

AWAIT SCHOOL BELL—Among those awaiting Tuesday's opening of the new school year is this group from Holy Name School, Beech Grove. Joining new principal Herman

Koers and Sister Mary Donald in the library are students Kevin Keller, left, Maria Gibson and Gary Strack. Archdiocesan enrollment is estimated at 26,000.

26,000 enrollment seen

Classes begin Tuesday, Sept. 2, for the 76 elementary and seven interparochial and seven private Catholic high schools within the Archdiocese of Indianapolis. An estimated 26,000 students will be enrolled this year.

No official calendar has been issued, but a model calendar has been submitted to each school for local adaptation. All schools must observe 175 instruction days.

In general, the following no-school dates will be observed: October 23-24, Professional Days for teachers; November 27-28, Thanksgiving holiday; December 22-January 5, Christmas vacation; and April 5-12 Easter recess.

ENROLLMENT appears to be stabilizing, according to Dr. Daniel B.

McDevitt, director of the Department of Schools, with a slight increase expected in the high schools. No major changes such as closings or grade eliminations are being introduced this year or anticipated for next year.

"Catholic schools seem to have reached a plateau, here and across the country," Dr. McDevitt said. "The marked decreases of 1965 to 1970 were followed by smaller losses from 1970 to 1975. Now we are at a level that is expected to hold for a while."

During the past school year, he and Sister Sharon Sheridan, department associate, visited 95% of the schools in the system and they were impressed with what they saw.

"TEACHERS AND principals are doing a fantastic job," Sister Sharon

commented. "As for the principals, I wish we could send up a flag or give a 22-gun salute in their honor. Considering the pressure they are under—working with boards, educational associations, parents, pastors, teachers and worrying about paying the bills—they do an amazing job."

Though the number of teachers applying for positions is at an all-time high there is still some difficulty finding a qualified person for schools in some localities.

Attending PTA meetings and various school functions this past year gave Dr. McDevitt a chance to meet many parents.

"They are to be complimented for their interest and involvement in their children's education. They are truly devoted and show a strong attachment to the schools," he said.

administrators this month called their attention to policy regarding transfers into the system.

"We are reaffirming our determination that Catholic schools will not become a haven for those trying to avoid racial integration," he said.

He does not, however, anticipate that there will be a significant increase in transfer requests, even if inter-district busing is upheld by the federal district court of appeals.

Busing has lessened public support for public schools and, according to Father Gettelfinger, that will mean less public support for nonpublic schools.

"When public school budgets are cut, services rendered to nonpublic schools are the first to go."

Despite all this, the education director is not discouraged.

"IN A WAY, we're where we've always been. Our parents are still strongly in favor of a Catholic education, and as long as that condition exists they will do whatever is necessary to see that their children receive a Catholic education. And that means they will do whatever is necessary to keep the schools going. The same holds true for parishes. Boards of education are taking a close look at every item in the budget. There is less support for the schools among persons who don't have children in school. But if, in the parish as a whole, there is the will to keep the school going, it's going to remain in operation."

Overall, Father Gettelfinger is "cautiously optimistic." Some of the things which make him that way are:

—growing recognition of the fact that Sisters are an enrichment or an addition to Catholic schools and do not, in themselves, make a school Catholic;

—the increase in the number of parish directors of Religious Education, trained professionals who are accepted on a peer level with school principals, and

—the development of the concept and implementation of boards of education.

Singers needed

A special archdiocesan choir is being formed to sing at the Mass celebrating the canonization of Mother Elizabeth Seton. The Mass will be held at 2 p.m., Sunday, Sept. 14, in SS. Peter and Paul Cathedral. Any interested person is welcome to participate. The first practice session has been scheduled at two locations: 7:30 p.m., Monday, Sept. 8, at St. Christopher Church, Speedway, and 7:30 p.m., Tuesday, Sept. 9, at Little Flower Church, Indianapolis. A second practice will be held at 12:30 p.m., Sept. 14 at the Cathedral.

Paper defends Church human rights record

BY FR. THOMAS C. DONLAN, O.P.

VATICAN CITY—The Pontifical Commission on Justice and Peace has issued a working paper on "The Church and Human Rights," which admits past imperfections in the Church's promotion of human rights but which defends the Church's basic teachings on those same rights.

"There have been periods in the Church's history when, in thought and action, the rights of the human person have not been promoted or defended with sufficient clarity or energy," the 70-page booklet grants.

"Today the Church, through her Magisterium (teaching authority) and activity, represents an important factor in the field of human rights," the document adds.

"Her contribution is keenly appreciated and her comment sought by civil society . . . but we must recognize that this was not always so."

THE BOOKLET was distributed in July. It was sent to national commissions for Justice and Peace and to papal diplomatic representatives throughout the world.

Cardinal Maurice Roy of Quebec, president of the Justice and Peace Commission, writes:

"This paper is not, nor does it wish to be, a directive or an official guide . . . Rather it is a starting point, raising questions, stimulating research, suggesting activities and offering doctrinal and theological reflections."

Despite the low-keyed introduction, the booklet is almost certain to become a handbook for all who want to know the Church's stand on human rights, and on individual rights in particular.

The paper does not fit into any of the usual categories of Vatican publications.

IN THE HISTORICAL survey at the beginning, the paper acknowledges that, over the past two centuries, the Church often stood in opposition to declarations on human rights made from the standpoint of liberalism and laicism.

The booklet observes that philosophies underlying many such declarations of human rights " . . . were often factors in motivating Popes to adopt attitudes of caution, negation, and sometimes even of positive hostility and condemnation."

The paper addresses a number of thorny contemporary issues. But before confronting particular problems, the paper recalls that the Church's mission is not to offer concrete solutions but to defend and promote the dignity and fundamental rights of the human person.

OF THE DENUNCIATION of injustices, the paper cautions: "Before making any formal judgment or taking action against apparent violations, it is imperative to obtain a reliable and objective knowledge of all the facts and then to act only after deep and serious reflection."

Yet it declares: "Denunciation of any violation of human rights is the duty of the laity no less than of the hierarchy if and when circumstances demand it."

The document suggests that "symbolic acts" and "acts of solidarity" with the poor and (Continued on Page 6)



Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, AUGUST 29, 1975

OFFICIAL APPOINTMENTS

Effective Aug. 13, 1975

REV. JOHN GILLMAN, newly ordained, to associate pastor of St. Therese the Little Flower parish, Indianapolis.

Effective Aug. 29, 1975

REV. ROBERT KLEIN, newly ordained, to associate pastor of St. Monica parish, Indianapolis.

REV. HARRY MONROE from associate pastor of St. Monica parish, Indianapolis, a full-time instructor at Chatard High School with residence at St. Andrew parish, Indianapolis.

REV. JAMES ARNESON from administrator of St. Joseph parish, Jennings County, to pastor of that parish, retaining his post as administrator of St. Anne parish, Jennings County and Our Lady of Providence parish, Brownstown.

The above appointments are from the office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

August 27 1975

Labor Day statement backs farm workers

WASHINGTON, D.C.—The leading labor spokesman for the U.S. Catholic Church has warned against the revival of a government-sponsored program of importing alien farm workers, terming it "completely unacceptable" as a means of stemming the illegal alien tide and labeling it a dire threat to American farm workers.

Msgr. George G. Higgins, Secretary for Research, U.S. Catholic Conference, asserted that the renewal of the so-called Bracero program "might well be the end" of Cesar Chavez's United Farm Workers Union, which the priest described as the "only viable union" established in the history of American agriculture.

In the USCC's annual Labor Day Statement for 1975, Msgr. Higgins declared that with the advent of the California farm labor law this year there is a good chance that the farm labor problems of the nation are on

their way to solution. But, he said, a new Bracero program would be a serious setback.

TERMINING THE California law "fair and equitable to all concerned" and a possible working model for legislation in other states and at the national level, he said, however, "there is reason to fear that the (U.S.) government is being pressured to make a crucial decision in this area which would nullify the potentially good effects of the California statute."

He noted that the federal government "is toying with the idea of reviving the so-called Bracero program, which would legalize the mass importation of braceros (farm hands) under a bilateral contract or treaty between Mexico and the U.S."

IN ADDITION to ruinous effects the Bracero program would have on farm workers, he said "we are convinced that the interest of the great bulk of family farmers will always be adversely affected if they have to compete with large commercial operators who, with Mexican labor at their disposal, do not have to bargain for labor in the market place."

Pointing out that Mexico is anxious to relieve its own unemployment problems and sees the Bracero program as a "safety valve," he said, "it is our hope that the U.S. government will not accede to Mexico's request."

"If the U.S. has an obligation to assist Mexico in solving its domestic economic problems, there must be a way of doing this without cutting the ground out from under the United Farm Workers Union and without undermining the wages and working conditions of American agricultural workers."

Special Labor Day liturgy is scheduled at St. Luke Church

INDIANAPOLIS—A Special Labor Day liturgy will be celebrated at 9 a.m., Monday, at St. Luke Church, 7575 Holliday Drive, East. A shared homily will be delivered by Father Stephen Hay, pastor of St. Mary's Church, with three St. Luke parishioners giving reflections on how their work fits into their life as Christians.

The theme of the liturgy will be the dignity of labor. A special collection will be given to a migrant child care center.

A coffee-and-donuts social hour will follow.

Fr. Kenneth Murphy heads Board for the Archdiocese

Father Kenneth Murphy, administrator of St. Rose parish, Knightstown, has been elected president of the Archdiocesan Board of Education.

