



VOL. XI, NO. 17

INDIANAPOLIS, IND., JANUARY 29, 1971

A word from the Archbishop

My dear Family in Christ:

The Church in Latin America is in a state of great need. There is an average of less than one priest for every 5000 Catholics. There is a grave need for more Catholic Action activities, leadership programs, literature, and other mass communication facilities to promote Christianity, and to combat the forces of atheistic communism which are a serious threat to the well-being of Latin American people. Illiteracy rates run from 20 percent of the total population in some countries to as high as 90 percent in others, and this alone cuts off great masses of people from the mainstream of a better life. Almost 10 million Latin American families are crowded in one-room dwellings and these slums breed indignity, disease and social rancor, robbing families of the remnants of human pride and hope. Malnutrition causes 10 to 40 times more deaths in Latin America than in the United States.



Progress is being made in Latin America but more help is needed from outside sources. We can be justly proud of our two priests, Father Stephen Hay and Father Paul Eward, and the Religious Sisters, Sisters and Brothers of our Archdiocese, who are serving so well in South America. However, there is much that we can do personally to share our faith and the love of Christ with our less fortunate neighbors in South America. Therefore, on behalf of the Church in South America I beg for your financial generosity at next Sunday's collection. Because no work can succeed without God's special intervention, I beg also for your prayers for that intention.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

'EVERYONE UNDERSTANDS LOVE'

Fr. Kern ministers to mentally retarded

BY PAUL G. FOX

BUTLERVILLE, Ind.—Father Joseph Kern enjoys a rare privilege for a pastor. He has the opportunity of seeing all of his 225 parishioners every day of the week should he choose.

Since September, 1965, the 40-year-old priest has served as resident chaplain at Muscatatuck State Hospital and Training Center here, one of Indiana's three institutions for the mentally retarded.

He has spiritual responsibility for about 15 per cent of the 1,540 Muscatatuck patients. Another 360 patients are residing outside the 1,550-acre campus in community placement.

"People often ask me if I get depressed here," the slightly-built priest commented. "The answer is an emphatic 'no.' I have a special therapy for that occasional 'down in the dumps' feeling. I simply go visiting with the residents in one of the clinical units. It works every time."

For four and one-half years, the Catholic "chapel" here was a converted storage room in the laundry area, located in the basement of the hospital's nursery building. Here, perhaps, Father Kern had reason to be depressed.

Since last March, however, Catholic

services have been held in an ecumenical chapel created through the concerted efforts of a private, inter-faith foundation.

THE \$250,000 CHAPEL, which seats about 270 persons, also includes six classrooms for religious education, administration center, crafts workshop and observation rooms. Sharing the handsome facilities with Father Kern is Rev. Charles Chambers, who has served as Protestant chaplain the past 10 years.

Catholic Mass is offered each Sunday morning at 8:30 a.m., while Protestant services are conducted at 10 a.m. and again at 1:30 p.m. Daily Mass is offered nearly every evening in a smaller chapel which features an enclosed area at one end containing a portable altar and a permanent tabernacle for the Blessed Sacrament.

While the facility is in daily use, another \$25,000 is needed by the foundation to complete the furnishings. The major need is floor covering over the bare concrete. Also needed are operable walls between classrooms, some carpeting, cabinetry and a bell for the chapel tower.

State mental department funds provide the operational budget for the religion program here as in other state institutions, including salaries for the chaplains and secretarial staff.

FOR NEARLY TWO YEARS, Father Kern has served as chairman of
(Continued on Page 2)

Vatican raps birth control propagandists

VATICAN CITY—The Vatican Secretariat of State has sent papal representatives around the world a document designed to help them counter the ever-widening spread of artificial birth control projects and programs.

Federico Alessandrini, the Holy See's press officer, confirmed news reports that such a document had been sent out by the Vatican to apostolic nuncios and apostolic delegates, as well as Vatican observers at international organizations.

The document, reported to be 15 pages in length and signed by Cardinal Jean Villot, Papal Secretary of State, was a "communication between the Holy See and its diplomatic representatives around the world," Alessandrini said. It was not for publication, he added.

"There is no mystery for anyone as to what the position of the Church is on this question," he said. The Church's position was made clear, he added, by Pope Paul's 1968 encyclical *Humanae Vitae*, which flatly declared artificial birth control is contrary to Christian moral teaching. He also cited Pope John XXIII's encyclical *Mater et Magistra*, which upheld the traditional ban on artificial birth control.

ALESSANDRINI SAID that, "in the case referred to, it involves documentation put together by the (Vatican) Secretariat of State and placed at the disposition of pontifical representatives for their information and for whatever other useful purposes."

The Vatican press spokesman refused to elaborate further. But it was understood that the document pointed out that various projects and programs, both governmental and private, have called for more and more implementation of artificial birth control; that it again stressed the Church's moral teaching on this subject and called on papal representatives to work to bring the Church's view to the fullest possible attention of those dealing with the matter.

TIME MAGAZINE, in its Feb. 1 issue, said that in the document Cardinal Villot stressed the need for secrecy because "the demographic problem has its very delicate aspects."

The magazine said that Cardinal Villot wrote that since "the Kennedy presidency" the United States is now "at the head of the line among promoters of an international policy of birth control."

He also criticized the United Nations, particularly the United Nations Children's Fund (UNICEF) for supporting population-control programs, according to Time.

The magazine said the cardinal attacked the "vehementness of the anti-birth movement."

"It is troubling to see funds channeled into family planning campaigns more easily than into other enterprises; for example, certain projects for fertilization of desert zones," Time quoted Cardinal Villot as saying.

Time said that Cardinal Villot's letter urged national bishops' conferences to know the "demographic situation in their countries." The letter, Time said, also said papal diplomats should offer "positive and morally acceptable proposals"—such as combating poverty and hunger, cooperating in "prudent sexual education" and popularizing the rhythm method of birth control.

A VATICAN SOURCE said that the letter was not the launching of a campaign for marshaling Vatican representatives against birth control policies and projects.

The source said it was strictly a private communication from the secretariat of state alerting its men in the field to developments in the birth control picture in various parts of the world.

Vatican press office officials said they had not seen the document, but said it was not directed against the U.S. or UNICEF as such, but only against policies favoring the spread of artificial birth control.

The officials said that there would be no reaction to the story on the document in Time magazine because the secretariat of state maintains that the document was a private communication and not destined for publication.

Holy Week rite texts approved

WASHINGTON—The Vatican officially has approved an English translation of the new Holy Week services for use in April.

Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, announced that the Congregation for Divine Worship at the Vatican confirmed its selection of English texts prepared by the International Committee on English in the Liturgy.

Included in the texts are services for Palm Sunday, now called Passion Sunday, the Holy Thursday chrisem Mass for use in cathedrals, and the simplified rites for the Easter Triduum. The triduum consists of the Holy Thursday evening Mass, the Good Friday Communion service, and the Easter Vigil. The new translations were sent to publishers several weeks ago, but actual printing of the texts for general use has awaited the definitive approval of the Holy See.

The English translation of the revised funeral services was also confirmed by the Holy See. A later announcement will set the effective date for the liturgical use of this translation.

THE GENERAL ASSEMBLY

Purchase-of-services railed to Education; opposition snowballs

BY B. H. ACKELMIRE

INDIANAPOLIS—The purchase of secular services bill, on which ride all the hopes of the Committee on Nonpublic Schools, was filed in the House of Representatives Friday (Jan. 22). But despite the fact that H. B. 1341 calls for an annual appropriation of \$10 million, it was assigned to the House Education Committee, not to the Ways and Means Committee as expected.

Sponsor of the bill, Rep. John C. Hart (R-Indianapolis), who is ranking member of Ways and Means, expressed surprise at the turn of events. So did a great many other people who view the assignment as increasing the possibility the measure will get stuck in committee.

On the same day another bill co-sponsored by Hart and John R. Sinks (R-Ft. Wayne) was assigned to the Education Committee. A revenue vehicle, the bill (H. B. 1342) would authorize local school corporations to impose a local education income tax. Local property taxes would be reduced in proportion to the amount of revenue realized by the tax.

EVEN ACCEPTING THE FACT that these two bills may be the two sides of a single coin permitting nonpublic school support, the assignment of purchase-of-services to the Education Committee is a formidable hurdle to leap.

On top of this legislative development, aid supporters have watched the opposition solidify during the past week. Two events are worthy of noting.

Apparently timed to coincide with the appearance of purchase-of-services in the House, was a news release from the Indiana Area of the United Methodist Church. Bishop Reuben H. Mueller has called upon the 400,000 Methodists in the state to "turn back this exploitation of the public treasury for private purposes."

In a pastoral letter sent to 1,500 Methodist congregations, Bishop Mueller stated, "Private schools should not receive public tax funds, directly or indirectly. The purchase of secular services plan is subterfuge to provide that support indirectly."

It was expected that the great majority of Methodist pastors would read the letter from the pulpit, though there is no obligation to do so, according to an official in the church's headquarters here. The same official was careful to point out that there is no specific reference made to Catholic or parochial schools in Bishop Mueller's letter.

"We are as much opposed to aid to Park-Tudor as to Catholic or Lutheran

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19 major groups sign statement opposing aid

INDIANAPOLIS—Nineteen major educational and religious organizations have joined in a statement flatly opposing any bill in the Indiana General Assembly which would provide public funds for nonpublic schools, including the purchase of secular services bill supported by the Committee on Nonpublic Schools.

"The privilege, granted by the State, for the operation of nonpublic schools does not imply that the State is obligated to support such schools," the statement said.

"There is danger that our historic religious liberty will be threatened if the State extends its influence into the operation of nonpublic schools. Public support of nonpublic schools will be a form of taxation without representation," it added.

Those groups signing the statement are: Anti-Defamation League of B'nai B'rith, Indiana Region

Citizens Committee for Independent Schools (Hammond)

Fundamental Baptist Association of Greater Indianapolis

Indiana Area, The United Methodist Church

Indiana Association of Public School Superintendents

Indiana Association for Supervision and Curriculum Development

Indiana Baptist Convention

Indiana Congress of Parents and Teachers

Indiana Council of Churches

Indiana Council of Local Administrators of Vocational Education and Practical Arts

Indiana Federation of Teachers

Indiana Jewish Community Relations Council

Indiana-Kentucky Conference of The United Church of Christ

Indiana State Organization, Americans United for Separation of Church and State

National Council of Jewish Women (Indianapolis Section)

People for Public Schools (Fort Wayne)

State Convention of Baptists in Indiana

Unitarian-Universalist Legislative Conference

United Presbyterian Church, U.S.A., Indiana Synod

schools," he said. Park-Tudor is an exclusive private school on Indianapolis' northside.

BISHOP MUELLER DID NOT inject himself or his office into the nonpublic school aid issue during the 1969 legislature though his predecessor, Bishop Richard Raines, was throughout his episcopacy one of the most outspoken opponents of such aid. The recent pastoral letter no doubt reflects pressure within the Methodist church for official opposition.

In addition, the Indiana Council of Churches, which took a neutral position in its legislative platform, reversed itself Jan. 16 by passing a resolution in opposition to aid during the council's state convention.

The council's board allied itself with more than a dozen other religious and educational organizations by signing a lengthy statement enumerating arguments against providing public support.

Church-related opposition is also gathering against a proposal to abolish capital punishment by Sen. Thomas J. Teague (D-Anderson). The proposal mandates life imprisonment without parole for the murder of a law enforcement officer, is endorsed by the Indiana Council of Churches and no doubt will have the blessing of the Indiana Catholic Conference.

Nonetheless, Teague said last week that his mail was running heavily against the proposal and much of that mail was coming from church groups and individual churchmen around the state. Teague, a Vietnam veteran serving his first term in the legislature, said he was distressed by the vituperative tone of the letters. Convinced that the state should not sanction the taking of human life, he also is opposed to any relaxation of present abortion statutes.

There is as yet no evidence that an abortion reform bill is ready to move into the legislature. Supporters are still searching for a sponsor.

AMONG THE BILLS OF particular interest that have appeared this past week is H. B. 1099, sponsored by Reps. Robert L. Jones Jr. (R-Indianapolis) and Richard D. Doyle (D-South Bend). This is the major correctional reform bill and it provides for reorganizing the Department of Correction and removing it from politics. S. B. 81, sponsored by Sen. Robert E. Mahowald (D-South Bend), also calls for departmental reorganization and the implementing of a comprehensive merit system.

Other measures of note are:

H. B. 1103. Sponsored by Rep. Joe Barber (D-South Bend), it would end exemption of agricultural workers from the workman's compensation law.

S. B. 112. Sponsored by Sens. Adam Benjamin (D-Gary) and Lawrence M. Borst (R-Indianapolis), it would establish a juvenile code defining delinquent, dependent and neglected children and specify places of detention and compensation for care.

H. B. 1155. Sponsored by Reps. Robert H. Bales (R-Danville) and Thomas W. Hall (D-Medora), the measure provides for sexual sterilization of insane or feeble-minded persons who are not institutionalized.

Senator Benjamin also is sponsoring a measure to exempt vehicles owned by tax-exempt charitable institutions from the new vehicle excise tax. The bill carries a rebate provision. Parishes or diocesan agencies which already have paid the tax on church-owned vehicles may get it back.

Court reverses conviction of Father Groppi

WASHINGTON—An 8-1 vote of the Supreme Court here set aside Father James E. Groppi's conviction for resisting arrest in Milwaukee three years ago by striking down a Wisconsin law barring changes of venue in misdemeanor cases. Father Groppi, arrested during civil rights marches in 1967, was charged with resisting arrest, a misdemeanor in Wisconsin. He was convicted, fined \$500 and sentenced to six months in jail after a jury trial.

THE MILWAUKEE priest appealed the conviction, which was handed down after the Wisconsin Supreme Court, in a split decision, ruled that state laws forbade changes of trial location in misdemeanor cases. Father Groppi claimed the trial should be moved because of local prejudice against him that would influence jury members.

Reversing the state decision, the U.S. Supreme Court ruled that a defendant is entitled to a consideration of a change of venue motion however his crime is classified.

The case against the priest now goes back to a Wisconsin state court in Milwaukee. If Father Groppi demonstrates prejudice against him in the county, his conviction will be overruled and the state will have to choose whether to try him again or dismiss the charges.



FATHER GERTH

Father Gerth, North Vernon native, killed

NORTH VERNON, Ind.—Bishop Raymond J. Gallagher of Lafayette was principal celebrant of the Funeral Mass in St. Mary's Church here for Father Robert Gerth on Monday, Jan. 25.

A native son of St. Mary's parish, Father Gerth was killed in a car-train accident on Friday, Jan. 22, at the southeast edge of Kokomo, Ind. He was 30.

Engaged in specialized ministry since last June, Father Gerth was in residence at St. Patrick's parish, Kokomo. He served as co-chairman of a half-way house for mental patients there and worked extensively with alcoholics and paroled and released prisoners.

Father Gerth was ordained in May, 1966, for the Lafayette diocese after seminary studies at St. Mary's (Ky.) College and St. Meinrad School of Theology.

Pastoral assignments included St. Lawrence parish, Muncie, and St. Joan of Arc parish, Kokomo.

He is survived by his parents, Mr. and Mrs. Bernard Gerth, and eight brothers and sisters: Raymond, Larry, Paul, David, James, Mrs. Janice Vawter, Diana Gerth and Sister Shirley Gerth.

Burial was in the parish cemetery.

Pope sees unity as difficult but possible

VATICAN CITY—Achievement of the reunion of Christendom will be difficult, but it is possible, Pope Paul VI told a general audience Jan. 20, during the worldwide Week of Prayer for Christian Unity.

The Pope told the audience that Christians today find themselves in "a strange, we might say, absurd position." Christians are still separated and disunited, he said.

"Even today as Christians are trying to understand one another" they are "still deprived of some principles that are essential for perfect union," he said.

"We are in partial communion, already profound, and if we think of the venerable Orthodox Eastern churches, almost in full communion, but not yet perfect communion," the Pope said. This lack of perfect communion, he said, "is one of the gravest problems of Christianity and, we can say, of mankind."

