

Translation of new Mass approved by the Holy See

Backs draft education program

MADISON, Wis.—Bishop Cletus F. O'Donnell of Madison has endorsed an education program on the draft that covers both military service and alternatives to it.

The endorsement was greeted with enthusiasm in Washington by leaders of the Department of International Affairs and the Division of World Justice and Peace, United States Catholic Conference.

In a letter read in churches throughout the diocese (Feb. 15); Bishop O'Donnell said it is a longstanding tradition that a Catholic can be a conscientious objector.

Furthermore, he said; the Selective Service Act recognizes the right of conscientious objection and provides for alternative service for men who choose it.

"CATHOLICS should be concerned when these issues are distorted because of lack of adequate education and information, and they should be concerned when some Catholics themselves are neither aware of the Church's tradition nor the alternatives offered by law," Bishop O'Donnell said.

He noted the diocesan Priests' Senate is cooperating with the Wisconsin Council of Churches and the Madison Area Community of Churches in sponsoring a draft education conference Feb. 21 at Edgewood College.

BISHOP O'Donnell said this is in line with a recommendation made last October by the World Justice and Peace division of USCC that dioceses initiate or cooperate in draft information and counseling efforts.

Msgr. Marvin Bordelon, who heads the division, said in Washington that "it's very encouraging to witness an Ordinary take such initiatives to a pastoral problem that affects so many of our young people today."

Give peace conditions in Vietnam

SAIGON—Vietnamese Catholics will not be able to accept a cheap peace, a peace at any price that would be imposed at the price of injustice, of the loss of liberty," two Vietnamese bishops told the Paris peace talk delegations in an open letter.

The two prelates—Archbishop Paul Nguyen van Binh of Saigon, president of the Vietnamese Bishops' Conference, and Bishop Peter Pham ngoc Chi of Da nang, vice president—had tried unsuccessfully last year to meet the peace talk delegations.

The two bishops said that Catholics of Vietnam "wish a just and lasting peace, from which are excluded injustice, oppression and slavery, a peace that respects all the rights and legitimate liberties of man and also the independence of the country."

There can be no peace, they wrote, without "respect for the inalienable rights of the human person in private as well as social life, under all aspects: economic, political, cultural, religious."

Back celibacy in cable to Pope

WASHINGTON—The nation's Catholic bishops have cabled Pope Paul VI their total support in upholding priestly celibacy.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops (NCCB), informed the pope (Feb. 10) that the American bishops are holding to the "unwavering position" on the issue they adopted before.

His telegram said the bishops of the United States "wholeheartedly join Your Holiness again in supporting the ideals and discipline of consecrated celibacy which have served the priesthood and the Church so well."



VOL. X, NO. 20
AT NEW HILTON HOTEL

Sister Formation Conference to be held in Indianapolis

INDIANAPOLIS—The "new" Hilton Hotel in downtown Indianapolis will have 600 "new" nuns as its first customers next week-end as the Sister Formation Conference sponsors a three-day workshop.

Designed "to reinforce the religious values of community life and to challenge the Sisters to answer the needs of today's society through a modern and effective approach to their individually chosen fields," the workshop will draw participants from the 18-state Midwest Regional Conference of the organization.

Cardinal George Flahiff, archbishop of Winnipeg, Manitoba, will serve as keynote speaker.

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Gary MacEoin defends women's rights Page 5

Lenten Letter

My dear Family in Christ,

St. Peter and Judas were both called by Christ to be His Apostles. Christ saw in each of them a great capacity for love of God and neighbor. And yet, on Holy Thursday evening, first Judas and then St. Peter betrayed their Savior. Here the similarity ends. Judas turned inward, relied only on himself, and ended his life in despair. St. Peter looked beyond himself and his sins to Christ. In the Son of God he found a glance of love and merciful forgiveness.

In order that we might walk in the footsteps of St. Peter, the Church gives us the season of Lent and tells us that we must overcome our selfishness by turning to the merciful Redeemer. Penance is precisely this destruction of our selfish love and its replacement with the love of God and neighbor.

Far from reducing the importance of Lent and penance, the Second Vatican Council and recent directives from the Holy Father and the Bishops encourage us to an even deeper and more intense observance of Lenten penance. The changes of recent years do allow us, as mature Christians, much freedom to choose how most effectively we can draw closer to Christ through penance.

Therefore, how we accomplish our turning to Christ during this Lenten season is a personal matter for each of us to decide. But the traditional guidelines of prayer, self-denial, abstinence, and the sharing of our material possessions are still very necessary ingredients for a successful Lent.

The exalted title "People of God" has been given to us. God does indeed make us His people by showering us with His love, His mercy, His blessings. But for us to be included in God's People, we must respond. The Prophet Joel calls us to answer God in this way:

"Return to me with your whole heart, with fasting and weeping and mourning; rend your hearts and not your garments, says the Lord Almighty."

May the Holy Spirit lead you to Christ this holy season of Lent.

Devotedly yours in Christ,

George J. Bishop
Archbishop of Indianapolis

for the event at 8 p.m. Friday, February 27.

Registration for the workshop is \$5 and may be paid in advance to Sister Mary Sullivan, O.P., 2025 E. Fulton, Grand Rapids, Mich. 49503.

Chairman of the Midwest Sister Formation Conference is Sister Barbara Westrick, O.S.F., of Tiffin, O., while Sister Evangeline McSloy, R.S.M., serves as executive secretary of the national group. Both are on Friday's program.

Saturday's speakers will include: Sister Mary Finn, H.V.M., of Detroit; Sister Marie Beha, O.S.F., of Washington, associate executive secretary of the Conference; Sister Andrene Foley, S.S.J., of Regis College, Weston, Mass.; and Brother Frank, of the Brothers of Taizé, Chicago.

ON SUNDAY morning, three religious order superiors will present a panel program. The three include: Sister Magdalen Martin, O.P., president of the Racine (Wis.) Dominicans; Sister Antonia Hess, C.P.P.S., of the Precious Blood Sisters, Dayton; and Brother William Quinn,

WASHINGTON — Establishment of a Department for Diocesan Planning to provide research, educational, and organizational services for a complete self-study of dioceses was announced here by the Center for Applied Research in the Apostolate (CARA) and the National Council of Catholic Men (NCCM).

CARA's new department was developed in collaboration with NCCM.

"This new cooperative venture," Father Louis J. Luzbetak, S.V.D., CARA executive director, said, "will enable CARA to focus the attention of all its existing research department on the immediate practical research and planning needs of the dioceses."

"This generous collaboration with NCCM will greatly strengthen CARA's overall capacity to respond to genuine Church needs," he added.

NCCM has been engaged in diocesan planning and research (Continued on page 7)

Ecumenical marriage guidelines drawn up

By C.M. BUCKLEY
CAMBRIDGE, Mass. — The Massachusetts Commission on Christian Unity issued ten-point pastoral guidelines here to aid couples in "ecumenical marriages."

The Rev. Thomas P. Howard of Franklin, Mass., a United Church of Christ minister, commission chairman, said the guidelines were created to help couples in so-called "mixed marriages" to "live a life of Christian love and unity" even though they attend different churches.

The marriage guidelines have been endorsed by ecumenical commissions in the Catholic archdiocese of Boston and the dioceses of Fall River, Springfield and Worcester, plus similar units of three Protestant churches. Additional endorsements are expected to be made by other Protestant units.

(Guidelines issued earlier by the Boston archdiocese suggested that the marriages between Catholics and Protestants be referred to as "ecumenical" marriages.)

THE ecumenical commission of the Episcopal diocese of Massachusetts previously advised pastors: "We must not make the couple feel guilty of falling in love, when, in fact, the churches are guilty of the sin of separation."

Such marriages, the Episcopal commission noted, contain the

WASHINGTON—Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, has announced the Holy See has confirmed the English translation of the new Order of the Mass and other revised liturgical services, scheduled to be introduced in the United States on Palm Sunday, March 22.

The decision also affects the services of Baptism and marriage.

Cardinal Dearden said the Holy See action will enable publishers to speed up the distribution of official texts for insertion in altar books.

When the National Conference of Catholic Bishops approved the translations at its semi-annual meeting here last November, March 22 was set as the first date for use, but the NCCB left individual bishops free to choose a later date. All dioceses must employ the revisions by Advent of 1971.

OTHER changes, requested by the American bishops, were also made public. They include optional use of white vestments at Masses and other services for the dead; violet or black vestments may also continue to be used.

For the marriage service either the revised text or the traditional formula may be recited by the bride and groom to express consent.

The new form reads: "I take you to be my wife (husband). I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life." The more familiar version is: "I take you for my lawful wife (husband), to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part." Also in the marriage rite, a final blessing, not found in the Latin original, has been approved for the United States.

IN ADDITION to the major English translations of the Mass, Baptism, and marriage, a new version of the litany of the saints will be used. All the translations are the work of the International Committee on English in the liturgy.

Three requests of the American bishops, made at the November meeting, have been deferred to a later date.

They are a request for the reception of Communion a second time on a day in special circumstances; for priests to celebrate Mass a second time in order to join in a consecrated Mass, and for a wider extension of Communion under both kinds at the discretion of the local bishop.

The Vatican response to these requests is under study for possible inclusion in a document affecting the entire Church, the cardinal said.

The new guidelines, printed in a pamphlet entitled "Living the Faith You Share," stress that couples in mixed marriages "have a special and positive role" and that being partners in a mixed marriage "in no way lessens the holiness of your marriage."

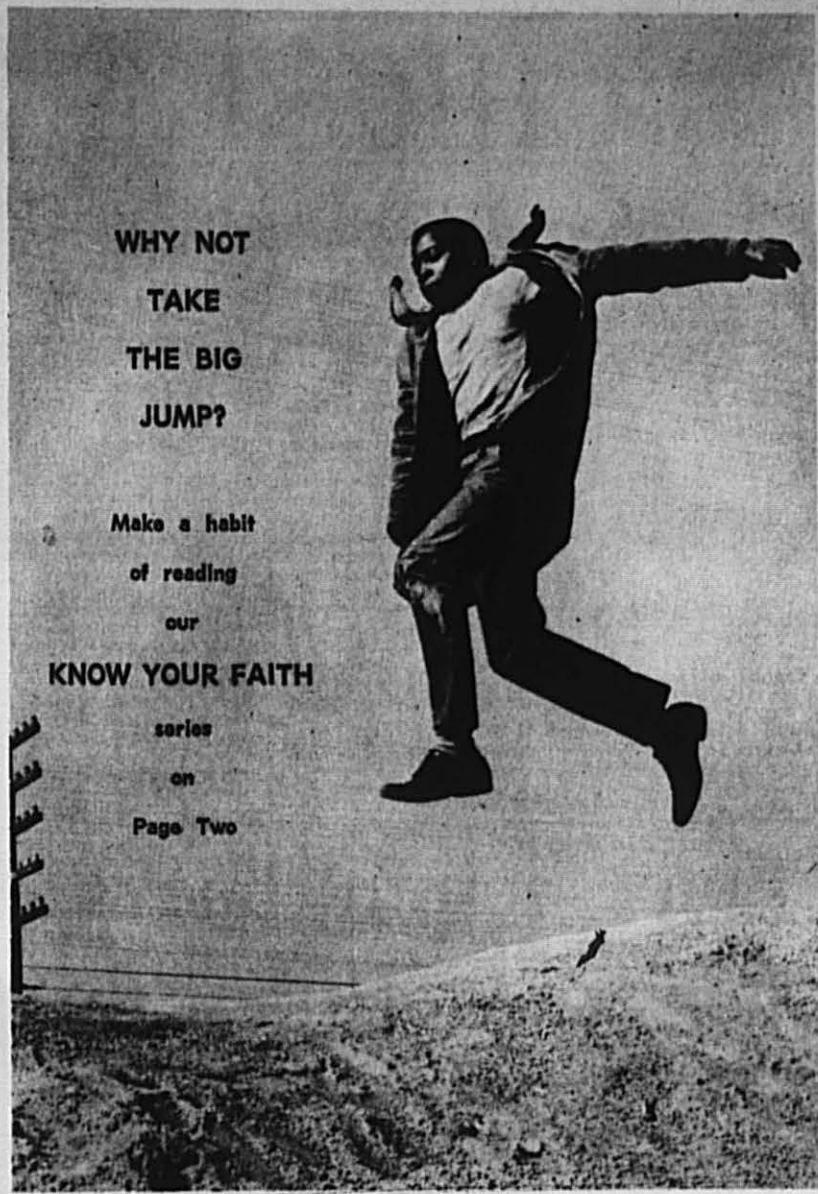
ECUMENICAL families have a "unique vocation in surmounting the divisions in the churches," the pamphlet asserts. It adds that they have an equally important duty in giving to the world evidence that people can live and work together in spite of social differences.

Under preparation for three years, the guidelines are written in the style of a personal letter to a Protestant-Catholic couple, offering counsel under such headings as "Your Marriage is Holy," "Respect What Your Partner Regards as Holy," and "Educate Your Children Ecumenically."

He added, "The committee was authorized by the bishops' conference to take whatever action it deemed appropriate on the basis of the discussions with both sides and its own investigation of the situation."

"The final report of the committee will be made April 1," he said. (The semi-annual meeting of the U.S. Catholic bishops will take place in San Francisco the week of April 20.)

Bishop Donnelly, observing that the committee was "not completely satisfied with the Fresno meetings," said the bishops plan to invite union and grower representatives to another meeting around the middle of March.



WHY NOT
TAKE
THE BIG
JUMP?

Make a habit
of reading

KNOW YOUR FAITH

series

on
Page Two

Probe set to continue on strike

FRESNO, Calif. — Five Catholic bishops, winding up a two-day committee investigation into the grape pickers strike in the San Joaquin Valley here, slated another visit for mid-March, indicating that they were "not completely satisfied" with initial talks.

The committee, appointed at the November meeting of the National Conference of Catholic Bishops (NCCB) in Washington, D.C., met separately with union and grower representatives in Fresno (Feb. 10), and with union and grower representatives in Delano (Feb. 11).

UNION officials were from the United Farm Workers Organizing Committee (UFWOC) of Delano, led by Cesar Chavez, and growers' representatives included members of a group which last Summer entered into negotiations with UFWOC which broke down July 3.

