

Cardinal Wright begins 'impartial hearing' in Washington 19 dispute

ROME—A department of the Holy See headed by Cardinal John Wright has undertaken the "impartial hearing" requested by priests of the Washington Archdiocese who were penalized by their archbishop for asserting the right of conscientious dissent from Pope Paul's anticontraception encyclical.

This was made known by Cardinal Wright when asked by NC News Service where matters stood.

He said the three-phase procedure worked out by his department, the Congregation for the Clergy, had been approved by all parties, including the Archbishop of Washington, Cardinal Patrick O'Boyle.

"The procedure takes into account the fact that neither side desires a judicial process," the former Bishop of Pittsburgh observed.

"Moreover, the Congregation for the Clergy is not a judicial body. But the procedure is based on the principle that both sides must be heard."

FIRST PHASE OF the procedure consists in sifting what Cardinal Wright calls "the sheer mass of material" that accumulated during more than two years of public statements, private meetings, and attempts at conciliation.

From that copious record three officials of the Holy See described by Cardinal Wright as "outsiders both to this congregation and to the controversy" will extract the substantial issues and pivotal points of the controversy.

This "capsulating of the issues," as Cardinal Wright describes it, is virtually completed.

The second phase, due to begin late in February, will be face-to-face discussion of these substantial issues by authorized spokesmen or "proxies," from both sides.

Conclude inquiry for Pope John canonization

VENICE, Italy—A preliminary step toward the possible canonization of the late Pope John XXIII was completed here with an examination of his life, works and writings by bishops of the Venice region.

The bishops concluded a preliminary investigation—called "process of inquiry"—Jan. 26 in this city of canals, which was the seat of the late Pope's patriarchate before his election to the papacy in 1958.

The 92 sessions of the inquiry were held in the church of St. Moise, where on the main altar hung a large portrait of Pope John. The bishops heard 44 witnesses during the sessions in the crowded church.

ARCHBISHOP ALBINO Luciani, the present patriarch of Venice, along with the judges of the inquiry, signed the findings of the examination, which will be sent to the Vatican's Congregation for the Causes of Saints for further investigation.

Although sentiment has run high for a speedy canonization of Pope John, the Vatican has repeatedly emphasized that there can be no short cuts to canonization.

In June, 1966, the Vatican approved the appointment of Franciscan Father Antonio Carroli to be postulator, or advocate, for Pope John's beatification cause.

AFTER A PERSON IS beatified permission is granted for his public veneration, and he is given the title of Blessed. The Pope is the final judge of whether or not a person should be beatified and then finally canonized and included in the list of saints.

The tomb of Pope John is one of the most frequently visited areas in St. Peter's Basilica in Rome. Numerous floral tributes are placed on the tomb daily.

At the final session of the Venice inquiry, Archbishop Loris Capovilla of Chiati, Italy, former private secretary to Pope John, praised the late Pope for his "serene faith, firm hope and unchanging exercise of charity."

If such qualities are not enough to prove that Pope John was "a faithful disciple of Christ from his early youth to his death," Archbishop Capovilla said he would have to conclude that Christian life "is an illusion, and that the goal set by Christ is unattainable."

Pope clarifies authority's role in the Church

VATICAN CITY—Pope Paul VI stressed the place of law and authority in the Catholic Church, saying at an annual audience for the Sacred Roman Rota that the basic concept of authority is service to others.

But these "others," he said, "are the object, not the origin of authority, which was established for their service and which is not 'at' their service," he stated.

The Rota is a high court of the Church that deals with marriage cases but which can rule on other legal matters submitted to it.

The Pope told the judges that a misunderstanding of authority within the Church has led some to accuse the Church of legalism.

WE WOULD LIKE TO recall that authority—that is, the power of coordinating the suitable means for achieving the goal of Church society—today is still not contrary to the outflowing of the Spirit in the people of God, but is indeed its vehicle and its custodian," the Pope said. "Authority was attributed to Peter and to the Apostles, as well as to their legitimate successors."

The Pope also defended the bishops' "right and duty" to exercise their authority by legislating, judging and enforcing their laws and judgments.

"A legislative authority that did not also have executive and judicial power," he said, "would be socially insane, since it could not provide for itself and its own stability; that is, for the efficacy of order, nor the common good, against arbitrariness, despotism and violence, which would then become inevitable."

WHILE UPHOLDING the bishops' right and duty to exercise their authority, the Pope also took note of the new pastoral spirit that the Second Vatican Council asked be incorporated in the reform of the Church's canon law. A large part of this project has been completed by study groups, he said, adding:

"The draft document which has been prepared, provides for a more evident safeguarding of the personal rights of the faithful, in addition to a notable streamlining of the canonical process."

Eastern Jews reverse stand on school aid

NEW YORK—The New York Board of Rabbis, a long-standing opponent of state aid to nonpublic schools, has abandoned that stand.

In announcing its move, the agency becomes the first leading organization representing all segments of Judaism to modify its position.

The change was announced by Rabbi Harold Saperstein, president of the board, in an address to 120 rabbis attending its 90th annual meeting. The board represents more than 1,000 Reform, Conservative and Orthodox rabbis in the metropolitan area.

"For many years," Rabbi Saperstein explained, "the Jewish community has been virtually unanimous in opposition to any form of government aid to religious education. But now, there is need for an intensified search for means by which...aid can be given within the framework of our Constitution and without violating the principle of separation of church and state."

The rabbi gave as the reason for the change in the board's position the extreme financial crisis which is facing nonpublic education.

"The insistence that those involved (in such nonpublic schools) carry the full financial burden themselves has become increasingly unrealistic in the contemporary economy," Rabbi Saperstein added.

Liturgy training session scheduled

INDIANAPOLIS—Father Albert Ajamie, director of the Liturgical Apostolate for the Indianapolis Archdiocese, will conduct Liturgy Training for Lay Ministers on Wednesdays at 8 p.m., February 10 through March 17, at Marian College.

The varied roles they can play in the liturgical celebration. It will present both lectures and practical sessions, the latter including use of the voice, directing, oral reading, organists' instruction and extraordinary minister's instruction.

Father Ajamie will be assisted by Father Columbus Kelly, O.S.B., Sister Vivian Rose Monahan, O.S.F., Mrs. Nelson Locke, Charles Gardner and members of the Archdiocesan Liturgical Commission.

Participants must be recommended by their pastors.

Due process case

DETROIT—A long-awaited decision in the first due process case in the Detroit Archdiocese to reach arbitration saw the arbitration panel recommend that a pastor resign or be "removed" from his pastorate.

Removal of the pastor, Father Richard W. Thomas of St. Benedict's church in suburban Pontiac, had been requested by his assistant, Father James L. Meyer.



STYLE SHOW TROPHY WINNERS—These girls emerged as the six over-all winners of the 1971 Junior CYO Style Show held at Holy Name, Beech Grove, last Sunday. The winners were chosen on the basis of workmanship and modeling from a field of more than 126 entries, the largest in recent years. Shown with Archdiocesan CYO Director Father Donald E. Schneider, the winners are, left to right: Mary Sommer, Madison E. O., Skirt and Blouse; Alice Walkup, Our Lady of Lourdes, Pantsuit; Catherine Weber, St. Catherine, Tailored Dress; Christine Schlegel, St. Barnabas, Tailored Suit or Coat; Terry Haller, St. Barnabas, Sportswear; Susie Spellman, Holy Name, Party Dress and Formal Dress. Terry Haller also was one of the show's four double winners, earning a gift certificate in the Pantsuit Division in addition to her first place trophy. (Another photo, Page 2)

THE GENERAL ASSEMBLY

Look for packed hearing on nonpublic school aid

BY B. H. ACKELMIRE

INDIANAPOLIS—The joint public hearing of the Indiana House and Senate Education committees at 7 p.m. Feb. 11 should be the most heavily attended in the legislature's history.

Though all bills dealing with state aid to nonpublic elementary and secondary schools will be up for discussion officially, the star of the show will be the purchase-of-services measure. Everybody wants a front row seat for this performance.

Now resting in the House Education Committee, H. B. 1341 is either hero or villain, depending on which side one takes. And on purchase-of-services, there seem to be few remaining neutrals.

The 19 major religious and education groups which signed a detailed "anti" statement are broadcasting their opposition loud and long. At their disposal is a formidable network of

publicity resources and they are making good use of it. Copies of the opposition statement have blanketed the state. Moreover, a great number and variety of lobbyists are concentrating at least part of their energies on the State House beat toward the defeat of the measure.

IN THIS REGARD, more than a passing nod of recognition should be given Rep. John C. Hart (R-Indianapolis), sponsor of the bill. A big, burly man, Hart doesn't shy from controversy and he's not one to back off from a fight no matter what the odds. Nonetheless, he is having to take a lot of heat on purchase-of-services and his association with that bill has increased the flak he is getting on other controversial measures he has introduced in the House.

Returning to the Feb. 11 hearing, anyone planning to attend would do well to arrive at the State House well before the 7 p.m. starting time. The hearing will be held in the House chambers and the gallery should fill quickly. Some of the overflow will be able to see and hear proceedings in the corridor outside the

chambers, but even there space is expected to be at a premium.

The Committee on Nonpublic Schools is viewing the turnout that evening as a crucial show of support for what is far and away the most important piece of legislation bearing on the future of nonpublic schools.

Some of that support is now being expressed through letters and telegrams to Rep. Joseph Cloud, chairman of the House Education Committee. More is encouraged by the nonpublic school committee. (Mail to Cloud should be addressed to House of Representatives, State House, Indianapolis 46204.)

While purchase-of-services remained the focal point of concern, there were other matters this past week of particular interest to church-related groups. Among them was the emerging resistance to proposals that property tax-exempt organizations be excluded from the provisions of the auto excise tax. As many churches and diocesan groups have discussed during the past month, the excise tax does indeed have to be paid.

REP. J. JEFF HAYS (D-Evansville), managing editor of the Evansville diocesan paper, introduced a bill in the House (H. B. 1325) which excused the usual tax-exempt groups. Sen. Adam Benjamin (D-Gary) last week was preparing a similar bill for the Senate.

At first it appeared the proposals would have little opposition. Then the picture changed. Legislators in both houses, including W. Hill Jr. (R-Indianapolis), former acting commissioner of motor vehicles, began questioning the exemption on the grounds that it would let many wealthy groups coast through.

At this writing Hays is having prepared a provision which will restrict the exemption to recognized charitable and religious organizations. He hopes that will mollify opponents.

Another Hays from Evansville, this (Continued on Page 9)

Group backs accused in kidnap-bomb 'plot'

WASHINGTON—A national movement claiming membership of 1,500 priests and laity has announced its solidarity of support for the Berrigan brothers and those indicted in an alleged kidnap-bomb plot.

The group, called The Society of Priests for a Free Ministry, urged other priests and communities to "witness boldly against this unjust indictment" of three priests, a former priest, a nun and a Pakistani scholar.

The six were arrested on charges of conspiring to blow up Washington heating tunnels and kidnap presidential adviser Henry A. Kissinger.

The society's executive board said it opposes "the efforts of the present (Nixon) administration to repress and discredit these non-violent dissenters."

IN A SEPARATE statement, Sister Edmund Harvey, executive director of the Eastern American province of the Religious of the Sacred Heart of Mary, voiced support for two Sisters allegedly involved in the plot.

"In view of the serious charges made against two of our Sisters," she said, "the provincial executive board would like at this time to express our communal support of the Sisters of Sister Joques Egan and Sister Elizabeth McAllister."

"They are members of our congregation in good standing, and both of these Sisters are dedicated religious who have shown a strong social concern. In their work for peace, they have consistently opposed violence of any kind."

SISTER EGAN, 52-year-old former president of Marymount Manhattan College in New York, was jailed on Jan. 27 for up to 18 months on contempt charges for refusing to testify before the grand jury despite a grant of immunity.

She was named an alleged co-conspirator, but was not charged in the indictment as was Sister McAllister, 31.

Others charged were Anthony Scoblick,

30, a former priest, Fathers Philip F. Berrigan, 47, Joseph R. Wenderoth, 35, and Neil R. McLaughlin, 31—all released in custody of Cardinal Lawrence Shehan of Baltimore—and Egbal Ahmad, 40, of Pakistan.

Father Berrigan's brother, Father Dan Berrigan, was named as a co-conspirator but was not indicted. Both brothers are now in the federal penitentiary in Danbury, Conn., serving terms for burning draft records.

NCC claims that jury violated civil rights in Berrigan case

LOUISVILLE—The National Council of Churches' General Board charged here that the right of accused persons to be presumed innocent until proven guilty was violated by a Harrisburg, Pa., federal grand jury in naming persons as "co-conspirators" in the "Berrigan case" without presenting indictments.

In a procedure called an "action," the delegates of 33 Protestant and Orthodox Churches urged that neither those directly accused nor the "co-conspirators" be pre-judged without trial.

The action referred to charges against Father Philip Berrigan, S.S.J., and five others who are alleged to have plotted to kidnap Presidential adviser Henry Kissinger and to blow up federal heating facilities in Washington, D.C., in a Vietnam war protest.

Seven persons, including Father Daniel Berrigan, S.J., were named as "co-conspirators" but no indictments were placed against them.

The naming of unindicted "co-conspirators," said the NCC board, "violates one important purpose of a grand jury, which is to protect those accused of crimes against whom there is

not sufficient evidence to bring an indictment."

All Americans, and especially public officials, were urged to honor the historic right of presumed innocent until proven guilty by trial based on indictment.

Earlier, the General Board heard Congressman William R. Anderson (D-Tenn.) appeal to churchmen to pressure the government into "un-gagging" the Berrigan brothers, now serving sentences for convictions of destroying draft files in Maryland.

Protest diocesan aid for accused

BALTIMORE—Some 60 members of a group known as Concerned Catholics handed out leaflets at 18 Catholic churches here on Jan. 24, protesting archdiocesan assistance to priests indicted on federal conspiracy charges.

The leaflets urged parishioners to withhold contributions "until priests who allow themselves to be used by leftist-inspired groups are removed" from their posts or "return to the ministry as their sole function."



CYO STYLE SHOW WINNERS, PANTSUIT AND TAILORED DRESS DIVISIONS—The two largest divisions of competition in the recent 1971 Junior CYO Style Show were Pantsuits and Tailored Dresses. These girls won the nod of judges as the prizewinners in the two categories. Front row, left to right: Theresa Schafer, Madison CYO; Alice Walkup, Our Lady of Lourdes; Kathy Wensch, St. Roch; Patricia Quigley, St. Andrew; Leslie Boone, St. Rita; Ginny Meyer, St. Mary, Greensburg; Carla Schroeder, St. Mary, Greensburg. Back row, left to right: Carolyn Beagle, St. Catherine; Mary Deichman, St. Pius X; Catherine Weber, St. Catherine; Karen Sahm, Immaculate Heart; Debbie Wensch, St. Roch; and Terry Haller, St. Barnabas.

Urges Spain to renounce right to approve bishops

MADRID—A professor at the University of Madrid said here today that such a renunciation that the Spanish should make the Church free to "renounce" its right "to intervene in the appointment of Roman Catholic bishops."

The priest spoke at a meeting of the National Catholic Association of Propagandists. It was the first of six lectures in a series on "Revision of the 1953 Concordat" between Spain and the Holy See.

"FAILURE TO DO so," he said, "would put the Holy See in the position of betraying the intent and spirit of the Second Vatican Council."

ACCORDING TO the terms of the treaty, the government has the right to nominate names of appointees to Spanish dioceses. The Vatican, then makes the actual appointment. In this way the government is assured of having bishops installed who meet with its approval.

For some time now, the Spanish hierarchy has been in secret negotiation with the government in an attempt to revise this, and certain other, provisions of the 1953 agreement.

Father Martinez, in his lecture, stressed that formulas in any revised Concordat "must grant the Church complete liberty in appointing pastors of sees."

Want to retain Catholic schools

PITTSBURGH—Catholics in 463-page report to Bishop of the Pittsburgh diocese want their Vincent M. Leonard, children to continue attending the commission, which parochial schools, even if it released details of its two-year means more financial sacrifices study on all phases of Catholic on their part, according to a education in the six-county report of the diocesan Education diocese, said that a survey of the Study Commission.

