wrong, God would punish me. If I fell down, it was God who pushed me, etc. Every accident meant I had done something wrong in his eyes.

A. Incredible. You were misinformed. Parents or teachers who make God out to be a policeman are refusing to do their own job. They should train children in the basic, natural virtues of honesty, truthfulness, reliability, punctuality, etc., the same way and with the same means they teach them to brush their teeth, wash behind their ears and observe good manners.

When they are older and have learned these basic habits, through the seat of their pants if necessary, they can be shown how they have learned helps them love others and thereby love God. In my opinion to use God as a policeman to train youngsters in the basic moral virtues is to corrupt both religion and morals.

Q. I am a girl of 24 in love with a man 27. I'm Catholic; he's Ukrainian Orthodox. I want to get married in my church; he wants to get married in his. We've heard somewhere that both priests could perform the wedding ceremony; so that's not the main problem. What I'd like to know is what happens when children come. Of course, I want them brought up as Catholics; he wants them to embrace his religion. We



are planning to talk to my priest and his, but I first want to know if there is any hope for us to live within our religions. We both know that it will be difficult, but we know we could make it work if there is any way to settle this.

A. Both priests do not perform the wedding. They may both take part in the ceremony by sharing in the readings, prayers and blessings, but only one may act as the official for both church and state. The problem of the children is crucial. You won't be able to make a success of your marriage unless you come to some understanding on the religion of the children.

One or the other of you will have to give in. And since his religion is so deeply woven into his cultural and national origins, it is not likely that he will. The promise that you would be expected to make before entering this

marriage would be to do all in your power to baptize and raise the children in the Catholic faith. You could honestly make this promise even though you foresaw that he would demand that the children be baptized as Orthodox. You could remain faithful to your own Church, even though the rest of the family was Orthodox. But the chances of this leading to happiness for you are mighty slim. The cards are stacked against you.

Q. Why is it our children of today say they get nothing out of going to Mass? They go elsewhere to try to find themselves. I think the priests are to blame when they get to the pulpit. They hurriedly read what's in the bulletin and announce a second collection, and that's it. It's sad when they are so educated in theology and share so little of their

knowledge with their parishioners.

A. Surely there must be some priests in your part of the world earning their keep! Priests are obliged to see to it that a sermon is preached at the Masses on Sunday and are encouraged to give a short homily even at weekday Masses. Shop around a bit. A pastor who does not himself or arrange for others to preach each Sunday deserves to have an empty church.

Poor sermons or the absence of sermons may drive some young people from the Church, but I fear you are oversimplifying the problem. There are many reasons why the young are not interested in the Church. Some feel the Church has failed to live up to their expectations; some are in revolt against the Church because they are in revolt against their parents or against society as they find it. All reasons why we priests must speak to the problems of the day.

Q. Why does a priest have to baptize a

baby to wash away original sin. Why are Catholics the only Christians who believe this?

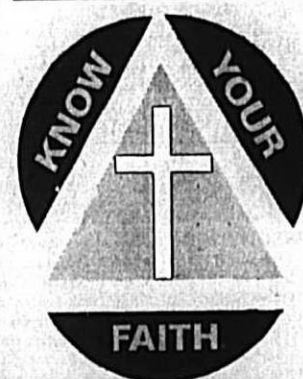
A. The churches may disagree among themselves about the precise meaning of original sin, but the Orthodox, the Anglicans, the Lutherans, the Presbyterians and other Protestant churches practice infant baptism. This means that more than 95 per cent of Christians believe in infant baptism. It is Christ who baptizes and shares his resurrected life with those he makes members of his Church through the sacrament of baptism. The practice of infant baptism emphasizes that it is God alone who is the author of our salvation.

Q. Upon my death I would like to will my organs for the use of any one who may need them. Then I would like my remains cremated. What is the Church's stand on these issues?

A. The Church has no objection to donating your body to help others. And today the Church permits cremation.

There may be local regulations concerning this, about which you should inquire of your parish priest.

(Copyright 1974)



Why silence about sex?

(Continued from Page 6)

was no effort to show why fornication or masturbation, for instance, was wrong, their wickedness was simply assumed. We were told, indeed, of bodily and mental diseases said to be resultant from them. But there was no effort to show why they were wrong in themselves.

The whole case for chastity seemed to be the example of the Holy Family at Nazareth. We could hardly be blamed for not finding this very helpful: two virgin saints with a son who was God—that was not exactly our situation. I once said this in a lecture with a bishop in the chair. I thought his manner afterwards rather reserved. I learned that his Pastoral Letter, read that morning at every Mass in his diocese, had used the Holy Family as the whole case for chastity.