THE POPE THEN examined some of the problems involved in the search for perfect union. Limiting himself to speaking only of Catholics, Pope Paul said that they find themselves in a strange position. They must, first of all, remain faithful and steadfast; they must not doubt their Church, even if it shows not a few blameworthy aspects in its history and even in its present state.

"But its creed, its relationship with Christ, its worship, its sacramental and moral treasures, its institutional structure," (Continued on Page 9)

NFPC meeting held in Indianapolis

INDIANAPOLIS—"Creative Ministry in a Changing Church" was the theme of a two-day meeting for representatives of the Midwest Section of the National Federation of Priests' Councils, held January 25-26 at the Airport Holiday Inn.

Forty-eight delegates from about 30 dioceses in 11 provinces met to "refine documents for the national meeting of the NFPC on March 14-18 in Baltimore," according to Father Ray Boehm, vice-chairman of the Indianapolis Priests' Association.

Program chairman was Father Philip Fusco, Indiana Provincial representative from the Gary diocese.

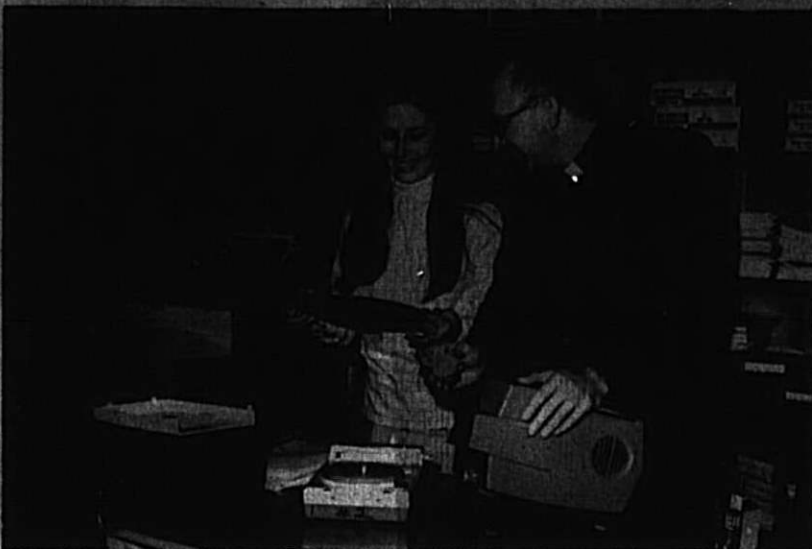
Midwest provinces represented in addition to Indiana were: Chicago, Cincinnati, Denver, Detroit, Dubuque, Kansas City, Louisville, Milwaukee, Omaha, St. Louis and St. Paul-Minneapolis.



FATHER JOSEPH KERN—Muscatatuck chapel in background.



MUSCATATUCK HOSPITAL CHAPLAIN—Father Joseph Kern, Catholic chaplain at the Muscatatuck State Hospital and Training Center, Butlerville, is shown above at a portable altar located off the main chapel which is used for daily Masses there. The new



Mrs. William Smith, of North Vernon, who serves as secretary to the two chaplains. The final photo illustrates one of six identical classrooms in the building used for a religious education program. Officially known as the Muscatatuck Religion Center, the chapel



is operated by a 25-member board, headed by Richard Robertson, of Brownstown. Other officers include: Wesley Martin, John McCann, Mrs. Gerald Doyle and F. T. McWhirter, all of Indianapolis, and Mrs. William Powell, of North Vernon.

Fr. Kern

(Continued from Page 1)
Muscatatuck's Department of Religion and reports directly to the superintendent. In other professional capacities here, the chaplain is chairman of the Volunteer Services Advisory Committee and is a member of the Ad Hoc Committee on Hospital-Community Relations.

In the area of community relations, Father Kern represents Jennings County as a board member of Region Ten Mental Retardation, Inc., which serves Bartholomew, Jackson, Jennings and Decatur Counties. He is immediate past vice president and board member of the Jennings Association for Retarded Children and a board member of the Southeastern Indiana Rehabilitation Center, Clarksville.

He also holds membership in a variety of mental health and ministerial associations.

The Indianapolis native, ordained in 1957, had previous experience as a parish priest at St. Michael's parish, Brookville, St. Michael's parish, Charlestown, and St. Jude's parish, Spencer. He held the latter position while pursuing a graduate degree in special education at Indiana University, which he obtained in 1965.

He has also found time to complete requirements for the new Master of Divinity degree awarded by St. Meinrad School of Theology in 1970.

In addition to worship services held in the chapel, Father Kern conducts monthly services in two infirmary units and the hospital. His pastoral visitation program includes twice weekly calls in the hospital and bi-weekly visits to the nursery. Other units are visited monthly or bi-monthly.

He has responsibility for coordinating the religious education program for his parishioners. Two classes are conducted each Friday for four patients each. Twelve classes, involving about 90 patients, are held on Saturdays.

THE SATURDAY CLASSES are taught by four Sisters of St. Francis, from Oldenburg, one lay woman and two high school volunteers from Butlerville and North Vernon. Teacher aides are recruited from Greensburg and Seymour. Another 10 patients, a higher functioning group, meets on Sunday.

Students from St. Meinrad Seminary conduct a periodic class of four nursery residents.

Individual counseling of patients is largely unproductive, the chaplain stated, because of the predominant low functioning level of the residents. He does evaluate five to 10 residents each month, however, making a report and recommendations to the administration.

Muscatatuck State Hospital is one of the two large institutions for the mentally retarded. Fort Wayne State Hospital and Training Center has more than 2,000 patients and serves the top half of Indiana. Another 200 children are served by a specialized institution located in South Bend.

Training programs begin in the nursery and continue with the purpose of reaching the patients' maximum mental capacity. Emphasis is placed on special education classes and speech and hearing therapy. Because most patients are permanent residents, there is a low turnover of between 100 and 200 per year.

FATHER KERN ATTEMPTS to counsel as many families of the retarded as possible, especially at the time of admission.

"But, apparently some people don't seem to know I exist," he

(Continued on Page 3)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pledge full school integration

In LAFAYETTE, La., the Lafayette diocesan school board announced it had approved proposals made by local biracial groups to rid the diocese of racially identifiable grade schools by September 1971. The plans call for the mergers of formerly all-black schools with predominantly white schools so that children of both races will be in all grades in all schools.

Vatican City drops death penalty

In VATICAN CITY, Pope Paul VI abolished the death penalty in the Vatican City State so quietly that the event went unnoticed for about a year and a half. The Pope removed capital punishment from the Vatican statute books on June 21, 1969, as part of a much broader reform of Vatican City laws. The abolishment went unnoticed because it simply referred to numbers of previous laws. It came to light when reporters formally queried the Holy See's press officer about a published assertion that Vatican City maintained the death penalty.

Circulation drop 8.4 per cent

In NEW YORK, the Catholic Press Association announced that combined circulation of the 124 diocesan papers listed in the CPA's 1971 Catholic Press Directory fell 8.4 per cent last year—not five per cent as earlier reported. Revised statistics issued by the association set the papers' total circulation at 4,376,704 instead of the previously announced total of 4,845,793. James A. Doyle, association executive director, explained that "a recheck of our figures shows that we inadvertently added totals for Register and Our Sunday Visitor diocesan editions into the locally-published paper totals."

Purchase magazine for priests

In NEW YORK, Catholic Polls, Inc., an organization that gathers and evaluates Catholic opinion, announced purchase of the Homiletic and Pastoral Review, a magazine for priests founded in 1898 by the Joseph F. Wagner Co. and published by Wagner ever since. No purchase price was revealed.

Asks to bury aborted infants

In LOS ANGELES, Archbishop Timothy Manning petitioned Los Angeles County coroner Thomas Noguchi for the bodies of 12 unborn infants found Jan. 13 in a rubbish dump here. Archbishop Manning has offered to provide proper burial for them "as human beings" in sacred ground. The coroner told the archbishop's representatives that the 12 bodies would be retained in custody of the county pending an investigation of any possible law violations.

Prelate arrested in Guinea

In ABIDJAN, Ivory Coast, the government of Guinea arrested Archbishop Raymond-Marie Tchidimbo of Conakry for failing to express support for the policies of Guinean President Sekou Toure, according to radio broadcasts heard here in this neighboring West African nation. One radio report said the Guinean government had arrested the archbishop for refusing to issue a pastoral letter supporting Toure's police during the unsuccessful invasion of Guinea in late November by an unidentified force of some 350 men, mostly black with some whites participating.

Warns abortion promoters

In SAN DIEGO, Calif., Bishop Leo T. Maher, in a special pastoral letter on abortion, warned that legislators and others who promote laws that "victimize the unborn" are signing their own political death warrants. The San Diego bishop said in a 1,000-word pastoral, that just as the Vietnam war has become a political issue, "certainly a concerned public will see to it that the liberalization of abortion legislation will become even a greater political issue. . . . Those who promote laws that victimize the unborn will come to learn that they are signing their own political death warrant."

Announce NY education appeal

In NEW YORK, Cardinal Terence Cooke announced that this year's Catholic Charities drive will be combined with an appeal for funds for education—a first for the New York archdiocese. The cardinal said, however, that funds from what is being called the 1971 Catholic Charities and Education Appeal will not be used to support the operation of the archdiocesan school system. Of the estimated \$11 million which had been designated as the campaign's goal, \$8 million will be collected for Catholic Charities and \$3 million will go to the Office of Education.

No bishop . . . no senate meeting

In HOUSTON, Tex., it was announced that unless Bishop John L. Morkovsky attends, meetings of the 15-member Galveston-Houston diocesan Priests' Senate will be postponed. The bishop has said, however, he plans to attend each senate meeting. The new arrangement was disclosed by Father Vincent Rizzotto, chairman of the four-year-old group which represents the diocese's 200 priests.

Boone asks pornography fight

In HOLLYWOOD, actor Pat Boone told a news conference that picketing, prosecution and prayer were good ways to fight pornography. Boone urged a "grassroots spiritual militancy" against the spread of pornography. Boycotts, he said, should be used to combat the trend. He also advocated housewives picketing neighborhood theaters showing obscene movies.

Diocese reports deficit operation

In BRIDGEPORT, Conn., a financial report of the Bridgeport diocese disclosed a deficit operation of \$492,154.54 for the period from July 1, 1969 to June 30, 1970. Released by Bishop Walter W. Curtis, the report listed income, chiefly from parish assessments, at \$2,090,676.93, against expenses of \$2,582,822.47.

Sought for permanent diaconate 'Pop' music heard on Vatican Radio

In COLLEGEVILLE, Minn., a director of one of the Church's diaconate programs in the United States said that more blacks, Mexican-Americans and Indians are being sought as permanent diaconate. Emphasis is being placed on gearing the individual deacon's training to the needs of his local community, said Benedictine Father Kiernan Nolan, a consultant to the U.S. Bishops' Committee on the Permanent Diaconate and director of a diaconate training center here.

Dismisses parishioner's libel suit

In PONTIAC, Mich., Oakland County Circuit Court Judge James S. Thorburn closed another chapter in a confusing series of charges and countercharges filed among priests and laymen here by dismissing a libel suit brought against the Pontiac priest by one of his parishioners. Thorburn announced that the \$260,000 suit by Stephen Schemberger against Father James L. Meyer could not be reinstated. Behind the civil suit rested a tangle of civil and ecclesiastical conflicts that involved local and Church courts and provided the first test of the Detroit archdiocese's machinery to guarantee Catholics due process in disputes over alleged abuses of administrative authority in the Church.

VATICAN CITY—Vatican Radio, described as one of the "staidest" broadcasting facilities in the world, is going "pop." For the first time in 40 years, the station will beam worldwide a popular music show, featuring one of Italy's most attractive female disc jockeys, Gabriella Farinon.

The program planners are even going so far as to predict that Vatican Radio will "cover" the coming pop music festival at San Remo in Northern Italy.

*During this week 10 years ago, Mrs. Donald Lewis, of Holy Spirit parish, Indianapolis was named a regional chairman in the "Heart Sunday" drive by the Marian County Heart Committee.

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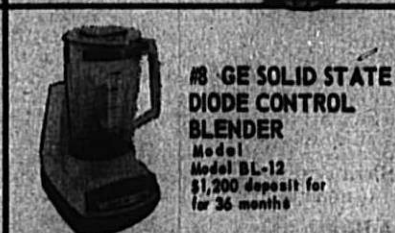
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PARENTS... we think you should know as much about DRUGS as the average PUSHER

Sometime soon you'll want to talk with your teenagers about drugs. The sooner the better. We hope this page gives you something to start talking about. Because we want you to get to your kids before somebody else does.

THE OPIATES

When most people refer to "narcotics" this group of drugs is what they are talking about. Opiates are used medically as pain killers. On the street they cause pain for the user and society in general.

Opium

a white powder from the unripe seeds of the poppy plant. Opium can be eaten, but it is usually smoked in an opium pipe.

Morphine

is extracted from opium. It is one of the strongest medically used pain killers, and is strongly addictive.

Heroin

this strongly addictive drug is prepared from morphine. Outlawed even from medical use, heroin is the most commonly used drug among addicts. It can be sniffed, injected under the skin, or into a vein. Street slang for heroin includes "scag", "smack", "H", or "junk".

"On the Nod"

or nodding. The state produced by opiates. Like being suspended on the edge of sleep.

Mainline

or "to shoot up" - injecting a drug into a vein.



"A Hit"

street slang for an injection of drugs.

Works

the apparatus for injecting a drug. May include a needle, and a bottle cap or spoon for dissolving the powdered drug.

A Fix

one injection of opiates, usually heroin.

Junk

heroin, so named because it is never pure as sold on the street.

Junkie

an opiate addict.

Skin Popping

to inject a drug under the skin.

A Bag

packet of drugs, or a single dose of an opiate. Amount of the drug in the bag is denoted by price, a nickel bag (\$5), a dime bag (\$10).



"Cold Turkey"

describes the withdrawal that occurs after repeated opiate use. The addict can become irritable, fidgety, perspiration increases, there is a lack of appetite. The main problem in discontinuing opiate use is not getting off the drug, it's staying off.

Track

scars on the skin left from the repeated injection of opiates.

Overdose

cause of over 200 teenage deaths in New York City last year. Death is caused because the part of the brain that controls breathing becomes paralyzed.

Addiction

physical dependence on a drug, so that when the drug is taken repeatedly, and stopped suddenly, physical withdrawal occurs.

THE STIMULANTS

These drugs stimulate the system, or make a person more lively. While they are not physically addictive like the opiates, they produce a psychological dependence or craving.

Amphetamines

these stimulants are taken in tablet or capsule form, or injected into the blood stream. Among the widely used amphetamines are:

Dexedrine - or "dex" or "dexies"

Benzedrine - or "bennies"

Methedrine - or "speed"

or "crystal meth"

Biphedamine - or "footballs"

or "crystal meth"

Speed Freak - person who repeatedly takes amphetamines or "speed", usually intravenously.

Mental Effects of "Speed"

amphetamines produce a decreased sense of fatigue, increased confidence, talkativeness, restlessness, and an increased feeling of alertness. As dosage increases amphetamines can produce irritability, distrust of people, hallucinations, and amphetamine psychosis.

Amphetamine Psychosis

a serious mental illness caused by overdoses or continued use of amphetamines. The person loses contact with reality, is convinced that others are out to harm him. The most frightening part - this psychosis sometimes continues long after person has stopped taking the drug.

Rush

the brief heightened state of exhilaration at the beginning of a high.

Crashing

withdrawal from amphetamines, the swift descent from an amphetamine high to severe lows of depression.

Cocaine

another kind of stimulant, derived from cocoa leaves. It is sniffed as a white powder, or liquefied and injected into a vein. It produces a fast and powerful feeling of elation. Cocaine does not produce physical dependence (addiction), but does produce a strong psychological craving.

Coke

street slang for cocaine.

PSYCHEDELICS

The medical classification of all mind altering substances. "Psychedelics" change a person's perception of his surroundings.

Hallucinogens

Those psychedelics which cause hallucinations.

LSD

probably the most powerful psychedelic. Reactions to LSD are extremely unpredictable. Distortions in time and space. Brighter colors. Vivid sounds. Feelings of strangeness. A sense of beauty in common objects. Sometimes fear and panic. Sometimes even psychosis.

