

PROCLAMATION ISSUED

Indiana honors Agnes Mahoney

PLAINFIELD, Ind.—Gov. Edgar Whitcomb last week issued a proclamation honoring Miss Agnes Mahoney for 50 years' service as a volunteer at the Indiana Boys School here. The proclamation called for the naming of the new hospital facility at the correctional school "The Agnes Mahoney Clinic."

A Plainfield resident the past 11 years, Miss Mahoney also received the Senior Citizen Award from the Plainfield Jaycees during a recognition dinner held on Friday evening, Feb. 5. Four other community service awards were made to area residents.

JAYCEE ROBERT SMITH, citing Miss Mahoney's award, stated: "For the past 50 years, this dear lady has been attending Catholic worship services at the Indiana Boys School. She has served as a counselor, Sunday School teacher and a mother to many boys who had no personal family ties."

"This is the reason so many young men still communicate with 'Grandma Mahoney.' She is personally acknowledged for helping many a young man at the school to a successful life."

The Governor's proclamation was then read by Superintendent Alfred Bennett of the Indiana Boys School.

Miss Mahoney is a retired teacher and administrator of the Indianapolis Public Schools, having served 30 years as principal of inner-city School 9. She is best known for her interest in special education.

She is a graduate of Butler University and has taken additional graduate work at Indiana and Purdue Universities. A contributor to numerous professional education journals, she has lectured extensively and has served as summer school instructor at several midwest universities.

MISS MAHONEY recently retired from the board of directors of Catholic Social Services, where she served more than 50 years. She also held board membership many years at St. Mary's Child Center, the American Red Cross, the Marion



NOTED EDUCATOR HONORED—Miss Agnes Mahoney, a member of St. Susanna's parish, Plainfield, was honored last week by the Plainfield Jaycees and Indiana Governor Edgar Whitcomb for 50 years' service to Indiana Boys School. She is shown above receiving recognition from Superintendent Alfred Bennett of the Boys School, representing the Indiana State Department of Corrections. She is holding the citation from Governor Whitcomb.

County Juvenile Court, Noble School for Retarded Children, the Junior Red Cross and the Riley Hospital Child Guild.

She is an honorary member of Phi Kappa Phi and Omega Tau Alpha professional societies, and holds membership in a variety of community and professional organizations.

A Jaycee spokesman commented that members of St. Susanna's parish accounted for about one-quarter of the awards' banquet attendance, indicating the esteem they hold for their fellow parishioner.

LUTHERANS CONDUCT SURVEY

Catholics are rated most social-conscious

NEW YORK—Roman Catholics are more concerned about social issues than are members of any other American religious denomination, according to a survey done for Lutherans here by the National Opinion Research Center at the University of Chicago.

The NORC said that 48.5 percent of the replies rated Catholics as the "most and next most" socially concerned group. Baptists got 27.5 percent and Methodists 22.5 percent. Others trailed behind.

Yet the same three denominations—Catholics, Baptists and Methodists—were considered more "conservative" than others. They were also seen as the most fervent Christian evangelists, welcoming others into their churches easily.

FINDINGS IN THE survey were reported in New York at the fifth meeting of the Lutheran Council in the U.S.A., which had commissioned it. The council is a cooperative agency of the nation's three major Lutheran church bodies.

The survey interviewed 1,500 persons, 18 years and older, with a 24-page questionnaire.

Its objective was to measure the knowledge, understanding, and attitudes of Americans concerning Lutherans and the Lutheran Church.

The study's basic finding was that Lutheranism has no image.

"It is probably a mild blow to the Lutheran ego," said Dr. Ronald L. Johnstone, sociologist and director of the project, "to find so many people in the U.S.A. who know essentially nothing about them and what they stand for and perhaps also couldn't care less."

This situation, he added, will create "a mood of challenge to attack ignorance and apathy, rather than desperation that must counteract antagonism and rejection."

AMONG THE STUDY'S other findings:

Asked which churches have "very positive and somewhat positive" public images, 66.1 percent of the respondents

picked Methodists; 65.3 percent chose Baptists; 58.6 percent said Presbyterians; 58.1 percent said Catholics.

Methodists, Presbyterians, and members of the United Church of Christ are more likely than other groups to regard Lutherans positively while Catholics, Baptists and Jews recorded less positive reactions.

Asked to evaluate their own priests on a variety of personal traits, 82.5 percent of Catholics indicated their priests were friendly, helpful (72.4 percent), happy in their work (67.9 percent), up-to-date (51.3), broadminded (44.5), rigid (17.5), behind-the-times (13), and slightly over two percent didn't know.

Know Your Faith to treat of 'Social Awareness'

Beginning with next week's issue of The Criterion, the KNOW YOUR FAITH section introduces a new series of articles entitled, "Development in Social Awareness."

The series will feature articles by Burton Benson of Minneapolis, Minn., author of the popular Holy Family Series for home religious education. A companion series giving catechetical insights into the area of social awareness will be written by Father Carl Pfeifer, who is well known to readers of the KNOW YOUR FAITH pages.

An advance schedule of the Benson articles gives an indication of their wide-ranging interest and appeal:

Feb. 19—Will the Poor Always Be with Us? Feb. 26—Technology: A Response to Social Change; March 5—Medicine, the New Priesthood of Survival; March 12—Ecology, Genesis and Survival; March 19—Work and Leisure; March 26—Who's

Vatican office dropping use of term 'heresy'

BY JAMES C. O'NEILL

VATICAN CITY—The Vatican office that guards the faith has guaranteed, in a new set of norms avoiding any mention of "heresy" or "excommunication," that any Catholic theologian or writer with apparently unorthodox opinions will get a fair and democratic hearing.

The Congregation for the Doctrine of the Faith, the former Holy Office, said in announcing them at a Feb. 4 news conference that the norms would govern all examinations of the publicly expressed opinions of Catholics on matters of revelation and Catholic doctrine.

"In the congregation today there is no electric chair, not even a gas chamber," joked Msgr. Joseph Tomko, a congregation official, when reporters raised questions from the past about accusations without a hearing, judgments without appeal, and the ancient smell of smoke and the stake.

Msgr. Tomko said the new rules—consisting of 18 numbered paragraphs and running almost 1,000 words—were pastoral in intention and were concerned with "clarifying ideas rather than condemning them."

THE SPIRIT OF THE new norms, he insisted, aims at a calm and impartial examination of ideas expressed by Catholics who, for one reason or another, may have caused a problem of faith for another Catholic.

He stressed that the new approach of the congregation, as expressed by the latest norms, is not to deal in terms of a "trial" or "process." Instead, the idea is to determine what a given author thinks, whether or not what he thinks is in conformity with the teachings of the Church, and if it is not, what can be done about it.

As Msgr. Tomko put it: "the spirit of this examination doesn't seek to throw someone out of the Church but to clarify the thoughts and ideas of the author."

The norms set up two forms of examination: ordinary and extraordinary. The extraordinary form, which would be rare, would involve cases in which opinions expressed are "clearly and certainly erroneous," without any doubt or qualification.

In such cases the local bishop would be advised of the congregation's decision and the author would be asked to correct his opinion.

The ordinary examination is more (Continued on Page 9)

New RE series is scheduled in Richmond

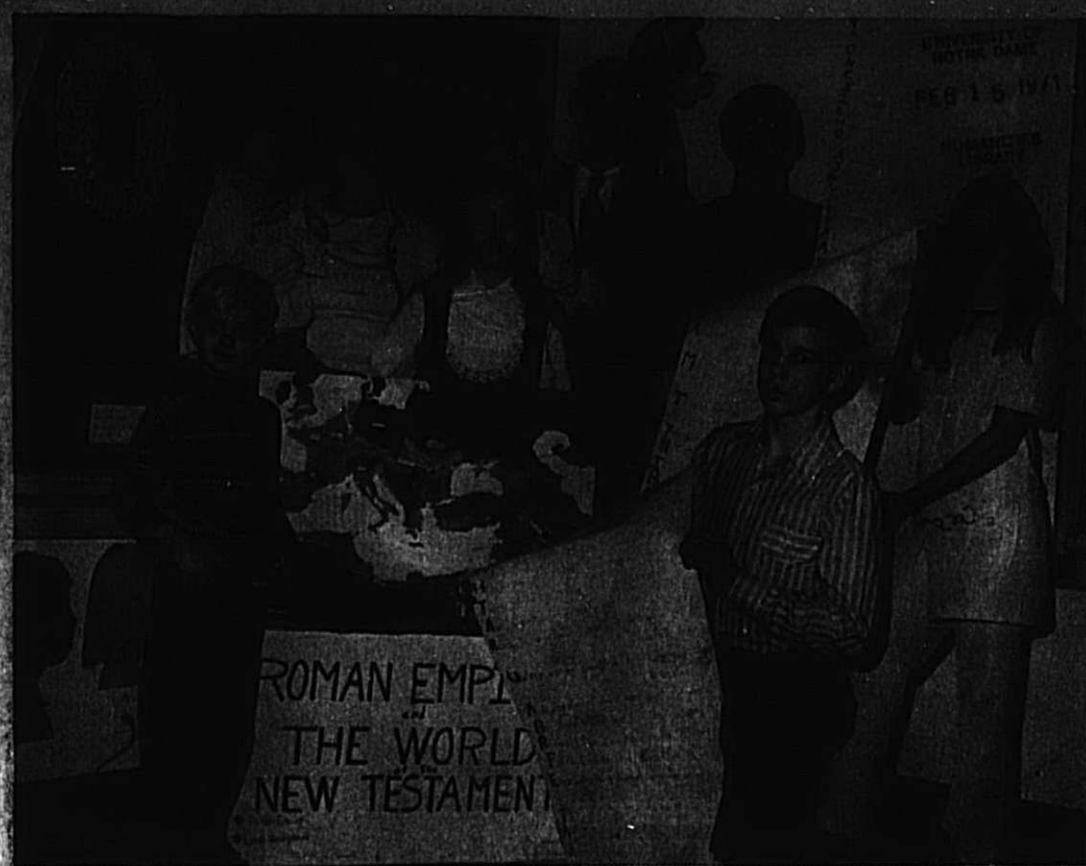
RICHMOND, Ind.—A 10-week series of Religious Education courses will be held at St. Andrew's parish here starting at 8 p.m. Thursday, Feb. 18. Sponsored by the Religious Education Department, the series is open to all persons in the Richmond deanery.