Committee members are Archbishop Timothy Manning of Los Angeles; Bishop Hugh A. Donohoe of Fresno; Bishop Walter W. Curtis of Bridgeport, Conn.; Bishop Humberto S. Medeiros of Brownsville, Texas; and Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn., who is chairman.

Also attending the meetings was Msgr. George G. Higgins, director of the Division on Urban Life, U.S. Catholic Conference in Washington, an expert on labor-management relations.

NOTING in a statement that the grape pickers dispute came before the Catholic bishops November meeting, Bishop Donnelly said that before taking any official action the bishops decided to send an ad hoc committee to the scene, "to meet parties concerned, separately and jointly, and to persuade both sides to resume negotiations."

He added, "The committee was authorized by the bishops' conference to take whatever action it deemed appropriate on the basis of the discussions with both sides and its own investigation of the situation."

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Notice of thanks

Nothing would please me more than to send a personal note of acknowledgement and thanks to each of the many friends and well-wishers who wrote to me on the occasion of my resignation as Archbishop of Indianapolis. The great number entailed, however, makes this practically impossible. I take this means, therefore, to assure all of you that I do appreciate your thinking of me so kindly and thank you for your prayers and good wishes. May God bless you most bountifully in return.

Sincerely yours in Christ,

Paul C. Schuster
Archbishop of Ellicott

Plan to probe possible U. S. pastoral council

By NC News Service

WASHINGTON—The first nationwide conference on diocesan pastoral councils will pay close attention next month to the question of how soon—and in what form—American Catholicism might get a national pastoral council.

Each of the 162 dioceses in the country—those already operating some sort of diocesan-level pastoral body and those with none—has been asked to send someone to the March 15-17 conference in Dayton, Ohio, at the Bergamo Center for Renewal. Some 200 persons are expected.

"There are as many different things called 'Diocesan Pastoral Council' as there are dioceses that have created such bodies,"

but a pattern is beginning to develop," said Thomas J. Tewey, a field representative for the National Council of Catholic Men (NCCM), which is sponsoring the conference.

"One of the things the conference hopes to accomplish is to pick up the pattern that is emerging."

PRACTICAL and theological matters affecting the creation of a national pastoral council—in which one day all 48 million Catholics across the nation would have a voice through representative laity, clergy and Religious—will also be looked into.

Between 40 and 50 dioceses and archdioceses have pastoral councils at present, according to Tewey. The number has been (Continued on page 7)



KNIGHTS ELECT NEGRO STATE DEPUTY—Bishop Hubert M. Newell of Cheyenne congratulates James W. Byrd upon his election as state deputy of the Knights of Columbus in Wyoming. Mr. Byrd, chief of police in Cheyenne, is the first member of the black community to be elected a state deputy in the 88-year-old fraternal society of Catholic men. As state deputy, he is the society's top official in his jurisdiction. (RNS photo)

CHRISTIANS

Social Pioneers in the 1970's

By GRANT MAXWELL

The "three great movements of Peace, Justice and Freedom," previously described, came into sharp focus in the last half of the 1960's. They now appear as complementary aspects of a universal aspiration. To cite a Canadian interchurch report, "Everywhere in today's world of destructive chaos, people are in a hurry to be fully alive." The hunger for Justice is heard in the anguished cry, "Share bread now!" The quest for Freedom is voiced in the demand, "Share power now!" The longing for Peace is evident



in the heartfelt plea, "We want a good life now!" Science, technology, politics, and the mass media—the supposed saviors of modern man—did not satisfy these expectations during the 1960's. The basic wants of most people on earth are still not met; the deepest needs of the human spirit remain. The majority continue to cry out for bread and justice, while millions seek a share in decision-making, and a quality of life which affluence cannot provide. People everywhere go on longing for a full life but their expectations are frustrated at every turn. This is the dominant "sign of the times" in every part of the globe village as a new decade begins.

THESE impatient and often

"revolutionary" aspirations should gladden, not frighten, Christians. We are called to discern the groanings of the Spirit among men. We believe that "the glory of God is man fully alive." We profess to follow Jesus Christ who personifies man fully alive, but liberated. But what can Christians do? What can the churches, as large and small communities of Christians, contribute when it comes to liberating people and building social systems for people? How, in these times, can we help to "subdue the earth" and build peace, as God commands? Putting the question another way, what does suffering humanity expect of Christianity? Obviously, the churches should not try to duplicate what governments and other social agencies are better equipped to do.

Current trends clearly indicate that much else remains to be done. Mankind's cry for a "good life now" is, at its deepest level, a search for values in the human condition, a longing for liberation of the spirit. Young and old, rich and poor alike experience a poverty of meaning and purpose in life; there's a "humanity gap" in the technical jungle. As an influential newspaper said in a New Year's editorial, "keeping the human being human will be a primary task in the 1970's; it's a decade in which men should concentrate on questions of ultimate concern." Anticipating this new emphasis in the '70's, TIME magazine's last cover story of the old decade asked, "Is God coming back to life?" Basically, then, the new "Qualitative Revolution" challenges Christians to demonstrate their credibility, and offers the churches new opportunities to serve human needs in ways other institutions cannot duplicate.

I believe the Spirit is calling Christians to start ministering in new ways to the whole person, and especially to the "inner man": helping people to discover and develop living space on the spiritual frontiers within themselves; helping persons to experience community with one another and the other. As I see it, the churches—local parish and World Council, Roman Curia and "underground movement"—have four distinctive ministries, which may be summed up in the operative words of CONFESS, SHARE, CELEBRATE, AND RISK.

Confess realities. Lead the way in admitting human limitations, offsetting foolish technological pride. Help individuals and society see that all of us are poor in different ways and need one another. Examples: By a renewal of penance, spark an "inner revolution" among Christians. As public conscience, challenge the "status quo" and echo the cries of the oppressed for justice.

Share resources. Set the pace in every locality by sharing church personnel, revenues, and buildings with neighbors in need, at home and overseas. Examples: Revise spending priorities in church budgets. Match funding campaigns with other social ministries. Demonstrate and test new models in housing, education, recreation, etc.

Celebrate hopes. Spread the good news that God is liberating people. Person-to-person and via the mass media, share the vision that Christ is making all creation new. Stress mankind's responsibility to build the earth for people through the positive works of peace. Examples: In the Eucharist, celebrate liberation and anticipate our fulfillment in Christ. In education stress social responsibilities. Provide public forums for free dialogue and decision-making by citizens. Bring people's hopes into social planning for the future.

Risk security. As a pilgrim church, identify with the powerless. Invite the alienated into policy-making. Enter new partnerships to seek social justice. Examples: Test new forms of co-responsibility in the church. Initiate "coalitions for development" as in Canada, where churches, trade unions, welfare agencies, and other voluntary organizations are forging "a free association of working partners, who meet on the common ground of shared human values and social goals." Champion the cause of the oppressed by taking fearless stands on gut issues—defense spending versus world aid, guaranteed income and tax reform, etc.

CHRIST DID such things in His own life. He challenged His followers in every age to confess soul needs, share bread, celebrate liberation, and risk for others in order to become fully alive. If Christians follow the Servant Lord in the 1970's, the churches—you and I—will try to do likewise.

Exactly how we will go about this social pioneering I do not know. No doubt there will be roles for Christian groupings of all sizes and kinds, ranging from the Holy See to the neighborhood cell. I do have a feeling, though, that smallness, not bigness, will become the distinctive made for Christianity in the 1970's. I rather expect that small, scattered communities of Christians who witness to the Gospel by their distinctive life style and generous human service may emerge as the most effective social leaven in the new decade.

This would confound the powerful and puzzle the experts; but it wouldn't be so surprising. The unseen Lord of history works as He will among men in order to bring the good news that the Holy See to the neighborhood cell. I do have a feeling, though, that smallness, not bigness, will become the distinctive made for Christianity in the 1970's. I rather expect that small, scattered communities of Christians who witness to the Gospel by their distinctive life style and generous human service may emerge as the most effective social leaven in the new decade.

(Next Week—Grace.)

(Conclusion of Maxwell series.)



Sometimes we get the exhilarating feeling our action-world is thrusting us forward. Other times we get a feeling we're not so certain which way forward is. (NC Photo)

WORSHIP AND THE WORLD

Confession in the Seventies

By REV. JOSEPH CHAMPLIN

"With all these changes in the liturgy, are there any plans to modify the sacrament of Penance? Will confession be changed or eliminated in the seventies?" These questions come up consistently during the discussion period after lectures on liturgical renewal.

Will we see the prayers and forgiveness formula altered? Yes, perhaps within the next year. Will the Holy See establish, as standard practice, group absolution without private mention of personal sins to a specific priest? Probably not. Will the type of confession we have known and observed over the past decades be prohibited or discouraged? No.

This writer certainly would welcome improved texts and a clearer procedure for use by the priest and the penitent in this sacrament. And, as mentioned in an earlier column, we should renovate confessional "boxes" and develop comfortable rooms for optional "face to face" encounters. But I wonder if our fundamental problem here is not the form we follow or the place we use, but the approach we take.

I wonder if forward-thinking religion instructors have not too quickly written off private telling of sins as another once valuable, but now outmoded teaching of the Catholic Church. I wonder if the field ripe for the harvest at the present moment is not in fact a positive, growth-oriented course for young and old alike on "How to make a good confession."

SIMILAR comments came recently from the lips of a pretty and personable coed. She is neither a future nun nor a careless Catholic. Even as a busy nursing student she finds time occasionally to pray her Rosary and stop in for weekday Mass. Still, her attractive appearance brings many offers for dates, and her pleasant personality keeps suitors coming back a second time.

This young lady's question basically is: "Why go when I

haven't failed God seriously? Why slip in and out of the box without any real change in my life? What good are routine confessions?" And, like many in the Church today, she allows months to pass from one confession to the next.

The problem then seems to revolve around devotional use of the sacrament. Those who feel they have severed friendship with the Lord by serious sin and seek reconciliation experience their own difficulties with confession. Courage is what they need, and a willingness to leave the past behind. The person, however, who leads an essentially good life, but wishes to improve it, who tries, but would like to do better can or should see Penance as a very helpful instrument in this struggle to grow.

TO HELP people make devotional confessions richer and less routine, Father John E. Corrigan several years ago wrote a little pamphlet, "Bless Me, Father" as a "guide to confession for men and women of today, with advice on the examination of conscience and practical examples." I presume both author's and publisher's permissions (Claretian Publications, 221 West Madison Street, Chicago, Illinois 60606, Pamphlet Department) to excerpt the following sample confession of a housewife. It illustrates a constructive examination of conscience, a painful but healing admission of lesser sins and a specific, positive approach to resolutions for improvements.

"My last confession was two weeks ago. I am a housewife and mother of two small children. My resolution for the last few months has been to curb my tendency to nag my husband and be more cheerful with him. I think I did better during this period.

"I have incurred unnecessary debts and have managed the home finances poorly and selfishly.

"I learned last week that I am pregnant, and I have been depressed and felt resentful because it was unexpected. I think I have overcome these feelings now.

"I am only gradually adjust-

ing to our new neighborhood. I find it hard to meet people and I have been lacking in the friendliness with my new neighbors.

"My Lenten resolution to read the New Testament every day has suffered because of the company we had last week. I'll begin again."

IN THE WAKE OF VATICAN II

By REV. RICHARD McBRIEN

Q. Many new ideas have been proposed in the last few years in the name of the Second Vatican Council. It is a matter of some importance, I think, to determine the council's responsibility for some of the views that now seem to prevail in the Church. For example, did Vatican II renounce or substantially modify the teaching of Vatican I on the infallibility of the pope?

A. No. However, neither did the Second Vatican Council re-

affirm the previously widespread Catholic belief that the Church is some kind of absolute monarchy, with the pope at the top of the pyramid. On the contrary, the Church is a collegial reality, a community of communities. Relationships in the Church are primarily horizontal (one church with another) rather than vertical (one community under the authority of another). Each community contains the fullness of the Church, and yet each must be in communion with the other Eucharistic communities. The focal points of unity are the bishops and, on an international scale, the pope.

Q. Did the Second Vatican Council deny the idea of original sin?

A. No. The council continues to affirm that our human condition has been affected significantly by the reality of sin (see the Pastoral Constitution on the Church in the Modern World, n. 13). One could not say, however, that all of the contemporary speculation on original sin, prompted in such large part by recent biblical studies, is either beside the point or even heretical. The literalist understanding of original sin as the "apple-in-the-garden" event is not reflected in, or demanded by, Vatican II.

Q. Some Catholics nowadays seem to think that Christ is not really and substantially present in the Eucharist. In fact, some have said it's not even important so long as the Eucharist is an occasion of genuine fellowship and friendship. Is there any indication of this kind of thinking in the council documents?

A. No. Neither is there any detailed restatement of the Council of Trent's doctrine of transubstantiation. What some contemporary Catholic theologians have been asking is whether or not the so-called "traditional" explanation of transubstantiation is (a) the only possible explanation and (b) incompatible with some of the newer views of the Real Presence according to different (i.e., non-Aristotelian)

philosophical categories. But whatever the outcome of that discussion, it is clear that the council did not intend to compromise the Church's faith in the Real Presence of Christ in the Eucharist.

Q. We used to describe the Church as "Holy Mother Church." Then we began speaking of her as the "Mystical Body of Christ." Is it true that the council did away with this body-image popularized by Pope Pius XII? If so, what is the new term by which we are to understand the Church?

A. It is not true, first of all, that the council bypassed the Body of Christ image. It occupies a prominent place in the keynote document on the Church (n. 7-8). What happened is that the council decided against making the body-image the only way, or even the principal way, of describing the mystery of the Church.

In the first draft of the Dogmatic Constitution on the Church (*Lumen gentium*), the Mystical Body of Christ was the dominant image. Several of the bishops objected on the grounds that the New Testament itself showed a greater variety of images for the Church. To use only one image, such as the Mystical Body of Christ, tends to create an incomplete picture of the Church. The body-image, for example, emphasizes the identification of Christ and Church. But there are other biblical images (e.g., the Church as spouse of Christ) which remind us of the separation between Christ and Church.

The council decided, therefore, to use many different images in order to manifest the complexity of the mystery of the Church: sheepfold, flock, field of God, vineyard, building of God, temple, mother, spouse, and so forth. Each one of these images suggests an aspect of the Church not fully conveyed by the other.