Also elected at a meeting held Tuesday night at Knightstown were Mrs. Caye Poorman, member of St. Lawrence parish, Indianapolis, vice-president, and Mrs. Mary Sitzman,

member of Little Flower parish, Indianapolis, secretary.

The three will be installed Tuesday, Sept. 16, during a meeting at Sacred Heart parish, Terre Haute.

FATHER MURPHY has previously served as vice-president of the Richmond Deanery Board of Education and as vice-president of the archdiocesan board.

He is staff chaplain at New Castle State Hospital and a volunteer chaplain at Knightstown Children's Home.

Father Murphy is one of the few priests in the nation who has been certified by the National Association of Catholic Chaplains as a supervisor of mental health hospital chaplains.

MRS. POORMAN and her husband Robert have five children. She is a graduate of Edgewood College, Cincinnati, and has a bachelor's degree in Sociology and Psychology.

She is coordinator of high school religious education at St. Lawrence, and co-chairman of the parish's Apostolic and Ecumenical Committee. She has been a member of both the North District Board of Education and the archdiocesan board and has chaired the latter's ad hoc committee studying educational district boundaries.

Mrs. Sitzman has served two years on parish, district and archdiocesan boards. She was re-elected to the secretary's post. She married and the mother of six children.



FATHER MURPHY

Worries at home often cause trouble in class

BY B. H. ACKELMIRE

INDIANAPOLIS—Part of the increase in behavior problems in the classroom can be traced to tight money at home, according to James T. O'Donnell, executive director of Catholic Social Services.

Many families which had been just getting by a couple of years ago are now having to cut back severely or do without. Children may reflect the tension and worry of their parents by becoming discipline problems at school.

The increasing divorce rate, and the broken homes that result are other signs-of-the-times that affect a child's learning, O'Donnell said.

HE WAS DISCUSSING the professional counseling that is available through the agency and was used in the 1974-75 school year by 18 grade schools and three high schools in the city. He estimates that during the school year more than 600 students were seen by counselors.

Any number of conditions or symptoms may cause a teacher or school to ask professional counseling for a pupil. The child may be a discipline problem—unable to sit still, repeatedly interrupting or distracting other children; he may be excessively shy and withdrawn, suddenly falling in work, or not achieving his potential.

Frequently, O'Donnell said, the root of the problem is a lack of understanding between child and teacher or parents and school. The solution may be as simple as finding a quiet

place to do homework or the correction of an impairment in hearing or sight.

THERE ARE, as well, the extreme cases. Frequent or prolonged absences may be caused by an unwholesome situation at home over which the child has no control. Strange behavior may be an indication of mental illness. Such cases call for concentrated professional or community assistance, but the early diagnosis made by alert school personnel and counselors may be the difference between solution and tragedy.

Most requests for individual consultation involve youngsters on the junior high level and more girls than boys are seen. There are some drug-related cases being handled, O'Donnell said, but relatively few compared with public school figures.

"We have the selectivity factor working in Catholic schools," he said. "If a child won't improve and continues to cause difficulty—especially if it is a purely discipline matter—then he is expelled."

Schools participating in the counseling services pay a consultant fee which is keyed to parish income and population. Fees, however, cover only about a third of the actual cost of the service.

PROFESSIONAL counselors (Continued on Page 3)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Black Catholic convention held

LOS ANGELES—"The task of the Church is now to make real and clearly manifest the relationship between the Gospel and the struggle for liberation," Walter Hubbard, president of the National Office for Black Catholics, told the sixth national convention of black Catholics meeting here. In the 1970s, he said, there has been an erosion of social programs that is sweeping away hope, dreams and aspirations of black America. At the same time, he said, there has been an advance in black consciousness and awareness. This consciousness is dictating an examination of black relationships with the Church in the area of vocations, of the role of the permanent deacon, of education and of parish life, he said. Hubbard insisted that "hierarchy and clergy must recognize the sensitivity of the laity and be open to their advice and counsel."

Jesuit aide to Nixon weds

WASHINGTON—Dr. John J. McLaughlin, former Jesuit priest and member of the White House staff under former President Richard M. Nixon, married Ann Lauenstein Dore, who managed his unsuccessful senate campaign in 1970, in a civil ceremony here Aug. 23. McLaughlin, 48, who once said Nixon will be regarded by historians as the greatest moral leader of the last third of the 20th century, served from 1971 to 1974 as a presidential speech writer and deputy special assistant to the President. The 33-year-old bride, a divorcee, is assistant director of public relations in the Washington office of Union Carbide Corp.



K of C denounces Kennedy stand

MIAMI BEACH, Fla.—The Knights of Columbus has accused Sen. Edward M. Kennedy (D-Mass.) of compromising his conscience and adopting a public stance that fosters the spread of abortion. A resolution adopted by the supreme council of the K. of C. at its 93rd annual meeting said that the senator "departed from . . . compassionate Christian concern for life when he exercised a vigorous leadership role in defeat of the Bartlett amendment which would have prohibited government funding of abortions under the Nursing Revenue Sharing and Health Service Act of 1975."



Viet refugees receiving welfare

WASHINGTON—About 99% of the 52,000 Vietnamese and Cambodian refugees released from reception centers are on some form of public assistance, according to the Department of Health, Education and Welfare (HEW). A total of 4,814 adults and children are receiving cash and medical benefits in 27 states, according to HEW. Welfare services have been a matter of controversy for the refugees. Some anti-abortion groups have complained about the availability of Medicaid abortions for refugees.

Bishops of Portugal rap violence

LISBON—The bishops of Portugal have condemned all forms of violence, from the burning by mobs of Communist headquarters to Communist armed aggression against Catholics and others. But at the same time the bishops reaffirmed the citizens' right to protest against violations of human rights.

Issued amid political turmoil over control of government, the bishops' statement said that violence resulting from the common denominator of intolerance is to be condemned.

"However, this kind of violence must not be confused with the legitimate and necessary demonstrations of protest against the violation of freedom of conscience, the wanton destruction of property and other goods, or the assault on the nation's economy, which provoke just indignation among so many."

THE STATEMENT was issued by the Portuguese Bishop's Conference to be read at Sunday Masses Aug. 25

throughout this predominantly Catholic nation of 9 million. It also dealt with the refugee problem on Angola, a Portuguese colony that was scheduled to gain independence in November.

The African colony has been torn by political strife between native liberation groups. White Portuguese settlers have left the territory by the thousands.

Catholic relief organizations, the bishops said, must have the full support of the faithful so they can "contribute intelligently and generously to the solution of the grave problems of those fellow Portuguese arriving in flight."

THE BISHOPS also urged that Portuguese Caritas work in close cooperation with government agencies in aiding Angola refugees with food and lodgings.

The statement identified violence in Portugal as coming from a "combination of forms, from assaults on property or party headquarters, to ideological, cultural and religious aggression."

The bishops were also critical of "the opportunists and the utopian political ideas which are destroying Portugal and increasing unemployment among thousands."

They said that in defending human rights, Christians have "a special responsibility of participating actively in the planning and reconstruction of a new society, and of providing housing, work and education for all."

In another development the same week, political moderates were predicting the resignation of Premier Vasco Goncalves, who has steadily favored communist influence in the government.

In capsule form . . .

The Cincinnati archdiocese has pledged \$2 million to help pay retirement cost of 19 Religious communities of women whose members have worked in the archdiocese . . . The U.S. Catholic bishops' committee on the Spanish-speaking has called for an investigation of charges that the Teamsters' Union is being given favored treatment in its campaign to represent California farm workers . . . The St. Louis archdiocesan board of education has reaffirmed its decision to bar white children from using Catholic schools as a means of evading integration.

A French missionary bishop expelled by South Vietnam communist authorities has reported that the Church is continuing its work under the new government . . . Reliable sources report that Pope Paul has received an official invitation to visit Egypt . . . The United Farm Workers has threatened to add Coca-Cola products to its national boycott of grapes, lettuce and Gallo wine.

Five women deacons of the Episcopal Church say they will be ordained to the priesthood in Washington on Sept. 7 in defiance of their bishops . . . The theme for the 1975 Week of Prayer for Christian Unity is "We shall be like him," an excerpt from the First Epistle of John . . . UNDA, the international Catholic association for radio and television, has transferred its general secretariat from Manila to Brussels.

Names . . .

Rep. James Oberstar of Minnesota will turn his Congressional pay raise over to a pro-life group and two agencies which assist mentally retarded persons.

Archbishop Heider Camara of Brazil will keynote the Upper Midwest Catholic Education Congress opening Oct. 17 in Minneapolis.

Cardinal Bernard Alfrink, 75, Dutch Catholic primate, stated he has no doubts Pope Paul will accept his resignation as Archbishop of Utrecht.

Ruth Bell Graham, wife of evangelist Billy Graham, and two other laywomen have formed a task force to

"mobilize Protestant women in defense of life."

Episcopal Bishop Robert P. Varley of Nebraska has decided to resign, two months after a newspaper interview in which he described his recovery from alcoholism and drug addiction.

Arthur Sheehan, editor of the Catholic Worker during World War II, was found dead of a heart attack in his New York residence.

Rep. Peter Rodino (D-N.J.) received the Martin Luther King Award, the highest honor of the Southern Christian Leadership Conference.

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THE TACKER

Golfer's nightmare

BY FRED W. FRIES

This week's column is for golfers and ex-golfers only. At second thought, golf widows and golf widowers, for that matter, might find it of passing interest. That should cover about 90% of our regular readership.

Although we wound up our European tour coverage two weeks ago (we are grateful for the encouraging reaction we received on the series), we'd like to devote this week's space to recounting a round of golf we played in Ireland.