Inside the Church as outside, one got the same impression that no one ever actually used his mind on sex. There was plenty of feeling about sex, for and against; within the walls of the Catholic Church and school it was wholly against. We had a book-jacket showing Michelangelo's Creation of Adam. A priest preached against it as too "overtly genital." I wrote to remind him that it was from the ceiling of the Pope's own chapel, the Sistine. He answered, "If the Pope had heard as many confessions as I have, he would know better." The ordinary Catholic could hardly help feeling there was something necessarily nasty and brutish about sex. Some of our teachers seemed to feel it faintly shocking of God to have created a race which could propagate itself only by sexual intercourse.

ONE PRIEST I REMEMBER as really knowing the problems of sex and marriage in depth was John Augustine Ryan. He prefaced a wholly practical

treatment with the words "Although my second name is Augustine, I haven't a mistress." The least I could do when I followed him to the speaker's desk was to say, "Although my second name is Joseph, I am not a virgin." We had a glorious meeting.

There is, of course, one way of knowledge open to priests and not to the rest of us. They hear confessions. I once read a description of the public confession practiced at Moral Rearmament meetings. It concluded "I heard the word 'lust' once and the word 'adultery' twice; but I heard nothing that was not in perfect taste." I quoted this to Father Leo Ward, Maisie's brother. He said "I was in the confessional on Saturday night. I heard both words many times. And all I heard was in quite abominable taste."

I IMAGINE MOST priests could have said the same thing. They must know what pressure of sexual temptation means to their flock. Things felt in blood and bone and sinew, pictured in imagination, agonized over in emotion, have an intensity, a driving-power revealed truth cannot easily match. Chesterton writes of "sin powerful as a cannonball, enchanting as a song." For the saint, virtue has both the power and the enchantment. But not for most of us. Yet in the books of Moral Theology the clergy write they show small sign of it.

I have just finished reading an excellent book of this sort, wide-minded, charitable—but without a trace of the fierce urgency of sex anywhere in it. It is the same with sermons, while one heard so much from the pulpit about the sinfulness of sin, I cannot remember a preacher showing any sense of the agony there can be in resisting it. The result was that many a man came away saying, "It's all very well for him. He hasn't my temptations."

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Louvain U. to host international meeting on Religion for Peace

LOUVAIN, Belgium—The second meeting of the interfaith World Conference of Religion for Peace will be held at the Catholic University of Louvain August 28 to September 6.

Preparations for the meeting were made at a recent meeting here.

The conference's second meeting will develop the three themes of the first meeting—held in 1970 at Kyoto, Japan—disarmament, development and human rights, and will add a fourth topic, the "quality of life."

Archbishop Angelo Fernandes of New Delhi, India, is president of the conference, which has its headquarters in New York, near the United Nations.

Dr. Homer Jack, a New York Unitarian minister, has said that the conference's primary intention is to establish a religious presence at the United Nations.

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BAND DIRECTORS—Seven bands competed in the Instrumental Division of the 1974 Music Contest held March 30 and 31 at Cathedral High School. Pictured above are the leaders of each band with the ratings each received. Shown in the front row, left to right, are: Sister Mary Estelle Zietlow, St. Philip Neri, Indianapolis (superior); Mrs. Winifred Muddiman, St. Anthony, Clarksville (good); Sister Melitta Schenk, O.S.B., St. Ambrose, Seymour, (superior); thony, Clarksville (good); Sister Melitta Schenk, O.S.B., St. Ambrose, Seymour, (superior); back row, left to right, Jerry Craney, Holy Name, Beech Grove (superior); Gary Davis, St. Columba, Columbus, (excellent); Joe Huff, St. Matthew, Indianapolis (superior); and Steve Robey, St. Jude, Indianapolis, (excellent).

Expect 300 to attend CYO parley

17th annual conclave set on week-end

INDIANAPOLIS — More than 300 teen-agers are expected to attend this week-end's 17th annual Junior CYO Convention to be held at Secena Memorial High School. Late registration is available at \$8.50 per person, which includes meals and social events.

Friday evening registration starts at 5 p.m. The first general session will begin at 7:30 p.m., followed by deaconry caucuses and a "meet the candidates" session. The social mixer, featuring disc jockey Ron Hofer, will be held from 9 to 11:15 p.m.