"Every effort must be made to people value their Catholic weather the current storm and schools and wish to maintain keep all the schools that our them even within reasonable resources will justify," said the bounds of further financial commission which submitted a sacrifice."



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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Women hold Scripture 'read-in' in Miami

MIAMI, Fla.—A small group of associate director of the bishops' women read Scripture aloud in liturgy committee secretariat, front of St. Mary's cathedral here to protest a ban against "Know Your Faith" column last women readers within the church sanctuary.

"For Jerusalem's sake I will not be silent, for Zion's sake I will not be quiet," the women the Miami chancery said recited in unison. The verse from confusion about the real Isalah was part of the regular meaning of the term liturgy for Mass on Sunday, Jan. 17—the day of the read-in.

The 20 women—and a handful of men supporters—were implementation of the members of Concerned Christian liturgy—issued in September Laity (CCL), a group that was 1970—said bishops' conferences formed in September to protest "can determine the place in the a letter issued by the assembly from which women archdiocesan worship may read the Word of God."

The spokesman said the letter, which was Archbishop Coleman Carroll of circulated after a local daily Miami felt he could not allow newspaper ran a story and women lecturers reading Scripture pictures about women reading within the sanctuary unless the from inside the sanctuary, had National Conference of Catholic cited a Vatican directive Bishops (NCCB) formally stated prohibiting women from reading that this was permissible. Scripture from that part of a Christina MacGill, head of the church during worship protesting women, said she had received a letter from Bishop James Malone of Youngstown, Ohio, chairman of the bishops' liturgy committee, which said the committee might bring up the question at the next NCCB meeting in April.

AFTER THEIR sidewalk read-in, the CCL members passed out pamphlets to persons leaving the cathedral after Mass inside.

"We object to the prohibition in the Miami archdiocese against women within the altar rail as an insult to human dignity and we are compelled by Christian conscience to protest it," the pamphlets said.

The Vatican directive cited by the archdiocesan worship commission is norm 66 of the April 1969 general instruction on liturgy. It says conferences of bishops "may permit a qualified woman, standing outside the sanctuary (presbyterium) to proclaim the readings before the Gospel. . . ."

The U.S. Bishops' Committee on the Liturgy accepts a liberal interpretation of the term "presbyterium" to mean the area immediately adjacent to the altar, rather than the entire area behind the altar rail.

"That would seem to allow distaff (women) lecturers to proclaim the scriptural texts from either lectern or pulpit, depending on the most effective procedure in a given parish," per pupil aid for students in Father Joseph Champlin, nonpublic schools.

New governor asks school aid

ST. PAUL, Minn.—Gov. Wendell R. Anderson urged the Minnesota legislature to take a \$27 million plunge into the pool to aid financially engulfed private and parochial schools. His recommendation was figured on an allotment of \$100 per pupil aid for students in nonpublic schools.

Warns of abortion and euthanasia

VATICAN CITY—Pope Paul VI warned French television viewers that euthanasia and abortion threaten man himself.

In a special film made at the Vatican to inaugurate a new series of French TV programs, Pope Paul insisted that "there are values which are the cornerstone of civilization. If it is attacked, it is man himself who is threatened."

He reiterated the Church's condemnation of abortion euthanasia in stark terms: "Just as abortion is murder, so is euthanasia."

"During this week 10 years ago, a book by Sister Georgiana, S.P., associate professor of French at St. Mary-of-the-Woods College, was published. The book, entitled 'French Dramatization,' was described as a usable, modern oral and aural French practice book."



COMPLETE GIBAULT HOME PLEDGE—The final payment on a three-year pledge of \$10,000 to the Gibault School Building and Reserve Fund was made at a recent meeting of Magr. Downey Council Knights of Columbus, Indianapolis. Alvin Holland (second from right), president of the Gibault Board of Trustees, is shown above receiving a \$3,356.21 check from Grand Knight Hugh G. Baker. Brother Robert Schafer, left, has served as chairman of the annual Gibault Night Social at the K of C Council for the past five years. On the right is Past Grand Knight Daniel F. O'Riley, who serves as Gibault representative for the Council. Gibault recently announced a \$1.5 million repair and expansion program to be accomplished over an eight-year period. The protective institution for boys, located in Terre Haute, is owned by the Indiana Knights of Columbus and operated by the Brothers of Holy Cross.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Move offices for Spanish-speaking

In WASHINGTON, it was reported that the national offices of the U.S. Catholic Conference's division for the Spanish-speaking have moved from San Antonio, Tex., to USCC headquarters here in an effort to improve liaison with the government, similar national agencies and other offices of the conference. One of the first jobs of the division in its new location will be finding a director to replace Antonio Tinajero, Tinajero, who had been director since 1968, resigned Jan. 1. The relocation of the office followed an in-depth study undertaken by USCC general secretary Bishop Joseph L. Bernardin at the request of the nation's bishops.

Fr. Berrigan 'in good standing'



In BALTIMORE, a spokesman for the Society of St. Joseph reaffirmed that Father Philip Berrigan is still "a priest in good standing with his community." "Nothing has happened to cause a reevaluation of his status," he said of Father Berrigan, Josephite priest who was indicted in January on charges of conspiring to kidnap presidential aide Henry Kissinger and to blow up heating systems of federal buildings in Washington. Father Berrigan has denied any knowledge of such a conspiracy.

Study NCC Catholic membership

In LOUISVILLE, Ky., it was reported that while the door has been nudged open for possible Roman Catholic membership in the National Council of Churches (NCC), a number of issues still stand in the way of the door swinging wide. These include the reasons for membership, representation, finance, policy determination and policy statements. Some of these issues were discussed in public statements and private conversations—at the NCC's general board meeting here Jan. 23-26. The public remarks came in the form of progress reports of a joint Catholic-NCC study commission looking into the question of Catholic membership in the national ecumenical organization.

Note drastic cut in seminarians

In WASHINGTON, the Center for Applied Research in the Apostolate (CARA) released statistics noting that the number of young men studying for the priesthood had been cut nearly in half since 1966. About 46,000 future priests were enrolled in U.S. seminaries four years ago, the CARA report shows. By October 1970, the number had dropped to about 24,000. The exact 1970 figure—23,822—reflects a decline in enrollment at every level from high school through graduate theology.

Again proposed for Nobel Prize



In HAMBURG, Germany, the Christian Democrats in Hamburg proposed that the 1971 Nobel Peace Prize be awarded to Archbishop Helmer Camara of Olinda and Recife, Brazil. Several international groups had recommended the archbishop for the 1970 prize. Dietrich Rollman, who heads the Christian Democratic party in Hamburg, said he wrote to the Nobel Institute in Oslo, Norway, asking the prize be given to Archbishop Camara because "he has become a symbol" for developing countries by his defense of the poor.

Cardinal Bacci, Latinist, dies

In VATICAN CITY a funeral Mass was offered for Cardinal Antonio Bacci, famed Latinist under four Popes and translator of the Church's major documents for some 40 years. He was 85. He was the author of an Italian-Latin dictionary which incorporated modern terms into Latin. His death reduced the members of the college of cardinals to 125.

Diocesan paper is called valuable education tool

NEW ORLEANS—The most English to a few students than it inexpensive and practical way to does to send the diocesan reach today's parishioners with a regular religious information and education program is through pastors and parish councils are the diocesan newspaper, providing this service to all of according to a nationally known communications expert.

R. M. Guilderson Jr., director of NC News Service, told a group of bishops studying communications here that more and more Church leaders are recognizing the diocesan newspaper as today's most inexpensive religious education tool.

"The Know Your Faith religious education program, begun a year ago, now appears in 92 diocesan newspapers and reaches into 4 million homes each week," Guilderson said.

"MANY OF THESE diocesan newspapers have experienced circulation increases for the first time in years because bishops, pastors, parish councils and religious educators realize the great potential and need for such a program."

"When you consider that it costs more for one lay teacher in a parish school to teach math or

GUILDERTON SAID people are responding to the program. He cited two recent surveys which showed more than 80 per cent of readers following the Know Your Faith series.

"What surprises everyone," he said, "is the fact that almost 20 per cent of the Know Your Faith readers are under 20 years old."

"The program is produced with the cooperation and endorsement of the U.S. Catholic Conference Education Department, and has an advisory committee consisting of: Fathers Raymond Lucker, USCC education department director; Thomas Donlan, O.P., USCC Education Department Office of Research and Development; Edwin Neill, associate general secretary of the National Conference of Catholic Bishops; and Fr. Carl Pfeifer, USCC Confraternity of Christian Doctrine division.

Fight birth control programs

In SANTO DOMINGO, bishops of the Dominican Republic told President Joaquin Balaguer that they will remove nursing nuns from 15 hospitals if the government does not end birth-control programs in those institutions. Recently executives of the Government Council on Population and Family (CNPF), administrators of the birth-control programs, announced that one of their goals for 1971 is to reach women who have until now shunned family planning because of religious beliefs. There are nearly 667,000 Dominican women between the ages of 15 and 50. Ninety-two per cent are Catholic.

Two-thirds prefer celibacy

In QUEBEC, two-thirds of the Quebec priests interviewed about celibacy said they would remain celibate even if the Church did not require it. A total of 81 per cent of the 776 priests who responded to a survey subsidized by the Catholic bishops of Quebec province, agreed with the Church's existing regulation that celibacy be maintained.

Levels charges of repression

In LOUISVILLE, Ky., a Tennessee congressman told 250 delegates to the general board meeting of the National Council of Churches that an element of political repression lies behind the conspiracy accusations against imprisoned Fathers Philip and Daniel Berrigan. Democrat William R. Anderson, an Annapolis graduate who commanded the nation's first atomic submarine, said the case against the two priests "like Jesus and his apostle Paul before them, has caused an awakening of national conscience." Both priests are now in federal prison in Danbury, Conn., for destroying draft records. They have also been named members of a conspiracy that allegedly planned to sabotage heating systems in public buildings in Washington, D.C., and kidnap presidential aide Henry Kissinger.

Change Blaine Amendment stance

In NEW YORK, the Catholic bishops of New York state abandoned their efforts for repeal of the Blaine amendment—the state constitution's bar to aid for church-related schools—in an attempt to win more immediate school aid and avoid a bitter controversy. "We do not... consider its repeal a matter of urgency, nor equate its repeal with the need for an immediate solution of the urgent economic concerns of non-public education," said Cardinal Terence Cooke of New York. The new position of the state's bishops was outlined in a letter Cardinal Cooke sent to Governor Nelson A. Rockefeller Jan. 18. In his message to the state's chief executive, Cardinal Cooke expressed appreciation of Rockefeller's recognition of the seriousness of the fiscal situation which the parochial schools face.

Urge controversial priest to quit

In GUATEMALA CITY, a controversial priest of the archdiocese of Guatemala who sought to have Pope Paul VI remove his cardinal-archbishop from office was told by the Vatican to quit the ministry. The Congregation of the Clergy, in a letter to Father Jose Maria Ruiz Furlan, known locally as "Padre Chemita," asked the priest "to resign willingly from the priestly ministry he has so badly served." The letter was read to him by Cardinal Mario Casariego of Guatemala whose removal the priest has called for because the cardinal is a "foreigner."

Pope condemns trials in Guinea

In VATICAN CITY, Pope Paul VI denounced the political trials in Guinea that condemned 92 persons to death and 72 others to life imprisonment as a "passionate outburst of savage and blind revenge and a collective explosion of hatred and cruelty." The Pope, speaking at a general audience Jan. 27, used some of the strongest language he has been known to utter publicly in his seven-year reign. Among those condemned to hard labor for life is Archbishop Raymond Marie Tchidimbo of Conakry, accused of conspiring with Portuguese colonialists to overthrow the government of President Sekou Toure.

Callahan speaks on abortion



In MONTEREY, Calif., award-winning author Daniel C. Callahan said in a lecture that although he generally favors the right of the fetus in questions of abortion, his "conviction is not strong that the law ought to stand in the woman's way." Callahan, whose book "Abortion: Law, Choice and Morality" won the 1970 Thomas More Medal, believes that "maybe women should have the choice" to an abortion, "but reasons for deciding on abortion should be strong and compelling." His talk at Monterey Peninsula College was sponsored by a group called Christians Who Care.

Deplore stress on temporalities

In MADRID, twenty-three of Spain's 75 bishops sent a letter to the president of the Spanish Bishops' Conference protesting the emphasis the conference has been placing on "temporal issues." The names of the protesting bishops were not released. "It worries us," they told Archbishop Casimiro Morcillo Gonzalez of Madrid, "that in our assemblies we are devoting more and more time to temporal issues, while the major problems of an ecclesiastical nature scarcely receive a serious examination. It appears that the temporal order has been given greater priority."

Announce stand on contraception

In SAN JUAN, the Puerto Rican bishops—who last year gave their qualified approval to a government birth control project—have now announced their unified opposition to any official or private promotion of artificial contraception. The recent statement—signed by all six of the island's bishops—is intended to "completely clear any ambiguity" caused by previous statements, they said.



25TH ANNUAL TRIAD CONCERT—The Murat Theatre will be the scene of the 25th annual Triad Concert of three prominent fraternal groups at 8 p.m. Friday, Feb. 5, and Saturday, Feb. 6. Featured will be The Columbian of Winter Del Council, Knights of Columbus, the Musicians of the Adhucum Tunnies, and the Chanters of the Murat Shrine Temple. Serving as directors and accompanists of the groups are: Columbian—Carl Lamber and Tom Murphy; Musicians—Philip C. Dunn and Jack Eaton; and Murat Chanters—Walter L. Shaw and Edward A. Young. Masters of ceremonies will be Jim Gerard and Wally Nehrling on the respective nights. Admission is free with tickets available from the singing members of the Triad or from the Murat Temple office. Seats are reserved for the Saturday performance. Arrangements for the Triad Concert are coordinated by Adrian Sibbing, Ray Bragiel and George Strand. The concert will be televised at 11:30 p.m. Sunday, Feb. 7, over WFBM-TV, Channel 6. It will also be broadcast over WIBC and WNAF on Sunday, Feb. 14.



THEOLOGY STUDENTS EVALUATE EXPERIENCE—The seven theology students above, representing six Catholic and Protestant seminaries, compared notes recently to evaluate their third week of experience in an ecumenical venture at St. Meinrad School of Theology. Member institutions of the Theological Education Association of Mid-America (TEAM) exchanged students and faculty during the January Intersession, which allowed the 2,000 students to take specially-designed courses in any of

the member schools. Shown above, from left, are: Steve Hoard, of Asbury Theological Seminary; Robert Rieker, of Lexington Theological Seminary; Samuel Black, of Louisville Presbyterian Seminary; Edmund DeCaboote, O.S.B., of St. Meinrad School of Theology; Ronald Scott Shively and Robert Schoenhals, of Taylor University; and Alan Hoffman, of Southern Baptist Theological Seminary.

St. Meinrad giving hits \$370,000

ST. MEINRAD, Ind.—Two annual alumni giving programs gifts totaling \$60,000 have been announced by St. Meinrad. The \$10,000 alumni gift announced by St. Meinrad exceeded the program beyond its Seminary here, raising the \$40,000 goal for fiscal year current year's giving program to \$70,000. Over \$44,000 in cash and pledges have been received.

An anonymous donor gave with five months remaining. Evansville created a \$50,000 challenge gift of \$50,000 by irrevocable trust in the name of the Frank J. Lewis Foundation St. Meinrad. Alfred Deiler, a lay of Chicago will be given to the alumnus residing in New Jersey, seminary if the total reaches has given \$10,000 through the \$415,000 prior to July 1, 1971.

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Comment

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

The population bomb is a dud

Zero Population Growth is a nationally-organized lobbying group whose name tells its reason for being with admirable clarity and economy of words. ZPG would "stabilize" the country's population at a figure no larger than the present 206 million, or preferably roll it back several million.

ZPG would not do this through any sort of coercive law limiting reproduction. Rather, it pursues its version of an ideal society through liberalized abortion statutes, dissemination of information on birth-control techniques, and such government devices as tax incentives for small families.

As a sort of spin-off, ZPG also supports such anti-pollution activities as those of the new U.S. Environmental Control Agency headed by William D. Ruckelshaus of Indianapolis. ZPG contends over-population is a major contributing factor in pollution. This premise itself has a few holes in it. For instance, Holland has the highest population density in the world, yet also is one of the world's cleanest areas. On the other side of the coin, of course, there are places such as Calcutta, so the premise is not without its merits.

