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MONTH-LONG SEMINAR

70 American bishops attend Theological Consultation in Rome

BY JAMES C. O'NEILL

ROME—Sixty-nine U.S. bishops and the Archbishop of Ottawa, Canada, began a month-long "theological consultation" August 31 with some of the Church's top international scholars in Rome.

The unusual coming-together, which assembled almost one-fourth of the U.S. hierarchy with American and European specialists in theology, biblical studies and other related fields, is centered on the theme, "Toward the New Man in Jesus Christ."

In addition to Archbishop George J. Biskup, two other members of the Indiana hierarchy are among the participants. They are Bishop Francis Shea of Evansville and Auxiliary Bishop Joseph Crowley of Ft. Wayne-South Bend.

THE U.S. BISHOPS' Theological Consultation, as it is formally called, seeks to bring together bishops and scholars in a series of seminars delving into developments in theology resulting from Vatican Council II.

"There are two basic, intimately related issues today that are foremost in the Church," said the consultation's organizer, Msgr. Richard J. Mahowald. The consultation would center around them, he said.

He explained that they were "Christology and ecclesiology," that is the theological studies of Christ and the Church.

A TOTAL OF 55 residential archbishops and bishops, including Cardinal Terence Cooke of New York, as well as 15 auxiliary bishops are taking part in the meetings.

The scholars who are to lecture and discuss developments in their fields come from many of Rome's pontifical universities and other specialized institutions of higher education. The meetings in Rome will run from August 31 to September 24 after which the participants will travel to Assisi, where they will remain until September 30.

During the month-long get-together the bishops will have the opportunity of making their "ad limina" visits. An ad limina visit is required of a residential bishop once every five years to Rome to present a report on the state of his diocese to the Pope, and to visit the tombs of the apostles.

The ad limina visits are literally visits "to the threshold" of the tombs of the Apostles Peter and Paul.

Bishops attending the consultation together will concelebrate at the basilicas housing these tombs: St. Peter's and St. Paul's Outside the Walls.

POPE PAUL VI is expected to visit the consultation at the graduate residence for U.S. priests studying in Rome at some time during its meetings there. It is also expected that the Pope will concelebrate with the bishops.

Vatican refuses to approve UN population plan

BY JOHN MUTHIG

BUCHAREST, Rumania—The Vatican's delegation to the World Population Conference here became the only one of 136 delegations to officially dissociate itself from the conference's principal document, adopted August 30 without a vote.

Bishop Edward Gagnon, head of the Vatican delegation, told the plenary session that the Holy See took that action because of "persistent ambiguities, the introduction of unfortunate expressions, and the omission of certain essential elements" in the final version of the World Plan of Action, the conference's recommendations for coping with international population problems.

BISHOP GAGNON stressed that the Vatican heartily endorses sections of the plan that place population policies within the broader context of "integral human development" and within the "establishment of a new economic order in the spirit of international justice and equalization of worldwide consumption."

Some values in the plan, he explained, are unacceptable, especially several sections dealing with "the family, respect for life and indiscriminate use of birth-preventing means."

"You will all appreciate that here we are dealing with elements about which the Holy See by its very nature can allow no compromise," Bishop Gagnon said.

Speaking in French, the bishop told delegates in the final hours of the conference that the Holy See could not risk a misunderstanding of its position and therefore could not accept the plan, even on a qualified basis.

"People expect the Holy See to take a position on basics," Bishop Gagnon said.

THE PLAN OF ACTION, a document of 108 paragraphs, offers broad policies on population matters for nations and the international community, and provides statistical background.

A major thesis of the plan is that, at present levels of growth, the world's population will double every 35 years. A major principle of action is that "all couples and individuals have the basic human right to decide freely and responsibly the number and spacing of their children and to have the information, education and means to do so."

The real winners at the conference were judged to be the developing countries, who included in the document frequent references to the interrelatedness of population and development. Thanks to their initiative, the plan states that the basis for an effective solution of population problems is, above all, socio-economic transformation.

The plan did not include setting of specific population growth targets.

Series slated for the retired in two counties

OLDENBURG, Ind.—A series of five discussion programs for retired citizens of Franklin and Ripley Counties will be held during September and October at Immaculate Conception Academy here.

Sponsored by the Oldenburg Town Council, the programs will feature four Marian College faculty members from Indianapolis, according to the director, Sister Marie Adelaide Speier, O.S.F.

Matching funds for the series, open to the public without charge, will be provided by the Indiana Committee for the Humanities. All sessions will be held from 2 to 4 p.m. in the Academy recreation hall.

DISCUSSION leaders and topics will include:

Sept. 12—Sister Rose Mary Schroeder, chairman of Marian's English department, "Generation Gap."

Sept. 26—Mary T. Haugh, chairman of the sociology department, "Minority Groups and Human Values."

Oct. 29—Dr. James Divita, chairman of the history department, "Current Issues."

Oct. 23—Thomas Murphy, Indianapolis attorney and instructor in business law, "Making a Will—Estate Planning."

Topic and speaker for the fifth session will be announced later.

Holy Year Special

Beginning this week KNOW YOUR FAITH writers will probe the profound meaning of the Holy Year called by Pope Paul. The key words are Reconciliation, Renewal, and Evangelization, with initial articles on Page 6 explaining how they fit into overall celebration.

In the lead article, columnist Russell Shaw details the unique opportunity that this age-old tradition affords to every Catholic. Today and in the weeks to come, we hope readers will avail themselves of this opportunity to gain a deeper understanding of what the Holy Year is all about.



ORDINANDS OF 1874—This one-hundred-year-old photograph shows the eight priests who were ordained in St. John's Church, Indianapolis, on September 6, 1874. Left to right, seated: Fathers Denis O'Donoghue, Thomas X. Logan, Joseph A. Fleischmann and Alexander Koesters. Left to right, standing: Fathers Daniel Curran, Bernard Ewers, Bernard Brueggemann and John B. Kelly.

IGNORED BY PRESS

Historic ordination occurred century ago today at St. John's

BY MSGR. JOHN J. DOYLE

"Nine new priests for the Archdiocese of Indianapolis will be ordained by Archbishop George J. Biskup in SS. Peter and Paul Cathedral at 11 a.m. on Saturday, June 8."

This was the lead of a story that appeared in The Criterion on May 31 of this year. The story, with pictures and biographies of those to be ordained, occupied half of Page One and continued on the inside pages. The first editorial that day was entitled "Our New Ordinands"; it eloquently expressed joy in the faith of the ordinands and their families and their friends, "who inspire and encourage vocations."

A hundred years ago things were different. On Sunday, September 6, 1874, St. John Church (then called the cathedral, though it was not actually such) was the scene of the first ordination of priests ever to occur in Indianapolis. Yet no local newspaper printed a line to intimate that so significant an event was to take place or had taken place.

The diocese of Vincennes, of which Indianapolis was then a part, had no newspaper in 1874, but the Cincinnati Catholic Telegraph circulated in Indiana.

An inquiry directed to the present editor of that venerable journal elicited the response that its issues of the period "carried stories of an attempt on the life of Bismarck, a religious profession at St. Mary's, Notre Dame, Ind., and General Grant's attendance at a Methodist camp meeting, but unfortunately . . . no mention of ordinations in Indianapolis." So we have no contemporary account of the ceremony, which by today's standards was eminently newsworthy.

THERE IS ANOTHER reason for vexation at the absence of any coverage or commentary by anyone that was present at the happenings of that time: they marked the opening of the first Catholic seminary in Indianapolis. In the previous year Bishop de St. Palais had established St. Joseph parish, and Father Joseph Petit, whom he made the pastor, had begun an ambitious program, erecting at Liberty Street (now Park Avenue) and Vermont a building to serve as church, school, and rectory. He quickly became terrified at the gap between the expenses incurred and the contributions received and resigned his pastorate.

The bishop then took over the building and the debt, added another building, and turned the complex into a combination parish center and seminary, both under the patronage of St. Joseph. It is likely that the first exercise that took place in the seminary was the retreat of the ordinands. In the last week in August they received minor orders, subdeaconship, and deaconship in St. Joseph church, which was also the seminary chapel.

A third significant feature of the ordinations of 1874 was the size of the class. Eight young men became priests on that September day, a larger number than in any other year since Vincennes became a diocese in 1834. The members of the class were:

Bernard Brueggemann, Daniel Curran, Bernard Ewers, Joseph Aloysius Fleischmann, John B. Kelly, Alexander Koesters, Thomas X. Logan, and Denis O'Donoghue.

Three of these were born in Germany, three in Ireland, and one in Switzerland. The sole native of the United States was Denis O'Donoghue, born and reared on a farm in Daviess County.

Put so baldly, this statement is misleading, for the ordinations of 1874 were really a turning point in the

EDITOR'S NOTE—One hundred years ago today, September 6, 1874, eight men were ordained to the priesthood in the newly completed St. John's Church in downtown Indianapolis. It was the first ordination ever held in Indiana's capital city. Monsignor John J. Doyle, Archdiocesan archivist and historian, recounts the ceremony and traces the priestly careers of the eight men who were ordained on that historic day by Bishop Maurice de St. Palais.



transformation of the clergy of the diocese from one of predominantly European training to what it was by the turn of the century and is today, one educated almost entirely in American seminaries. Maurice de St. Palais was ordained bishop in the cathedral of St. Francis Xavier in Vincennes on January 14, 1849. In the intervening quarter of a century he had ordained 76 priests, including two earlier in 1874, 16 of whom were Benedictines and Franciscans.

Of the 60 diocesan priests 12 were born in this country and about the same number were brought here by their parents in early childhood. Nearly all the others had been students at European seminaries and had only a year or two in American schools.

By contrast, only two of those ordained in September 1874 had immigrated in adult age; the other five had come with their families as boys and had gone to elementary school in this country. The only one that had attended a European seminary was Alexander Koesters, the youngest of the group; all the rest had their entire clerical education in minor and major

seminaries in the Western Hemisphere. Father Koesters was unique in another respect also: he had been reared as a Protestant and had entered the Catholic Church as a youth.