FATHER JOHN LaBauve, pastor at St. Rita's parish, will keynote the convention at 10 a.m. Saturday morning. The first round of panel discussions will follow until noon. Saturday afternoon will be filled with discussion sessions, closing with a general assembly at 4 p.m.

The Convention dance will be held from 8 to 11 p.m. with music provided by the "Andromeda."

Sunday morning breakfast will immediately follow the 10 a.m. performance of Father Joseph Kos' contemporary, musical passion play on the life of Christ, "Truth of Truths," performed by a group of Cardinal Ritter High School freshmen under the direction of Father Kos. The Convention Mass will be at 12 noon.

Deaconry caucuses and the election of new officers are on slate for most of Sunday afternoon.

MONSIGNOR RAYMOND T. Bosler will be special guest at the closing convention banquet from 4:15 to 6:15 p.m. William S. Sahm, national CYO president, will be the featured speaker. Sahm, a member of Immaculate Heart parish, Indianapolis, is a student at the University of Notre Dame.

Other highlights include the installation of newly-elected officers and the awarding of Publications Contest citations. The coveted Roger Graham Memorial Awards will be presented to the outstanding boy and girl in the Archdiocese by Monsignor Bosler.

PLAN BENEFIT

INDIANAPOLIS — St. Simon's Booster Club has announced a "Las Vegas Party" to begin at 7:30 p.m. Friday, April 26, in Feltman Hall. Admission is free.

CORRECTION

In last week's listing of the individual ribbon winners in the recent Cadet Wrestling Tournament the name of Jeff Kavanaugh of St. Jude's was inadvertently omitted as the consolation round runner-up in the 72-pound weight class. We regret the error.

Okay school health aids

MADISON, Wis.—The Wisconsin state legislature passed a bill permitting public school districts to send specialists into nonpublic schools to provide a variety of physical and mental health treatment services. The bill must be signed by Gov. Patrick Lucey before it becomes law.

Priest fasts for poor

WASHINGTON—A priest who works with the poor here has begun a fast he hopes will prod the archdiocese of Washington into providing \$10 million for the city's poor. Paulist Father Edward Guinan, who is taking only water, has lost 30 pounds during the first two weeks of his fast.



MARIAN GRANT PROVIDES NEW EQUIPMENT—A \$2,400 grant from the William M. Scholl Foundation of Chicago has provided the Marian College biology department with two growth chamber-incubators, designed for biologists, botanists and other life scientists and teachers who do diurnal growth studies. The Hotpack Corporation, manufacturer of the units, also contributed to the college by absorbing the shipping costs. Shown examining the new units above, from left, are: Dr. Nicholas Parichia, Dr. Michael J. Eoff, Sister Barbara Ann Burman, O.S.F., Sister Marie Bernard Witte, O.S.F., and Dr. Dennis Clark.

CYO NOTES

CYO officials here issued a reminder that they are now receiving applications for summer camp at Rancho Framassa and Camp Christina.

The Dual Meet track season for boys and girls will open this Sunday, April 21. The annual city-wide meet for boys will be held on Sunday, May 19, and for girls on Sunday, June 2.

REMINDER

Parishes are reminded that the names of nominees for the Monsignor Busald Award should be sent to the CYO Office no later than Tuesday, April 23. The award, which is given to adult volunteers in the CYO youth program, will be presented on May 10.

Better than a bank?

JERUSALEM—Police here said that \$250,000 in cash and jewelry worth thousands more were stolen from the residence of Greek Catholic Archbishop Ilarion Capucci on Palm Sunday.

The money, said to belong to the Greek Catholic community, was held by Archbishop Ilarion for safe keeping.

Church sources here said the Jordanian Arabs prefer to keep their money and valuables under church care rather than in Israeli banks where, they say, red tape could delay business transactions in foreign currency.

K of C slates

rummage sale

INDIANAPOLIS — The St. Joseph Council, K of C, will sponsor a rummage sale from 8 a.m. to 9 p.m., Thursday, April 25, and 8 a.m. to 5 p.m., Friday, April 26, for the benefit of the Father Gibault School for Boys. The sale will be held in the council hall, 4332 North German Church Rd.

Breakfast and lunch will be served for shoppers.

For coaches

The coaches for the CYO Spring Baseball League will meet at 7:30 p.m. on Tuesday, April 23, to map plans for the coming season, which is scheduled to open in late May.