Flashback

a user can be thrown back into the LSD experience months after the original use of the drug. Other possible risks of LSD, which are being thoroughly researched, include brain damage and chromosome breakage.

Acid

a slang term for LSD. A frequent LSD user is an "acid head".

Drop

to take any drug orally. LSD is usually dissolved in water, and may be placed on a sugar cube. The term is to "drop acid".

DMT

a powerful psychedelic prepared in the laboratory as a powder or liquid. It is usually injected into the vein or smoked along with marijuana or in cigarettes.

Psilocybin

this psychedelic comes from a mushroom. It is less potent than LSD and takes a larger dose to get the effect.

Peyote

from the peyote cactus, causes pronounced visual effects. It is used in a religious ritual by some Southwestern U.S. and Mexican Indians and its use in these rituals is legal.

Mescaline

"mesc" is the common name for this drug which also comes from the peyote cactus. Stronger than peyote itself, mescaline also causes vivid visual impressions.

DOM

called STP by users. The effects of STP can last for two or three days.

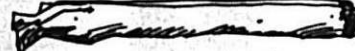
Marihuana

the crushed and chopped leaves and flowers from the hemp plant. Sometimes smoked in cigarette form. Sometimes smoked in pipes. Reactions can be: a giddy feeling like drunkenness; changes in perception and mood; feelings of well-being or fear; and possibly hallucinations. Slang terms for marihuana are "grass" or "pot".



Joint

a marihuana cigarette.



Roach

the butt end of a joint.

Stoned

describes the intoxicating effect of marihuana, or really any drug, or alcohol.

Hashish

called "hash". Also prepared from the flowering tops of the hemp plant. Hashish is smoked in a pipe or taken orally, and is more powerful than marihuana.

THC

tetra hydro cannabinol. Purified extract of the resin of the hemp plant. Also made in the laboratory. It is thought to be the substance in marihuana and hashish that causes the mind altering effects of these substances.

Trip

a name for the reaction that is caused by a psychedelic drug. A hummer is an unpleasant or frightening trip.

Head

someone who uses drugs frequently.

THE DEPRESSANTS

The category of drugs that depresses the functions of the brain.

"Downs"

street slang for depressants.

Alcohol

ethyl alcohol, a depressant because it slows the functions of the brain that control thinking and coordination. In high doses it produces drowsiness and sleep. Alcohol is an addictive drug, since after prolonged or continued use, it can cause physical dependence (alcoholism), and when discontinued, causes withdrawal symptoms at least as serious as the other addictive drugs.

Barbiturates

these drugs are in the group called sedatives - medicines to make you sleepy. Barbiturates are taken in capsule or tablet form. They cause physical dependence (addiction), and after repeated use, physical withdrawal does occur when these drugs are discontinued. Among the common commercial names for barbiturates are:

Secobarbital or "red devils"

Nembutal or "yellow jackets"

Amutal or "blue heavens"

or "blue devils"

Luminal or "purple hearts"

Tuinal or "rainbows"

or "double trouble"



Barbiturate Overdose

more people in the United States die as a result of an overdose of barbiturates (usually suicide) than of any other single substance.

Intoxication

sedative or tranquilizer intoxication is similar in its symptoms to alcohol intoxication. Driving while intoxicated can be extremely dangerous, and is thought to cause at least 25,000 traffic fatalities a year.

Tranquilizers

drugs that calm tension and anxiety. These drugs do not cause sleep except in high doses. Tranquilizers are taken in capsule or tablet form. Some common commercial names for tranquilizers are: *Equanil*, *Miltown*, *Librium*, and *Valium*.

INHALANTS

Among substances which are inhaled and produce a high are: glue, gasoline, lighter fluid, and refrigerants. Continued inhaling has been reported to cause severe anemia, liver damage, brain damage, and death.

Prepared as a public service for the BOSTON GLOBE in consultation with David C. Lewis, M.D. Dr. Lewis is the author of *The Drug Experience: Data for Decision-Making*, a course for schools and community groups, published by CSCS, Inc., Boston.

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Published as a Public Service



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.

The Asian domino game

Notably absent from President Nixon's State of the Union message last Friday night was any pertinent mention of the situation in Indochina, particularly the increasing U. S. involvement in Cambodia. There the war is heating up and beginning to resemble the conflict in South Vietnam in 1965 when former President Johnson decided massive intervention was a proper course.

Mr. Nixon has said he will discuss foreign policy in a separate message. Nonetheless, the true state of the Union revolves around a No. 1 problem, and that problem is the Southeast Asian mainland.

The President's reluctance to discuss the deterioration in Southeast Asia in an address traditionally keyed to an optimistic note is understandable. But events now are going to force him to start talking about the war he has managed to keep out of sight for most of the past year. His Secretary of Defense has botched the job for him by engaging in some woeful doubletalk about the nature and extent of U. S. air operations in Cambodia.

While the Nixon administration repeatedly has insisted Cambodia will not be permitted to become "another Vietnam," many persons are beginning to worry about the fine distinction between using American troops on the ground in Cambodia and in using helicopter-borne troops there at treetop level.

In this context, it should be remembered that Mr. Johnson did not commit American troops to combat action in South Vietnam for South Vietnam's sake alone. The initial rationale was that all of Indochina and even all of Southeast Asia would fall "like a row of dominoes" unless South Vietnam were retained.

This domino theory has been proved incorrect. South Vietnam has been retained—at a frightful cost—but that has not kept the war from leaping across the frontiers of South Vietnam into Cambodia and Laos. Thailand, Malaysia and Singapore also are in danger. And neither India nor Burma shows any of the stability that massive U. S. intervention in South Vietnam was supposed to insure, according to the discredited domino theory.

All the Asian countries mentioned above have one point in common. Without exception, their social structures are hopelessly

feudalistic. Nothing done by gallant American fighting men in South Vietnam has changed that fact one whit. Despite all the blood spilled and money spent, America has done nothing to insure the development of a middle class in Southeast Asia that is not compromised by princely, nepotistic and military economies.

This failure has made it easy for the strongly nationalistic Communist movements in Southeast Asia. They find it a simple matter to feed on discontent and hopelessness among the people.

So it is that, in a context entirely opposite that advanced by American "hawks" in 1965, the domino theory is being proved right after all. Competing Communist movements find it expedient to widen the whirlpool of war across Southeast Asia, and at relatively small cost. As things become too tough in South Vietnam, a force of 1,000 Reds simply moves down in Cambodia, frustrates a vastly superior force of South Vietnamese expeditionaries, destroys the Cambodian air force on the ground at Phnom Penh, and fortifies the resolve of Americans to get out of the whole mess in as graceful a manner as possible.

Mr. Nixon knows as well as anybody that a dominant American presence in all of Southeast Asia is impossible. He knows that the United States effectively has forfeited Indochina. And there is reason to believe he is persuaded that the balance of world power will not be substantially altered as a result. His real problem is one of disengaging without seeming to retreat or "lose a war." But disengage he must—and the sooner the better.

There is one bright hope. Japanese economic power has been standing by to assert itself as a factor for economic order in Southeast Asia when the time is right. The new Japan has much to offer the backward Southeast Asian nations that the Communists can't. Moreover, the Japanese understand the Asian version of dominoes much better than Americans ever could hope to. A peaceful, benevolent variation of the Greater East Asia Co-Prosperity Sphere, which Japanese militarists tried to create by force of arms, has a potential for good that has been lacking in America's misguided adventure into mainland Asia.

A disservice to good causes

Rabbi Meir D. Kahane of New York City appears to be a man with a lot of charisma. He also appears to be a man somewhat deficient in good judgment and maturity, considering that he is 38. Rabbi Kahane is the leader of the so-called Jewish Defense League, which has been making headlines by engaging in irresponsible bully-boy tactics against Russian diplomats and their families in New York, this in protest against treatment of Jews in the Soviet Union.

Charisma is a valuable quality in a person, properly used. Cesar Chavez has used it to win great victories. It is a dangerous quality, improperly used. Hitler had it, and look what he did with it. Che Guevara had it, and he got himself and his little

band of violent revolutionaries destroyed.

The Jewish Defense League is doing a signal disservice to any number of good causes. It is creating needless tensions between two superpowers. Its tactics serve to compromise the moral credibility and effectiveness of American and world Jewry, and of Israel, among persons who are always ready to think the worst of Jewry and of Israel. It gives the Russian anti-Semites an excuse for new retaliations against Russian Jews. It serves the ends of Arab terrorists in the Middle East.

Rabbi Marc T. Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee, America's pioneer human relations organization, said it best:

"Jewish leaders, who have through years of arduous effort mobilized the Jewish community and sensitized world public opinion to the plight of Soviet Jewry, are convinced that the tactics of the JDL have given the Soviet Union victories the Russians could never have won for themselves."

Let Rabbi Kahane get off his "tough guy" kick and heed the likes of Rabbi Tanenbaum and Israel's Premier Golda Meir. His and his followers' intentions are good, but good intentions are no justification for debasing activities

Fact and fiction in school aid

Some of the most heart-rending pleas for the protection and preservation of the public school system are coming from sources which just a few years ago were making the same system the target of vicious attacks on the grounds that its schools were dedicated to promulgating atheism and socialism and to destroying all that is good and beautiful in the American dream.

The charges, of course, were sheer poppycock. And so is much of the doomsday prophecy now reverberating throughout Indiana.

According to the Cassandras, the purchase of secular services bill now in the House Education Committee spells the death of the public school system. If the very modest aid asked for is approved by Indiana lawmakers, then the public system—so goes the plaint—will come crashing down around our heads and society will disintegrate on a pyre fueled by unprejudiced racial and economic polarization.

Strange as it seems, those who yesterday saw public schools as fat, complacent citadels of bureaucracy are today shedding the biggest tears

over their impending demise. Those schools are now depicted as skin-and-bones saviors of democracy about to be swallowed by a monstrous network of elitist institutions.

We would hope the hypocritical tirades now being circulated by these erstwhile supporters of public schools will be recognized for what they are, especially by those who are genuinely concerned about the future welfare of public education.

Public schools are in trouble, all right. Teachers are demanding higher salaries, smaller class loads and better working conditions. At the same time voters in school districts all across the country are turning down spending proposals, rejecting new taxes and bond issues. Some systems have been forced to close down because of lack of operating funds.

To make matters more difficult, parents are taking a more critical look at the quality of education. Social and governmental agencies are evaluating the end-product and finding it wanting.

The United States Department of Labor describes a full one-quarter

of all high school graduates as "unemployable." That is, they do not have sufficient ability in the basic arts of reading, composition and elementary arithmetic to warrant employment in any but the most menial jobs.

Law enforcement, social and welfare agencies more and more point to the flaws of the educational system as the root cause of delinquency and crime. Students themselves often find the schools totally unrelated to their needs. The drop-out rate rises at the same time business and industry make greater educational demands.

This has supporters of public schools fearful about any development that may compound present problems. But the situation already is aggravated by the influx of students who normally could be expected to attend nonpublic schools. A half million of those students have moved into the public sector in the past two years alone, creating an additional tax burden of more than \$315 million annually.

Yet the prevailing argument, from both the sincere and the phoney, is that any public aid given nonpublic schools will result in rapid fragmentation and

deterioration of the public system.

As for fragmentation, it is the grossest exaggeration to say that any sectarian group or interest is likely to start a new school in anticipation of getting something like \$90 per pupil from the state.

In those states where public aid has been a reality for any measurable time, there has not been the slightest "leakage" of students from the public into nonpublic schools. Not one new sectarian school has opened its doors.

As for deterioration, just the opposite is reported by the superintendent of public schools in the state of Ohio. That official told an Indianapolis audience last spring that his system has benefited financially, and administratively from nonpublic school aid.

It is, however, entirely probable—in fact almost certain—that the public system WILL deteriorate under the weight and expense of an accelerated influx of nonpublic school pupils.

Both sides of the purchase-of-services issue have much to lose if Indiana legislators refuse to give nonpublic schools the help they need and, in justice, should have. That is inescapable fact, not the frenetic fiction that is becoming commonplace.

THE YARDSTICK

Abolish the old-fashioned wake?

BY MSGR. GEORGE G. HIGGINS

The January 1971 issue of U.S. Catholic and Jubilee features an article on "Death in America" by Kenneth Woodward, Religion Editor of Newsweek. It's one of the most perceptive articles I have ever read on the contemporary American approach to death.

In the same issue of U.S. Catholic and Jubilee, Patrick T. Reardon—in a kind of personalized follow-up editorial—argues that "the way we Americans are burying our dead is an exercise in vanity and pomposity" and concludes that "it is time for us to develop and put into practice a new approach to our treatment of the dead. A Christian approach that is more in tune with what we believe and profess."

To this end, he has proposed a three-part program "as a starting point for other creative programs rather than a cut and dried final system":

1. The elimination of wakes.
2. The establishment of a Church policy advocating cremation.
3. The establishment of non-denominational cooperative funeral associations.

FOR PRESENT PURPOSES, I have no opinion to offer, one way or the other, on the second and third of these proposals, but I must say that the first one strikes me as being rather doctrinaire.

For my own part, I don't see anything wrong with wakes, and I certainly can't agree with Mr. Reardon when he says that "the wake tends only to put off the inevitable sorrow, rather than make it any easier" and that "with the elimination of wakes, the emphasis would be shifted from the body to the religious meaning of death."

I find this to be a rather narrow and somewhat antiseptic definition of religion and a very arbitrary way of distinguishing between the religious and secular.

I don't know what kind of wakes Mr. Reardon has been attending recently, but I get the impression that if he has ever had the experience of attending a typical old-fashioned Irish wake, he really didn't get into the spirit of the thing and apparently didn't understand what the "mourners" were trying to tell him in the midst of all their gaiety.

An authentic wake of the kind I am referring to (and the Irish, of course, are not the only "ethnic" group that have held on to the tradition) certainly doesn't concentrate on the "body" to the neglect of the religious meaning of death. On the contrary, since the only authentic religious meaning of death is one of joy—the Resurrection theme—I think it must be said that a good old-fashioned Catholic wake—because of and not in spite of its relaxed sense of gaiety—is a deeply religious phenomenon in the very best sense of the word.

RATHER THAN ARGUE the point theoretically, let me cite some impressive testimony (on my side of the argument, of course) from a new book entitled "American Journey: The Times of Robert Kennedy"—a marvelous collection of taped interviews with many of the people-rich and poor, famous or otherwise—who were privileged to be on the train which brought Bobby Kennedy's body from New York to Washington on the day of his funeral.

Chapter 3 of this fascinating book brings together the recollections of several of Bobby's closest associates—Protestants, Catholics and Jews—who were asked to tell what they were thinking about, from the point of view of religion, as they took part in one of the most celebrated and certainly one of the longest wakes in American history. To my surprise (although I really shouldn't have been surprised) a number of those who were interviewed—Catholics, Protestants and Jews—thought that Bobby's "wake on wheels" was a profoundly religious experience at least for many of the people on the train.

To save Mr. Reardon and the readers of

this column the trouble and the inconvenience of locating a copy of the book I am talking about, let me quote briefly from three of the interviews in question.

Budd Schulberg, a well known Jewish author, says that those people on the train who had no faith in an after life were in terrible shape. "You could just go down the aisle," he says, "and pick them out. For those who have trouble about a concept of Paradise, it's much harder and all these strong men (the men without faith in an after life) were messes. I think it's a sublime faith. I would look at someone and say, 'Gee, I didn't realize he was Catholic.' You see they felt that Bob was in Paradise."

MR. SCHULBERG'S wife, who goes by the name of Geraldine Brooks, was deeply impressed by the "courage" which Bobby's relatives and so many of his friends displayed during the long drawn-out journey from New York to Washington. "I have never been exposed to that kind of courage before," and I said, "God, I wish I had that kind of faith." We're Jewish. I said 'I swear to God, if I could convert today I would.' It was such a godsend to me. You could look around and absolutely SEE which of those people were strong Catholics."

FROM THE OTHER SIDE

Cleric's installation is a gala occasion

BY REV. JOHN STATON
Guest Columnist

Little did my good friend Alvin Klotz know how far that last toboggan ride would carry him... right into a Decatur, Iowa hospital bed! However, with good luck and a few Criterion prayers he'll be back soon, fit as a fiddle, ready to take over this column. In the meanwhile, I account it a privilege to pinch hit while he accumulates good ideas flat on his back.