The dominant biblical image of the Church at Vatican II, however, was none of the above. The council selected instead the term "People of God" and devoted an entire chapter to its meaning and implications (see chapter II).

Q. Does the Second Vatican Council rule out, or at least make light of, personal immortality? Is the individual to be left without hope for eternal life?

A. No. The council reaffirms the historic hope of the Church in the promises of Christ that "they who have done good shall come forth unto resurrection of life" (Jn. 5:29). Most of chapter VII of the Dogmatic Constitution on the Church is devoted to this topic. There is no suggestion here of a retreat from earlier teachings.

SCRIPTURE TODAY

Some helpful books for study of the Bible

By REV. WALTER M. ABBOTT, S.J.

For any study of the Scriptures, it is important to have the best possible translation and the best possible commentary or guide. College graduates will find the Revised Standard Version and accompanying notes in the Oxford Annotated Bible, or the Jerusalem Bible (Doubleday), attractive and very helpful books. For a group study such as we are going to make, however, it is preferable to have a more extensive commentary. Therefore I recommend the series of pamphlets on the Old and New Testaments published by the Liturgical Press (Collegeville, Minn., 50¢ each), and the Paulist Press (Glen Rock, New Jersey, 30¢ each) (bulk rates available for both). In these economical booklets we have the work of members of the Catholic Biblical Association of America.

For the New Testament, with which we will begin, I recommend that, in addition to the translation (Confraternity) in the booklets just mentioned, everyone have a copy of Good News for Modern Man, (American Bible Society, New York). It is the nearest equivalent we have in English to the original Greek of the New Testament.

It is, like the Greek, the current language throughout the many countries where the language is used. It is perfectly acceptable to highly educated people and perfectly intelligible to people who have little or no education. That is the kind of language used by Dr. Robert G. Bratcher, who did most of the translation. He is a Southern Baptist, and the American Bible Society has done most of its work for Protestants. Now there is official Catholic cooperation with the American Bible Society, and Good News for Modern Man has been given the imprimatur (Cardinal Cushing, Boston).

WITH Good News for Modern Man (which is available in

paperback) in each reader's and the pamphlet commentaries, I think we are ready to begin a study of the Gospel according to Luke. The first assignment is to read the entire Gospel at one sitting—just the text itself, without any commentary. It is important to see one complete presentation of Jesus and His message. We will then study Luke's Gospel in eight sessions. The plan is to move next to Luke's second book, "Acts of the Apostles," to see the early Church's understanding of Christ and His message. Then we will study the Epistles and the other Gospels. Except for the fact that we start with Luke's books, we will follow roughly the most probable chronological sequence of the New Testament documents.

It is a good idea for each person in the Bible study group to have a version of the New Testament from which he can give the group from time to time any special insights he discovers in it. Thus one can watch the Revised Standard Version, another will watch the Jerusalem Bible, others can watch the Chicago Bible (Smith and Goodspeed), The New English Bible (Oxford-Cambridge), the Confraternity version, (especially the new edition and also the paperback edition by Father Joseph Grispino, crammed with valuable notes, Guild Press), the Westminster version (London), the translations by Kleist-Lilly, Knox, J. B. Phillips, and William Barclay.

Some of these versions were produced by Protestants (RSV, Smith-Goodspeed, NEB, Phillips, Barclay). It is a fact, however, completely in accordance with canon law, that all Catholics who make any study of the Bible may use any of these translations. Anyone who follows this series to find help in reading and understanding the Scriptures certainly qualifies as one who is making a study of the Bible.

IT IS ALSO a good idea for each person in a Bible study group to have a good book about the New Testament such as the third volume of Meet the Bible, by Father John J. Castolot, S.S. (Heli-con). If that book and his two earlier books on the Old Testament are out of print, I

hope all three can be reissued in one cover. They contain so much learning in such light and easy style that they would make an excellent paperback. I would also recommend Enjoying the New Testament, by Margaret T. Monro, (Doubleday Image Book, 75¢). Someone in the group should certainly have The Four Gospels: An Introduction, by Father Bruce Vawter, C. M., (Doubleday).

Some may feel that bigger and "deeper" books are better for them. If they ask a priest or college theology teacher for a recommendation, they may be told about the two-volume Guide to the Bible, by Robert and Tricot, translated from the French by Arbez and Maguire (Desclée). In my opinion, however, it is much easier to use the three volumes by Wilfred J. Harrington, O.P., especially in connection with this series, the one on the New Testament, Record of the Fulfillment (Priory).

Someone, of course, should have and use a copy of the Jerome Biblical Commentary, edited by Raymond E. Brown, S.S., Joseph A. Fitzmyer, S.J., Roland E. Murphy, O. Carm. (Prentice-Hall), but it is more likely to be the priest advising the leaders than anyone else. It is a great achievement on the part of the Catholic Biblical Association of America—a one-volume commentary on the whole Bible drawing on the latest and best scholarship. It is such a massive volume, however, that I'm afraid it puts most people off. I tried to get at least one member of my Rome study group to take the book, but they all shied away from it, and therefore I ended up as the one who contributes from it to the discussions of the group.

SOMEONE in the group should have a Dictionary of the Bible, either the one by John L. McKenzie, S.J. (Bruce), or the translation and adaptation of van den Born's Dutch volume by Louis F. Hartman, C.S.S.R. (McGraw-Hill). I think that the Jerome Biblical Commentary and one of these dictionaries should be available during each of a study group's meetings, with someone there who knows where to look when

(Continued on page 3)

VIEWPOINTS ON THEOLOGY

The changing concepts of sin

By REV. MR. PETER SCHINELLER, S.J.

A college student recently remarked: "When men are treated like animals and people are starving, I go to Mass and hear a sermon on the bad effects of not going to Mass every Sunday." Hopefully, this type of sermon, and the call for financial support of the Church, are less frequently heard. Yet the example does point to differing views not just on the nature of sin, but on the nature of sin.

The preacher focuses on sins of a directly religious nature, offenses against God, while many parishioners are more concerned with the social evils surrounding them.

So too, the Christian settler sees sin as breaking the law, the code of conduct established

by the authorities for members of their institution. For the pioneer, on the other hand, sin means turning back, refusing to move ahead in the covered wagon. Sin is the refusal to follow the call of the leader, urging us to be men of love and to share this love with others. We refuse to use the talents and gifts given us, or we use them for selfish ends.

SEVERAL other indicators point to a changing notion of sin. The number of confessions has dropped sharply in the past few years. A survey of students from Manhattan college several years ago revealed that only 22% accept the distinction between mortal and venial sin, and about 41% do not go to Sunday Mass regularly.

There has been a shift in Christian sensibilities. It could be interpreted simply as a loss of faith, but it might signify the growth of a new type of Christian responsibility—the man concerned with peace, human rights, poverty. It might reflect

a shift from over-emphasis on the 6th and 9th commandments to more veiled sins of theft; a change from emphasis on sins against God, to sins against man. Sargent Shriver recently remarked that "we campaign to keep our children from hearing four-letter words on sex, but we don't care if they hear four-letter words on hate: kill, bomb, riot, maim, hurt."

PERHAPS the verse of the letter of John is being lived with a new idealism: "Anyone who says he loves God and hates his brother, is a liar, since a man who does not love the brother that he can see cannot love God, whom he has never seen."

If God is love, and if Christianity can best be summed up in the word love, then faith cannot be the sole criterion of the Christianity of a person. We are searching for a more integrated Christian life, where faith that does not manifest itself in love is suspect.

(Next Week—Grace.)

(Conclusion of Maxwell series.)

IF A FOOL CAN HOLD HIS TONGUE, EVEN HE CAN PASS FOR WISE

PROVERBS 17:4-28

The Proverbs

THERE'S A NEW CHURCH IN LATIN AMERICA

WASHINGTON — There is a "New Church" in Latin America. And this Church has decided to "get out of the sacristy" and "to accept the risk of incarnating itself totally in the culture, problems and hopes of Latin America," a Mexican bishop told an inter-American conference here (Feb. 5).

But because it is trying to become "wholly flesh and blood in the humanity of our Latin American people," he said, "the military and economic oligarchies" see this New Church as a dangerous element leading "straight to subversion of the established order."

Layman heads up P. R. university

PONCE, P.R.—The first layman and Puerto Rican named president of Puerto Rican Catholic University in its 23-year history was installed here in colorful ceremonies at St. Mary the Queen church.

Gov. Luis A. Ferre, a member of the university board, and prominent Puerto Rican educators watched as Archbishop Luis Aponte of San Juan, board chairman, invested Dr. Francisco Jose Carreras, 37, as sixth rector.

been born at the 1968 meeting of the Latin American bishops at Medellin, Colombia.

At Medellin, he said, the Church committed itself to "the life of our peoples in an anguished search for adequate solutions to their multiple problems."

There, he continued, the bishops saw the presence of God "in the increasing development of consciousness, on the part of the oppressed, of their rights, and the urgency to obtain them."

The spirit of Pentecost, he said, is purifying and transforming the Church in Latin America, and it is discarding "a magical sacramentalism and a disembodied spiritualism."

The Church in Latin America, Bishop Ruiz told the CICOP meeting, had become "the refuge and support . . . of conservative and oppressive forces," but at Medellin it committed itself to a "liberating action" that will develop "a new power"—"the power to be found in people who are organized and aware of their rights."

Because of this new commitment of the Church, the military and economic oligarchies "feel they have lost an ally," he said. "If they are Christians," the bishop continued, "they suffer a religious crisis. Some have organized in open opposition."

Even the Marxists, he claimed, now have to take seriously the will toward renewal in the Church and its new temporal commitments.

But Bishop Ruiz was not completely optimistic. The documents on social and economic reform and Church renewal produced at Medellin "are not even known by the people in the rural areas," he pointed out.

AND MEDELLIN has created tensions inside the Church in Latin America, he explained. The study and the implementation of the ideas and plans of the Medellin documents, he added, have produced confrontation and polarizations: groups of priests and laymen oppose their bishops or each other; priests protest and some leave the ministry because of what they consider the sluggishness in putting into practice the reforms of Medellin.

Nevertheless, Bishop Ruiz stressed, since Medellin, groups and movements of priests and laity have sprung up and "taken on concrete commitments with the poor and the oppressed."

A "prophetic tone" in criticizing social problems is not uncommon, he said. "The prophetic tone is outstanding in recent Church-state clashes in Paraguay; and prophetic martyrdom is almost an everyday occurrence for many members of the Church in Brazil."

Finally, Bishop Ruiz suggested that the Church in North America may find in the Church of Latin America, the "inspiration to discover also its own liberation."

The influence and inspiration of the post-Medellin Church in Latin America was also stressed



CICOP PARTICIPANTS—Two of the main participants in the recent CICOP (Catholic Inter-American Cooperation Program) conference in Washington, elaborated on new trends coming out of Latin America. At left, Sen. Frank Church (D-Idaho), chairman of the Senate Foreign Relations subcommittee on the Western Hemisphere, urged North Americans to keep hands off and let Latin Americans develop their own systems. At right, Dr. Paulo Freire, a former Brazilian who is assistant secretary of education for the World Council of Churches, Geneva, set out the conference dynamic, the concept of "conscientization," which calls for a broad introspective analysis by Latin Americans leading to new social, political and economic trends through cultural education. (RNS photo)

by Father Louis M. Colonnese, director of the Division for Latin America, United States Catholic Conference, and also director of CICOP.

The Church in Latin America, he told the CICOP participants, has now "gained credibility among the emerging forces of its society because it is seen as a leader in the field of social action, not merely now a reluctant follower."

CITING the Church-State clashes in Paraguay and Brazil, Father Colonnese said that the Church in the U.S. and observers throughout the world "have now seen abundant proof that the Latin American Church is willing to pay the cost of credibility."

Priests, religious, bishops and lay leaders, he explained, "have been murdered, tortured, beaten, kidnapped, unjustly imprisoned, held incommunicado, exiled, stripped of their civil rights and subjected to many forms of intimidation."

But Father Colonnese criticized Americans for smugly ignoring the "misery which dehumanizes the majority of mankind."

The greatest indictment against us, he said, "is that we feel no guilt and steadfastly deny any complicity in the institutionalized violence resulting from unjust socio-economic structures."

And he asked the American participants at CICOP to bring themselves to the point where they can see themselves as they are seen by the Third World of underdeveloped nations.

"Perhaps then we can begin to understand the overwhelming hypocrisy of claiming to be a more Christian nation, motivated by love for mankind, while simultaneously sustaining unjust socio-economic structures which

proliferate misery throughout the world."

THE CHURCH in developed countries, he claimed, "has failed to stimulate a social conscience among its membership." Periodic statements criticizing injustices are not enough, he said.

What the Church in the U.S. lacks, Father Colonnese declared, is "organizational credibility. The poor, oppressed peoples of this country do not identify with the Church in any meaningful way. . . . The Church is seen as a middle-class institution run by and for middle-class people whose feeling for the poor seldom transcends paternalism."

BY MELKITE PRELATE

Israelis are accused of discrimination

By JO-ANN PRICE

NAZARETH, Israel—Charges of discrimination and dispossession of the "full rights" of Arab Christians in Israel were made here by Melkite-rite Archbishop Joseph M. Raya of Acre in an open exchange of views with Mayor Moussa Kteily of Old Nazareth and Israeli government officials.

The archbishop said that as a result of alleged discrimination

ary policies by the Israeli government, thousands of Arab Christians are ready to leave the Holy Land. He said the exodus is at a "critical" stage.

His accusations were made in a luncheon speech before 60 visiting U.S. Protestant, Catholic and Jewish members of the Religious Journalists' Middle East Conference, a tour group partially subsidized by the Israeli ministries of tourism and foreign affairs.

The views of the archbishop, who has been head of the Acre See since October, 1968, and before that lived 20 years in Birmingham, Ala., brought varying responses from clergy stationed in the Holy Land, including one of his aides.

THE AIDE, a priest, told NC News Service that many persons had been "disappointed" in the archbishop's negative approach to problems in Israel.

A Latin-rite priest said he be-

lieved Archbishop Raya had been "play acting" to offset criticism from his own community that he has been "giving in too much" to Israeli officials.

Dr. Joseph L. Lichten of the New York office of the Anti-Defamation League of B'nai B'rith, greeted the Archbishop's words with "mixed feelings."