The round occurred at the Parknasilla Golf Club on the outskirts of Sneem, County Kerry. It marked our first match on foreign soil since 1944-45, when we managed an occasional session in India—mostly on sand greens—during military service with the old Army Air Corps. Incidentally, the round in Sneem forced us to forgo (if that is the right word) one of the mountain trips in Pat Moriarty's Blarney Express.

Spawned in tavern

The match was cooked up the night before with two young Irishmen over a glass of Seven Up (or was it Irish Mist?) in the Sneem House tavern.

When we arrived at Parknasilla, our first

ALIVE AND KICKING—In last week's column we inadvertently killed off about 65% of the 1925 graduating class of Holy Cross School, Indianapolis. In an item about a 50th year reunion of the class, we erroneously reported that of the original some 60 members of the class "about a dozen are still believed to be living." What we should have said, of course, was that about a dozen are deceased. We regret the unfortunate transposition of figures and are happy to report that about 45 classmates are still alive and kicking and looking forward to the big reunion—their first in history—on Saturday, Oct. 4 at Fatima Council, Knights of Columbus. Still not located at this writing are: Catherine (Walters) Manning, Helen (Howell) Davis, Carl Williams and James McDowell. Mary Ellen (Spellman) Schmidt, 358-4057, and Charles F. Smith, 359-9094, are in charge of reunion arrangements.

HERE AND THERE—The town of Oldenburg and its Franciscan community are featured in a color photo story in the August issue of "Indiana," monthly publication of the Indiana Department of Commerce. . . . Beginning this week-end—Aug. 30 and 31—the evening Masses at SS. Peter and Paul Cathedral will be at 5 p.m. on both Saturdays and Sundays. . . . When he was in Indianapolis recently for a week-long appearance at Starlight Musicals, famed performer Liberace enjoyed some genuine potica—a Slovenian delicacy full of fruit and nuts—baked by the good ladies of Holy Trinity parish. . . . Brother Noah Casey, O.S.B., son of Joseph F. Casey of St. John's parish, Indianapolis, was among four monks who made their solemn profession today at St. Meinrad. . . . Brother Steven Schonhoff, F.S.C., son of Mr. and Mrs. H.R. Schonhoff of St. Mark parish, Indianapolis, pronounced his final vows as a Christian Brother on Aug. 17 in St. Louis, Missouri.

impression was that the course had seen—to put it charitably—better days. A two-month long drought had left the fairways and greens brown and bumpy.

The pro shop was not much larger than an oversized clothes closet. The resident pro greeted us warmly (there were only a few players out), collected our fee of about \$5.00 in American money, and sold this writer six new golf balls—the slightly underlaid ball, of course, sanctioned by the Royal and Ancient for use in the British Isles. As it turned out, we were one ball short of having enough to finish the round. (One of the laddies loaned us a ball to play out the 17th and 18th holes).

Lost bag in rough

The ball mortality (shared by the other two golfers as well) was due principally to the nature and depth of the rough. It was so deep, fellow hackers, that one of the threesome laid down his clubs to look for a lost ball (almost always an exercise in futility) and had a devil of a time locating his bag.

As you must have gathered, we found it inadvisable to use pull carts on the uniformly rocky and hilly terrain, and riding carts would have been totally out of the question even if they had been available.

It was hard to find a level lie on any fairway on the relatively short, but extremely difficult course. One of the more diabolical features of the layout—which must have been designed around the turn of the century—was a built-in rolling narrow bunker which guarded the entrance to most of the greens. The bunker was not high, but it prevented the golfer who managed to get close to the green but not on the putting surface from using anything but a lofted iron to approach the pin. By the same token it prevented any approach shot from rolling on to the green.

A monster hole

There is one hole that we would like to describe in detail because of its incredible degree of difficulty. . . . at least a solid 23-handicapper with a truncated backswing. The only way to reach the fairway on this 400-yard tester is to carry a tee shot about 180 yards over an impenetrable expanse of trees and tangled vines to an inevitable side-hill lie. There is no alternative route from the tee for the fainthearted, as there is on comparable holes we have seen in the past—just that long, high shot over the woods.

We are proud to report that we managed a bogey five on this monster—with the aid of a 12-foot putt.

Also a free shampoo

Toward the end of the round, we felt the need for a cold drink. Our companions—both of them relative neophytes at the game, but good enough to give this old timer a golf lesson—led us to an open spring off the fairway. There was no faucet—just a hole in the ground where you dip your face in the water and get a free shampoo while quenching your thirst. It was a delicious drink.

Giving you further details on that golf game at Parknasilla Golf Club would serve no useful purpose. What was our medal score? To that question we plead the fifth amendment. Suffice it to say, we would have been infinitely better off to have taken that jaunt in the Blarney Express.



JUBILARIANS—Mr. and Mrs. Kenneth Cox will mark their 50th wedding anniversary with a Mass of Thanksgiving at 11 a.m. Saturday, Sept. 20, in St. Philip Neri Church, Indianapolis. A reception will follow in the parish hall. The couple requests that gifts be omitted.

INDIANAPOLIS

Calendar of Events

TUESDAY, SEPT. 9
North Deamery Council of Catholic Women will hold first quarterly meeting at 10 a.m. in Benjamin Harrison Home, 1230 N. Delaware St.

Mother Theodore Circle, Daughters of Isabella, monthly meeting and pitch-in dinner at Council 437, Knights of Columbus, 6:30 p.m.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 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.; Seelina 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:** K of C Council #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.

RUMMAGE SALE

INDIANAPOLIS—Southwood Cooperative will sponsor a Rummage and Bake Sale at Stop 11 Road east of McFarland on Saturday, Sept. 6, from 10 a.m. to 6 p.m. The public is invited.

Greencastle 'preps' for refugees

GREENCASLE, Ind.—Welcoming two Vietnamese refugee families this week-end at Weir Cook airport in Indianapolis will climax a cooperative venture begun by parishioners of St. Paul the Apostle parish and townspeople of Greencastle.

Father William Stineman, pastor, and members of St. Paul will be at the airport tomorrow to greet the 16 new citizens of this Putnam county seat.

The newcomers are Dinh Van Ba, his family of four, and Pham Duc Hanh, his family of 10. They have been staying at the settlement camp at Indiantown Gap, Pa.

The idea to sponsor two families began as a community project on July 21. Representatives from Catholic Charities in Indianapolis and Terre Haute assisted the parish. Not only has the rent been paid for the families for one month, but a community clean up-paint up-fix up campaign has been preparing for their arrival. According to Father Stineman, a tremendous amount of physical energy has been expended by volunteers.

Youth groups from various churches in Greencastle have been cleaning and

painting; women have been making drapes; fraternity brothers from DePaul University have been repairing electricity and plumbing. The Rotary club and Jaycees of Greencastle responded to appeals for assistance and radio and newspaper announcements brought furniture.

The fathers of both refugee families worked in radio broadcasting and programming in Vietnam. Several of the new arrivals reportedly speak

English very well. They are all Catholics and will become members of St. Paul parish. Children in the Dinh family range in age from 11 to 3 years, while those of the Pham family are 19 to 2 years.

For Father Stineman the greatest satisfaction has been the cooperation shown by all the people of Greencastle. He said that people are still calling to ask what they can do for "our" Vietnamese families.

Holy smokes and monkey wrenches!

FAIRFAX STATION, Va.—Some monkey wrenches will be thrown into the works at the 99th annual Labor Day picnic of St. Mary's Church here as Archbishop Jean Jadot, Apostolic Delegate in the United States, will conduct the annual Blessing of the Tools and celebrate Mass.

The Mass and the blessing will be conducted in the open-air grotto at St. Mary's Church, where Clara Barton, foundress of the Red Cross, nursed wounded soldiers during the Civil War's Second Battle of Manassas.

For years, the Blessing of the Tools has come to be a familiar scene at the holiday festivities. Picnic-goers are invited to bring the tools of their trades—hammers, wrenches, pens, notebooks, whatever—to receive Archbishop Jadot's blessing.

Following the blessing, there will be the usual old-fashioned rural gathering complete with games, drawings, art and crafts shows, and a barbecue chicken dinner. Last year, approximately 3,000 persons converged on the historic northern Virginia church to take part in the festivities.

Worries at home

(Continued from Page 1)

routinely visit the school one day a week for consultation with the principal and teachers. If individual consultation is required, the parents' permission is sought and together—parents, school personnel and counselor—a plan is needed, the counselor helps. If more specialized help is needed, the counselor helps in referring the case to an

appropriate private or community resource.

O'Donnell said his office welcomes inquiries from all schools regarding the service. Because of limited funding and staff, however, time is needed to develop a compatible schedule. Those wishing to participate should give as much advance notice as possible.

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Ave Maria Guild sets anniversary

INDIANAPOLIS—The Ave Maria Guild will observe its 19th anniversary, Tuesday, Sept. 9, with dessert at 12:30 p.m. in St. Paul Hermitage.

Hostesses are Mrs. J. P. Stephens, Miss Camilla Zinkan and Miss Constance Wiegand. Plans for the annual fall card party will be discussed. Mrs. C. E. Baas will preside.

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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

Down on the farm

The 1975 Labor Day statement issued by the U.S. Catholic Conference focuses on the light and shadow playing across America's farmlands.

Written by Msgr. George G. Higgins, the Church's leading labor spokesman, the statement vigorously warns against a return to the Bracero program.

The program permitted the mass importation of farm workers under a bilateral agreement between the United States and Mexico. It supplied cheap foreign labor at no administrative expense to growers, and ended up jeopardizing the welfare of domestic workers on the farm and off.

