

the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, MAY 2, 1975

Rally at Holy Rosary tops local observance of Farm Worker Week

A rally and an interfaith service next Wednesday evening will highlight local observance of Farm Worker Week.

The week—May 4-10—has been designated by the United States Catholic Conference, in cooperation with Protestant and Jewish leadership, as a time for expressing concern for the well-being of farm laborers.

THE RALLY will begin at 6:30 p.m., Wednesday, on the steps of Holy Rosary Church, 520 Stevens St., Indianapolis, and form a procession to and from the Farmers Market, located two blocks away.

Following the parade, there will be an interreligious service inside the church. Among the speakers will be Eliseo Medina, Chicago, representative of the United Farm Workers of America; Father Stephen Hay, pastor of St. Mary's, Indianapolis; Rev. Garnett Day of the Disciples of Christ; Rabbi John Stein of the Indianapolis Hebrew Congregation; Sister Mary Kay Duffy, S.P., pastoral minister with the Spanish-speaking; Benita Lopez of the Associated Migrant Opportunity Services office; and Mrs. Estella Martinez and Lupe Watt of the Spanish-speaking community.

IN CALLING the attention of priests

to Farm Worker Week, Archbishop George J. Biskup said, "Conditions of labor must always contribute to the genuine spiritual, cultural and economic well-being of workers."

"However difficult it may be to discern the practical demands of justice in complex and often controversial matters, there is no question about the principles of Church teaching or the need of our people to understand the pastoral concern of the Church for those who labor in the farm industry."

Day of Prayer

WASHINGTON—May 25 has been designated a National Day of Prayer for a Good Harvest by the National Catholic Rural Life Conference (NCRLC) and the National Conference of Catholic Bishops (NCCB).

The president of the NCRLC, Archbishop Ignatius J. Strecker of Kansas City, Kan., expressed the hope that "men and women of all beliefs and walks of life will join in making this an occasion for prayerful reflection on our total dependence upon God, and on the awesome responsibility which the stewardship of His gifts entails for us."

Pope criticizes media promotion of human greed

VATICAN CITY—In his World Communications Day message, Pope Paul criticized media that focus on human degradation, promote an "insatiable greed" for consumer goods, and manipulate their audiences toward immoral behavior.

Pope Paul's four-page message was released April 28 in anticipation of the ninth World Communications Day which will be held Sunday, May 11. World Communications Day was first launched by the Vatican in 1967.

In his message, the Pope warned of "processes and techniques which, under the pretense of 'neutrality' and 'independence,' actually set themselves to manipulate the facts and thereby manipulate also the audiences to which they are presented."

THE POPE GAVE examples of "aberrations" of the media, including:

- "A biased concentration on human degradation;"

- "Working on public opinion in such a way as to create an insatiable greed for an endless succession of consumer goods;"

- "The presentation as desirable behavior that is either immoral or at odds with what is actually found in real life;"

- "Suppression of facts, distortion of facts, and selective presentation of facts;"

- "The fashion of urging new difficulties, sowing new doubts, thus shaking the certainty of people on ethical matters which are beyond dispute."

In his message aimed at press, radio, television and cinema, the Pope also cautioned against "the fashion of representing as art what is simple permissiveness, and the corresponding fashion of throwing a bad light on the disciplines which are imperatively necessary if people are to live together in civilized society."

NEWS FROM A variety of sources, instead of "one official version of news and interpretation of news," should be offered the public in every country, the Pope said.

"Failing this possibility, one is left with a sort of 'tyranny,' a 'cultural enslavement,' imposed by a faceless and quasi-anonymous authority."

He characterized the world's good people as "sick and tired of a relentless conditioning which, on the one part, tends to enslave the mind and heart, and on the other, results only in the aggravation of tensions which are already severe."

Episcopalians offer Eucharist inside Vatican

VATICAN CITY—American and Canadian Episcopalian clergymen celebrated a first-ever Episcopalian eucharistic service within the walls of Vatican City April 27 at the invitation of Pope Paul VI.

About 30 American and 10 Canadian deans of cathedrals concelebrated at the Church of St. Stephen of the Abyssinians, just behind the apse of St. Peter's Basilica.

The Rev. Jeffrey Cave, canon of National Cathedral in Washington, D.C., called the Pope's invitation to the service "an unprecedented gesture of hospitality."

THE SERVICE had been arranged by Catholic Archbishop William Baum of Washington, who had accompanied the Episcopalian group to Rome. Archbishop Baum had for some years been executive director of the Office for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

Pope Paul had also given the group an ecumenical welcome at his general audience on April 23.

The group of Anglican clergymen talked with Cardinal James Robert Knox, prefect of the Congregation for Divine Worship and the Sacramental Congregation. They also spoke with Cardinal Sergio Pignedoli, president of the Secretariat for Non-Christians, before going to Assisi April 28 for a two-day "reflective retreat" in the city of St. Francis.

Evansville priests turn down raise

EVANSVILLE, Ind. — The Evansville diocesan priests' senate here rejected a proposal for a 9% increase in their annual salary, arguing it would be inappropriate in the face of the widespread unemployment today.

"The senate wanted to give witness to our concern for those out of work and having economic problems," said Father David Kisiel, senate president.

The proposed increase would have raised the base salary for the priests from \$2,515 to \$2,740.

Their rejection of a salary increase paralleled a similar action earlier by Evansville area Catholic high school lay teachers, who had also cited concern for the unemployed as a reason for not taking a pay increase.



VOLUNTEER APPEAL DIRECTORS—Leaders of the annual Catholic Charities Appeal to be held the week-end of May 11, met recently at the Chancery to discuss plans with Archbishop George J. Biskup. Pictured, left to right seated, are Donald Brase, John Haley, Margaret Richards, and Joe

LaRosa and, left to right standing, Gilbert Munchel, Father Donald Schmidlin, Tom O'Brien and Archbishop Biskup. Father Schmidlin is Director of Catholic Charities and O'Brien is general chairman of the 1975 appeal. (Staff photo by Dave Skripsky)

Volunteers complete plans for 1975 Charities appeal

Preparations for the 1975 Catholic Charities Appeal are moving ahead with increased activity among volunteers and a broader effort to tell the Charities story.

The appeal will be held Sunday, May 11. Each family is being asked to pledge at least one hour's pay per month or contribute the equivalent amount in a single gift.

The appeal goal is \$175,000 but Archdiocesan chairman Tom O'Brien emphasizes that the actual need is much greater. Charities programs have increased during the past year and requests for services are up.

ONE MAJOR VOLUNTEER effort will culminate this week-end in a mailing to be sent to homes throughout the Archdiocese. The letters will include personalized pledge envelopes and information regarding Charities activities. Parishioners are urged to use the personalized envelopes if at all possible but additional envelopes will be available at all churches.

Father Donald Schmidlin, director of Charities, estimated that more than 600 volunteer hours were spent preparing the mailings, with volunteers working singly or in groups at the Charities office on South Meridian St. The other major group of volunteers are the district, deanery and parish chairmen, who are responsible for coordinating promotion within the parishes.

Norman Hipskind, a member of St. Matthew's parish, Indianapolis, is District I Chairman and he has recruited and worked with Don Alerding, Holy Cross, chairman of the Indianapolis Central Deanery; Ed Dreyer, St. Jude, and Joe LaRosa, St. Barnabas, co-chairmen of the Indianapolis South Deanery; Jim Luthman, St. Matthew, and Dan Hellman, St. Simon, co-chairmen, Northeast Deanery; and Donald Brase, St. Thomas Aquinas, chairman of the Indianapolis West Deanery.

DR. JOHN RYAN, president of Indiana University and a member of St. Paul Catholic Center, Bloomington, is District II Chairman. He has been working with Robert Merchen, St. Charles, Bloomington, chairman of the Bedford Deanery, and Mr. and Mrs. Robert Harpenau, St. Plus, Troy, chairmen of the Tell City Deanery.

Gilbert Munchel of Holy Family, Oldenburg, is District III Chairman. His deanery chairmen are Mrs. Matthew Ziegler, St. Anthony, Morris, Lawrenceburg Deanery; Mrs. Robert Crutch, Holy Family, Richmond, Richmond Deanery; and Mrs. Bernard White, St. Michael, Madison, North Vernon Deanery.

Mrs. Margaret Richards, St. Mary, New Albany, is District IV Chairman and is also serving as chairman of the New Albany Deanery.

JOHN HALEY, St. Joseph, Terre Haute, is District V Chairman and working with him as chairman of the Terre Haute Deanery is Donald Farn-

sworth of St. Patrick, Terre Haute.

Among promotional efforts have been frequent appearances by Chairman O'Brien and Father Schmidlin on local radio and television programs. Stations in Indianapolis, Columbus, Richmond, Rushville,

Terre Haute, and New Albany have featured one or the other in interviews, phone-in talk shows and discussions.

In addition, outdoor advertising firms have donated more than 30 billboard displays in strategic locations around the Archdiocese.

Adoptions to be studied

When the news broke about possible airlifts of Vietnamese orphans to this country, child care agencies everywhere were swamped with inquiries. Catholic Charities offices here were no exception. As many as 70 calls a day were recorded.

The number and quality of the calls got Charities staff workers wondering: would people respond as generously if the needs of other homeless children were as widely publicized? The search for an answer is underway.

