



Mr. and Mrs. Frank Beardsley and their family of 18 children, some his, some hers, some theirs.

## Talk About Family Movies... 18 Kids Play in This One

**Catholic Press Features**  
Carmel, Calif. — Family movies are so scarce that any one responsible for making one deserves thanks, but especially Frank Beardsley and Helen North for what they did. They had 18 kids and got married.

The result is "Yours, Mine and Ours," a big-budget United Artists comedy based on the true story of the Beardsleys: widower with 10 children who married a widow with 8 children and eventually had two of their own (the "Ours" of the title).

Frank Beardsley—played in the film by Henry Fonda—was a Navy warrant officer stationed in San Francisco when he met Helen North, played in

the film by Lucille Ball, in September 1961, on a rather cluttered wedding invitation card, all 18 of their children announced the approaching marriage, which was widely reported in the press.

Lucille Ball saw one of the newspaper articles, bought the story rights and the result is one of the few motion pictures that can accurately be called "a big family movie."

In the film, the "matchmaker" role is played by one of Beardsley's Navy buddies (portrayed by Van Johnson), but in real life the matchmaking was done by a Dominican nun.

a Dominican school when the principal, Sister Mary Eleanor, asked about their father. Mrs. North explained that Lt. Richard North, a U.S. Navy navigator, was killed on a training flight and that their eight child was born three months later.

Sister Mary Eleanor said her own brother, Francis Beardsley, was a Navy chief warrant officer who had also recently lost his mate and was left with 10 children. Mrs. North quickly gave her a short poem she had written and asked the nun to send it to him, that it might help.

Helen North, having recently moved to California from Seattle, was registering her children

in a Dominican school when the principal, Sister Mary Eleanor, asked about their father. Mrs. North explained that Lt. Richard North, a U.S. Navy navigator, was killed on a training flight and that their eight child was born three months later.

"God would not send you the darkness dear  
If He felt you could bear the light.  
But you would not cling to  
His guiding hand  
If the way were always bright."

"I must have read it a thousand times," Beardsley recently remembered. "It's like a prayer." It started out:

"Visitors expect they'll see children hanging from hooks," Mrs. Beardsley said, "but it's a big house, and orderly — if noisy."

"All of their are normal and there are no neuroses," Beardsley added. "We room the extroverts with the introverts, the neat ones with the untidy one. They learn from each other."

The film version of the Beardsley story is remarkably low-key, the scriptwriters deciding that there was no need to pile on another "story line" to maintain audience interest.

### 'Where Angels Go ...'

## Movie Built on Convent Changes

Houston—(CPF)—"I hope you can find you at the pray-in in Washington next month," says a bubbly young nun to a priest who assures her he'll be there.

This is from a typical scene in "Where Angels Go," the first mass audience entertainment film to build a story around the changes that have been sweeping through convents since Vatican II.

Vatican II can be credited for most of the important dialogue written for "Where Angels Go."

"There's a new wind blowing through the Church," argues the young, progressive-minded Sister George (played by Stella Stevens), who believes a nun's place is in the picket line. "A wind is fine, but we can do without typhoons," retorts her tradition-minded Mother Superior, played by Rosalind Russell, in a sequel to "The Trouble with Angels."

In "Where Angels Go," Sister George gets the bishop to approve of her plan to take a busload of "St. Francis Academy" girls on a cross-country trip to take part in an interfaith and interracial youth rally. The bus turns out to be merely a vehicle for a cross-country battle of wits between Sister George and the Mother Superior.

Rosalind Russell, herself the product of a Catholic girls academy and a Catholic college (Marymount in Tarrytown, N.Y.), said she made "Where Angels Go" for two reasons:

"We need this kind of picture in the industry—it's a family picture with some sophistication. And it has a statement to make on contemporary life and on the Church of the future as well."

At the start of the film, the progressive bishop (played by Arthur Godfrey) tells the Mother Superior that however much she dislikes Sister George's ideas and style, "there are great changes in the air and Sister

George is close to what's happening with our youth."

The Mother Superior is aware of the need to communicate more effectively with youth and is "friendly" toward Sister George, even though the Mother Superior finds "many of her avant-garde ideas more becoming to a coffeehouse than a convent."

Although the movie is clearly intended to be an entertainment-type film, it gives evidence of the general public's interest in Church renewal.

"Don't you think the most important thing is to share people's lives and problems?" the young nun asks. "And we certainly can't if we're locked away in a little nun-world."

"You can hardly say we're locked away, Sister," the Mother Superior answers. "Ours is not a cloistered order."

"The Cloister isn't always a place, Mother. Sometimes it's a state of mind."

Before the film ends—with a scene showing both nuns wearing thoroughly modern habits—the Mother Superior manages to reach Sister George. Her point: It's fine to be close to today's young people, but the young people themselves will lose out if there is too close a relationship.

"You see, Sister, you've put yourself on the girls' level and that's fine—but only to a point," the Mother Superior says. "Because if we, or their parents, or adults generally, are on their level, then who is there for them to go to when they're really in trouble?"

"You're a smashing success on the girls' level, but unless you change that, when you'll remain—and they need and want more than that from us."



Sister George (Stella Stevens), leading a student pray-in demonstration, has herself chained to a post before the police arrive, in "Where Angels Go ... Trouble Follows."

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## Deaths

**A.W. Schmitz, Jr.**  
Alfred W. Schmitz, Jr., businessman and former athlete, died April 9 of leukemia, at the age of 37.

He was president of Schmitz Brothers, Inc., a St. Paul St. firm dealing in electrical insulating materials. His home was at 286 Stuntor Lane, Irondequoit.