Father Raymond Boehm, Archdiocesan RE Director, will conduct the first level course on changes within the Catholic Church, covering questions most frequently asked by adult Catholics.

The second level, featuring developments in Sacred Scripture, will be given by Father Francis Bryan, of the Latin School of Indianapolis.

Father Edward Johnson, religion instructor at Secunia Memorial High School, Indianapolis, will conduct the series on doctrinal and moral issues.

Sacramental and liturgical issues will be treated by two members of the RE Department staff—Sister Gilchrist Conway, S.F., and Sister Mary Evelyn Eckert, O.S.B., both of Indianapolis. Series coordinator is Sister Antoinette Reszko, O.S.F., RE director for the Richmond Deanery. Registration will include a \$5 fee for texts and materials. Additional information may be obtained from St. Andrew's parish, 962-3902, or from Sister Antoinette, 966-4018.



FAMILY PROJECT CONTEST—The 400 children in St. Lawrence parish, Indianapolis, who attend public schools in grades one through eight were recently invited along with their parents to participate in a Family Project Contest to tell the wonder of God. Sponsored by the parish CCD program, the contest proved to be a great success, according to Sister Mariene Brocamp, O.S.F., parish CCD coordinator. Shown above are Mr.

and Mrs. Leonard Ostendorf and their seven children, who collectively produced an "Ode to the Wonder-full World" that stretched about 18 feet long. Separate projects were prepared by several members of the family. The children, in chronological order, include: Rick, grade 12; Mark, grade 9; Virginia, grade 7; Carol, grade 6; David, grade 1; Laura and Vicki, pre-school. Additional photos can be found on Page 2.

THE GENERAL ASSEMBLY

House okays easy divorce bill; Catholic lawmakers split vote

BY B. H. ACKELMIRE

INDIANAPOLIS—What has been widely labeled the "easy divorce bill" (H.B. 1179) passed the House of Representatives last Thursday (Feb. 4) by a four-vote margin. Catholic lawmakers in the House split evenly on the measure, 11 for and 11 against.

The measure is now in the more conservative Senate, where it is likely to be amended to insure passage.

The bill would make "irretrievable breakdown" the only ground for divorce and abolish defense. A divorce would be granted on the claim of one spouse that the marriage had broken down. The other spouse would not have the right to defend himself or the marriage in court.

During House debate Rep. John A. Kesler (D-West Terre Haute), an attorney, called the bill an attack on traditional morality and family integrity. He predicted it would turn the state into a divorce mill.

This past week a divorce bill broadening the grounds for dissolution and including the same no-defense provision easily passed the New Jersey Assembly (House). There the bill was attacked vigorously by the New Jersey Catholic Conference and the conference's counsel made an 11th hour appeal for defeat of the proposal.

THE INDIANA CATHOLIC Conference made no public statements regarding this state's divorce bill. Indeed, Catholic interest, as such, seemed almost non-existent.

The purchase-of-services bill understandably still snags the lion's share of concern. At this writing the Committee on Nonpublic Schools was alerting supporters throughout the state to the joint House and Senate education committees public hearing Thursday, Feb. 11, at 7 p.m. in the House chambers.

Scheduled to testify in favor of the bill were Alfred E. Meyer, chairman of the nonpublic school committee; Msgr. F. J. Melevage, superintendent of the Gary diocesan schools, and Dr. Arthur L. Amt, superintendent of the Lutheran schools of the Indiana district, Missouri Synod.

Mail to lawmakers regarding purchase-of-services (H.B. 1341) was fairly evenly divided for and against, according to one Senator. The nonpublic school committee is continuing to urge members to write to legislators from their district and to chairmen of the Senate and House education committees.

Protestant church opposition to nonpublic school aid continued apace this week with the executive board of the State Convention of Baptists in Indiana passing a resolution urging defeat of all aid bills. The resolution purports to represent the sentiments of the 300

Baptist congregations in Indiana affiliated with the Southern Baptist Convention.

Tax credits for nonpublic schools appeared again in a bill introduced in the Senate and sponsored by Sen. Phillip E. Gutman (R-Fort Wayne) and Sen. Don L. Park (D-Muncie).

The bill would permit a taxpayer to claim credit against his gross income tax for 50 per cent of his contributions to private or public grade and high schools. Maximum credit would be equal to 5 per cent of the tax or \$500, whichever is less.

GUTMAN SPONSORED a similar bill which passed the 1969 legislature but was vetoed by Governor Whitcomb. The bill was among those vetoed measures which failed to get the necessary number of override votes earlier this session.

Another bill introduced this past week, S.B. 506, sponsored by Charles D. Wise (R-Muncie), provides for a referendum on the question of state aid for busing of nonpublic school pupils. The question would be included on the ballot at the November 1972 general election.

Sen. W. W. Hill Jr. (R-Indianapolis) sponsored S.B. 464, which would create an "educational scholarship fund" for pupils in approved nonpublic elementary and secondary schools.

A similar bill introduced earlier in the House by Reps. Robert L. Jones Jr. (R-Indianapolis) and Anthony J. Zaleski Jr. (D-East Chicago) was tagged immediately as a modified voucher plan.

The voucher concept advanced another notch toward reality at Gary, where the public schools have been given a federal grant of \$23,028 to conduct an eight-week feasibility study that may lead to an education voucher experiment. The grant is the first of its type awarded by the Office of Economic Opportunity.

In brief, the voucher system gives parents a certificate good for the prevailing amount of per pupil school costs. The voucher can then be "spent" at any accredited school within the boundaries of a particular school district.

The OEO has said parochial schools will be permitted to participate in voucher experiments if arrangements can be made without violating the state's constitution.

An editorial in the Indianapolis News on Feb. 5 called the voucher plan "an exciting new idea on the financing of education" and "... a move toward a solution of the church-state dilemma" (Continued on Page 9)

Meet Sister Lucy: she's the mayor!

ST. LEO, Fla.—It's not unusual that this little Central Florida community of 300 has a woman mayor, and it's not altogether strange that the mayor is dean of women at the local college.

What throws most people is that the lady mayor-dean of women is a Catholic nun.

When her election was announced in January 1970, Sister Lucy Faciana, chief adviser and sometime disciplinarian for women (and many men) at St. Leo College, received mail from all over the world.

SHE EVEN TAPED a telephone interview for a radio station in Sydney, Australia. The Aussie caller explained: "We'd like our listeners to hear your voice because you're so unique."

Not so unique, to hear Sister Lucy tell it.

In 1965, she ran successfully for town commissioner and served in that post until last year. Quite naturally, as a top town politician, she ran for mayor. Only she won.

Ironically, St. Leo, the community over which Sister Lucy presides, was founded in 1899 by an all-male contingent—a group of monks.

Sister Lucy divides her time between mayoral duties and administering to the needs of a large segment of St. Leo's 1,300 students.

"I'm dean of women and some men," she quipped, referring to the fact that she counsels a great many male students in addition to the coeds.

AS MAYOR, SISTER Lucy is the only woman among the town officials—four councilmen, the chief



Her Honor the Mayor

of police, the fire marshal, tax assessor, town attorney and town judge.

In reality a leading example of "women's lib," Sister Lucy adopted modern dress as soon as the Vatican allowed it. She believes that religious garb should be suited to the climate, the individual's work, and conducive to good health.

Noting that modern garb has its "psychological effects," she said, "I believe that some nuns who have adopted it have become more inclined to be involved in various aspects of community life."



ST. LAWRENCE CCD PROJECT—The Family Project Contest at St. Lawrence parish, Indianapolis, sponsored by the Confraternity of Christian Doctrine (CCD) program there recently involved many families. Three families and their projects, all designed to tell of the wonder of God, are shown in the photos above. Mr.

and Mrs. David Hemmerle and their children—Mark, grade one, and Lisa, a pre-schooler—created an immense mobile telling of the intricate balance of nature. Sister Marilyn Brocamp, O.S.F., parish CCD coordinator, is shown with Mrs. Carroll Honess and her daughter, Mary, grade four, admiring miniature clay sculpture

of God's Enchanting World. The final photo shows Mrs. Gerald Miclot and her children—Nancy, grade 5, and John, grade 6, with their respective contributions. St. Lawrence School has more than 700 pupils, with about 400 attending public schools in the area. Eighteen classrooms are used on Saturdays for religious

instructions in grades one through six, while six classrooms of seventh and eighth graders are conducted on Tuesday evenings. Public high school students attend weekly classes on Mondays and classes are conducted for eight to 10 retarded children on Sundays and Thursdays.

UNDER FIRE: INDIANA'S PENAL SYSTEM

Black inmates charge racism order of day

BY B. H. ACKELMIRE
Fifth in a series

INDIANAPOLIS—An Afro hair style on an inmate of the Pendleton Reformatory might be considered an infraction of the rules. It all depends on the disposition or the digestion of the custody officer in charge.

That's what John Day, a teacher in the Indianapolis public schools and a former counselor at the reformatory, told an open meeting of the state advisory committee of the United States Commission on Civil Rights here last December.