AS A GROUP, the eight ordained in 1874 were a little older than the nine ordained in 1974; they ranged in age from 25 to 37 with an average of 30. The four oldest—Logan, Brueggemann, Kelly, and Curran—appear not to have begun to study Latin until they were past 25.

Of the early life of the three Irishmen nothing has been recorded, but Father Brueggemann has left us a rather full account of the achievements of his youth. He learned the trade of machinist and worked in the coal mines; when the Civil War broke out he enlisted in the army and performed as a musician in the Twenty-sixth Kentucky Regiment.

He was one of only three who wore the blue in that unpleasantness who later became priests of the diocese; the others were Fathers Victor Schnell and George Wildfern.

The diversity of seminaries the eight attended matched that of the lands of their birth. Father Fleischmann alone made all his studies at St. Meinrad, the first of a long line.

He was only a year old when the Fleischmann family came from Switzerland and settled at Fulda, only five miles from St. Meinrad. His older brother, whose name was Meinrad, had begun and finished his course at the Benedictine school, but between times he studied for a few years at Vincennes and at Bardstown, Kentucky. Father Koesters completed the studies he had begun in Europe at St. Meinrad.

All the others were for some time at St. Thomas minor seminary or St. Joseph major seminary at Bardstown. (Continued on Page 2)

What Bayh, Lugar said about abortion

INDIANAPOLIS—The debate between Democrat Senator Birch Bayh and Indianapolis Republican Mayor Richard Lugar, carried on many Indiana television and radio stations last Sunday, included a counterpoint on abortion.

The two men are opponents for the U.S. Senate seat held by Bayh, who is seeking reelection to a third term.

Abortion is expected to become an increasingly important issue as the campaign progresses. Right to Life groups have urged both candidates to state clearly their position on abortion and a human life amendment.

Senator Bayh is chairman of the Senate subcommittee on constitutional amendments which has been holding hearings on proposals for a pro-life amendment.

Below is a verbatim transcript of the abortion discussion on Sunday's telecast:

Q. Senator Bayh, regarding abortion, you have never announced an official stand. I wonder if you would care to touch on that. If it is "anti," how do you reconcile that with your sponsorship and promotion of the Equal Rights Amendment?

SENATOR BAYH: Oh, I think it's easy to reconcile the differences because we are talking about competing lives here. I am personally opposed to abortion. I think we are talking about life and at no stage or another that child becomes a life competing with the mother.

Now I am the chairman of the constitutional amendment subcommittee and what I am trying to do is study this whole issue and I am not prepared to establish a constitutional stand commensurate with my own personal reservations until I know where we are going.

I have deep reservations about the taking of life in this critical area. I really do. But I also have deep reservations about an absolute prohibition. If the life of a mother is in jeopardy, for example, and it has to be a choice between the mother and the child, I don't want some federal panel of doctors making

that determination.

I'm concerned also about the problems of pregnancy that result from rape and incest, and the case that's a genetic problem. We've never had a constitutional amendment that is so involved with technicalities, as far as medical, scientific and legal technicalities. And for that reason I think it is extremely important that we know which direction we're going before we get there.

Now there are those who would like to make abortion a political issue—the mayor (Lugar) has tended to do this—and although the president of the National Right to Life Committee, in testifying before the committee the other day, said he was not prepared to make a final decision as to what the wording should be yet, I have had letters from people here at home saying that if I don't make up my mind by yesterday, they're going to vote against me.

Well, I'm going to do what's right and I'm not going to be intimidated on this issue—as for a constitutional amendment invading the lives and affecting the lives of every American family—until I know exactly where we're going.

RESPONSE FROM MAYOR LUGAR:

Well, I think Senator Bayh ought to do what he thinks is right. I think he also finds it very convenient simply to slip behind this one and move on and plead courage of conscience.

I've indicated—as I've tried to do on each question—an opinion of where I stand. Essentially, I feel that new Supreme Court decisions might modify the previous decisions—I would hope that would be the case—and would limit the grounds for abortion.

Beyond that, I've indicated that I am hopeful that legislatively things might be defined and, as a final resort, a constitutional amendment that abortion be allowed only to save the life of the mother and in questions of rape, incest, and malformation of the fetus that was known due to drugs or difficulties of genetics.

REMINDER

Catholics of the Archdiocese are reminded that the annual collection for the Negro and Indian Missions will be taken up at all Masses the week-end of September 8. Archbishop George J. Biskup has urged that the faithful give generously to this worthy apostolate.

Fall courses scheduled for catechist training

The Department of Religious Education of the Office of Catholic Education has announced the schedule for the Religious Studies Program of the Fall of 1974.

The program offers courses for catechists seeking certification under the Archdiocesan Catechist Formation and Certification Program and for all interested adults.

Classes will meet for four consecutive weeks from 7 to 9:30 p.m. in nine different locations throughout the Archdiocese. The schedule is as follows:

- St. Bartholomew, Columbus, September 16, 23, 30 and October 7;
 - Chatham High School, Indianapolis, September 17, 24, October 1, and 8;
 - St. Vincent de Paul, Bedford, September 18, 25, October 2, and 9;
 - Schulte High School, Terre Haute, September 19, 26, October 3, and 10;
 - St. Paul, Tell City, October 14, 21, 18, and November 4;
 - Providence High School, Clarksburg, October 15, 22, 29, and November 5;
 - Our Lady of Grace, Beech Grove, October 16, 23, 30, and November 6;
 - St. Mary's, Richmond, October 10, 17, 24, and 31;
 - St. Lawrence, Lawrenceburg, October 21, 18, November 4, and 11.
- The program includes courses for catechists seeking certification on all levels—provisional, intermediate and advanced. Persons working on provisional

Historic ordination occurred

(Continued from Page 1)
and most, if not all, were for a while at St. Meinrad early or late in their academic careers. Some, like the older Fleischmann, began and finished their studies there. In the theology course there was a definite division on national lines: Fathers Curran, Kelly, Logan, and O'Donoghue studied at the Sulpician seminary in Montreal, referred to as the Grand Seminary after the French term for major seminary; Fathers Brueggemann, Ewers, Fleischmann, and Koesters were at the monastic school.

PERHAPS IT WAS THE inconvenience resulting from the frequent transfers from school to school that induced Bishop de St. Palais to establish St. Joseph seminary in Indianapolis.
In the early 1850's he had invited the Benedictines to come from Einsiedeln, Switzerland, with the express purpose of conducting a seminary, but the bishop and the monks were sometimes at odds over money matters and other questions with the result that students shifted back and forth from one institution to another. The experience of one year appears to have had a mellowing effect on both parties, for in 1875 St. Joseph seminary closed its doors and all the seminarians went to St. Meinrad, as most of their successors have done for the last 100 years.

Students shuttled back and forth

In 1874 only a few parishes had more than one priest. Rather the reverse was the case: most of the priests had more than one parish. So it was that six of the eight newly ordained were placed in charge of congregations, some of them of several.

The only two who became assistants were Father O'Donoghue at St. John Church in Indianapolis, the largest in the diocese, and Father Fleischmann at St. Michael Church in Brookville, where his brother,

Meinrad, was pastor. Joseph's chief duties were in the care of the missions at Cedar Grove and Laurel.

Several of the group became the first resident priests of the parishes to which they were assigned, and two of them were founders of parishes.

After three years at St. Mary Church, Greensburg, Father Curran established St. Bridget parish in Indianapolis, where he remained for nearly 40 years. Father Logan was the founding pastor of St. Patrick parish in Terre Haute, but his stay there was only a brief one, for he afterward served several other congregations. He had what is perhaps a unique distinction of serving as pastor at St. Paul Church in Greencastle three different times in his career.

Some 30 parishes, in the Archdiocese and in the Diocese of Evansville have had as their pastors some of the priests ordained in September 1874, but most of the eight served at only two or three churches and were attached for many years to a single one. The most notable in this respect was Father Brueggemann, the longest lived of the class, who for 46 years presided over the parish of St. John at Dover. He was still active until a few weeks before his death in 1923 at the age of 85.

THE LAST OF THE EIGHT to die was Denis O'Donoghue, the only one who was a priest for more than 50 years. He alone held a diocesan office, becoming chancellor in 1878 and vicar general in 1899. For 25 years he was pastor of St. Patrick parish in Indianapolis. These appointments he received from Bishop Francis Silas Chatard, who in 1878 succeeded Bishop St. Palais, who had died in 1877.

In 1898 the seat of the diocese was changed from Vincennes to Indianapolis, and in 1900 Denis O'Donoghue was named titular bishop of Pomarico and auxiliary of Indianapolis.

His consecration as bishop on April 25, 1900 at St. John Church was the first in Indianapolis. In 1910 Pope Pius X appointed him bishop of Louisville;

he held that office until because of failing health he resigned in 1924. He died in November 1925 at the age of 76.

The one with the shortest life was Father Ewers, who was 61 years old when he died in 1908. He held but two pastorates: St. Patrick in North Madison and St. Peter and Paul in Haubstadt, where he served for 26 years. Besides him and Father Brueggemann, the only member of the class who was actively administering a parish until the end of his life was Father Kelly, who died in 1905 after 25 years at Holy Trinity parish in New Albany.

The youngest at the time of retirement was Father Koesters. He had served in 10 parishes before he resigned, the largest number of all the eight. He last parish was St. Maurice in Decatur County. The remaining five years he spent at St. Edward Hospital in New Albany, but whether as chaplain or patient it is not possible to determine. He died there in 1911 at the age of 62.

It was there also that Father Curran died at the age of 77, having spent his last years, as noted above, in that city.

Years of service precede retirement

Father Fleischmann's last parish was that of St. Peter in Franklin County, where he served for 16 years. His health failing, he went once more to live with his brother Meinrad, who was then at St. John Church in Vincennes. He died there three years later at the age of 66.