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CARD PARTY BENEFIT—The Ave Maria Guild of St. Paul Hermitage has slated a card party for 2 p.m. Sunday, April 21, at Our Lady of Grace auditorium. Tickets are \$1.25 per person. All proceeds will go to the St. Paul Hermitage. Several of the committee members are pictured above with the major prize, a hand-made afghan. Seated, left to right: Eleanor Reimer and Ruth Anne Hauser, chairman; standing, left to right: Alma Kavanaugh and Regina Critzer (afghan creator).

American Catholic AA members to sponsor pilgrimage to Rome

ROME—Calix, an organization of Catholic members of Alcoholics Anonymous (AA), will observe its 25th anniversary in early May by sponsoring a pilgrimage to Europe from the United States to seek papal approval of its program of rehabilitation.

Father Leo Dolan of the archdiocese of St. Paul-Minneapolis, an active member of Calix, told NC News here that, in addition to visiting Rome, Calix pilgrims from five nations will convene in Dublin to honor Matt Talbot, the Irish reformed alcoholic who died in 1925.

According to Father Dolan, Calix members from the United States, Scotland, Ireland, England and Wales will join a Mass at the tomb of Talbot in the Church of Our Lady of Lourdes in Dublin on May 13.

TALBOT BEGAN drinking at the age of 12 until, at the age of 28, he dramatically put down the bottle and for the next 41 years of his life lived a life of prayer, fasting and penance and gave his meager earnings to the needy.

Calix members see in Matt Talbot their model, Father Dolan said, because Talbot found in the spirituality of his Catholic religion the strength to lead a useful life.

Father Dolan explained that membership in Calix must be preceded by membership in Alcoholics Anonymous.

The reason for this, Father Dolan explained, is because Calix adds the spirituality of the Church to the spiritual guidance as found in Alcoholics Anonymous.

One of the resolutions, or steps, that members of AA take is to seek "through prayer and meditation to improve our contact with God," praying for the strength to do his will.

"Calix wishes to 'baptize' for Catholics their membership in AA, offering them the means of grace and showing them that the Church can give them added strength," Father Dolan said.

Another goal of Calix is to spread the word that "alcoholism is a disease, not just a weakness or a gluttony, and that it is a treatable disease," Father Dolan said.

FATHER DOLAN pointed out that the American Medical Association as early as 1956, as well as famed alcoholic rehabilitation clinics in the United States have stated that alcoholism is a treatable disease. But the old myth, he said, persists that the drunkard can solve all his problems "if he just quit drinking."

Since Calix was founded in Minneapolis and maintains its headquarters there, Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis has

consented to lead the pilgrimage.

Cardinals John Heenan of Westminster, England; Gordon Gray of St. Andrews and Edinburgh, Scotland; and John Wright, prefect of the Vatican's Congregation for

the Clergy, all supporters of Calix and its goals, have been invited to participate in various events of the upcoming pilgrimage.

The Vatican in the past year or so has expressed a

quiet but concerned interest in the problem of alcoholism throughout the world.

According to an Irish Calix spokesman, Pope Paul as a young Vatican prelate visiting

in Ireland retraced the steps of Matt Talbot around Dublin. Pope Paul is said to know well the conversion and penitential life of Matt Talbot, whose cause for beatification and sainthood was begun by the Vatican in 1937.



POW'S UNIQUE ROSARY IN AIR FORCE MUSEUM

Blair Brown of the Air Force Museum holds a "rosary" made from bread by an American prisoner of war in North Vietnam and smuggled out last year. The rosary is now carefully preserved and on public display at the museum, located at Wright-Patterson Air Force Base near Dayton, Ohio.

Brig. Gen. John P. Flynn, a former POW and now Commandant of the Air Command and Staff College in Alabama, said "this particular rosary was made either in 1971 or 72 by Commander Paul Schultz, United States Navy. . . He gave it to me at the camp known as the 'Plantation' although I believe he made it while at Hoa Lo, the main prison located in the center of Hanoi."

"This rosary is typical of others that were made while we were in camp," said Gen. Flynn, who smuggled it out and later presented it to the museum. "It was made from bread which was shaped and then colored with ink—which incidentally, was not normally available. It takes a few days for the bread to harden. String was then taken from a cotton blanket to actually 'string' the cross and beads into the rosary."

Since North Vietnamese officials normally confiscated religious effects the museum said it was especially pleased to receive the rosary for its collection. (RNS photo)



HIS FIRST ACT AS DEACON—The ordination of 19 men to the Permanent Diaconate by Archbishop William Baum of Washington at St. Matthew's Cathedral saw James W. Curle of St. Ann's parish give Communion to his mother, Mrs. Curle was brought to the cathedral by ambulance to see her son ordained. (RNS photo)

Rules pregnant employees must get benefits

RICHMOND, Va. — General Electric Company's denial of sickness and accident benefits to pregnant employees is sex discrimination and violates a woman's right to bear children, a federal judge ruled here.