When the program was terminated in 1964, it was good riddance to bad policy. Some U.S. officials, however, are listening sympathetically to Mexican requests to resume the program. In Msgr. Higgins view, that could lead to disaster.

The sunny side of the farm picture is in California, which this spring passed a law guaranteeing the right of farm workers to collective bargaining and union representation of their choice. Msgr. Higgins and many other Church leaders have stated that similar laws adopted and implemented in other states

could eventually end the exploitation and injustice that has been the lot of America's farm workers.

The effects of the California legislation, however, could be all but wiped out by the return of the bracero. Beyond that, according to Msgr. Higgins, such government intervention would destroy "the only viable union ever to be established in the history of American agriculture," the United Farm Workers.

Everybody's dinner table reflects farm policy. Consumer advocates have made that clear. Any lingering doubts can be dispelled by picking up the daily paper and reading about the ruckus over grain sales to the Soviet Union.

What is much less clear to many Americans is the rippling effect of economic injustice. As long as one segment of labor is underpaid and overworked, the welfare of all workers is threatened. For too long this nation's farm workers have been the poorest of the poor, existing on crumbs while they reaped the bounty of the land for others. Now that justice is at long last within grasp, it would be downright immoral of government to do anything to delay or deny it.

Assisting families

One of the most sensible proposals we've heard lately originated with Douglas J. Besharov, a New York City attorney who specializes in problems of children. He would require a "family policy impact statement" on every new piece of federal legislation, just as an environmental impact statement is now required for legislation in the field of conservation and allocation of natural resources.

In his practice and in his position as the first director of the National Center on Child Abuse and Neglect, Besharov sees at close range the devastating effect contemporary society can have on family relationships. It is difficult for parents to rear children these days, he says, and government often makes it more so.

He cites housing, taxation and transportation as areas in which public policy frequently works against family solidarity instead of enhancing it, i.e. arbitrary and artificial codes that multiply construction costs, the meager deductions allowed on income tax for dependents, and the lack of funding for public transportation.

Besharov believes government ought to promote a popular understanding of the elemental requirements of good child rearing. He commented that there is at least a general understanding of sound public health practices, but there are untold thousands of parents who haven't the foggiest notion

of their responsibilities or how to carry them out.

He sees the increased involvement of fathers in child care as one of the more promising aspects of the nuclear family. But that good may be cancelled out, he fears, by the women's liberation movement which has "unnecessarily made a lot of women feel guilty about being mothers."

Whatever their sex, parents need all the help they can get, Besharov stresses, and the very best government can do is refrain from making more problems for them. We agree. It is only reasonable to ask that new legislation be examined to assure a minimal guarantee of public cooperation in the private endeavor of responsible parenthood.

Mission to teach extends beyond schools

BY FR. THOMAS WIDNER

Summer is ending, back-to-school sales are depressing family budgets by peddling unnecessary necessities, and passions are once again aroused by the most recent court decisions on school integration. A nervousness is expressed over bottles of beer, backyard fences, cups of coffee, bridge games or whatever by a threatened middle class white America.

Such nervousness has given some promoters of Catholic schools cause for rejoicing. The hope is that public school parents, frustrated with the legal system affecting their choice of school, will turn to Catholic schools for salvation. Some Catholic schools are so desperate for solutions to their own problems that such a turn of events appears welcome, but I believe such a possibility needs thorough investigation.



For Catholic schools to solve their own problems by taking on another one seems to me to be foolish. Besides that, it again raises the question of purpose. The question is broader than just "What is the purpose of Catholic schools?" The question is really one of the total mission of the Church.

MY PURPOSE here is to examine something of that mission. Whatever happens to the Catholic school, the mission of the Church will be unchanged. The command of the Lord to go and teach all nations remains.

Several years ago I came to know an educator, a very fine woman who had taught for nearly 20 years in Catholic schools on the West coast. Her accomplishments included being one of a dozen or so finalists chosen each year as outstanding secondary level teachers in the United States. At the time she was moving into administration, a decision she made because, as she said, she got tired of people complaining that nothing could be done in education because of

poor administration.

Her move into administration was not in Catholic schools but in public schools. At present she is director of curriculum for one of the largest school districts in the country. Located in southern California, the district is growing so rapidly that it employs one person just to keep track of the increasing population statistics.

IN HER JOB, my friend reflects on herself as a Catholic educator in a new world. She is a woman of deep faith and openly speaks of her moral and religious convictions. Some persons in her office are surprised that her concern is in doing a good job, not in using her position as a stepping stone to a better one. She spent her first year developing a new curriculum in four areas—English, math, science, and social studies. But her greatest challenge is attempting to instill moral values in the future curriculum. Having lived and worked in a totally Catholic environment all her life, she is now faced with influencing more

people than she has ever dealt with.

Professional Catholics such as she extend the Church's mission beyond Catholic boundaries. They move in a world desperately needing the salvation of Christ. These are like modern apostles Paul who leave Jerusalem with their vision and head for the highways and the byways. It is terribly important that in addition to concentrating on our own schools, we continue to prepare Catholics to carry on the mission of the Church outside Catholic circles.

The cry is that public education is deteriorating. Catholic schools exist as viable alternatives to public schools. But even the majority of Catholics in this country will never receive a Catholic school education. A pressing contemporary mission exists not to turn public schools into religious ones but to strengthen an imperiled value system which tries to develop mature and discriminating people. If we do not help in that regard, we may lose an environment in which an alternative school system can exist.

DALE FRANCIS SAYS

Insults enough for everyone in 'Nashville'

BY DALE FRANCIS

There was a time some years ago I used to review films and saw hundreds every year. I enjoy films, believe in the medium, still find films to admire. But I don't often write on films these days. I do this week because there is a film that has been hailed as the great American film, that has been called a portrait of America and touted as a certain winner of a bundle of Academy Awards.

The film is Robert Altman's "Nashville" and I write about it because I believe it is the great American insult, a libel on the people it pretends to represent and a film that is in every way an intellectual disgrace.

I am not disappointed in "Nashville." I am angry about it. I am angry because it is so pretentious and false, because it is the perfect example of the tawdry cheap shot.



I AM DISAPPOINTED in the majority of film critics. We have a right to expect some degree of artistic integrity from critics, some degree of understanding of the requirements of art. Yet "Nashville" has been extravagantly praised. It has flimflamed critics into thinking it has substance because of its flashy techniques, quick cuts to scenes, action which has the semblance of movement but is not movement.

It is obvious that Altman despises the subject of his film. He purports to be telling the story of country music, but he has only contempt for country music. This is demonstrated by his decision to allow the actresses and actors who play major roles to write their own songs.

Not all country music is quality music but some of it is. Altman offers all country music an insult by

demonstrating he believes that any non-professional can both write it and sing it. Even the worse of country music is seldom as banal and bad as the music in this film.

HIS CONTEMPT for country music is shown in the characters—carefully patterned to suggest country music stars. Among them you'll find Loretta Lynn, even to the hair style and manager-husband; Charlie Pride, the black country singer; Dolly Parton, the bouffant hair-do; Buck Owens with the son he likes to introduce. The whole procedure is one bit cheap shot. But if Altman despises country music and the people who have made country music, he despises with greater ferocity the middle Americans who find country music enjoyable. He parodies them and scoffs at them.

Some critics have said that this film portrays Americans. If this is true, then God help America. But the real truth is that what is revealed in this

film comes from the bile of Altman's mind.

THERE IS NOT one sympathetic character in this entire film—the closest is Keenan Wynn as a husband of a dying woman. All the other characters are shown as thoroughly unsympathetic. A woman is shown as the loving mother of two handicapped children, but when a young rock singer beckons his finger at her we are expected to believe she falls into bed with him. There are nothing but phonies and hypocrites because obviously in the view of Altman that is the way all of these middle Americans are.

As usual, Altman offers an insult to religion. The convivers are in the choir at the Protestant church on Sunday. But Altman saves his cheapest shot for the Catholic Church. There, he carefully shows you, are the worst of them all. The no-talent girl who has come with her black boy friend to seek

fame and is degraded by her ambition is shown with a bedroom dresser lined with religious statues.

BUT FOR ALL of the other insults in this film, the greatest insult is to the intelligence. It comes to its ending without any real indication of motivation. There is nowhere any semblance of development of plot. The dialogue, much of which Altman allowed the actors and actresses to extemporize, is even more banal than you would expect.

Then why has the film been so extravagantly praised? The only possible answer is that there are among critics and some filmgoers those who gain some kind of sadistic satisfaction in seeing the American people lacerated by calumny.

What is called by some the great American film is the great American insult and what is called an artistic achievement is a film flim that is intellectually sterile.

Doctor blasts AMA abortion policy

NEW YORK—The policies of the American Medical Association on abortion have come in for heavy criticism from a New York physician.

Dr. Ada B. Ryan, president of the 6,000-member Doctors and Nurses Against Abortion, made the criticisms following the appearance of an article in the AMA Journal that urged the nation's physicians to "reaffirm for themselves and all of our society, the legitimacy of diverse views on abortion."

THAT ARTICLE, authored by Dr. Kenneth J. Ryan (no relation to Dr. Ada Ryan) of the Boston Hospital for Women, claimed that "strident voices on both sides of the divisive moral issue . . . seriously challenge the

legitimacy of our diverse society."

But according to the New Yorker, the AMA has become just another gun in the abortionists' arsenal of weapons.

"The AMA should be disturbed, to say the least, about the threat to the health of the young women who are being seduced into having their babies aborted," she said.