"He simply neglected the fact that this is a country of war," said Lichten.

Dr. Lichten said he was among Jewish leaders who had conferred with Archbishop Raya about some of the same issues.

Archbishop Raya released for publication a prepared statement of his charges and a letter which he had sent on Mar. 18, 1969, to Prime Minister Golda Meir, charging discrimination in employment, housing and schooling. A reply to the letter was sent to him May 24, 1969, by S. Toledano, an Israeli Advisor on Arab Affairs, stating that much of Archbishop Raya's information was incorrect.

The Melkite-rite community, also called Greek Catholics here, numbers 24,800, according to a recent estimate in a newly published book, "Christianity in the Holy Land, Past and Present," by Dr. S. P. Colbi, head of the department of Christian affairs of the Israeli Ministry of religious affairs.

IN HIS talk, Archbishop Raya disputed a statement by Mayor Kteily, an Arab Christian, that Arabs in Israel "have full rights and are enjoying democratic rights."

The mayor had said that although "not everything is milk and honey, we are living in peace with our co-citizens, the Jews."

Old Nazareth's population of 33,000 is Arab—about half Christian and half Moslem. Upper Nazareth, which has about 5,000 families in a 13-year-old hillside area, is Jewish.

The mayor of Upper Nazareth, Mordecai Allon, also told the visitors that the people of his community "hope we will be an example of living together in peace" because "a close neighbor is often better than a far brother."

"We are a minority living in a majority," Archbishop Raya said in his speech, "and when you do not belong, you are different, and you have to be eliminated."

Stating that Arabs in Israel "are suffering too much for too long" he said he wished "the policy of our government would change so we might become full citizens."

"This is my country. I want my Arab Christians to be proud to be Israelis, to defend themselves, and to be full citizens like anybody else."

"The archbishop is very new in this country," Mayor Kteily replied. "When I say we are enjoying full rights, I know what I am saying."

School aid bill court case asked

By C. M. BUCKLEY

BOSTON — An "educational services" bill backed by the four Catholic dioceses in Massachusetts will be put to a constitutional test in the state supreme court.

Sen. Kevin B. Harrington of Salem who filed the bill on behalf of the church-sponsors, said he would introduce a resolution in the state senate requesting the high court for an advisory opinion on the proposed legislation.

The bill has the backing of the archdiocese and the dioceses of Springfield, Fall River and Worcester.

THE PROPOSAL provides for the state to purchase "educational services" from non-public schools, including textbooks, instructional materials, teachers' salaries and other educational supplies.

Sen. Harrington, the Democratic majority leader in the upper branch of the state legislature, proposed the court test at a joint legislative hearing of the committee on education.

The state court will be expected to rule on whether the proposed legislation would be constitutional under a Massachusetts law which includes an "anti-aid" article excluding non-public schools from state funds.

UNDER the provisions of the proposed measure, the Massachusetts department of education would be empowered to audit the financial reports of non-public schools, require accreditation tests to insure that they offer standard quality instruction and other specifications.

The proposed legislation is modeled on a Pennsylvania measure, whose constitutionality was upheld by a Federal District Court in Philadelphia and will undergo a further test in the U.S. Supreme Court. A similar measure was enacted in Connecticut and faces a court test.

Some

(Continued from page 2) the need arises. Group leaders should be encouraged to look through these big books. They will find them fascinating and much easier to use than they might think at first sight.

There is one more book that I would urge every Bible study group to have: The Illustrated New Testament (Liturgical Press, by arrangement with the American Bible Society, \$1). With its more than 500 photographs of archeological finds and other items relevant to the text on the same page, the volume provides the most economical and appealing journey through the New Testament that can be found today. I have seen nine-year-old children devour it by the hour, and I have seen leaders of highly sophisticated adult study groups make effective use of it during meetings.

Propose prelate for Nobel Prize

STOCKHOLM, Sweden—Archbishop Helder Camara of Olinda and Recife, Brazil, has been proposed again as a candidate for the 1970 Nobel Peace Prize, this time by three members of the Swedish parliament.

The three men, Everett Svensson, Lars Henrikson and Bertil Zachrisson, all Protestants and members of the Christian Social-Democratic Alliance, made their proposal in a letter to the Nobel Committee of the Norwegian parliament.

Earlier, Pax Christi, the international Catholic peace movement, proposed Archbishop Camara for the prize.

In their letter, the Swedish legislators cited Archbishop Camara's work among the poor of Brazil and his political efforts to improve social and labor legislation and to bring about land reform.

proliferate misery throughout the world."

THE CHURCH in developed countries, he claimed, "has failed to stimulate a social conscience among its membership." Periodic statements criticizing injustices are not enough, he said.

What the Church in the U.S. lacks, Father Colonnese declared, is "organizational credibility. The poor, oppressed peoples of this country do not identify with the Church in any meaningful way. . . . The Church is seen as a middle-class institution run by and for middle-class people whose feeling for the poor seldom transcends paternalism."

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Slap-dash laws

Congress is panicky. The mail from home has been strident and threatening. The electorate is demanding harsh, stringent measures to curb tensions and fears and cure whatever ails it. And Congress is responding in a fever of hastily-conceived legislation that can do more harm than good.

As last week ended so did one of the most extraordinary trials in American history, the trial of the Chicago Seven which grew out of the 1968 Democrat convention debacle. At this writing the jury has not returned a verdict, a verdict that must be based on a questionable law inserted as a rider to the Civil Rights Act of 1968. That law defines a riot as a gathering of three or more persons and it establishes guilt on the mere "intent" of those taking part in any so-called riot.

It is hard to summon any sympathy for the seven if one has followed the torrent of obscenity, the ethnic name-calling, and the dramatic hi-jinks reported by the daily press. Nonetheless, it is equally hard to accept the fact that they were tried on as vague a piece of legislation as ever rode into law.

There may be much more like it in the months ahead. Congress has in the hopper hundreds of proposals designed to end the epidemic of smut, a worthy campaign and one to be applauded if it is waged within the framework of Constitutional guarantees. Those proposals pertaining to mail-order pornography are now being evaluated by House Post Office and Judiciary committees. Some appear to be valid, constructive efforts to diminish the avalanche of mailed garbage. Many others range from the purely righteous to the ridiculous.

In this latter category, one measure would allow any householder to inform the Post Office he does not want posted filth coming into his residence. The Post Office presumably would duly record the name and if that person subsequently received such mail, the sender would automatically be subject to fine or imprisonment. Even the logistics of such a proposal are incomprehensible.

In the area of proposed narcotics and drug abuse legislation, the emphasis for the most part is rightly on getting the supplier or peddler. It appears likely possession penalties on marijuana will be eased. However, in another measure possession only of certain prescribed drugs will be enough to establish guilt. As one member of Congress described the measure, a man could be arrested for just carrying two capsules of a drug prescribed for his wife.

The Senate recently approved a bill permitting federal agents to burst unannounced into any establishment where the presence of narcotics is suspected. A judge can issue the no-knock warrant if there is belief evidence might be destroyed between the time the agents arrived and the time they began their search.

Whatever the arguments in favor of such summary authority, it still smacks of police state tactics. Moreover, there is danger it could establish a precedent for other legal "break-ins" which have nothing whatever to do with narcotics searches.

Beyond Congress' panicky mood and the mass flow of questionable proposals into its halls, there is a new Supreme Court in the making—one that is likely to remain passive no matter what the challenge to Constitutional liberties. We may sorely regret the pell-mell lunge for an elusive bauble labeled national tranquility.

Curbing monsters

It is indicative of the explosion rate of technology that science fiction is being daily outstripped by fact. Nowhere is this more evident than in research and experimentation involving man himself.

Many developments which began as neutral scientific experiments are now emerging as fundamental threats to man's nature and his moral destiny. These include the breaking of the genetic code, subliminal suggestion, drug-manipulated behavior and the creation of life in a test tube. Their impact is, for now, limited to the scientific community. But in the not too distant future their awesome implications will burst full-blown on the public consciousness.

Some theologians have foreseen that day and have begun to explore the bio-medical and bio-chemical innovations in the light of traditional religious thought and belief. The challenge, in many respects, is a new and rather frightening one, but it must be accepted. Moreover, the exploration must be expanded and accelerated. In this regard, a conference held last week by 36 Presbyterian and Jewish scholars has particular significance. The conference examined the moral responsibility of religious leaders in shaping the development of controversial scientific discoveries.

Conference leaders said they recognized that science and technology "have brought unparalleled promise for human fulfillment, both personal and communal." At the same time, they also recognized there are new "technological Frankensteins" that could "destroy man or disfigure him beyond human imagining." It was the potential monsters on which the conference focused.

The moral imperative confronting those in attendance was best expressed by Lionel Rubinoff, professor of social science and philosophy at York University in Toronto. "How is it possible," he asked, "to teach the sanctity of life and the sacredness of the individual in a world that is becoming more and more subject to control, balance, and order?" The conference had no easy, conclusive answers but it did initiate a joint search. Many others like it must begin.

Christianity and Judaism have been the historic custodians of the moral and spiritual values of the Western world, from which these modern ideologies and technologies have arisen. It is the clear duty, then, of religious leaders to interpret technological advancement in the light of faith and to impose on science the obligation of avoiding any perversion of man's innate freedom and dignity. They have no time to spare in getting on with this duty.

Stillness in Biafra

Whatever may have been right and glorious about the Biafran revolution as well as whatever was wrong and foolish is now ended. The Nigerian federalists are in effective control of the former secessionist area, where the horseman named Famine has exacted a terrible toll that forever will defy statistical measurement.

A stillness in Biafra has replaced the erstwhile conflicting propaganda reports of fratricidal war over terrain on which starving children and old people lay shivering in death spasms. But the stillness in the former battle area is anything but reassuring. It was broken momentarily this week, for example, by news stories filed from Lagos, the capital of Nigeria. The

dispatches relayed reports by an international observer team of a Christmas Day massacre in which federal troops had herded 106 Biafran civilians into a house, then blew up the house, then shot the few survivors.

In what surely has to be one of the classic understatements in the annals of torpid international bureaucratism, the report commented that "the team is of the opinion that the behavior of the federal troops in the Amaseri area (where the massacre occurred) may not have been in accordance with the operational code of conduct."

The team composed of senior officers from Britain, Canada, Sweden, and Poland went on to report, however, that it had found no evidence of systematic genocide. We hope and pray the team is right on this point.

• GEORGE SHUSTER'S VIEW

Maurice Schumann and a United Europe

By DR. GEORGE N. SHUSTER

It is said often enough that being a "Christian Democrat" is a self-contradictory form of existence. For does one not get "this world" and "not of this world" hopelessly confused? The life of the present Foreign Minister of France, Maurice Schumann, provides a most interesting living comment on these questions.



Born into a Jewish family, he joined the Catholic Church as a young man. It was one of several such conversions occurring in France just before the outbreak of Hitler's war. Then instead of accepting a professorship after his brilliant achievement as a student of literature, he turned to journalism, spurred on no doubt by the political tribulations which then beset his country.

But he seemed to prize the anonymity provided by his association with HAVAS, the Associated Press of France. Even the articles he wrote for brilliant Catholic journals of the time were not signed, though some of them, concerned with foreign policy, attracted wide attention.

The post-war, though relatively short-lived, Catholic party, the Mouvement Populaire Republicain, was then in the making. The great struggle with the Germans called a halt to these concerns.

Maurice Schumann lived his way through adventures which make a great yarn in themselves. He volunteered for military service, was captured, escaped and succeeded in getting to London where De Gaulle was organizing the resistance. For years he was the "Voice of Free France"; and I think that possibly some graduate student, in these days when so much of recent Catholic intellectual history is being combed and re-combed, will concentrate his attention on these broadcasts, models of their kind and already suggesting some of the outlines of the future.

Freedom for many thoughtful Frenchmen of those years was already inseparable from the idea of a United Europe. True enough, the Gaullists toyed around for a long time with the

notion of a Europe which was partly Napoleonic in character and yet on the other hand Catholic. Could not the Rhineland, South Germany and Austria be organized in a state separate from what had once been Prussia?

But it was likewise clear that any attempt by the French to dominate a people as dynamic and productive as the Germans was bound to fail and that indeed the revival of France itself would necessarily depend on what contribution to general

stability would be made across the Rhine. It was the great General himself who through his forever significant conversations with Adenauer wrote that kind of realistic thinking into the concept of a Europe of the future.

Robert Schuman was the principal architect of a United Europe. But no one's thinking made as great an impression on him as did that of his colleague who spelled his name with two s's. Today this colleague may be able to carry the idea over

some of the hurdles set up by him who is now the "hermit of Colombey de deux Eglises." Still as Foreign Minister, Schumann is a spokesman for France's interests, though by no means a recalcitrant one. His government will move slowly, seek to build on the ground and not in the air.

This seems to me, who, of course, has long since given up any idea of being able to cross generation gaps, an adequate reason why Christian Democ-

As things now stand, the outside world has to take the word of Maj. Gen. Yakubu Gowon, head of the Nigerian government, that things generally are going well in the former breakaway province of Biafra and that the Nigerian government is adequately handling the massive relief problem.

We shall not know the full truth about that or anything else, however, until the Lagos regime releases the heroic Catholic priests and other relief workers who stayed behind in the shambles of Biafra's broken dreams and presently are silenced by house arrest. The eventual reports of these men and women, whose efforts added such an inspiring new chapter to the story of Christianity, will do much to determine whether the Nigerian government, as presently constituted, is fit to be a member of the family of nations.

Of course, a United Europe cannot solve a number of the principal contemporary problems. But it has genuine opportunity to deal with some of them. Without it, for example, pollution will hardly be affected, as the international character

of traffic on the Rhine, now one of the most badly polluted of the world's great rivers, amply indicates.

It cannot end the armament race insofar as dread nuclear weapons are concerned. But it can halt a bootless attempt to make bombs in the Sahara decorated with the tri-color. In short, I believe that something of the best in the great European tradition is beginning to emerge again.

(Copyright, 1970)

• THE BLACK VOICE

The Christian teaching of Malcolm X

By REV. LAWRENCE LUCAS

February 21 will be the fifth anniversary of the tragic death of Malcolm X. And the more I think about him and the more I read the New Testament, the

more I am convinced that he was one of the truly great Christians of our time.