In a three-year-old class action suit brought by three Salem, Va., employees of G.E., U.S. District Court

Judge Robert Merhige, Jr. ordered the company to stop its "deliberate and intentional" violation of the Civil Rights Act of 1964, banning discrimination for reasons of sex.

MERHIGE RULED that, despite the Supreme Court decision upholding a woman's right to have an abortion in certain cases, Congress never

intended that beneficiaries of the Civil Rights Act should be deprived of "a fundamental right, such as a woman's right to bear children, as a condition precedent to the enjoyment of the benefits of employment free of discrimination."

Citing testimony given by Dr. Andre Hellegers, director of the Kennedy Institute for the Study of Human Reproduction and Bio-Ethics, the judge rejected the company's arguments that pregnancy is completely voluntary and should not be termed disability.

ALTHOUGH pregnancy can be avoided "with proper care, forbearance, and precaution," the judge held that "a substantial incidence of negligent or accidental conception also occurs." Merhige noted that G.E. pays benefits for athletic injuries, "most of which could also be avoided by appropriate preparation, forbearance and circumspect precaution," as well as for drug addiction and alcoholism treatment, male vasectomies and injuries incurred in fights.

The judge also rejected G.E.'s contention that sickness and accident benefits for pregnancy will encourage births and thus run against "a national policy of limited population growth." Questions on population policy are "more appropriate for legislative consideration," Merhige said.

Forty years ago Bishop Joseph E. Ritter was formally installed as Ordinary of the See of Indianapolis.

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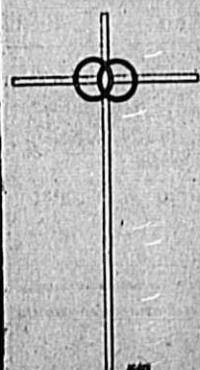
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VIEWING WITH ARNOLD

'Great Gatsby' true spectacle

BY JAMES W. ARNOLD

Producer David Merrick's new \$6.5 million film of "The Great Gatsby" is a true spectacle for house and fashion freaks—an eye-filling plum pudding, poignantly evocative of the mood associated with the end of a noisy party that has somehow gone sour. But it is less satisfying to the mind, and the deeper emotions are taunted and teased, and untouched.

Critics have been lying in wait to devour "Gatsby" largely because of an expensive

sive promotion campaign designed to give it instant immortality in advance (and to make Gulf & Western stockholders rich), partly because most writers are subtly prejudiced against any high-rolling effort to do a great novel (by Scott Fitzgerald or anyone) in so schlocky a medium as cinema. Well, it is not the novel, of course, but it is a dazzling and sensitive film, for all its weaknesses. Let the profits fall where they may.

THIS IS A larger-than-life story which gets less credible up there on the big screen as we drift farther in time from its Twenties setting. (The last "Gatsby" flick, in 1949, co-starred Alan Ladd and Betty Field). It's about a poor boy who has gotten incredibly rich (and probably illegally) to win the love of a rich girl who married somebody else while he was off fighting in the war. But it is a foolish dream destined to crumble on the rocks of reality. Circumstances, rooted in character, won't let it happen.

Not only is the girl too weak to make this romantic but demanding choice, and her husband too cruel and crafty

to let her go, but chickens come home to roost with a loud thud. People who have been used refuse to go on being used, and their actions end the selfish love-games forever. The whipped dog bites back at the most inconvenient time.

The adaptation by Francis Ford Coppola, as directed by Britain's notably gifted Jack Clayton, plays the romance for all it can bear, pairing the current shopgirl's idol Robert Redford as Gatsby with the fragile model's beauty of Mia Farrow as Daisy. In a stunning array of costumes, they stare at each other with soulful intensity amid the rooms, grounds and elegant bric-a-brac of the most gorgeous country estate a camera is capable of describing. They kiss and dance, to nostalgic music and soft-focus candlelight, and floating in bright summer sun, embrace in the reflection of a pool of gliding goldfish. It looks like love the way it used to be in the movies, with scarcely an unbuttoned button or boudoir in sight. It will probably sell a lot of tickets.