TWO MEMBERS OF THE 1874 class did considerable writing. Several of Bishop O'Donoghue's sermons and patriotic addresses are in the archives of the Archdiocese; there may be other copies in existence, which would be a welcome addition to the collection of such literary productions.

Father Koesters is said to have been the editor of an Evansville journal called *Glocke*, but nothing is known of its nature or of the length of time it was published. One also finds mention of two satirical poems he is said to have written, "Celestino" and "Pomeranza" by name. These were probably not printed unless they appeared in *Glocke*, but to judge from comments occasionally heard, they must have had considerable circulation in manuscript or typescript. Anyone having knowledge of these or of other documents bearing on the lives of the class of 1874 would merit the thanks of all the historically minded by informing *The Criterion*.

There are few persons alive today that knew the priests ordained in 1874, but there are many who through their parents and grandparents owe them much. Throughout the Archdioceses of Indianapolis and of Louisville and the Diocese of Evansville the effects of their work goes on, written in the Book of Life. We that have come after them and the class of 1974 can take heart from their record.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Soviets jail two priests

VATICAN CITY—Courts in the Soviet Ukraine and in Czechoslovakia have jailed Catholic priests for violating laws restricting religious freedom, Vatican Radio reported. Father Bernard Mitskevich and Father Jozef Gazda have been given jail sentences for actions which were essentially part of their duties.

Full health bill urged

WASHINGTON—The National Conference of Catholic Charities (NCCC) here urged its constituents to make a special effort to see that a comprehensive national health insurance bill comes out of Congress, even if that means delaying the bill until next year. The NCCC said there is a strong political push for a bill this year. If this continues, it said, "there is a strong possibility that what might emerge will be catastrophic coverage alone."

Vatican denies loss rumors

VATICAN CITY—The Vatican has denied press reports that the Catholic Church suffered a stunning financial blow with the recent collapse of the German private bank H. W. Wolff. The press communique said that the loss to the Vatican was not large because its participation in an Italian bank that had an interest in the German bank was very limited.

Churchmen allege brutality

SALISBURY, Rhodesia—Leaders of the Catholic, Anglican and Methodist churches in Rhodesia have circulated a document alleging 10 cases of brutality by Rhodesian security forces against Black African tribesmen.

Names . . .

Msgr. Harold P. Darcy, 45, rector of Immaculate Conception Seminary in Darlington, N.J., has been appointed rector of the North American College in Rome, succeeding Bishop James A. Hickey, named bishop of Cleveland in June.
Father John R. Waterman, a 61-year-old Redemptorist who served as an Air Force chaplain during World War II, has been named deputy director of VA chaplains.
Sister Clare Dunn, C.S.J., a Tucson high school teacher, is running for the Arizona House of Representatives.
Margaret Cronyn, writer for the Michigan Catholic for 25 years, has been named editor of the paper, succeeding Father William X. Kienzie.



DIAMOND JUBILARIANS—Mr. and Mrs. Emmanuel DesRoche will mark their 60th wedding anniversary Sunday, September 8, with a Mass of Thanksgiving at 2 p.m. in Little Flower Church, Indianapolis, followed by a reception for relatives and friends in the parish hall. They are the parents of Emil DesRoches, Theresa Campbell and Rita Pfarr, all of Indianapolis.

In capsule form . . .

The Boston archdiocese is sponsoring the construction of a 91-unit townhouse project for low and moderate income families . . . The world's population, focus of attention at the recent UN Population Conference in Bucharest, totaled 2.8 billion persons at the beginning of 1973 . . . The Catholic Order of Foresters has awarded its eighth annual gift of \$30,000 to the Catholic Communications Foundation.

Proposals to end Sunday closing requirements will be on the November ballot in 10 localities in the State of Virginia . . . A federal judge in Baltimore ruled that Maryland cannot prohibit a clergyman from running for the state General Assembly . . . The Archdiocese of St. Louis announced it will seek laymen this fall for training in the permanent diaconate.

Fordham University will end its Air Force Reserve Officer Training Corps at the end of the current academic year . . . The California legislature closed its business for the year without approving a bill that would have permitted secret ballot elections for farm workers.

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BY FRED W. FRIES

Those engaged in any phase of Religious Education are reminded that the Archdiocesan Audio-Visual Resource Center is available for curriculum materials as well as consultative services.

Located in the Archdiocesan Office Building at 131 S. Capitol Ave., the Center activities and services are coordinated by Sister Mary Jeanne Ples, O.S.B.

Audio-visual materials available include 200 films, 600 filmstrips, 200 cassette tapes, 85 records, 1,500 slides and 1,200 books. Materials can be reserved in person or by telephone (634-4453). Cost of loaning films for 48 hours is a nominal \$5.00 (\$10.00 if mailed out of the city); filmstrips are loaned for 48 hours for only \$2.00 (\$4.00 if mailed out of town).

A Resource Center subscription at \$100 a year permits all members of a parish or institution to borrow audio-visual materials as needed for no extra cost. To date 23 such subscriptions have already been purchased in the Archdiocese.

In the area of consultative services, the Resource Center offers assistance for those planning parish school and CCD religion classes, special liturgies as well as adult education programs.

The Center is open Monday through Friday from 8:30 a.m. to 6 p.m. and on Saturday from 9 a.m. until noon. Sister Mary Jeanne Ples, the coordinator, is available for consultation from 9 to 5 on weekdays and from 9 to 12 on Saturdays, and to assist in program planning and the selection of materials.

TIP OF THE HAT—Tacker tips his hat this week to the Knights of Columbus of Council No. 1172, Tell City, for their recent drive to provide eye glasses for the needy. The Knights have placed receptacles in business establishments in the Tell City area where the public can deposit old glasses, jewelry, silverware and other items some of which are sold and others melted down. The proceeds are used by a national organization called "Eyes for the Needy" to purchase artificial eyes and spectacles for the poor. Congratulations, Tell City Knights, on a worthwhile project of mercy.

ALUMNAE TO BRUNCH—The St. John Academy Alumnae will get together for their 15th Annual (where did the time go, gals?) Brunch on Sunday, September 15. The 11 a.m. Mass at St. John's Church (where else?) will be followed by the brunch at the Convention Center across the street. Ione Bush, the chairman for the affair, asks all alumnae, teachers and friends who plan to attend to make their reservations in advance. No tickets will be sold at the door. Rosemary Bauer, 787-0780, and Frances Baker, 784-5722, are handling reservations.

SCHOOL RECEIVES ART GRANTS—Sister Caroline Hooge, S.P., informs us that St. Thomas Aquinas School, Indianapolis, has been named for two grants from the Indiana Arts Commission. The one grant—under a program entitled "Poets in the Schools"—will cover the appearance of a poet as an artist-in-residence at the school for one week. The second grant will enable a number of artists in various fields, e.g., music, drama and dance, to come into the school to demonstrate and explain their respective art forms, and to develop in teachers and pupils "an appreciation for art" and to develop inherent "artistic abilities."

ANNUAL ST. VINCENT DINNER-DANCE—The incomparable Peter Duchin will again furnish the music for the annual St. Vincent Hospital Foundation Benefit Dinner-Dance to be held Saturday, September 14, at the Convention Center in downtown Indianapolis. Proceeds from the black-tie affair, which traditionally attracts a sell-out crowd, will be applied to hospital research. Mrs. Susan Angeropoulos is the general chairman. . . Paul F. Muller, M.D., St. Vincent's Medical Director, was recently named "Boss of the Year" by the 500 Classic Chapter of the American Business Women's Association. His secretary, Mrs. Marilyn Solterman, submitted the nomination.

APPROPRIATE NICKNAME—Austin Douglas, a member of Our Lady of Greenwood parish, enjoys driving stock race cars as a hobby. Since he tips the scales at better than 250 pounds his friends have nicknamed him "Oval" Knievel. Ouch!



NEW FOURTH DEGREE OFFICERS—The Father Baden General Assembly, Fourth Degree, Knights of Columbus, recently held installation of officers for the coming year. Southern Master for Indiana, Cosmas Mascari and Marshall Louis Bauer, both of Indianapolis, conducted the installation. Pictured above, first row from left to right: George Bartley, Faithful Sentinel; Charles Himmelhaver, Faithful Purser; Mr. Bauer; Thomas McBride, Faithful Navigator; Mr. Mascari; William Kannapel, Faithful Admiral. Second row: Ron Kochert, Faithful Comptroller; Charles Fremann, Faithful Sentinel; Frank Hult, Faithful Sentinel; Harold Baker, Faithful Captain; Robert Banel, Faithful Scribe; and George Grable, Faithful Pilot.

**INDIANAPOLIS
Calendar
of Events**

SUNDAY, SEPT. 8
Monthly card party at St. Patrick's school hall, 950 Prospect St., at 2 p.m.

WEDNESDAY, SEPT. 11
Luncheon-Card Party in St. Mark's parish hall, Edgewood and U.S. 31 S. Luncheon at 11:30 a.m. followed by cards at 12:30 p.m.

SUNDAY, SEPT. 15
Card party in Little Flower auditorium, 13th and Bosart, starting at 2 p.m. Sponsored by Little Flower Auxiliary, Knights of St. John.

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Scecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

**Pro-life candidate
loses primary bid**

ST. LOUIS — A self-proclaimed "one-issue" candidate on the subject of abortion received 28% of the vote in a Democratic primary election here for U.S. Congressman from Missouri's Second District. John P. Doyle, a professor of philosophy at St. Louis University who campaigned solely on the issue of a pro-life amendment to the U.S. Constitution, got 14,200 votes in the primary. The incumbent, Rep. James W. Symington got 35,700 votes, or 72% of the total. The campaign was widely considered a test of strength for the pro-life forces in the

suburban St. Louis area embraced by the Second District. Prof. Doyle entered the Congressional race and campaigned exclusively on the abortion issue. He said he purposely steered away from other topics in order to give the public a clear choice on the topic of abortion. Congressman Symington, however, campaigned on his six-year record in the U.S. House and a broad range of issues.