Before you collapse from shock, particularly if you know nothing else about Malcolm and/or the New Testament than the data of your imagination, let me point out that I am aware that Malcolm, himself probably turned over in his grave at that statement. So you are in good company.

Then think about how many of us apply the name "Christian" to ourselves and even carry certificates to prove it. At the same time, any resemblance between our basic attitudes and behavior and that of Christ is purely coincidental.

Be that as it may, I am not trying to baptize Malcolm or take some of his statements out of context and sprinkle them with holy water to make Catholics happy.

What I am saying is that if you can get away for a few moments from the nonsense we have perpetrated as Christianity and read seriously the New Testament and, at least read seriously Malcolm—if you've never

had the good fortune of listening or talking to him—you will begin to see that the approach and goals of Malcolm and those of Christ are basically the same.

In the first place, neither set as his goal in this life currying the favor of the powerful or rich, those who would exploit and enslave. Those who at the same time hold the hands of those in misery and try to teach them how to accommodate themselves to their misery. Both were concerned with altering the condition of the weak, poor and oppressed and radically changing from its foundations any society or system that enslaves, oppresses and exploits human beings.

That is why basic Christian themes like the image of a new man, the forming and missioning of a people, messiah, the judgment of God, recreating the world, bitter struggle against evil requiring personal sacrifice, resurrection, ran all through Malcolm.

Obviously, if we only pay lip-service to these themes, we're hardly able to recognize them—particularly in one who doesn't carry around a bonafide certificate of his "Christianity."

Animated by the desire of an oppressed minority to decide its own destiny, Malcolm told black people they must control their own movement and the political, economic, religious and social institutions of the black community.

Included in his program were

the attributes of racial pride, group consciousness, hatred of white supremacy and striving for independence from white control.

The idea was that black Americans must fight not only to gain control of their community, but also to change society as a whole, to reconstruct it on a truly non-exploitative basis.

• THE YARDSTICK

French theologians are taken to task

By MSGR. GEORGE HIGGINS

In recent weeks, two distinguished French theologians—Father Louis Bouyer, C.O., and Cardinal Jean Danielou, both of Paris—have taken up the cudgels against an assortment of allegedly disloyal Catholics. They would have been better advised, in this writer's judgment, to stick to their academic specialties and let somebody else take care of the rough-and-tumble, in-fighting.

Father Bouyer, author of at least a half-dozen major volumes on scripture, liturgy, and theology, plus a brilliant biography of Cardinal Newman, recently published what can only be described as a polemical pot boiler entitled "The Decomposition of Catholicism." It's a slinky, rough-and-tumble, slam-bang attack on a host of anonymous reporters, theologians, and "two-bit" writers who are charged by Father Bouyer with almost every crime in the book ranging from culpable ignorance to disloyalty to unbounded egoism, and are also said to have an "adulterous taste for schism and heresy."

There may or may not be a place for this kind of aggressive polemics in the life of the contemporary Church, but it certainly isn't Father Bouyer's forte. On the contrary, it is completely out of character for a man of his stature in the theological fraternity to be playing the role of the journalistic rough-neck. The sheer vulgarity of his book is bad enough, but worse than that, is his compulsive attempt to impugn the motives and to cast suspicion on the sincerity and the loyalty of some of those to whom his intemperate and sometimes very reckless gibes are directed.

In all honesty, however, it must be said, with due respect for his high office, that Cardinal Danielou's recent attack in Osservatore Romano on the Dutch hierarchy and the Dutch Church in general is much more offensive than Father Bouyer's comparatively harmless booklet on "The Decomposition of Catholicism."

The Cardinal doesn't mince any words. He doesn't merely hint or imply that Dutch proponents of a change in the celibacy law are deceitful and dis-

honest; he comes right out and says so very belligerently and in so many words. He accuses them, for example, of using "blackmail" against the Pope and of indulging in "crafty maneuvers." He says that "hatred" of Rome's authority is the dark motive force behind the pressures on the Pope with regard to the celibacy issue. He calls his opponents "masters of error." And so on and so forth.

I had the pleasure of observing Cardinal (then Father) Danielou at very close range at a number of commission meetings during the course of Vatican II. He impressed me as being a first-rate theologian and a perfect gentleman. On the basis of this experience, I was totally unprepared for the extremely bitter (I almost said venomous) tone of his recent article in Osservatore. Once again, however, the tone of the article is less offensive than the Cardinal's repeated efforts to impugn the motives and to raise doubts about the sincerity and the loyalty of the Dutch bishops and of those who may happen to agree with them on the celibacy issue.

Once more it must be said that it is completely out of character for a man of Cardinal Danielou's stature to be indulging in this kind of polemical rough stuff. I might add that, in doing so, he has gone counter to some of the very directives in the council documents which he himself may have helped to draft or, at least, may have helped to edit as a council peritus. One of these directives reads as follows:

"Respect and love ought to be extended also to those who think or act differently than we do in social, political, and religious matters, too. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the

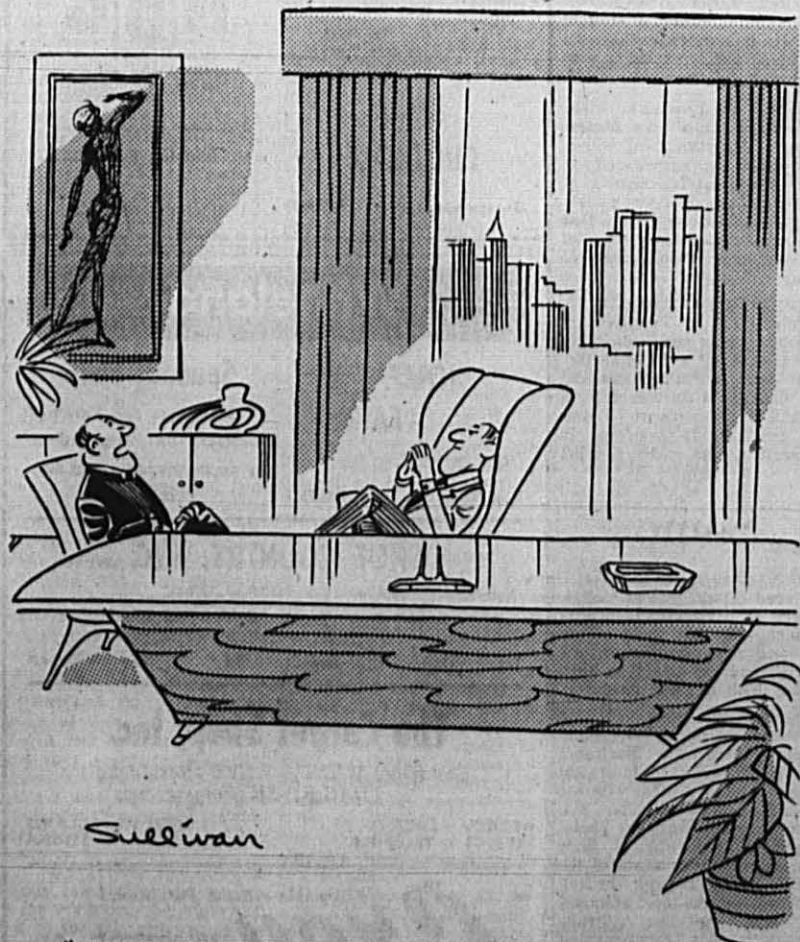
more easily will we be able to enter into dialogue with them.

"This love and good will, to be sure, must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men. But it is necessary to distinguish between error, which always merits its repudiation, and the person in error, who never loses the dignity of being a person, even when he is flawed by false or inadequate religious notions. God alone is the judge and searcher of hearts; for that reason He forbids us to make judgments about the internal guilt of anyone."

It is clear, of course, from the context in which this passage appears that it was meant to serve as a guideline for Catholics in their dealings with people outside the Church. But surely, if we are expected to be charitable in our dialogue with non-Catholics and to show respect for their sincerity, we are required to do no less in our dealings with our fellow-Catholics.

I find it painful to say—and may be criticized for saying—that Cardinal Danielou's intemperate attack on the Dutch bishops and the Dutch Church in general falls short of meeting this requirement. To pretend otherwise out of a sense of false respect for the Cardinal's high office would be less than honest, in my opinion, and would be a form of flattery that the Cardinal could well do without.

In conclusion, it should not be necessary—but may well be the better part of valor—to add that the foregoing criticism of Cardinal Danielou's article in Osservatore Romano has nothing to do, either directly or indirectly, with the particular controversy which occasioned the article, namely, the controversy (Continued on page 7)



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QUESTION BOX

By MSGR. R. T. BOSLER

Q. Why has Benediction of the Most Blessed Sacrament and the Forty Hours Devotion been discontinued?

A. They have not been discontinued generally. If these devotions are no longer offered in your church or locality, it is probably because the people lost interest in them.

Benediction after Mass was always an abuse and contrary to good liturgical practice. Now it is clearly forbidden. Benediction Sunday afternoon or evening no longer has the attraction it once had.

Forty Hours, with its procession through the streets of a town or in the countryside, was a special and exciting event in Europe for many years and in small Catholic communities in the new world. But once the procession was confined to the inside of a church and the people watched, impatiently wait-

ing for the long litany to end, Forty Hours lost its appeal and survived as long as it has by episcopal order and the strenuous efforts of pastors and teaching Sisters. Unless the manner of observing Forty Hours is changed, I fear the people will vote against the devotion by staying away.

Forty Hours and Benediction are devotions that came from a period in the history of the Church when great stress was laid upon adoring the Blessed Sacrament, when people "bowed their head in adoration" even when the Sacrament was elevated for their view. It was a time when people felt unworthy to receive Communion often and had to be commanded to receive once a year. All the stress was on Christ's divinity and people thought only of "God present in the host." Mass was a solemn drama at which the people watched in silent awe.

Then came the devotion to the Sacred Heart, which helped people understand the human love of Christ and led them to an appreciation that as the God-Man came to be close to the sinners in Palestine so he remained in the sacraments—es-

pecially the Eucharist—to be friendly, familiar and approachable for sinners of all time. This led to the important pronouncement of St. Pius X, which urged the faithful to receive Communion frequently, even daily, and called for participation of the people in the Mass.

It has taken a long time, but the revolutionary action of Pope Pius X has at last led to a change in the people's attitude toward the Eucharist. Now in

the Eucharist they find the God who became man so that he might be known and loved in a familiar way. The Eucharist is no longer thought of so much as something to be adored as Someone to be loved. Benediction and Forty Hours devotion, it seems to me, will have to reflect this change or be replaced by new devotions.

Q. I am a single Catholic and

am contemplating marriage with an Orthodox man. He was married for three years in another country. His Church is now in the process of granting him a church divorce. Will the Catholic Church recognize what his church has given him and allow me to be married to him?

A. I wish I could answer your question. You must present the case to your local bishop. We Roman Catholics are in an am-

biguous position in regard to marriages with the Orthodox. Our Church now recognizes as valid a marriage between a Roman Catholic and an Orthodox in an Orthodox church, even without the presence of a Catholic priest. And our Church also recognizes officially that the Orthodox have apostolic succession of orders and the power to make their own church law. In the Decree on Ecumenism, Vati-

can Council II says: "This Sacred Synod solemnly declares that the Churches of the East, while keeping in mind the necessary unity of the whole Church, have the power to govern themselves according to their own disciplines, since these are better suited to the temperament of their faithful and better adapted to foster the good of souls. Although it has not always been honored, the strict observance of this traditional principle is among the prerequisites for any restoration of unity."

To be consistent, therefore, it would seem that our Church must recognize a divorce granted by an Orthodox Church to one of its members. By divorce the Orthodox in many instances mean what our Church calls a declaration of nullity.

But it can also mean a dissolution of the marriage bond in favor of the innocent party in a case of adultery or desertion. The Eastern Church has observed this practice from the earliest days of Christianity. And it is important to note that in the fifteenth century at the Council of Florence, when the Eastern and Western Churches

were briefly re-united, no stipulation was required by the Latin Church that the East give up this practice of divorce.

Q. I am 68 years old and have been a practicing Catholic all my life. The numerous changes instituted in the Catholic Church recently brings up the question: "Has the Catholic Church been wrong for some two thousand years?" The Church has changed laws of fasting and eliminated Friday abstinence. Recently the Church asked the congregation to vote on the possibilities of removing the Holy Days of obligation. Does that mean the faithful have the power to change church laws?

A. The Church has not yet reached its state of perfection. It is on the way; that is why it is called a pilgrim Church. So long as it is on the way, it will make mistakes that need to be reformed. Every council of the Church that was ever called was called to improve the Church: to improve the way its people believed and lived, to improve and update its laws, to recognize the advancements made in human knowledge and to use these for improving the understanding of revelation.

Church laws are made by the authorities of the Church, but since these laws would be worthless unless the members of the Church respected them, the authorities wisely try to find out what kind of laws the people feel will help them most. Voting is the democratic way of doing this. And the Church is adapting herself to democracy today even as in the past she adapted herself to imperial, feudal and monarchical forms of government.

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• YOUR WORLD AND MINE

It's time for women to reassert rights

By GARY MacEOIN

Three recent news items on church-related matters reflected a wide variation of sensitivity to what the Vatican Council called, in a deeply scriptural phrase, "the signs of the times." In the United States, the National Council of Churches for the first time in history picked a woman, Mrs. Cynthia Wedel, to head it. In England, the Anglican diocese of Chelmsford named Sheila M. Cameron, a practicing attorney, the first woman diocesan chancellor. In Rome, the Vatican refused to accredit 44-year old

Mrs. Elizabeth Muller as counselor second class in the West Germany Embassy.

That these items make news is a fact, even if it is one we might prefer to ignore. For a variety of reasons, some of which might call for in-depth psychiatric probing to identify and treat, the Christian Churches have a long history of discrimination against their most faithful members. It is news when some of them move to lessen that discrimination, and news of another kind when one refuses to budge.

Let me hasten to explain that the issue of ordaining women to the priesthood does not arise in any of these incidents, although that issue is certainly not as closed as it appears to the *Ossevatore Romano* writer who recently asserted that "the will

of Christ (that only men be ordained priests) is manifested in the Gospels." As Dr. Gertrud Heinzelmann commented, the fact that Jesus chose only Jews as his apostles does not mean that only Jews can be bishops.