The transcript of the day-long hearing was made available to The Criterion last week by Dr. Frank P. Lloyd, chairman of the advisory committee. It contains

311 pages of testimony from 21 persons—current and former corrections officials, wardens, superintendents, counselors, representatives from civil and human rights organizations, spokesmen for penal reform groups, and former prison employees, including a priest.

The consensus: racism does indeed exist in Indiana's penal institutions. The disagreement concerns the degree and manifestation of discrimination and the reasons behind it.

DURING HIS TIME AS a counselor, Day said, black inmates complained to him most frequently about:

—good job assignments going to whites, whereas blacks were given only menial jobs.

—being punished more often

and more severely than whites for the same type of infraction.

—the lack of black counselors and teachers.

More than anything specific, however, Day said blacks resented the pervasive atmosphere of discrimination they felt existed throughout the reformatory.

"Employees there use derogatory terms, both in the joking manner, for example at lunchtime, and directly to inmates whenever a dispute arises," Day told the advisory panel.

Though some cells were all-black and some all-white, this was not a major complaint. (Day and others who testified agreed that integration at the reformatory had accelerated in the past year.)

What black inmates did complain about time and again, discrimination. Day said, was a "general lack of courtesy and degrading human experiences."

The shooting at the reformatory on September 26, 1969, which killed two and injured 46 black inmates was triggered by a demonstration protesting the disciplinary treatment meted out to four other black inmates.

ACCORDING TO REPORTS, the four had been locked in solitary confinement for more than four months without a hearing of any kind.

Almost every organizational spokesman actively working for penal reform in Indiana contends that blacks are punished more harshly for infractions than are white inmates. Records would seem to bear that out.

Vernon Payne, who spent one summer listening to the gripes of black inmates at the state prison at Michigan City, reported grievances regarding discipline ran high.

Payne, now an employee of the Indiana University Foundation, instituted a dialogue with prison inmates as part of a neighborhood center program funded by the Office of Economic Opportunity.

The prisoners, according to Payne, felt that racism permeated the institution from top to bottom, that conduct adjustment hearings (which prisoners called "kangaroo courts") are biased, that there is no consistency ("a change of guards meant a change of treatment"), and that the line officer (the one with the most direct contact with inmates) acts out the attitudes and behavior patterns he observes in the administrative staff.

THERE IS NO POLICY of discrimination, as such, at any of the institutions. That fact was expressed by institutional heads and penal reformers alike. But there is considerable difference of opinion as to what effect policy has on practice and how policy is or is not implemented.

Inmates complain black literature is not available or is tightly censored. The Black Panther newspaper is out, "black establishment" magazines and books are in.

On the one hand, Payne believes inmates ought to be able to read anything they want. On the other, prison officials say they let through all but the most "inflammatory" material.

Day recounted an anecdote about the heavy mail censorship imposed at the reformatory following the 1969 shootings.

Mail from relatives of a Spanish-speaking inmate was being returned because the censor couldn't read Spanish.

Not until the inmate complained to a counselor was someone located who could look over the letters and pass on them.

A rigid "follow the book" attitude was also noted by Father Charles E. Doyle, former chaplain at the state prison.

"THERE SEEMS TO BE an imbalance, a lack of proportion of concern in discipline... and the use of personnel in regard to infractions," Father Doyle told the meeting.

"An officer in a guard house on the main street (of the prison) will be spending his time berating people about tucking in their shirtsails... while out the back door of the dining hall will be going ten pounds of meat... or somebody is being raped in a cell house some place."

The priest said there were two black suicides while he was at the prison. He attributed them to a feeling of harassment.

The suicides, he said, were "people that just sort of gave up fighting what they felt was sort of constant pressure and discrimination... the hopelessness of ever having a meaningful kind of life within the walls."

The hangup on rules and regulations also disturbed Bernard Dolnick, who headed the department of correction from 1964 to 1967.

In every prison in the country, Dolnick noted, there is lack of accommodation to individual differences or unusual circumstances. Compromise is unknown.

"In the typical prison, a cussing of a guard is part of discipline. Taking an extra slice of bread, discipline. Looking the wrong way. Not marching the right way."

DOLNICK HOLDS the majority view that there is no more racism inside prison than outside. Confinement only makes it more obvious and more abrasive.

Discrimination is getting attention, officials and reformers claim, because it has become a social issue and because blacks are more aware of their rights.

The lack of black administrators may call inmates. But so does the fact that black staff members often tend to be more harsh than their white counterparts.

Low pay and the rural location of most of the institutions result in a disproportionate number of poorly-trained, rural white guards. By temperament and culture, they clash with black inmates who come overwhelmingly from urban ghettos.

PITFUL ATTEMPTS have been made to institute human relations programs among non-administrative personnel. Warden Russell Lash told why they weren't successful at the state prison.

"In order to give any training session, first I must get a congregation of officers. I'm so short I can't congregate four or five officers together. I am 27 posts short right now," he said.

Classes would have to be held after hours, that would mean overtime pay. To get that, he would have "to declare an emergency," Lash said.

"Again it is a question of budget and money and that seems to dictate so much of our policy," he added.

But there are many who say administrators themselves can do much to eliminate racism by insisting that policy be followed and bearing down on those who

Marian begins self-study

INDIANAPOLIS—Ninety-nine people representing the Indianapolis community, faculty, students, alumni, trustees, and administrators will serve on the Marian College "Self-Study and Planning Commission for the '70's."

Under the chairmanship of Sister Mary Carol Schroeder, head of the College's history department, the participants will sit on eight study committees whose final recommendations and reports will be analyzed and coordinated by a steering committee.

The intent of the study is to discover, first, what area in higher education in the Indianapolis community Marian College should and can serve, and, secondly, what the college must do in order to fill its determined position, according to Sister Carol.

MARIAN'S PRESIDENT D. J. Guzzetta, who is leaving in August to assume the presidency of The University of Akron in Ohio, called for the study last spring. Faculty members designed the Commission structure and sought balanced membership on the committees during the fall semester.

"We believe it very important," Guzzetta explained, "for representatives of the Indianapolis community who are not directly connected with Marian to serve on the committees. Because Marian is physically located on the edge of the 10th largest city in the nation, and because Indiana-Purdue University will be growing rapidly into a major, comprehensive institution, it is vital that the college consider its role in the total Indianapolis picture as it strategically plans for the future."

"We need the thoughts, knowledge and experience of persons highly involved in the community," he continued. "And, we sought persons we were sure would really work and study along with members of the college community. We don't want this Commission to flounder and we don't want it to reflect the ideas and planning of only a few energetic people. It must work hard and ultimately reflect the combined ideas of all components of the college and community, otherwise its end result would not be lasting and worthwhile."

ALL 15 MEMBERS OF the Board of Trustees will be involved in the study, with Mother Marie Dillhoff, Board Chairman, and Guzzetta serving as ex-officio members of the steering committee.

There will be 19 students, 16 alumni, 33 faculty, five administrators and nine community representatives on the commission.

The committees and their members are:

STEERING COMMITTEE—Sister Carol, Chairman; John J. Dillon, Vice Chairman, Board of Trustees; William Fox, Vice President, Indiana National Bank; Sister LaVerna Friesch, Director of Studies for Sisters of St. Francis, Oldenburg, and Executive Secretary of the Commission; James Herber, President, Student Association; Mimi Meyer, Student; Dan McCarthy, Alumnus; Sister Marlene Pucke, Member, Board of Trustees; Sister M. Norma Rockledge, Acting Dean of Academic Affairs; Rita Sheridan, Alumnus; Joseph Turk, Faculty.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Vote to join teachers union

In NEW YORK, lay teachers in Catholic schools in the New York archdiocese have voted to affiliate with a national union. At the same time they repudiated the union's stand opposing government aid to parochial schools. By a vote of 208 to 36, the Catholic Lay Teachers Group approved a tie with the American Federation of Teachers (AFL-CIO). The union of teachers in Catholic schools will be known now as the Federation of Catholic Teachers (FCT) Local 2092. The vote by the FCT was the second on the affiliation move. In early December, the unit had approved a tie with the national union which was later declared void by the Catholic Lay Teachers Group president, Barry Ryan.

Nun is released from jail

In HARRISBURG, Pa., Sister Joques Egan, who was jailed for refusing to testify about an alleged conspiracy to kidnap presidential adviser Henry Kissinger and blow up federal property, was released Jan. 29 without bail. Sister Egan, 52-year-old former president of Marymount Manhattan College in New York, was jailed Jan. 27 for up to 18 months on contempt charges. She is one of seven persons named as co-conspirators in the kidnap-bomb plot, but was not charged.

Approve sex education plan

In EAST BRUNSWICK, N.J., in the nation's first such statewide action, the bishops of all five Catholic dioceses in New Jersey have approved guidelines for setting up a sex education program in their state's parochial school system. Their approval came at a time of continued statewide controversy over the teaching of sex education in New Jersey public schools. The guidelines call for establishing in each diocese a family life education committee, which will design a comprehensive program explaining the psycho-sexual development of a child from birth to maturity.

School aid outlook is bright

In ANNAPOLIS, Md., a high state official and several state legislators said proposals for state aid to nonpublic education have an excellent chance of being passed by the Maryland General Assembly. The Commission to Study State Aid to Nonpublic Education suggested in a majority report issued in January that the state reimburse parents for tuition on a scale ranging from \$50 to \$200 per child. Payments would be based on gross family income and would not exceed actual tuition charges.