Late this week I am flying to Easthampton, Massachusetts for something we Protestants of the free church tradition call an "installation."

The Rev. John Staton is the United Church of Christ minister whom Mr. Klotz described a year ago as having inadvertently extinguished the Christ candle in his church's Christmas Eve worship. This year he had better luck! He serves the First Congregational United Church of Christ of Kokomo, Ind.

Service." While it sounds suspiciously like having new shock absorbers put in your car, it really amounts to having a new minister put in your church!

We sometimes make quite a celebration of this sort of thing, depending on the denomination and local practice. This being New England, and an old historic Congregational Church, the welcome mat will be out and the coffee pot on. Local churches from all over the area will be represented by ministers and lay delegates, and there will be a kind of festive air as the whole family of God reunites.

Chances are that Baptists, Methodists, and Presbyterians will also be there, with well wishes and official greetings. Our UCC churches are known for their ecumenical spirit, and they're inviting every church in town to share in the happy event of their new parson moving into the parsonage and being properly installed.

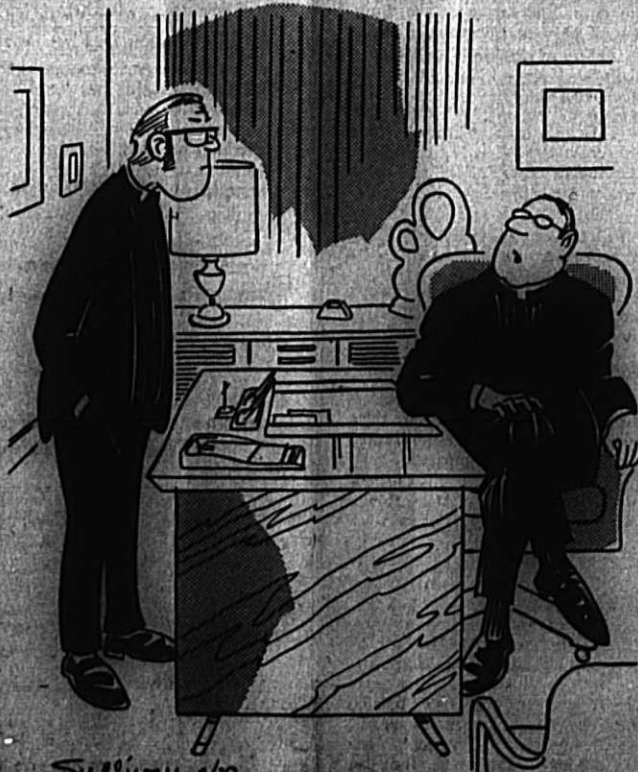
You probably wonder just why I'm going... after all, Indiana and Massachusetts aren't exactly right next door! The reason is simple. About three weeks ago the phone rang one morning while I was still in bed, and a bright-eyed, bushy-tailed enthusiastic young minister friend came on at the other end and got right to the point: "How'd you like to come and be part of my installation? I'd love to have you preach the sermon or give the charge to the minister."

It was a local boy, a native son of my present parish—the only one ever to enter the ministry in recent times, if not since 1864, when the church began. Immediately I wanted to go, to bring the greetings of my home church, to give full historical dimension to the event, to speak as one minister to another. I chose the "charge" rather than the sermon; it seemed more personal and to my liking.

Most Protestant clergy have been a part of many installation services. Each one is different, depending on the personalities of the minister and local church that are being matched, as well as those who share in the preparations, the service itself, and the social hall aftermath. Some are depressingly dull and drab; others sparkle and shine! You never know till you get there, but I know this one's going to be full of meaning. For me it already is.

John Button is a fine young minister. A graduate of Andover Newton Seminary near Boston, he served his first church in the coastal lobstering village of Thomaston, Maine. After four years there he hated to leave. John and his wife Meredith are open, lovable people, and ties were close. But they felt it was time, and after a search and much correspondence, capped by interviews and soul-searching on the part of both John and the church, he received and accepted a call to Easthampton.

There is something exciting and full of expectation about every new beginning of pastor and congregation. Each puts his best foot forward, each puts his best light shine. Some ministers call it the installation. (Continued on Page 5)



Sullivan 3/29

"SOME OF YOUR 'COLLEAGUES HAVE NOTICED THAT YOU'RE DEVELOPING A MORE-INVOLVED-THAN-THOU ATTITUDE!"

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Mgr. Raymond T. Bosley
Associate Editor, S. H. Achamir
Managing Editor, Fred W. Piles
Business Manager, James T. Brady

Published Weekly Except Last Week
in December

Postmaster: Please return P.O. forms
3276 to the Office of Publication

VATICAN II FIVE YEARS LATER

The Church and the Curia

BY JAMES C. O'NEILL
(One of a series)

VATICAN CITY—There is an old saying in Rome: Popes are elected, Popes are buried but "the life of the corridor" goes on forever.

"La vita del corridorio," the Italians call it—and the corridor they mean is the whole physical, emotional and psychological complex of persons, institutions and traditions that make up what is called the Roman Curia.

These offices and persons are the ordinary means by which a Pope carries out the day-by-day administration and guidance of the Roman Catholic Church and its half-billion believers throughout the world.

The life of the corridor is indeed a continuing—some say self-perpetuating—phenomenon. But not even the staunchest defender of the curia would suggest it will really last forever.

The Second Vatican Council has already made that clear, along with new directives from Pope Paul—especially his startling decision of November 1970 to retire all 80-year-old cardinals as of January 1971 from decision-making in the curia and from electing the next Pope.

Today the life of the corridor is no longer as solemn, stately and isolated as it may have been in the past.

WITHOUT KNOWING he was acutely talking about himself, the then-Cardinal Angelo Roncalli told an anxious aide in October 1958 to be calm about news of the death of Pope Pius XII, who had been Pope for almost 20 years. Pope John, with characteristic calm and faith, said: "Don't worry, my son, we will elect another Pope."

Another Pope was elected, and after him another, and nothing in the life of

the corridor has been quite the same since.

Before Vatican II opened, some predicted that the Roman Curia would be greatly reduced in personnel, functions and power. They were only partly right.

The fact is that between 1961 and 1970, the staff of the Roman Curia has almost doubled. While some offices have been done away with and some powers and functions have been delegated down to more local levels, there are today almost a dozen new Vatican offices, secretariats and commissions that did not exist 10 years ago.

Still being debated in many parts of the world is whether all the new and older offices of the Roman Curia are really necessary.

There have been changes and movement, however. For instance, one of the most insistent criticisms of the curia during the council was its heavy Italian influence.

The objection was not based on any ethnic or personal animosity to one nation. What was criticized, instead, was the fact of a large and powerful majority of curia members who had been trained in a "Roman mentality," steeped in ancient ecclesiastical political approaches of the Church, as centered in Rome, and who were said to be unsympathetic and unopen to other approaches and views.

MOST OF THESE CURIA members were Italian. Those who were not had usually been trained in Rome and lived there for years. The Vatican Office of Statistics reported that in 1961 there were 749 Italian members of the Curia and 573 non-Italians.

In 1961, a total of 11 Italian cardinals and archbishops headed the major offices of the Vatican with four non-Italians in similar posts. In 1970, there are still 11

Italian prelates in top posts but there are also 17 non-Italians. Compared with the 573 non-Italians working in the Roman Curia in 1961, today there are 1,406.

The internationalization of the Pope's administrative offices at both the top and intermediate levels is an on-going policy which Pope Paul VI has backed consistently.

Almost all the most important congregations in Rome today are headed by non-Italian prelates.

Another major criticism voiced before, during and after the Council was the unilateral exercise of authority and power by nameless clerics in the Vatican who affected the lives and decisions of millions of Catholics elsewhere.

Here the council called for, and in some measure got, action. The establishment of the Synod of Bishops as a permanent body to assist the Pope in dealing with major Church problems is a significant result of Vatican II. It shows how much to heart the Pope took the recommendations of the 2,000 bishops of the Council.

ANOTHER EXAMPLE OF greater share in responsibility has been the naming of bishop-members to the individual offices of the Roman Curia. This, too, was a recommendation of the council.

Prior to the council, the major congregations and curia offices had only cardinals as members, which meant that only cardinals shared in the power-making decisions of those key offices. Now each congregation and other offices have at least five bishop members.

More and more bishops, priests and laymen are coming to Rome on more frequent visits. There are more opportunities to discuss important matters at meetings. Aside from the meetings themselves, the constant movement of visitors today means much more contact with the officials of the curia than in the past.

There has also been a shift in the curia's psychology, according to many observers and members. The older habit of command has shifted to consultation and listening.

One curia official, recently added to the staff but old in experience with the Vatican offices, agrees that there is a new emphasis on service rather than command. He adds, "they are listening more, but they are scared of what is going on. Listening doesn't mean commitment. And too many are not willing how to commit themselves on important and demanding questions. Instead they want to see and hear what will happen in the future."

Fr. Thomas Strassky, president of the Paulists and one of the founders of the Secretariat for Christian Unity, put it this way: "I find too often a crisis in leadership. It is a crisis facing all organizations and one which I have seen also in the United States. Leaders are worried but people do not look for fear in their leaders."

IN TALKING OF THE Roman Curia in the post-conciliar Church, Pope Paul's specific reform of the curia cannot be overlooked.

The Pope has issued three far-reaching

documents in response to modern needs and the requests of the council.

In one document, sort of a civil service code of regulations, Pope Paul has tried to eliminate a number of abuses and old practices which had grown up within curial offices over the centuries. Pay scales have been regularized. Office hours have been made uniform for all areas and time clocks abolished.

Possibilities of favoritism and nepotism—a practice which abounds in a country where it is traditional to find jobs for relatives—have been greatly reduced.

Promotions and honors, such as the rank of monsignor, have been made more equitable. For instance, any new priest becoming a member of the curia must remain seven years before he can be granted the honor of monsignor.

In short, this document has tried to establish a more equitable and just set of employment rules across the board for all Vatican employees from cardinals to the youngest apprentice.

Another document in 1967 laid down essential norms to guide the reform of the curia. It stressed the concept of service, the role of the curia at the service of the whole Church, and the Pope's use of the curia as a means for responding to innumerable needs of the Church. The need for continued reorganization and reform was also clearly stated.

The 1970 directive on aged cardinals was the most radical curia reform of all. In addition to cardinals over the age of 80 (there are 25 of them out of the total 127 cardinals) no longer holding membership in the curia or being able to enter a papal election conclave, any cardinals who head curia departments are to resign voluntarily upon reaching the age of 75. It will be up to the Pope whether to accept such resignations.

Pauline reform of the curia has stressed the need for communication among the various offices in Rome and the need for cooperation and closer working together, rather than excessive guardedness and lack of exchange.

The key to this new approach is the Pope's strengthening of the office of his Cardinal Secretary of State. Under new norms, the Secretary of State—at present Cardinal Jean Villot, a Frenchman—is the first officer of the Vatican after the Pope,

with something like the powers of a prime minister.

BEFORE THE COUNCIL, coordination of Vatican offices depended mainly on a kind of interlocking directorate of cardinals who lived in Rome and held various offices and memberships in the major offices of the curia.

The old system is not completely changed but, as a result of the reform, the Secretary of State holds periodic meetings with all other major heads of offices, something like a presidential cabinet meeting. At the same time the cardinal's first assistant, the Undersecretary of State—at present an Italian, Archbishop Giovanni Benelli—has a day-by-day range of authority which permits him to be in touch with almost every single office of the Vatican.

The new approach to coordination is welcomed by many members of the curia but still comes under some fire.

One member of the curia put it this way: "The new system guarantees much more communication between offices, something that was badly needed. However, because it comes under the Secretary of State, who deals most frequently with political matters which, it must be admitted, affect the Church all over the world, it automatically tinges a number of strictly Church problems with political decisions."

Yet it is no easy task to reform a bureaucracy, especially one as long entrenched and with such a conscious awareness of not just today but all the yesterdays of history.

No matter how it is viewed, "La Vita del Corridorio" will never again be as solemn, stately and isolated as it has been accused of being in the past.

Pope tells families to defend rights

VATICAN CITY—Catholic families have an "inalienable moral obligation" to oppose outside pressures against duties that clearly belong to the family, Pope Paul VI has declared.

In a letter to the National Conference of Catholic Family Organizations in France, the Pope urged families to "openly testify their profound convictions regarding life, marriage, conjugal fidelity and education of children."

The letter, sent through the Holy See's State Secretariat, called upon "all men of good will" to make local and national governments aware that there must be no infringement of family rights.

Cleric's

(Continued from Page 4)

"honeymoon" period, before any doors get closed or feelings threatened. And while the honeymoon is still a new moon, the installation is held.

Actually, the whole group of churches in the area, called the Hampshire Association, comes in and does the installing, even as they have first examined the new minister's credentials to see if they are in order. If they are, it is announced at the Ecclesiastical Council preceding the installation, and it is recommended that he be granted ministerial standing in the Association. Everyone present votes on that with enthusiasm, as though they are glad this kind of folksy democracy still exists in the Church.

Then the minister clears his throat and presents his views on the Church and the ministry, with his personal Christian pilgrimage thrown in if he pleases. It is a moving witness to the infinite variety of God's ways with people. It is a testimony, deep and free, spoken out of the depths of a man's heart.

Somewhere in the installation service, a man who knows the Easthampton members well will get up and challenge them to act like a true church of the Lord Jesus Christ. Then, at its conclusion, John will ceremoniously be extended the right hand of fellowship by the Association officers, and by the leaders of his new charge. Eventually, after a gauntlet of congratulations and back patting all will reach the social hall where a light supper will be served and many introductions made.

Then, as night falls chill and cold, and headlights move off in the darkness, the day will be capped with relatives and close friends in the parsonage living room. There will be a warm glow; it will have been a day of days; the new minister will have been duly installed.

First woman deacon?

CHICAGO—Mrs. Polly O'Grady, 52, is a Des Plaines housewife and mother of six children. She is also the first woman in history to apply to Chicago's deacon-training program.

Mrs. O'Grady said she wants her application for the program to launch a test case against the bar to women deacons. The restriction is presently under study by American theologians.

Mrs. O'Grady, a divorcee with children ranging in age from 15 to 26, has recently had her marriage declared null by Church authorities. She works as a secretary.

NOBEL PRIZE WINNER

Words of prayer
by Soviet novelist

PARIS—"How easy it is for me to live with you, O Lord!"

"How easy it is for me to believe in you!"

The words are from a prayer by Alexander I. Solzhenitsyn, Soviet writer and winner of the 1970 Nobel Prize for Literature. The prayer, printed in the French Catholic magazine, Informations Catholiques Internationales, continues:

"When, in perplexity, my spirit bares itself or bends, when the most intelligent do not see farther than this evening and do not know what will have to be done tomorrow, you pour into me the serene certitude that you exist and that you are watching out to see that all the paths of the good not be closed."

"On the crest of earthly glory, I consider with astonishment this path through despair. This path from which I myself have been able to send to humanity a reflection of your rays."

"All that I shall still have to reflect of them, you will grant me. And what I shall not succeed in reflecting, you have assigned to others."

SOLZHENITSYN TOLD the Swedish ambassador to Moscow in November that he had decided, "for personal reasons," not to go to Stockholm to accept the Nobel Prize. Unofficial Soviet sources had said that the author might be given authorization to go to Sweden, but might be barred from re-entering the Soviet Union.

The Soviet press had criticized what it called political motivation on the part of the Swedish Academy in making the award.

In 1969, Solzhenitsyn was expelled from the Soviet Writers' Union.

His reputation is based mainly on three novels: "One Day in the Life of Ivan Denisovich," which was published in the Soviet Union in 1962 when Stalin, the Soviet dictator who died in 1953, was in disfavor; "The Cancer Ward" and "The First Circle," neither of which have been officially published in the Soviet Union.

ROMAN REFLECTIONS

'Violence of the tongue'

BY CANON WILLIAM PURDY

ROME—I was struck the other day by the remark of a distinguished English Methodist scholar, that this is an age of violence of the tongue. Among the varieties of current violence perhaps we don't pay enough attention to this.