POINTING TO a study completed by two Mayo Clinic obstetrician-gynecologists that demonstrates the dangers of abortion, Dr. Ryan denounced the medical organization for "a complete lack of concern for these victims. The babies are not the only victims of abortionists."

According to Dr. Ada Ryan, the Mayo Clinic physicians' study shows that women who have had abortions show a 50% increase in spontaneous abortions in subsequent pregnancies.

"There is also a 400% rise in ectopic pregnancies, and a 40% increase in mental retardation and physical handicaps in children subsequently conceived," she said.

SHE POINTED out that concern for

the mother of an aborted child does not imply lack of concern for the child. "But this is a battle that can be fought now. Young girls of 12 or 13 are taken out of classrooms in the New York City public schools, aborted during the hours of nine to three without parental knowledge, and sent home. The damage to their young bodies is massive."

Most of that damage results from the dilation of the cervix in the abortion procedures, Dr. Ada Ryan contended. "And there are just no regulations governing these abortions. They could do them in Times Square if they wanted to," she observed.

THE NEW YORK physician scored the abortionists for what she called their "phony concern for the mother. They say: 'The poor girl.' I say, if you would do these abortions for free, I might believe you."

The American Medical Association in 1974 adopted a policy position declaring that the AMA supports "the right of the American people to be free from coercion in determining when they will submit to the performance of elective medical procedures such as sterilization and abortion."

SUPREME COURT STUMBLING BLOCK

Good, bad news on school aid

BY RUSSELL SHAW

Sometimes keeping abreast of the issue of public aid to nonpublic education can seem like watching a four-hour movie run in slow motion. Something is going on, but events appear to happen at such a leisurely pace that it can be hard to say exactly what.

The "aid" question has been a live issue in American public life for some 30 years. On the surface at least a final resolution of the question appears no closer now than it was three decades ago.

But there has been significant movement over the 30-year span. In general, and making allowances for important exceptions, the situation shapes up like this.

Legislators, at both the state and federal levels, have grown increasingly sensitive to the needs and rights of nonpublic school pupils and parents. Many different aid programs have been enacted into law. The legislative climate in many places is friendly to nonpublic education.

STATE AND FEDERAL courts have also taken an increasingly positive view of responsible efforts to provide assistance to nonpublic education. While separation of church and state exclude some forms of aid, it does not rule out all of them, and many jurists seem open to creative new approaches to the question.

The big problem is the Supreme Court of the United States. Despite significant and positive shifts in public attitudes and legislative and judicial thinking, the nation's highest court still seems determined to bend over backwards to find reasons for disallowing aid to nonpublic education.

Editor's Note: Russell Shaw is Secretary for Public Affairs of the National Conference of Catholic Bishops. He is an authority on nonpublic school financing.

The Supreme Court demonstrated this again last May 19. In a highly controversial ruling in a case from Pennsylvania, the court did three things:

1. Upheld the constitutionality of a state program for lending secular textbooks to nonpublic school children. (The court was almost obliged to do so, since as recently as 1968 it had approved a nearly identical New York program.)

2. Struck down a program for lending "instructional materials and equipment" other than books to nonpublic schools.

3. Struck down a program of "auxiliary services" (speech and hearing therapy, counseling, remedial services, etc.) for educationally disadvantaged children in nonpublic schools.

THE SUPREME COURT had to strain to identify grounds for overturning the latter two programs. In the case of the "auxiliary services," for instance, it relied on the argument that State employees—counselors, therapists, psychologists, remedial teachers—who went into church-related schools to help their pupils might somehow get involved in fostering the religious purposes of the schools.

The record in the case showed that nothing of the sort had actually happened. But the court was afraid that it might. It also reasoned that efforts to monitor the behavior of public employees to see that they

obeyed the law would somehow result in unacceptable "entanglement" between church and state. So—no "auxiliary services" for nonpublic school children.

Three members of the court—Chief Justice Burger and Justices White and Rehnquist—dissented from the latest decision and filed stinging opinions of their own. Wrote Justice Rehnquist:

"I am disturbed as much by the overtones of the Court's opinion as by its actual holding. The Court apparently believes that the Establishment Clause of the First Amendment not only mandates religious neutrality on the part of government but also requires that this court go further and throw its weight on the side of those who believe that our society as a whole should be a purely secular one. Nothing in the First Amendment or in the cases interpreting it requires such an extreme approach."

ONE OF THE NEXT major "aid" cases before the Supreme Court is likely to involve the Elementary and Secondary Education Act, the landmark federal program of assistance to disadvantaged school children. Many attorneys believe that, while the court will uphold its constitutionality in general, there will be a hard fight over the manner in which services are provided to children in church-related schools.

Thus, for all the appearance of slow motion, things are happening—good and bad—on the aid question. Nonpublic schools, their pupils and supporters have come a long way since the days when any form of public assistance seemed a practical impossibility. There is a growing recognition in legislatures and courts of their right to equitable treatment.



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THE VIRTUES

LOVE

BY MARIE MCINTYRE

One of the saddest themes of literature—and unfortunately very common—is that of disappointment in love. A person gives and does not receive in return. This is painful and probably most of us have had such experiences in one form or another. Disappointment in love is part of the human scene.

When a person loves, he or she is in the act of giving. Love means self-giving. When a person offers love and it is refused or spurned, the giver cannot share his or her gifts.

Jesus must have been terribly bothered by being unrequited in His love that He offered people. Listen to His cry of frustration and pain recorded by Matt. in 24:37: "Jerusalem, Jerusalem, how often would I have gathered your children together as a hen gathers her young under her wings, but you would not!" Peter's denial and the agony in the garden are just two among many other examples of how Jesus felt the pain of unreturned love.

TODAY, THOSE OF us living on the North American continent are made more and more aware of the "no-return" responses people receive from other people. Elderly parents are forgotten and left to die in institutions serviced by strangers, poverty-plagued poor lack political and

economic power to obtain justice and equal rights, men and women work like machines on assembly lines where profit is more important than people, ecclesiastical structures exist where persons are placed in spots to be filled regardless of their proper competencies or talents for these assignments. These are just a few of the structures that exist and keep us from experiencing the give and take of genuine love.

Perhaps a key problem is that we've not reflected on the real objects of our love in proper order: 1) self; 2) others; 3) God. Many of us grew up thinking or being falsely taught that we have to love God and hate self.

If love is total acceptance, the first to be loved properly must be ourselves. If we are here because God put us here and called us to be His, we are loved. If we are loved by God, we are certainly reasonable to love what God loves. Loving ourselves means a gratitude for who we are and how we are but also a desire to complete ourselves by striving to fulfill our potential and grow to the maturity that gives glory to God. Jesus specifically came to help us do this: "I come that they may have life and live it to the full." (John 10:10)

ONCE WE CAN TRULY accept and

love ourselves, we can turn to others. (Neurotic and selfish people who are so turned in on themselves in a non-love way, that they cannot turn toward a neighbor with openness and warm acceptance.) When we have the fundamental security of loving ourselves as we are—while striving to become better—we can then take the risk of loving others. The very mystery of love is that it has to share, so relationships involving acceptance and being accepted are necessary for balance and integrity and completion.

Once we understand and experience what it is to love and be loved by another human being, we begin to fathom the mysterious and magnanimous gift of God's love for us. As we experience and reflect on God's gifts to us, His love acts coming to us in so many ways, we find ourselves relating in a personal way to the God who made us (Father), the God who saves us from ourselves by risking the giving of Himself totally for us (Son), and the God who is present to inspire us to take His offer of friendship seriously all our lives (Spirit).

As our relationship to our Triune God deepens in love and trust and faith, our transformation occurs for we begin to become more and more like those we love. This is salvation.

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An empty chair beside her is the only company for this old woman, whose stark plight is emphasized by a high contrast photo treatment. (NC photo by Susan McKinney)

Love is a gift from God

BY STEVE LANDREGAN

Love is above all else a gift . . . a gift from God to man that enables us to be reconciled to the Father through the greatest act of love, the Redemption.

Theologians tell us that the virtue of love is an infused virtue, one given to us by God because we are not capable of achieving it on our own.

Love is not something that we earn or are entitled to. It is a free gift, an undeserved gift from God, a gift that itself flows from God's own perfect love.

So the virtue of love involves God's relationship to us and our relationship to God. But that is not all . . . it also involves our relationship with others.

JOHN TELLS US in the New Testament that love is what God is and what we ought to be (1 Jn 4:16). The love of which the Evangelist speaks is not the love of desire or passion that seeks to fulfill itself by possessing the beloved. Rather it is the unselfish love that gives without receiving, that fulfills itself not by possessing the beloved but by serving and freeing the beloved to respond to God.

This unselfish love that has God as its source is called "agape." It is a gift that frees each of us to respond to God's perfect love.

But our response to the gift of agape love also involves the third dimension of the love relationship—love of our neighbor. Agape love of our neighbor hopes for a response, not a response to us but to God who is the source of the love and is always a partner to any agape love relationship among men.

The love of God is as great a mystery as God Himself. On a natural level we are incapable of comprehending

Paper defends

(Continued from Page 1)
oppressed may be more effective in certain circumstances.

The paper warns: "Where local political conditions are unfavorable and where open protest would expose individuals to further repression by governments, some way must be found of expressing the Universal Church's concern for intolerable conditions of this sort."

THE DOCUMENT adds: "There must be an analysis of the deep-rooted causes of such situations, and a firm commitment to face up to them and resolve them correctly."

The paper urges collaboration with governmental and non-governmental organizations which help to defend and promote human rights. It mentions efforts to eliminate all forms of religious intolerance, to promote the right of asylum, to promote freedom of information, association and peaceful assembly, to protect children who work, and to oppose unjust discrimination.