The ordination of women does, nevertheless, raise a substantive theological question, one that is entirely absent from the three examples cited above. This is true even of the naming of Miss Cameron as diocesan chancellor. Although the chancellor in Anglican canon law ranks immediately after the bishop in authority, this authority does not derive from the power of orders. Theologians agree, for example, that layman elected pope would have the authority and "infallibility" of his office from the moment he accepted.

While Protestants in the United States and Anglicans in Britain are at least taking some steps to correct traditional wrongs, it is humiliating for Roman Catholics to find that Rome is still bogged down in medieval superstitions about woman's innate inferiority. A Vatican spokesman told the press that the only reason for refusing accreditation to Mrs. Muller is that she is a woman. The Vatican, he said, was adhering to the "tradition" which limited to men high-ranking posts in diplomatic missions to the Vatican.

What those who made the decision seem to have overlooked entirely, in addition to the negative impact on world opinion, is the violation of a right in justice. Mrs. Muller, a career diplomat, had been head of the Bonn commercial delegation in Prague for three years. She was due for promotion. The Vatican's arbitrary action lessens her usefulness to her employer and thus injures her rights unjustly.

It is only fair to add that discrimination against women is not confined to the Churches. Even the United States Congress, while over the years it has passed several laws affirming such rights as equal opportunity in employment, still balks at a total unequivocal statement of equality.

The so-called "Equal Rights Amendment" to the Constitution has come before every Congress since 1923. "Equality of rights under the law," it reads, "shall not be denied or abridged by the United States or by any State on account of sex." It reached the Senate floor four times, but each time it was either recommitted or sent to the House, to die there. But it is coming up again, giving everyone the chance to write his senator and congressman.

Of course, it is not enough to write a law. The Second Vatican Council was quite specific, and where has it got us? Having noted that "women claim for themselves an equality with men before the law and in fact," the council declared that "every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent."

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Pope sees Blake

VATICAN CITY—Pope Paul VI received in audience (Feb. 14) the secretary general of the World Council of Churches (WCC), Dr. Eugene Carson Blake.

Sees hike in black vocations

BAY ST. LOUIS, Miss. — Increases in black vocations to the priesthood and Brotherhood will come when black seminarians are assured "that the Church—through the bishops—is seeking to open up leadership positions" for Negro clergy.

This is the prediction of Father Leonard J. Olivier, rector of St. Augustine's preparatory seminary, which since 1920 has specialized, though not exclusively, in training blacks for the priesthood and Brotherhood of the Society of Divine Word.

Father Olivier, who was reared in the same (Sacred Heart) Lake Charles, La., parish as Auxiliary Bishop Harold Perry of New Orleans, cited in a recent interview these trends among Negroes having religious vocations in the Catholic Church in the United States:

• Ordinations of blacks to the priesthood have increased from one in the 1920s, to 13 in the 1930s, and 23 in the 1940s, and to 52 in the 1950s. Total figures for the 1960s are not yet available.

• There are currently an estimated 185 black diocesan and Religious priests in the U.S. Catholic Church, which has an estimated 800,000 Negro members. An estimated 303 black Brothers and more than 1,000 black nuns are serving in various religious orders.

• Negro people want more decision-making power in housing and employment. Father Olivier observed, "and they are looking for people to lead them. So it is Negro priests and spiritual leaders who should be outspoken and 'on the firing line' to obtain for them what they want."

Pope's anti-divorce talk stirs up storm

By JAMES C. O'NEILL

ROME — Pope Paul's latest statement against introducing legal divorce in Italy has stirred up the expected political storm.

In a general audience (Feb. 11) on the official anniversary of the signing of the Lateran Pacts between Italy and the Holy See, Pope Paul pleaded for bilateral revision of the concordat, where necessary, but also spoke out against changing the country's laws to permit divorce.

Under the 1929 concordat, Christian marriage is carefully surrounded by guarantees and divorce is not permitted legally in Italy.

DURING his talk the Pope said: "We sincerely hope and wholeheartedly wish—for the love of peace, for the honor of Italy itself and for the greater good of the entire Italian people—that any step may be avoided which, by unilateral decision might violate what was solemnly established by common agreement."

"We are speaking in particular, and well you know it, of the so substantial point of Christian marriage which was surrounded by the concordat with lasting guarantees."

L'AVANTI, a Socialist daily paper of Rome, immediately attacked the papal remarks as "an interference of the Vatican in the internal affairs of Italy at a particularly delicate moment in our political life."

The reference to politics was made because the Italian government is at the moment without a ruling coalition, and caretaker Premier Mariano Rumor of the Christian Democratic party is meeting with leaders of other political parties in the

• FROM THE OTHER SIDE

Do we seek renewal . . . or restoration?

By ALVIN F. KLOTZ

Lent provides an apt time for us to reflect on the question of renewal. When we speak of renewal is this what we really mean, or are we basically concerned with restoration?

There is a vast difference, for if we are content to simply put a little new wine into old wine skins nothing too creative will emerge.

This is a serious matter for all of our present institutions. But it strikes the church in particular since it is basically conservative, striving desperately to maintain the glories of the status quo. As a result, the church reacts to injustice and wrong, but always a generation too late.

There are those, of course, who defend this slow rate of reaction saying that the church ought to possess a sense of history which discourages going off half-cocked on every issue. They say that when the church becomes headline oriented, it then becomes faddish and eager to jump astride any new hobby horse of social action that seems strategic for the moment. Perhaps it would be nearer the truth to suggest that we ought to at least read with the New Testament in one hand and the daily newspaper in the other.

A recent incident in Rochester, Minn., is a parable of the church's dilemma. Rochester, you will remember, is the home of the Mayo Clinic and is a very affluent and bustling small city. It seems that a fire house caught fire. Unfortunately it happened in such a way that the fuse box was affected and the electricity cut off with no way of turning it back on. Even more unfortunate was the fact that the large overhead doors were operated by electricity and were closed at the time. Two beautiful fire trucks—red, clean machines—were incapable of moving and were destroyed by the fire.

Now, I suggest that this is a parable, and the beauty of a parable is that you can make of it what you will. In fact, it is really an affront to another's imagination and intelligence to explain to them what the parable is all about. So I proceed forthwith to insult your intelligence!

The problem of institutions with clean-cut designs is all too often displayed at the exact moment of their opportunity to be what they are intended to be. Immobilizing and emasculating forces are too often built in. As a result, major problems do result from the circuit breaker being located in the wrong place. But even worse is the fact that our institutional pride is often so intense that we fail to provide even the simplest form of alternative action. I would guess that fire house doors were opened by human effort long before anyone thought of an electric garage door opener.

Jesus said something of the same thing when he quoted an old adage which stated simply: "Physician, heal yourself." A lot of people, both in and out of the church are saying this today. Some say it tauntingly, others out of a deep concern. What they may not take into account is the fact that the church is more than a firehouse.

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- ☐ \$200—purchase a microscope.
- ☐ \$100—give the clinic a sterilizer.

- ☐ \$95—provide a leper with a wheelchair.
- ☐ \$40—buy 1,000 vitamin tablets.
- ☐ \$30—give a leper a hospital bed.
- ☐ \$15—give him (or her) a hand-walker.
- ☐ \$10—give the clinic a blood-pressure set.
- ☐ \$8.50—buy 10,000 Dapsone tablets.
- ☐ \$8.00—buy 12 thermometers.
- ☐ \$5.00—100 vitamin tablets.
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St. Rita meets Clarksville 5 for Cadet title

The championship game in the Archdiocesan Cadet Basketball Tournament will pit St. Rita's of Indianapolis against St. Anthony's of Clarksville at 3 p.m. Sunday in the Secina Memorial High School gym.

St. Rita's advanced to the final round in the tourney by

taking two tilts last Sunday in Indianapolis. In the afternoon game, St. Rita's took the measure of St. Lawrence of Lawrenceburg, 49 to 45. James Tucker was high scorer for St. Rita's with 30 points, while Paul Brunner of Lawrenceburg scored 24.

The other afternoon game was won by St. Andrew's of Richmond over St. Margaret Mary of Terre Haute, 42 to 29. Tony Cooper was high for Richmond with 20, while Evinger of Terre Haute, scored 12 points.

ST. RITA'S then dropped St. Andrew's in the evening finale, 60 to 46. Cooper was high man with 23 for Richmond, while Mike Beatty of St. Rita's pumped in 22 points.

At Our Lady of Providence High School, Clarksville, St. Andrew's had a relatively easy time, slipping past Pope John XXIII of Madison and St. Christopher's of Indianapolis.

The afternoon game against Madison's Pope John went to the Richmond team, 52 to 33, while St. Christopher's took St. Ambrose of Seymour, 45 to 30. In the evening encounter, St. Andrew's topped St. Christopher's by 43 to 18.

SUNDAY'S appearance for St. Rita's will be its first in the final round of the Archdiocesan tourney, while St. Anthony's will try to repeat their 1967 championship form.

Trophies will be awarded following the action. At 3:45 p.m. coaches of Cadet teams throughout the Archdiocese will meet in the Secina library for its annual post-season meeting.

Little Flower Junior champs

Little Flower parish of Indianapolis won its first Archdiocesan Junior Basketball Tournament championship last week-end, defeating Our Lady of Perpetual Help, New Albany, 60 to 57.

The See City team led at all the stops—19-17, 31-30 and 41-39 to eke out a three-point final margin. John Sorg, of Little Flower, scored 19 points including 11 straight points in the third and fourth quarters.

High man for Perpetual Help was Bob Habermel, who also scored 19 points.

Post-season tourney action ends Sunday

INDIANAPOLIS—Post-season CYO basketball tourney action will be completed Sunday with the finals of the Holy Cross "56 A" Tourney. Consolation and championship games are scheduled at 6 and 7:15 p.m., respectively.

At this writing, eight teams remain in the competition—St. Michael's, Holy Spirit, St. Gabriel's, St. Pius X, St. Barnabas, St. Joseph's, St. Christopher's and St. Philip Neri.

Trophies will be presented to the final four teams and a

sportsmanship award will be made.

Finals in the Holy Spirit Freshman-Sophomore Tourney were played Thursday night at Our Lady of Lourdes. The host team, the league champ, is still in the running at this writing, along with St. Lawrence, Nativity and St. Catherine's.

A sportsmanship trophy will also be awarded with other trophies.

St. Rita's and St. Christopher's won the National and American divisions of the Cadet Tourneys. St. Rita's overwhelmed St. Jude's by 55 to 37, while St. Christopher's dropped St. Simon's 40-30.

It took a double overtime for St. Andrew's to win over St. Michael's 38 to 34 in the finals of the "56 B" Tourney at Little Flower. Holy Spirit took the consolation game, winning over St. Luke's 36 to 32 in overtime.

The Cadet "B" Tourney at Our Lady of Lourdes was won by Holy Spirit, who dropped St. Pius X 65 to 38 in the championship tilt. The consolation game was won by the host Lourdes over St. Lawrence, 60 to 52.

Continue school with all-day staff

DETROIT—A Catholic parish in Grosse Pointe, Mich., has elected to keep its high school open under a lay administration and lay faculty next year.

The action became necessary when the nuns who administered the school, the Servants of the Immaculate Heart, announced they could no longer serve the school.

"It was the decision of the parish council," said Father Ralph V. Baron.

Sisters meet

MARIOTTVILLE, Md.—Representatives of 24 of the nation's 65 communities of cloistered Carmelite nuns met here for preliminary discussion of ways to foster cooperation and communication among themselves.

INDIANAPOLIS — The semi-final and final rounds in the Junior Table Tennis Tourney will be played Sunday at Little Flower. The original entry list which started the event last Sunday totaled 890.

All events are slated Sunday, with action to begin at 1 p.m. St. Michael's defending team champion is ahead in both divisions at this writing, with Our Lady of Lourdes running second overall, followed by Little Flower.

Winners and runnersup in each event will receive trophies. Consolation matches are scheduled for third place in singles events. Team trophies will be awarded champions and runnersup in each division and three trophies will be given the top three teams in overall points.

CYO NOTES

Entry blanks have been mailed for the Cadet Boys' dual-meet Track season. Deadline is March 11 with the season slated to begin the week of April 6.

Deadline for entries in the Cadet Instrumental Music Contest is March 10. Piano competition will be held April 4 and instrumental division the following day, both at Cathedral High School.

Blanks for the Cadet Girls' Spring Kickball League will be mailed this week. Deadline is March 27.

Forty-eight parishes will enter the Archdiocesan Cadet Science Fair, to be held March 8 at Little Flower parish, Indianapolis. More than 4,500 youths are expected to enter elementary school science fairs prior to the Archdiocesan event, which is limited to seventh and eighth graders.

Final action is slated next week in the Cadet Girls' Volleyball League, with playoffs and tourney competition scheduled early in March.

Entries in the Cadet Wrestling Tourney are due March 20. Tourney action will get underway at St. Simon's and Our Lady of Lourdes on March 24 and 28.

Table tennis down to semis

INDIANAPOLIS — The semi-final and final rounds in the Junior Table Tennis Tourney will be played Sunday at Little Flower. The original entry list which started the event last Sunday totaled 890.

All events are slated Sunday, with action to begin at 1 p.m. St. Michael's defending team champion is ahead in both divisions at this writing, with Our Lady of Lourdes running second overall, followed by Little Flower.

Winners and runnersup in each event will receive trophies. Consolation matches are scheduled for third place in singles events. Team trophies will be awarded champions and runnersup in each division and three trophies will be given the top three teams in overall points.

School to close

CONCORD, Mass.—The Sisters of the Holy Union will withdraw from Rose Hawthorne Central School, a million dollar elementary and secondary unit constructed here in 1953, because of a shortage of personnel. Rose Hawthorne is the second major educational institution to announce a phase out here and the tenth school of the Boston archdiocese closing in this academic year.



A SWEEP FOR ST. ANDREW'S 56 "B" TEAM—This team from St. Andrew, Indianapolis, made the first season of 56 "B" competition in the CYO a memorable one for them. The Northsiders are shown here just after winning the Little Flower 56 "B" post-season tourney with a thrilling 38-34 win over St. Michael in double overtime. The win completed a sweep of honors in the age group for St. Andrew. Previously, the team took the league title, defeating the same St. Michael team at Our Lady of Lourdes. The win gave St. Andrew a final record of 15-0 in CYO competition during the regular season and tournament play. Shown with the team is Coach Ed Presnal.