ZPG, then, is not some sort of totalitarian Trojan horse bent on the wholesale extermination of "undesirables." It is an organization of well-intentioned people. Unhappily for its proponents' need for idealistic outlets, ZPG is finding the pickings slim for facts to fit its format.

The Indiana chapter of ZPG, for example, is registered to lobby in the current General Assembly session. But it is having considerable difficulty making itself seem "relevant" among lawmakers of a state that is neither overpopulated nor suffering from any alarming demographic maldistribution.

At this writing, Indiana ZPG has not found anybody in the legislature willing to introduce a bill repealing abortion statutes. ZPG appears to interpret this as a fear on the part of lawmakers that abortion legislation is "political suicide." However, there was no evidence of such fears in 1967 when the Assembly passed a law quite broadly "liberalizing" abortion, only to have it vetoed by then-Governor Roger D. Branigin.

We rather suspect that ZPG's abortion troubles stem from its inability to make a case for abortion as a pressing need in

keeping Indiana from becoming a super-Calcutta. Even the greenest lawmaker knows Indiana is in no foreseeable danger of becoming overpopulated. And lawmakers from the state's many poorly peopled areas would be much more interested in proposals that would induce a moderate population explosion among their constituencies.

What has happened, in Indiana and elsewhere in the nation, is that ZPG hooked onto a movement that already was running out of steam. Or, to switch the metaphor, the "population explosion" that got so many good folks worked up 10 years ago has turned out to be a dud.

The current (February) issue of Fortune, a secular magazine with no moral ax to grind in such matters as abortion, has an eye-opening article complete with business-like charts and tables that boils down to this: The big question about U.S. population is not about it being a block-buster almost ready to detonate. It is not even a question about whether population growth will slow down. The big question is HOW MUCH the growth rate will slow down.

Fortune sees evidence that zero population growth is almost here, due to a lot of factors that the explosionist rhetoricians of the 1960's did not anticipate in their zeal to scare everybody silly. In keeping with its primary mission, Fortune looks at the matter as it affects business planning, which is a considerably more realistic matter than Pete Seeger singing, "We'll all be doublin' in 32 years." Fortune even sees population maldistribution, that No. 2 bogie of the explosionists, as swiftly becoming a self-correcting matter, partly because of the new life-styles of the young.

In any event, abortion and associated "remedies" do nothing to change patterns of demographic maldistribution. Migration is the dominant force at work there. Maybe the good folks of ZPG would be wise to forget about the non-existent population bomb, change their name and their rhetoric, and devote themselves in toto to the Herculean task of helping clean up the existing environment.

And maybe 10 years from now we'll be hearing from some of those same folks again—except that in 1981 they may be demanding state and federal subsidies to INCREASE a population that by then may have begun an alarming nosedive.

Out of service, out of work

Indiana veterans of the Vietnam war would receive a bonus under a bill now before the state legislature—\$100 being recommended for stateside service and \$200 for overseas duty.

The bill should be rejected. We say that in a sincere belief we are not insensitive to the needs of veterans or to the gallantry many have shown during this long, debilitating war.

The bonus bill is the "baby" of an organized veterans organization. But as far as Indiana citizens as a whole are concerned the bonus would be nothing more than a "kiss-off." Vietnam veterans deserve more than that. What they need most is a job and too many of them are not finding one.

Veterans have been particularly hard hit by the 10-year high in unemployment. In many cities their rate of unemployment is double that of other male adults.

Veterans are returning to their homes in Indiana at a rate of 1,800 a month. The State Employment Security Division reports that an average of 350 file new unemployment claims every week.

At the end of the third week in January there were a total of 3,058 ex-servicemen drawing jobless pay. Of that number, 2,719 were continuing claims, that is claims

from men who could find no work after many weeks or months of trying.

Another discouraging factor is that an estimated 25 per cent of those long-time unemployed veterans do not have a high school diploma.

Vietnam veterans as a whole have been getting shabby treatment from their government. It took a Congressional expose of conditions in veterans hospitals to assure wounded and disabled the best possible medical attention when they return to the United States. A recent investigation of government agencies in charge of various veteran services revealed that returnees were not being informed of the benefits to which they were entitled.

The critical jobless rate, however, is shaking up both federal and local governments. President Nixon's Jobs for Veterans program has shaken its inertia. Officials are now actively beating the bushes for jobs and organizing state and local programs.

In Indiana's larger cities a concerted drive has begun to get veterans to finish their education or obtain vocational and technical training.

A newly-opened Opportunities (Continued on Page 5)

Where did all the rich kids go?

A study compiled at the request of the New York archdiocese and the Brooklyn diocese appears to expose as myths two of the most prevalent beliefs held by opponents of Catholic schools.

The study surveyed the economic circumstances of 230,000 Catholic families with children in Catholic schools. It came up with some surprising information that is pertinent to the current controversy surrounding public aid to nonpublic schools since, as everyone realizes, the great majority of nonpublic schools are parochial schools operated by the Catholic Church.

The beliefs we speak of hold that (1) Church schools serve only the middle-class today, the affluent tomorrow and therefore should be abolished and (2) the parents who support Church schools can afford

to pay for the cost of private education without public funds.

The first argument originates with some Catholics who sincerely feel that the Church cannot and will not serve its mission among the poor so long as she spends almost all her income on education.

The second argument is voiced by opponents of nonpublic school aid. They say Catholic schools are middle-class enclaves that should be supported by the middle-class that uses them. Further, any state aid will only result in a further polarization of the rich and the poor.

Both contentions are nonsense if the 230,000 New York and Brooklyn families represent a cross section of the people who pay for and use Catholic schools in the United States.

YOUR WORLD AND MINE

U.S.: arms merchant for the world?

BY GARY MacDON

One of the most bizarre stories in a long time was the recent disclosure to a Senate subcommittee that the Food for Peace program had been used to enable foreign governments to buy nearly \$700 million in military equipment in the last five years.

To convert Food for Peace into Food for War is, as Senator William Proxmire commented, an "Orwellian operation," an example in "double-think."

The Department of Defense at frequent intervals issues a booklet called "Military Assistance and Foreign Military Sales Facts." A recent issue indicates an expenditure of \$400 million for foreign military assistance in 1970, plus sales on credit of an additional \$350 million in arms and equipment. This comes to slightly more than the amount listed in the President's budget for military aid last year. It would seem not unreasonable to assume that it gives the public a picture of what we are doing.

In fact, as the head of the General Accounting Office, the man whose job it is to see that public money is spent for the purposes for which Congress voted it, the reality is vastly different. It is doubtful, he testified last month (January), that anyone has "the full story" on how much the United States is spending on military aid. His office ferreted out the incredible total of \$4.9 billion for foreign military aid in 1970, "about eight times" the figure in the President's budget. This did not include surplus equipment given to South Vietnam or installations turned over in South Vietnam and Thailand, and he could not guarantee that other items had not also been overlooked.

NOR DID THIS REPRESENT some abnormal juggling in 1970. Apparently, that is what has been going on for a long time. Senator J. W. Fulbright, chairman of the Senate Foreign Relations Committee, has estimated that the total military assistance will reach \$7 billion in 1971, nearly twenty times the figure given in the foreign aid program. That, he said, is only "the tip of this particular iceberg."

A study made in 1967 showed that the United States had shipped arms valued at

over \$46 billion to foreign nations in the previous 17 years, which was \$4 billion more than all foreign aid, including the Marshall Plan during that period.

It may well be that the real figures were much bigger than the published ones, because it is only now, apparently, that it has become public knowledge for the first time that the budget figures fail to show the reality. In any case, there seems to be only escalation from year to year. The Fulbright figure of \$7 billion for this year is considerably more than twice the annual average for the 17 years covered in the 1967 study.

Since 1967, also, Congress has whittled away steadily at the foreign aid program, while effectively abdicating control of the

Judging from survey data, Catholics comprise the major bloc of the "nearly poor" in the cities. Family income averaged almost \$2,000 less per year than the overall American family standard. While the average family numbered 3.7 persons in 1967, the average Catholic family had 4.7. A total of 31 per cent of the Catholic families in the survey had more than four children compared to the national average of 2.5 children.

The lesser financial success of Catholic parents was attributed to their modest educational level. A full 44 per cent of the fathers took their first job without completing high school.

In a Religious News Service story based on the survey, Msgr. George A. Kelly, former administrator of New York archdiocesan schools, underscored the financial hardship borne by most of the parents. Monsignor Kelly said that when a Catholic parent pleads he can't

afford to pay more tuition, he may be speaking more truth than anyone so far has realized. It is entirely possible that many pastors also have fallen victim to the middle-class myth.

A working Catholic father, Msgr. Kelly noted, is in many cases earning less than the total of payments going to a welfare family of five in New York City. Yet he is somehow paying tuition so that his children may attend a Church school.

What, if anything, asks Msgr. Kelly, does society do for parents of modest incomes who need and desire special social and educational services?

Answer: One of the first things it should do is divest itself of the false notion that Catholic schools are elitist havens operated by a Church with a sluggish social conscience and peopled by the children of families well able to pay for private education.

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FROM THE OTHER SIDE

'A strange expanding world'

BY ALVIN F. KLOTZ

Yesterday I had quite a new experience. I suddenly became vertical. That may sound a bit ridiculous, but after a period of seemingly endless weeks of being horizontal, it was an experience with new meaning.

Today I became even more daring. I discovered that the windows in my room actually exist and the door on the opposite wall really leads to a washroom. I guess it might be called the strange new expanding world of Alvin F. Klotz. I'm fully aware of the fact that I am not the first to have had this experience, but I am also more fully aware of the fact that having had it, I will never be the same.

It appears that I ran into a bit of a problem which was not altogether anticipated. About two weeks after my back injury what seemed like a fairly benign tightening of a muscle turned out to be phlebitis, a coagulating process which causes the blood to clot. These massive clots are dangerous for a number of reasons, especially in light of the fact that segments can break away and find their way into vital organs. This condition required a 48-hour period of intravenous

medication. It was an intensive period of sleeplessness and fading in and out of reality, but the miracle of medicine prevailed. The problem became manageable and has improved since that time.

DISCOVER THAT I had forgotten many things about my native northeastern Iowa. One thing is the intensity of the beautiful winter morning sunlight which is a vast improvement over the fog and dreariness that I have encountered in other areas of the country. The other most memorable fact is how beastly cold it becomes. Since December 27 there have been few mornings that the temperature has been

above zero, and to be even more convincing, that temperature is often 20 degrees below zero. The record during my stay as I recall has been 29 degrees below!

One continues to be extremely aware of the heavy Nordic influence of the community and the very provincial grasp of both Roman Catholics and Lutherans in the area. One of the persons most mentioned in the local newspapers, and certainly with good cause, is Dr. Norman Borlaug, a native son of this general area of Iowa and in whom citizens are expressing a rightful pride. Dr. Borlaug, as you know, was recently awarded the Nobel Peace Prize for his work in the development of disease free grain for

'This sermon has been brought to you by . . .'

BY RAY ORROCK

Well, it was bound to happen sooner or later, I suppose. But it still came as a jolt. The wedding of God and mammon, I mean.

Anyone with any lingering doubts about whether or not this is the age of materialism had them rudely dispelled during the recent telecast of the Colts-Raiders playoff game when, in a commercial break extolling the virtues of razor blades, the test-group turned out to be—not barbers, not pilots—but clergymen!

There they were, stiff white collars and soft dark suits, ecstatically stroking their consecrated chins and singing the praises of super-chromium edges.

I was so shocked I nearly dropped my bingo card.

For someone like myself, who was raised to view the clergy as the antithesis of worldliness and materialism it was like bumping into Cesar Chavez at Safeway.

I REMEMBER, A few years back, the flap that ensued when Bette Davis picked up a few bucks by doing an orange-juice commercial. There were those who felt that someone of Miss Davis' stature in the arts should be above such crass measures. Others argued (although with a faint touch of embarrassment in their voices) that Miss Davis is a professional performer, after all, and that everyone knows that such testimonials are really just paid performances, and that she has to pay her bills just like everyone else, and well, shucks. . . .

Little did these poor souls realize that the day was not far off when a twist of the dial would bring them their pastor pushing razor blades!

The most frightening thing of all, however, is to conjecture what the next step might be. If Madison Avenue has really come to church, where will it end? Will sermons now contain litanies like: "For the sake of the Lord, be pure! For the sake of your soul, be upright! And for a really comfortable shave. . . ."

When we are instructed to open our hymnals to page 104 we will find, not the quiet strains of "Silent Night," but,



Et tu, Padre?

instead, a rousing chorus of "How're Ya Fixed for Blades?"

IF THE AD AGENCIES have really taken an option on the front pew, it will dawn on them sooner or later that Sunday morning churchgoers constitute the ultimate in captive audiences, and that there is really an awful lot of unused advertising space on the back of a church.

Brightly-lighted marquees and neon signs might soon replace the staid wooden billboards in front of local churches: "Jesus Saves—at Citizens First Federal."

Anyone who has deserted the commercial din of television for a movie-house or drive-in theatre—only to find more commercials spliced into the films he paid three bucks to watch—knows that it can happen anywhere, now.

The clergy constituted our last hope, the final bulwark against the fierce onslaught of materialistic madness. And now they have fallen.

It is a bitter and painful thing to realize, finally, that our idols have feet of latter. . . that it is but a short step from Kyrie Eleison to Krons-Chrome.

Schick transit gloria.

(Editor's Note: Ray Orrock writes an arts and leisure column for The Catholic Voice, weekly newspaper of the Oakland diocese. This yarn appeared in the Jan. 21 issue of the Voice.)



* MAYBE IT'S A SIGN THAT YOU SHOULDN'T BE MESSING AROUND WITH ANY OF THIS VIOLENT STUFF, REVEREND. *

DIALOGUE IN PRINT

Church Polarization

(Editor's Note: Many are concerned about polarization in the Church. Too often polarization develops and grows because both sides are not dialoging with one another. In the interest of bringing liberals and conservatives together, NC News Service asked liberal Donald J. Thorman, publisher of National Catholic Reporter, and Christopher Derrick, noted conservative author and lecturer, to dialogue in print. This is the first of a series of such dialogues in print in which they will discuss questions and issues being debated in the Church today. We invite readers to express their own opinions on these issues in the opinions columns.)

Liberal . . .

BY DONALD J. THORMAN

Polarization, or the hardening of attitudes, stances and behavior into extremes, is neither new nor reserved to our religious society.

In America it has been a common phenomenon especially since the increasingly militant behavior of blacks, beginning in the 1950s, created a racial crisis and forced Americans to choose up sides.

Today the crisis generated by the unresolved Indochina War has also produced a situation in which men and women must make both political and moral decisions.

It is ever thus in times of social change. Many generations in the past could go from decade to decade in a kind of lukewarm atmosphere never having to warm up to a red-hot decision brought about by the heat and fervor of changing times and issues. But for us, change, accelerated change, has become a way of life until we are confronted in every phase of our technological civilization with what some call "future shock," a situation in which we are no longer personally able to cope with the rapid transmutations in our environment.

IN THE CHURCH in particular, the shock has been felt most deeply and personally. In the past, no matter what else changed, we always could count on the unchanging Church to be an anchor for us in the swirling sea of life. But now since the Council and the seemingly endless change in the Church itself, the Catholic crisis has become one of the most poignant and personal predicaments in modern church history, for it has struck at our spiritual security, the very heart of our inner peace. No wonder then that the crisis produced by the change within the Church has led so rapidly to a polarization and hardening of views between progressives and traditionalists.

It is, of course, easier to diagnose that we increasingly have two disgruntled groups within the Church glaring at each other, eyeball to eyeball, than to suggest

how the situation may amicably be relieved with some mutual satisfaction. Yet, some things can be done. I suggest three as a starting point:

First, the official, institutional Church—the office and power holders—should make a determined effort to start the dialogue going. They should, as Pius XII put it so well in his oft-quoted 1950 address, foster the development of public opinion so there may be an open and civil (not to mention Christian) exchange of views.

The most serious problem we face today in this area is the understandably human tactic of office holders to indicate, hint or let the "simple faithful" believe their views are the official views in every case or the only permissible views or the best views on any given subject. This is just as true, incidentally, of progressives as well as traditionalists.