On women's rights, the paper urges ratification of the United Nations' Convention on Political Rights of Women, support of the UN Declaration on the Elimination of Discrimination against Women, the protection of mothers' rights, and the encouragement of a better social status for married and working women, for mothers separated from their husbands and for widows.

The document urges specific practical efforts in each nation to defend women's rights, especially during the 1975 International Women's Year.

Poignant story of handicapped man conveys message of love

BY SR. PATRICIA MURPHY

All of us carry inside us dark chasms, black holes which no one and no thing can fill. It isn't that people don't hear us calling out to be filled, or that they don't try to pour their love and understanding like oil into the gaps. It is simply that wounds heal from the inside out.

The sense of incompleteness that Saint Augustine felt when he cried: "Our hearts are restless until they rest in Thee" is our incompleteness too. We are only too aware of the chasm between what we are and what we would like to be. We find it hard to forgive ourselves for being less than we have expected. We have learned far too well how to say: "O Lord I am not worthy." Just a little too quickly we

hear from the world a resounding "Amen!"

In our reaching for people and things to fill our inner chasms we discover only new inadequacies. In our moments of inner awareness we come to know that only little by little, and always quite from within ourselves, the gap becomes less threatening, and we begin to feel healed—reconciled with our being.

LEO BEUREMAN is a man whose limitations are far more obvious than most of ours. At 60 years of age he stands about four feet tall. His small mis-shapen body has been trained over the years to accomplish a few survival functions. His wizened face carries the traces of years of effort but hides his sharp mind and glowing

soul. The film, named after him, lets us in on Leo's growing years. The excitement and mishaps normal to a growing boy frightened Leo's mother into providing for this special and handicapped boy a secure, protective, but confining environment.

How many times in his growing years must Leo have measured the gap between the strength of his spirit, and the severe limitations of his deformed body? How often did he feel like turning away from what he saw: a caricature of a man? How many times must he have asked himself to be more than he could be and been hurt and angry because so little could be changed? And how many inner confrontations and moments of redemption must have occurred before he could forgive his mother, teachers, others—but even more himself? That he did accomplish this we discover in the film.

In Leo we meet a person—a real man—one who needs and wants others, not to fill the gaps in his psyche, but to share the fire in his soul, the warmth of his love, and the endurance he has won so dearly. His hand is held out not in an imprisoning grasp, but in the gesture of friendliness, and good business. Yes, business—for Leo has found a way to provide for himself, and be useful to others. He has made himself adept at repairing watches.

ONE OF LEO'S GREAT ambitions is to help other people "less fortunate" than himself. He is not aware that his very living—his faith, his inner awareness shining in his being, his ability to live fully the gifts he has, is his contribution to those "less fortunate" than he. We all of us are in that category from time to time. He is reconciled, healed, and in so being is a healer and a reconciler for anyone who allows himself to be touched by his story.

(Leo Beureman [13 minutes], Centron Educational Films, Lawrence, Kansas.)

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Pontifical message stresses rule on priority of Penance

VATICAN CITY—Pope Paul VI has stressed the need for frequent Confession and has reasserted the controversial rule that children's First Communion must be preceded by Confession.

Pope Paul's thoughts on the sacrament of Penance were conveyed in a letter by his secretary of state, Cardinal Jean Villot, to participants in the 26th Italian National Liturgical Week, which opened in Florence on Aug. 25.

THE PONTIFICAL letter said also that the new ritual can enhance the celebration of the sacrament of Penance, especially by joining to it a service of the Word. But it added that priests must still give prime importance to their "regular attendance" in the confessional.

"His holiness wants to call the attention of everyone—priests, Religious and the faithful—to the frequency of this sacrament," the letter said.

"Unfortunately some have little regard for frequent Confession, but this is not the thinking of the Church."

TURNING TO the question of first

Lodge, Navy head to attend Seton rite

ROME—High-ranking American officials, including Ambassador to Italy John Volpe, Henry Cabot Lodge, the presidential envoy to Pope Paul VI, and Secretary of the Navy J. William Middendorf II, will attend the canonization of Mother Elizabeth Seton here Sept. 14, according to Vincentian Father William Sheldon, head of the Rome secretariat for the canonization.

"Ambassador Volpe and Mr. Lodge are coming as the ranking U.S. representatives in Italy, and Secretary Middendorf is coming because Mother Seton's two sons served in the navy," Father Sheldon said.

Confession, the letter said: "The Holy Father places a special stress on Confession for children, and especially on first Confession, which must always precede First Communion, even if, appropriately, there is an interval between the two."

(In 1973, the Vatican's Congregation for the Clergy reaffirmed the traditional practice in which children make their Confession before being admitted to their First Communion. This aroused controversy in the United States, where bishops had asked the Vatican for extension of their experimental programs allowing children to receive Communion before making their first Confession.)

THE LETTER said also that the Pope wants priests to "love this sacred ministry (of Confession), to prepare their faithful in its catechesis, and to be ready always to hear Confessions."

The letter observed: "The new rite offers many possibilities for enhancing the sacrament, especially within the context of a celebration of the Word of God. But nothing will be as important as the resolve of pastors of souls to keep a regular attendance at the confessional."

AN OFFICIAL of the National Conference of Catholic Bishops in Washington told NC News:

"Bishop (William) Borders (now archbishop of Baltimore), in his report to the bishops at their general meeting in November, 1973, explained the efforts that should be made to adhere to the 1973 declaration from the prefect of the Congregation for the Clergy and the Discipline of the Sacraments regarding First Confession before First Communion. He said at that time that in keeping with the declaration, pastoral practice should provide adequate catechesis on Confession ahead of catechesis for First Communion and that the opportunity be given the child to receive Confession before First Communion."

"This is in accord with the declaration as well as the recent letter of Cardinal Villot."

know
your
faith

Invite involvement of all parishioners

BY FR. JOSEPH M. CHAMPLIN

Involvement of every parishioner in the life of St. John's parish, Clay, New York, is the goal which the pastor, Father James O'Connell, and the community leaders uphold for its 900 families.

They call this attitude or approval "volunteerism" and on Volunteer Sunday each September distribute forms which afford people an occasion to review their past participation in the Church's activities and offer their services for the coming year.

The impact of that philosophy can be seen in the following projects or procedures in St. John's:

—The parish council consists of the clergy, trustees, chairpersons of the ten standing committees, and ten elected at-large members. Most of the practical discussions are made by the various committees with the council, which meets every other month, normally limiting itself to long-range plans and policies for the parish.

—UPKEEP OF THE facilities is accomplished not by the customary custodian, but through the men's maintenance committee. These men work Saturday mornings according to a rotating schedule approximately every eight weeks from 8 to 10 a.m. The money saved as a result of this volunteerism has enabled the parish to hire a full-time music director and liturgist, Miss Phyllis Brandoin.

—Miss Brandoin, who has been trained in organ, piano and guitar, guides the liturgical and paratiturgical programs at St. John's. The published Mass schedule indicates the variety of styles which the staff, under her direction, provides for worshippers.

5 p.m. Saturday—Folk Mass
8 a.m. Sunday—Quiet and Tranquil
10 a.m. Sunday—The principal Mass—Organ Prelude and Postlude—Congregational singing—Senior choir
12 noon Sunday—Organ Prelude and Postlude—Congregational singing.

—St. John's has been experimenting recently with a series of monthly communal Penance services at different hours. The attendance has been good, ranging from 70-300, but they have not determined the optimum hour for that Rite or even if there is one.

—This summer the parish conducted a five-day house-to-house, doorbell-ringing, census-taking apostolate to the 2,400 residences of the area.

Father O'Connell involved 300 persons—two co-chairpersons, 10

5:5). It is this gift that enables us to love with the love of Christ (Jn 13:34).

Christ's gift of love on the cross is present to us, the members of His Body, in the Eucharist (1 Cor 11:23-25). If we accept it, we are able to conform ourselves to the Gospel (Jn 14:21), to live in the midst of a hostile world (Jn 17:11ff) and to be recognized as Jesus' disciples (Jn 13:35).

When we accept and share God's gift of the virtue of love we may truly say with St. Paul, "I live now, not I, but Christ lives in me."

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division or district leaders, 50 team captains and 200 committee members. All of these received census kits and appropriate instructions at a session directed by the pastor and held for their convenience in the morning, afternoon or evening.

Parishioners had been prepared for the visitation by two explanatory homilies. Others in the community were, I presume, aware of the project through word of mouth and publicity via the local mass media.

THE VISITORS distributed several items at homes with Catholic residents.

—A census form to be filled out, sealed in an envelope and returned to Father O'Connell for opening.

—A filer on the why of Sunday Mass prepared originally in London, Ontario, Canada and adapted by our own diocesan liturgical commission.

—A booklet outlining the various committees and activities of St. John's.

—A letter from the pastor mentioning the Holy Year of Reconciliation and urging persons who feel alienated from the Church through bad past experiences or by particularly difficult present situations to contact the staff at St. John's for assistance.

The tone of this letter and the approach of the visitors was intended to be warm and positive, encouraging people to become part of the believing, loving Christian community which St. John's is or at least hopes to become.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests

TWENTY-SECOND SUNDAY OF THE YEAR

"Where has it gotten me?"

Jeremiah 20:7-9
Romans 12:1-2
Matthew 16:21-27

Being true to one's God-given self can be awfully painful sometimes. We need to ask what's really most important in life—what passes or what lasts. What gain is there in compromising my principles? Where would I be if Jesus had?