THE PROBLEM is that neither Gatsby or Daisy offer much to identify with—we watch them and their slowly disintegrating situation at a distance, through the compassionate and pitying eyes of their friend Nick (Sam Waterston). The casting is also difficult, since Redford is presumably the idealized lover (and as uncomfortable with dialog as I've ever seen him), while Farrow is selected to visualize Daisy's faults as well as her charms. Anyhow, the love story grips only loosely and superficially.

The novel's plot mechanics are both literary and old-fashioned. If you can believe Daisy's blunt capitalist, polo-playing husband (the utterly unique Bruce Dern) is involved sexually with the wife of the operator of the local gas station, I guess you can also believe that she gets run over by Gatsby's car at a crucial moment, and that her anguished spouse goes up to the mansion with a gun in a paper bag, prowling amid the luxury in his greasy work clothes like the avenging spirit of the exploited masses. Karen Black and Scott Wilson had no chance to be anything but terrible as a proletarian couple who can exist nowhere but in a novelist's imagination.

YET THERE ARE other rewards. Fitzgerald's social criticism of a class that accumulated vast wealth and squandered it on show and triviality, carelessly throwing it away in boredom, "leaving others to clean up the mess," comes through strongly and with obvious contemporary relevance. Young Waterston is terrific as Nick, the conscience of the story, and reads many of Fitzgerald's best lines with the quiet poetic feeling he gave to Williams in the recent TV version of "Glass Menagerie."

The set designers and decorators may be credited with the awesome wood, glass and marble mansion interiors, in which we are encouraged to wallow. But the poignant tone and languid style of observation come from Clayton, who has long been a master of the foreboding atmosphere of houses ("The Innocents," "Our Mother's House"). He has also staged the large, frivolous Gatsby parties with just the right suggestions of empty fun and decadence, and lingered on the funeral epilog (with Gatsby's father) that is better and more moving than all that preceded it.

This "Gatsby" is not a great movie, but it has a dozen or more splendors you don't want to miss. Its people may seem as remote as objects—well, as objects in a picture show. But the artificial world they inhabit is heavy with moral sensitivity. (Rating: A-3—unobjectionable for adults)

SPAGHETTI SUPPER

INDIANAPOLIS — The Cadet Girl Scout Troop No. 1282 of St. Lawrence parish will sponsor a spaghetti supper from 4 p.m. to 9 p.m. tonight, Friday, April 19, in the Father Conen Hall, 46th and Shadeland Ave. Tickets, sold at the door, will be \$1.50 for adults, \$1 for children under 12.



SLATE FASHION SHOW-CARD PARTY—St. Plus X Women's Club is holding its annual Fashion Show-Card Party at 8 p.m. Friday, April 19, in the school gym. A Kimball piano is the major award. Fashions will be supplied by Alpha Blackburn of Channel 8's "Indy Today" show. Shown above are, seated, left to right: Jane Hackman and Ruth Baitreall, co-chairmen; standing, left to right: Ella Wagner, Judy Haynes, club president, and Jeri Burke. Tickets are \$1.50 per person. For more information call Helen Clancy, 849-2242, or Mary Collins, 849-0484.

The week's TV network films

SOLOMON AND SHEBA (1959) (NBC, Saturday, April 20): The Hollywood version of the Biblical confrontation between the wise Jewish king and the seductive pagan queen. The movie, the last directed by the veteran King Vidor, was designed to exploit the wonders of wide-screen projection, and will be somewhat truncated (in width as well as length) on the Boob Tube. The sets are extravagant; the stars are Yul Brynner and Gina Lollobrigida. Satisfactory, mainly for spectacle movie buffs.

THE TONY AWARDS (ABC, Sunday, April 21): The Broadway stage gives its equivalents of Oscars for 1973-74.

THE ODD COUPLE (1968) (ABC, Monday, April 22): The film of Neil Simon's skillful but over-praised stage

comedy that later became a TV series, with Walter Matthau as the ramshackle sports writer and Jack Lemmon as the gourmet cook. There is wit amid the sweaty stagecraft, as well as an endless supply of words, words, words. The point seems to be that full-time living with any other human being is basically intolerable.

Recommended for those who like snap-crackly dialog by the bushel.

LOVING YOU (1957) (NBC, Wednesday, April 24): A very early Elvis Presley film, in which old swivel-hips plays a small-town boy taken under the sophisticated wing of a hard-boiled press agent (Elizabeth Scott). The interesting cast also includes Wendell Corey and Dolores Hart, who has long since become a cloistered nun. Exclusively for Elvis fans.

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Additional information may be obtained from Mr. Johnson at Marian College, 3200 Cold Spring Road, phone 924-3291.

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