There is a terribly attractive desire on the part of any individual to suppress opinions not in accord with his, especially if he honestly feels they are evil. And this seems to be especially true if the person happens to be some kind of ecclesiastical superior. Ask Galileo, or Chardin, or dozens of contemporary priests in dioceses from coast to coast. But giving in to this kind of power tactic ultimately does the Church an inestimable disservice.

Rebuttal

BY CHRISTOPHER DERRICK

Truly but (I think) insufficiently, Mr. Thorman talks of polarization as a cause of hostility and stress within the Church, a threat to charity. This view is sound as far as it goes, and the three remedies proposed would probably ease the stress and help us towards a more peaceful scene.

But is this enough? Christians ought to be able to live together amicably; even so, the Church is not only a society of people who live together amicably. Unless we have all been completely wrong from the start, it is—more fundamentally—the vehicle of a highly distinctive faith and life which needs to be preserved and promulgated in its full integrity. It can be misunderstood or misrepresented; sincere people can get it wrong, and thus do a great disservice to God and man.

We certainly need to hear all voices. But having heard them, we need to have some basis for choosing among the things they say, for making the right kind of selection and synthesis; and we must therefore attend seriously to some spiky questions that now cause us a certain embarrassment—the questions of revelation and authority.

Mutual accommodation is not the whole answer to the problem of polarization; and if it is bought at the price of our Catholic integrity, it is a luxury that we cannot afford.

SECOND, INDEPENDENT GROUPS should be encouraged to help develop public opinion and a greater exchange of views. Unofficial centers of leadership and public opinion on the local and national levels will help to diffuse the power within the Church and democratize the exercise of ecclesiastical power. Groups such as the National Association of Laymen or the National Federation of Priests Councils fulfill this function while at the same time maintaining a basic loyalty to the Church.

Finally, some way must be found out of the traditional either-or trap in which we almost always find ourselves in the Church. In the liturgy, for example, why does there have to be only one allowable way to do things? Why can't there also be Latin Masses for those who find the modern just too much, or more experimental Masses for those who find even the new liturgy not with it? Why does it always have to be either-or, meaning that both sides have to go for the jugular or lose any chance to achieve a way of life within the Church which will meet their needs?

Dialogue is obviously not the sole answer to polarization in the Church, but until the polarized groups begin once again talking to each other in a spirit of Christian love there can be no viable solution.

Donald J. Thorman, 46, was graduated from DePaul University in Chicago and holds a master's degree from Loyola University there. After service in the U.S. Marine Corps in World War II, he taught at Loyola for five years, then turned to editing. He was managing editor of several periodicals before joining National Catholic Reporter in 1965 as publisher. He and his wife have seven children. Thorman is author of "Emerging Laymen," "Christian Vision," "American Catholics Face the Future" and "Power to the People of God."

Conservative . . .

BY CHRISTOPHER DERRICK

From the very beginning, the Church of Christ was from time to time split into factions, polarized into extreme groups which then glared at one another in righteous hostility. From the parties of Paul and Apollos at Corinth right through to the present confrontation of traditionalists and progressives, the same pattern recurs; and these polarizations have always hogged the news, though at most times most people have kept a

middle way. About this recurring situation, one obvious thing cannot be said too often: among the followers of Christ, all disunity is a sin and a scandal, and all the more so if it involves hostility and prevents mutual contact and dialogue. Even so, strong disagreement is not necessarily a bad thing. Those extreme factions may need each other: the Church may need them both.

Each will stress one aspect of the very complex truth: each will need to be corrected by the other side's different insight, and together, they can provide the Church with binocular vision, a three-dimensional view of Christian reality. The Arian insisted that Christ was human: the Docetist insisted that he was divine. The whole mystery of the Incarnation depends upon the fact that each was right in what he asserted, but wrong in what he denied.

WHEN WE SEE polarization or faction in the present-day Church, we can deplore any failure in charity and any breakdown in communication. But we can often see something providential as well—a dialectical matrix from which, by God's intention, new religious insight is emerging. This principle probably gets full recognition today: it leads, naturally enough, to a positive and ecumenical attitude towards all polarizations, which is a good and necessary thing. But the need of the moment is probably that another aspect of the matter should be stressed. Within the Church and between the Churches, the claims of charity and of ecumenical toleration are of vast importance. But they exist alongside the equally important claims of the truth

revealed, the sacramental life given, the Church established.

In this less fashionable perspective, we remember that polarization in the Church can have another and more unfortunate character. In some cases, it may be a polarization between those who are still true (however imperfectly) to the faith and life of Christ, and those who (however innocently) are tending to break with it and take some different road. Schism and heresy, in fact, are still real possibilities, and are still quite alien to God's desire.

This does not mean that accusations of schism and heresy ought to be lightly bandied around: it does mean, however, that dialogue and mutual understanding will not always and in all situations be enough. The love of God (one of whose names is truth) comes before the love of neighbor. While on the one hand we must respect all views and seek to benefit by the truth within them, we must also remember that in these religious matters, a man can take a simply wrong turning and need to be warned off it and helped back onto the right track.

OUR DIALOGUE ACROSS these polarizations involves, therefore, readiness for a twofold self-denial. You and I may conceivably need to confess ourselves wrong one day; and we shall then need the unpopular virtues of humility and obedience. But conversely,

we may need to stand by in apparent complacency while the other side does the repenting; and in the present climate of opinion, we may find this the heavier cross to bear.

Meanwhile, the important thing is that we refrain from passing judgment. That task is best left to God and to those men whose business it is—to the Pope and bishops on one view, to the intelligentsia on another. And on THAT question, at once, we get a king-sized polarization. When Church authority says one thing and well-informed lay opinion says another, which (when the chips are down) are we to follow?

This may be a painfully immediate question before long, and compromise may not be the right answer. As the English martyrs discovered, you sometimes have to choose one side absolutely.

Christopher Derrick, son of noted artist Thomas Derrick, was educated at the Benedictine Abbey in Douai, France, and at Magdalen College, Oxford. He was a pilot in the R.A.F. during World War II, has pursued a career as a writer, critic, editor and lecturer. In 1964 he was visiting fellow at Wesleyan University in Middletown, Conn., and for the next three years was editor of "Good Work," publication of the Catholic Art Association in the U.S. His books include "Honest Love and Human Life" and "Trimming the Ark," as well as several edited volumes. He is a contributor of *Triumph* magazine. He lives in Wallington, Surrey.

Rebuttal

BY DONALD J. THORMAN

Two elements in Mr. Derrick's comments make me wince a bit. One is the idea that we leave some important responsibilities to ecclesiastical officials and to (presumably) lay "intelligentsia." For me, this is too much of "Let George do it" and not enough of the corresponsibility of all of us for the total People of God.

Secondly, there seems to be an assumption that dialogue already exists in the Church. It is precisely my point that dialogue has hardly begun, either in terms of being theoretically accepted or in being structured into the institution so its presence will be assured in the future.

Article 92 of the Pastoral Constitution on the Church in the Modern World exhorts us to dialogue, saying the Church is to stand forth "as a sign of that brotherliness which allows honest dialogue and invigorates it." This requires us to recognize "lawful diversity." Thus all those who compose the one People of God, both pastors and the general faithful, can engage in dialogue with ever-abounding fruitfulness. And "let there be unity in what is necessary, freedom in what is unsettled, and charity in any case."

One of the major reasons for polarization is that the Church has not yet universally committed itself in theory and practice to an honest and invigorating intra-Church dialogue. Until we can solve this first problem I see little hope for getting at the larger issues.

Jesuit gets real estate license to promote housing apostolate

BY ROBERT E. SIMANSKI

BALTIMORE, Md.—Last June, Father Vincent P. Quayle was ordained a Jesuit priest.

Three months later, he obtained his real estate salesman's license after taking a required course and passing a state test.

Real estate is a strange business for a priest, Father Quayle admitted. He said he wished that clergymen didn't have to get involved in it.

But he is involved, chiefly because of what he calls "the tragic failure of the real estate industry to deal justly with inner city people," both blacks and whites.

Father Quayle contended that both buyers and sellers of homes are being poorly served by the industry, which, he said, has "no sense of community."

THE NEED FOR helping communities to remain stable is often overlooked by real estate salesmen, he said. Nowhere was it mentioned in his training.

"The drive to make money blinds us to any spiritual value that might be a part of our work," he added. "With all the stress on community, I have yet to meet a real estate man or woman who knows what the term means."

Father Quayle charged that financial institutions and the federal government (which regulates these institutions) are also at fault, but he reserved his sharpest criticism for the real estate industry.

"The large brokerage firms that control

the best housing in the city," he said, "have withdrawn their skills and services from inner city people. This is especially true in their dealings with the black community."

"The presidents of these firms will tell you in private that they would like to sell to black folk, train black salesmen, and advertise in black newspapers, but that such actions would be suicide for their business. To sell to blacks, they claim, is to have the white community shun them like the plague."

IN A CHANGING neighborhood, the priest noted, whites who want to sell their homes usually list with large firms that have "neither the knowledge nor the desire to seek out black buyers." Since there are few potential white buyers, families may go to several of these firms without success.

In most cases, he said, the families eventually "turn their houses over to speculators for pennies. The speculators then resell the houses to poor families at a high mark-up."

Father Quayle knows the problem well. He spent a summer in Chicago working with a Saul Alinsky community organization in a changing neighborhood, and has worked in changing neighborhoods in Baltimore for more than two years. Some of his work has been with Activists Inc., a group which seeks to expose exploitation of blacks throughout the city.

During the past summer he conceived the idea of a housing referral service, using churches as a base. The goal is to bring buyers and sellers together, help secure financing, and to eliminate the third party, the speculator.

OPINIONS

PENAL SERIES

To the Editor:

Sincere thanks for your editorial comment on the need for penal reform and the series of articles, "Under Fire: Indiana's Penal System," by B. H. Ackelmeire.

"It increases our wisdom but doesn't reduce our follies," is an old but apt quotation in this context.

Beginning in September, 1970, my husband and I took on the responsibility of visiting the Pendleton Reformatory inmates who otherwise have few or no contact with relatives or friends outside.

Out of service

(Continued from Page 4)

for Veterans office in Indianapolis will make sure every recently discharged Hoosier knows what assistance is available to him and where he can get it. A "double-check" contact will be routine.

Because of the general economic slump extraordinary efforts may have to be exerted to help Vietnam veterans make a successful return to civilian life. But extraordinary effort is due these men. What they want and need is a job, not a hand-out like the one being sought in the General Assembly.

No name please

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"Happy the Peacemakers . . ." (Mt. 5:9-10)

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Matrimony— Sacrament of Christ's Love

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

Has it ever struck you as surprising that Jesus chose a wedding reception for the first revelation of who He really was? John recalls that it was at the wedding at Cana in Galilee that Jesus performed the "first of his signs" (Jn 2:11).

Yet what would be a more natural place for Christ to start His work of helping men grasp the depth of God's love for man? Throughout the Scriptures the love of man and woman is recognized as the richest human sign of the love God has for man. God's loving presence in human life is made known and shared in a privileged way in marital love.

When God decided on the most suitable image of Himself for his newly created world, He created a couple, a man and a woman. "God created man in his image . . . male and female he created them" (Gen 1:27). Both creation stories in Genesis culminate in the creation of man and woman who are so united that "the two of them become one body" (Gen 2:24). Together they are to mirror forth the creative, fruitful love of God as they raise families and gradually make the world a better place for their children (Gen 1:28).

THE LAST PAGES OF the Bible echo the theme of these first pages. The Book of Revelation (Apocalypse) describes the final, full union of God and his people in the heavenly Jerusalem at a wedding feast at which Christ is the bridegroom (Rev 21:9, 22:17). Between these opening and closing passages of Scripture almost every book of the Bible looks to the marriage bond, with its joys and sorrows as the place to learn the deepest meaning of life with God.

Through the experience of his own tragic marriage, the prophet Hosea discovered the mystery of God's love for his people. He describes this love not abstractly, but in moving poetry. He records God's initiative and his people's loving response: "I will allure her . . . and speak to her heart . . . On that day, says the Lord, she shall call me 'My husband'" (Hos 2:16-18).

Isaiah states directly, "He who has become your husband is your maker" (Is 54:5) and later adds more poetically, "As a young man marries a virgin, your builder shall marry you; and as a bridegroom rejoices in his bride, so shall your God rejoice in you" (Is 62:5). Jeremiah draws on the language of romantic love in having God say to His people, "With age-old love I have loved you" (Jer 31:3).

Jesus and his Apostles knew these passages well. Jesus uses the same language, calling Himself the "bridegroom" (Mk 2:19). He describes man's union with God as a wedding banquet (Mt 22:1-4; 25:1-13), and gives his body and blood as signs of the new and everlasting covenant or marriage bond between himself and his people (Mt 26:28).

St. Paul distills the long Judeo-Christian tradition in the famous passage in Ephesians (5:22-23) where he explicitly relates marriage to the mystery of Christ's love for his Church.

What does this all mean in practical daily life in the seventies? When a man and woman enter into a permanent relationship of love in marriage they not only manifest something of God's own affection for mankind, but they share in that love. Every marriage participates in God's love for man, for as Jesus himself made clear, it is God who joins a man and woman in marriage. "Therefore, let no man separate what God has joined" (Mt 19:6). Every marriage is a sign of the relationship between God and man.

THE SACRAMENT OF matrimony celebrates this relationship and reveals even more clearly the depth of God's involvement through Christ in the life of his people, the Church. Matrimony also makes possible a richer participation in that involvement. The Vatican Council II teaches that "authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church." Marriage is a "reflection of the loving covenant uniting Christ with the Church" and "a participation in that covenant."

As such, marriage "will manifest to all men the Savior's living presence in the world, and the genuine nature of the Church" (Church in Modern World, 48).

It is not surprising then that at a wedding Jesus began the gradual revelation of his affection for man. It would seem to suggest to us that the central thrust of religious education in our age needs to center on improving the quality of married life.

DISCUSSION QUESTIONS:

1. What was the significance of the wedding at Cana of Galilee?
2. How does the prophet Hosea use marriage to describe the love of God for his people?

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SHEED

The world into which Christ came

BY F. J. SHEED

I wonder how many still remember Swinburne's
"Thou hast conquered O pale
Galilee
The world has grown grey
with thy breath"

No one who knows anything of the world into which Christ came would regard it as of a lovely greenness shrivelled to grey by him. It was a world bathed in blood, shot through with misery, melancholy at its gayest. Matthew's words, "They were harassed and helpless like sheep without a shepherd" (9:36), were a precise description not only of the crowds on whom Jesus gazed compassionately, but of the whole of that world. Indeed it would be hard to think up a better ten-word description of people today, just about anywhere—"harassed and helpless like sheep without a shepherd."

Yet men, even great masses of Christian men, do not turn to him or even think of him. I have suggested two reasons for this. Since people do not see themselves as they are, he meets no needs they actually feel (that being their test of relevance). Neither do they see Jesus as HE is. How are we to bring into contact the unrealized needs and the ill-known Jesus?

IT IS NOT ENOUGH to study his teachings, we must be in contact with himself. So we look more closely, not at the "Christ Event," not at the "Myth," but at Jesus of Nazareth. Is kindness the whole of him, do "gentle" "meek" "mild" convey him adequately?

With individuals his speech is terse, with no words wasted and no sentimentality. The Gospels are not a text book on How to Win Friends. He was sparing of praise, for instance: four of five people he praises, briefly; and only one of these was (but not yet) an Apostle—Nathaniel, "an Israelite without guile." Then there is the pagan centurion—"I have not found such faith in Israel," a scribe—"you are not far from the Kingdom" (Mark 12:34, not very exuberant, that); Mary of Bethany—"she has chosen the better part"; and John the Baptist—"no man born of woman is greater than he."

He had compassion on crowds, but not much is recorded of his love for individuals. We are told he loved "his own" (the Apostles) to the end; loved Martha and her sister and Lazarus, loved the rich young man who rejected his call.