BOYS' SOFTBALL CHAMPIONS—St. Michael of Indianapolis won the Boys' title in the Junior CYO Softball Tournament held at Metropolitan Stadium. The team also took the trophy in 1974. Coach Steve Beck is standing at the far left in the back row.



GIRLS' SOFTBALL CHAMPIONS—This is the team from St. Jude parish, Indianapolis, that walked off with the trophy in the Girls' Junior CYO Softball Tournament held recently at Metropolitan Stadium. They also won the championship last year. Coaches John and Helen Kesterson are standing in the back row.

Serra patron of ecologists?

SAN DIEGO—A Catholic bishop predicted here that the Franciscan pioneer priest, Father Junipero Serra, "when he is canonized, . . . will be the patron (saint) of the ecologists."

"Certainly he is worthy to be imitated in the development and preservation of natural beauty in California," said Bishop Leo T. Maher of San Diego.

"Serra possessed an admiration of the beauty of the universe reflecting the presence of God," said Bishop Maher. "He harnessed the streams through water viaducts to serve the people and the lands. He caused the lands to bear new fruits."

Father Serra, whose statue stands in the nation's Capitol in Washington, D.C., representing the state of California, has been accepted in Rome as a candidate for sainthood.

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CYO NOTES

The pre-season kickball coaches' meeting is scheduled for Tuesday, Sept. 9, at 7:30 p.m. in the CYO Office. Cadet coaches (5th, 6th, 7th and 8th grades) are reminded that the girls are required to have a physical exam.

CYO football players are selling tickets for the awarding of two 10 speed

bicycles and five footballs. The winners will be announced Sunday, Sept. 7 at the Annual Jamboree in the CYO Stadium.

Football coaches are reminded that all players must be weighed Saturday, Sept. 6 at the CYO Stadium at their assigned time. Football schedules have been mailed to the coaches.

Entries in the 1975 Cadet Hobby Show have been mailed to all school principals. They are due in the CYO Office by Sept. 23.

Junior Touch Football entries are due no later than Monday, Sept. 8.

FESTIVAL GUIDE

MI. St. Francis Seminary—(Picnic and Dinner)—Aug. 30.

St. John, Enochburg—(Picnic and Chicken Dinner)—Aug. 31.

St. Anthony, Morris—(Labor Day Picnic and Dinner)—Sept. 1.

St. Anthony, Morris—(Labor Day Picnic and Dinner)—Sept. 1.

St. Peter, Franklin County—(Labor Day Picnic and Dinner)—Sept. 1.

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St. John alumnae slate brunch

INDIANAPOLIS — The St. John Academy Alumnae Association will hold its 16th annual reunion on Sunday, Sept. 21. Brunch at the Indiana Convention Center will follow the 10:30 a.m. Communion Mass in St. John's Church.

Tickets will be sold on a reservation basis only. Veronica (Sullivan) West, 632-1677, and Martha (Eckler) Donley, 787-0297, are handling reservations, which should be made no later than Sept. 8.

D OF I TO MEET

INDIANAPOLIS — The regular monthly meeting of Mother Theodore Circle No. 56, Daughters of Isabella, will be held on Tuesday, Sept. 9, at the Knights of Columbus, 13th and Delaware St. There will be a pitch-in dinner at 6:30 p.m. preceding the meeting.

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September 1

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JUBILARIANS—Mr. and Mrs. Ferd Mauer will mark their Golden Wedding anniversary with a Mass of Thanksgiving in St. Andrew Church, Richmond, at 2 p.m. Saturday, Sept. 6. A reception will follow from 2 until 6 p.m. at the Knights of Columbus hall. All friends and relatives are invited to attend. No formal invitations have been mailed. The couple asks that gifts be omitted. Living children include Robert and James, both of Richmond; Dorothea Rihm of Cambridge City; Patricia Weiss of R.R. 2; and Helen Glesson, also of Richmond.

† Remember them in your prayers

BROOKVILLE
† WILLIAM P. SPAETH, 85, St. Michael, Aug. 25. Brother of Mrs. Tony Gels of Brookville and Mrs. Tony Shumaker of Greensburg.

CLARKSVILLE
† RAYMOND L. BONIFER, 72, St. Anthony, Aug. 25. Husband of V.

INDIANAPOLIS
† ROBERT JOSEPH TAYLOR, 18, St. Roch, Aug. 21. Son of Cyril Desjean and Elaine (Taylor) Desjean; brother of Stephen, Larry, Philip, Jeffrey and Jeanne Taylor. Phillip, Thomas, John, Mark, Matthew and Denise Desjean and Mrs. Collette Tallmann; grandson of Robert C. Bell and Hilda M. Beeson.

† LLOYD R. MATTHEW, 57, Our Lady of Lourdes, Aug. 22. Husband of Margie; father of Sonja Ryan, Lloyd, John R. and Kevin J. Matthew; brother of Father S.V. Matthew and Mrs. Charles Butlerfield.

† JOSEPH F. MONDRAGON, 76, Assumption, Aug. 22. Husband of Nancy; father of Delores Davis. Other survivors are Mrs. Elizabeth Grubbs, Ronald and Gerald Grubbs. Three sisters and one brother also survive.

† CLETUS GILL, 87, St. James the Greater, Aug. 22. Father of Margaret Gossard; Ann Cummins and Mary Gill.

† JOHN T. KNIGHT, Sr., 88, St. Catherine, Aug. 22. Husband of Esther C.; father of John T. Knight, Jr.

† JOSEPH M. HILL, Sr., 77, Holy Name, Aug. 25. Husband of Gertrude C.; father of Rosemary Bowers, Robert L. and J.M. Hill Jr.; brother of Clara Allen and Agnes Greunden.

† ROSEMARY V. KAELIN, 59, Little Flower, Aug. 25. Wife of Lawrence F.; father of Marie Stenger and Lawrence L. Kaelin.

† ELIZABETH McDANIEL, 68, St. Anthony, Aug. 25. Wife of Harold McDaniel.

† MARGARET R. MONAHAN, 85, 55, Peter and Paul Cathedral, Aug. 25. No immediate survivors.

† MARIE V. SAGE, 71, Holy Cross, Aug. 25. Sister of Lucille Drake and Mae Swanson.

† ALICE F. HELFRICH, 85, St. Patrick, Aug. 25. Mother of John W. Helfrich.

† HELEN A. MURRAY, 79, Holy Trinity, Aug. 26. Wife of Raymond E.; mother of Mary L. Armstrong and William J. Murray; sister of Mrs. Raymond E. Brennan.

† DOROTHY K. SCHMIDT, 84, St. Joan of Arc, Aug. 27. Sister of Helen Brann and Patrick Horrigan.

† FRIEDA A. KLOVSKY, 79, St. Mark, Aug. 27. Wife of John; mother of Bernard W. Klovsky; sister of Florence Skiles and Paul Ants.

† MARY C. MCCARTHY, 88, St. Philip Neri, Aug. 27. Sister of John J. and Daniel F. McCarthy.

† ALMA C. REIS, 78, St. Philip Neri, Aug. 27. Mother of Eileen Laughner, Mary M. Zaleski, Carolyn Mackie and Arthur A. Reis, Jr.

NEW ALBANY
† MARTHA GLEASON WILLIAMS, 88, Holy Trinity, Aug. 18. No immediate survivors.

STARLIGHT
† GEORGE WESSEL, 94, St. John Aug. 18. Husband of Katie.

HURT IN MISHAP

VATICAN CITY—Father Samuel Aghedon, rector of the Pontifical Ethiopian College here, suffered head bruises in a Vatican City auto accident.

Secena High to offer Special Education

INDIANAPOLIS—Secena High School will launch a special education program this fall even though not enough students have enrolled to warrant hiring a full-time teaching specialist. Only six or seven youngsters are expected to participate in the first year of the pioneer program.

"We're going ahead anyway," said Ray Riley, Secena principal. "We couldn't disappoint the parents. They've been counting on this."

The program is designed for youngsters of high school age who are determined to be educable mentally retarded, with IQs ranging from 50 to 75. It will be phased in over a four year period, with freshmen only enrolled this year.

THE SPECIAL ed students will be charged only the usual tuition and fees. They will be integrated as far as possible in non-specialized classes and will be encouraged to participate in clubs, sports, and other activities. There will be highly individualized

classes in English and Math, but special ed students will join the rest of the freshmen in Religion, Health and Chorus.

Each student will be assigned a particular teacher who will be tutor, counselor and "guardian angel," who will help in the transition to high school and, in general, watch out for the student's interests.

Each student also will be assigned honor students who will tutor them and serve as a kind of big brother or big sister.

RILEY SAID he was disappointed by the small number of enrollees but at no time considered cancelling the program.

"The parents of these children really want a Catholic education for them and I think we have an obligation to provide it," he said. He is optimistic that many more students will enroll as the program progresses.

Riley has no qualms about how the rest of the students will accept the special ed participants. "Our students

are great, really outstanding in helping others. I know they'll be a tremendous help in making the program work."

INDICATIVE OF the schoolwide interest, he said, is the fact that last year's senior class gave as its gift to the school a full tuition scholarship to be used by one of the special ed students.

Some private funds, but not nearly enough, have been donated for equipping a classroom with various teaching aids and resources. Bids for foundation assistance have thus far been unsuccessful.

"We'll get the specialized equipment as it's needed," Riley said. "We're going to let the teachers and the students themselves decide what is needed rather than just going out and buying things at random."

Parents, too, will be consulted. "After all, they more than anyone else ought to know what is worthwhile for their youngster. We're going to depend on their advice a great deal."