CATHOLIC CHARITIES has scheduled a meeting for 7:30 p.m., Monday, May 6, in the former Kennedy School, 1515 South Meridian. The meeting is open to the public but should be of particular interest to volunteer workers and prospective adoptive parents. The speaker will be Moses Gray, president of the Indiana Association of Adoption and Child Care Services and an adoptive parent himself.

Gray will discuss the children who are available for adoption but difficult to place. They may be older, or black, or of mixed racial background, or physically impaired or a brother and sister who want to stay together.

Gray has said there are about 100 such children in the city of In-

dianapolis and hundreds more throughout the 39 counties of the Archdiocese. The precise number, however, is not known. Charities personnel believe it ought to be.

THEY ALSO BELIEVE there should be some way of compiling a descriptive listing of available children and some way of letting prospective parents know who the children are. And they point to the need to recruit more adoptive parents, particularly black parents, to speed up adoption proceedings and to relax rigid requirements.

The meeting Monday will examine these and other problems and begin the search for solutions.

Reminder

The annual Marian Award ceremony will be held in SS. Peter and Paul Cathedral at 2 p.m. Sunday, May 4. Archbishop George J. Biskup will officiate, and Father John Ryan, Archdiocesan Director of Scouting, will give the homily. Recipients of the award are asked to assemble in the Blessed Sacrament Chapel at 1:30 p.m.

Korean Cardinal protests hangings

NEW YORK—A Catholic cardinal in Seoul offered burial space for eight men executed on what many South Korean Christians consider spurious charges, according to letters received here.

While none of the men were known to be Christian, families requested Christian funerals, and Cardinal Stephen Sou Wan Kim offered Myong Don Cathedral and grave space in the cathedral cemetery, the letters say.

THE EIGHT MEN were hanged on April 9 as alleged Communists. Death sentences by secret court-martial courts were upheld by the Korean Supreme Court. But Christians involved in the South Korean human rights movement charge that justice was trampled in the proceedings.

One of the two independently written letters obtained by Religious News Service states that Cardinal Kim tried un-

successfully to intervene on behalf of the condemned men the night before execution. South Korean President Park Chung Hee was said to have refused to receive the prelate.

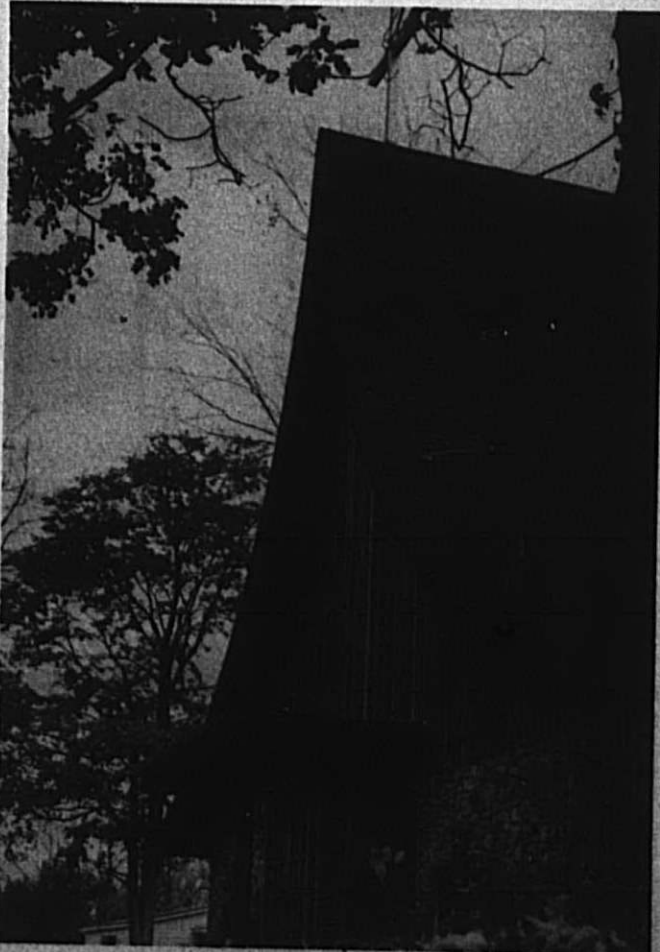
The two letters, which describe in detail the Christian involvement in the case of the either, are anonymous in the form provided by mission sources in New York. Most proper names are deleted, but the sources vouched for the authenticity of the documents. Names were removed, they said, to protect the writers.

PRESIDENT PARK'S regime recently imposed stiff penalties on Koreans providing information to the foreign press.

The letters explain that the families asked for Christian funerals, partly because the church is one of few South Korean institutions that has publicly opposed the "dictatorial" policies of President Park.



UNREST IN SEOUL—Father James Sinnott, 45, a Maryknoll priest from Brooklyn, N.Y., is dragged from Seoul's West Gate prison during a protest against the execution of eight men just hours earlier. Father Sinnott, who has been arrested before for demonstrating against the government, was at the prison with members of the executed men's families. The authoritarian regime later refused to renew his visa and, in effect, expelled him from the country. (RNS photo)



NEW CHURCH AT SALEM—Above is the striking facade of the new St. Patrick Church in Salem, which was dedicated on April 27. A reception for parishioners and guests followed the ceremony. Father Stanley Herber is the pastor.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Coalition backs housing action

WASHINGTON—An interreligious coalition meeting here has called on America's churches and the federal government to renew their commitments to low- and moderate-income housing. The interreligious Coalition Housing also backed legislation calling for the construction of 3 million units of subsidized low- and moderate-income housing.



PLAN SMORGASBORD—St. Anthony parish, Indianapolis, will hold a Smorgasbord in the parish hall, 379 N. Warman Ave., on Sunday, May 4, from 12 noon until 3 p.m. Featured will be chicken, ham and old-fashioned pot roast. The price is \$2.00 for adults and \$1.00 for children. Committee heads shown above are, left to right: Bella Cooper, Louise Arbogast and Betty Koehl.

League head blasts report

MILWAUKEE—The head of the 12,000-member Catholic League for Religious and Civil Rights has charged the U.S. Commission on Civil Rights with "an arrogant usurpation of the right of the people to amend the U.S. Constitution." The league's president, Jesuit Father Virgil C. Blum, called the commission's report opposing passage of any constitutional amendment designed to limit abortions "a serious intrusion on the right of the people to self-government."

Group asks lifting of ban

WASHINGTON—A national commission created by Congress to study the ethical, legal and medical aspects of human experimentation has called for an immediate end to the current ban on fetal experimentation supported by the federal government. The commission set up strict guidelines for such experiments and took steps to guarantee aborted fetuses equal treatment with fetuses carried to term. It also called for the establishment of a continuing national ethics review board. The recommendations seemed to follow the "moderate consensus" developed among the Catholic, Protestant and Jewish ethicists consulted by the commission.

Conference denounces violence

NEW YORK—A conference of religious leaders, meeting to mark the 60th anniversary of the massacres of Armenians by Ottoman Turks, voted their "clear declaration of intent" here to speak out against 20th century mass violence and genocide wherever it occurs. Speakers registered sharp criticism of the UN Commission on Human Rights for failing to act against genocide and violence in African nations, Northern Ireland and South America. They urged that religious leaders and private organizations assail violations of human rights under the UN Charter. They said these violations are a part of growing callousness toward life.

Pope hopes for peace

VATICAN CITY—On the day of South Vietnam's surrender to encircling communist forces, the Vatican said Pope Paul shared the trepidations of the Vietnamese and hoped for "the grace of a real peace."

A statement from the Vatican press office called it "natural that at this moment, if possible more than ever, the thought and prayer of the Pope go to the Vietnamese peoples and, in the first place, to Catholics."

The Pope was "sharing in their trepidations and anxieties," the Vatican's statement reported.

The "real peace" hoped for by the Pope, it continued, would include "dutiful respect for civil and religious rights, a hoped-for reconstruction and true well-being of the nation after 30 years of sad struggle."

'Spring Fling' Slate Bridge and Luncheon

INDIANAPOLIS — Chatard High School will present its "Spring Fling" concert in the auditorium at 7:30 p.m., Sunday, May 4. The affair will feature the school band and chorus. The Christ the King flute class will make a guest appearance.

Advance tickets may be secured by calling 251-1451, or purchased at the door the night of the concert.

KEYNOTER

INDIANAPOLIS — Father Larry Crawford, associate pastor of St. Gabriel parish, Indianapolis, will give the keynote address at a Volunteer Association Day program at 2 p.m. Thursday, May 8, at Richmond State Hospital. Father Crawford formerly served as hospital chaplain.

INDIANAPOLIS — St. Vincent Hospital Guild will sponsor its annual Founders' Annual Luncheon Bridge on Thursday, May 8, at the Highland Country Club. Lunch will be preceded by a Social Hour at 11:30 a.m.

Fashions from the Claypool Dress Shops will be modeled during the luncheon.

Mrs. Robert G. Hedge and Mrs. Ruel G. Weikert are co-chairmen.

SUPERDOME RALLY

NEW ORLEANS — Archbishop Philip M. Hannan has leased the Louisiana Superdome for a massive Holy Year rally Sept. 7 that will feature Archbishop Fulton J. Sheen as principal speaker.