"I call you friends," he says to the Apostles. But we only hear him address one man as "Friend," namely Judas, in the moment of betrayal—"Friend, what have you come for?" No scholar has yet used this as proof that he regarded Judas as his only friend, but I know some who would if it supported some theory of their own. I am reminded of an old No Popery objection against Our Lady—"Christ never called her mother." Nor indeed is there any record of his

(Continued on Page 7)



The silent solitude of a man alone on a hill reminds one of the search for meaning in union with another person that occurs in marriage. (NC Photo by Berne Greene)



BY FR. PETER J. RIGA

From the earliest days of her tradition, the Church was conscious of the special reality of Christian marriage. Christian marriage (or marriage in Christ, as it was called), was certainly all that any human marriage was among the pagans, but it was to be more profound insofar as it symbolized the Church itself in miniature form. Because it symbolized a moment of divine love and grace among men, it was from the earliest days considered to be what today we call a "sacrament."

Much of Christ's teaching on marriage (Mt. 19:9) referred directly to the text of Genesis (Gen. 3:16) where marriage is seen to be a holy thing as natural to man and created by God. It is a reality so profound in man's mortal existence that he will leave every other relationship in order to become part of this fundamental community. The teaching of Genesis on marriage is at once nuanced and beautiful where man cannot be defined or understood except in function with woman and vice-versa. Adam's nature is the measure of Eve's nature (and vice-versa) with the result that it is the couple which is the sacred reality created by God for man. Marriage, therefore, of its very nature is a holy and natural state.

The second text that had a great influence on the early Christians with regard to their thinking on marriage was Ephesians 5:21-33. In this text, St. Paul sees marriage as a sacred reality because it reflects and symbolizes the marriage (or love) of Christ with the Church. The reality of marriage is based upon and is supposed to reflect this union and love of Christ for the Church. It is in that way a supernatural event where the mutual love expressed is a participation in the very love which Christ has for the Church.

I HAVE SEEN THAT in the order of God's mind and plan for the redemption of man, it was the

Incarnation of Christ which is primary. Because of God's love and for no other reason, the Word became flesh to show men God's love and the way to God's love. Jesus is the historical revelation of God's love for men in visible appearance. By this very fact, because the Word becomes one race with humanity, the Church is born out of love.

The whole life of Christ—from his Incarnation to his glorious death and resurrection—was the visible manifestation of God's love for men (the Church). This fundamental reality of God's love and mercy is the radical basis for the redemption of men.

Marriage as a sacrament stands within this reality of love and mercy in time. The love which the partners have for each other is a participation, an actualization here and now, of the love of Christ and his Church. The community which is established by the joining of this man and this woman, is a Church in miniature and when they love each other, they become the sign and symbol of the divine reality of love in their lives, thus constituting not an empty symbol, but a truly efficacious one which we call a sacrament. The attitude and relation of Christ to the Church is the model for the attitude and relation which must be brought about in the reality of marriage since Christian marriage objectively represents this love of God in Christ for the Church.

It is at this point that it is important to understand exactly what is the Christian reality of love, the heart of the redemptive and conjugal reality we are discussing. We have seen that a sacrament is the visible and historical manifestation of God to man. Yet, the very heart of both the redemption and the mystery of human existence is the mystery of love itself who is God (1 Jn. 3:8). Human love and divine love are not two generically different realities, but one reality. Indeed human love exists because it participates in the divine love. Love is man's opening to God in time (and eternity) whose beginning is in time) as well as the very event of God's loving

communication with man which we call grace.

IN MARRIAGE, two human beings open themselves to each other only in and through love and become a loving "we." Married love is thus the actual practice of love of man (these two human beings) in giving each other to each other, in suffering with and for each other, in the death of selfishness and egoism. Marriage thus represents and symbolizes in its way (by love) the redemptive and loving act which Christ had for the Church. Christian marriage is thus a miniature humanity and therefore a miniature Church wherein men love and sacrifice for each other out of love. The very unity and reality of marriage is love for each other—which symbolizes and brings about the Church's function among men.

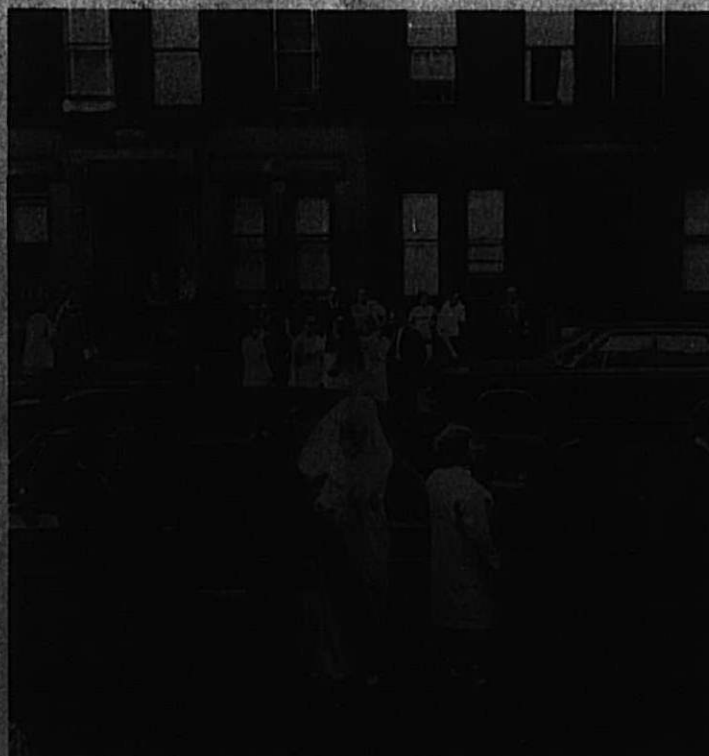
Each Christian marriage is a

sacrament precisely because it is a miniature Church in which the historical realization of the Church's unity takes place, that is, in loving one another. Marriage then can never be simply a "secular" reality because its substance is love and the event of love and grace which not only unites men and God but man with his fellow man. Each Christian couple is a sign and symbol of love, which expresses the deeper and underlying reality of the loving union of God and man. In marriage, the Church becomes present in this tiny community of redeemed mankind.

DISCUSSION QUESTIONS:

1. How is a Christian marriage a "Church in miniature?"
2. What does the Book of Genesis say about marriage?

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This candid scene of a newly married couple in a New York neighborhood recalls this reflection: To be loved, drawn by . . . the Divine call . . . (that defines . . . our existence . . . as persons . . . and invites us . . . to respond. (NC Photo by Neil Maurer)

SCRIPTURE TODAY

What St. Paul said about fund-raising

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

Bishops, priests, and members of religious orders have to devote a certain amount of time to raising money. Some of them and some of the laity grumble about this fact. It is helpful for all concerned to study chapters 8 and 9 in St. Paul's Second Letter to the Corinthians.

Paul makes no apology for the fact that he wants to raise money among the Corinthian Christians for the poor of Jerusalem. I think you will agree after reading these two chapters that Paul and the Christians to whom he wrote took it for granted that raising money for the poor was a proper thing to do. The only thing



Paul has to work on here is to get the Corinthians to give generously and cheerfully: "the one who gives gladly" (9:6-7). You may remember the older translation: "God loves a cheerful giver."

There is here also the argument that if you give generously God will treat you generously, and Paul returns to it: "God, who supplies seed for the sower and bread to eat, will also supply you with all the seed you need and make it grow to produce a rich harvest from your generosity. He will always make you rich

enough to be generous at all times, so that many will thank God for your gifts through us." (9:10-11)

Paul makes no apology for that argument. He pushes right on to say that by their generosity the Corinthian Christians will give proof that they are indeed endowed with Christian virtues. As a result, "many will give glory to God for your loyalty to the Gospel of Christ" (9:13). Finally, those who benefit will pray for their benefactors "with great affection" because of the extraordinary grace God has shown to the benefactors. Paul ends: "Let us thank God for this priceless gift!"

IT HAS BEEN WELL said that these two chapters manifest the universal charity of the primitive Church and the grandeur of Paul's soul. After nearly two thousand years a much more complicated and sophisticated Church can do no better when it comes to fund-raising. Today we know a lot more than the early Christians did about making money grow when it is given, but that is the only aspect of the thing in which we made progress.

In a very real sense we can't expect to make more progress. If the people who give and the people who receive have the spirit described here, and if the minister of Christ urging the collection has the spirit described here, you have pure Christians living in operation. When you have that, you have the Kingdom of God among you.

These chapters showed how Paul stirred up the zeal of the Corinthians for the work of charity. He appealed to the example of the Macedonians and to the example of Christ, and finally he frankly appealed to their own interest.

Paul says the Macedonians "were extremely generous in their giving, even though they were very poor" (8:2). Apparently it will always be thus. Cardinal Cushing had the reputation of being the best fund-raiser the Church has ever known in America. He often told his visitors that by far the greater part of the money he raised came from the poor and the "little" people of his Archdiocese of Boston, not from the rich.

NOTICE THAT PAUL says the Macedonians considered it a privilege to have "a part in helping God's people in Judea" (8:4). He says they had the idea it was a favor given them by God that they were able to help others. I know some of you will find that idea very beautiful and will feel it is spoiled by the adding of the motive that if one gives generously God will treat one correspondingly well. Some of you will say this latter idea, developed at some length by Paul, is a hold-over from more primitive Old Testament spirituality.

Well, just as I often say that the prayer of petition is not to be despised, since it was endorsed by Christ himself, so here I say that hoping for favors from God for one's service is not to be despised but respected as a built-in part of God's plan.

Let me quote here a sentence from another letter of the New Testament which we'll study later, the letter to the Hebrews: "do not forget to do good and to help one another, for these are the sacrifices that please God" (13:16), which means that if you don't forget kindness and charity you will obtain God's favor.

God's favor is essentially a matter of being loved by God. We like to have proof we are loved, not only spiritual proof but temporal proof. It is clear from the scriptures that God doesn't at all mind our asking for such proof.

DISCUSSION QUESTIONS:

1. How do chapters 8 and 9 manifest the universal charity of the early Church?
2. How do the Scriptures point out that generosity will be rewarded by God?

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You probably will recite the prayer so softly that no guests can catch its phrases and then, in haste, will leave your original copy behind at the altar. This prayer normally speaks of love, fidelity and commitment. All present should hear those words; later, as husband and wife, you ought to recall them.

DISCUSSION QUESTIONS:

1. What parts of the wedding Mass can be prepared by the couple planning to be married?
2. Why would the planning of one's own wedding make the ceremony more meaningful?

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WORSHIP AND THE WORLD

Notes more mature attitude to marriage

BY FR. JOSEPH M. CHAMPLIN

Apparently some have tried pre and extra marital sex and found it wanting. That sounds like an "I told you so" observation from a conservative celibate. Those conclusions, however, appear in

mustached and long-haired Phil Tracy's columns for the National Catholics Reporter. He feels our contemporary rush for unfettered sex before and multiple liaisons after marriage has not quite produced the liberating effects predicted by early advocates. Love, fidelity, commitment have suffered, Tracy believes, in the process and their decline is causing, in his view, cultural chaos and much personal misery.

On the other hand, many have tried matrimony and found it difficult, too difficult to endure. TIME's Christmas cover story, "The U.S. Family: Help,"

Sheed

(Continued from Page 6)

doing so. But we hear him speak to her only three times all told, and even the most filial of sons does not put "Mother" into every sentence. I remember on one occasion retorting "We never hear that she called him Jesus, either. So what?" As it happens only three times in the Gospels do we hear him addressed as Jesus—by a demon he was casting out, by some lepers, and by blind Bartimeus at Jericho.

I USE THESE TRIFLES as a reminder that no argument can be built on what is NOT in the Gospels—he may have praised lots of people, loved lots of people, called lots of people friend. But there remain the things the Gospels do have him saying. One remembers the hymn line "How beautiful are gentle words and loving smiles." From Jesus we hear some not very gentle words.

To Peter, urging him not to go to Jerusalem to suffer and die, he said, "Get thee behind me Satan." When the Gentile woman wanted him to heal her daughter he asked her if she expected him to take the bread of the children—the Chosen People—and give it to dogs (Matthew 15, in case you don't remember he did heal the daughter). To those who followed him to Capernaum after the miracle of loaves and fishes he said "You're here because I fed you." Even the beloved disciple heard strong rebuke: when he and his brother James wanted Jesus to bring down fire on the Samaritan cities which had rejected him, he told them "You do not know of what spirit you are. I have come to save not to destroy" (Luke 9:55).

I have listed some ungentle words. What about loving smiles? We are not told that he or any other New Testament character laughed or smiled. At many points we may imagine him as doing one or the other: one hardly imagines him as the only grave face at the wedding in Cana. But at the beginning of his public life he spoke of the death he must die (John 3:14). He walked in the shadow of that.

begins with a lead headline, "The American Family: Future Uncertain." Anthropologist Margaret Mead, quoted in the article, asserts: "Students in rebellion, the young people living in communes, unmarried couples living together call into question the very meaning and structure of the stable family unit as our society has known it." The magazine cites substantial "data of doom" to support a warning that our nation's families are in deep, deep trouble.

There is, I think, an encouraging sign in this otherwise bleak picture. Most couples in love and about to marry today take the step more seriously perhaps than did those who exchanged vows a decade earlier. The harsh facts of divorce and nuptial unhappiness scare them. They think long about this decision, look rather realistically at married life itself, and work hard to prepare for a future together.

PRIESTS HAVE RECENTLY seen that praiseworthy concern surface in couples' willingness, even eagerness to plan their own wedding ceremony. The instant and huge success of "Together for Life" (Ave Maria Press, Notre Dame, Indiana; Alpha Corporation of America, Elk Grove Village, Illinois), a booklet and filmstrip designed to help the engaged in this planning, can be explained in no other way.

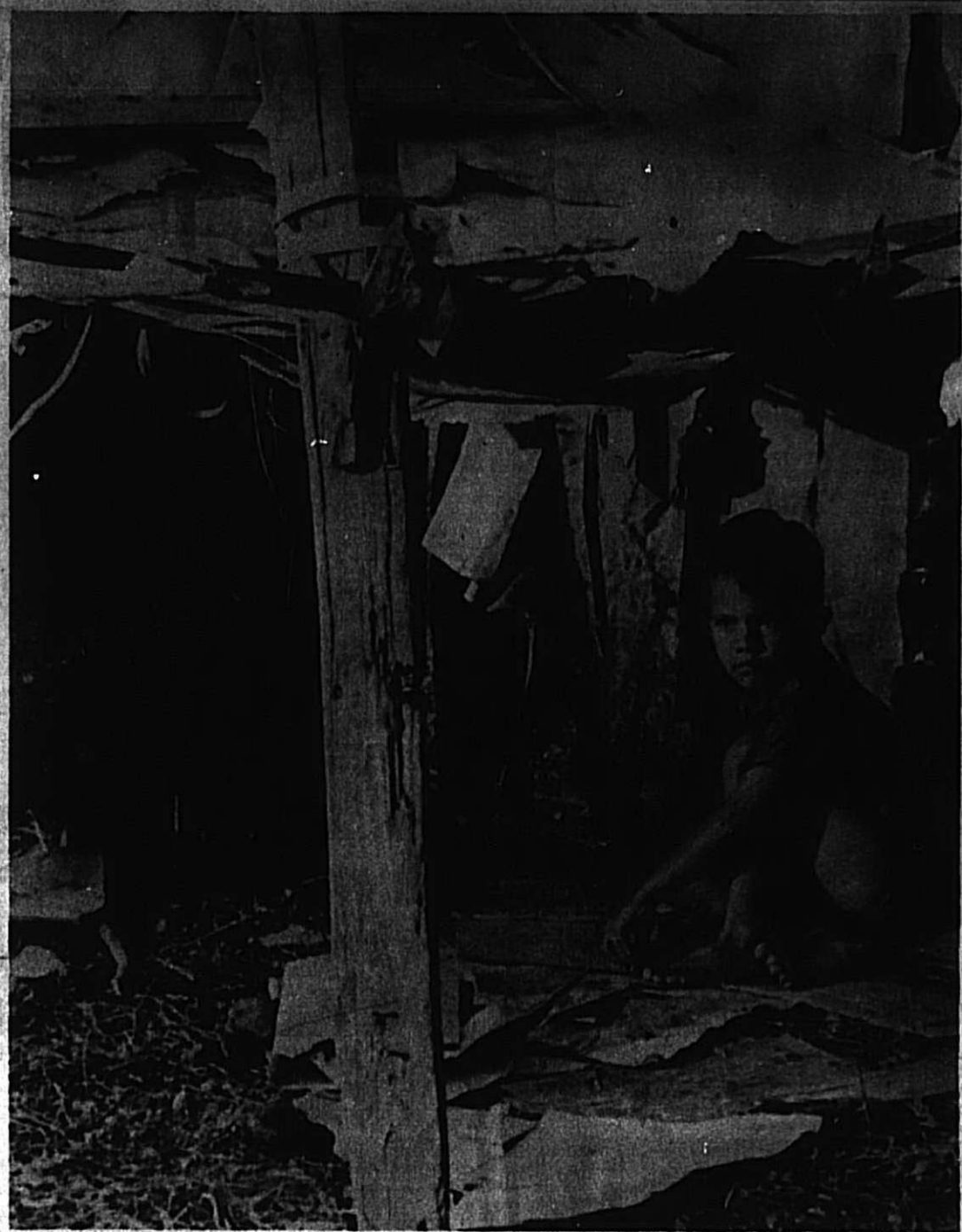
The degree of such preparation for a nuptial liturgy naturally varies greatly from couple to couple. In the dozen weddings at which I have officiated since the new rite's introduction on Palm Sunday, every bride and groom selected the scriptural texts they preferred; most picked the prayers and blessings they wanted; half used the Prayers of the Couple and of the Congregation provided in "Together for Life"; a few wrote their own; three produced participation booklets for the congregation.