CARD PARTY SET

INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party at 8 p.m., Wednesday, Sept. 11, in the community room, 550 N. Rural St. The public is invited.

ANNIVERSARY LUNCHEON
INDIANAPOLIS — A Guest Day dessert luncheon will be held Tuesday, Sept. 10, by the Ave Maria Guild to mark the organization's 18th anniversary. The dessert luncheon is set for 12:30 p.m. at the St. Paul Hermitage with the regular meeting to follow! Mrs. C. E. Baas will preside.

Sixty years ago work was begun on the construction of a new seminary building at St. Meinrad.

The Rockefeller Creed

NEW YORK—Never abandon "reliance upon the power of love," Nelson A. Rockefeller, the nominee for the vice-presidency, said in giving his personal religious creed in 1968.

Six years ago The Humanist, the magazine of the American Humanist Association, asked all major contenders for Democratic and Republican Presidential nominations if they believed there should be any religious test for the nation's highest office.

Rockefeller, then governor of New York, said no religious test should be required though he felt "love and compassion" are qualities needed by a Chief Executive. He went on to identify himself as an "active member of the Baptist Church," and he quoted his personal creed, which said:

"Honor thy Father in Heaven, then, as we honor the teachings of our fathers here on earth, by adhering to, believing in, and never abandoning reliance upon the power of love to change men's hearts, change men's law, and change men's lives."

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Survey of black Catholics begun in Cincinnati

CINCINNATI—The Black Catholic Caucus of the Cincinnati Archdiocese has begun a parish census of black Catholics to determine "who we are, where we're coming from and what we need."

The survey is thought to be the first of its kind ever conducted in the United States, according to Sandra Willingham, executive director of the caucus.

"We really don't know what black Catholics think," she said, whether they are "cradle Catholics" or converts, whether they attend Church regularly or infrequently, whether they identify closely or do not with a parish.

In addition to providing basic census information about black Catholics in the archdiocese (age, occupation, marital status, level of education, amount of formal religious training), the survey is designed to tell how actively involved in the Church blacks are and where they stand on many issues.

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BEHIND THE NEWS

CHICAGO—Christianity demands that we keep old folks at home rather than packing them off to a nursing home.

That's the conclusion John Lyon reached in an article in the September issue of U.S. CATHOLIC, published here by the Claretian Fathers.

A total of 80% of the readers who responded to a pre-publication copy of the article agreed with Lyon that "realistic or not, the Christian thing to do is to keep the old folks at home."

LYON CALLED segregation by age "one of the most vicious forms of segregation in our society" which has broken up the traditional alliance between grandparents and grandchildren.

"Parents, grandparents, uncles, aunts, cousins belong—by right—to every child," Lyon says. "Any society that denies the child these is inviting disaster in the form of a generation gap."

"But let's face it. We are a nomadic people who have just recently jettisoned our elders for the sake of greater mobility," Lyon says, adding

EVERY CHILD HAS A RIGHT TO GRANDPARENTS

Making room for old folks

that "Christianity has usually gone sour in nomadic communities."

Grandparents are becoming so unfamiliar, Lyon says, it's possible for a child to ask, "How did one get grandparents?"

Society can now answer: "Storks brought them. Or, rather, Boeing 727s. And when the holidays are over, they go back to the North Pole, or the antipodes, or cloud-cockoo land."

BUT THE FINAL solution is to keep the elderly out of the nursing home and in the family home, "except in the most extraordinary circumstances," Lyon concludes.

Few readers could disagree, and 76% even endorsed the idea of families adopting old people just as

they now adopt children. Even though a nursing home might offer better medical and nursing care, most readers wanted to keep the old folks at home. A full 70% agreed that the positive values of living at home

Readers Respond

• Keeping the old folks at home sounds nice in theory, but in our pressurized, mobile society it would be totally unrealistic in practice.

21% agree
68% disagree
11% other

• Realistic or not, I agree with Mr. Lyon that the Christian thing to do is keep the old folks at home.

80% agree
8% disagree
12% other

outweighed the better medical care offered in a nursing home.

While nearly half of the readers agreed that "grandparents who live with their children and grandchildren should have a say in the household decision-making," 55% felt that they would nevertheless, "have to sacrifice a good deal of independence."

Readers often panned comments to their questionnaires. A man from Tigard, Ore., suggested state and federal subsidies for families who adopt an elderly person.

A priest from East Dedham, Mass., wondered why no religious order had adopted the apostolate of the aged. "LOVE is very prominent on banners and in songs at Mass. I wonder how

many of the elderly and sick really experience this LOVE in their lives," he wrote.

"GRANDPARENTS think it is their right and duty to boss everyone, including their sons and daughters and grandchildren," said a woman from White Plains, N.Y. "But nursing homes are such horrible places that I would hesitate to put anyone in them no matter what the circumstances."

One elderly lady from Woodburn, Ore. prefers living in a senior citizens community to residing with her children. "Grandparents lose their independence if they move in with children." She wants her independence and enough income for her needs.

A man from Virginia Beach, Virginia, who has spent much time in Guatemala, wishes that we, like the Guatemalans, believed that old relatives "are part of the family they were born into."

And from Port Lavaca, Texas a man writes: "I believe God wants us to take care of one another. And that means old folks, too."

EDITORIALS

Prayer on Potomac

Understandable cynicism has greeted revelations that the prayer group movement is growing apace in the nation's capitol and that more and more Congressmen, members of the Cabinet, agency heads and the like have joined. After all, the now-disgraced Nixon administration was not only the law-and-order administration but the God-and-country administration as well.

It is accepted fact that politicians and political appointees have not—in recent months, at least—distinguished themselves as spiritual pacesetters. But even taking that into consideration, the cynics predict prayer groups will multiply and prosper for the simple reason that the President himself belongs to one.

President Ford, an Episcopalian, indeed, has been a member of a small prayer group for some time. Only two days before he became President he followed his weekly custom of meeting for prayer with Rep. Albert H. Qule of Minnesota, a Lutheran, and Rep. John R. Rhodes of Arizona, a Methodist.

Then, only days after being

sworn in as chief executive, Mr. Ford joined some 40 White House and Congressional officials for a prayer breakfast held in an out-of-the-way dining hall in the White House.

According to Fred P. Heyn of International Christian Leadership, an organization that promotes prayer meetings, there are at least 100 such groups in official Washington, and they include Jews as well as Christians. Groups meet in private and no records are made public. The sessions are informal, and usually feature Bible readings, meditation and on occasion "witnessing," the confiding of a personal religious experience.

We prefer to take the prayer groups at face value as evidence of personal religious fervor on the part of participants. We're not about to knock the sincerity of the movement or those who are giving it substance in the shadow of the nation's Capitol. Maybe we can't yet buy Mr. Heyn's effusive declarations that the nation is experiencing a spiritual renaissance, but we sincerely hope the Washington prayer groups presage a moral dimension to the inner sanctums of government power.

Life-saving limit

As Labor Day traffic news signaled the end of summer's highway flogging, the siren song of the commercial carriers and the out-for-fun lead-footers grew louder and more insistent. Its theme, of course, is the repeal of the 55-mile an hour speed limit.

Imposed as an energy saving measure during the Arab oil boycott of last winter, the reduced speed law has been a blessing in disguise. It did what it was supposed to do: achieve a 5% reduction in fuel consumption. But of much greater consequence has been its life-saving side effects.

The 55-mile limit has reduced highway fatalities in this nation by 1,000 persons a month. Think of it! One thousand American lives are being saved each month under a new law that police officials admit is only half-heartedly enforced.

Then think of how many additional lives might be saved if the limit were vigorously enforced in every state of the union.

For years safety experts have been preaching that speed kills but hardly anyone paid attention. Auto makers kept on building bigger and faster models and new highway construction gave states an excuse to inch up speed limits and cut down highway patrols.

Now, however, the evidence is so overwhelming that it can't be ignored or glossed over. Only gross irresponsibility or base self-interest would cause a repeal of the 55-mile limit. Yet that very same action is being demanded each day by otherwise thoughtful citizens. For the most obvious reason—a thousand lives a month—those demands must be rejected outright.

Telling it straight

Six years and \$3.2 billion ago, the government established the Law Enforcement Assistance Administration to channel

funds into promising ventures in crime-stopping. All that time and money has produced pitifully small returns.

For several years now, federal officials have been telling us that crime has been stabilized or even turned around. Spokesmen for the Nixon administration bragged about accomplishments in this direction. Now, however, U.S. Attorney General William B. Saxbe, in a fit of candor rare for a public official, has warned that crime is not only getting worse but is getting worse at a much faster pace than previously disclosed.

Saxbe, giving a sneak preview of Uniform Crime Reports to be published soon, apparently was trying to break the bad news gradually. He said the full story would have to await a complete study of the reports. Nevertheless, he lamented, it is



THE YARDSTICK

Breaking power of union giants

BY MSGR. GEORGE G. HIGGINS

Several weeks ago Commissioner Mayo Thompson of the Federal Trade Commission proposed, in a widely publicized speech, that it be made a violation of the anti-trust laws for a single union to represent more than the employees of a single plant, worker or employer. He also recommended that industry-wide collective bargaining be outlawed on both sides of the negotiating table.

Nicholas von Hoffman, a nationally syndicated columnist, immediately rushed to print with an article enthusiastically endorsing Thompson's recommendations. Von Hoffman wrote in favor of bringing so-called "monopoly unions" under the Sherman Anti-Trust Act on the grounds that they are "gouging the public penny for penny with business monopolies" and consequently, for the good of the country, will simply have to be cut down to size.

Later I wrote a column strongly disagreeing with Thompson and von Hoffman. Since the column appeared, I have received a number of letters disagreeing with my position and pointing out that Thompson and von Hoffman have the better of the argument.