Mr. Schmitz was heavyweight boxing champion at Aquinas and a fireman on the football team. After graduation from Boston College he served two years with the Army Counter-intelligence Corps.

He was president of the Boston College Club of Rochester and was active in the affairs of Christ-the King parish.

The funeral was Holy Saturday morning, at Christ the King. A requiem Mass was celebrated there Monday.

Mr. Schmitz leaves his wife, Joan, and four sons and four daughters; his father, Alfred W. Schmitz Sr., four brothers, Joseph, William, Richard and Paul Schmitz, and four sisters, Mrs. Edward Consalvi, Mrs. Pfahler, and the Misses Christine and Leona Schmitz.

## WEEKLY CROSSWORD

- ACROSS
- 1. Tattle
- 5. Aleutian island
- 9. River into the Danube
- 10. Exhauzi, for one
- 12. Zambesi, for one
- 13. Investigate
- 14. Fish
- 15. Wide-mouthed jar
- 17. Music note
- 18. Hebrew letter
- 19. Negative vote
- 20. Amateur
- 21. Fodder
- 22. Greet
- 24. Task
- 26. Adept
- 27. Travel
- 28. Crowns
- 29. Before
- 30. Grizzly Bear state: abbr.
- 31. Jewish month
- 33. Print measure
- 34. Eng. essayist
- 35. Friar's title
- 36. ICBM
- 38. Arabian chieftains
- 40. Booth
- 41. Particles
- 42. Whirlpool
- 43. Inquisitive
- DOWN
- 1. Rein
- 2. Wash
- 3. Hall
- 4. Corner
- 5. Rub
- 6. Hebrew precept
- 7. Also
- 8. Scold
- 9. Leak
- 11. Proper
- 16. Youth
- 20. Physicist
- 21. Tax
- 22. Conclude
- 23. Chance
- 24. Pie, cake, candy, etc.
- 25. Anal
- 26. German painter
- 28. Head covering
- 30. Confession
- 37. Child
- 31. Finery

**Answer**

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52
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## Movies

Here is a list of motion pictures currently playing in Rochester area theaters and the ratings given them by the National Office of Motion Pictures:

**Paramount** — "Bonnie and Clyde" (For adults, with reservations).

**Regent** — "Guess Who's Coming to Dinner" (Adults and adolescents)

**Little** — "Closely Watched Trains" (Adults, with reservations)

**Monroe** — "Gone with the Wind" (Adults and adolescents)

**Coronet** — "In Cold Blood" (Adults)

**Waring** — "Camelot" (Adults)

**Studio 2** — "The Graduate" (Adults, with reservations)

**Loew's** — "Planet of the Apes" (Adults)

**Stoneridge** — "Far from the Madding Crowd" (Adults), "The Greatest Story Ever Told" (Family), "The Scaphunters" (Adults, adolescents)

**Stutson** — "The Secret War of Harry Frigg" (Adults, adolescents)

**Cinema** — "Blackbeard's Ghost" (Adults, adolescents)

**Fine Arts** — "In the Heat of the Night" (Adults)

**Riviera** — "The Fox" (Condemned)

**Towne** — "Half a Sixpence" (Family)

**Lyell** — "Blackbeard's Ghost" (Adults, adolescents)

**Ridge** — "The Comedians" (Adults)

**Panorama** — "The Party" (Adults)

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## JOSEPH

### Article in

I cannot describe the incredulity and disappointment came over me upon reading America magazine advocating that the Church's teaching on the birth control.

Among the reasons for such facts as long been an admirer of Jesus; that I have friends, and that my products of a Jesuit-con-

Because I have come to realize that the Church's teaching on the birth control is a matter of such importance.

Here is a subject of hope and depth, of Pope Paul VI has been profoundest sort of statement, a very delicate one on which our course of its religious and moral obligations, have the right the obligation to speak.

Into this sensitive

## LITURGY

### Offertory

The Christian idea of radical self-gift from human concept. Christian not an attempt to plow through violent death something owned by man over to God to win His Christian sacrifice is the fact that the Father has forever, sent His Son to atonement for our sins.

Therefore Christian's only consist in the remembrance of the one sacrifice of the Father in memory of Me. a sacrifice because it sacramentally the sacrifice.

The Offertory has only to prepare the sacrifice celebrated in the Mass. The reason why has emphasized the Offertory is the fact that the Mass is not only the Christ offered for us, but sacrifice of the Church.

Christ has given His hands of the Church to celebrate it. While this is essentially through the acts as representative of the Church, the bringing by the members of the Church to the altar expresses our participation in this sacrifice.

A. Functions of the Offertory

1. It is an act of purification of earthly gifts of renunciation and generosity, which "covers"

2. The Offertory is an act of giving. We give of our own and transform our gift and vehicle of His merciful. At the Offertory we act. We enter into her own mind in the act of incarnating it done to me according Word." Mary is the "Queen Offertory." (cf. the customing an antiphon to Mary ment)

3. The Offertory is an act of brotherly gifts. They are God, but a token of my brothers in Christ. They are the "horizontal" from which which cannot be separated "vertical" man to God.

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5. The Offertory is an act of brotherly gifts. They are God, but a token of my brothers in Christ. They are the "horizontal" from which which cannot be separated "vertical" man to God.

Our gifts become a sacrifice in the fullest sense of sanctifying action of the Offertory itself is essentially a spiritual act. "In the Church can be consecrated that offered," says Tertullian, offering in the Church was reserved to those who members, living members "Mystical Body. In the East, Christians and catechumens asked to leave the church gleaning of what used to the "Mass of the faithful."

The offering of material is not separated from the offertory procession is the Common Prayer of the and it is accompanied by over the gifts. The Offertory itself is, in its deep