Urges 'understanding heart'



In WASHINGTON, President Nixon, addressing the annual National Prayer Breakfast here, said America's greatness could not be measured by its strength and wealth, but rather by an "understanding heart." "Let that be our prayer today," the President told more than 3,000 persons at the breakfast in the Washington Hilton Hotel. "Let us have an understanding heart in our relations with other nations, religions, parties, generations and each other," he urged.

Peace lobby opens UN office

In UNITED NATIONS, N.Y., an interfaith organization set up to lobby for peace among United Nations diplomats opened headquarters near UN headquarters here. The organization, called the World Conference of Religion for Peace, developed from an interfaith meeting last October at Kyoto, Japan. Its special aims are to advance proposals that might bring an end to the war in Vietnam, promote international disarmament and diminish racial prejudice and friction.

Push Aussie integration

In SYDNEY, the Australian bishops praised Prime Minister John Gorton's declaration that the country, frequently attacked for its so-called "white Australia" policy, is working toward becoming a multi-racial society. The prime minister made his statement at the recent Commonwealth Prime Minister's Conference in Singapore. The bishops said they "unanimously reject all forms of racial discrimination wherever it is found." They also expressed approval of an increasing awareness among Australians of their responsibility to eliminate all discrimination against Australia's aborigines.

Cox sees repression of U.S. theologians

WASHINGTON—U.S. theologians will face increasing repression if they continue to preach against war, racism, and other social issues. Harvard theologian Harvey Cox predicted in an interview here.

He cited the indictment of Father Philip Berrigan and five other pacifists on conspiracy charges as evidence that the repression has already begun.

Expanded program is announced by School of Theology

ST. MEINRAD, Ind.—The St. Meinrad School of Theology will inaugurate a degree program in religious education and a special group of courses in Jewish studies during its 1971 summer program.

The program leading to the professional degree of Master of Religious Education (MRE) is accredited by the American Association of Theological Schools. It is designed for those already in religious education or who are preparing to enter the field as diocesan coordinators, parish directors and teachers of religion.

The course in Jewish studies will be sponsored by the Anti-Defamation League.

Regular summer courses include a continuing education program in theology and an opportunity for alumni to acquire the Master of Divinity degree.

Gives formula to fight smut

In LOS ANGELES, President Nixon's appointee to the Commission on Obscenity and Pornography declared that the cure for smut is common sense. "It's common sense that you can't allow society to dissolve before the onslaught of abnormal people," Charles H. Keating of Cincinnati, Ohio, told more than 1,000 religious business and civic leaders. Keating, attorney, wrote a minority report objecting to findings several months ago by the commission he served. He said that "the only way to deal effectively with pornographers is to arrest them, prosecute them, convict them and jail them."

Work for peace: Pope to NATO

In VATICAN CITY, Pope Paul VI urged members of the North Atlantic Treaty Organization (NATO) to use every resource in "establishing, consolidating and strengthening peace." In an audience to 180 directors and trainees of the 23rd session of instruction of the NATO College of Defense, Pope Paul praised them as "servants of the safety and freedom of nations." Speaking in French, the Pope said it is the duty of NATO members "not only to defend but promote peace, which is not just reserved for a privileged few but is for the entire family of man."

NCC head backs women's lib



In LOUISVILLE, Ky., the first woman president of the National Council of Churches admits to "being converted" to the women's liberation movement and thinks a serious look should be taken at the place of women in the church. Women, said Dr. Cynthia Wedel, should be "well represented" in the decision-making groups of all churches. Opportunities are needed, she added, for women "to take their rightful place as equal partners with men" in Christian churches.

Back health insurance plan

In ALBUQUERQUE, N.M., the Conference of Diocesan Coordinators of Health Affairs, formerly the Conference of Bishops' Representatives for Health and Hospitals, agreed at its winter meeting here to support studies and development of a national health insurance plan. Msgr. Harold A. Murray, conference director and director of the United States Catholic Conference (USCC) department of health affairs, told NC News that no specific health insurance was endorsed "so as to give conference representatives freedom to digest and react" to plans expected to be submitted to the U.S. Congress. Msgr. Murray said that the conference favored insurance, however, which "utilizes the services of the voluntary and governmental agencies."

Ask bishops to reveal assets

In WASHINGTON, the executive director of the National Association of Laymen (NAL) told Americans United for Separation of Church and State the NAL will oppose any bishops who seek state aid for Catholic schools without first opening their financial records to taxpayers. "NAL is neither for nor against state aid considered in itself," NAL's T. Joseph O'Donoghue told AUSC at their 23rd national conference near here, "but we are unalterably opposed to lobbying efforts for tax dollars from bishops who refuse to reveal their own assets."

Canon law revisions sought

In PHILADELPHIA, a member of the Council of the Laity said that if the council gets no answer on incorporating some of its suggestions on revising canon law, it plans to take the matter up with Pope Paul VI. "We must be sure that the proposals for the reform of Canon Law get to the general body of the Church and not just to members of the commission appointed to revise the Church's law," said Dr. Joaquin Ruiz Jimenez, president of Pax Romana, an international movement of Catholic intellectuals. "It is very important that canon law reform not get out without wider discussion," he said.

Charges Paraguay persecution

In WASHINGTON, a priest-journalist who recently left Paraguay said that political prisoners in that country are often tortured, and conditions there are getting worse. The priest, who asked to remain anonymous because he hopes to return there said that there are more than 1,500 political prisoners in Paraguay—and that most of them have been tortured. Paraguayan government officials have denied that there are any political prisoners.

Pope sketches Christ's mission



In VATICAN CITY, Pope Paul VI told a general audience in St. Peter's Basilica that Christ cannot be described in terms used for other prominent men in history. Christ "was not a political man, a demagogue, an agitator," the Pope said. "He was not a soldier, a military leader, a man of arms as many had expected the Messiah would be." Christ appeared as a prophet, the Pope said, and above all as "a man who heeds and announces divine messages. He has the key to the secrets of God. He is the herald of a word far greater than his human measure."

Washington 19 action lauded

In WASHINGTON, a Vatican decision to hear both sides of a long-standing controversy between Cardinal Patrick O'Boyle and 19 Washington priests has drawn favorable response from those involved. "We're pleased that the situation has reached this point," a spokesman for the Washington archdiocesan chancery said, "and hopefully it will be satisfactorily resolved through Cardinal Wright's congregation." Cardinal John Wright, head of the Vatican Congregation for the Clergy, told NC News in Rome that a "three-phase" procedure for discussing the case had been worked out by his congregation.

Lay teachers' aid approved

In WASHINGTON, Justice Department lawyers asked the U.S. Supreme Court to approve use of state funds to pay lay teachers' salaries in Rhode Island parochial schools. The lawyers' brief advised the high court that the state payments—designed to supplement salaries provided by Catholic school officials—are constitutional since they go to lay teachers and because the payments include safeguards against the state's involvement with religion. A federal district court in Rhode Island declared the supplements unconstitutional last year, ruling that the payments violated constitutional provisions for separation of church and state.

Heads Spanish-speaking body

In WASHINGTON, Paul Sedillo Jr. of Fresno, Calif., who had worked at the grassroots level with Mexican-Americans for a dozen years, was named director of the United States Catholic Conference's Division for the Spanish-speaking. Sedillo, 35, succeeds Antonio Tinajero of San Antonio, Tex., who resigned from the post in early January.

A CHAPLAIN REPORTS

War debates are 'remote' for fighting man

BY TRACY EARLY

NEW YORK—For the G.I. actually doing the fighting, debates over the moral and political validity of the Vietnam war are somewhat remote, according to an Army chaplain now back in the U.S. after a tour of duty there.

"When he is in the jungle being shot at, Washington and Paris are a long way off and the world narrows down to his immediate job," says Chaplain (Maj.) Kevin A. Devine, who is currently attending the Army Chaplain School at Fort Hamilton in Brooklyn.

But if the soldier going out on patrol is not questioning the war, neither is he trying to glorify it.

"He is not on a crusade to free the country from godless communism or to save it for democracy," says Chaplain Devine. "He is thinking in terms of how many days he has yet to go on his tour, and whether he can survive."

ASKED TO SHARE his reflections on his work in Vietnam, the Catholic chaplain indicated that in combat his own thoughts tended to narrow down to the matter at hand also.

"My unit was one of those that went into Cambodia," he recalled as an example. "And while I was there I got a letter from a priest friend of mine

St. Meinrad monk to conduct retreat

INDIANAPOLIS—The retreat for women of Holy Trinity parish will be conducted by Father Timothy Sweeney, O.S.B., sub-prior of St. Meinrad Archabbey, the week-end of Feb. 26-28, at Our Lady of Fatima Retreat House. Non-Catholic women are cordially invited.

Reservations may be made until Monday, Feb. 22 with Mrs. Janet Schooley, 632-6908. A deposit of \$5 is required.

BERGMAN FILM SET

INDIANAPOLIS—The third film in Ingmar Bergman's faith trilogy, "The Silence," will be presented by the Adult Education Committee of St. Thomas parish at 8 p.m. Friday, Feb. 19, in the church being the auditorium, 46th and Illinois Sts. Tickets are \$1 each and may be purchased at the door. The public is invited.



CHAPLAIN HONORED—Chaplain (Maj.) Kevin A. Devine (right), a Catholic priest and Vietnam veteran, is awarded the Silver Star for "gallantry in action" in Vietnam in 1969 by Chaplain (Col.) Theodore V. Koepke, commandant of the U.S. Army Chaplain School, Fort Hamilton, New York, where Chaplain Devine is currently enrolled. (RNS photo)

asking me to sign a statement the warmth of the reception," he says. And reporting what must be considered the ultimate in an Army context: "I could find a unit that had been walking for three days, and a guy that had one can of beer he had been carrying would insist on sharing it with me. And it would have been an insult to turn him down."