This last item, a personally assembled "Order of Service," requires considerable time and effort from the couple, plus interest and guidance from the clergyman. Of those used at our church, one was a single mimeographed page, folded, with art work on the cover, the second, a small, stapled, xeroxed booklet, and the third, two large, carefully typed sheets, reproduced, then creased to form an 8 1/2 x 11" folder.

These included a greeting from bride and groom to the guests, names of those in the wedding party (including clergy, organist, servers, lectors), date and place of the ceremony, the rite's basic structure, the texts chosen, and a Prayer of the Couple. One also printed words for several hymns sung during the service and the people's responses at Mass.

THE PRIEST'S ADVICE is particularly essential if the couple decides to prepare one of these booklets. My experience indicates most people still are not familiar enough with these matters to know what should be incorporated into the text and what omitted from it. Once a few have been produced, his task becomes easier since he can supply bride and groom with models to follow.

One suggestion to spouses who opt for a commercially prepared or personally composed Prayer of the Couple: Be certain to publish this in the booklet.



"He will always make you rich enough to be generous at all times, so that many will thank God for your gifts through us." (NC Photo)

QUESTION BOX

Are men who leave priesthood and get married really happy?

BY MSGR. R. T. BOSLER

Q. All the priests who have left that vocation to take up marriage seem to be deliriously happy. It does seem strange that the run-of-the-mill laity (who are honestly trying just as hard as priests to find happiness and stay in God's good graces at the same time) have failed to attain the same degree of perfection. My question is undoubtedly motivated by envy; nevertheless, has any ex-priest come back from the nuptial state and said: "Forget it, fellows; it's not like we thought?"

A. If there aren't any yet, there will be, for there are going to be many unhappy marriages of these men—especially the older ones—who leave the priesthood to be married. Most of them are ill prepared for marriage, and they take the leap before they have given themselves a chance to make the drastic adjustment from the clerical to the business world.

Many who leave the priesthood are unhappy, frustrated men; that is why they leave. They go through torture for a long time trying to make the right decision. Once made, they enter a period of relief and happiness, eagerly looking forward to beginning a new life. It may be this more than marriage

which makes them "seem to be deliriously happy."

These men are going to experience let-downs and disappointments. They are going to need help to save their marriages. And that help must come from their relatives, friends in the priesthood, and Catholic couples who accept them and support them in their new life.

Q. In a recent column you stated, "We have it on the authority of Cardinal Alfredo Ottaviani that the letter of Fatima" contained nothing "that Pope John XXIII or his advisors considered to be of any importance." Who is Cardinal Alfredo Ottaviani and what is his background? And who were his advisors?

The messages of Fatima have not been heeded. As a result we will all suffer. But why are the "modernists" so eager and determined to lead the way to cooperation with the evil forces about which Our Blessed Mother warned us?

A. Cardinal Ottaviani is not a man who would ever undermine the Pope. He is a Roman of the Romans. Born in Rome, he was for many years in charge of the Holy Office where he was the watch dog of orthodoxy. Retired, he is still the acknowledged leader of the conservatives in the Roman Curia.

All his life he has demonstrated a child-like devotion to the Blessed Mother. You can be sure he is no

"modernist" who takes Our Lady lightly. That is why it was so significant that this particular cardinal warned against excesses in devotion to the Virgin Mary and urged people not to be misled by the appalling prophecies attributed to Our Lady.

Q. I belong to Medicare. I was treated in a hospital by a doctor who knew I was a Medicare patient. When I got his bill I paid him in full my share of his bill according to the Medicare law book. Later I received another letter from his office that there was \$55.00 still coming to him that Medicare refused to pay. I called Medicare about this. They told me that it was an overcharge by the doctor and for me not to pay any attention to any demand from his office.

What is my obligation before God? Will that bill stand against me? I barely survive on a pension.

A. If you are sure the Medicare office told you it was an overcharge by the doctor, don't pay him a dime. The doctors should be satisfied with what Medicare allows them. Every time they charge more, they are pushing us closer to socialized medicine.

Q. How often is it necessary for one who is 82 years old and extremely hard of hearing to go to confession? This person is a daily communicant.

A. It should never be necessary.

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KNOW YOUR FAITH

ENTRY LIST SETS RECORD

Three double winners in annual Style Show

BEECH GROVE, Ind.—A record number of 128 entries participated in the 17th annual Junior CYO Style Show, held last Sunday at Holy Name parish here. Attendance at the Style Show and Dance that followed numbered about 450 persons. The double-event marked the observance of the Feast of St. John Bosco, Archdiocesan patron of youth.

Awards were presented to over-all winners in each of six divisions, with gift certificates also awarded in each division.

TOP DESIGNERS included: Skirt and Blouse Division—Mary Sommer, of Madison CYO; Sportswear Division—Terry Haller, of St. Barnabas; Pantsuit Division—Alice Walkup, of Our Lady of Lourdes; Tailored Dress Division—Catherine Weber, of St. Catherine; Tailored Suit Division—Christine Schlegel, St. Barnabas; and Party Dress and Formal Dress Division—Susie Spellman, of Holy Name.

Double wins were recorded by: Terry Haller, of St. Barnabas; Patricia Quigley, of St. Andrew; Mary Beth Tomlinson, of Holy Name; and Kathy Wuensch, of St. Roch.

MRS. NORMA DOLLAR, of Holy Name parish, served as

fashion commentator and helped present awards, along with Father Donald Schneider, Archdiocesan CYO Director. Serving as masters of ceremonies were Hugh Diehl and Mark Dall. Judging of the garments was handled by the following:

Mrs. Joseph Delaney, Mrs. Bernard King, Mrs. Mable Glendy, Mrs. Joseph Traub, Mrs. John Moorman, Mrs. Richard Phillips, Mrs. Maurice Schwab, Mrs. Mary Smith and Mrs. David Frazer.

A complete list of winners will be found elsewhere on this page.

JUNIOR CYO STYLE SHOW RESULTS
SKIRT-AND-BLOUSE DIVISION
OVER-ALL WINNER: Mary Sommer, Madison CYO.
GIFT CERTIFICATE WINNERS: Mary Beth Tomlinson, Holy Name; Mary Francis Pich, Holy Name; Barbara Reimann, Madison CYO; Karen Niedenthal, St. Roch.

SPORTSWEAR DIVISION
OVER-ALL WINNER: Terry Haller, St. Barnabas.
GIFT CERTIFICATE WINNERS: Mary Beth Tomlinson, Holy Name; Laura Gieskamp, St. Andrew.

DOUBLE WINNERS: Terry Haller, St. Barnabas; Patricia Quigley, St. Andrew; Mary Beth Tomlinson, Holy Name; Kathy Wuensch, St. Roch.

ON DEANERY LEVEL

Junior tourney action is underway this week

Action in the Archdiocesan Junior Basketball Tourney got underway in eight deaneries this week, with tourney progress in the Lawrenceburg and Richmond Deaneries already into the semi-final round.

The Indianapolis "A" Tourney championship game is slated Sunday, Feb. 7, at 2:15 p.m. in the Secunia Memorial High School gym, with the "B" championship scheduled for 1 p.m.

Semi-finalists in the "A" Tourney, which were to meet this past Wednesday and Thursday included: Christ the King, St. Mark, Sacred Heart and St. Thomas Aquinas.

"B" Tourney semi-finalists were: St. Gabriel, St. Philip Neri, Nativity and Holy Cross.

THE CADET "B" Tourney starts its first and second rounds Saturday and Sunday at Our Lady of Lourdes gym with 22 teams entered. Quarter-finals are set for February 11, semi-finals on February 13 and finals on Sunday, Feb. 14, at 7 and 8:15 p.m.

Little Flower will host the "56 B" Tourney with the first and second rounds slated Saturday. Quarter-finals will be completed by February 11, semi-finals by February 13, and the finals February 14 at 3:30 and 5 p.m. The Freshman-Sophomore

Recital slated

MORRISTOWN, Ind.—The senior piano recital of Mrs. Marita Scherer Schneider will be given at 7:30 p.m. Sunday, Feb. 9, in the Bluebird Restaurant here.

Mrs. Schneider, a graduate of Our Lady of Grace Academy, Beech Grove, is giving the recital in partial fulfillment of the bachelor of science degree from the Indiana University School of Music.

She is the daughter of Mr. and Mrs. John E. Scherer here. The recital is open to the public.

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SCORES

DEANERY TOURNAMENT
INDIANAPOLIS DEANERIES
JUNIOR-SENIOR
"A" TOURNAMENT
FIRST ROUND: St. Mark 74, Little Flower 45.
SECOND ROUND: Our Lady of Lourdes 85, St. Barnabas 61; Christ the King 69, St. Simon 61; St. Mark 50, Our Lady of Greenwood 39; Mount Carmel 64, St. Luke 33; St. Lawrence 50, St. Monica 82; Sacred Heart 84, St. Monica 82; St. Thomas 73, St. Christopher 71; St. Rita 50, St. Plus X 48.
QUARTER-FINALS: Christ the King 51, Our Lady of Lourdes 43; St. Mark 69, Mount Carmel 54; Sacred Heart 46, St. Lawrence 41; St. Thomas 72, St. Rita 62.

JUNIOR-SENIOR
"B" TOURNAMENT
FIRST ROUND: Holy Name 66, Holy Spirit 65; St. Gabriel 64, St. Mary 52; St. Matthew 88, St. Roch 39; St. Joseph 58, St. Louis 50; Andrew 60, Holy Trinity 48; Nativity 55, Immaculate Heart 44; St. Joan of Arc 81, St. Anthony 68; Holy Cross 53, St. Christopher 67; St. Joan of Arc 53.
QUARTER-FINALS: St. Gabriel 61, Holy Name 50; St. Philip Neri 75, St. Matthew 70; Nativity 52, St. Mary 51; Holy Cross 67, St. Joan of Arc 53.

LAWRENCEBURG DEANERY
CADET TOURNAMENT
FIRST ROUND: St. Joseph, St. Leon 19, St. Peter 16; St. Lawrence, Lawrenceburg 48, St. Paul, New Albany 42; St. Mary, Aurora 36, St. Anthony, Morris 29; St. Louis, Batesville 56, St. Nicholas, Sunman 26.
SECOND ROUND: St. Michael, Brookville 50, St. Joseph, St. Leon 20.

JUNIOR TOURNAMENT
FIRST ROUND: St. Michael, Brookville 52, St. Peter 55, St. Paul, New Albany 53; St. Lawrence, Lawrenceburg 54, St. Martin, Yorkville 38; Holy Family, Oldenburg 50, St. John, Ellettsburg 36; St. Charles, Milan 52, St. Mary, Greensburg 38; St. Louis, Batesville 53, St. Nicholas, Sunman 46.
SECOND ROUND: St. Peter 60, St. Joseph, St. Leon 56, St. Charles, Milan 60, Holy Family, Oldenburg 54.

NEW ALBANY DEANERY
"56" TOURNAMENT
FIRST ROUND: Our Lady of Lourdes 45, New Albany 22; Holy Family, New Albany 21; Sacred Heart, Jeffersonville 41, St. Mary, New Albany 31.
SECOND ROUND: Our Lady of Lourdes 45, St. John, St. Anthony, Clarksville 33, St. John, Starlight 28; St. Joseph Hill 35, St. Michael, Charlestown 28; Holy Trinity, New Albany 30, St. Paul, Sellersburg 23.
SEMI-FINALS: Our Lady of Lourdes 45, St. Anthony 26; St. Joseph Hill 30, Holy Trinity 29.

FRESHMAN-SOPHOMORE LEAGUE PLAY-OFFS
DIVISION 4 PLAY-OFF: Our Lady of Lourdes 45, Little Flower 40; Our Lady of Lourdes 48, St. Philip Neri 43.
FIRST ROUND LEAGUE PLAY-OFFS: St. Martin (Division One) 38, St. Lawrence "B" (Division Two) 38; Baxter YMCA (Division

Three) 44, Our Lady of Lourdes (Division Four) 39.
FINALS: CONSOLATION: Our Lady of Lourdes 49, St. Lawrence "B" 34; CHAMPIONSHIP: Baxter YMCA 50, St. Martin 43.

FINAL STANDINGS
DIVISION NO. 1—St. Rita 9-0; St. Simon 8-1; Holy Spirit 6-3; St. Andrew 5-4; St. Joan of Arc 4-5; St. Jude 4-5; St. Michael 3-6; St. Lawrence 3-6; Holy Name 3-6; Little Flower 0-9.
DIVISION NO. 2—St. Philip 9-0; St. Christopher 7-2; Our Lady of Lourdes 7-2; St. Martin 6-3; St. Plus X 4-5; St. Barnabas 4-5; St. Matthew 3-6; Immaculate Heart 3-6; St. Gabriel 2-7; Christ the King 0-9.
DIVISION NO. 3—St. Michael 8-1; All Saints 8-1; Sacred Heart 7-2; St. Luke 5-4; St. Catherine 6-3; St. Trinity 2-7; St. Monica 1-8; St. Roch 0-9.

NOTE: Division No. 1—St. Rita is the Division champion; Division No. 2—St. Philip is the Division champion; Division No. 3—St. Michael and All Saints tied for the Division championship; Division No. 4—St. Francis is the Division champion.

FINAL STANDINGS
DIVISION NO. 1—St. Thomas 11-0; St. Martin 10-1; St. Michael (red) 9-2; St. Joan of Arc 8-3; Little Flower (blue) 6-5; St. Christopher 6-5; St. Gabriel 5-6; All Saints 4-7; St. Luke 4-7; Immaculate Heart 2-9; St. Monica 1-10; St. Malachy 0-11.
DIVISION NO. 2—St. Philip 11-0; St. Simon 10-1; St. Plus 9-2; Little Flower (gold) 8-3; Holy Spirit 7-4; St. Andrew 6-5; St. Matthew 5-6; Christ the King 4-7; Our Lady of Lourdes 3-8; St. Lawrence 3-8; St. Michael (white) 1-10; St. James 0-12.
NOTE: Division No. 1—St. Thomas is the Division champion; Division No. 2—St. Philip Neri is the Division champion.

FINAL STANDINGS
DIVISION NO. 1—Holy Spirit 9-0; St. Plus X 8-1; St. Andrew 6-3; St. Simon 5-4; Little Flower 5-4; St. Lawrence 4-5; St. Jude 3-6; Holy Name 2-7; St. Michael 2-7; St. Joan of Arc 2-7.
NOTE: Holy Spirit is the Division champion.

DIVISION NO. 2—Immaculate Heart 8-1; St. Philip Neri 8-1; St. Matthew 7-2; St. Mark 7-2; St. Martin 5-4; St. Malachy 3-6; Our Lady of Lourdes 3-6; St. Christopher 2-7; Our Lady of Lourdes 2-7.

D OF I TO MEET

INDIANAPOLIS—The Mother Theodore Circle No. 45, Daughters of Isabella, will hold a dinner meeting at 6 p.m., Tuesday, Feb. 9, in the K of C club rooms at 1305 N. Delaware. Members are asked to bring their favorite covered dish for the dinner and social hour preceding the business meeting at 8 p.m.