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Ballot 31A

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Member, Little Flower Church; Married, three children; Former Democrat Ward Chairman, 28th Ward; Precinct Committeeman, 18th Ward; Former President, Board of Directors, St. Joseph's College Alumni Assoc.; Member, Muscatatuck Church Foundation, Inc.; Delegate, Democrat State Conventions, (1964, 1966 and 1968); and Member, Fatima Council, K of C.

Subject to Democrat Primary, TUESDAY, MAY 6th

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— BALLOT 31A —

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THE TACKER

The old grab bag

BY FRED W. FRIES

HERE AND THERE—The annual telequest sponsored by Marian College alumni raised more than \$14,000 in pledges toward a campaign goal of \$35,000. Sister Suzanne Daley and Sister Barbara Doherty of the St. Mary-of-the-Woods College faculty have been named to the roster of "Outstanding Educators of America." Dana Hamish is the first recipient of the Outstanding Drama Student Award at St. Mary-of-the-Woods College. She is a sophomore and the daughter of Mr. and Mrs. Randall E. Hamish of St. Lawrence parish, Indianapolis. The Philharmonic Orchestra of Indianapolis will present the final concert of the season on the Marian College campus at 3 p.m. Sunday, May 4. Jo Ellen Flynn, daughter of Mr. and Mrs. J.L. Flynn of St. Pius X parish, Indianapolis, was recently elected president of the Junior Class at Mt. St. Joseph College, Cincinnati. Father Joseph Beechem is the new chaplain of the Notre Dame Club of Indianapolis.

AROUND THE CIRCUIT—Mark Lubbers, Brebeuf alumnus, is the current president of the student body at Purdue University. Sister Mary Xavier Grieshop, O.S.F., was recently presented the "Business Teacher of the Year" award by the Cincinnati Chapter of the Administrative Management Society. A teacher at Our Lady of the Angels High School in the Queen City, she is a native of Batesville and formerly taught at St. Mary Academy and Secunia High School, Indianapolis. Cora Dubitsky, lecturer in Religious Education at St. Meinrad School of Theology, is the author of "Building the Faith Community," which was published recently by the Paulist Press. The Catholic Alumni Club will hold its Mid-western Convention in Louisville May 9-11.

MARITAL MILESTONES—Mr. and Mrs. David E. Gohmann, members of St. Mary's parish, New Albany, marked their Silver Wedding anniversary on April 10. Mr. and Mrs. Harry Kinker, members of St. John parish, Enochsburg, are noting their Golden Wedding anniversary on May 4. Also marking their Golden Jubilee on May 4 are Mr. and Mrs. William O. Leppert of St. Catherine parish, Indianapolis. Mr. and Mrs. Joseph G. Kiesler of St. Michael parish, Bradford, noted their 57th wedding anniversary on May 1. Tacker extends sincere congratulations and best wishes to these jubilarians.

ATTEND LEADERSHIP CONFERENCE FOR NUNS—Nine Sisters from the Archdiocese attended the spring meeting of Region VII of the Leadership Conference of Women Religious (LCWR) held recently (April 16-18) in Nazareth, Mich. Present were Sisters Mary Philip Selb, O.S.B., and Mary Gilbert Schipp, O.S.B., Beech Grove; Sisters Bernice Kuper, S.P., and Mary McRath, S.P., Indianapolis; Sisters Miriam Clare Heskamp, O.S.F., Mary Patrick O'Connell, O.S.F., M. Norma Rocklage, O.S.F., and Mary Carol Schroeder, O.S.F., Oldenburg; and Sister Rosemary Rafter, S.P., St. Mary-of-the-Woods. The meeting attracted major superiors and staff members of 25 communities of women Religious in Indiana and Michigan.

DECLARE PRIESTHOOD CANDIDACY—James Lasher of St. Paul parish, Tell City, and Steven Schafflein of St. Mary-of-the-Knobs parish, Floyds Knobs, were among 25 students at St. Meinrad School of Theology who recently made their formal Declaration of Candidacy for the Priesthood in ceremonies in the Archabbey Church. Archbishop George J. Blaskup presided.

ORATORY WINNERS—The three top winners in the annual eighth grade speech contest sponsored recently by Brebeuf Preparatory School were all from St. Michael parish, Indianapolis. They were: James Polak, Dramatic Interpretation; Norman Legge, Original Oratory; and Michael Cesnik, Oratorical Declaration.

'NIGHT OF KNIGHTS'—Knights of Columbus in the Indianapolis area are getting set for their third annual "Little Triad," which will be held on Saturday, May 31, at Holy Family Council, 220 Country Club Road. Participating choral groups will include the Columbians of Council 437, the Monsignor Downey Council Ambassadors and the Singing Knights, a vocal group from Our Lady of Fatima and St. Pius X Councils. The concert will begin at 8:30 p.m. At 10 p.m. a local band will provide music for dancing. Ticket information can be obtained from any of the participating Councils.

A BREAK FOR THE HANDICAPPED—Tacker tips his hat this week to St. Mary's parish, Indianapolis, for installing a ramp to accommodate handicapped persons in wheelchairs. Access is from New Jersey St., using the walk between the church and the rectory.

Monte Cassino pilgrimages set

ST. MEINRAD, Ind. — The monks of St. Meinrad Archabbey will again sponsor the annual pilgrimage to the shrine of Our Lady of Monte Cassino on each of the four Sundays of May. The services will begin at 2 p.m. (C.D.T.).

Everyone is invited to take part in the weekly pilgrimages as the monks continue to honor Mary at the historic shrine which was erected more than 100 years ago. Thousands of pilgrims flock annually to Monte Cassino for this pilgrimage. Father Marion Walsh, O.S.B., is Pilgrimage Coordinator.

Here is a listing of the priests who will speak at Monte Cassino on each of the Sundays in May, and the title of their respective sermons: On May 4, the talk by Father Paschal Boland, O.S.B. will be entitled "Mary: The Visitation and Its Meaning for Us Today." On May 11, the talk by Father Malachy Fulton, O.S.B. will be entitled "Mary: The Mother of God and Our Mother." On May 18, the talk by Father Jeremy King, O.S.B. will be entitled "Mary: The Ark of the Covenant." On May 25, the closing homily by Father Linus Swartz, O.S.B. will be entitled "Our Blessed Mother: The Perfect Disciple."

Mother and daughter event included on Fatima slate

INDIANAPOLIS — A mini-retreat for mothers and daughters and a regular week-end retreat are May events scheduled at Fatima Retreat House, 5353 East 56th St.

The retreat for mothers and their daughters 12 through 16 will be held

Friday and Saturday, May 9 and 10, concluding with a Saturday evening dinner to which all members of the family are invited.

Father Kim Wolf, associate pastor of Holy Spirit parish, will direct the program whose theme is

"Where Speech Leaves Off." The offering is \$30 for mother and daughter, plus an additional charge for other family members attending the dinner.

Women from Cathedral, Holy Cross, St. John and St. Francis de Sales parishes

have been especially invited to a May 16-18 week-end retreat to be conducted by Father John Emge of the Evansville diocese. The theme of the retreat will be "An Affair of the Heart." Reservations for both retreats must be made in advance by writing the retreat house or phoning 545-7681.

Couple to note

50th anniversary

INDIANAPOLIS — Mr. and Mrs. William O. Leppert will mark their 50th wedding anniversary with a Mass of Thanksgiving at 11 a.m. Sunday, May 4, in St. Catherine Church.

They are the parents of a son, William J. Leppert of Beech Grove, and a daughter, Joan, who is deceased. A reception will be held in the St. Catherine parish hall from 12:30 p.m. until 3 p.m. Friends and relatives are invited.

The jubilarians request that gifts be omitted.

RUMMAGE SALE

INDIANAPOLIS — St. Andrew's parish will sponsor a Rummage Sale in the school gym, 4050 East 38th St., beginning at 8 a.m. on Thursday, Friday and Saturday, May 8-10. The sale will continue until 5 p.m. the first two days and until 1 p.m. on Saturday.



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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

All kinds of refugees

Three Chicano bishops have sharply criticized the government's proposal to resettle many thousands of South Vietnamese in this country. The bishops are not insensitive to the plight of the refugees. Rather they are reacting to what they term the "inconsistency" of policy regarding aliens.

The United States, while opening doors to the Vietnamese, is slamming them in the face of Mexicans by beefing up border patrols and accelerating deportation proceedings. Each year hundreds of thousands of Mexicans enter this country illegally. They melt into the barrios of the Southwest or the slums of the North or they follow the hard trail of the agricultural migrant.

The presence of the illegal alien, while always suspected, did not become a matter of public concern and contention until the economy started sliding. The illegals, the unpapared, or "undocumented," as one bishop prefers to call them, have customarily had low-paying jobs, the ones nobody else wanted. They took a relatively small piece of the economic pie and there were no complaints as long as the good times lasted. In recent months, however, the illegals have become the target of unions and immigration officials.

The situation is particularly distressing to the Chicano bishops because they feel a

pastoral and cultural kinship. There are an estimated 6 million illegal aliens in this country—more than half of them Mexican and Catholic. Those figures plus the fact that one of every five U.S. Catholics is Spanish-speaking illustrate why the bishops believe the illegal alien should be a concern of all the Church.