ONE OF THESE letters called attention to a recent book entitled "Inflation: The Perilous Problem of Boom and Bust" in which the author, Robert Lekachman, a distinguished economist, advocates a proposal similar to that put forth by Thompson and von Hoffman.

The key section of Professor Lekachman's treatise reads as follows: "Imagine an economy in which each GM, Ford, and Chrysler assembly plant operated as an independent entity. When business was slow and the customers stayed away from the auto showrooms, a hundred or more auto companies would surely compete among themselves by cutting

their prices, as four companies currently do not. . . . A similar prescription applies to national unions. Local unions whose memberships were limited to the employees of single plants, would bargain with equally weak employers."

In summary, Professor Lekachman would have the federal government respond to the concentration of economic power—which he considers to be one of the principal causes of inflation—by busting corporations and unions into small and autonomous units.

which these corporations are currently negotiating. With all due respect to Professor Lekachman, however, this strikes me as being a purely academic question.

IN MY OPINION, there is absolutely no possibility that GM, Ford and Chrysler will be so dismantled. To the contrary, we can reasonably anticipate that big centralized corporations will remain a permanent fact of life in the United States. This being the case, we will simply have to learn to live with equally big and equally powerful unions.

Our problem, as Professor Lekachman has suggested, is how to "civilize" big unions and big corporations, how to get them to bargain with due respect for the requirements of the common good or the public interest. I don't know the answer to that question, but I am convinced that unilaterally reducing the bargaining power of unions without at the same time dismantling our major corporations and reducing them to separate autonomous plants would be the wrong way to proceed—wrong theoretically and, from the political point of view, absolutely impossible.

MY CORRESPONDENT points out that while Lekachman may not pursue this idea "with the vigor of von Hoffman or the seriousness of Thompson, . . . the fact that he would raise it establishes a bit of credibility for it." That's a good point and one that calls for a serious response.

If GM, Ford and Chrysler (to cite Professor Lekachman's examples) were to be broken down into separate and autonomous plants, I might be able (in theory at least) to support a comparable reduction in the bargaining power of the unions with

LETTERS TO EDITOR

'Missed the point'

To the Editor: I feel that what Father Fortkamp dared to say has needed saying, but he somewhat missed the point.

If a parent has consideration for those around him, he will remove the crying infant and there is no problem. Where the bigger problem lies is in the toddlers, and older children (even some adults) who have not been taught appreciation and respect for Mass, nor consideration for the other people who are wanting to participate in this public prayer and celebration.

The Church has changed its attitude about the place of children at a Sunday Mass only because parents have changed in their attitudes about disciplining children. If parents feel it is necessary for their young children to accompany them to Mass, they should first transmit to their children the sense of reverence, wonder, awe and mystery which fills our Liturgy. Perhaps this could be done by occasional attendance at a weekday Mass and/or children's liturgies to start with.

However it is approached, it should be made clear that Liturgy is all about that "something other"—not to be

dealt with by an everyday, just-like-at-home behavior.

At our parish, we are trying to get a sense of informality and celebration balanced with reverence and respect for the Word of God and the Eucharist. L. H.

Indianapolis

Amen to Belloc

To the Editor: Father Fortkamp is to be congratulated in bringing to light the annoying and disturbing situation of "crying babies" and unruly children during Mass.

It can be and undoubtedly is not only annoying and disturbing to the priest saying Mass, it destroys the tranquility and composure of those in attendance trying to pray—likewise not being able to hear the priest during his sermon.

People go to church to pray and worship in peace and quiet. How many times have you been shocked by small children pounding on the floor or on back of your pew, stumbling over you to get next to Mammy or Daddy, talking loud, etc?

Let's be honest, parents will be quick to say it wasn't their children we

DALE FRANCIS SAYS

Critical feedback from Charismatics

BY DALE FRANCIS

When I wrote a few weeks back about the Charismatic Renewal, I had thought I had been fairly friendly to a movement that has some manifestations that are alien to my own nature.

That's not the way it came over to some Charismatic enthusiasts, though. I was bombarded with critical mail that contended I had condemned the movement. Since there is no way that I am going to be able to respond to all the letters I received, I thought that perhaps I might be able to make up for the letters I can't write by discussing the movement again.

First of all, I'd like to note one interesting thing about my mail. The leaders of the Charismatics have responded to what I wrote in a friendly way, even praising me for what I have written.

IT IS THE Charismatic enthusiasts who have become offended and it

seems to me that this indicates one fact about the movement that should concern the leaders.

I said in my article that I was concerned about the emphasis on the baptism of the Spirit. There is one baptism and it is the failure of some in the movement to understand this that concerns me.

I received letters from Charismatic enthusiasts who declared that unless a Catholic receives the baptism of the Holy Spirit then he is not fully in the Church.

That is not the teaching of the leaders of the movement among Charismatics in the Catholic Church. They recognize there is one baptism. The experience of what is called the baptism of the Spirit is not a new sacrament but a fuller realization of the action of the Holy Spirit in the lives of those who seek it.

THIS IS CERTAINLY acceptable for Catholics. We do need to seek the Holy Spirit, to realize more fully the gifts we received in both baptism and confirmation. Once I wrote that all Catholics must become converts, meaning that some time in their lives they must come to a recognition of the great reality of what being a Catholic means.

I believe the teaching in Charismatic Renewal is valid but I know by my correspondence that many enthusiasts of the movement do not understand that teaching. Perhaps it is the terminology that leads to the misunderstanding. By using the terminology of baptism of the Spirit, less sophisticated followers come to believe there really is another baptism. It seems to me there is a responsibility of the leadership to clarify misunderstandings.

THEN I AM still disturbed by the easy claim of miraculous cures at meetings of Charismatics. I do not doubt the possibility of miraculous cures. I speak only of the claim for them. At a meeting in San Diego, the news services reported that on the third day of the meeting it was claimed that one of those present had been cured of diabetes.

Now it happens I am a diabetic and I know many diabetics. What any diabetic knows is that in two or three days it can not be established a diabetic is cured. Most people remember last year's tragic story of the parents who said their son had been cured of diabetes at a Protestant healing session. He was taken off medication, died a few weeks later.

CLAIMS FOR miraculous cures should be made with some responsibility. If a man has a withered leg and it suddenly before the eyes of viewers becomes healthy and whole then it could conceivably be argued a miraculous cure had taken place. But to say a diabetic is cured on the basis of a couple days observation is irresponsible.

What I am saying is that it seems to me there is a real need for responsible leadership in the Charismatic Movement to correct misstatements concerning the theology of the movement, to insist that claims not be exaggerated.

I believe there is much in the movement that is worthwhile, that it is already accomplishing many good things, but I believe that there are the seeds of its own destruction if what its leaders believe is not communicated better to its enthusiasts.

are writing about. It sort of reminds me of an old Army story—the little old lady watching the parade of soldiers marching by, saying "they were all out of step but my Jim."

I just can't help but take a quote from a recent letter in the Criterion in which some gracious lady referred to a pertinent rhyme by Hilaire Belloc, which read:

" . . . It seems to me That the grace of God Is In Courtesy."

To that I'm sure we all agree . . . and loudly say in unison AMEN!

J. W. B. Indianapolis

The CRITERION

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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. My son has lost his Catholic faith because we keep Sunday instead of Saturday as the sabbath. Why do we keep Sunday? What proof is in the Bible that we are really keeping the commandment when we observe Sunday? He says we are not true Christians because we're not following Christ who observed the seventh day of the week.



A. You might retort by telling your son he is not a true Christian unless he goes to the Jewish synagogue because Jesus faithfully went to the synagogue and the temple. Christ did, indeed, observe the Jewish sabbath, but with His death and resurrection the New Covenant replaced the Old, and it did not take the early Christians long to realize that this could best be emphasized by changing the day of worship from Saturday to the first day of the week, the day of the Lord's resurrection. They had no intention of repudiating the commandment that calls for a weekly day of worship; they reinterpreted it to fit the New Law—even as Jesus did when he scandalized the leaders of the temple by saying: "Man was not made for the sabbath, but the sabbath was made for man."

There is no indication whatsoever in the New Testament that all Christians were obliged to observe the sabbath. There were Jewish Christians who did continue to attend the synagogue and observe the Jewish sabbath, but there were Gentile Christians who were freed from the sabbath obligation. The New Testament Church faced a grave crisis when Judaizing Christians tried to impose the Old Law upon Gentile converts. This was settled at a meeting of church leaders in Jerusalem, which decreed for Gentile Christians: "It is the decision of the Holy Spirit and ours, too, not to lay on you any burden beyond that which is strictly necessary, namely, to abstain from meat sacrificed to idols, from blood, from the meat of strangled animals and from illicit sexual union."

(Acts 15:28-29)

St. Paul spelled out the meaning of this to the Colossians: "No one is free to pass judgment on you in terms of what you eat or drink or what you do on yearly or monthly feasts, or on the sabbath. All these were but a shadow of things to come; the reality is the body of Christ." (Col. 2:16)

We have in the New Testament a clear indication that the first Christians worshipped on the first day of the week in Acts 20:7: "On the first day of the week when we gathered for the breaking of the bread, Paul

preached to them." From the book of Revelation, we learn that the first day of the week was called the "Lord's day." (Rev. 1:10)

An ancient Christian writing contemporary with the Gospels called the "Didache" contains this instruction: "On the Lord's day come together and break bread and give thanks, after confessing your sins that your sacrifice may be pure." A clear reference to the celebration of the Eucharist or Lord's Supper.

St. Ignatius of Antioch, writing in

the first years of the 2nd century, explained the change of days: "Christians no longer observe the Sabbath but live in the observance of the Lord's day, on which our life rose again."