Lady of Mount Carmel 2-7; Christ the King 0-9.
NOTE: Immaculate Heart and St. Philip tied for division champion, play off game was won by Immaculate Heart 33, St. Philip Neri 14.
DIVISION NO. 3—St. Barnabas 6-3; Holy Trinity 7-2; St. Thomas 6-3; St. Luke 5-4; St. Catherine 5-4; St. Rita 5-4; Our Lady of Greenwood 3-6; St. Joseph Shelbyville 2-7; St. Roch 2-7; St. Gabriel 1-8.
NOTE: St. Barnabas is the Division champion.

FINAL STANDINGS
DIVISION NO. 1—St. Joan of Arc 9-0; St. Malachy 8-1; St. Matthew (white) 6-3; Immaculate Heart 6-3; St. Luke 5-4; St. Gabriel 5-4; St. Christopher 2-7; St. Thomas 2-7; St. Martin 1-8; St. Michael (red) 1-8.
NOTE: St. Joan of Arc is the Division champion.

SET CARD PARTY

INDIANAPOLIS—St. Catherine's monthly card party will be held Sunday, Feb. 7, at 2 p.m. in the Father Busald hall, Shelby and Tabor Sts. All games will be played and blind tallies will be accepted.

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DIVISION NO. 4—Holy Spirit 4-0; St. Philip Neri 3-1; St. Simon 2-2; Little Flower "A" 2-2; St. Rita 1-3; Our Lady of Lourdes 0-4.
NOTE: St. Matthew (red) is the Division champion.

STANDINGS
DIVISION NO. 1—All Saints 6-0; St. Christopher 3-1; St. Malachy 3-2; St. Michael 2-3; St. Martin 1-4; Holy Trinity 1-4; St. Thomas 1-3.
DIVISION NO. 2—St. Plus X 4-0; St. Andrew 3-1; St. Lawrence 2-2; Immaculate Heart 1-3; St. Matthew 1-3; St. Joan of Arc 1-3.
DIVISION NO. 3—St. Catherine 5-0; Our Lady of Greenwood 4-1; St. Roch 4-1; St. Jude 3-2; St. Patrick 1-4; Little Flower "B" 1-4; St. Barnabas 0-6.

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TIC TACKER

Students 'adopt' Vietnamese girl

BY PAUL G. FOX

French class students at SCECINA MEMORIAL HIGH SCHOOL have "adopted" a 10-year-old Vietnamese girl through Foster Parents Plan, Inc., of New York.

By contributing \$16 per month to Foster Parents Plan, the Secina students give the child, Hoang Thi Tam, and her family material and financial aid aimed at strengthening the family unit. The child is symbolic of aid given to the entire family.



Thi Tam's family struggled to survive on \$50 per month earned by the mother as a fish vendor, and a pension as a widow with an allowance for Tam. Her parents adopted her when she was a year old. They have seven members in the family.

The Secina students' aid brings the family a monthly cash grant, distribution of goods such as vitamins, blankets, towels, soap and other useful items, medical and dental care, the sustained guidance and counseling of social workers and the benefit of special programs.

In Vietnam, Foster Parents Plan makes use of available medical facilities in Saigon to arrange for medical and dental care for foster children and their families.

Foster parents and children correspond monthly (letters are translated by the organization) and often develop warm and affectionate relationships, according to the agency's New York office.

More than 110,000 children have been aided by over 600,000 individuals, families and groups in the U.S. and Canada during the agency's 33 years of operation. Additional information may be obtained from Foster Parents Plan, 352 Park Avenue South, New York, N.Y. 10010.

NAMES IN THE NEWS—SISTER MARY ROSE STOCKTON, O.S.F., chemistry professor at MARIAN COLLEGE, has been elected to membership in the International Platform Association. The IPA is the club and trade association of those who appear before audiences in all media and of those interested in oratory and the power of the spoken word. FATHER LAURENCE LYNCH was installed as Catholic chaplain to the Indianapolis Police Department during ceremonies held Thursday, Feb. 4, in the City-County Building. The ceremonies were jointly sponsored by the Church Federation of Greater

Indianapolis and the Archdiocese of Indianapolis in conjunction with the Police Department. FATHER JOSEPH MCGRISAKEN, who recently resigned the pastorate of IMMACULATE CONCEPTION PARISH, Millhouse, has been hospitalized in ST. ANTHONY'S HOSPITAL, Terre Haute, following a heart attack. FATHER AUGUSTINE SANSONE, retired pastor of ST. ANN'S PARISH, Terre Haute, will inaugurate Mass for residents of Turtle Creek Convalescent Centre, 525 E. Thompson Rd., Indianapolis, at 11 a.m. Saturday, Feb. 6, in the chapel there. The services are sponsored by the TWILIGHT GUILD, headed by SISTER M. PHILONILLA WEINTRAUT, O.S.F., of ST. FRANCIS HOSPITAL, Beech Grove. SISTER MARILYN BROCKAMP, O.S.F., an intern consultant for the Archdiocesan Office of Education, is the author of "Halfway," published by Vantage Press. It is designed for middle-grade students.

PLAN ST. MARY ACADEMY REUNION—A 20-year reunion of the 1951 class of ST. MARY ACADEMY, Indianapolis, will be planned at a meeting scheduled Tuesday, Feb. 16, in the home of MRS. LORETTA HAHN WILLIAMS, 129 Buisdale Dr. The 8 p.m. meeting is open to anyone wishing to serve on the planning committee. Mrs. Williams' phone number is 241-2251.

PIPE ORGAN CONCERT—The complete organ works of Charles Gounod and Sir Edward Elgar's "Sonata in G Major" will be played by Rollin Smith in a concert of pipe organ music at 8 p.m. Tuesday, Feb. 9, in the sanctuary of North United Methodist Church, 38th and Meridian St., Indianapolis. Smith, a graduate of Butler University's Jordan College of Music, is organist at Our Lady of Angels Catholic Church in Bay Ridge, Brooklyn, N.Y. His appearance, open to the public without charge, is sponsored by the Indianapolis Chapter of the American Guild of Organists.

RELIGIOUS EDUCATION—The RELIGIOUS EDUCATION DEPARTMENT will sponsor a Pre-School Workshop at HOLY NAME PARISH, Beech Grove, on Monday, Feb. 8, from 7:30 to 10:15 p.m. A \$2 fee will be charged to those not registered for the 10-week RE course underway there. Chairman of the Pre-School Workshop is MRS. THOMAS MAXWELL.

RECUOPERATING—Father Philip Marquard, O.F.M., former director of Alverno Retreat House, Indianapolis, underwent open heart surgery recently following a serious heart attack. Medical officials report that he is recuperating satisfactorily in a Chicago hospital.

Look for packed hearing

(Continued from Page 1)

one Sen. Philip H. Hayes, is likely to stir up parental and perhaps church-related objection to a bill he is co-sponsoring with Sen. Joseph W. Harrison (R-Ala.). S. B. 319 would authorize doctors to give birth control services and information to minors who are married, are parents, are pregnant, have parental consent or are referred for such services by a clergyman or planned parenthood agency.

The bill also permits such services to be given to minors who otherwise might suffer a serious health hazard.

Essentially the measure is designed as a legal protection for physicians. Parents, however, may see it as an easy way for a teenage daughter to get a prescription for birth control pills.

Hayes also has sponsored S. B. 318, a bill which would remove public intoxication from the criminal code. The U. S. Supreme Court ruled in 1968 that a person suffering from alcoholism cannot be convicted of a crime for exhibiting the involuntary symptoms of a disease. Therefore, says Hayes, Indiana is legally and socially in error in arresting and charging an alcoholic with drunkenness.

Hayes admits the bill triggers more questions than solutions but he is hoping it will prompt a legal recognition that alcoholism is indeed a disease. Further, he hopes for an expansion of treatment facilities for alcoholics. A companion measure to be introduced in the House will provide for a doubling of the license fees for taverns with receipts going to detoxification and treatment centers in local communities.

ON WEDNESDAY (Jan. 26) Bishop Raymond J. Gallagher of Lafayette told an interfaith gathering of pastors here that the churches must have a greater understanding of the desire of the elderly for independence and dignity. But if the churches are wanting in their attention for the elderly, the General Assembly is not. A flurry of bills has appeared which would increase ceilings on assessments and income governing the over-65 property tax exemption, provide property tax relief for the elderly, reduce or eliminate their share of the cost of education and admit them free to state parks.

It is certain older people will get some form of property tax relief but how the rest of the population will fare is still a matter of debate and conjecture. At this writing the major tax increase and property tax replacement package was expected on the floor of the House by the middle of February. Its grinding difficulties enroute have delayed action and consideration of all but a small part of the hundreds of bills already on file.

A potentially controversial bill mentioned here last week, H. B. 1155, which provides for sexual sterilization of non-institutionalized feeble-minded, is expected to expire quietly in committee.

The Indiana Hospital Association, which was one of the major supporters of the bill, has recommended that it not be brought to the floor of the House.

Elton Tekolsti, executive director of the association, told this reporter that support for the measure was being withdrawn because it was feared the bill

might put Catholic hospitals in a compromising position.

The bill stipulated a legal procedure for permitting parents or guardians to petition the court for sterilization of feeble-minded or insane children living at home. Similar legislation now exists for those in institutions.

AMONG BILLS INTRODUCED this past week which merit interest are: H. B. 1426, sponsored by Reps. Hays and Carl W. Allen (D-Evansville). It would allow the Department of Mental Health to place persons with multiple handicaps in licensed residential health facilities. Hays described this as "another kind of purchase-of-services bill."

H. B. 1458, sponsored by Rep. B. Patrick Bauer (D-South Bend). The bill would commute to life imprisonment a death sentence that was not carried out within three years. Since the Constitution forbids cruel and inhuman treatment, Bauer argues there should be a definite limit to the time a prisoner is forced to live on death row.

S. B. 340, sponsored by Sen. Joan M. Gubbins (R-Indianapolis). The bill repeals 1905 vintage laws prohibiting the advertising of contraceptives. Mrs. Gubbins was prompted to introduce the measure when it was noted recently that the present legislation could be interpreted to mean that a drug manufacturer couldn't advertise birth control pills in a medical journal that was circulated in Indiana. Queries directed to the Indiana Catholic Conference offices, however, express concern that her measure might permit advertising of birth control medication in daily newspapers.

Three women's retreats are scheduled in February at Fatima

INDIANAPOLIS—Our Lady 12-14 for women of Our Lady women of St. Monica's, St. parish and former Fatima director. The retreat is open to women of all parishes.

Very Rev. Francis Tuohy, A special mid-week retreat conducted by Father James D. Moriarty, pastor of St. Lawrence calling 545-7681.

Calendar of Events

FRIDAY, FEB. 5
NOCTURNAL ADORATION
members are reminded of the customary watch.

WEDNESDAY, FEB. 10
LUNCHEON-CARD PARTY
in St. Mark's parish hall, Edgewood and Road 31 S. Luncheon at 11:30 a.m., card games at 12:30 p.m.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; St. Ann's parish hall at 6:30 p.m.; St. Francis de Sales, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher school social room, Spangway, 7 p.m. SATURDAY: St. Michael parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Providence Guild sets card party

NEW ALBANY, Ind.—The Valentine Dessert Card Party, sponsored annually by the Providence High School Guild, will be held Wednesday, Feb. 17, in the school auditorium, beginning at 8 p.m. Door prizes and table prizes will be awarded. Admission will be \$1 at the door. The public is invited.

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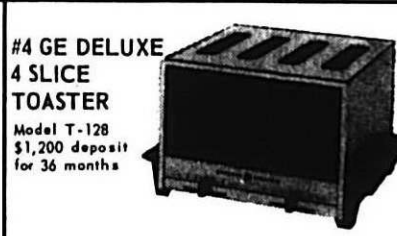
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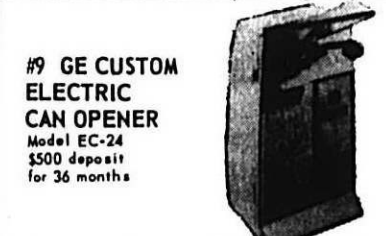
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PLAN SCHOLARSHIP DANCE—Discussing final plans for the scholarship dance being sponsored by Cathedral High School Mothers Club to help needy students are, left to right: Mrs. Paul Kernel, dance co-chairman, Mrs. Robert Kane, and Brother John Piszek, moderator of the Mothers Club. The dance, which will be held in the gymnasium, will include a social hour at 8 p.m. and a breakfast at 11:30 p.m.

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St. Thomas sets children's play
INDIANAPOLIS—"Young David Copperfield" a colorful, fast-moving play adapted for kindergarten and grade school children, will be performed by the Robin Hood Players of Chicago at 1:45 p.m., Tuesday, Feb. 9, at St. Thomas Aquinas auditorium, 46th and Illinois Sts.
The public is invited to attend. For groups of 10 or more, call the school for reservations, 255-6244.
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Welfare unit sets meeting

INDIANAPOLIS—Sessions of the regional conference of the Child Welfare League of America, to be held here this spring, will be open to lay persons involved in community service, according to David L. Gerwe, executive director of Catholic Social Services.

Gerwe is program co-chairman for the league's central region conference March 31 to April 2 which is expected to attract 1,200 social workers from Indiana, Michigan, Ohio, Kentucky, West Virginia, Pennsylvania and Ontario, Canada. This will be the first time the annual event will be in Indianapolis.

MISS JANET MYERS, casework supervisor for the Children's Bureau and a member of Immaculate Heart of Mary parish, is conference chairman. Gerwe's co-chairman is Jane Asta Godfrey, Thomas Morgan, staff member of Catholic Charities of the Indianapolis Archdiocese, is a member of the program committee.

Among the scheduled speakers of special interest to community leaders and volunteers is Shirley Chisholm, member of the United States House of Representatives from New York. She will speak on legal rights and protection of children.

ALSO SCHEDULED are panel discussions on the effects of the women's liberation movement on child rearing, pollution, community control of social institutions, adequate income maintenance, adoption of trans-racial and handicapped children, reaching drug abusers, and community violence.

Tickets for single day sessions will be available. The attendance of social service agency volunteers and board members, group home and foster parents, paraprofessional staff members and students is expected to boost the conference attendance to 2,000. Registration forms are available by writing 615 N. Alabama, Room 312, Indianapolis, Ind. 46204.

Remember them in your prayers

CLARKSVILLE
FIRMA LUCILLE REINH, 52, St. Anthony's, Jan. 28. Wife of August L. father of Marvin Renn of Shively, Ky.; Dennis R. Renn of Floyd County; Mary Lou Renn, Sharon Ann Faulstich and Mike Renn, all of Jeffersonville; Mike Reas, Richard L. and Thomas Renn, all of New Albany; daughter of Joseph M. and Mrs. Frank Eberle of New Albany. A brother and a sister also survive.

FLOYDS KNOBS
IRVIN J. RUDY, 57, St. Mary-of-the-Knobs, Feb. 1. Husband of Iolai; son of Mrs. Mary Rudy of Floyds Knobs. A brother and three sisters also survive.

INDIANAPOLIS
MARY DJUBASZ, 92, St. Christopher's, Feb. 3. Mother of St. Maurice Church, Napoleon; Martha Walke of Indianapolis; Anna Baker of St. Paul, Minn.; Andrew Dubois of Indiana, Michigan, Ohio, Kentucky, West Virginia, Pennsylvania and Ontario, Canada. This will be the first time the annual event will be in Indianapolis.

JERRY L. TOLER, 29, St. Philip Neri, Jan. 27. Son of Betty R. Toler; brother of Dennis E. Toler; grandson

3 Marian faculty members elevated

INDIANAPOLIS—Three faculty members at Marian College have received promotions from the Marian Board of Trustees, effective September, 1971. All were elevated from assistant to associate professor status.

Sister Helen Eckrich, O.S.F., a member of the faculty since 1962, serves as departmental coordinator for French. She received a doctorate in 1970 from Fordham University.

Father Bernard Head, with Marian since 1964, is chairman of the department of theology and serves as director of religious affairs. He holds master's degrees from Catholic University, Butler University and the University of Notre Dame.