The people of this nation have a great deal in common with our neighbors to the South. We share a common border, a common heritage and a common history. Moreover, aliens who are already in this country should have a claim on our sympathy. Many have been here a long time; they have families; they have worked hard and been good citizens, even if they do not have the documents to prove it.

The long-range solution, of course, lies in an improved economy in Mexico. When the illegal alien sneaks across the border he is seeking a decent job, better living conditions, and opportunities for the future. He would prefer to find them at home, but until such time as he does, he will risk breaking the law.

Administration leaders have asked for compassion for the South Vietnamese seeking refuge here. The Chicano bishops want a little of that same compassion tendered to the Mexican alien.

Field work no play for grade schoolers

BY MSGR. GEORGE G. HIGGINS

The papers are full of almost unbelievably sad news from Southeast Asia. Indeed the volume—graphically illustrated with heart rending photographs of homeless refugees—is so great that the human imagination, no matter how sensitive, can hardly begin to cope with it. It tends to leave us feeling numb and helpless. In fact, soon we may unconsciously begin to ignore bad news from Cambodia and Vietnam or the Middle East on the grounds that there isn't anything we can do about it.

The same thing can happen, perhaps to a lesser extent, when we are bombarded with bad news about conditions at home. We can absorb only so many stories about economic injustice or the impact of the recession. We may be tempted to turn the page or switch the television dial to tranquilize our nerves—or save our consciences.

Perhaps this helps explain why there has been little public reaction to a widely publicized Congressional committee vote on April 18 which, if uncontested on the floor of the House,

will make it legal for children, ages five to 12, to do field harvest work by hand in areas authorized by the Secretary of Labor, as long as they work outside of school hours.

WHEN I READ about this vote in the Washington and the New York Times, I could hardly believe my eyes. It represents an incredibly callous attempt on the part of presumably well meaning legislators to undo whatever little progress we have made—and made very belatedly—in restricting use of child labor in agriculture.

Such child labor was to have been prohibited by the 1974 Fair Labor Standards Act. But an Oregon strawberry grower won a temporary court injunction that permitted children under 12 to continue to work in the fields during most of last summer's harvest season. In September, however, the U.S. District Court denied a permanent injunction, whereupon the agricultural industry in Oregon launched a massive lobbying campaign to amend the Fair Labor Standards Act in their own favor. As of this writing, it looks as though they will prevail.

Unless the full House of Representatives reverses the April 18 action by the House Migrant Labor Subcommittee, thousands of children

will work in Oregon fields this summer—at substandard wages and to the detriment of their own health and safety.

IT IS IRONIC that most of the pressure in support of this retrogressive vote by the House Migrant Labor Subcommittee should have come from the otherwise liberal State of Oregon and doubly ironic that Oregon's Governor and its two U.S. Senators should have succumbed to the pressure of the growers.

Governor Tom McCall and Senators Robert Packwood and Mark Hatfield enjoy a reasonably good reputation as progressive legislators in the field of socio-economic reform. On this issue, however, they actively lobbied in favor of permitting even pre-school children, five years old, to work side-by-side with adult workers. Their stated reasons are, in my opinion, rather disingenuous. It is bad enough to lobby—under pressure from powerful constituents back home—in favor of child labor; but it's even worse to pretend that this is being done for noble and magnanimous reasons.

According to Ronald Taylor, author of "Sweatshops in the Sun: Child Labor on the Farm," Oregon's system "is just about as unfettered as any in

the nation. The child labor laws of the state generally do not apply to agriculture, with one exception." Taylor goes on to say that Oregon's farm apologists claim that "THE CHILDREN LOVE TO WORK AND FROLIC IN THE BERRY PATCHES."

THE LATTER argument—Taylor calls it a myth, and so it is—was used to a fare-thee-well in support of the reactionary bill adopted on April 18 by the House Migrant Labor Subcommittee.

This and other myths about child labor, Taylor concludes, "must be put to rest once and for all. The farm is not a good place for children to work; just as no factory, no mine, no cotton mill is a good place for children to work. To argue that the farm is different, to call the fields lush and cool and the air unpolluted, is a callous effort to mask the truths of child labor. It is time we put such nonsense aside. It is time that we all—the urban and the rural communities—begin to seek solutions that will guarantee these children a healthy, productive future."

If you agree with Taylor in this regard, please write your own Congressman urging him to vote against any bill which would authorize the employment of young children in agriculture or any other industry.

DALE FRANCIS SAYS

'Woman haters' dominate lib movement

BY DALE FRANCIS

Pope Paul has spoken without ambiguity. He says the Church cannot ordain women to the priesthood. He said it in a way that praised the contribution of women to the Church and encouraged a greater role for women in pastoral planning on all levels of the Church.

There was nothing in his statement that in any way demeaned women. Far from it. It was a statement that recognized that "millions of women do not enjoy essential rights or essential respect." He said, "There is so much to do in this field."

He emphasized there are important tasks for women in the Church. "If women did not receive the call to the apostolate of the Twelve and therefore to the ordained ministry, they are however invited to follow Christ as disciples and collaborators," he said.

THE VICAR of Christ has spoken, not in some male chauvinistic triumphalism but with tribute to women, with respect for their rights, with commitment to the furtherance of these rights. But saying clearly what he had to say. The Church cannot

ordain women to the priesthood.

That should be enough. It will not be. The way things are, he will be rebuked, even castigated and those who are convinced their view of the Church is superior to that of the Pope will explain how it is the Pope is wrong and they are right.

A columnist has written that the trouble with the women's liberation movement is that it has "man-haters" in its leadership and that it will never succeed until it rids itself of these "man-haters."

I THINK his analysis is diametrically opposed to the truth. What it seems to me flaws the movement is not that some of its leaders hate men but they hate women.

They not only do not hate men, they conceive of success of the movement coming only when women are exactly like men in all that they do.

The movement is in a stage much like that of the black movement more than a decade ago. There were those who then thought of success coming when black people were allowed to enter the white society on equal terms.

THANKFULLY, black people came to realize the need to establish their own identity. They gained pride in

being black. They have come to society as the people they are, proud of their own culture, proud of being who they are. They form a vital part of a pluralistic society, not as ersatz white people but as black people with a strong sense of their own identity.

The comparison is not exact but, I believe, it is similar enough to offer insight. There are women who believe the liberation movement succeeds only when women achieve an exact identity with men. They are not man-haters, they are man-enviers. If they have hate, it is for women. They despise women who like being women, who believe the role of a woman as mother is important.

THAT WOMEN'S liberation organizations are often active in the abortion movement is not accidental. It is an unconscious revulsion against the biological fact that women bear children. They see men, who have collaborated in the beginning of life, able to be free of all responsibility and concern for that life. They want to be like men so they advocate eliminating the difference by ridding women of the necessity for continuing new life.

While there are certainly women who want the right of ordination to the priesthood because they wish to serve the Church more fully, the same flaw

is there. They conceive of equality only in terms of being able to do exactly what men do. As once black people could conceive of equality only in terms of becoming ersatz white people, there are women able to conceive of equality only in terms of becoming ersatz men.

IT IS certainly true, as the Pope emphasizes, that millions of women do not enjoy essential rights or essential respect. This is more true of other cultures than it is of our own. But inequalities exist in this nation and should be eliminated. Surely as citizens, as members of professions, rights must be equal.

But there are unique roles for women and they should not be despised but honored. The role of a woman as a mother, as the one who brings a family together, who trains the children in vital ways, is essential. In the Church women have contributed in a way that often has been greater than that of men. It is important they contribute even more.

Women are, I believe, in many important ways superior to men. That superiority should be utilized ever more. It will be utilized only as women realize the importance of being women. God help us, we don't need a society of all men.

Harvest of injustice

Migrant farm workers are among the lowest-paid, least-educated and most medically-impaired groups in Indiana. That is a summary of an 82-page report prepared by the Indiana Advisory Committee to the U.S. Commission on Civil Rights.

Each summer, the report notes, approximately 18,000 migrant farm workers and their families enter Indiana to plant and harvest \$26 million worth of produce. They work in 43 counties, primarily those in the central region of the state. At the peak of harvest, in early September, there are more than 10,000 migrant workers in the fields, often working from dawn until dark, seven days a week.

And their pay? Not much. The U.S. Department of Labor's National Migrant Workers Program during March 1974 showed that the average income of Indiana migrants for the year 1973 was \$1,533. This figure included income for work outside Indiana and for off-season work.

"They are a necessary part of our agricultural process and economy," one member of the advisory committee said of the migrants. "We count on them but we exclude them from our social, economic, and political streams."

In a letter endorsing May 4-10 as Farm Worker Week, Archbishop Bishop told the priests of the Archdiocese that "conditions of our migrant farm workers have been an increasing source of pastoral

concern on the part of the Church."

Indeed, it has been religious groups which have been most active in support of the United Farm Workers of America (UFWA), the union founded by Cesar Chavez. And it is the three major religious groups—Catholic, Protestant and Jewish—which have most vigorously championed the farm workers' right to self-determination.

This does not mean that the UFWA or Chavez have the solid support of all religious groups or of all Catholics. Many persons, strongly oppose the boycott strategy adopted by the union and are particularly opposed to the secondary boycott. Others feel the campaign for rights has passed the worker versus management confrontation to a union versus union dispute.