Likewise, he says, when Saturday, Feb. 20, in the parish civilian churchmen like Cardinal Coker came to Vietnam and used to finance the Lourdes showed their interest in the Neighborhood Girl Scout individual, ordinary soldier, the operation throughout the year. men were deeply grateful.

What does a soldier think when he is carrying out a policy many top churchmen say is immoral, many top governmental officials say is politically wrong, and many top military men say is strategically unsound—and the soldier may have to die for it?

CHAPLAIN DEVINE says it often boils down to something like this: "I'm an American. My country selected me to serve in this capacity. Men out there are trying to kill me. So I will do my job in that framework." For Chaplain Devine himself, there was justification by the fact that the soldiers were there and wanted a chaplain to be with them. "I could drop in anywhere and be embarrassed by

The feeling of returning soldiers toward the church will not depend so much on how churchmen at home were involved in the peace movement, he believes, as on whether clergymen were there when the men needed them.

Officially indicating it believes Chaplain Devine was there when he was needed, the Army has given him the Silver Star, an award only six other chaplains have received in the Vietnam conflict.

WHILE ATTENDING the Chaplain School, Chaplain Devine is staying in a house maintained by his order, the Paulist Fathers, in Manhattan, where his roommate is a former chaplain now in an anti-war organization. Two other residents are pacifists, and discussions of the "big questions" sometimes go on 'til 1 a.m.

Although his thought on Vietnam is "developing," he says, it has not changed fundamentally. He still thinks the U.S. had justification for going into Vietnam, and that the sacrifices have not been in vain. "We fought the North to a standstill for long enough that the South Vietnamese could build themselves up and decide for themselves what they want to do," he says.

SPAGHETTI DINNER

INDIANAPOLIS—The mothers of Our Lady of Lourdes Girl Scouts will serve a spaghetti dinner from 4 to 8 p.m. Saturday, Feb. 20, in the parish civilian churchmen like Cardinal Coker came to Vietnam and used to finance the Lourdes showed their interest in the Neighborhood Girl Scout individual, ordinary soldier, the operation throughout the year. Mrs. Robert Morris is chairman.

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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 verdict is not in

Tepid opinions and detached observations are hard to come by in any discussion of the Berrigan brothers. It is indicative of the impact these two priests have had on the church community—Catholic and non-Catholic—that they evoke heated response, be it blistering condemnation or passionate support.

The reactions are understandable, entangled as they are with feelings about the peace movement, dissent, the social gospel, clerical freedom and so on.

What is not understandable is the presumption of guilt that pervades the atmosphere surrounding the indictment of Father Philip Berrigan and five others in an alleged plot to blow up federal heating facilities and kidnap Presidential adviser Henry Kissinger and the naming of seven others, including Father Daniel Berrigan, as co-conspirators.

The presumption is shared not only by a great many church people who have no love for the Berrigans but also by federal officials who should by virtue of their position be maintaining scrupulous objectivity.

The keystone of American jurisprudence has always been and remains today the presumption of innocence until guilt is proved. The Berrigans, however, are being judged guilty without even a trial. And in the case of Father Daniel Berrigan, without even so much as an indictment.

The whole affair of the alleged kidnap-bomb plot has been tinged with reckless accusations from the start. There is the manner in which it first came to light. J. Edgar Hoover told a congressional subcommittee the conspiracy was one of the reasons the Federal Bureau of Investigation needed more money.

Thus the priests—though not named, they were readily identifiable from Hoover's description—stood accused without benefit of formal charges and weeks before an indictment was handed down.

Then there is the matter of naming Father Dan Berrigan and six others as co-conspirators without indictment.

As the General Board of the National Council of Churches said in a statement last week, that action violates an important principle of a grand jury, which is to protect those accused of a crime when there is insufficient evidence to indict.

In effect, then, the federal government has indicted seven people whom it has insufficient evidence to indict.

America magazine aptly described the line of reasoning being taken by much of the public regarding the case:

"The Justice Department never loses... especially when it commits its prestige to a case. And since Attorney General John Mitchell himself announced the indictment and the arrest of the alleged plotters... the government must really have the goods on these guys."

The reasoning is illogical. Grand jury charges have been known to derive from pretty flimsy evidence. And, as America noted, the government does indeed lose cases.

More important, the reasoning is prejudiced and unjust. It condemns the alleged conspirators without hearing the evidence of either the government or the accused.

We find it hard to believe the Berrigans could be guilty as charged. We hope they are not. But the very least they deserve from friend and foe alike is their day in court.

Laughable solution to crying shame

Alice Widener, an ultra-conservative syndicated columnist, has a solution for the welfare mess. Pack up our troubles and ship them to overseas possessions, she recommends.

In New York City, says Mrs. Widener, there are many thousands of Spanish-speaking Puerto Ricans on welfare. They cost millions of relief dollars annually. Why not relocate them in Puerto Rico where it's warmer (smaller clothing allowances), food is cheaper (who grows vegetables on the island of Manhattan?) and the land is decidedly less crowded.

"Wouldn't they (the Puerto Rican refugees) be far better off in federally subsidized public housing and schools in the Virgin Islands, where sun, surf, seafood and healthful living are easily available?" she asks.

Mrs. Widener sounds more like a travel brochure than a socio-political pundit. One naturally wonders why all those natives forsook Paradise. But Mrs. Widener doesn't confine her relocation sales pitch to the Virgin Islands. She suggests "federally designated welfare payment centers" limited to underdeveloped areas of the United States, presumably the sparsely-populated

plains, deserts and foothills of the Northwest and Southwest. Anyone wanting welfare would have to move into center areas.

Welfare children, in Mrs. Widener's view, "would be far better off living in wide-open space areas free of congestion than in city ghettos with filthy streets paraded by dope pushers and criminals." Not many will quarrel with that statement. A few Indians, perhaps, those who live on the wide-open sunny spaces of federally-designated, wholly-subsidized reservations and enjoy the lowest standard of living of any other group in the United States, bar none.

Mrs. Widener's plan for forcible relocation of welfare recipients and her visions of the glowing benefits that will accrue to taxpayer and reliever alike would be laughable if they were not indicative of the desperate groping for a solution to a problem that grows more insoluble each day.

The fantastic dimensions of the welfare mess are being traced in the aftermath of the New York City story involving the housing of a welfare mother and her three children in a \$74-a-day suite at the Waldorf-Astoria Hotel.

As was revealed in the ensuing furor, Manhattan's welfare department is paying out more than \$74 nightly to house families in flea-bitten hotels and motels all around the city simply because there is no place else to put them.

Yet the wrathful reaction of a taxpayer who has always considered a suite at the Waldorf the height of posh living is completely understandable and wholly justified.

Some drastic changes will have to be made and made quickly in the present damnable system of welfare or some of the desperate solutions that will be offered will make Mrs. Widener's pale by comparison.

The way to bring the boys home

Ten years ago the first American "adviser" was killed in Vietnam. Ten years ago The Criterion already had begun editorially opposing American armed involvement in Southeast Asia. Sometimes, looking back through our files, it seems more like a century than a decade. And we ask ourselves: What more can we say about this continuing tragedy that we haven't said in one way or another a dozen or a hundred times before?

And yet... how can we for long ignore the crushingly dominant moral and social issue of this period in history? Plainly, we can't. And we shan't.

During the decade 1961-71 we have lost friends because of our stand against the war in Indochina. That was particularly true during sporadic periods in the Kennedy and Johnson years when American involvement briefly would acquire

spurts of popular support. It began to become much less true in 1968 when anti-war feelings caused President Johnson to bow out.

Richard Nixon owed his razor-thin margin of victory in 1968 altogether to his solemn pledge to get America out of Indochina as swiftly as possible. He strongly implied he would get the job done within a maximum of two years. He took some persuasive initial steps in that direction. He therefore enjoyed a long moratorium on criticism. Now, however, he is in his third year as President, and his reassurances no longer reassure. The most recent Gallup Poll shows that 73 per cent of Americans want this nation out of Indochina now. But Mr. Nixon currently is expanding, not ending, the American presence in Indochina.

Mr. Nixon has claimed American

activities in Cambodia and Laos are only to prevent the Communists from using supply routes into South Vietnam, and that this is a necessary pre-condition to withdrawal of American forces from Vietnam. But it has become painfully clear that the real aim is to rescue the military regime of Cambodian Premier Lon Nol. In short, Mr. Nixon is pursuing the same ideological-political goals that initially introduced America to a senseless national tragedy exceeded only by the Civil War.

The Criterion's opposition to the war in Southeast Asia never has been ideological or political. It has been based solely on the moral and social grounds enunciated by two Popes and the Bishops of the United States.

We confess, however, to a measure of comfort in the increasing number of opinion molders that have swung from at least lukewarm support for the war in Vietnam to outright opposition.

Among those has been that impeccable citadel of capitalism, Dow Jones & Company, Inc., publisher of the prestigious Wall Street Journal and the excellent weekly newspaper, the National Observer.

Last week the Observer had this to say, in part:

"After 10 years of noble effort, it is time for the United States to end its participation and the only way to bring the boys home is to bring them home. Assertions that they cannot be evacuated safely in short order won't wash..."

"The issue is no longer one of patriotic steadfastness or surrender. The issue is simply this: After 10 bloody years of good intentions in the fields of Southeast Asia, the United States deserves to be released from that unending conflict. The President who accomplished this would be very brave and very wise, and in time history would mark him large."

Are you listening, Mr. Nixon?