It is not just that people abuse each other—they simply dislike and develop

(Canon Purdy, on the staff of the Vatican's Christian Unity Secretariat and the Rome correspondent of the London Tablet, writes "Reflections" periodically for NC News Service.)

resistance to balanced or tentative statements. They like it hot.

Yet reality is sometimes rather lukewarm and patchy. The Pope, who rather leans towards balanced statements, carefully phrased, suffers a lot from this. And his sufferings, like charity, begin at home. Take an example . . .

On Sunday and Wednesday last week his subject was ready made for him—Christian Unity—because Jan. 18-25 was Christian Unity Week. It is a subject of which he certainly sees more than one side. But if you read just the headlines of the Vatican newspaper you would think he saw only one side—the dark omen.

"Slow and difficult is the path of ecumenism," splashed the Jeremiahs of the L'Osservatore on Sunday. "The good will of men is not sufficient to generate the miracle of unity."

TRUE STATEMENTS, taken literally, but as a reflection of the tone of the whole speech, one-sided and misleading. And things were little better on Wednesday.

The Pope spoke of unity as a "sublime vision, embracing the whole panorama of humanity and its history, yet touching

the destiny of each one of us." He spoke of it as "a need rendered dramatic and unquenchable by the tremendous events of our time"; of our present divisions as "strange, even absurd." Yet no word of this was reflected in L'Osservatore Romano's headlines.

We are supposed to be an authoritarian church, but what an odd sort of authority is wielded in L'Osservatore's office.

The Vatican is surrounded by a defensive wall built in the dark ages. That is a literal statement with non-literal overtones. From behind that wall Paul VI goes out to travel the world, but many other departments, including the Osservatore office, remain within the wall.

Perhaps some of them will feel nervous this week, now that the papal gendarmes, after 155 years of service, have discarded their uniforms for good. This little army was established in the days when papal Rome trembled at the prospects opened up by the French Revolution and the destructive ideas it had spread through Europe—days when conspirators and malcontents were thought to be lurking in every cellar.

Nowadays the gendarmes amiably direct traffic at the gates of the Vatican or control queues in the duty-free liquor shop. Many on the force are now retired prematurely, but the rest will carry on, dressed in unwieldy fashion.

THIS MOMENT HAS ALSO been chosen to publicize the Vatican State's abolition several years ago of the death penalty. Why this solemn ending to something which has been a dead letter for decades? Well, the Italian state has been reacting to current official savagery up and down the world by recalling that it got rid of capital punishment along

with Fascism and exhorting other governments to do the same.

The central committee of the World Council of Churches, meeting in Addis Ababa, just followed suit. Perhaps a contributory reason might be that a popular film among Italian audiences recently has been "Nel Anno del Signore," (in the year of the Lord), a satirical account of life in the papal state in 1825. It ends with the guillotining of two conspirators outside the city gate.

Another Vatican move less interesting for its practical import than for its commitment value is the Vatican subscribing to the nuclear non-proliferation treaty.

The Know-nothings were doubtless more ready than Stalin to believe that Vatican cellars were full of bombs, but in fact the only technically impressive thing in Vatican City now is the radio station, which is worthy of better programs.

There is a pattern in all this cautious and practical streamlining. Many things, picturesque or obscure, contribute to an outsider's vague anxieties about the STYLE of Roman authority.

The Pope sensed the anxiety on Wednesday. He spoke of "a fear, characteristic of our separated brethren, of the authority in force in the Catholic Church, as though this authority, exercised in a grand, fraternal collaboration with all the bishops appointed by God to feed his people, were not conscious today, more than ever, of being of service and not domination; allowing and even protecting the various spiritual expressions both of individual souls and of different ecclesial communities."

We have plenty to do to put an end to this fear. But we are encouraged to tread the path, and tread it consistently.

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KNOW YOUR FAITH

PENANCE

BY FR. PETER J. RIGA

The sacrament and the practice of penance are very ancient in the Church. Tradition speaks very clearly about the Church's power, received from Christ, to forgive sins committed after baptism. Whatever else can be said of the changes involving this sacrament (and it has evolved greatly in history), what remains clear and without question is the consciousness of the Church to forgive in an authoritative way all and every sin of the faithful.



We may define the sacrament of penance as the application to "this" sinner at "this" historical moment, of the redemptive passion and resurrection of Christ in and by the Church. Sin is an offense against God since by sin we reject God's call to love in Christ. Since God's love is visibly and historically present in the Church as the Sacrament of Christ in the world, sin is an offense against the Church as well. It follows that the sacrament of penance is an authoritative reconciliation by the Church of the sinner to both God and the Church (Vatican II, Constitution on the Church, par. 11) and admission to the communion of saints.

WE KNOW THAT THE Church is the fundamental sacrament of Christ, the visible presence of God's saving and loving grace in the world in every age. She is the community of those who believe in the Lord Jesus, called to the forgiveness of sins and life and reconciliation with God.

In baptism, the person baptized is incorporated into the Church, the body of Christ. So too in the sacrament of penance. The

reconciliation of the sinner with the Church (represented in private confession by the duly authorized minister) is a visible sign of his reconciliation with God as well, for it is within the Church that the baptized sinner meets the forgiving word of God's mercy in history. It is for that reason that we can call penance a true sacrament.

THE SCRIPTURES GIVE this power of "binding" and "loosing" to the Church (cf. Mt. 18:17; Jn. 20:19; 1 Cor. 5:3, etc.), where Jesus confers on the Apostles his own authority of "loosing" sinners from the realm of the darkness of sin and death. The teaching is rather clear: the Church has been given the victorious and saving power of Jesus over sin and death. Anyone who is reconciled with the Church on earth is by that very fact also within the domain of God's saving power and has therefore attained the true forgiveness of sins on earth in the name of God. This binding and loosing from the power of Satan to the forgiving grace of God, is truly a real juridical power of the Church on earth.

The reception of a sinner once again into the Church is the sign of both his forgiveness of his sins (negative aspect) and his reconciliation with God (grace, the positive aspect). Reconciliation comes about when the repentant sinner, in the presence of a duly authorized minister of the Church, asks pardon of God and of the Church and receives the reconciliation of the Church and God. It is this divine reality which we call the sacrament of penance in the Church.

DISCUSSION QUESTIONS:

1. Why do you think, as many priests have stated, there are fewer people going to Confession regularly today?

2. How has the manner of going to Confession changed in recent years?

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the present decline in the number and frequency of adult confessions—among those trained as children in the practice of frequent confession—does little to bolster that opinion. Nor does the fact that so many adults who go to confession confess more or less as they did in elementary school. In fact there is considerable evidence that the practice of very early confession militates against a proper appreciation of the sacrament of penance, simply because the young child is going through motions the meaning of which he is not able to understand.

We have all probably laughed more than once at stories of children making up sins to tell the priest in confession. We may also have been embarrassed at the tears of a child preparing for or coming from confession. In the judgment of most responsible religious educators today, the ordinary child before age 10 at the earliest, finds it quite difficult, if not impossible, to receive this sacrament meaningfully. His perceptions are still so highly subjective that an accurate moral evaluation of thoughts, words, and actions is beyond his capability. He is unable to reflect on and analyze accurately his intentions, particularly over a period of time.

MOST DIFFICULT and most dangerous is his attempt to relate his thoughts, words, and actions to his relationship with God. The fact that he says "no" to his parents does not necessarily involve saying "no" to God. Violating a parental rule is not necessarily the same as violating God's law. Learning lists of sins is even more misleading. "Anger," for example, may be a very appropriate feeling rather than a "sin." There is serious risk that the too early imposition on children of a sacrament meant for

NOR IS IT GENERALLY desirable. There is little evidence to support the view that early confession forms good habits of sacramental reception in later life. In fact the weight of evidence suggests just the opposite. Certainly

First Communion without confession

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

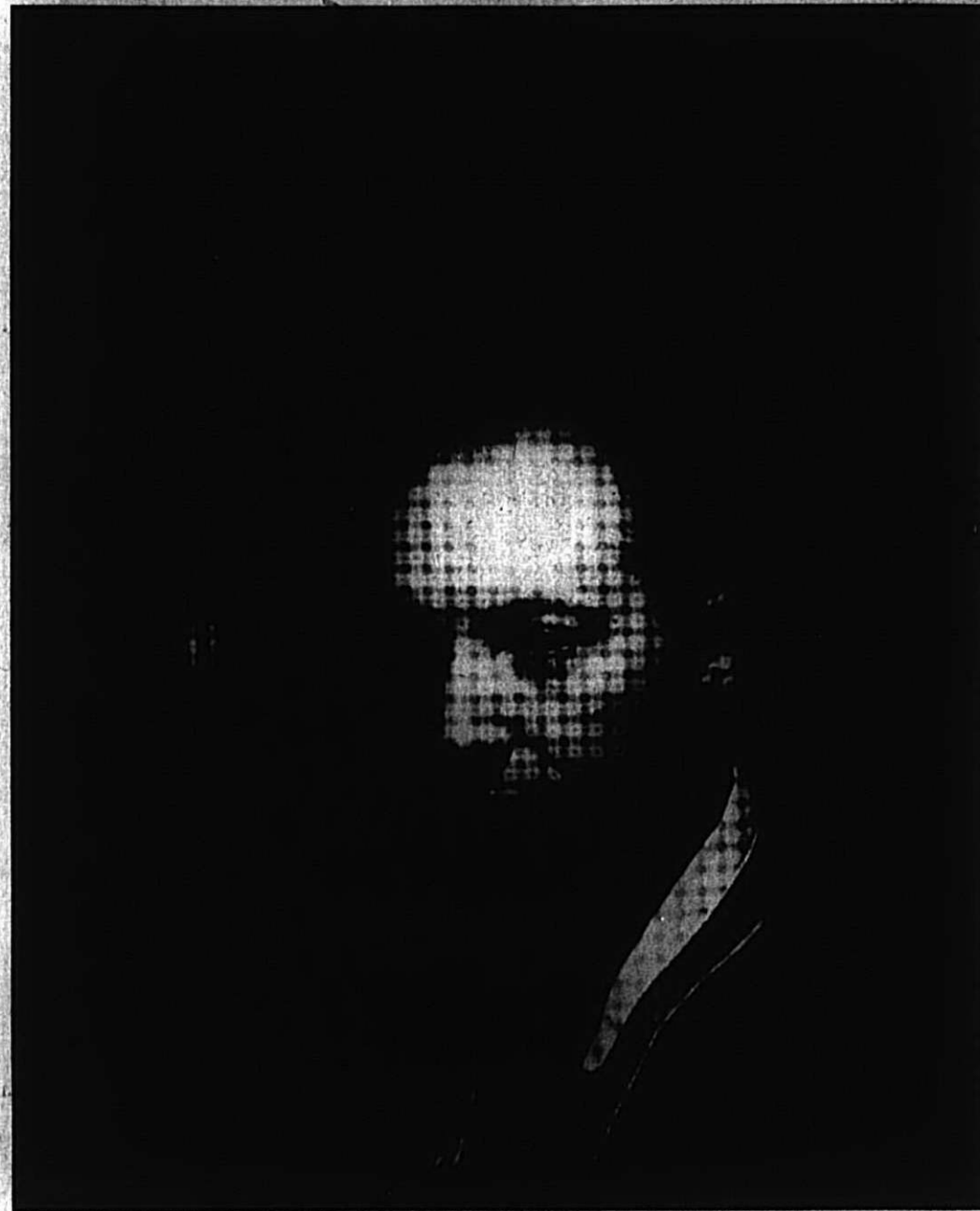
When I was in second grade in St. Louis I made my first confession the day before making my first Communion. The Sisters of the Incarnate Word had carefully prepared us for weeks for confession, and for several days for Communion. Fr. Marron heard our confessions Saturday afternoon and gave us Holy Communion Sunday morning. I'm sure most Catholics my age had a similar experience. Much later I learned to my surprise that my father had not gone to confession for the first time until after his first Communion.

Recently I have met others who recall the days when it was quite normal to receive first Communion prior to first confession. In fact it was only within the past 60 years that the practice of having children receive the sacrament of penance before the Eucharist became the standard procedure in the Catholic Church. This may seem surprising to practically all of us who grew up thinking that this was always and everywhere the proper order of receiving the Sacraments. But it was not until the time of Pope Pius X in 1910 that throughout the world Catholic children routinely received confession immediately before first Communion.

FOR WELL OVER HALF the Church's history, children did not go to confession at all; when they did it was normally after they had received the Eucharist. For the last half of the Church's history, with the exception of the years between

1910 and perhaps 1965, there was no set practice for everyone. Different customs were followed in various parts of the world. Today in the United States as well as in many other countries the more traditional practice is being reinstated, namely first Communion without previous confession. Exactly when each child is to approach these sacraments for the first time is wisely left to the child's parents and the local parish priest—a norm that dates back to such great theologians as St. Thomas Aquinas in the 13th century.

One reason for the change is that Catholics today realize what Catholics of earlier centuries understood well, namely that there is no need for children to go to confession prior to Communion. Confession is required before receiving the Eucharist only if one is guilty of mortal sin. Contemporary theologians—and an increasing number of priests and parents—agree with the judgment of the best theologians of the Middle Ages in asserting that the pre-adolescent child is normally incapable of committing mortal sin. Modern day psychology provides mounting evidence to support this judgment. Venial sins may be forgiven in many ways outside the sacrament of Penance, notably by the faithful reception of the Eucharist. Confession before first Holy Communion is therefore not necessary.



"Whose sins you shall forgive, they are forgiven them." (NC Photo by Bill Gage)

QUESTION BOX

Church and Pentacostalism

BY MSGR. R. T. BOSLER

Q. An interdenominational prayer-meeting group is flourishing within our parish. Catholics, including our pastor, seem to predominate in it. Reports about the group are disturbing. The people are said to roll around on the floor, to babble unintelligibly (they call this talking in tongues), and they claim powers of prophecy. Our pastor's life is centered in this group as a sort of elite parish.



Does the Church have a position on Pentecostalism? To what extent can we expect the Holy Spirit to intervene directly in our lives? The Pentecostals speak of "Baptism in the Spirit." How can this add to the sacrament of baptism that brought God's love into our lives? Can such groups fall into a kind of mass hypnotism that would psychologically harm the participants?

A. There is a Pentecostal movement growing within the Catholic Church and

adults may lead to a legalistic and magical attitude toward confession with little relation to real life and to a fear and guilt-centered spiritual life.

In short, as the traditional practice of the Church suggests, there is no need for children to receive confession prior to First Communion, nor is it, as a general rule, desirable. It is much more important that the child be initiated into a deep awareness of God's love for him, and experience that love in the warm affection and forgiveness of adults in his life.

DISCUSSION QUESTIONS:

1. What are your feelings concerning the reception of Holy Communion before receiving the sacrament of Penance?

2. Is a child capable of committing "serious sin?"

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the Pentecostal sects are gaining in membership while all the other Christian Churches are losing members. We had better not ignore what is going on.

The best guidance we Catholics have in this matter can be found in chapter two of Vatican Council II's, "Constitution of the Church," where the Church teaches: "It is not only through the sacraments and Church ministries that the same Holy Spirit sanctifies and leads the People of God" and enriches it with virtues. Allotting His gifts "to everyone according as he will" (1 Cor. 12:11). He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the Church. . . . These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and useful for the needs of the Church. Still, extraordinary gifts are not to be rashly sought after. . . . In any case, judgment as to their genuineness and proper use belongs to those who preside over the Church. . . ."

The reference to First Corinthians just happens to be the text the Pentecostals appeal to: "To one the Spirit gives wisdom in discourse . . . by the same Spirit another is given the gift of healing and still others miraculous powers. Prophecy is given to one. . . . One receives the gift of tongues, another that of interpreting tongues." (12:8-10)

The Pentecostals hold that these gifts were not reserved for the first Christians who received them in the Upper Room on the Feast of Pentecost or later from the Apostles with the laying on of hands, but are a permanent part of the Church guided by the Holy Spirit.