Whatever the differences of opinion or strategy, the fact remains that the farm worker has been denied a fair share in the fruit of his labors. His claim on justice is long overdue.

One man's cure for sick sermons

CHICAGO—People should have a chance to choose their own preacher, a writer suggests in a national magazine.

In an article appearing in the April issue of U.S. CATHOLIC, published here by the Claretian Fathers, Dan Herr asks, "What can you do when you chance upon a celebrant whom you find boorish and whose sermon is an insult to your intelligence?"

Herr's own solution is to require the same priest to celebrate Mass at the same time each Sunday.

"If you find the sermons or the posture of Priest X very much to your liking you can attend Priest X's Mass at 6 a.m. every Sunday. However, if Priest X, for reasons valid or not, makes you squirm for an hour each week, you can avoid the 6:00 Mass and find the 8:30 better for your soul."

Herr admits that having the same priest celebrate the same Mass will not help those who belong to one-priest parishes. But he has another solution—a quiet Mass each Sunday, "one with no sermon, no announcements. The priest should not open his mouth except for official prayers."

Epidemic of violence worries Churches

FROM RELIGIOUS NEWS SERVICE

NEW YORK, N.Y.—As violence continues to dominate the mass media, both in news coverage and in fictional presentations via film and television, psychologists and religious leaders are warning of its dangers and seeking to counteract its harmful effects.

There have been several recent incidents of youths engaging in violent acts that were directly patterned on similar actions shown in televised movies. Recent studies indicate that TV violence, not only spurs such actions on the part of young viewers, but also numbs them to such behavior on the part of other persons.

Violence-heavy films have won increasing popularity. "The Godfather" is the top grossing film of all time, having made more than \$85 million in box-office receipts. It and its sequel, "Godfather Part II," won Academy Awards as the best pictures for 1972 and 1974.

Sociologists are still pondering the question of whether media violence is a cause or a reflection of violence in society—or both.

IN ITS REPORT for 1972, the film and broadcasting division of the U.S. Catholic Conference commented that violence in entertainment is "a social phenomenon which is merely reflective of the times."

But it added that although the violence of the times "is fitting material for the movies," the real issue is "how the movies used violence—the asocial fantasy and romanticizing of blood-lusting and mayhem have recently been perfected with a new realism in films, to no legitimate purpose whatsoever."

Violence on TV has also been connected with increased attitudes of fear on the part of adult viewers.

A recent study by the Annenberg School of Communications at the University of Pennsylvania found that persons who watch television regularly tend to overestimate

dramatically the danger of violence in everyday life.

WHEREAS A significant proportion of the student violence that plagued the United States in the 1960s involved colleges and universities, high schools seem to have become battle grounds in the 1970s.

Results of an 18-month study released by the Subcommittee on Juvenile Delinquency of the Senate Judiciary Committee found that destruction of school property in 757 school districts cost \$500 million a year—the amount spent on textbooks.

It also found that more than 100 murders were committed in the schools each year and at least 70,000 assaults on teachers.

In what may be considered an attempt to fight fire with fire, religious agencies have begun using mass communications as a vehicle for promoting non-violent techniques of problem solving.

Religion in American Life (RIAL), an interreligious organization that sponsors public service messages on the meaning of faith, chose as its 1973 slogan, "Violence divides. God unites."

PRINT AND broadcast ads showed how violence disrupts and destroys human unity. Readers and listeners were invited to write for a discussion guide offering Scripture references and other material on violence and how to prevent it.

United Methodist Communications has been working with counterpart agencies in other denominations to produce television spot announcements designed to provide models for "prosocial" behavior among young viewers.

Can Christians ever condone violence? The World Council of Churches, which has frequently been accused of doing just that, has been examining the theological aspects of violence for several years.

A 1973 study paper produced by the WCC's Church and Society Working

Committee cited three possible options for Christians who want to resist unjust and oppressive political and economic power—non-violence; use of violence in extreme situations, judged by the criteria of a "just war"; and struggle by those caught in violence to reduce the sum total of violence and reach for just and peaceful relations with others.

POPE PAUL has frequently held up the Christian ideals of love and cooperation as the only solution to such conflicts as those in the Middle East and Northern Ireland. In 1972, he acknowledged that some people consider this "a naive and dangerous dream," but went on to say, "We are

not day dreamers, but idealists and prophets and we don't tire of hoping and striving for peace and love."

In the debate over gun controls, opponents of restrictive legislation have argued that "Guns don't kill; people do." Although some Christians support a ban on handguns, others feel that increasing the penalties for crimes would be more effective. But all agree that a change in people's attitudes towards violence is essential.

Churches and religious agencies are uniquely equipped to play significant roles in the campaign against violence. And, increasingly, they are doing so.



"I SHOULD BE BACK IN TIME TO HEAR CONFESSIONS!"

The CRITERION

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MUSIC MASTERS HONORED—Long-time band and choir directors in their respective parishes were honored at the recent CYO Organizational Music Contest held at Roncalli High School. Pictured, left to right, with their awards are:

Gary Davis, St. Columba, Columbus; Sister Melitta, St. Ambrose, Seymour; Sister Eileen, St. Paul, Tell City; Sister Mary Estelle, St. Philip Neri, Indianapolis; and Jerry Craney, Holy Name, Beech Grove.

Sr. Jane Bodine wins Sertoma Club award

INDIANAPOLIS — The 1975 Service to Mankind Award of the Sertoma Club of Downtown Indianapolis has been given to Sister Jane Bodine, S.P., in recognition of her work as director of the Adult Education Program of the United Southside Community Organization.

The award was presented at the club's annual dinner held recently in the Murat Temple.

The Sertoma Club is a service organization for business and professional men.

THE ADULT education program began in 1970 as a part-time effort on Sister Jane's part and has since expanded into a full-time project employing four

salaried teachers and more than a dozen volunteer tutors. The program is

designed for low-income persons wishing additional education for personal or job improvement, regardless of age or level of past schooling.

The program is housed in St. Patrick's Center in the convent building at St. Patrick's parish. An outreach program is currently being conducted two nights a week at St. Ann's school.

spiritually-based caring for the human condition."

The award is believed to be the first given by Sertoma to a woman Religious.

Sister Jane has taught all grades and has been both an elementary and high school principal. She has served at Ladywood-St. Agnes, Latin School, and St. Patrick's.

PRO-LIFE SPEAKER

THE CITATION awarded to Sister Jane said, in part, "the influence of this good Sister has reached far beyond the Order to which she belongs or the work which she has been charged to do. In a very real sense her service over the years has been sacramental: an outward and visible sign of an inner

INDIANAPOLIS — Dr. Ned P. Masbaum, psychiatrist, will discuss the emotional aspects of abortion during a meeting sponsored by the Committee for the Preservation of Life at 7:30 p.m., Wednesday, May 7, in the downstairs auditorium of the Central Library, 40 East St. Clair St.



SISTER JANE

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BISHOP RESIGNS

WASHINGTON — Pope Paul VI has accepted the resignation of Bishop Wendelin J. Nold of Houston-Galveston, Tex., 75. Bishop Nold, a native Texan, is succeeded by Coadjutor Bishop John Morkovsky of Houston-Galveston, 65, who was appointed to the See with the right of succession and has been its apostolic administrator since 1963.

Schedule bus tour

SPEEDWAY, Ind. — The Christophers of St. Christopher, a group of older parishioners, will sponsor a springtime bus tour of Marion County on Tuesday, May 6.

The tour, scheduled for 1 to 4 p.m., will begin and end at the church, 1601 West 16th St. The fare is 50 cents

per passenger, and the tour is open to the public but accommodations are limited. Mrs. Cecil Enlow will be the guide.

Reservations may be made by phoning Mrs. Marguerite Walsh, club president, 243-6092, or Cecelia Hart, 247-8292.

VIET BISHOP NAMED

VATICAN CITY — Pope Paul VI has named Father Jean-Baptiste Bui Tuan as coadjutor with right of succession to Bishop Michel Nguyen Khac Ngu of Long Xuyen, South Vietnam. At the time of Bishop-elect Tuan's nomination on April 21, Long Xuyen had been overrun by Communist forces. It lies about 20 miles northeast of Saigon.

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CATHOLIC CHARITIES

RENEWAL AND RECONCILIATION

The Ministry (Part Two)

BY FR. JOHN E. FORLITI

It was a summer day in 1941 when I first dreamed that I would be a priest. I was only five years old when the national Eucharistic Congress was held in St. Paul. Thousands of devoted Catholics came from all over the country to march in the procession that was to begin at my home parish and wind through part of the city, culminating with services at the State Fairgrounds, about a mile and a half away.

I remember it vividly because we lived right across the street from the parish school from which it all started, and when the storm broke loose and the hail fell and the thunder pealed, our house became a refuge for what seemed to be hundreds of strangers. I remember feeling very proud that all these people who believed so strongly in Jesus and Church and Holy Communion could find shelter in our home. Several were priests, and I was especially happy about that, though I recall being a bit disappointed that we couldn't boast like the neighbors for having sheltered a Bishop. I can still see the red-cassocked individual standing on their porch. How I wished he could have been on ours!