THE YARDSTICK

'Greening of America' is puzzler

BY MSGR. GEORGE G. HIGGINS

Here we go again on Professor Charles Reich's new book, "The Greening of America," which was referred to in passing in several previous releases of this column. Described by the publisher, in

low key, as a serious attempt to analyze sympathetically the youth culture that is turning the country around, The Greening is an enjoyable, phenomenal sales and just has to be one of the most talked about and most widely reviewed books published during the past three or four years.

The reviews of Professor Reich's best seller have tended, for the most part, to be unusually long. This in itself would seem to suggest that the book is being taken very seriously even by its critics, and critics it has in great abundance. And yet it keeps on selling like hotcakes, thanks in large measure to the unprecedented amount of attention and free advertising given it by some of the very magazines and newspapers (The New Yorker, for example, and The New York Times) which, if I have read the book correctly, symbolize to its author much of what he thinks is disastrously wrong with our culture at the present time.

Personally I don't know what to make of "The Greening of America." Up to a point I am inclined to go along with one of my USOC colleagues when he says that it's a mistake to try to exegesis the book chapter and verse. It should be read and read sympathetically, he says, as a "mood piece," and a very important one at that.

THAT'S FAIR ENOUGH, but, after a second reading of the book, I must confess that every time I thought I was really beginning to catch the author's mood, he would unexpectedly break the spell by tossing off dogmatic statements—away outside his own field of competence—which struck me as being, at best, ivory tower clichés and, at worst, careless oversimplifications unworthy of a professor at one of the most prestigious law schools in the United States.

Professor Reich's oversimplified approach to the labor movement is a case in point. To be sure, his references to the labor movement are very skimpy, but the more I think about the little he has to say about it, the more I am inclined to agree with Derek Bok and John Dunlop when

they state in their recent book, "Labor and the Community," that "Unions are among the least understood of our social institutions" and that "interestingly enough, in contrast with opinions on most other subjects, views about unions often seem to stray furthest from the facts the higher one moves up the scale of income and education."

Professor Bok, by the way, was recently appointed President of Harvard University, and Professor Dunlop was reportedly second in line for this important post. Both men are recognized experts on the subject of organized labor. Professor Reich, on the other hand, has no particular competence in this area—which may help to explain why he dismisses the labor movement with a careless flick of the pen, asserting quite dogmatically that it equates "material gains with solution of all the workers' problems."

IT GOES WITHOUT saying, of course, that the labor movement has always placed a great deal of emphasis on securing higher wages and more generous fringe benefits for its members. So what else is new? But to assert that the labor movement equates material gains with the solution of all the workers' problems may be good Consciousness III rhetoric, but it's demonstrably contrary to fact. To balance this kind of academic rhetoric, the reader would be well advised to take a look at what Bok and Dunlop have to say about the same subject in the book referred to above—one of the best books on organized labor published in recent years.

"Unions," they conclude, "have made what is perhaps their greatest contribution in securing fairer treatment for their members at the work-place. In particular, they have made enormous strides to eliminate error, malice, favoritism, and other human failings in the dismissal, discipline, promotion, and preference of employees..."

"In theory, of course, some of these benefits can conceivably be established by other means... But, in the United States at least, it seems unrealistic to assume that effective legislation would be enacted if workers were unorganized, and experience in connection with other statutes suggests that statutory safeguards would have little effect if there were no unions to provide the money, the confidence, and the legal talent to use the laws to good advantage."

"In addition, few knowledgeable observers would suppose that government

tribunals would match the flexibility and competence already achieved through the system of private arbitration established by collective bargaining."

This, it seems to me, represents an enormous contribution on the part of the American labor movement to the cause of human dignity, and if Professor Reich doesn't think so, let him try to imagine what the condition of the workers would be—in terms of their own dignity, and not merely in terms of their material standard of living—if, God forbid, there were no unions in this country.

IT'S PERFECTLY TRUE, of course, that unions as we know them at the present time are far from being perfect and haven't done enough as yet to humanize the industrial process along the

lines suggested in "The Greening of America."

Nevertheless the labor movement, with all its faults and imperfections, is a far more important institution than Reich makes it out to be and—Consciousness III rhetoric to the contrary notwithstanding—is an absolutely indispensable institution. It has made mistakes and will make many more in grappling with what Reich refers to disdainfully as "the hard questions" (questions involving political and economic organization), but at least it doesn't shy away from them or pretend that they are "insignificant, even irrelevant." And, unfortunately, that's more than one can say for many of its academic critics, notably, Professor Reich.

REFLECTIONS FROM ROME

Divided ministry: tiresome obstacle to cause of unity

BY CANON WILLIAM PURDY

ROME—It will very soon be five years since Michael Ramsey, Archbishop of Canterbury, left Rome wearing a ring of Pope Paul's—a pledge of their resolve to engage the churches they lead in a "serious dialogue."

The resolve was not long passing into action: teams were chosen from either side, and in the space of a year they produced a report, saying they saw the goal of their work as "organic union," stating existing grounds of agreement, mapping out ways for theological pacification and for "growing together" which would lead to the goal.

U.S. Catholics and Episcopalians who had been at this game longer (they were pioneers) watched with interest and encouragement.

But there wasn't too much to watch. Somewhere along the line the Malta report scared the prophets of doom. Publication was vetoed, but one of the late Cardinal Augustin Bea's last coups was to get the report released, with a chaperoning letter over his signature, for discussion at the Lambeth conference of the world's Anglican bishops in 1968.

A FEW MONTHS LATER a hole appeared in the dike and pirated publication occurred in London.

One of the report's recommendations was, of course, a stable dialogue commission to "oversee and coordinate" the program of joint work it had outlined. This took a bit of time to get under way, but it has met twice in the past year. Last week, for the first time, it committed itself to public statement.

Three documents reflecting work in the areas of church and authority, church and ministry, church and eucharist, were published in English clerical monthlies, with an introductory note cautiously circumscribing their scope and authority. They will appear in the United States (Catholic Mind) in March.

The commission has no passion for secrecy, in fact, it proclaims as the aim of its documents "to invite others to join in the search for unity by cooperation and comment." But a certain type of official mind panics at any public, let alone official, exposure of doctrinal discussion—and still more at agreement—with others.

It is like being seen shaking hands on a street corner with a man with a police record. Hence the rather deprecatory tone of the introductory note.

The London Times concentrated its headline and comment on one of the documents dealing with ministry. "Study Urged of Papal Bull on Anglican Orders," it announced. This reflects what popular interest is likely to be, but the commission, while not underestimating

the problems of orders, sees it as usefully approached only against a wide background of theological re-thinking.

If men come to see themselves as believing the same great truths and aiming to live the same life in Christ, they will see a divided ministry less as a matter for banner-waving and more as a tiresome surviving obstacle.

The re-thinking is a painful current process, involving strain and shortness of theological breath. This comes not always or even mostly from Anglican-Roman tensions but from tensions tugging at the theological, scriptural and historical learned worlds with their now-challenged assumptions, their insights and insecurities.

"DIFFERENCES CUTTING across denominational lines" is becoming an ecumenical catchphrase. It stimulates the imaginative and frightens hard-line loyalists out of their wits. But if the phrase is to be a sign of hope more than fear, it means hard thinking, time generously given, a high priority for ecumenical labor. It is no use writing with one hand an article saying discussion is too superficial (or "falsely irenic"—another old favorite) and with the other a letter refusing an invitation to help make it less so.

The wider Anglican-R.C. picture has its encouraging aspects. Canonizing the forty English martyrs who suffered in the bad old days for their loyalty to Rome, Pope Paul concluded his sermon with a last-minute surprise packet of his own:

"There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church... is able to embrace her ever-beloved sister in the one authentic communion of the family of Christ."

THE WORDS CAUSED A stir in the British press and in several other places. When Archbishop Ramsey wrote his Christmas greeting to the Pope, he referred to them: "I read with happiness the words Your Holiness spoke... and you can be sure that your warmth of feeling to us Anglicans is reciprocated in Anglican hearts and minds in the hope that one day there will be between us a consummated unity which conserves all that is true and good in our several traditions."

More, he blasted (obviously sure of his ground) through the wall of polite top-level discretion and recounted the whole exchange in his Unity Week sermon in Canterbury Cathedral.

We need more of this spirit all the way down. In Bogota (where not long ago they used to burn Protestant churches for an evening's fun) Anglican and Roman Catholic bishops of Latin America are meeting for four days. Others please copy.

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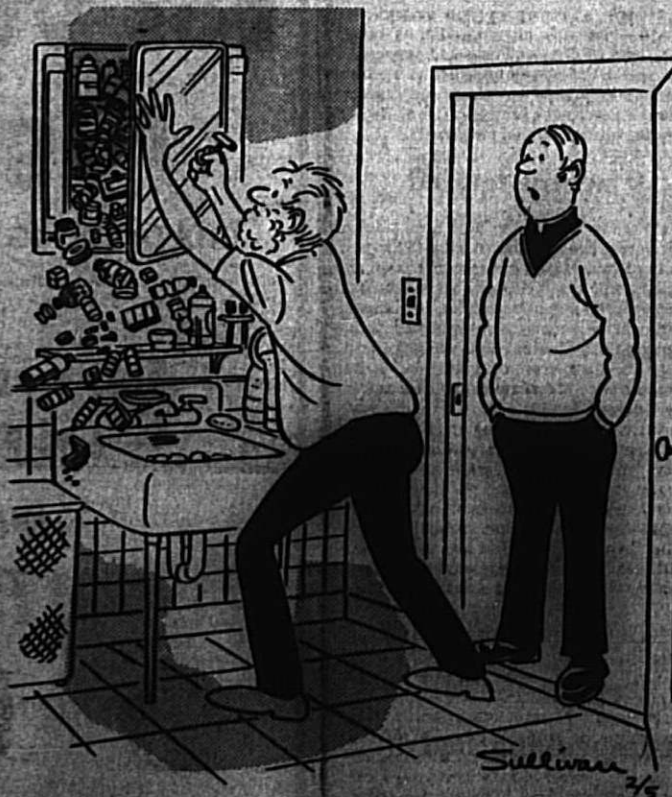
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"THAT'S THE LOCAL DRUG PROBLEM I TOLD YOU ABOUT."