THE PENTECOSTAL SECTS are about as far from Catholics as any group of Christians can be. They reject any authority other than that of the Scriptures and the Holy Spirit; they have no fixed liturgy, no sacraments as we Catholics understand them. How then can Catholics have anything in common with the Pentecostals and learn anything from them? The Pentecostals have an exciting realization that Jesus is with them and loves them. This realization takes hold of them in what they call Baptism in the

Holy Spirit when they go through an emotional and spiritual experience they feel is a repetition of what happened at Pentecost. The speaking in unintelligible words and falling to the floor seem to be emotional responses to a deep religious experience. Speaking in tongues, or glossolalia, is not a uniquely Christian experience, but a phenomenon not uncommon in ancient and primitive rituals in which pagan gods were worshipped.

The Catholic Pentecostal movement began among a group of young professors and students at two Catholic universities, Duquesne and Notre Dame. Feeling that their belief in Jesus as their Redeemer and the God who loved them was only a cold, barren conviction, they sought in prayer and Scripture reading an experience that would give them some of the fervor of the first Christians. Seemingly they found what they wanted, and they claim their lives were transformed. You can read about it in a book called "Catholic Pentecostals" by Kevin and Dorothy Hanaghan, published by the Paulist Press.

The Catholic Pentecostals claim that their experiences have increased their appreciation of the importance of the Church and that, far from weakening their love for the sacraments, they have strengthened it. The Baptism in the Holy Spirit, they say, is not something replacing baptism and confirmation but a re-affirmation and renewal of these sacraments. It is remarkable that the movement has brought Catholics and Protestants of many varieties together in worship without in any way compromising the faith of each.

IS THE HOLY SPIRIT really behind the movement? Time will tell. By their fruits we will know. Undoubtedly some of the new Pentecostals are victims of a mass hypnotism and there are some unstable persons who will be psychologically harmed by taking part in Pentecostal prayer meetings. Any tendency of the Catholic Pentecostals to set themselves apart as an elite would be a bad indication.

For the rest, all we can do is follow the directions of St. Paul: "Do not stifle the Spirit. Do not despise prophecies. Test everything; retain what is good." (1 Thes. 4:19-22)

(Copyright, 1971)

SCRIPTURE TODAY

On judging preachers of the Word

BY FR. WALTER M. ABBOTT, S.J.

In the middle of chapter 5, after the soaring passage on resurrection and judgment, Paul's Second Letter to the Corinthians returns to a defensive attitude (5:11-7:16).



Here Paul first raps some people who judged preachers of the word by appearances rather than by character (5:12). Paul came off rather badly by those standards since he was "a small man, and also bald," as a Scripture scholar I knew years ago used to say.

Paul gives the Corinthians the right standards of judgment. The basic thing is union with Christ (5:17 ff.), and there are signs that flow from it, signs that show a preacher of the word is truly a servant of God.

The first of these signs is "enduring troubles, hardships, and difficulties with great patience" (6:4). Paul had what must have been a well-known record of being "beaten, jailed, and mobbed." Here he adds things people might not have known: "We have been overworked and have gone without sleep or food" (6:5).

Then Paul ties in three other elements: "By our purity, knowledge, patience, and kindness we have shown ourselves to be God's servants" (6:6). If you asked a priest today to list the signs of his ministry, he would probably be too modest or mortified to give you that list as his own, but at least he would have it from Paul to show you as the ideal.

PAUL'S LIST OF SIGNS continues: "By the Holy Spirit, by our true love, by our message of truth, and by the power to God" (6:7). These things operated in him, and he unabashedly proclaimed it. He finishes by recounting some paradoxical situations he has experienced, situations which brought out the signs he has listed (6:7-10).

Then Paul seems surprised, perhaps even astonished, by how much he has revealed the confidences of his heart (6:11). That realization enables him to swing right on. He says he has been so open and frank to them. He begs them to be just as open and frank with him. (6:12-13).

If you will jump to 7:2 you will see how it would flow right on from 6:13. I know that many commentators say the section 6:14-7:1 fits right in here. They say Paul's attitude here is that the Corinthians have a number of faults and he will now deal with them in the spirit he has established by having opened his heart to them. Then at 7:2, they say, he returns to that theme of openheartedness.

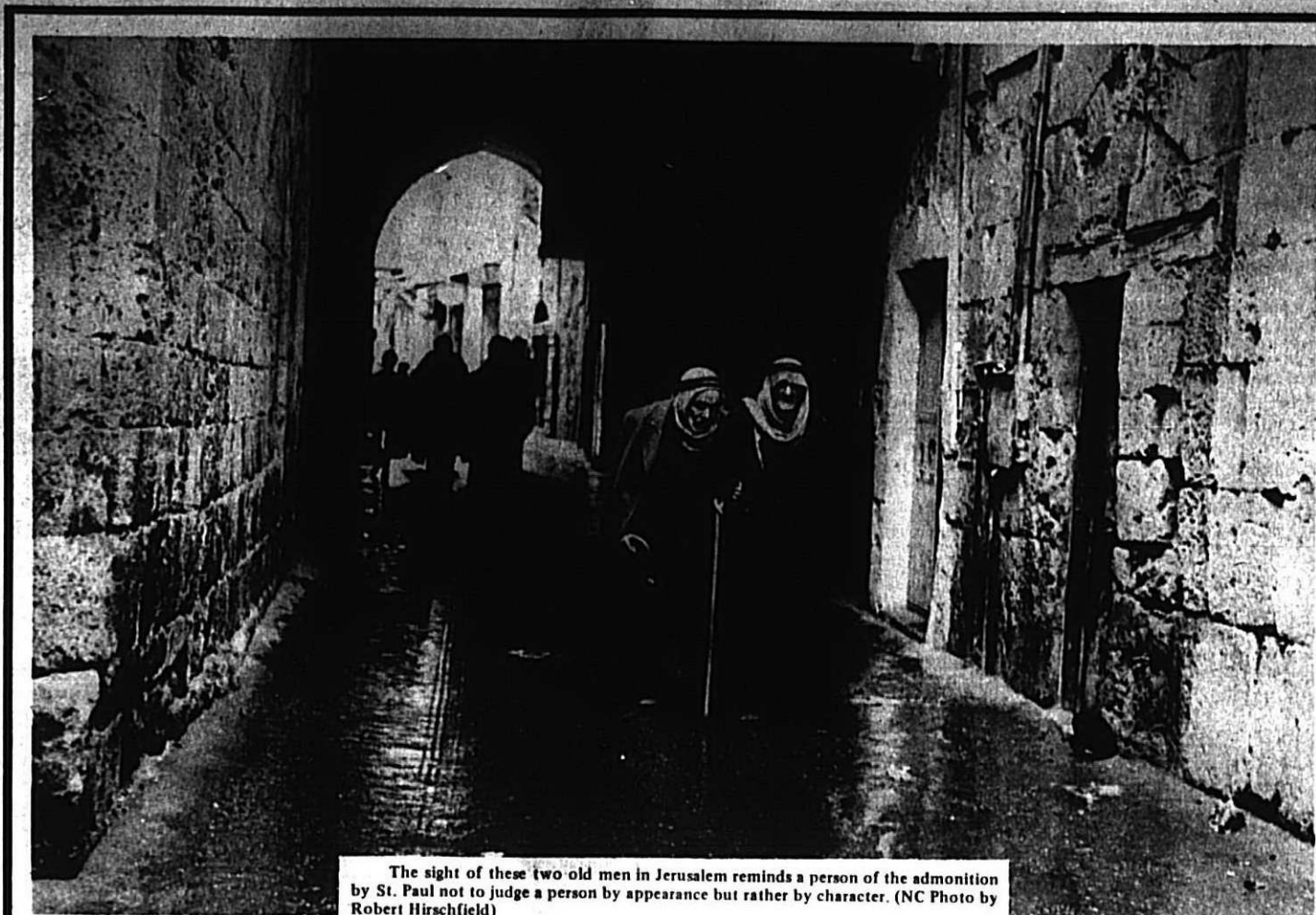
It may be so, but I doubt it. There is only one big fault dealt with here. I think the section 6:14-7:1 is from something else Paul wrote, and that he or his editor stuck it in here, where it doesn't quite fit, in the final version of this Second Letter to the Corinthians.

At any rate, here it is, part of the canon of Sacred Scripture, and it gave Pope John XXIII a lot of trouble. It has given his successor, Pope Paul VI, a lot of trouble too. There are many Catholics in Italy and elsewhere who cite this passage of the Bible against the policy of John XXIII and Paul VI concerning dialogue with non-believers, especially Communists.

SOME CATHOLICS, including a number of prelates, blamed Pope John when the Communist party in Italy picked up a million new votes in an election not long after he had received Krushchev's son-in-law at the Vatican. They said Pope John was soft on Communism and his bad example led those one million people to vote that way. They blame Pope Paul for still another one-million rise in the Communist vote since then, because he has continued Pope John's policy of receiving and talking with Communist leaders.

The critics say the Vatican should never have set up its Secretariat for Non-Believers. When they point to 6:14-15 in the Second Letter to the Corinthians, you may at first sight think the Scripture condemns the policy of the Popes: "Do not try to work together, as equals with unbelievers, for it cannot be done. How can right and wrong be partners? How can light and darkness live together? How can Christ and the devil agree? What does a believer have in common with an unbeliever?"

One way of handling the difficulty is to point out that the Vatican Secretariat doesn't work as "equals" with unbelievers



The sight of these two old men in Jerusalem reminds a person of the admonition by St. Paul not to judge a person by appearance but rather by character. (NC Photo by Robert Hirschfeld)

WORSHIP AND THE WORLD

Opportunity to love

BY FR. JOSEPH M. CHAMPLIN

Tiny Lisa Barry's mother was not present at the baby's baptism. The mother is dead. She gave up her life moments after giving birth to this little girl.

The pre-Thanksgiving tragedy, fortunately a rarity in our modern world, completely shattered the 46-year old husband and left the woman's physician in tears. The doctor never before in his long, distinguished career had "lost" a patient in labor. The father saw his dearly beloved slip away unexpectedly in a matter of minutes, leaving him with a heavy heart and the immediate care of several children (including twins) all under 7 years of age.

Christmas found the grief-stricken father and the motherless family still stunned, still confused, but not alone. The modest homestead was littered with gifts for the children and food for the table—all from relatives, friends, neighbors, co-workers who came to share his pain and ease his burden. The widower's married niece, with tiny tots of her own, keeps little Lisa, for the present ("I enjoy doing

this, so what's the problem?") A volunteer committee quickly collected \$800 to help meet emergency needs and now, weeks after the funeral, every phone call or door knock seems to bring a fresh offer of aid. Richard Barry's loss supplied many with an opportunity to love.

NOT ALL OF THESE people are Catholics or Christians or even church-goers. But they certainly responded as Catholics or Christians or church-goers should. To join a church means, if nothing else, to profess with others a shared faith and, because of this central belief, to accept a special responsibility for fellow members. The revised baptismal rite states that truth in a dry, but succinct way: "Baptism is the sacrament by which men and women are incorporated into the Church. . . . It is a sacramental bond of unity linking all who have been signed by it."

Prior to current reforms, baptisms were important, but generally quiet, semi-private, family affairs. Today's ritual calls for a bigger celebration, one which starts with this familial base and widens it to embrace the parish community. "In the actual celebration, the people of God (represented not

only by parents, godparents and relatives, but also, as far as possible, by friends, neighbors, and some members of the local church) should take an active part. Thus they will show their common faith and express their joy as the newly baptized are received into the community of the Church."

Some priests have recently attempted with success several measures to develop ceremonies which emphasize this "welcome into the Christian community" notion. For example: holding regular baptisms monthly instead of weekly; having all the parish priests celebrate each service, thus indicating interest, conserving time, and adding solemnity; occasionally baptizing within Sunday Mass; sponsoring "pre-Jordan" classes which instruct parents in the meaning of baptism and prepare participants for the coming liturgy.

"WHAT CAN YOU SAY about a twenty-five-year-old girl who died?" Erich Segal opened his best-selling *Love Story* with that ominous sentence. We might ask: What can you say about a devoted, middle-aged wife who dies in childbirth? What can you say to or do for the distraught husband? You listen. You let him sob on your shoulder. You offer help. You mumble about "taking one day at a time." You hesitatingly suggest, grateful it is he not you who must cope with this enormous cross, a few thoughts about faith, trust, God's loving concern.

When he tearfully queries about being reunited, later, with his wife, you fumble for an answer and maybe come up with Jesus's words or the faith profession at baptism. "Yes, Dick, we do believe in the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting."

DISCUSSION QUESTIONS:

1. How does the new baptismal rite emphasize a "welcome into the Church" notion?
2. What are some of the specific differences between the old and new rites of Baptism?

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SHEED

Men don't know when they're lost

BY F. J. SHEED

In the writings of advanced thinkers I keep meeting the Modern Man. In real life I rarely meet the man they describe. When I do he nearly always turns out to be a writer himself. Yet whole



philosophies and psychologies are being modernized to allow for what he insists upon in religion and what he will no longer accept.

Albert Camus, to take an example, says that he has "a nostalgia for totality, a longing of the heart for clarity." I once brought this into a lecture. My hearers stolidly wrote it in their notebooks. I went on to say that this man was not a type familiar to me—"Yourself, for instance. If you have a nostalgia for totality, a heart that longs for clarity, I can only say you conceal both remarkably well." They wrote that too, with unruffled stolidity.

My own generalizations about today's average man are on a less lofty, less literary, level. The key to them is that he knows, he doesn't even wonder why the universe—himself included—is here, where (if anywhere) he is to go next, how he is to get there (if there is any there). That man I meet everywhere, at my lectures often enough, brought by his wife.

But not to know why, or where from, or where to, is to be lost. And Christ came to save the lost. So why don't we just move in and give him Christ?

THE DIFFICULTY is that man doesn't know he is lost. He has no "nostalgia" for the right road, no "longing of the heart" to know where he is—it never occurs to him that he doesn't! With this, as with so many of the needs that only Christ can meet, the need has to be brought to awareness in men. They are tormented by a whole tangle of urges and appetites, some good, some base. But only at odd moments are they troubled by the mind's profounder needs, as for hope or purpose or meaning in life. As a result, futility is the very air they breathe, and the indulgence of the body's appetites is futility's inevitable resource. But of the body's appetites they are continually aware, of the mind's only occasionally.

Occasionally? The frequency varies from person to person, so does the depth of the gloom. One feels almost physically the what-the-hellness of everything—the meaninglessness of life in general and one's own individual pointlessness, one's loss in a universe growing larger by the minute, one's helplessness under the presence of forces mankind cannot control or measure.

It rarely happens, I think, that such moods turn our average man's thoughts to Jesus of Nazareth. HE SIMPLY DOES NOT RELATE TO MEN'S FELT NEEDS.

One reason, I think, must be sought in the picture they have of him, the bits and pieces of the Gospel Jesus still lying about in their memory. The one thing universally remembered is his kindness, in support of it are Bethlehem cribs at Christmas time, a handful of hymn lines. Pause for an instant on Charles Wesley's

Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity . . .

Gentle, meek and mild—those adjectives do not add up to a man you would want in a crisis. You remind me that they were to be sung by a little child. But even little children seem to be different now, I don't know any who would want to sing about their "simplicity."

THE ASSOCIATION WITH childhood is a real barrier between Jesus and our world in fracture. One does not automatically think of Christ as a masculine male. The sense of something less than manhood is aided by statues all liquid with love.

There is one mood to which the gentle Jesus appeals, not always healthily—I mean the remorse which accompanies the satiation inseparable from too much feeding of bodily appetites. One hears it said, for instance, that Christ was too kind to want us to suffer the pain involved in keeping some of the Commandments. I knew a man, not a Catholic, who in his convalescence after too much sinning sought out Catholic churches for the peace he felt in them. He probably knew Edward Bickersteth's line "The blood of Jesus whispers peace within." We must look more closely at Jesus to see if he was kindness and nothing else, whether the peace he promised was as simple as this.

He did mention a sword.



This graveyard scene in Latin America reminds one of the presence of Death. But, as Father Champlin writes, the coming of death can supply friends of the bereaved the chance to show love by supplying material and personal aid. (NC Photo by Neil Maurer)

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TIC TACKER

Variety marks Alverna schedule

BY PAUL G. FOX

A family retreat and the Better World Movement have been added to this year's program of spiritual enrichments offered by Alverna Retreat House, according to the director, FATHER HARVEY KOCHNER, O.F.M.