THE NEXT 13 YEARS were growing-up years and they were a time that continued to impress upon a young heart the singular blessing which a vocation to the priesthood is. The priest was someone special, someone held dear because of what and whom he represented. Not everybody liked priests, I found out early, but that didn't matter to me because the reasons for their dislike seemed to be either silly or wrong. The priest was close to God and he was close to people. And he dedicated his whole life to bringing the two together. Lacordaire's once familiar poem on the priesthood was a favorite, especially its closing line "My God what a life, and it's yours, O priest of Jesus Christ." Even poetry helped to nourish a call to the priesthood!

Like most vocations mine was not always motivated by the highest and best of reasons. The priests in my childhood days who impressed me most were the ones who took the servers swimming and camping, and who drew applause and laughter at the annual St. Patrick's Day variety show. They might also have been men of prayer and saints, though I never knew. What I did know was that they cared a lot for people, and the people cared a lot for them. Everyone seemed to feel welcome in their presence.

Although one heard that priests were human and sometimes even sinned (and on the rarest of occasions possibly caused scandal), we never saw it in our priests. They were heroes, the embodiment of all that was good and wholesome. They were really important in our lives, particularly the young priests who so gently softened the crabby pastor's grumblings and chastisements. Fun and laughter, applause, caring and healing—I guess I wanted badly to be a part of it all.

OUR PRIESTS had the reputation of being there when you needed them. If someone took ill or died, they were always the first to be called and the first to arrive. As school children we saw the priests almost daily, teaching us religion, offering Mass, or just joking around on the playground.

Often on Saturday evenings, after Confessions, a few of us teen-agers would loiter around the front entrance of church hoping that Father would stop and chat a while or maybe even invite us up to his room for a coke and some conversation. And it was nice to know that "needs" did not have to be defined in terms of a crisis. Friendship was legitimate, too. Tragedy, sorrow, worship, teaching, joking, friendship—I more than ever wanted to be a part of it all.

In the Seminary my vocation to the priesthood matured. Idealism was tempered, but never lost. Motivation centered more on discipleship of Jesus and service of people than on applause at a parish variety show. The suffering of Christ took on a more personal meaning when the realities of rejection and challenge and fear of failure struck home.

"Can you drink the chalice that I will drink?" was no longer a rhetorical question. St. Peter's epistles describing his hardships and shipwrecks became necessary meditations.

Maturing is hard work. As a first-year seminarian it was easy to imagine oneself as gold being tried by the fire (and refined in the process) whenever the going got tough. Before long, however, one doubted the existence of the gold! Most of us seminarians identified closely with the title of Leo Trese's book "Vessel of Clay." Besides being more accurate, it was a burden more easily carried. That a priest would suffer in his own person was a fact harder to swallow than his bearing the burdens of others. Still, I believed the Lord was calling, and no matter how high the mountain or how heavy the cross, I knew that I should be a priest.

THE OFFICIAL CALL from the Church came finally, and I answered "Adsum." Here I am. Yes. Amen. And since ordination 13 years ago the priesthood has been everything and more than I had anticipated. The laughter and the caring, and the caring in return. All the messed-up lives and the healing, leading the people in worship and being strengthened in turn by their faith, the joking and friendship of teen-agers on Saturday nights, the cross and the clay—it has all been there, and more. Dreams that remain dreams do not ever give the joy and deep satisfaction that reality gives. Nor are they as painful. But were I ever given the choice again between dreaming about being a priest and actually being one, I would



A group of priests concelebrates the Holy Sacrifice of the Mass—the supreme expression of their sacerdotal ministry.

not for a moment hesitate to choose the real thing.

But I have a confession to make. A few years ago when the priesthood seemed to have lost its former status and its popularity, I wondered whether I could recommend it any longer to young boys and men who held the dream of someday becoming a priest. I do not wonder anymore. A call to the

priesthood remains one of the most profound and mysterious privileges offered to humankind. May the young continue to dream, and may those who nurture dreams into reality know that they are truly instruments of God's peace and His justice, of His joy and His healing power.

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Death comes for the Archbishop

BY FR. JOSEPH M. CHAMPLIN

A cab driver in the Twin Cities told me, several weeks later, just how impressive and moving he found the two-hour, televised funeral of Archbishop Leo Byrne, Coadjutor of St. Paul-Minneapolis.

Four or five months afterwards I heard similar comments, this time from an individual who personally participated in the liturgy itself, youthful Bishop Bernard Law of the Springfield-Cape Girardeau diocese in Missouri.



Bishop Law, like all of us, especially those in leadership positions, finds himself caught between conflicting demands. He constantly must make priority judgments as to the allocations of his limited time and energy. How much of my life, he inquires, should be given to the Chancery office, to visiting throughout our diocese, to statewide concerns, to national meetings, to ecumenical activities, to community social action committees?

TRAVELING TO Minnesota for the Christian burial of a brother bishop who had died suddenly, unexpectedly of a heart attack held a high place on that priority list. With some 65 other bishops, he felt his presence there would prove of some comfort to the people of this Archdiocese who had lost their shepherd.

It took nearly a half hour for all those prelates and over 1,000 priests to process into the Twin Cities Cathedral. The local liturgy planners under the direction of Auxiliary Bishop Raymond Lucker, anticipated that delay and employed the time wisely.

They devised a litany of death patterned after the familiar general intercessions or prayer of the faithful to accompany this slow-moving procession. The petitions, centering around the sorrowing church of St. Paul-Minneapolis, were chanted according to the Byzantine melody, but without any musical accompaniment. A period of silence followed each intention, broken only by the occasional beat of muffled drums (as in the burial service for a president) and the rustle of processing clergy.

AT THE PRESENTATION of gifts, four signs of Archbishop Byrne's life were brought forward with great solemnity. The meaning of each was explained in the participation leaflet distributed to the congregation beforehand. That eliminated the need for comments within the ceremony itself and allowed the symbols to speak their own powerful message.

First, servers carried in majestic fashion the white, decorated funeral pall and draped it over the Archbishop's casket. This, his greatest dignity: being a Christian, a follower of Jesus, a person destined by the Lord for eternal life.

Next, a stole, symbolic of his priesthood begun some 40 years earlier.

Third, the mitre placed on his head when he became a bishop.

Finally, the crozier, the shepherd's crook, the staff, indicative of his responsibility over those thousands in Minnesota who had benefited from his leadership while he lived and now watched as the Christian community sent him home for his reward in the Father's everlasting house.

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'Identity crisis' is major problem for priest today

BY FR. PAUL F. PALMER, S.J.

We hear much of an identity crisis among priests. Some diagnose the problem as psychological or sociological. For others the problem is regarded as more theological than cultural. Most reports stress the loneliness of the priest and emphasize obligatory celibacy as the contributing factor to the priest's loneliness.

Loneliness in the sense of living alone or unmarried has never been easy for a priest. It is perhaps more difficult today because many priests are not wholly convinced that they are needed. "A policeman's lot is not a happy one," but policemen stay on the job, whether they are liked or disliked, because they feel that they are needed.

IN THE PAST AN unquestioned theology of the uniqueness of the

priest, of his essentially different consecration from that of the baptized Christian supported the priest in his aloneness and assuaged much of his loneliness. He was convinced that he was "chosen from among men" in a very special way by ordination, and that he alone could "act on behalf of men in relation to God," that he alone could "offer gifts and sacrifices for sins" (Heb. 5:1).

To celebrate the Eucharist and to forgive sins in the sacrament of Penance was taught by the Council of Trent to be the specific function of the priest, and many priests felt that they fulfilled their strictly priestly ministry when they said Mass and heard confessions.

This does not mean that priests of the past were less involved in the caritative ministry or the corporal works of mercy than priests today. There is scarcely a Catholic hospital, orphanage, home for the aged or other

institution for the sick, the hungry, the naked and the poor that is not the beneficiary of a priest's wider ministry.

And yet the priest of yesterday did not look upon himself as a social worker, a gerontologist nor, despite his hours of counseling in the confessional, did he see himself as a psychologist or a professional counselor. He was useful and even wanted in all of these ministries, but he felt that he was needed only in his strictly cultic ministry of offering the Eucharist and preparing his people for their worthy participation.

THIS SELF-IMAGE of the priest as the liturgist of the sacraments and the mystagogue who leads his people in the celebration of the sacred mysteries was reflected in the reverential awe in which he was held by most of his people. Men tipped their hats to him as they did to the Church in which he ministered; women regarded him as untouchable as the chalice he carried to the altar.

The priest of the past may have been uncomfortable in the niche in which the people enshrined him; and he must have been tempted often to divest himself of his priestly garments and clerical attire and mingle more freely with his people. But for him there was no identity crisis.

Younger priests who have been trained after Vatican II are less sure of their identity and their essential ministry. They can quote the directive of the Council that "their primary duty is the proclamation of the Gospel to all" (On the Ministry of Priests, No. 4), and conclude that they are not so much priests as they are prophets, ministers of the Word, rather than ministers of the sacraments.

They can cite Vatican II to the effect that "the priest has the poor and the lowly entrusted to him in a special way" (No. 6); and many conclude that their essential ministry must be that of a super-social worker, who is skilled in guidance, counseling, teaching the retarded, helping the handicapped and in meeting the multiple needs of the inner city.