CADET "B" TOURNAMENT CHAMPIONS—After losing to arch-rival St. Philip Neri in the play-off for the Division Two title in the regular season, Holy Spirit's Cadet "B" Basketball team, shown here, gained revenge by defeating St. Philip in the first round of the post-season tournament at Our Lady of Lourdes. Then, the Eastsiders went all the way to the throne room, beating St. Pius X, 65-38, in the championship game. So, the two big rivals ended up splitting top honors in the first season of official "B" competition for CYO Cadets. Shown with their happy club after the championship game at Lourdes are Assistant Coach John Boucher (back row, left) and Head Coach Ed Gaughan (back row, right).

Indianapolis Parish Shopping List

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SCORES

CYO BASKETBALL
Archdiocesan Junior Tourney
Championship: Little Flower, Indianapolis 60, Our Lady of Perpetual Help, New Albany 57.

Cadet Archdiocesan Tourney
At Providence High School, Clarksville
First Round: St. Anthony, Clarksville 52, Pope John XXIII, Madison 33; St. Christopher, Speedway 45, St. Ambrose, Seymour 30.

Semi-finals: St. Anthony, Clarksville 43, St. Christopher 30.
At St. Francis High School, Indianapolis
First Round: St. Rita, Indianapolis 49, St. Lawrence, Lawrenceburg 45; St. Andrew, Richmond 49, St. Margaret Mary, Terre Haute 29.

Semi-finals: St. Rita 60, St. Andrew, Richmond 46.

DEANERY TOURNEYS
NEW ALBANY DEANERY
Cadet Tourney
Semi-finals: Sacred Heart, Jeffersonville 42, Our Lady of Perpetual Help 40; St. Anthony, Clarksville 49, Holy Trinity, New Albany 23.

Finals: Consolation: Holy Trinity 38, Our Lady of Perpetual Help 31; Championship: St. Anthony 51, Sacred Heart 27.

INDIANAPOLIS DEANERIES
Cadet National
Championship: St. Rita 55, St. Jude 37.
Cadet American Tourney
Championship: St. Christopher 40, St. Simon 30.

Our Lady of Lourdes Cadet "B" Tourney
Semi-finals: Holy Spirit 39, Our Lady of Lourdes 38; St. Pius X 36, Lawrenceburg 25.
Finals: Consolation: Our Lady of Lourdes 60, St. Lawrence 52; Championship: Holy Spirit 36, St. Pius X 32.

Little Flower "54" "B" Tourney
Semi-finals: St. Michael 24, Holy Spirit (overtime) 18; St. Andrew 47, St. Luke 36.
Finals: Consolation: Holy Spirit 34, St. Luke 32 (overtime); Championship: St. Andrew 34, St. Michael 34 (double overtime).

May Saint Freshman-Sophomore Tourney
First Round (quarter): St. Catherine 62, St. Gabriel 48.
Second Round: St. Mark 44, Little Flower "B" 41; St. Lawrence 50, St. Barnabas 48; Christ the King 55, Holy Name 50; Nativity 58, Mount Carmel 47; St. Michael 43, St. Philip Neri 40; Our Lady of Lourdes 60, Holy Spirit 60; St. Luke 70, Holy Trinity 43; St. Catherine 65, St. Christopher 49.

Quarterfinals: St. Lawrence 48, St. Mark 44; Nativity 66, Christ the King 46; Our Lady of Lourdes 72, St. Michael 57; St. Catherine 68, St. Luke 58 (overtime).

Holy Cross "56" "A" Tourney
First Round: St. Michael 36, St. Bernadette 27; Holy Spirit 49, Immaculate Heart 27; St. Gabriel 50, St. Jude 20; St. Pius X 36, St. Lawrence 38.

Second Round (quarter): St. Barnabas 52, St. Thomas 28; St. Joseph 27, St. Simon 17; St. Andrew 29, St. Patrick 27; St. Christopher 41, St. Francis 32; Holy Cross 24, St. Roch 20; St. Philip Neri 35, St. Mark 23.

Third Round: St. Barnabas 39, St. Rita 26; St. Joseph 33, St. Matthew 24; St. Christopher 55, Holy Trinity 18; St. Philip Neri 43, Holy Cross 18.



HOMEMAHER OF TOMORROW—Secina Memorial High School senior Rita Dowling has received the 1970 Betty Crocker Homemaker of Tomorrow Award after competition with 100 Secina seniors. The daughter of Mr. and Mrs. Harold J. Dowling of Little Flower parish, she is now eligible for state competition.

Play Contest pairings mailed out

INDIANAPOLIS — Pairings 19, 20 and 22, respectively, were mailed this week for the There are a total of 61 plays Junior One-Act Play Contest, entered in the contest (22 Competition in the Comedy, edy, 21 Classic Comedy and 18 Classic Comedy and Serious Di-Serious). The directors have visions will open the week of agreed to drop the traditional March 8 and be completed at consolation competition for first-Roncalli High School on March round Comedy Division losers.

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TIC TACKER

Viet-oriented program slated

By PAUL G. FOX

An active participant in the student protest movement, a Marine veteran of Vietnam, and a member of the Mennonite Services who has recently returned from a two-year missionary trip to Vietnam and the Far East will headline a discussion at St. Simon's parish on Sunday, March 1, at 8 p.m.

The program, which will initiate the March/April Adult Education Program, is the first of four on the subject, "Current Events and the Christian Viewpoint." The series will also include a discussion of Biafra on March 15, the poverty cycle on April 5, and concluding with a youth culture session headed by Father Michael Annis, of St. Paul's Episcopal Church, on April 19.

On alternate Sunday evenings throughout the two-month period, Sister Teresa Aloyse, S.P., of Ladywood School, will lead discussions on problems in contemporary Christian thought with emphasis on guiding teen-agers. Participants in the March 1 discussion will be Tom Turner, a graduate of Marian College; Lou Faniano, who teaches a course in Military Science at Brebeuf Preparatory School, and John Lind of Goshen, Ind., who is affiliated with the Mennonite Services organization.

Registration, which is open to Catholics and non-Catholics, will be held after all Masses on March 1 at St. Simon's. There is no charge and persons may register for the entire program or for single sessions that are of particular interest to them.

NAMES IN THE NEWS—Kevin J. Schafer, senior at the Latin School and member of St. Lawrence parish, Indianapolis, has been

named a winner of the annual Current Affairs Contest conducted by Time, the weekly news-magazine. Other high scoring students from the school included: Michael Spillman, Phil Bayt, Chris Brandon and Denis Aull. . . . Named to the Dean's List at Bradley University, Peoria, was Anthony Sturiale. The son of Mr. and Mrs. Frank J. Sturiale of St. Pius X parish, he is a graduate of Brebeuf Preparatory School and a junior at Bradley. . . . Twenty-eight Legion of Mary members from 10 Indianapolis parishes canvassed Holy Angels parish last Sunday and found 43 parishioners interested in joining the apostolic organization. Father Albert Alamia, Holy Angels pastor, will be spiritual director of the new group to be formed there.

HIGH SCHOOL ENTRANCE TESTS—Entrance tests were given at all Catholic high schools in Marion County last Saturday morning. Administrators of the four parish-supported schools expressed satisfaction with the response of eighth graders who plan to enroll for the fall semester. The four and the number taking the tests include: *Chastard*, 189; *Ritter*, 166; *Roncalli*, 150; and *Seccina*, 186. Other schools reported the following: *Cathedral*, 187; *Brebeuf*, 187; *Ladywood*, 150; *St. Mary Academy*, 77; *Our Lady of Grace Academy*, 68; and the *Latin School*, 65. Factors which may or may not have influenced the turnout included a tuition increase by all schools except Ladywood, which actually decreased by \$100, and the recent decision of the Indianapolis Board of Public School Commissioners to phase out two predominantly black public high schools and redistrict the feeder areas.



PLAN 'NIGHT OF WINE AND ROSES'—The Boosters Club of Seccina Memorial High School will sponsor a dance Saturday, Feb. 21, in the school cafeteria. Theme of the event, to begin at 9:30 p.m., is "Night of Wine and Roses." Serving as chairmen and co-chairmen are Mr. and Mrs. Vincent McLaughlin and Mr. and Mrs. Charles Schaub. Shown above with Father Joseph McGinley, Seccina principal, are from left: Mrs. Robert E. Godfrey, decorations chairman; Mrs. John Huser and Mrs. Robert J. Dangler, ticket co-chairmen.

INDIANAPOLIS

Calendar of Events

FRIDAY, FEB. 20

The Catholic Theatre Guild will present "The Night of January 16" tonight, Saturday and Sunday, at the K of C Hall, 13th and Delaware.

SATURDAY, FEB. 21

Variety Show, at 7:30 p.m., Holy Trinity parish hall, Holmes and St. Clair Sts. Family admission \$2, individual admission \$1.

SUNDAY, FEB. 22

The Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m., in Sacred Heart Church.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Seccina High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. Saturday: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Higgins

(Continued from page 4)

over celibacy. That's a completely separate and distinct issue and one that is not under discussion in this column. What I am criticizing is not what the Cardinal said about celibacy in the article under discussion but the aggressively — and excessively — polemical manner in which he said it. For this I would respectfully suggest that he owes the Dutch an apology — preferably in the pages of *Osservatore Romano*.

Plan

(Continued from page 1)

difficult to pin down because "some are not true and proper councils as yet," he added. "Some dioceses have a steering committee which functions as a council and which is to bring a true council into being."

LAY PEOPLE, pastors, chancellors and bishops involved in existing or planned diocesan councils will attend the conference. The general theme is "Making Co-responsibility a Reality."

The NCCM has conducted a nationwide factual survey on pastoral councils. Tewey said Francis de Sales, 6 p.m. Sunday: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

OPINIONS

'Disturbing'

To the Editor:

I view with distaste the meaningless and unrelenting criticism by the Catholic League regarding the religion texts used in our school and C.C.D. programs. Therefore, Mrs. George E. Brown's letter on that same subject, which appeared in *The Criterion* several weeks ago, was a particularly disturbing, especially since she used the stale, trite arguments and defenses which only an intellectually impoverished organization such as the League can muster. I refer specifically to the quotation from the texts taken out of context, the accusations that the books are heretical, and, of course, to her allusion to that panacea for all ills—an appeal to the bishops and to Rome for support in this quixotic "Holy War." However, even though I was disturbed by Mrs. Brown's emotional and illogical verbalization, I feel certain that if the bishops and the Vatican officials are the intelligent men that we hope that they are, they will dismiss her protests and those of the Catholic League as irresponsible and self-righteous distortions of truth peculiar to religious fanatics since the time of Christ and before.

Disturbed as I was by Mrs. Brown's attack on the textbooks, I was appalled by her indictment of Pierre Teilhard de Chardin, the theologian who has had the greatest impact on Catholic thought in the twentieth century and whose philosophy dominated the decisions of the Second Vatican Council.

Mrs. Brown refers to Teilhard's writings as "confused" and further states that they were not accepted in Rome considering they contained serious errors-offensive to Catholic doctrine. The so-called "confusion" of Teilhard's thought is in the minds of some of his readers, not in his own. It is true that Rome did not initially accept Teilhard's scientific approach to Christianity and ordered him silenced, but neither did the

Diocesan

(Continued from page 1)

to serve the lay apostolate for 15 years. Martin Work, NCCM executive director, said his organization's decision to consider CARA as its prime research agency for diocesan planning means "the discontinuance of our own historic program in this field."

But NCCM will "still retain an Office of Research and Planning for other specialized work," Work said.

"On its part," Father Luzbetak said, "CARA recognizes NCCM as its prime link between its Department for Diocesan Planning and the laity, whose participation in diocesan renewal we regard as essential."

"OUR collaborative efforts," he continued, "will enable us to share one another's research experience, informational resources, contacts, and educational facilities in matters pertaining to diocesan planning."

Chili supper

NEW ALBANY, Ind. — The Daughters of Isabella will sponsor their annual chili supper Saturday, Feb. 28, in St. Mary's school hall. Chili and home baked pies will be served from 5 to 7 p.m. A miscellaneous booth will be featured throughout the evening. The public is invited.

Rummage sale

JEFFERSONVILLE, Ind. — The Ladies' Club of St. Paul's parish, Sellersburg, will hold a rummage sale Friday and Saturday, Feb. 27 and 28 at Beutel's, 1516 Spring St., here.

is the writings of Chardin. Just as man, individually and collectively, is in a constant state of flux, even more so is his relationship to and understanding of God. Through the years, man has made much progress in the profane areas of knowledge; so to, has he progressed in the divine areas. He has not, however, learned all there is to know in either sphere.

As a closing admonition, permit me to say: Let us not impede the advancement of man's understanding of God through resort to authoritarian tactics and accusations of heresy; but rather, let us all work together to perfect our appreciation of the Deity, respecting the beliefs of those with whom we disagree and bearing in mind the human frailties of our own conclusions and those of our Church.

Ray E. Brown, Jr.
Indianapolis

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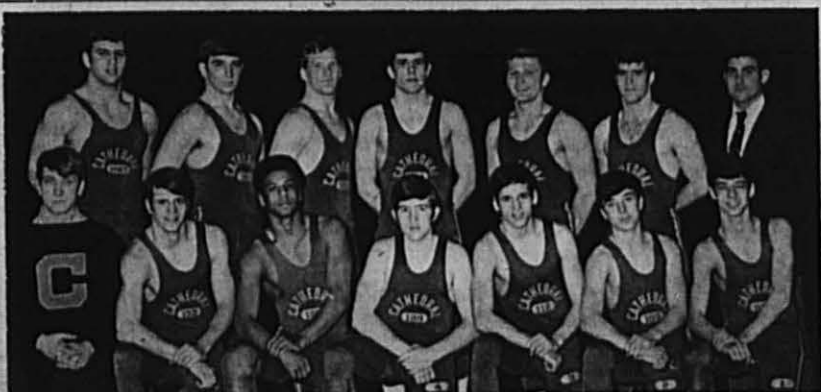
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CATHEDRAL WINS SECOND CONSECUTIVE WRESTLING SECTIONAL — Cathedral High School honored its wrestling team at a special assembly recently for winning their second sectional championship in a row. Cathedral wrestlers finished the season with a 14-2 record and advanced two wrestlers to the Regionals. Coach Tony Ardizzone is seen on the right of the back row.