Assisting at the Indianapolis center is FATHER MAURY SMITH, O.F.M., now in his third year as program coordinator, and FATHER ERIC KAHN, O.F.M., who arrived several months ago to develop a specialized "house of prayer" for diocesan and order priests.

The 1971 schedule includes 14 programs, including the "core" of Modern Discussion Week-ends, the Communication Workshops and the Traditional Retreat.

FATHER MAURY, who conducts the Modern phase, places emphasis on discussion and on living, praying and working together as a Christian community. "The goal of this year's program is to help people cope with change in their lives, the world, and the Church," he stated. "Our theme will be the famous Peace Prayer of St. Francis of Assisi—'Lord, make me an instrument of your peace.' The first Modern will be held Feb. 5-7.

The Traditional Retreats will be given by Father Eric, an experienced retreat master who has also served as seminary spiritual director. The next is scheduled Feb. 12-14. His theme will be the Church: What the Church really means for you and your life; Who the Church really is; How life, Christian life, is linked with the Church; and Christ as the center of the Church. Format of this retreat emphasizes talks, meditation and prayer, with an optional discussion period.

Father Maury, who also serves as a supervisor at the Christian Theological Seminary Counseling Center, teams with DR. ANTHONY BANET, Jr., chief of psychological services at the Marion County Community Health Center, for the Communication Workshops. In addition to the Basic Encounter Group, the workshops will include Advanced Encounters, a Basic Encounter with a five-session followup, a helping relationship lab and a group theory and

practice lab for those in the helping relationship professions.

FATHERS AND SONS will have available a Generation Gap Workshop. Two Marriage Enrichment Programs will be offered, designed by experts in marriage counseling.

Special group programs will include the Curial, Curialists Reunions, Knights of Columbus Week-ends, Alcoholics Anonymous Week-end, Third Order and Naval Avionics.

The general public is invited to any and all of the programs. Additional information can be obtained from: Alverna, 8140 Spring Mill Rd., 255-1340.

IN THE NEWS SPOTLIGHT—JOHN JUERLING, a member of ST. MARY'S PARISH, Richmond, spoke at a service of the Unitarian-Universalist Church to Richmond last Sunday on aid to parochial schools. Juering this year was named "Outstanding Catholic Layman of Indiana" by the Knights of Columbus. DR. EDWARD SIMMONS, associate vice president of Marquette University in charge of academic affairs, delivered the annual Thomas Lecture at ST. MEINRAD COLLEGE on Thursday, Jan. 28. His topic was: "The Rehabilitation of Reason in An Age of Unreason." LEO R. DOWLING, Indiana University associate dean of students and adviser to foreign students, is assisting with a United Nations research project on the "brain drain" from developing countries. IU is one of 30 universities selected by the UN's Institute for Training and Reserve to learn the conditions under which foreign students and professionals go abroad for study, stay abroad temporarily for work after study, emigrate permanently or return home. Dowling is a member of ST. CHARLES PARISH, Bloomington. The Board of Education at SACRED HEART PARISH, Indianapolis, has announced a tuition charge of \$125 to non-members of the parish who wish to use the parish school. ST. JOSEPH'S PARISH, Rockville, hosted an interfaith service on January 20 in observance of the Week of Prayer for Christian Unity. Ministers of four Rockville Protestant congregations joined with the host pastor, Father Lawrence Moran, for the program. It was followed by a social hour.

Fr. Kern

(Continued from Page 2)

said, "as they never come around. There are some Catholic families that I have never met." On the subject of parents visiting their children, the chaplain said that visiting is "generally a good thing," but that too frequent visits and outings "can be harmful if they disrupt the hospital program of treatment."

He commented that most admissions are under 20 years, bringing about a heavy concentration of 21-35 age bracket.

Father Kern, along with mental health officials and supporters, are especially attentive to the reaction of the Indiana General Assembly to budget requests for state mental institutions.

"Anyone not familiar with the problems at our institutions should spend some time visiting the facilities," he suggested. "Residential and dining areas are particularly lacking. Privacy is practically non-existent. We have five cottages providing semi-private room for about 70 patients. A few dorms contain 12 to 16 beds each, serving a total of 128, while more than 1,300 are housed in much larger dorms."

A staff of about 990 is required for Muscatatuck Hospital, with 550 assigned to nursing service. The ratio of staff to patients is one to eight on the day shift, one to 10 in the evening and one to 12 at night. There are five resident physicians, two men and three women.

Because of the relative scarcity of male staff members and attendants, Father Kern provides a recognized role of father-figure to the patients, particularly to the girls and women.

RELIGIOUS understanding for the retarded is a subject much misunderstood, according to the chaplain.

"Depending upon their mental abilities, some can grasp a great deal while virtually all can comprehend the giving of self to others. It is a simple matter of offering them God through love. Some patients attend Mass without understanding, but God's grace is working nevertheless and is absorbed by them to the extent of their intellectual ability."

For many patients, the weekly religious training is the only off-ward program available to them. They need—and they enjoy—the attention given to them.

For Father Kern, with seven years' parish experience elsewhere, working with the retarded is extremely rewarding. He is convinced that it is productive. He would be quite reluctant to trade his specialized ministry.

out, the issue is as hot today as it was in 1965.

Governor Edgar D. Whitcomb and Warden Lash are on record as favoring retention of the death penalty. So is Attorney General Theodore Sendak. Law enforcement spokesmen insist the sentence affords them a measure of security they want and need. And widespread public concern about mounting crime and violence colors opinion about easing any law or method of punishment.

It is clear Senator Teague and others working to enact the granddaddy of penal reform have plenty of opposition. And they will be hearing from it—loud and clear—in the remaining weeks of the General Assembly.

*During this week 30 years ago, Archbishop Joseph E. Ritter in a talk before the Indianapolis Knights of Columbus Council, encouraged the members to read and support the diocesan paper as a means of keeping alive a militant faith.

Pope sees

(Continued from Page 1)

its doctrinal and practical definitions... must not be questioned. We do not have the right to do so," he said.

Warning against trying to find easy ways out by simplifications or giving in to principles which led to the separations we now lament," the Pope said that such a course "would only result in illusions and confusion."

Dialogue, he said, is a duty. But, he added, "only the possession of a faith which we believe to be true and indispensable, makes us fit for dialogue and constitutes the condition for a fruitful dialogue."

POPE PAUL SAID THAT Catholics "can at times learn from others to understand and live better certain aspects

of our faith, and thus can modify an old mentality of ours that was closed toward the separated brothers and did not trust them."

"We must make a loving effort of understanding toward them, an effort we have not always made properly. We must recognize all the good that they have and must learn from them, in not a few things, how to perfect our religious and human culture."

The Pope said that Catholics should also work "to dispel in [other Christians] the instinctive fears that many of them feel regarding the Catholic Church..."

Catholics must show other Christians, he said, that their belief in the truths that the Church proposes is not an acceptance of arbitrary formulations of the Word of God but the acceptance "of authentic and univocal propositions of this same Word."

THE POPE ALSO warned that

Catholics should try to show the Church's exercise of authority in a correct light. He noted that many fear the exercise of authority in the Catholic Church, "as if this authority, which is exercised in great and brotherly cooperation with all the bishops called by God to sustain His people, were not aware, today more than ever, of being service and not domination... and as if authority in the Church were not of divine institution and not necessary to maintain unity in the Church and to nourish charity in an obedience which is love."

The path to reunion among Christians is difficult, he said, "but is it not very beautiful as well?" he asked.

"Does it not promote in Catholicism itself a process of thoughtful purification, a verification of identity... an exercise in humility, a more active and wider love? Does it not open up before us hopes sustained by the promises of the Spirit, more joyful than any dream?"

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UNDER FIRE: INDIANA'S PENAL SYSTEM

Unused death penalty still fuels emotions

BY B. H. ACKELMIRE

The oldest and most sustained effort in the area of penal reform has been directed toward abolishing the death penalty. It is a battle that is largely successful—but by default.

Nine states have totally abandoned capital punishment and five others limit it to rare offenses such as treason or the murder of a policeman or prison guard.

Elsewhere, the issue has been consigned to limbo. For although courts are still imposing death sentences, not since June 2, 1967, when the state of Colorado gassed a convicted murderer, has a legal execution been performed in the United States.

As a result, the most populous death row in history is maintained in American prisons—588 men across the country, seven of them at the Indiana State Prison at Michigan City.

THERE HAS NOT BEEN an execution in Indiana since 1961 when Richard Kiefer, a 37-year-old white male with no previous criminal record was executed for the slaying of his wife during a family argument over money.

Acknowledging that "for all practical purposes we don't even enforce the death penalty anymore," Warden Russell E. Lash of the prison says the problem is not capital punishment but what to do with the men on death row.

There are those, however, who hold that capital punishment is a social and moral stigma that must be erased as the first step in reforming a correction system that is avowedly rehabilitative. Among them is 28-year-old Senator Thomas J. Teague, the youngest member of the 1971 General Assembly.

Teague has proposed that the death penalty be stricken. His bill contains a provision that mandates life imprisonment without parole for the murder of a law enforcement officer. That inclusion is designed to temper the wrath of opponents and to ensure a measure of deterrent protection to police.

Nonetheless, as Teague is finding out, abolishment is a sensitive subject. It rouses passions in unexpected quarters. Teague reports that some of the most enraged opposition that

comes across his desk is neatly typed on church letterheads.

Much pressure also was brought to bear during the 1965 General Assembly, but lawmakers passed a bill very similar to Teague's. Former Governor Roger Branigan vetoed the measure, saying he felt such an issue could be fairly decided only by a referendum.

How would such a referendum go in 1971? Judging from comments of those who say the hardest guy to sell on penal reform is the man in the street, the death sentence probably would be retained.

AS ONE CORRECTIONS professional put it, "The average citizen looks at penal reform like this: any S.O.B. who commits a crime deserves what he gets." Presumably that holds for death, too.

The simple truth, however, is that the getting is much more severe for "the indigent, the friendless, the Negro, and the mentally ill... or the young," according to a Brief History of Capital Punishment in the State of Indiana, published by the Department of Correction. Those are the kind of people who made up the total of 72 hanged or electrocuted in Indiana since 1897.

From 1897-1912 hanging was the mode of death. In 1913 the General Assembly prescribed electrocution.

It is a grisly fact of history that the present electric chair at the state prison was constructed out of parts taken from the defunct hangman's scaffold. Actual construction of the chair was performed by two prisoners, working from sketches made of electric chairs in New York's Sing Sing Prison and the Ohio State Prison.

Records also note an execution "first." Indiana was the first state to adopt iron rods in place of leather straps to hold the condemned man in place in the chair.

The youngest men to die in the chair were two 18-year-olds. In July, 1920, William Ray was electrocuted for viciously assaulting a woman in the course of robbing her. James Swain killed a man during a robbery and was executed in May, 1939. Ray had no previous criminal record; Swain had served a short sentence at Boys School for petit larceny.

Indiana has never executed a woman, though one—Opal J. Collins—was sentenced to death in October, 1956. In December of that year the sentence was commuted to life imprisonment by the governor.

Two men originally sentenced to death were given new trials and acquitted.

STATISTICS compiled by the Department of Correction bear out the contention that it is the poor and the uneducated who wind up in the death chamber. Twenty-eight of the 72 executed had no formal education whatsoever or had gone through only a few grades at the elementary level. Four were high school graduates and four had attended college, the longest period being one and a half years.

Fifteen were known alcoholics and were executed for murder committed during bar brawls or family arguments. An additional two were listed as both alcoholics and drug addicts.

Forty-seven were white, 24 were Negro and one of unknown race. That was the first man ever hanged by the state and the only thing on his record is name and date of death—Harry Jones. Executed May 7, 1897.

The only profession listed among occupations is ordained minister. The state qualified that as "claimed to be." Suspicion was justified since the man was convicted of murdering his common-law wife.

The great majority were common laborers, the remainder listed as semi-skilled and having been employed as truck drivers, waiters, house painters, etc.

The low educational and income level of most death penalty cases, and the inordinately high number of minority members included, are cited by foes of capital punishment as evidence of the law's injustice. It is maintained that lack of counsel, or of quality counsel, and the lack of money to develop a defense put a man in the electric chair, not his crime. There are numerous instances in Indiana State Prison of inmates serving lesser sentences for a capital offense.

BUT IF THERE IS a moratorium on executions in Indiana, there is none on the controversy surrounding elimination of the death penalty. As Senator Teague is finding



MASONIC GIFT TO CHILD CENTER—Nine-year-old Terri Obergfell, daughter of Mr. and Mrs. Richard Obergfell of St. Roch's parish, Indianapolis, says "thank you" to Lee Jarvis, right, of the B.T.E. Masonic Pin Club, who presented \$125 to St. Mary's Child Center. Father Edward Smith, second from right, helped Terri accept the annual contribution from Jarvis and Lucien (Red) Roberts, left, past president of the Pin Club. Also shown is Mrs. Laurel Jean Schneider, an employee of the Center Township Assessors Office who collaborated in the Masonic charitable fund drive. She is a member of Holy Name parish. Terri is a member of the primary class at St. Mary's Child Center, taught by Sister Marilyn Therese, S.P.

Dr. Paul F. Muller heads board of Social Services

INDIANAPOLIS—Dr. Paul F. Muller, chief of obstetrics and gynecology at St. Vincent Hospital, has been elected president of the board of directors of Catholic Social Services.

Dr. Muller, a member of St. Luke's parish, has served as a vice-president of the board. He succeeds Arthur J. Sullivan, an attorney, as president.

Others elected to offices are: Karl J. Stipher, an attorney and member of St. Lawrence parish, and Dr. Raymond F. Parker, St. Barnabas, an optometrist.

vice-presidents, Alvin S. Bynum, St. Thomas Aquinas, assistant dean, Indiana-Purdue University at Indianapolis, secretary. Father Donald L. Schmidt, director of Catholic Charities of the Archdiocese of Indianapolis, continues as treasurer.

BYNUM SUCCEEDS Miss Agnes Mahoney as secretary. A member of the first board of directors of the Catholic Community Center, the predecessor of Catholic Social Services, she is retiring from the board after over 50 years of service.

New members of the board of directors are Msgr. Francis Reine, Father Edwin F. Sahm, Mrs. William J. Regas, Mrs. Doyle Rein and Feliciano Espinoza.

MSGR. REINE is pastor of Assumption parish and Father Sahm of Immaculate Heart of Mary parish. Mrs. Regas, a member of St. Luke's parish, is president of Caritas, the

women's organization aiding Catholic Social Services. For two years, she headed the organization's successful Christmas program.

Mrs. Rein, whose articles on social services appear in The Criterion, is a member of Immaculate Heart of Mary parish. Espinoza, a member of Holy Cross parish and its St. Vincent de Paul Society, is president of the Hispano American Association. He is a foreman for the Indianapolis Union Railroad.

Re-elected to the board were: George E. Clark, Henry K. Engle, Mrs. Albert Spurlock, Carl W. Henn Jr. and Sullivan. Continuing on the board are: John J. Dillon, Joseph L. Flynn, Mrs. Jerry Harkness, Joseph Huser, William L. Leppert, Mrs. Frank Lloyd, George H. Maley, William K. McGowan Jr., Dr. John I. Nurnberger, William E. Schaefer and Frank Rogers.

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Remember them in your prayers

BATESVILLE
HELEN C. BENZ, 65, St. Louis, Jan. 9. Mother of Mrs. Myra Miller of Shelbyville; Hugo Benz of Batesville; sister of Ann Rudolf of Cincinnati; Edna Oberding of Albany, N.Y.; and Esther Shook of Logansport.

BRADFORD
BELVA ADAMSON, 74, St. Michael's, Jan. 16. Mother of Noble Adamson of Georgetown and Mrs. Martin Brockman of Bradford.

FLOYDS KNOBS
CATHERINE HILL, 91, St. Mary-of-the-Knobs, Jan. 13. Sister of Edward James of Plainfield; Ambrose James of Indianapolis; Helen Best of Floyds Knobs and Mrs. Charles Horning of Springfield, Mo.