Q. In a recent column you stated that Jesus was not Caucasian. Anthropologists and the everyday dictionary don't agree with you. True Jesus was a Semite, but that designates an ethnic group, not a race. Most anthropologists recognize three races: Caucasian, Negroid,

Mongoloid. Semites are Caucasians, despite their olive skins, which many Southern Europeans share and no one would question their membership in the Caucasian race. Race is a biological concept and depends on more than skin color and the shape of a nose. With racial issues being such touchy topics these days, it is better not to let people get hung up on side issues like the race of Christ, especially by giving inaccurate and misleading information.

A. Thank you. You are right. I was out of my field and the expert I con-

sulted (a Biblical scholar) was, too. I was, indeed, influenced by the racial implications. In popular language, Caucasian has taken on a more restrictive meaning. When used by the Black here it refers to what they also think of as "Whitley." The Black followers of Jesus would not think of Him as Caucasian in this sense. I rather like the way another reader corrected me: "Semitic people are Caucasian, not Aryans, but definitely Caucasian."

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THE CHURCH AND I

Man's interest in God, Church seems dim

BY F. J. SHEED

What is the present state of Catholic life? The answer would be different for different places. But in the Western World the differences would be only in the proportion of the elements making for uncertainty, unrest, discontent. These elements would be the same all over, and in any proportion they devitalize.

The only vitality observable seems to go into attacks on the "institutional Church," or on doctrines long held. Dimming is the word. God is in a cloud not of his own infinity, but of man's diminished interest. Christ is in eclipse. I cannot remember when I last heard a sermon on Him.

Silence wraps the unnumbered millions of the dead—hell and purgatory tacitly assumed non-existent; heaven, Christ's Mother and the saints, the resurrection of the body not often referred to, felt as embarrassments, all of them.

THE CHURCH ITSELF has been turned from a teacher into a question mark. These last dozen years there seems to be no assertion or denial that Catholics in good standing do not hold themselves free to make, so that

one is left wondering what is the point or even meaning of membership in the Church. There is a crisis in the mind, a crisis of authority, a crisis of belief.

I look back so short a time to the high euphoria of Plus XII's reign. In the Beaux Arts in Brussels, in the fifties (I think), Francois Mauriac and Graham Greene discussed the future of Christian civilization. I had gone to the meeting wondering if those two rays of sunshine might find anything good to say. In fact, they were full of hope. I think they would not see so much that is hopeful now.

But already in that summer of high euphoria there was a dimming of awareness of Christ Our Lord. I approach this matter with a certain shrinking not only because it is gloom-making in itself, but because I have written of it so often that my every instinct tells me to shut up about it. It is one topic about which I am sick of reading myself. But the condition of Catholic life cannot be discussed without it.

I lectured on it for the first time in Madras two or three years ago. A Madras paper called it "Sheed's disease," not because I suffered from it, but because I had isolated and analyzed it—as it might be Parkinson's. The disease was this—that Christians who would have been horrified to have their devotion to Jesus questioned did not in fact find him very interesting.



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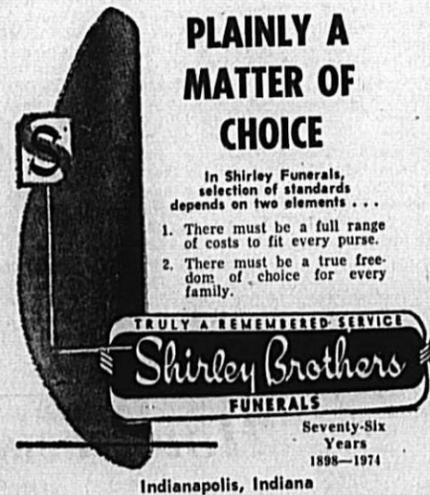
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THE HOLY YEAR

A UNIQUE OPPORTUNITY

BY RUSSELL SHAW

What does the Holy Year mean to you and me?

This article is not going to answer that question. A book—an encyclopedia even—couldn't answer it. The reason is that the answer, whatever it is, will be given individually by each of us.

Thousands of words have been devoted to the Holy Year. Innumerable meetings have been held, complex preparations have been made in Rome and throughout the world.



But whether the words, meetings and preparations ultimately add up to a great deal—or very little—depends on what does or does not happen in the minds and hearts of individual Christians.

The Holy Year has a twofold theme: renewal and reconciliation. Both aspects of this theme have an obvious social thrust. They call attention to the urgent need for righting social injustices, for fostering peace in the world, for healing the divisions among races and social classes.

At bottom, however, prospects for renewal and reconciliation in the social order depend on whether renewal and reconciliation take place in the lives of countless millions of individuals. Personal renewal and reconciliation are the foundation of renewal and reconciliation in society.

Even on the personal level, the question of priority is crucial. Renewal comes before reconciliation—not precisely because it is more important, but because self-renewal is

the indispensable prerequisite of reconciliation.

WHAT SORT OF self-renewal does the Holy Year envision? Renewal in the sense of St. Paul's words in the letter to the Ephesians: "You must lay aside your former way of life and the old self which deteriorates through illusion and desire . . . You must put on that new man created in God's image, whose justice and holiness are born of truth."

This kind of "laying aside" and "putting on" is not at all the same as a change of clothes. External change is not at issue, but rather interior self-renewal. This is renewal which begins with a radical change in the way we think and value and act. It is what is called conversion.

Who needs renewal? Perhaps the better question is: who doesn't? Pope Paul, announcing the Holy Year, suggested that interior renewal is needed by "the person who thinks and in his thought has lost the certainty of truth; the person who works and in his work has come to realize that he is so turned outward that he no longer really has communication with himself; the person who enjoys life, amuses himself, and has so many exciting ways of gaining pleasurable experiences that he soon feels bored and disillusioned."

Pope Paul said modern man needs renewal because of his "profound dissatisfaction, satiety coupled with insufficiency, unhappiness produced by false formulas for happiness . . . dismay at not knowing how to enjoy the thousand-and-one pleasures that civilization offers him in abundance."

IS THERE ANYONE who can honestly say that renewal isn't for him?

After self-renewal comes reconciliation. But reconciliation of whom and with whom?

First of all, perhaps, interior reconciliation of warring aspects of

our own personhood. Reconciliation of our actions with our ideals, of what we are with what we aspire to be. This is reconciliation in the sense of personal integrity and authenticity.

Then reconciliation in our relationships, individually and collectively, with others. Reconciliation between parents and children; between the haves and the have-nots; among blacks and whites, yellows and browns, reconciliation between social classes and nations. This reconciliation embraces such values as friendship, social justice, and peace.

Finally, reconciliation in our relationship with God—who seems "far away" and "hidden" only as long as we choose to keep him at a distance and not to look for him.

Left to our own devices, we would have little chance of achieving reconciliation in all or any of these senses. But we have not been left to our own devices. Reconciliation has already been accomplished for us by Christ. We need only respond to make it a reality in our lives.

CHRIST IS OUR model" of reconciliation in all the senses mentioned. But he is much more than a model. He is also the supreme agent of reconciliation—the one who brings it about. By His teaching, His life, death and resurrection, and by His continued grace-giving presence, through His Church, in the world around in our lives, He provides us the practical means for accomplishing self-renewal and reconciliation.

What, then, does the Holy Year mean to you and me? Everything and nothing, depending on what we choose to make of it. Christ forces nothing on us. He only offers us opportunities. The Holy Year is one.

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The spotlight will be on St. Peter's Basilica when Holy Year events are in full swing.

Is Holy Year concept a valid one today?

BY BROTHER MICHAEL WARREN

How are we to make sense out of the Holy Year? Even though it has an ancient history, with roots in the Jewish jubilee year, some question its usefulness for the present. Is it an anachronism, a bit of ancient history not suited to a time of speeded-up change? Time will tell whether the 1975 Holy Year had significance for the lives of Catholic people. Meanwhile we each must ask ourselves whether we are willing to enter into the spirit of the Holy Year? The following are some questions that may help us answer for ourselves the personal question of our place in the Holy Year.



1. IS THE CONCEPT "HOLY YEAR" A VALID ONE FOR CHRISTIANS? In a sense, all time is holy for a Christian. The call to give an account of our faith, to respond, is always a "now" call. In the resurrection, Jesus initiated the new aeon. The time of salvation is here; the day has arrived. All times are holy, no one holier than another. If we have tried to live the Gospel, we know the truth of this insight.

However, it is also true that the Christian mystery is more profound than any particular forms of expression. Aspects of that mystery have to be highlighted, isolated and examined in themselves. This is what the liturgical year does. And the Church, then, has a right, if not a duty, to marshal its efforts around the world and to call on us all to respond more particularly to a single aspect of the mystery. The Holy Year is a time for doing this, and the aspect we will consider more particularly is reconciliation.

2. IS RECONCILIATION REALLY AN ISSUE? There are few needs in the human community that are more an issue than reconciliation. As a theme it is all encompassing and hits at every level of Christian living.

We live in a time when a

destructive nuclear capacity is within the grasp of more and more nations. Blood still flows freely from armed clashes in a time of supposed peace. Further, and possibly more importantly, the inequities in human resources, especially food supplies, among various nations of the world, is becoming an acute matter of conscience rather than of economic statistics.

Within the church itself there are many unresolved issues of reconciliation. There is a need for reconciliation within various ministries. Women have yet to be taken seriously and given a full voice in ministry. In addition there is the painful matter of so many priests who have chosen to marry and for that reason, they are excluded from ministry. Tensions between a highly educated laity and the clergy have been sharpened over the past 10 years alone. The question of a ministry of reconciliation among the divorced has only very recently been raised.

Finally there is the matter of personal reconciliation in the lives of all of us. It is here that reconciliation affects us more directly and acutely. What of reconciliation within families: between husband and wife, between parents and children, and among members of the extended family? Could it be that there is no person alive who does not face reconciliation as a personal issue in his own life? It just could be.