Sister Ruth Ann Wirtz, O.S.F., a faculty member in music since 1959, is a graduate of Butler University.

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ST. VINCENT HOSPITAL GUILD DONATION—A check for \$2,603 toward an intensive care nursery at St. Vincent Hospital was presented recently by the St. Vincent Hospital Guild to Sister Carlos McDonnell, D.C., hospital administrator. Mrs. R. G. Weikert, left, is Guild president, while Mrs. Harold G. Riley, Jr., is treasurer. In its 38 years of service, the Guild has raised nearly \$2 million for the hospital in addition to thousands of volunteered hours. The present project will provide cardiac monitors, special cribs, isolettes and infant warmers in the intensive care nursery.

Seccina plans entrance exams

INDIANAPOLIS—Seccina fee of \$2 or registration fee of Memorial High School, 5000 Nowland Ave., will conduct an entrance examination for prospective freshmen at 8:45 a.m. Saturday, Feb. 13. Testing

An Open House for eighth graders and their parents will be held at the school from 1 to 4:30 p.m. Sunday, Feb. 7.

Seccina's tuition is \$275 for one student, \$475 for two and \$575 for three or more from the same family.

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VIEWING WITH ARNOLD

'Ryan's Daughter' absorbing film

BY JAMES W. ARNOLD

"Ryan's Daughter" is another huge, beautiful David Lean-ish movie—the important adult film we've been looking for with increasing desperation. Even if it is flawed and over-long (about 3 1/2 hours with intermission), it is a stunning looker and provides more than several months of movies about motorcycles or Elliott Gould vs. the Establishment.

The chief problem, in fact, is that argument over content and interpretation may upstage "Ryan's." Impressive merits as visual razzle-dazzle. For director Lean, scenarist Robert Bolt and cameraman Freddie Young, it is not another "Lawrence" or "Zivago," for a very odd and subtle reason: the big visual moments and big thematic

moments do not coincide. But "Ryan" remains an absorbing human story, completely embedded in the primitive locale of western Ireland, with a special feeling and imagery achieved only in films of the first rank.

THE MAIN SIDE issue up to now has been the rating, which was changed on appeal, under enormous pressure, from R to GP. This means that any child can attend, as far as the box-office is concerned; parents are presumably warned, via the ads, that the film contains (in effect) sexy or violent material. The issue is a big one: expensive films like "Ryan" need a G or GP rating to survive, but ratings should be decided on content, not the producer's economic prospects. The relevant sequence in "Ryan" is an adulterous rendezvous in the woods—stereotyped out of its mind—which is unquestionably central to the film. It boils down to whether under-16's as a class should confront this only with parents at their sides, and this case is decidedly borderline. Yet if somebody must decide, it ought to be the people who do it for a living, without MGM breathing hard down their necks.

"Ryan" is, superficially, a predictable love story about a very pretty girl (Sarah Miles) who marries the best man available—a good man, indeed, the gentle and honest schoolmaster (Robert Mitchum)—only to find later an apparently better one: a dashing officer-hero (Christopher Jones) with greater passion and need. The scandal rests in partial tragedy, and we are left in doubt as to how the survivors will

resolve their wounds and differences.

BUT ESSENTIALLY writer Bolt (oddly enough, an ex-teacher married to Miss Miles in real life) is probing the why when we see the doltish, differences between ordinary and extraordinary people—in a young people, and yet it is the desire for something better that causes the trouble. The other catalysts are also seekers of the heroic—the officer whose military bravery has brought him to psychological ruin, the Irish rebel leader (Barry Foster) whose wild scheme precipitates the climax, the ruggedly charitable priest (Trevor Howard) who has chosen to be a Christian in a desolate and unbelieving world.

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.

FIRST TO FIGHT (1967) (CBS, Friday, Feb. 5): A 1940's war movie dedicated to Marine valor, made 25 years after its time. The point is that the hero thinks he's a coward because at last he's mature enough to experience fear, but brightly he soon realizes everybody is afraid, and goes on to happily blast the enemy anyhow. Not recommended.

NIGHT OF THE IGUANA (1964) (NBC, Saturday, Feb. 6): A Tennessee Williams tale, neatly trimmed and honed by John Huston, about a crisis in the soul of a half-mad ex-minister (Richard Burton) who knows and loves God better than most but can't resist temptation, a fix that is clearly both tragic and comic. There is a lot of good dialogue involving theology and existentialist love for fellow lost creatures, and Deborah Kerr is memorable in the strange role of the arid spinster-as-saint. Intellectually fascinating, and recommended for adults who take movies seriously.

FLIGHT OF THE PHOENIX (1966) (ABC, Sunday, Feb. 7): A physical, virile tale directed by Robert Aldrich ("The Dirty Dozen") about a group of men trying to survive after an air crash in the Sahara. An excellent cast develops beads and blisters, and somehow it all says something positive about the human will to survive. Satisfactory entertainment, with some, but not enough, strong male interest.

ST. VALENTINE'S DAY MASSACRE (1967) (ABC, for a little insight.

comes from pride, idealism, or accident. Rosie Ryan has been given an exalted vision of life, mainly by her doting father (Leo McKern) and the perceptive schoolmaster. We understand why when we see the doltish, differences between ordinary and extraordinary people—in a young people, and yet it is the desire for something better that causes the trouble. The other catalysts are also seekers of the heroic—the officer whose military bravery has brought him to psychological ruin, the Irish rebel leader (Barry Foster) whose wild scheme precipitates the climax, the ruggedly charitable priest (Trevor Howard) who has chosen to be a Christian in a desolate and unbelieving world.

Also "exceptional," for a different reason, is Michael (John Mills), the malformed village idiot. As spectator and reactor to most of the events, he seems another variation of Bolt's "common man"—ugly, simple-minded, loving but

Monday, Feb. 8): Roger Corman's loving semi-documentary account of the bloodiest days of the Capone era in Chicago, with a half-dozen preliminary slaughters leading up to the infamous garage execution. All the characters are presented as sadists and psychopaths, and a toe-to-toe brawl between male and female is used for comic relief. It is about as uplifting as a cock fight, with the birds equipped with tommyguns. Not recommended.

THE PRODUCERS (1968) (NBC, Tuesday, Feb. 9): Probably the worst film of the year, involving a musical about Hitler, homosexuals in and out of drag, and Zero Mostel seducing rich old ladies. Not recommended.

THE CINCINNATI KID (1965) (CBS, Thursday, Feb. 11): A simple and beautiful novel about a poker game becomes vulgar melodrama. Ann-Margret, Rip Torn and Tuesday Weld to death. Not recommended.

THE RAT RACE (1960) (CBS, Friday, Feb. 12): The film of Garson Kanin's 1949 play cast develops beads and blisters, and somehow it all says something positive about the human will to survive. Satisfactory entertainment, with some, but not enough, strong male interest.

inarticulate, bringing grief when he intends only grace, bewildered by the mysteries of life. Most of the would-be heroes finally come to accept an identification with Michael, an insight for both them and us, and the real point of the movie.

THE STRONGEST character, who comes closest to his own ideal and never doubts his brotherhood to all "the possessed and damned," is the priest—an intense and wonderful portrayal by the ageless Howard. The villain, if there is one, is the mass of the townspeople, themselves shaped by ignorance, poverty and hardship, who are so consistently cruel to their fellow men, rising to a moment of mad valor only for the abstract cause of patriotism. This moment—rescuing arms and explosives from the furious sea—is the film's cinematic highlight, though there are dozens of awesome panoramas of people against the beaches, rocks and barren hills.

The adultery is surely romanticized, but it is crucial that it seem so for the heroine, and the rest of the film encourages us to judge her. "Ryan" is tedious at times; the schoolmaster is an incredible role, despite a fine performance by Mitchum. It is not a great or perfect movie, but it is worth the time and money for serious filmgoers. And that must be a benediction. (Rating—A-3: unobjectionable for adults)

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WILL HEAD OLGA ALUMNAE—Miss Gail King, above left, is the new president of the Alumnae Club of Our Lady of Grace Academy, Beech Grove. She succeeds Mrs. Elizabeth DeGuglielmo Griffith, right, of Plainfield. Other new officers are: Mrs. Ann Arneson Bruce and Miss Rita East. In its 11th year, the Alumnae Club serves about 415 members.

Colloquium set at St. Meinrad Tuesday, Feb. 9

ST. MEINRAD, Ind.—Father Kieran Nolan, O.S.B., of St. John's University, Collegeville, Minn., will be keynote speaker at the Student/Faculty Colloquium at St. Meinrad School of Theology here Tuesday, Feb. 9.

The one-day dialogue will focus on the ministry to the dying and the deceased. Father Kieran's appearance is being sponsored by the National Association of Funeral Directors.

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Brebeuf speaker

INDIANAPOLIS—The Religious Formation of the Adolescent will be the topic of Father James DiGiacomo, S.J., at the February 8 meeting of the Dad's Club of Brebeuf Preparatory School.

The speaker is chairman of the religious studies department at Fordham Prep in New York.

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NEW IU PRESIDENT AND HIS FAMILY—Members of the John W. Ryan family are, standing rear, Kathleen and Kevin; Seated are Dr. Ryan and his wife, Patricia. In the foreground is another son, Casey. Dr. Ryan was recently named the 14th president of Indiana University.

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

SUNDAY, FEB. 7
Mass and Sacraments, audio/visual/discussion, 9:30 p.m., Holy Cross, Indianapolis.
Husband and Wife Relationships, Seminar, 7:30 p.m., St. Monica, Indianapolis.

MONDAY, FEB. 8
Teacher Training, Methods, 7:30 p.m., Holy Name, Indianapolis.
The Eucharist, Great Decisions-71, lecture/discussion, 7 p.m., Holy Spirit, Indianapolis.

Catholicism, Lecture, 8 p.m., St. Bridget, Indianapolis.

TUESDAY, FEB. 9
Inquiry, lecture/discussion, 7:30 p.m., St. Gabriel, Indianapolis.

WEDNESDAY, FEB. 10
Teacher Training, Archdiocesan Coordinator of Adult Education, includes the following: Old Testament, lecture/discussion, 7:30 p.m., Holy Family, Oldenburg.

THURSDAY, FEB. 11
Parent Education: The Generation Gap, 8 p.m., Our Lady of Greenwood, Greenwood.

Youthful Morality, Lecture, 8 p.m., St. Barnabas, Indianapolis.

FRIDAY, FEB. 12
Discussion, 8 p.m., St. Catherine, Indianapolis.

WON'T GAG FREE SPEECH IU's Ryan examines demands of new office

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—Dr. John W. Ryan, who last week was named the 14th president of Indiana University, is chairman of the Indiana Newman Foundation and a parishioner of the St. Paul Catholic Center here.

Prior to his appointment to the IU presidency, Dr. Ryan was, since 1968, vice-president and chancellor of the university's regional campuses.

The new IU president said he hopes to help the people of Indiana understand what the university needs and help the university understand the needs of the people. "I will do anything I can to move this university forward," Dr. Ryan said.

He said his immediate energies will be devoted to the legislature, which will be studying the university's budget.

Dr. Ryan also pledged that IU will continue to operate as an open university for free speech, and he appealed for the support of students and faculty as he guides the institution in its 151st year. As a former vice-president and chancellor of regional campuses, Dr. Ryan said he did not have much opportunity for communication with students on the Bloomington campus, but he hopes to establish such lines "at once."

Dr. Ryan said that he never felt threatened at Indiana

University by student unrest.

"There is no question that students here and everywhere will continue to be concerned and dissatisfied with many of the things as they find them," he said. "Our students will exhibit these dissatisfactions and insist that society move in a direction of correct."

Among the problems in the society in which he is confident the university can play a significant role in finding solutions are race and sex discrimination, urban problems, and the training of public officials, protection, and others.

"This public service aspect of our university will be expanded and sharpened to the greatest possible extent," he said.

On the question of whether the regional campuses of IU will be set free to operate

autonomously, Dr. Ryan said: "I can't predict, but I think every campus of this university benefits very much by being a part of Indiana University. No regional campus in my opinion has reached the point in its academic development that it would be improved by not being a part of Indiana University."

A NATIVE OF CHICAGO, Dr. Ryan received the A.B. degree from the University of Utah in 1951 and the master's degree in political science from IU in 1958 and 1959.

Before returning to Indiana University in 1968, he served as

Catechetical workshop set at seminary

ST. MEINRAD, Ind.—MEDIA 71, a catechetical workshop in Theology here on March 5, 6, 7. The workshop team will consist of Father William A. Daiglish, Rev. Thomas Nankervis, and James Rafferty.

Father Daiglish, Glenmary Missionary, directs the Town and Country Religious Education Department with headquarters in Nashville, Tenn., and is the editor of Media for Christian Formation, Vols. I, II. Rev. Mr. Nankervis is the audio-visual editor of the Division of Curriculum Resources, National Board of Education of the United Methodist Church, with offices in Nashville. He is a contributor to numerous church and educational publications.

RAFFERTY, an M.A. candidate in Fine Arts at Catholic University, Washington, D.C., is a staff member of Town and Country Religious Education. He has served as communication and arts editor for PACE (Progressive Approaches for Christian Education) which is published by St. Mary's College Press.

This team of educational participants will assist in further developing the ability to use sight and sound in effective film discussion; developing projected graphic techniques; research analyst in the acquiring skill in puppetry; Department of Revenue for learning the art of simulation Kentucky, research associate in and drama; experiencing media the IU program in public in the liturgy; and relating administration in Thailand, television to religious education, assistant director of the Institute of Training for Public Service on anyone who is interested in the the Bloomington campus, developing science of media and associate director of the Bureau of Government at the University of Wisconsin, executive assistant to the president of the University of Massachusetts, and vice-president for academic affairs of Arizona State University. From 1965 to 1968 he was chancellor of the University of Massachusetts.

He was married in 1949 to the former Miss D. Patricia Goodday, also of Chicago. The Ryans have three children: Kathleen Elynn, 21, Kevin Dennis, 20, and Kerrick Charles, 17.

"During this week 30 years ago, Mr. Michael J. Reedy, of the National Catholic Welfare Conference, Washington, delivered the Benediction at the inaugural of President Franklin D. Roosevelt."

Authority seminar

ST. MEINRAD, Ind.—A two-day seminar in "Leadership and Authority in the Church" is underway at St. Meinrad College here, ending Friday, Feb. 5. Friday's programs include discussion on all aspects of authority and church leadership, featuring participants and speakers from the faculty and student body of the college and St. Meinrad School of Theology, and priests from Indianapolis, Pittsburgh, Bloomington, Evansville, and surrounding communities.



ST. JOAN OF ARC VOLLEYBALL TOURNAMENT CHAMPIONS—These St. Rita girls, one of two teams entered by the parish in the 1971 St. Joan of Arc Junior CYO Volleyball Tournament, made it a successful week-end for the parish by winning the championship in the Fifth Annual event. The girls defeated St. Pius X in an exciting championship match at the St. Joan of Arc gym last Sunday, 15-7, 11-15, 16-14. Shown with the new champions are their coach, Mrs. James Tucker (holding trophy in center of picture), and Sister Ellen Miller, O.S.F., Co-Moderator of the St. Rita Junior CYO. The winners also defeated three other rivals to qualify for the championship match in the popular two-day tourney.

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Draft counseling workshop slated

MT. ST. FRANCIS, Ind.—

"The Selective Service System and Draft Counseling" will be the topic of a two-day workshop sponsored by the Southern Indiana Draft Information Center, to be held at Mt. St. Francis Seminary here Friday and Saturday, Feb. 5-6. Principal speaker Friday evening will be John Rabun, a member of the Kentucky Civil Liberties Union and a co-ordinator of the Kentuckiana Military and Draft Counseling Project in Louisville. He will speak on legal aspects of the draft law, starting at 7:30 p.m. David Colby, of the American Friends Service Committee, and Rabun will conduct a session on draft counseling Saturday morning. It is geared to school guidance counselors and spiritual leaders of the area.

Purpose of the workshop, according to Father James Long, O.F.M. Conv., of the Southern Indiana Center, is to help those directly confronted with the question of the draft in their daily occupations.

The Southern Indiana Draft Information Center, founded recently by Father Long and Michael King, a student of Indiana University (Southeast), operated from 7:30 to 9 p.m. Monday through Thursday.

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