HENRYVILLE
TERNEST A. LOVE, 84, St. Francis, Jan. 15. Father of Mrs. Beulah Marshick of Detroit, Mich.; Mrs.

INDIANAPOLIS
MARY J. BROWN, 92, St. Mary's, Jan. 27. Mother of Mrs. Agnes Johnson and Paul W. Brown.

JANICE E. WARD, 23, St. Francis de Sales, Jan. 19. Daughter of Mrs. Hayes; sister of Patricia and Doretha Ward and Audrey L. Ward.

Capt. PETER N. MADELAN, 33, Little Flower, Jan. 21. Husband of Carolyn D.; father of Scott, Kenneth and Joanne Madelans; son of Gene Madelans; brother of Barney Madelans.

CECELIA E. WALKER, 85, St. Philip, Jan. 22. Mother of Robert D. and C. James Walker and Mary M. Irving.

MARY E. BRADLEY, 51, St. Peter and Paul Cathedral, Jan. 22. Mother of Donald and Judith A. Bradley; daughter of Irene and Ethel Valentine.

MARTHA J. MILES, 57, St. Peter and Paul Cathedral, Jan. 23. Mother of Richard M. Miles; sister of Robert Forrester and Helen M. Gossett.

BESSIE E. WEIDMAN, 64, St. Stanley and Frederick F. Weidman, Jr.; Beverly Dearing, Audrey Kortzenfior, Sharon Dettly and Sandra Eder.

JOY A. WELCH, 89, Christ the King, Jan. 25. Aunt of John F. O'Donnell.

CHARLES HASSELBURG, 72, St. Charles, Jan. 25. Husband of Anna G.; father of Charles and Richard Haselburg and Ruby Warmouth; brother of Chris Haselburg, Pearl Kelch, Ruth and Dorothy Grathman and Ruby Fiddler.

CHESTER H. NAGEL, 63, St. John's, Jan. 25. Husband of Doretha M.; father of Chester K., Edward D. and Kathleen F. Nagel and Mary J. Nagel, Pearl Plummer and Marie W. Reese.

LYLAND T. DELOSTE, 80, St. Peter and Paul Cathedral, Jan. 25. Sister of Carl M. Tevis.

PATRICK C. MALONEY, 63, Our Lady of Lourdes, Jan. 26. Brother of Frank and Joseph Maloney, Mary Stevenson, Kathryn Carr, Margaret Kos, Ann Carr, Mickie Mellich and Mrs. Angus Padgett.

BETTIE M. CHESHER, 59, Sacred Heart, Jan. 26. Aunt of Nancy Hunter.

ROBERT F. DONAHUE, 70, Holy Cross, Jan. 27. Husband of Alice; brother of Joseph, Harry A., Leo F., Lawrence P. and Dr. Francis E. Donahue, Mary Wheeler and Gertrude Hill.

ARTHUR A. BOEHLE, 80, St. Jude's, Jan. 27. Father of Vernon A., Wilbert J. and Anthony T. Boehle; brother of Walter Boehle.

Ave Maria Guild elects officers

BEECH GROVE, Ind.—Mrs. Carl E. Baas is the newly elected president of the Ave Maria Guild. Other new officers include Mrs. George Miller, vice-president; Mrs. Roy F. Thopy, recording secretary; Mrs. J. P. Stevens, corresponding secretary, and Miss Camilla Zink, treasurer.

New members of the Board of Directors are Mrs. Harole E. Behrmann, Miss Winifred Galvin, Mrs. Vincent Cavanaugh, Mrs. Otto Litzelman and Mrs. John Bradshaw.

The next guild meeting will be held Tuesday, Feb. 9, at St. Paul's Hermitage. Each member is asked to bring an article for the White Elephant sale to be held following the meeting.

Dance slated

PLAINFIELD, Ind.—The parishioners of St. Susanna parish will sponsor a "Sweetheart" dance Saturday, Feb. 6, at the Westside K of C hall, 220 N. Country Club Road, Indianapolis.

Tickets are \$4 a couple and may be reserved by calling the chairmen couple, George and Barbara Albrecht, 839-0579 or the co-chairmen couple, Tom and Helen Stierwall, 839-3610.

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VIEWING WITH ARNOLD

'Brewster McCloud' implausible

BY JAMES W. ARNOLD

There are two significant moments in "Brewster McCloud." One shows a girl throwing up after seeing the corpse of a murder victim, then demanding a full kiss from her boy friend. The second shows the hero flying the plane around the Houston Astrodome on his home-made wings, exhausting himself and plummeting to his death on the floor.



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What we have here are the outrageous and the extravagant, and in the second case a magical bit of movie-making, satirical and tragic at the same time. But there is no feeling—there isn't SUPPOSED to be any feeling. When it's over, the lights come on and you go home.

"Brewster" is a prime example of the new cinema sensibility, a kind of visual theater of the absurd, designed to appeal to the movie-going young and all but incomprehensible to their elders. A director takes a whimsical plot and improvises around it, referring loosely to topical matters (race, cops, sex, patriotism, pot) and clichés from other movies, irritating conventional tastes—just playing around with both medium and audience and letting the chips of relevance fall where they will.

The week's TV network films

Editor's Note—Although the following movies are scheduled for major network release on the dates indicated, they may be pre-empted in certain areas by other programs. Readers are asked to check the local listings.

THE ROUNDERS (1965) (CBS, Friday, Jan. 29): A genial western comedy, rather than a spoof, about contemporary cowboys trying to make a buck from an unbreakable horse. Picturesque realism plus rodeo footage, hoked up with gags, some silly sex, and a touch of Disney. Satisfactory entertainment for the non-discriminating.

Fears discounted of religious war over divorce law

ROME—Fear that a national referendum on divorce will touch off a war of religion is being fostered by those favoring divorce, according to an organizer of the referendum. Gabriele Lombardi, a law professor at the state University of Milan and chairman of the National Committee for the Divorce Referendum, told a press conference Jan. 15 that divorce proponents encourage such fears because they are afraid "the country would manifest a large anti-divorce majority."

The National Committee for the Divorce Referendum is one of several organizations that have sprung up to marshal public opinion against the new law that introduced divorce into Italy Dec. 1. The committee summoned the press conference on the eve of the formal presentation of a petition for a referendum to the Italian judiciary.

HOMBRE (1967) (ABC, Sunday, Jan. 31): One of the best serious westerns of the decade: a brilliant, dramatic, meaningful script, dominated by a great performance by Diane Cilento, although the attention will go to Paul Newman as an alienated half-breed confronted by a profound moral choice. Recommended for adults and young people.

DIVORCE, AMERICAN STYLE (1967) (ABC, Monday, Feb. 1): Despite flaws and lapses in taste, this surprisingly skillful and funny movie seems to say that the only thing worse than marriage is divorce. It takes on the whole divorce system, including marriage counselors, disinterested lawyers, nosy friends, confused children and alimony laws. It's not deep enough to be moral, but it does have a fine and honest eye for the absurd. Satisfactory for adults.

THE POWER (1968) (CBS, Thursday, Feb. 4): A George Pal sci-fi thriller about Strange Happenings at a secret research center. There are some nice Hitchcock tricks, but eventually it gets both dull and silly, with lots of irrelevant sex. Not recommended.

FIRST TO FIGHT (1967) (CBS, Friday, Feb. 5): An amateur night kind of a war movie in which a Marine hero suddenly finds himself becoming a coward, and conquers the feeling in a big climax. Not recommended.

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Raps movies ridiculing the priesthood

VATICAN CITY—The Italian priesthood, generally keying on this category were "Pieces of film industry's characterizations of priests and the priesthood were attacked by Vatican City daily, L'Osservatore Romano, for promoting a "negative impression of the sacerdotal apostolate."

The newspaper singled out the Carlo Ponti production "The Priest's Wife," starring Sofia Loren and Marcello Mastroianni, as one of several motion pictures that it said is "ridiculing the priesthood."

Replying to a reader's letter, the Vatican City daily asked whether this new attitude towards priests in films is not due to the fact that the public, "saturated with obscene films," is now passively submitting to the "occult aims" of an increasingly materialistic and atheist system.

Osservatore said these "aims" appear to concentrate on fighting against religious thought and Christianity itself."

Vatican sources have repeatedly expressed regret over a lack of laws or administrative censorship, or even a "different spirit of public morals," which could lead to an avoidance of the Christian apostolate in the eyes of the public.

Aside from the Italian film industry, other motion picture producers have released movies dealing with the problems of the

BACKS STATE CHURCH
LONDON—The Universe, national Catholic newspaper, said that "disestablishment" of the Anglican state Church of England would be a triumph for secular humanism and a declaration to the world that Christianity had had its day.

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Whom do you recognize in this picture? This was the Graduation Picture of the Girls in the Commercial Course (2nd year High School) at Sacred Heart High School Class of 1923.

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NUN, 97, NOTES JUBILEE

'Friends' secret of longevity

ST. MARY-OF-THE-WOODS, Ind.—It's not often that the Sisters of Providence celebrate an occasion as they did Saturday, Jan. 23. In fact, it was only the third time in the 130-year history of the congregation in Indiana.

The date marked the 75th anniversary of the day Sister Rose Francis Schwartz, S.P., entered the novitiate here.

Her diamond jubilee came in her 97th year which found her spry, alert, and in good health. Most persons who reach that age will have been retired for a generation, but Sister Rose Francis taught first grade up until eight years ago when she completed her assignment at Assumption Parish, Evansville.

Jubilee festivities included an Anniversary High Mass celebrated in her honor, a dinner, and an informal session in the afternoon when she greeted old friends. The Anniversary Mass was celebrated friends as the secret of her by Father Bernard Beck, O.S.B., chaplain to the motherhouse. "Everybody has been good to the music included a me," she says. "In the book of Responsorial Psalm and Alleluia Ecclesiastes it says 'A faithful



SISTER ROSE FRANCIS, S.P.

written for the Mass by Sister Cecilia Clare, S.P.

THE JUBILARIAN cites her friends as the secret of her longevity and good health. "Everybody has been good to the music included a me," she says. "In the book of Responsorial Psalm and Alleluia Ecclesiastes it says 'A faithful

friend is the medicine of life. That is what my friends have been to me."

Sister Rose Francis came to St. Mary's from Maysville, Ky., in 1896, three years after a sister had made the same decision to enter the same community. Sister Dolores Schwartz, lived to the age of 90. Both sisters came to the Woods on the advice of their pastor who had become interested in the congregation of the nuns from France transplanted into the frontier of Indiana.

When Sister Rose Francis arrived at the Woods, the nuns had just recovered from a disastrous fire of a few years before which had destroyed their motherhouse. A new motherhouse was being completed and the new Church of the Immaculate Conception was standing, exterior completed, waiting for funds to finish the interior.

AFTER TAKING HER teacher training, her first assignment was at St. John's in Vincennes. Among her other assignments were St. Benedict's, Terre Haute; St. Catherine's, Indianapolis; and schools in Chicago, Lafayette, Massachusetts, and Oklahoma.

Since her retirement, Sister Rose Francis spends her time sewing, making baptismal gowns, and praying. And that is what she intends to do until her next major anniversary, her 100th birthday, only three years away.

Her family has a history of longevity. In addition to a sister who died at the age of 90 years, another sister, Miss Elizabeth Schwartz, Ft. Thomas, Ky., recently celebrated her 102nd birthday there.

Sister Rose Francis is planning on visiting her sister and other relatives in Kentucky soon.

Providence nun dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister St. Clarence Fisher, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, Jan. 20. She died (Jan. 18) at the convent.

A native of Austria-Hungary, Sister St. Clarence entered the convent in 1914. For many years she served on the household staff at St. Philip Neri and St. John's Academy, both in Indianapolis. The past 20 years she resided at the motherhouse and was attached to the household staff.

One brother, Frank Fisher, of Flint, Mich., survives.

Set registration for kindergarten at Sacred Heart

INDIANAPOLIS—Kindergarten registration for the 1971-72 term will be held at Sacred Heart School from 9 a.m. to 3 p.m. Friday, Feb. 5. A registration fee of \$5 will be charged.

Tuition for the kindergarten, to be conducted from 9:30 a.m. to 12 noon daily, is \$50 for parishioners and \$100 for non-parishioners.

AT FORT HARRISON

Polio victim is chosen 'Military Wife of Year'

FORT HARRISON, Ind.—Mrs. Robert E. Edmonds, Jr., who is happiest when "involved" with people, both at home and abroad, has been selected "Military Wife of the Year" at Fort Benjamin Harrison.

She is the wife of Chief Warrant Officer 3 Edmonds, who is director of the 74th Army Band.

Her selection, after her nomination by the Fort Harrison Officers' Wives' Club, was based on community activities, personal poise and ability to tell her exciting story and that of other military wives to press and television, if she were selected.

The contest to find the most typical military wife among the five military services is being sponsored nationally by Indianapolis' Stokely-Van Camp, Inc.

MRS. EDMONDS WILL now compete with 5th Army nominees for the command title. Eventually one service wife will represent all services at a "Milli-Wife Banquet" in Washington, which is always one of the biggest military social events of the season.

Knowing Peggy Edmonds, polio-crippled mother of three lively, always-challenging children (Nat 6, Stephanie 4, and Cynthia 2) gives one a new perspective on life. Very much aware of worldly events, she has a deep appreciation for the little things that are so often taken for granted. Her always-beaming smile is contagious. She has an

unbelievable zest for life, never letting her so-called "handicap" stop her from and larger ones in the doing what she sets her mind to. In Heidelberg, Germany, where she had lived before her marriage also, she worked closely with several orphanages, taught English to many German friends, promoted people-to-people programs between the members of her husband's Army band and the natives.

As a member of the Military Council of Catholic Women there, she found many opportunities to be a good ambassador for the U.S. as she traveled with her family through many European countries. It is amazing to many that Peggy drives her own car, whizzes around Fort Harrison and her trailer home efficiently, and participates in Girl Scouting with a vigor lacking in many women who are physically stronger.

PEGGY'S YEAR OF hospitalization after polio and intensive therapy later, left her with only her legs paralyzed. "My superb doctor convinced my parents that I should be reared as firmly, lovingly, and normally as my five younger sisters and brothers. I joined the same choir, Girl Scouts, and attended the same camps and schools while using braces and crutches. Three or four times a year I had to travel to New York for tests, from Arlington, Va., my home.

"My wonderful mother and dad gently forced my independence by giving me \$20 and a kiss each time and allowing me to choose whether to travel by plane, train or bus for my solo journeys. Since I was allowed to keep the change, I often chose the bus. No two trips were alike, and I was always able to find someone to help me with luggage and steps."

In 1955, when Mrs. Edmonds was recovering from spinal surgery, she spent 16 months in plaster casts and in bed. The first inoculations against polio were then being given, and while she recuperated, she organized and the couple plans to stay in "Teen-agers Against Polio" (TAPS), Arlington, Va., chapter, decides to retire from Army life.

He was a handsome stranger standing on a corner when Peggy's sister needed assistance putting her wheel chair in the back of her station wagon. The gentleman assisted—then went into the hospital from which Peggy had just come to track down information about her. Thence, their romance.

Peggy is originally from Gary, and the couple plans to stay in "Teen-agers Against Polio" (TAPS), Arlington, Va., chapter, decides to retire from Army life.



MILITARY WIVES ARE HONORED—Thrilled at receiving sheaf of American Beauty roses from the Fort Harrison Officers' Wives' Club recently are Mrs. Robert E. Edmonds, Jr., center, and Mrs. Joseph T. Cox, left. Colonel James R. Burkhardt, Post Commander at the Fort, made the presentations to Mrs. Edmonds as "Military Wife of the Year" and to Mrs. Cox as "NCO Wife of the Year." Both women are active in post and community activities as well as the Catholic Chapel.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

SOCIAL
every Friday—6:30 P.M.
St. Bernadette School Auditorium

Marian College Sophomore Class REUNION
Sweetheart Ball
Saturday, February 13—9 P.M.—12 P.M.
I. U. Medical Center

Annual CARD PARTY
St. Lawrence Church
Father Cohen Hall
Tuesday, February 23—7:30 P.M.
Door Prizes

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These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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