IAN PAISLEY

A man Northern Ireland can't ignore

BY ERNEST OSTRO

BELEST, Northern Ireland—Almost every piece on the Rev. Ian Paisley begins in the same way—with a description of the sheer physical bulk of the man. And it is this—the bardo shoulder, the squat neck, the flashing grin of teeth—that, as much as anything, has propelled him upwards in Northern Irish politics in a pattern of ascendancy unmatched there for a century or more.

To Roman Catholics he is the very reincarnation of the devil. To the Protestants he is the reverse: a man sent by God to save Northern Ireland's Protestant heritage, to preserve its link with England and to scourge and torment the enemies of Protestantism.

Paisley is a figure no one in Northern Ireland can ignore. To find out what his policies are and what he represents it is necessary to attend one of Paisley's religious meetings. Many reporters are apprehensive about doing this because Paisley's relations with the press have been ambiguous in the past and more than one news man has been set upon in Ulster while attempting to take notes at one of his gatherings.

I WENT TO A MEETING and sat nervously fingering a hymn book among the audience of about 600 middle-class, down-faced Belfast Protestants. From somewhere behind, revivalist music with a good swing to it was played on the organ. The crowd—women in hats, young people, men in their Sunday suits and children with plastered down hair—sat waiting anxiously.

Then Paisley arrived. He climbed into his high, imposing pulpit with all the theater of Charlton Heston playing God the Father.

I felt that his eye was upon me—ready in a second to single me out as a sinner—or a reporter.

"The congregation will read after me," he ordered. "Read, not mumble."

He urged the singing-along like a cheerleader at a football game.

The sermon began—turning with brilliant timing from laughter to rage to biblical exhortation and included the perennially fresh hefty thumps against

"Roman idolatry" and "the cancer of Anglicanism."

The audience warmed and responded to him. "You are MY people, he bellowed."

PAISLEY WAS BORN in the neat Ulster Protestant town of Ballymena 43 years ago, the son of a Baptist minister who had broken away to form his own church. He is remembered by many there as a child who was not particularly bright. He left Ballymena early to go to South Wales.

In 1951, after a Belfast Presbyterian church refused him permission to hold a revival mission in its hall, he formed his own church; in a tin hut in East Belfast.

Last year he opened his large and opulent Martyrs' Memorial Church in Belfast, paid for by \$400,000 raised in collections among the faithful. The martyrs his church celebrates are Calvin and Knox, and the faith he preaches is as frigid as theirs: that only those whom God elects are saved and that salvation comes neither through man's own efforts nor through any priest.

It is a message with an aloof dignity and one—it has been said—that is particularly likely to give its adherents delusions of martyrdom.

Many of Paisley's followers believe that the Roman Catholic Church—given an opportunity—will deny them the right to practice their faith. For this, among other reasons, they are vehemently opposed to ecumenism.

In an interview, I suggested to Paisley that he was a throwback—a figure from the Reformation who could only have achieved a wide following in the tortured atmosphere of Northern Ireland, where Protestants and Catholics have been at odds for years.

"YOU ONLY THINK THAT because the other churches have gone wrong, departed from the Word of God," he replied. "I preach every night, on Sundays three or maybe five times. Look at those decent, clean-living people. There are 3,000 of them here on Sunday nights. Preaching the Bible was the mission of the great men of the Reformation, Calvin, Luther and Knox. I preach, as they did, to save souls."

Catholics in Northern Ireland and especially those who want to end the partition between Northern Ireland and

Irish Republic in the south "are the victims of Roman tyranny," he said. "There's nothing wrong with any Irishmen... Ireland would be alright if it wasn't for the insidious influence of the Roman Catholic Church, which has denied them the Gospel."

Does he not feel that he should support other churches which preach the message of love and peace that Christ inspired?

"Jesus Christ was not aissy who wandered about the shores of Galilee waiting to turn the other cheek," Paisley replied. "He denounced the whited sepulchers. He sent a message to Herod denouncing him as a wily old fox. That was pretty rough language."

It has been said more than once that Paisley is only "in it for the money."

"Look at the published balance sheet of my Martyrs' Memorial Church," he said. "Here, have a look at it. My salary is 1,350 pounds (\$3,240) a year. Not as much as a whole lot of ministers of the Irish Presbyterian Church get."

Scrutiny of the balance sheet also showed an expenditure on his rectory of 1,919 pounds (\$4,605) and an item "Presentation to Dr. and Mrs. Paisley 193 pounds (\$463)." Even allowing for these fringe benefits, the pickings are hardly rich.

PAISLEY HAS COME FURTHER faster and more consistently than any

FROM THE OTHER SIDE

Home at long last after scary landing

BY ALVIN F. KLOTZ

It was a scary but exhilarating experience. Landing conditions were perfect at Lafayette. The few miles of distance on to Kokomo produced an increase in cloudiness and low-lying fog. I am usually fairly accurate in identifying objects from the air, but not so on this occasion.

The instruments on our Cherokee told us where the airport was and, coupled with a few fleeting glances at familiar objects on the ground, brought us directly in line with that strange and beautiful chunk of concrete known as a runway. Frightening? A little, yes, but so exciting to know that we had just passed over our own home. Within minutes we would be stepping in the front door amidst the barking and bouncing welcome of two impatient dogs who resent being left overnight, much less a month.

It was already 3:30 in the afternoon Iowa time. Our pilot had 50 cows that would be impatient for their evening milking so he could hardly tarry. A genuine flying farmer, Jerome Kruse is a pilot with real ability and experience. A Roman Catholic, he lives and farms at St. Lucas, Iowa, one of those early Catholic communities that characterize much of the northeastern section of the state. Usually German, they sometimes emerge though as solidly Irish such as the community of Lawler, seven miles north of my birthplace.

IT IS ALMOST LUDICROUS to mention just how good home looks and feels after four weeks of hospitalization. This is true even though I am still very much a convalescent. I am still a very dependent person, utterly helpless without my back brace, unable to tie my own shoes. So far as the total family enterprise is concerned, I am in the current idiom, very much more a part of the problem than of the solution!

I have always tried to develop some sense of pastoral awareness about what is really happening when one stands at another's bedside. It can, at its lowest form, be a form of intimidation and exploitation. "I've got you where I want you, and now I'm going to tell you a thing or two." Most religious persons, on the other hand, possess some real sensitivity to what is going on in the mind and spirit of the one in whose presence they stand. I was gratified at the meaningful ministry that my relatives and friends brought with them into the room. They came as the unvarnished, even a little tarnished, beings that they were. With them came meaning that was important to my predicament.

FROM A PSYCHOLOGICAL and male-ego point of view I think my greatest hang-up came in crossing the threshold of independence to dependence. I have often noted that hospitalization probably comes harder for the man since the initial act is to take his pants, his symbol of manhood away from him. Suddenly one becomes powerless. There is no bluff to reach for to flash those pre-minor greenbacks. There are no keys to symbolize property or prestige. One is faced with the sheer fact

other figure on the Northern Irish political scene. He is now a member of the British Parliament.

He and Bernadette Devlin are the two Northern Irish figures the world knows best. Miss Devlin, a leader in the Catholic civil rights movement in Northern Ireland, is also a Member of Parliament.

Paisley has been working all his adult life for recognition of his own belief—that he is the man destined to defend Protestantism in Northern Ireland.

He has equipped himself well for the task and has never scorned any new tactic or piece of knowledge to add to his natural talents of forcefulness and leadership.

Northern Ireland is full of politicians, but Paisley is the one politician who knows well that if a television cameraman is shooting a 30-second film interview he must make all his points in 28 seconds to allow for cutting.

Although he claims to be a churchman who is being forced to intervene in politics for the sake of "my people," Paisley is, in fact, a politician all the way and becoming more so.

MOST OBSERVERS ADMIT that he looks after his constituents well. If one of them wants a wall repaired or a water supply laid in, Paisley—and not the local official—is the man they go to.

The function of a movement like Paisley's is to move its supporters, move others and remove opposition.

Asked if he is seeking power, Dr. Paisley replied:

"The only power behind me is the power of God. My fantastic energy is the power of God. I have no public relations man. I don't need them. And I don't have to advance myself. You don't need advancement when God is there behind you."

Courting the 18-year-old vote

(AN EDITORIAL)

It isn't likely, as some are predicting, that political chaos will reign November, 1972, if Indiana's 18 to 21-year-olds are permitted to vote in federal elections only. Printing separate ballots and arranging a dual voting procedure may be costly, inconvenient and confusing. But chaotic? Hardly. Furthermore, any such polling improvisation probably won't be necessary.

Both Democrats and Republicans in the 1971 General Assembly have vowed to find a way around the state's constitutional requirement of approval by two sessions of the legislature and a referendum. Neither party wants to be "agin" the young vote even though earlier estimates of its impact were greatly exaggerated and, of late, largely discredited.

Most assumptions that a young vote was bound to have a liberal caste were predicated on the recent history of campus protest. What was disregarded is the comparatively small percentage of "involved" students whether the involvement is in a peace demonstration or a gripe about dormitory rules. Most student councils in the large universities consider themselves lucky if they interest 25 per cent of the students in voting for officers. Enthusiasms

are short-lived and the fires of political activism are fitful.