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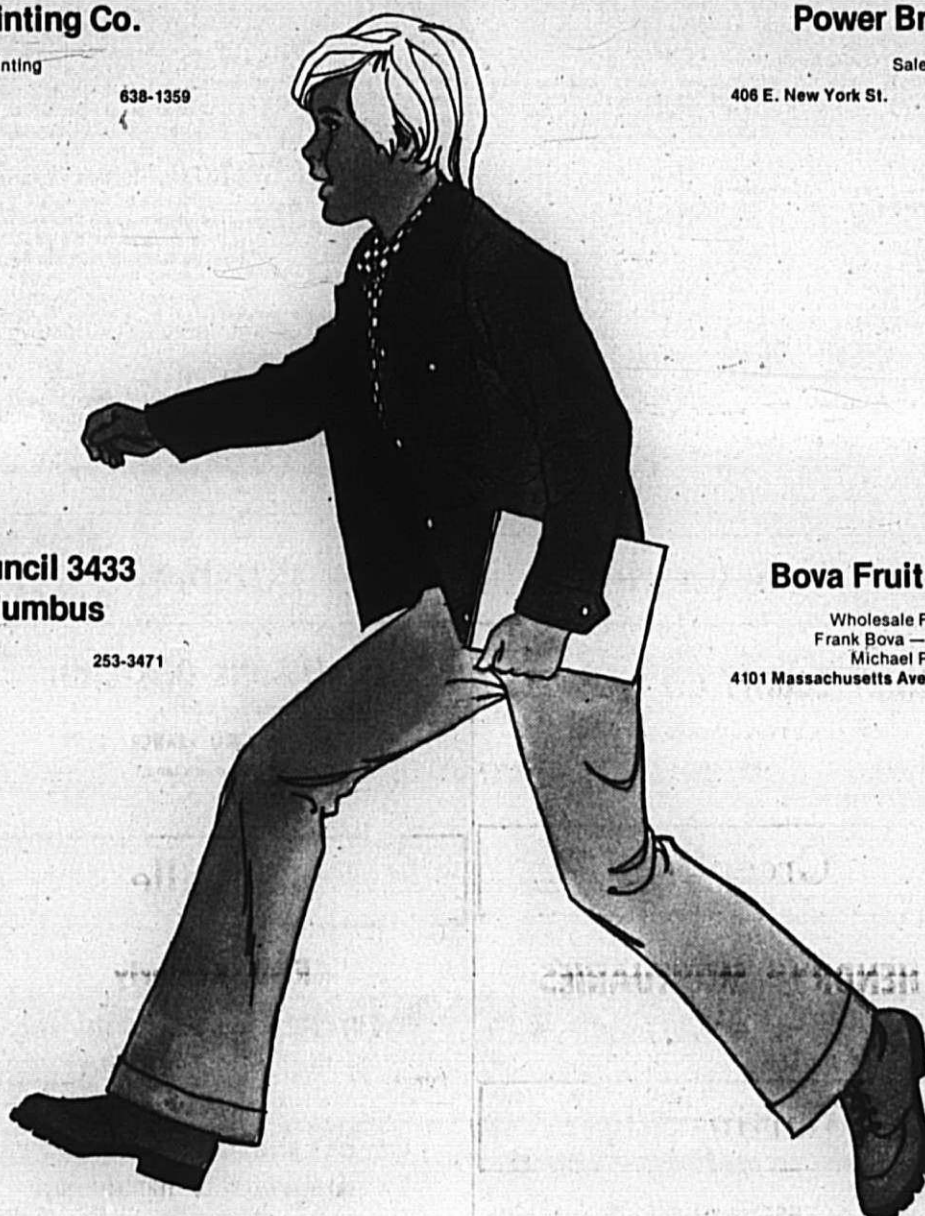
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VIEWING WITH ARNOLD

Hackman deserves break

BY JAMES W. ARNOLD

Anybody who has seen a lot of western movies knows what "bite the bullet," a phrase popularized in the early anti-recession days of the Ford Administration, means. It's what a cowboy does, or is told to do, when a pal is trying to fix up a wound or injury without benefit of anesthetics. You bite hard instead of screaming. You grit the bullet instead of your teeth.

Now comes a big new western, almost a vanishing species in recent years, which gives the phrase a new meaning. In "Bite the Bullet," a guy chomps down on a shell casing to provide a makeshift cap for a broken and ailing tooth. It's a bullet, as he says, that really does somebody some good. The rest of the film, unhappily, mostly makes you grind your teeth. It's certainly not a lack of effort, but failure to deliver on abundantly

promising material.

"BULLET," written, produced and directed by the "tough" movie veteran Richard Brooks ("In Cold Blood"), takes us to Nevada in the early 1900's where a newspaper is sponsoring, for \$2,000 prize money, a 700-mile cross-country race on horseback. The movie's purpose is pure adventure, plus a few random insights into the West "as it really was" (meaning wide-open, grubby, and somewhat under-concerned about conventional morals) and, of course, into the nature of the peculiarly American need to win, to be first, to get your name in the paper and "be somebody."

The contestants fall into neat and highly improbable categories. There is gambler (James Coburn); an independent woman (Candice Bergen) who is, not too surprisingly, a prostitute; an ambitious, hot-blooded youth (Jan-Michael Vincent); an ailing old-timer (Ben Johnson); a cheery British aristocrat (Ian Bannen) in the race as a true sportsman; and a poor Mexican farmer (Mario Arteaga), who stands in for all oppressed minorities. There is also a rough but idealistic cowboy (Gene Hackman), a kind of embodiment of the noble western myth. Principally, he loves horses, but at one time or another, he plays the Good Samaritan to each of his fellow riders. He gives no sign of being a Christian, but he clearly represents the "best" in natural man, and is the movie's central moral force.

ALL ARE PITTED, as likely losers, against symbolic Wealth—a champion rider on a champion thoroughbred, owned by the richest and perhaps greediest family in the West. Granted even that all these people function more as types than as individuals, they suggest interesting themes and possibilities. But Brooks explores relatively few of them in depth.

As they journey across the ruggedly beautiful terrain (splendidly photographed by Harry Stradling), most behave predictably. The old man dies, but not before giving a touching campfire speech (especially so, as rendered by that old cowboy symbol Johnson) about his role in the building of the West and his need for final recognition. The impetuous, inexperienced youth drives his horse to death. The woman conquers every physical obstacle, but is victimized by a foolish love. The Mexican has bad luck (he is the one with the toothache). The Englishman tries to be too stylish and falls, but he is present at the finish—to root home the ultimate winner. And so on.

Brooks' basic problem is that he has built his film around a race that he and his hero (Hackman) look upon,

from the beginning, as a vain and cruel enterprise, done in the name of greed. It is a kind of "Treasure of Sierra Madre" with saddles, and nothing short of a tragic, or fully ironic finish, will be appropriate. But by the time we reach the last mile, it's just another horse race with a pat ending, and nearly all the characters emerge ennobled by their confrontation with each other, with various bad guys, and with nature. From a practical viewpoint, the two-hour epic seems severely cut down in the editing. Especially, we don't see how the race is won, which has to be the biggest anti-climax since Harold Stassen last decided to run for president.

WHILE MUCH of the story is incredible, including the portrayal of the frontier as a kind of wall-to-wall crap game and bawdyhouse, "Bullet" has a high ratio of entertaining moments, and a few that are even better. The

craggy Hackman is a gifted actor, and his poignant description of the Battle of San Juan Hill, told on horseback to Ms. Bergen under the blistering sun at a desert waterhole, is a triumph of the skills of acting, writing and directing. Brooks also provides a few deft twists in the technique of slow-motion, managing to show one horse moving normally and the other in slow-motion in the same shot.

Bullet-biting aside, Hackman's cowboy, who would rather be kind than first and who is restrained even in his few vices, is a pleasant change from many of the non-heroes movies have been offering lately. He is a man you can introduce your teen-age son or brother to without being embarrassed. Sooner or later, he may show up in a better movie. [Rating: A-3 — unobjectionable for adults]



TO NOTE JUBILEE—Mr. and Mrs. Raymond Cahalan will mark their 50th wedding anniversary with the customary Mass of Thanksgiving at 5:30 p.m. Monday, Sept. 1, in Holy Trinity Church, New Albany. A reception at Tommy Lancaster's will follow the Mass. The couple requests that gifts be omitted. Formal invitations have been sent. Children include Virginia Elkins of Denver; Richard of Atlanta; Joseph of Louisville; Maureen Clem of Des Moines; Marilyn Gueithe of Clarksville, Ind.; Charles of Montgomery, Ala.; and Dennis of Jeffersonville.

Priest is buried at Mt. St. Francis

MT. ST. FRANCIS, Ind. — Father Anselm Myers, OFM Conv., was buried here after funeral services last Monday. He was 60.

Father Anselm, a native of Tiffin, O., worked as a missionary in Zambia, Africa, during part of his priestly career. He was retired in 1973.

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Bishops okay Catholic, public school merger

AUCKLAND, New Zealand—New Zealand's Catholic Church authorities have given a somewhat hedged approval of a government-sponsored bill providing for the integration of private schools into the state educational system.

The Church authorities said that, while they welcomed the proposal in principle, they would want to study the bill's terms carefully to ensure that "the special character" of Catholic schools would be "adequately recognized and protected."

New Zealand's private schools—mostly Church-run—have long been granted a measure of government financial support, but rising costs and inflation in recent years have made it increasingly difficult for the schools to remain solvent.

The Catholic Education Council of New Zealand has ordered 2,000 copies of the bill printed for distribution in the Catholic community, in a quest for a broad and representative reaction to the government proposal.

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