3. WHAT CAN ONE DO TO MAKE THE RECONCILIATION THEME OF THE HOLY YEAR COME ALIVE? There are probably many different ways of taking reconciliation seriously. Whatever one does, it should be specific and concrete. I wish to suggest one approach which could be used by families to make reconciliation a real issue. It has to do with meals.

Have you ever noticed how often in Scripture Jesus' own work of reconciliation takes place in the context of meals? He sits down to eat with Zaccheus, with Matthew, with "sinners." The meals of the gospels,

of the entire New Testament, are unitive affairs, where controversies are settled and community maintained. And of course, we sign forth our unity most clearly when we break bread together in the Eucharist, with Jesus as our common bond.

In the light of the relationship between meals and reconciliation in our Christian faith, I wonder if all of us might undertake a year of renewal on the theme of reconciliation around our meals. We are living in a time when the family meal is giving way to quick-service hamburgers, pizza and TV dinners. Maybe we could all put some thought and creativity into making our meals "work."

HERE ARE SOME possible approaches:

- Make family meals special by inviting guests on a more regular basis. Invite persons from your neighborhood who are elderly or alone, so your family can be enriched by their presence.

- Use family meals to celebrate one another's presence. I know a family that each month celebrates a different family member. It's fun and gives all a chance to appreciate each other.

- Use family meals to foster solidarity with the hungry and needy around the world. Prayer before meals is one way of reminding one another of the needs of our brothers and sisters in the third world, but it should not be the only way. The meal itself could be a reminder either because of its simplicity or because of the careful choice of what is eaten.

Meals might also be ways of healing painful family rifts, even longstanding ones.

There is no limit to what could be done by creative persons who are willing to see reconciliation as a live issue in their own personal lives. There is also no limit to the possibilities of meals for forging human bonds and peace with one another. Whatever you do, YOU have to do it. The Holy Year will enter your life if you enter the Holy Year.

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Tradition for Holy Year rooted in Old Testament

BY STEVE LANDREGAN

As the time approaches for the beginning of the Holy Year ceremonies in Rome with the unsealing of the Holy Door at St. Peter's Basilica on Christmas Eve, Catholics are becoming more aware of the significance of the Holy Year celebration.

It was a little over a year ago, May 9, 1973, that Pope Paul VI announced the first phase of the Holy Year observance, the year of preparation, would begin throughout the world on Pentecost Sunday 1973 and that the second phase would be entered in Rome during 1974.

In his address the Holy Father stressed as the essential concept of the Holy Year "the interior renewal of man; of the man who thinks and who in his thoughts has lost the certainty of truth; of the man who works and who in his work has realized that he is so extroverted that he no longer fully possesses communication with himself; of the man who enjoys life and so amuses himself and has so many exciting ways to gain pleasurable experience that he soon feels bored and disillusioned."

THUS, THE TWIN themes of renewal and reconciliation were set by the Pontiff, who admitted that his action in calling the Holy Year followed serious consideration of whether such a tradition should be continued in our times. He concluded that "the celebration of the Holy Year not only can be consistently fitted in with the spiritual line adopted by the Second Vatican Council," but "can do much to meet the moral needs of our time."



The Christian Jubilee Year finds its roots in the Old Testament when every 50th year was designated a Jubilee Year (Lev. 25:8-17, 29-31). The word Jubilee comes from the Hebrew word "yobel" meaning horn. The beginning of the Old Testament Jubilee was marked by the sounding of the "shofar" or ram's horn.

In the Old Testament tradition the Jubilee was marked by a time of festivity during which, among other things, existing debts were cancelled, property was restored to the original owners, and Hebrew slaves were freed.

CATHOLIC TRADITION of Jubilee Years began in the 13th Century when the Church was afflicted by heresies and moral decadence from within and the menace of Turkish power from without.

Pope Boniface VIII declared the first Christian Jubilee Year in 1300 and it consisted of making a penitential pilgrimage to the tombs of the Apostles Peter and Paul.

Dante was among those who took part in the first Holy Year and gave a description of the crowds thronging the city of Rome in his *Inferno* (Ch. 18:28-33).

In 1500, there was added the opening of the Holy Doors in the basilicas to be visited. The ceremony had a dual purpose, one practical, the other symbolic.

The practical was simply that these seldom used doors needed to be opened to accommodate the large number of additional pilgrims. The symbolic meaning of the open doors is to signify God's mercy, open wide to all those who seek and ask for it with a sincere heart, or in the word of the Holy Father, "to symbolize easier access to divine mercy through the gaining of the Jubilee indulgence."

When the Holy Year was introduced in the 14th Century, it was planned to follow the Old Testament interval of 50 years, but the interval was later reduced to 25 years by Pope Paul II in 1470 in order to give every generation the opportunity of a spiritual renewal through the special graces of the Jubilee.

Only in 1800 and 1850, when the Holy See found itself in great difficulties, was the celebration omitted.

THE 1975 HOLY YEAR has two new elements. First its unusual duration, which covers a period of two-and-a-half years, and second a reversal in the order of celebration. In former Jubilee Years the celebration was first observed in Rome then extended throughout the world. This Holy Year the observances first begin at the local level, then will extend to Rome beginning with the opening of the Holy Door on Christmas Eve.

These new elements were introduced so that the local churches may become more conscious of their role and responsibility as part of the universal Church, their unity with other Churches and with Rome, and in order that the spiritual movement of the Holy Year may more thoroughly permeate the Church and bring about the renewal and reconciliation it seeks.

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How revised rite of Sacramental Penance fits into Holy Year's reconciliation role

BY FR. JOSEPH CHAMPLIN

This is the same writer, but a different column.

Regular readers of the Know Your Faith series will recall that for the past four years my articles had, as their central topic, the renewed liturgy. I covered that subject by alternately commenting on official documents, describing personal experiences in our Holy Family parish, at Fulton, New York, and sketching successful liturgical developments in communities throughout the nation.

In this new column I will follow a similar approach, but push beyond the strictly worship area and touch upon other aspects of parish life. Thus, for example, future articles, while not excluding liturgy matters, will also treat such issues as the qualities of a good leader, team ministry, the permanent deaconate, death and dying—a basic beliefs



Vatican at the beginning of this year and should be available in English translation within a few months. That restored ritual, specifically designed for the reconciliation of ourselves with one another and with God, obviously should have an important place in any program of preparation for the Holy Year.

Here are a few noticeably new features in the liturgy for reconciling individual sinners:

Prayer shared by priest and penitent. Every liturgical book published since Vatican II has arranged worship services in dialogue form. Various persons, in that concept, exercise distinct roles, e.g., celebrant, lector, server, congregation. The priest is not the only one who speaks; it is expected that those present participate, at least by a verbal response.

The reformed rite for Penance follows a similar pattern.

At the beginning, the priest is directed to greet the penitent in a kind manner and with understanding words. The ritual next suggests both make the sign of the cross, and then the celebrant prays for the sinner

spontaneously or with one of several supplied formulas.

After the confession and absolution, there is likewise a brief, prayerful dialogue, a proclamation praising God whose limitless mercy will last forever.

In addition, the flexible rite offers throughout the celebration opportunities for confessor and penitent to pray together in a quite personal way about the sinner's situation.

Reading from sacred scripture. Before the confession of sins and the acceptance of a penance, the priest either by memory or from a printed text reads to or with the penitent some section of the Bible. This passage announces God's great mercy and summons the sinner to a conversion or change of heart.

That remains an optional step, but one highly desirable and certainly envisioned by the Church which lists in its ritual over 100 scriptural excerpts suitable for the purpose.

An act of contrition. In recent years, penitents have been encouraged to make the act of contrition either before or after confession itself. With a vernacular absolution it seemed best for the sinner to listen

and hear that pronouncement of forgiveness.

The revised rite, however, now invites the penitent to verbalize his inner repentance in his or her own words or according to one of the 10 formulas provided.

The confessor delays proclaiming absolution until that act of contrition has been completed.

A new absolution formula. A simpler form brings out more explicitly the action of the Holy Spirit in the sacrament and the Church's part in this reconciliation process.

Imposition of hands. While speaking the phrases of forgiveness, a confessor imposes his hands upon the head of the penitent or at least extends his right hand toward the sinner.

The restoration of that ancient gesture recalls, of course, the way in which a bishop, during those first centuries, reconciled individual sinners who had removed themselves from the Christian community. So too today, the confessor, representing the chief shepherd of a diocese, welcomes back a sinner cut off from or but weakly attached to the Body of Christ and the People of God.

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Jamboree set Sunday

CYO Cadet and "56" Boys will launch the fall football season Sunday at CYO Stadium in the annual Jamboree. League play starts next Wednesday and Sunday.

Twenty-nine teams are competing in the four Cadet Divisions while 31 teams are in the four "56" Divisions. Division play-offs follow the regular season games in November.

Two bicycles and five footballs will be awarded during the Jamboree. Proceeds will go to the support of CYO activities. The St. John Bosco Guild is sponsor.

CYO NOTES

All unclaimed articles lost at CYO Camp Rancho Framasa and Christina will be donated to Catholic Salvage next Wednesday, Sept. 11, unless claimed prior to that date.

Junior Boys' Touch Football League entry deadline is next Monday, Sept. 9. All entries should be in the CYO Office by that time so schedules can be finalized.

All CYO Football officials will meet next Tuesday, Sept. 10, at the CYO Office. Any licensed official interested should contact Bill Kuntz or Harry Caskey.

Public Relations Advisory Board chairman Ann Ely has announced that the September Board meeting will be next Wednesday at 12 noon at the Indianapolis Athletic Club.

All participants in CYO Cadet and "56" Football must weigh-in tomorrow at CYO Stadium at their designated time.

Fall kickball ready to roll

Not likely to take a back seat to boys, CYO Girls' Fall Kickball season begins Thursday, Sept. 12, for Cadet "B" and "56" leagues. Cadet "A" and Junior Leagues start later in the week.

Three divisions compose the "56" League, and the Cadet "B" League has one division. Cadet "A" League is made up of four divisions, while the Junior League has three.