VIEWING WITH ARNOLD

Nasty slam at youth

By JAMES W. ARNOLD

"John and Mary" is advertised as a love story about contemporary urban young people, and it demonstrates either that romance has fallen on depressing times in this Era of the Pill or else that the film-makers have about as much contact with real live young adults as John Huston had with Adam, Noah and Abraham.

The film concerns a couple (Mia Farrow, Dustin Hoffman) who meet at a noisy TGIF gathering at an upper-class bar for

swinging singles. They spend the night at his apartment, and a grope through Saturday trying to decide whether to make a mere overnight score into something more permanent, but not permanent.

Each of them is an utter bore, but perhaps barely likable. John is contrasted with a lecherous playboy friend: clearly he is not that limited, gross, trivial, a "user" of people. He is Dustin Hoffman shy, gentle, pseudo-intellectual, anxious not to get into anything serious unless it is "right," with several unhappy affairs with pretty but shallow girls in his past.

Since Mary is Mia Farrow, she is impulsive, empty-headed, not very attractive (skinny and

short-haired, she resembles a freshman basketball captain), a slightly neurotic free spirit. She is in the middle of a dead-end affair with a married state senator (Michael Tolan), and a bit too eagerly scratching for a "genuine" relationship with apparently every other young man she has met.

For some incomprehensible reason, they are unable to say good-bye to each other, and there is a "happy ending" when she agrees to move in. They romp into the boudoir, turn out the light, and ask (for the first time) each other's name.

There may be some young adults out there someplace who will identify with "John and Mary," but the producer's assumption that they typify the liberated generation strikes me as mass slander. They are, indeed, such self-centered, intellectual and moral zeros that the film could be taken as a nasty slam at today's youth.

Director Peter Yates ("Bullitt") juices up the proceedings with frantic leaps about in time order: flashes back and forward, imagined events, flashbacks - within flashbacks, etc. Obviously he has seen "Petulia."

All that "John and Mary" proves is that the new sexual freedom is an exhausting burden for frail backs and minds.

(Rating not available.)

Hospital board adds 4 members

BEECH GROVE, Ind.—Four new members have been appointed to the St. Francis Hospital advisory board, according to an announcement by Donald D. Hamacheck, hospital administrator.

Named were: Marshall S. Armstrong, partner in the George S. Olive and Co.; Joseph C. Buerger, vice-president of Indiana National Bank; Robert E. Davidson, vice-president of Davidson's Southport Lumber Co.; and Dr. John D. Graham, past president of the hospital's medical staff.

'Citizen Kane' showing slated

INDIANAPOLIS — "Citizen Kane," a controversial movie which deals with moral and social issues, will be sponsored by Immaculate Heart of Mary parish's Adult Education Series at 8 p.m. Sunday, Feb. 22, in the parish auditorium.

The movie, the first major production of Orson Welles, is recognized as a classic of the movie industry. Mr. and Mrs. William Epaves will serve as discussion leaders after the showing, which is open to the public without charge.

Father Sweeney to give retreat

INDIANAPOLIS — Father Kenny C. Sweeney will direct the spiritual conferences for the women of St. Pius X and Holy Trinity parishes at Our Lady of Fatima Retreat House the weekend of February 27 to March 1. He is the director of the retreat house and also serves as director of the Catholic Information Center.

Reservations may be made with the retreat house, 545-7681. Deadline is Wednesday, Feb. 25.

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IN THEATRE GUILD PRODUCTION—"The Night of January 14th" will be presented at 8:30 p.m. Friday and Saturday, Feb. 20 and 21, in the Mater Dei Council Knights of Columbus, 1305 N. Delaware St., by the Catholic Theatre Guild. Another performance will be given at 7:30 p.m. Sunday, Feb. 22. Shown above in scene from the Ann Rand drama are, from left: G. Michael Daltzell, Loyd Osler and Barbara Fox. The play is directed by Charles Johnson.

Rummage sale set this week-end

INDIANAPOLIS—A Rummage Sale will be sponsored by the Ladies of Charity of St. Vincent de Paul at 2510 N. Capitol Ave., from 9 a.m. to 5 p.m. Friday, Feb. 20, and from 9 a.m. to 4 p.m. Saturday, Feb. 21.

Items will include clothing, jewelry and household furnishings. Proceeds will be used for the charitable work of the organization.

Mrs. Paul Kirchner is chairman of the event, assisted by

Sister M. Jolitta dies at age of 74

OLDENBURG, Ind.—Funeral services were held here on Feb. 12 for Sister M. Jolitta (Anna) Zonkel, O.S.F., who died on Feb. 10 at St. Peter's Convent, Brookville. She was 74. A native of Bedford, she entered the Order in 1916.

Other assignments included: St. Lawrence, Lawrenceburg; St. Gabriel, Connersville; St. Paul, New Alsace; and St. Martin, Yorkville.

Survivors include four sisters: Miss Theresa Zonkel, Mrs. John Majeski, Mrs. Arthur Heinrich and Mrs. Arthur Peterson, all of Kewanee, Ill.; and three brothers: John Zonkel, Kewanee, Ill.; George Zonkel, Bedford; and Francis Zonkel, Shreveport, La.

Set talent show

INDIANAPOLIS — "Mardi Gras 1970," an amateur talent show featuring members of Holy Trinity parish will be shown at 7:30 p.m. Sunday, Feb. 22, in the parish auditorium at St. Clair and Holmes Aves. Tickets are \$1 for single admission and \$2 for the family.

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Women speak up
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Arthur Goldberg joins Institute

CHICAGO—Arthur Goldberg, racial Justice but is sponsored former U.S. Supreme Court Justice and U.S. Ambassador to the United Nations, was named to the board of trustees of the John XXIII International Institute, an ecumenical agency working to combat racism and poverty, and achieve world peace. Goldberg, now a New York lawyer, is president of the American Jewish Committee.

The John XXIII International Institute was founded last year St. John's Church basement. by the Chicago-based National Catholic Conference for Inter-

OSGOOD, Ind.—A card party will be held Sunday, Feb. 22, in St. John's Church basement. Playing begins at 7:30 p.m. Pie and coffee will be served.

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Oldenburg, Batesville hold series

OLDENBURG, Ind.—A series of Adult Education programs will be sponsored by neighboring Holy Family parish here and St. Louis parish, Batesville, on the Wednesdays of Lent.

Sister Nancy McCracken, O.S.F., religion instructor at Secena Memorial High School, Indianapolis, opened the series this past Wednesday. She spoke on "New Methods of Teaching Christianity to Young Adults."

On the same program was Sister Lucia van Bentem, O.S.F., audio-visual consultant at Secena. She gave a demonstration of how multi-media technology can improve educational instruction.

Other speakers will include two Indianapolis priests—Father Patrick Smith, theology department chairman at Marian College, and Father Albert Ajamie, pastor of Holy Angels parish and chairman of the Liturgical Commission.

The sessions are being alternated between the two parishes.

Retreats slated at Nazareth, Ky.

NAZARETH, Ky. — A seven-day Movement for a Better World Retreat has been announced with the dates for upcoming regular ladies' retreats at the Martin Luther King Center here.

Sponsored by the Sisters of Charity, the Center will have three spring week-end ladies' retreats—March 13-15, April 24-26 and May 8-10. The Movement for a Better World Retreat retreat will be held from April 5 to 11.

Applications may be made to Sister Catherine Doyle, Martin Luther King Center, Nazareth, Ky. 40048.

Providence nun dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Rose Eleanor Owens, S.P., were held at the motherhouse of the Sisters of Providence here Monday, Feb. 18. She died (Feb. 12) in the convent infirmary after several months' illness.

A native of Fairfield, Vt., Sister Rose Eleanor entered the convent in 1912. She taught in elementary schools staffed by the community in Massachusetts and Illinois.

Two sisters survive — Mrs. Laura O'Neil and Mrs. Florence Colley, both of Bristol, Vt.



LANDMARK RECEIVES FACE-LIFTING—Venerable St. John's Church, which will be 100 years old next year, is receiving a face-lifting. Sandblasting and tuck-pointing of the exterior is now being done, to be followed by a new roof and interior redecoration. The spire on the right, above, has been sandblasted, while the one on the left had not when this recent photo was taken to show the contrast.

OBSERVANCE SET FOR 1971

Historic St. John's Church being renovated for centennial

By PAUL G. FOX

St. John's Church—a landmark in downtown Indianapolis and the "mother church" for all Indianapolis parishes—is undergoing a massive physical renovation in anticipation of the centennial celebration next year of the church's completion.

The summer 1971 commemorative date will also coincide with the anticipated opening of the city's Convention and Exposition Center, being erected directly west of the edifice.

FOR THE past several weeks, sandblasting and tuck-pointing has been underway to restore the landmark's exterior. Within a short time the entire roof and

gutters will be replaced so that scheduled interior redecoration may begin.

Msgr. Charles Koster, pastor of St. John's since last year but associated with the parish since his ordination in 1945, has appointed a group of present and former parishioners to explore fund raising plans to complete the renovations.

"We are not without money," said Msgr. Koster, "because we have been saving toward this project for many years. But we would appreciate the loyalty and support of our friends to supplement available funds."

Chairman of the volunteers is John J. Noone, an Indianapolis banker. He is being assisted by the following: Joe Casey, Jake Frelji, Dan Halloran, Jim Layton, Dave Lynch, Joe McLafferty, Mike Morrissey, Jim Roman, Mike Reddington and Herb Seyfried.

Many of the parishioners who once belonged to the thriving and active St. John's parish are now scattered throughout the city and county. At one time the parish numbered more than 2,000 parishioners. Permanent residents now number about 125.

THE ORIGINAL St. John's was founded in 1840 near West Washington Street and White River and was known as "Holy Cross Church." It was later moved to its present location on South Capitol Avenue in 1857. The present twin-spired church, which accommodates 1,100 persons, was begun shortly after the Civil War in 1867. It was completed four years later.

The commodious parish rectory at one time housed the bishop of Vincennes, who made St. John's his home while in the capitol city. Bishop Francis Silas Chatard, named Ordinary in 1878, made his permanent residence in Indianapolis at St. John's. It was 20 years later before the official change took effect. The Diocese of Vincennes became the Diocese of Indianapolis in 1898. St. Peter and Paul Cathedral became the official cathedral church about 1902.

For many years, until the 1920's, the Brothers of the Sacred Heart conducted a boys' school at St. John's. The girls were educated by the Sisters of Providence, who ended a 77-year-old association with the parish in 1958.

Until two years ago the Chancery Office was located in the St. John's rectory. Other agencies occupying offices on parish property presently include The Criterion, the Archdiocesan School Office, Catholic Information Center, the Missions Office and the Matrimonial Tribunal.

PLANS for the centennial observance were begun originally by the previous pastor, Msgr. Cornelius B. Sweeney, P.A., V.G., who last year was named administrator of St. Joan of Arc parish, Indianapolis.

Also residing at St. John's, in addition to Msgr. Koster, the pastor, is Father Francis Tuohy, Archdiocesan Chancellor, and Msgr. John J. Doyle, Archdiocesan Archivist and Historian. The centennial observances will actually begin in June, 1970 with a Centennial Homecoming, scheduled June 7 at German Park, 8700 S. Meridian Street. Information may be obtained from Msgr. Koster, Mr. Noone or by calling 637-5958.

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Freedom and authority problems emphasized

LEBANON, Pa.—A bishop told a priests' workshop here that discovering ways to exercise authority and freedom in a responsible manner is not difficult, but physically exhausting.

Bishop Ernest L. Unterkoefler of Charleston, S.C., said the chief hurdles arise when those who exercise authority and those who exercise freedom fail to realize both are gifts of God.

"IN THE light of all the complexities these days," the bishop said, "freedom and authority can be interpreted in many ways. It is a delicate subject. It is almost as controversial today as was the subject of freedom and grace in earlier years."

He emphasized that all share in authority and freedom as human beings.

"All Religious, priests and laity, with respect to their specific roles, exercise both freedom and authority. The laity

exercise authority in the family; the Religious in their apostolates; and the clergy in their pastoral duties and in fulfilling their obligations," he said.

THE BISHOP, chairman of the National Conference of Catholic Bishops' committee on the permanent diaconate, said errors are possible in exercising both freedom and authority, because both are part of the human decision-making process.

"This is an important concept. Freedom and authority must be approached with dialogue in mind. An extreme approach

Luncheon slated by North Deanery

INDIANAPOLIS — The Spring Luncheon and meeting of the North Indianapolis Deanery Council of Catholic Women will be held Wednesday, March 4, in the main ballroom of the Marriott Hotel.

The meeting will begin at 10 a.m. Luncheon speaker will be Father Herman Briggeman, pastor of St. Thomas More parish, Mooresville. Special guest will be Archbishop George J. Biskup.

Mrs. Louis Kreig, North Deanery president, will preside. Reservations are being taken by Mrs. Richard Hall, 293-0408, and Mrs. John Thompson, 251-7920. Luncheon tickets are \$3.25.

Lay Alumni set Dinner-Dance

INDIANAPOLIS — The Indianapolis Chapter of the St. Meinrad Lay Alumni Association will hold its annual Dinner-Dance on Saturday, Feb. 28, at the Msgr. Downey Knights of Columbus, 511 E. Thompson Road.

A reception will be held at 6:30 p.m. followed by dinner and dancing. The Bud Croker Quartet will provide the music.

Joseph Matthews, 5461 Julian Ave., (356-7433), is in charge of reservations.

Holds workshop in church music

INDIANAPOLIS — The chairman of liturgy and music of the Winona (Minn.) diocese is conducting a two-day workshop in church music this week at St. Maur's Seminary here.

Father Robert Brom is concluding the workshop today (Friday) at the seminary, located at 4615 N. Michigan Rd.

Deny resignation

VATICAN CITY — Two left-wing Italian weeklies have reported that Papal Secretary of State Jean Cardinal Villot submitted his resignation in protest against Pope Paul VI's unyielding stand on priestly celibacy, but the Vatican officially and caustically denied it.

could result in "negative reactions," he said. "preventing such reactions is to keep the channels of communication open."

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