Unquestionably, all these ministries must be the concern of the priest, but the new priest soon finds out that others have been prepared to do these jobs better than he, and he may begin to question whether he is really needed in these ministries. An increasing number have decided that they are not needed. Much as they are liked or wanted, they leave the priesthood and readily find someone who does need them.

But most remain, strengthened by their experience and ready to admit that their multiple ministry must be directed to the Eucharist as the "source and summit of the whole work of the preaching of the Gospel" (No. 4), as the "summit towards which the activity of the Church is directed . . . the fountain from which all her power flows" ("On the Liturgy," No. 10).

ACCORDING TO Vatican II, the priest must be above all a leader and shepherd of his people. He must "gather God's family together as a brotherhood of living unity and lead it through Christ and in the Spirit to God the Father" ("Of the Ministry of Priests," No. 6). As a leader, he must facilitate or make it easy for the people to exercise their own ministry of service to the community.

But if the priest's ministry is to have meaning, if he is to be truly needed by his people, he must lead them to the Father in the celebration of the Eucharist, where he alone presides as liturgist of the Word and the sacrament. "For the goal of apostolic works is that all who are made sons of God by faith and Baptism should come together to praise God in the midst of His Church, to take part in her sacrifice, and to eat the Lord's Supper" ("On the Liturgy," No. 10).

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Role of 'bridge-builder' seen by writer as one of major functions of priesthood

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

To be a priest probably means something slightly different to every priest. In fact being a priest probably has a somewhat different meaning to every priest at different times in his life.

There was a time when I thought of the priesthood primarily in terms of offering Mass and administering the other sacraments. I saw myself acting as a priest primarily within the context of the Church's worship. Actually the most satisfying pastoral work I've ever done has been in the confessional.



I still believe in my priestly role within the worshipping community. I especially see the tremendous opportunity and challenge facing me as a priest to preach in such a way as to help people make sense out of their lives in the light of God's Word. But I do not limit my view of priestly work solely to the Church's liturgy.

Today the image "bridge-builder" best sums up what the priesthood means to me. In fact, a long tradition has designated the priest as just that, "pontifex," or "bridge-builder."

IN TODAY'S CHURCH, at least as I experience and understand it, the bridge-builder image suggests to me what being a priest basically means. We live in a changing, pluralistic

Church, within an even more rapidly changing and increasingly complex world. Many good Catholics are understandably confused. Many feel they can no longer make sense either out of the Church or of their own lives. Just as understandably some Catholics—people of equally good will and intelligence—find themselves on opposite sides of very serious issues. There is deep-felt polarization on every level of the Church.

Within such a Church the priest has the extremely demanding and delicate task of building bridges. He is called upon to help people build bridges between themselves and God as well as between themselves. As I see it, his ministry today is primarily to be a reconciler, a source of unity.

To help people build meaningful bridges between themselves and God, the priest needs to know both God and people. His knowledge of both must be rooted in his own personal experience. People are yearning for insight into God's role in their lives. They search for ways of finding God and being in touch with Him. Book knowledge is not enough. They want a priest who speaks from personal experience of God and His ways. They expect their priest to be someone who not only knows all about God, but knows Him personally, face to face.

But then the priest, the builder of bridges between God and man, must just as truly know people. Again, not

just book learning, but through intimately sharing the joys, sorrows, frustrations, pain, excitement, and pleasure of being human. As a priest I feel that so much of my training and work has tended to shield me from the day-to-day experiences of the average Catholic, of the average human being living in the "world."

That is the first bridge I believe people expect a priest to help them construct—a meaningful bridge between themselves and God that helps them make sense out of life, one that helps them meet life's challenges.

THE SECOND BRIDGE I feel I must help people build is the multi-faceted one between themselves and others. We are called—all of us who say we are Christians—to work for unity and harmony within the community of faith. However, because of his position, in many parishes the priest bears the chief responsibility of struggling to bring people together, to help them realize that they can be one in Christ even when legitimately differing.

For me, then, the image that best expresses what I see to be the role of today's priest in the Church is that of a builder of bridges—between God and people, and between people themselves.

What I feel I, and other priests, most need in today's Church to build these bridges effectively is not education,

eloquence, or management skills—though all of these are vitally important—but what Solomon prayed for when God set him up as King to unify His people.

The Scriptures recall that Solomon prayed first of all for "an understanding heart." (1 Kings 3:9). Or, as one translation has it, "a heart with skill to listen." That is what I pray for as a priest preoccupied with building bridges of unity.

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THE WORD THIS SUNDAY

Prepared by a group of Tell City Deanery priests.

SIXTH SUNDAY OF EASTER
May 4, 1975

"Let all the earth cry out to God with joy."

Acts 8:5-8, 14-17
Psalm 66
1 Peter 3:15-18
John 14:15-21

As we celebrate Soil Stewardship Week, we recognize the word spoken to us by God in creation through the Spirit. The earth rejoices in the new life of spring and the Spirit, source of life, fills us with joy too.

How attentively have we listened to what the earth says?

Do we recognize the Holy Spirit, whom Christ promised, as remaining with us?

And how have we replied to those who ask the reason for our joy?

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Thomas 2-1; All Saints 2-2; St. Monica 1-3; St. Christopher 1-3; Holy Trinity 0-4.

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DIVISION IV—Holy Spirit 3-0; St. Simon 3-0; Our Lady of Lourdes 3-1; Little Flower 3-1; Nativity 2-2; St. Philip Neri 1-3; St. Lawrence 0-4; St. Rita 0-4.

CADET "B"

Immaculate Heart (Blue) 4-0; St. Barnabas 3-0; St. Simon 3-1; Little Flower 2-1; Immaculate Heart (White) 2-2; Central Catholic 2-2; Holy Spirit 2-2; Our Lady of Lourdes

CYO NOTES

Entries for the Girls' City-Wide Track Meet have been mailed. The entry deadline is Wednesday, May 28. The meet is scheduled for Sunday, June 1.

Junior Boys' and Girls' Softball League entries are due not later than Tuesday, May 20.

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DIVISION II—Little Flower (Blue) 4-0; St. Andrew 3-1; St. Matthew 3-1; St. Philip Neri 3-1; St. Pius X 2-2; St. Simon 2-2; Holy Spirit 1-3; Our Lady of Lourdes 1-3; St. Lawrence 1-3; Christ the King 0-4.

DIVISION III—Central Catholic "A" 3-1; St. Jude (Red) 3-1; St. Bernadette 2-2; St. Roch 2-2; St. Barnabas "A" 1-3; St. Barnabas "B" 0-4; Our Lady of Greenwood 0-4.

DIVISION IV—Central Catholic "B" 4-0; Little Flower (Gold) 4-0; St. Jude (Gold) 3-1; St. Christopher (White) 2-2; St. Michael "B" 2-2; St. Philip Neri (Green) 1-3; St. Gabriel "B" 0-4; St. Simon "B" 0-4.

BOYS' CADET TRACK CLASS A

DIVISION I—St. Lawrence 2-1; St. Pius X 1-1; Mount Carmel 0-2; St. Monica 2-2; St. Rita 0-1.

DIVISION II—Holy Name 3-0; St. Mark 1-2; St. Simon 1-1; Holy Spirit 0-2; St. Thomas 0-2.

CLASS B

DIVISION I—St. Pius X 2-0; St. Lawrence 1-1; St. Monica 1-2; St. Rita 0-1; Mount Carmel 0-3.

DIVISION II—St. Simon 2-1; Holy Spirit 1-1; Holy Name 1-2; St. Mark 1-2; St. Thomas 0-2.

CLASS C

DIVISION I—St. Pius X 2-0; St. Rita 1-0; St. Lawrence 1-1; Mount Carmel 1-1; St. Monica 0-3.

DIVISION II—Holy Spirit 2-0; St. Simon 2-0; Holy Name 1-2; St. Mark 1-2; St. Thomas 0-2.

† Remember them in your prayers

INDIANAPOLIS

† AGNES A. THOMPSON, 80, SS. Peter and Paul Cathedral, April 22. Wife of John M.; mother of John D. Thompson; sister of Phyllis and Mary O'Gara.

† JAMES H. LENTS, 82, St. Anthony, April 23. Father of Donald, George, Lester, Anthony and Thomas Lents; Maxine Falls and Eileen Medenwald; brother of John, Russell and Dallas Lents and Julia Imier.

† PATRICIA L. RECKLEY, 41, St. Patrick, April 23. Mother of David, Joseph, Timothy, Suzanne, Lisa, Kristina and Jennifer Reckley; daughter of Catherine McClain; sister of John and Thomas Reckley; Donna Cathron; Joyce Volpe and Mary Catterson.

† PAUL D. WILHELM, 57, St. Joseph Cemetery Chapel, April 23. Brother of Francis A. Wilhelm and Adelaide Sullivan.

† CECILIA M. CATELLIER, 83, St. Francis de Sales, April 24. Mother of Norbert, James, Charles and William Catellier and Mary A. Hudson; sister of George A. Thomas and Anne Biehoff; Clara Rott and Helen Hardin.

† JOHN F. TURK, Sr., 58, Holy Trinity, April 24. Husband of Florence I.; father of John F. Jr. and Philip J. Turk; Nancy Hill and Valerie Wade; brother of Mary Toder; stepbrother of Tony Mergola, Lee Openshaw, Vern McMillan, Angela Staff, Emma Smith and Frances Lents.