Schedules were distributed to the kickball coaches at their pre-season meeting last Wednesday.

Division champions and runners-up compete in a play-off tournament for the Cadet "A", Junior, and "56" Leagues. The Cadet "B" League will have a blind draw tournament.

Newman Guild meets Tuesday

INDIANAPOLIS—The first meeting of the Butler University Newman Guild will be held at 10:30 a.m., Tuesday, Sept. 17, at the Newman Center. A light luncheon will be served. Mrs. John F. Nahm is chairman.

New president of the Guild is Mrs. Carl W. Bittle. Other officers include: Mrs. J. E. Jackson, vice-president; Mrs. Stanley Wolf, recording secretary; Mrs. Cecil Enlow, corresponding secretary; Mrs. George O. Hill, treasurer; and Mrs. James Franklin, auditor. Father Martin Peter is Guild chaplain.

Remember them

CHARLESTOWN
STEVEN R. CLEMENS, 25, St. Michael, August 29. Son of Mr. and Mrs. Hubert Clemens. Six brothers and six sisters also survive.

CLINTON
ROSE MARY YELICH, 83, Sacred Heart, Sept. 1. Mother of Steve of Clinton; Michael and George, both of Chicago; Mary Miedzisz of Clinton; Anna Esposito of River Forest, Ill.; Pauline Patti and Cathy Yelich, both of Chicago. Sister of Peter Holveatz of Yugoslavia; George Holveatz of Ashland, Wis.; and Madilyn Holveatz of Yugoslavia.

INDIANAPOLIS
JOHN K. LANAHAN, Christ the King, August 28. Husband of Julia; father of John T.; brother of Julia Lanahan.

FRANK DONOFRIO, 60, St. Gabriel's, August 28. Brother of Marie A. Liese and Angelina C. DeVaney.

ROBERT B. CONNELLY, 62, Christ the King, August 30. Husband of Dorothy; father of Robert and John J. Connelly and Mrs. Victoria Bergesen; brother of Arthur and James Connelly and Grace Krause.

JULIA S. BRENNAN, 73, St. Philip Neri, August 31. Wife of James; sister of John, Mary and Catherine Sheehan.

URBAN J. WENTE, 79, St. Simon's, August 31. Father of Robert J. Wente, Sister Mary Theresa Wente, OSF, Joan Smith, Lois Patterson, Rosemary Brodnik and Mary Trimp; brother of Mary Wilson and Esther Cole.

ADELE M. GINNSZ, 75, SS. Peter and Paul Cathedral, August 31. Aunt of Gloria Acheson.

JAMES MARK GROSS, 20, St. Joan of Arc, Sept. 5. Son of Mr. and Mrs. Mark Gross; brother of Mrs. Elizabeth G. Jelmors, Mrs. Margaret G. Hippie, William N., Thomas R. and Peter L. Gross.

JEFFERSONVILLE
MARY M. O'NEIL, 65, St. Augustine, August 29. Sister of Robert O'Neil, Mrs. John Green and Ruth O'Neil, all of Jeffersonville.

NEW ALBANY
IRMA HAMMOND, 84, Holy Trinity, August 28. Mother of John and Patrick, both of New Albany; James of Louisville; and Alice Hubler of New Albany.

PAUL A. MOORE, 75, St. Mary, August 27. Brother of Carl Moore, Sr., of New Albany.

PAUL J. SOURDRY, 45, Holy Trinity, August 29. Son of Mary Sourdry; brother of Victor.

JANE SCHARF, 91, Holy Trinity, August 29. Sister of Joseph Houghton of New Albany.

CHESTER A. SIEGWALD, 85, Holy Family, August 29. Husband of Hattie; father of Ken and Bud, both of Louisville.

RICHMOND
JUANITA DOLEHANTY, 87, Holy Family, Sept. 2. Wife of Stephen; mother of Rosemary McEldowney of Richmond; Pat of Richmond; and James of Baltimore. Four sisters and two brothers also survive.

ST. MARY-OF-THE-ROCK
DELORES MAE SCHWEGMAN, 48, St. Mary, August 20. Wife of Arnold; mother of Mrs. Richard Wagner of Batesville; Thomas of Jacksonville, Fla.; and Terrance of Angola, Ind. Sister of Ruth Johnson of Indianapolis; Helen Dunn of Brookville; Arthur Brandes of Grand Rapids, Mich.; William Brandes of Salt Village, Ill.; and Robert Brandes of Brookville.

NOTICE

All adults involved in Catholic scouting are urged to attend the Fall Meeting of the Catholic Committee on Scouting at 3 p.m., Sunday, Sept. 8, at the CYO Office, 1502 W. 16th St. This important meeting will be devoted primarily to the drafting of plans for the new school year especially regarding the religious awards program. Father John Ryan, Archdiocesan Director of Scouting, will preside.

Elect officers

INDIANAPOLIS — Eldon Talhelm of St. Barnabas parish is the new president of the Roncalli High School Parents and Associates Organization.

Other officers for the coming school year include Donald Woelfel, also of St. Barnabas parish, vice-president; Margaret Hartman of Holy Name parish, recording secretary; Dorothy Stumpf of St. Jude parish, corresponding secretary; and Joyce Teagarden of St. Barnabas parish, treasurer.



DRAMATIC CLUB REVIVED—The Dramatic Club has been revived at St. Catherine parish, Indianapolis. Active for many decades, the "new" organization will present as its first offering the three-act favorite: "Bull in a China Shop." The play will be presented Saturday and Sunday, Sept. 14 and 15, in St. Catherine's Bussard Hall. Four spinner ladies, above, are trying to attract the attention of a young detective played by Bob Ripberger, seated. The ladies are, left to right: Eva Corsaro, Sally Sweeney, Jean Arney and Cele Day. Advance tickets are available from Mrs. Elizabeth Stewart, 786-7787.

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"California Split" is a lugubrious comedy about an amateur gambler whose wildest dream comes true—he wins \$82,000 on a fantastic streak in Reno. Then he finds it really doesn't mean anything to him, and he is even more depressed than before.

Analogy hunters, take your pick. A parable on the American dream? A moral insight on the failure of materialism to satisfy deep human needs? Another dirty trick by the whimsical Creator of an absurd world? Perhaps any or all of them. But for director Robert Altman ("M.A.S.H.," "McCabe and Mrs. Miller"), the Ingmar Bergman of the Grim Joke, it's more likely just the lousy way things are. If you take something seriously, then you're vulnerable.

"SPLIT" WILL remind some viewers of "The Sting," mainly because it explores the relationship of two men (George Segal, Elliott Gould) who happen to be gamblers, and deals somewhat with the betting subculture and the ironies of hustling. But the tone is much more pessimistic—no one "wins" anything in this film—and there is no calculated unifying plot. It's a rambling story in which character, and the effect of the gambling mystique on character, is everything. If comparison is possible, it's much closer to "Scarecrow" and its examination of the human flotsam in the wake of two

men seeking their elusive dreams.

Segal is a California magazine writer separated from his wife, and all we really know about him is that he is both drawn to gambling and a heavy loser, deeply in debt to his bookie. He has the symptoms of a bet-aholic going downhill. He runs into Gould, a flaky, utterly exuberant small-time hustler living in disarray with two young hookers. Together and separately, they try poker, the horses and betting on pro basketball, with indifferent luck, until Segal resolves under pressure of imminent bankruptcy, to go to Reno and Win Big. Gould goes along for the ride.

Altman and writer Joseph Walsh reverse the realistic expectations, and Segal goes wild, wiping out a table of high rollers (including Amarillo Slim) in poker, and continuing on, like Secretariat down the stretch, through blackjack, roulette and craps. Then, the hollow feeling: there is no ecstasy. Segal goes off brooding, after spitting the take with the befuddled but happy Gould. On a secular basis, it's like the old theological arguments about the happier fate of the simple believer (Gould) as opposed to the anguished doubter (Segal), who expects Heaven in a roll of the dice.

THE BEST THING in the film is the wry study of the characters caught up in the gaming lifestyle, little bits in a tragicomic mosaic pieced together by Altman like a

West Coast Damon Runyon. There is the racetrack girl, touted off a winner by Gould, who pursues the heroes down an escalator hurling fruit, hat, purse and invective.

Another determined girl arrives amid Segal's hot streak and bets against him with a single skeptical dollar: it's enough to shatter the magic. There is a middle-aged transvestite from Omaha, and among others: the sedate ladies who play poker with vulgar gusto, the boys who think Gould is a mark at a game of playground one-on-one, and the mumbly woman at a bar, who is equally upset that her husband is living with another man and that her dog refuses to be housebroken. These are Altman people, struggling to keep afloat amid the debris

of a chaotic universe, with a wise-crack and an obscene gesture.

They are brave, and funny in a limited way, but mere snapshots. Altman's approach to character is the observed fragment, so well expressed in his famous "M.A.S.H." style of overlapping dialog, multi-layered bits of conversation that hang together like a collage. E.G., in "Split," an upset saloon dancer is bargaining for a loan over the bar to help her weeping lesbian friend, a gambling freak, while Segal and Gould, oblivious, are playing a trivia game, desperately trying to remember the names of Disney's seven dwarfs.

LUDICROUS, lonely and sad, Gould's happy hooker girl friends fit this description, too. Barbara

(Ann Prentiss) is usually spaced out, endlessly searching for TV Guide). Susan (fragile young Gwen Welles) is often weeping like a child. Once the lonely Segal almost makes love to her, but she becomes distracted (helping Barbara find TV Guide). When he leaves, she broods, "He didn't really love me," and Barbara cheers her by talking of tomorrow's "date" with two strangers in Hawaii. Cheap sentiment, of course—the wail prostitute who lives on illusions. But Altman knows that this is the way too many people live.

In the end you don't go to Altman films for uplift, but for a few sobs and laughs with fellow passengers as the ship heads down under the waves. [Rating not available]

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