† HENRY L. MOOTZ, 72, Immaculate Heart, April 24. Husband of Pearl A.; father of Richard H. Mootz; brother of Magr. Herman Mootz, Mrs. Dick S. Van Fleet, Mrs. Joseph Mazzilli, Frank J. Margaret and Cecilia Mootz and Sister Mary Mootz, O.S.F.

† JOSEPHINE M. JOYCE, 94, SS. Peter and Paul Cathedral, April 25. Mother of Maurice and Jerome Joyce and Ruth Beck.

† LOUISE REVELIN, 98, St. Augustine Home Chapel, April 25. No immediate survivors.

† MIRIAM F. MILAM, 82, St. Paul Hermitage Chapel, April 26. Mother of John C. and Robert A. Milam; sister of Maude Wernsing, Irma Padgett, Margie Bowling and Michael Padgett.

† MARY Z. WILKINSON, 84, SS. Peter and Paul Cathedral, April 26.

SPRING CONCERT

INDIANAPOLIS — A Spring Concert featuring the Concert Band, Variety Ensemble and Stage Band of Secena High School will be held at 7:30 p.m., Sunday, May 4, in the school Gymnasium.

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28. Mother of Lex B. and Robert M. Wilkinson; sister of Margaret Wood.

† CARMEN M. BURTO, 63, St. Catherine, April 29. Husband of Zola M.; father of Ruth A. Canada, Mary F., Marie, Joseph E., Carmen, Ralph and Phillip J. Burto.

† URSULA TRICEK, 82, Holy Name, April 29. Mother of Mildred Belden, Helen Stoneman, Jean Kolman, Rose Gerfovic and Mary Manclir.

† WALTER G. LUX, 83, Sacred Heart, April 30. Father of Alfred W., Sylvester T. and Gilbert J. Lux, Mrs. Joe Gleasing; brother of Leola Hird and Alma Forster.

† JOHN R. COSTELLO, Sr., 80, St. Catherine, April 30. Husband of Margaret; father of John R. Jr., William T., James A. and Jerry A. Costello.

JEFFERSONVILLE
† JAMES C. MONROE, 72, St. Augustine, April 22. Husband of Margaret.

NEW ALBANY
† PAUL J. BRIAN, Sr., 64, Holy Trinity, April 25. Father of Paul J. Brian, Jr., of New Albany.

RICHMOND
† WALTER J. CRONIN, 80, Holy Family, April 26. Husband of Frances; father of Patricia Cronin of

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† CHARLES P. LOTHAMER, 46, St. Andrew, April 26. Husband of Betty; father of Mrs. Robert McDonald of Germany; and Carol Lothamer of Middletown, R.I.; son of Opa Shoemaker of Quincy, Mich.; brother of Mary Ann Flynn, Betty Bean and Linda Clark, all of Quincy, Mich.; Shirley Light of Reading, Mich.; David and James Lothamer, all of Quincy, Mich.; Robert of Evanville; and Donald of Hillsdale, Mich.

ST. JOSEPH HILL
† CLAUDE L. RENN, 66, St. Joseph, April 22. Husband of Marie; father of Mark A. Renn, at home; brother of Ethel Regen, and Peter and Ralph Renn, all of Sellersburg; Norbert Renn of Floyd's Knobs; Alice Murley and Barbara Fisher, both of Jeffersonville; Lenora Moyers of New Albany; and Mary Leach of Scottsburg.

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† JOHN A. ALTMAN, 79, St. Meinrad, April 23. Father of Raymond of Jasper; Charles of Evanville; and Mrs. Kenneth Gogel of Mariah Hill. Brother of Mrs. Anna Wulf of St. Meinrad.

TELL CITY
† ELIJAH A. HARPE, 80, St. Paul, April 23. Husband of Jewell; father of Verlee Fritzell; brother of Thomas Harpe of Tom's River, N.J.

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VIEWING WITH ARNOLD

Sentimental film still draws



BY JAMES W. ARNOLD

"King of Hearts" is a French cult film. Eight years after its original release, it still draws crowds in major cities, and on and near college campuses. It was never a large critical success, and many prints are now so worn you can practically see through them. It lacks any notable sex and violence, or even the oddball humor of "Harold and Maude." So what keeps the "King" going?

I honestly don't know. It was directed by Philippe

DeBroca, another onetime New Wave prodigy, chiefly known here for his splendid adventure movie spoof, "That Man From Rio." De Broca's whimsical charm lights up passages in "King," but doesn't save it. The film is essentially a simple-minded fable—right out of the mid-Sixties—about the insanity of war. Its popularity may come from a nostalgia for the heyday of protest, as well as from an affection for its gentleness and poetic mood. But its art is minimal, and the likely reason it is preferred over a tougher, more witty film

(like Richard Lester's "How I Won the War") is its sentimentality.

Alan Bates plays an unbrave Scottish soldier in World War I who is sent into an abandoned French town as a one-man demolition squad. (Actually, he's an ornithologist, a tender of carrier pigeons, sent by mistake by his dimwitted colonel).

HE FINDS THE town taken over by the benign inmates of the local asylum, who have emerged to don the costumes of various community roles, from bishop to madam. They dance and sing, ride bicycles and make love, and, of course, appear both happier and saner than the comic opera armies killing each other on the outside. Eventually, Bates quits the army and joins Genevieve Bujold and the others in the madhouse. Who can blame him?

Unfortunately, such pretty whimsy solves nothing. There is no peace among lunatics either, and humans must continue to labor for the victory of love in the real world with both rationality and responsibility. Being "mad," like being stoned, is

just another way of leaving the territory to the firing squads. [Rating: A-3—unobjectionable for adults]

The week's TV network films

THE WRECKING CREW (1969) (CBS, Friday, May 2): More juvenilia with Matt Helm and his bevy of cuties (Sommer, Tate, Kwan, Louise), with a good actor (Nigel Green) thrown in as super-villain. Vulgar, gaudy and in the accepted Dean Martin, self-spoofing comic-strip style. Not recommended.

THE GOOD, THE BAD AND THE UGLY (1968) (ABC, Saturday, May 3): The third and most spectacular in Italian director Sergio Leone's trilogy of westerns with Clint Eastwood as the Man with No Name. The content is heavy on sadism and violence, but it is done with undeniable flair, and this time with a huge budget and an expertly used cast of thousands. In theaters the wide-screen movie ran 161 minutes without commercials, so you can expect to miss some of the "best" footage. With Eli Wallach and Lee Van Cleef. Of in-

terest mainly to mature western buffs.

GENERATION (1969) (CBS, Thursday, May 8): The largely watered-down film version of the deft Broadway comedy, about the daughter of an advertising executive and a hippie who live in the East Village and decide to have a baby by natural childbirth. The remaining humor is largely in lifestyle-gap conflicts between Daddy (David Janssen) and the "kids" (Kim Darby, Peter Duel). Routine entertainment.

Nurses for Life to hold seminar

INDIANAPOLIS — The third seminar sponsored by Indianapolis Concerned Nurses for Life will be held at 7:30 p.m., Thursday, May 8, at the IUPUI School of Nursing.

Speakers will be Valerie Vance Dillon of the Indiana Catholic Conference, State Senator Joan Gubbins, Dr. Willis Stogsdill, and Rosale Roccio, R.N. They will discuss euthanasia and its effect upon society.

The nurses' organization has prepared educational programs appropriate for all age levels and types of groups. Persons wishing to arrange a program may phone Phyllis Stewart, chairman, 787-3078.

SMORGASBORD SET

INDIANAPOLIS — St. Anthony Altar Society will sponsor a Spring Smorgasbord on Sunday, May 4, in the old school hall, 379 N. Warman St. Serving will be from 12 noon until 3 p.m.

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PRINCIPALS' RETREAT—Members of the Archdiocesan Principals' Association gathered April 24-25 at Oldenburg for a retreat directed by Sister Barbara Doherty, S.P., associate professor of Religion at St. Mary-of-the-Woods College. Pictured relaxing between sessions are, left to right, William Glennon, association president and principal of Christ the King, Indianapolis; Sister Barbara; Sister Donna Watzke, chairman of planning and principal of All Saints, Indianapolis; and Father Robert Drewes, Archdiocesan Director of Religious Education. The association, formed a year ago, promotes communication among principals and in-service training for administrators.

'Sound of Music' to be staged

at Lady of Grace

BEECH GROVE, Ind. — Our Lady of Grace Academy will present Rodgers and Hammerstein's musical production "The Sound of Music" on Thursday, Friday and Saturday nights, May 6, 9, 10. The performance will be in the Student Center at 7:30 p.m. each evening.

Bunny Kern, Academy senior, has the lead role as Maria von Trapp. Kyle Bradford, a senior at Perry Meridian High School, has the part of Captain Georg von Trapp. Supporting them in the principal roles are Terri Diehl, senior; Nancy Norris, sophomore; Brian McCall, Latin School; and Brian Hawkins, Cathedral High School.

Portraying the von Trapp children are youngsters from Our Lady of Lourdes, St. Mark and St. Jude Schools. Directing the production are Sister Harriet Woehler and Miss Ellen Williams of the Music Department of Our Lady of Grace.

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