Then, too, not every 19 or 20-year-old is in college. In fact, MOST of them aren't and they may well be less politically active and more conservative than their elders. The least voter participation is in the 21-29 age group. And it would be well to remember that in 1968 13 per cent of under-30 voters in Northern states voted for George Wallace. Only 3 per cent of those over 50 did.

Those who have given more than superficial study to the young voter in those states where he now has the franchise agree on only one thing: those under 21 are less inclined to vote a straight party ticket.

Whatever effect the 18-year-old vote may have, be it good, bad or none, the point stands that the right should be granted. The argument that a man old enough to fight and die for his country should have a voice in its policies is by now a tattered slogan. But, as the Supreme Court of the United States recently ruled, it is also constitutionally valid.

Now Indiana and most of her sister states are having to face the discriminatory and illogical proposition that an 18-year-old may vote for the President of the United States but not for governor, mayor or dog catcher.

OPINIONS

SHE OPPOSES LIB

To the Editor:

Every time I pick up a paper of any kind and see where women are raising Cain about wanting to be readers in the Catholic Church I see RED!! Most of them would do well to confine "their reading and talking" at home to their children—thus making better Catholics out of them. That's the role God intended for them anyway.

I am a convert. I was reared a Protestant. Women preachers convinced me at an early age that when I was grown I would turn Catholic. At an early age I could quote scripture, chapter after chapter. I still can do a pretty good job when I want to. Yes, I could have been a woman preacher.

In First Corinthians, 14th chapter, we read: "Let your women keep silence in the churches: For it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the Church."

This is from God's word. It seems that the women of today are bent on re-writing the Bible. They'd better start trying to live by the Bible we already have.

This world would be a lot better place today if the women in it would do as God intended for them to do.

Mrs. John D. Drischel
Hagerstown, Ind.

AN NC NEWS ANALYSIS

Religion not major Irish conflict factor

BY ROBERT OSTRO

LONDON—Historical, economic and psychological factors are far more important in the conflict in Northern Ireland than religion, a study by Britain's prestigious Minority Rights Group (MRG) concluded.

The MRG study by Harold Jackson discusses and explains the forms of discrimination encountered by the Catholic community in Northern Ireland and the Protestant community in the Republic of Ireland in the south. It suggests that the Irish, both north and south of the border, are not so much the purveyors of religious prejudice as the prisoners of their own turbulent history.

"Fifty years of failing to get any real say in the government of the province—and with little prospect of a change in the situation—have left the Catholics with a burning sense of grievance, reinforced by both institutionalized and informal discrimination. A man's first name—Sean, Liam, Eugene or whatever—is usually enough to 'give away' his religion and nothing will convince him that a subsequent failure to get a job or a home was not governed by that fact."

THE PROTESTANTS in the North fear that if the two Irelands are united they will be absorbed into what they regard as a reactionary, theocratic state in the south. They fear also that they will suffer economically.

Within their own enclave the Protestants of Northern Ireland, one million strong, outnumber their Catholic compatriots by two to one. But in the wider context of all Ireland they themselves are easily outnumbered three to one. The inevitable result, said Jackson, has been the advent of a ruling establishment with the reins of power firmly in its hands but acting under the stresses of what is really a besieged minority.

And so, Jackson said, virtually everyone in Northern Ireland feels himself under threat and reacts accordingly. There is no inclination for reason or compromise simply because the most urgent need is to combat a threat which may seem small or non-existent to outsiders but looms menacingly over those locked into the situation, he added.

SEVERAL POINTS illustrate the importance of the economic element in

the conflict—the relative harmony that prevails in the well-to-do middle class areas, the sharp differences in unemployment rates between predominantly Catholic and predominantly Protestant areas and the nature of political appeals by such militant leaders as Bernadette Devlin, a Catholic, and the Rev. Ian Paisley, a Protestant.

Jackson pointed out that there are curious similarities in their avowed dedication to the oppressed working classes and their radical opposition to the established regime. Both are members of the British Parliament.

Miss Devlin's brand of revolutionary socialism is anathema to a large part of the Catholic working class who voted for her, as she herself admits. Her charisma in the sectarian politics of the province is what really counts.

Similarly, to see Paisley at work is to realize how simplistic is the view that the quarrel is religious. His speeches are spattered with references to the Reformation and with attacks on the Church of Rome, but these are merely the tribal shorthand for what he sees as the economic threat posed by the Catholics in the competition they offer for jobs, homes and social benefits.

DOCTRINAL differences never enter the argument; what really repels each side is the false and exaggerated stereotype it cherishes in its imagination of the other. This is the fodder and fuel of intense group loyalties and group antagonisms for which there are no easy cures in sight. But Jackson said that there are some signs of cautious moves being made towards intercommunal cooperation that should be encouraged wherever possible.

In many ways the situation of the Protestants in the Republic of Ireland is the reverse of that facing the Catholic minority in the North where the practice of the community as a whole puts the Catholics at a clear disadvantage.

In the Republic the potential for legal discrimination is much greater, but the affluence and social status of the Protestant minority tempers the effects of the restrictions. The very small size of this minority is itself an ameliorative factor since it is no threat to the Catholic establishment.

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



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Anointing of the Sick

BY FR. PETER J. RIGA

The specific reference of the sacramental anointing of the sick is the special spiritual comfort and experience of God's mercy for a person in danger of death. In this sacrament, the Church stands by the seriously sick person to comfort and bear witness to the future hope of Christian existence which is implied in all of the sacraments but here meets the baptized in a particular way.

This sacrament—even among the faithful—is not very popular, since it is usually administered to the faithful when they are dying or have actually died. This is bad pastoral practice and worse theology. Moreover, it also implies a pagan vision where death is the last word of human existence.

The Church would not be Church if she abandoned her faithful in one of their most trying moments.

The Church is a pilgrim on earth with no abiding city here below; she is, in the words of Vatican II, related to the future who is God since God is the hope of every man. Every sacrament is related to this absolute future of man and is a symbol of divine reality and hope.

WHAT MORE NATURAL and indeed essential function of the Church could there be than a special sacrament which symbolized the future hope of the baptized, thereby strengthening him in his great hour of need? The Church calls this the sacramental reality and symbol of the anointing of the sick.

Vatican II clearly taught that the Church is related to the future who is God (Constitution on the Church, par. 48-52). It is we who are the Church in a true sense since the Church is made manifest and visible in history through her members who exist in this space and in this time. The Church is therefore the community of those

who await in prayerful hope for the full manifestation of the Kingdom of God in the "second coming" of Christ. She is essentially characterized by her longing for the last day when "there will be neither tear nor groan, but Christ in all."

For each of the faithful, the time of death is the supreme test of that faith in God, when he prepares to enter eternity. It is also at this moment that the world and all its wealth, power, prestige, etc., are utterly powerless to give anyone meaning and hope and that is why the "world" retreats from death in embarrassed silence because it has nothing to offer man.

NOT SO THE CHURCH who comes to the seriously sick man with the word of the living God that death is not a death to darkness but death in Christ and the entrance to eternal life. That is why the early Church saw the anointing of the sick as the culmination of the sacraments of baptism and penance. The whole Church stands by the sick man with the symbol of anointing and God's Word, to spiritually strengthen this sick man in hope and faith at the crucial moment of human existence.

This symbol of anointing is not empty since it proclaims the future hope of every Christian in God. It gives hope that even in the midst of the tragedy of sickness and death, the significance of his death has been radically changed by the death of Christ.

This sacrament gives spiritual strength to the sick man. He is fortified because the image of death has now been changed by the death of Christ, in which the baptized has been incorporated and saved. The anointing of the sick gives and strengthens the hope and faith of the sick man in making this reality of salvation his own during this most critical moment of his human existence.

Death does not and cannot have the final say since God has responded to our fear and despair of death, in the future promise of



The loneliness of old age can be deepened by neglect by those who place more emphasis on the more dynamic young. (NC Photo by Barry Fitzgerald.)

Sacrament for the sick and aging

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

"Will you still need me when I'm sixty-four?" these words from a hit song by the Beatles suggest a dimension of human experience we too easily tend to forget. Old age, with its gradual diminishment of vitality, and increased vulnerability to illness, is often coupled with deep loneliness. In our culture it is easy for individuals and society to love the young, dynamic, attractive, and just as easy to forget the aging and the sick. "Will you still love me when I'm sixty-four—or eighty-four—or one hundred and four?" is



Himself, who is love, for all eternity.

DISCUSSION QUESTIONS:

1. Why is the Sacrament of Extreme Unction not a very "popular" sacrament?
2. How does the sacrament of Extreme Unction strengthen the hope and faith of a seriously ill person?

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a question that touches and tests the depths of love.

For some centuries it appeared that to some extent the Church had failed this test of love. While it is true that parish priests and close relatives often visited the sick and elderly very faithfully, the official liturgy appeared to forget those whose energy was diminishing. Sacramental celebrations surrounded the infant at baptism, the growing child at confirmation, first communion and first confession, young adults in matrimony, the newly ordained in holy orders. These peak-moments of growth in Christian life were celebrated with special sacraments. But there was no sacrament celebrating the continued fidelity of Christ and his Church to the sick and aging. Not until they were on the brink of death and fearfully received "extreme unction."

VATICAN II changed this. "Extreme unction," which may also and more fittingly be called "anointing of the sick" is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly already arrived" (LITURGY, No. 73).

At Mount St. Francis Motherhouse in Dubuque, Iowa, and at the nearby infirmary, Immaculate Conception Convent, the suggestion of the council fathers is carried out in a beautiful manner. Every month or two some of the elderly, retired, Franciscan Sisters receive the sacrament of the anointing of the sick. They see it as a preparation for their last days, a consecration of the rich but often painful days of full maturity, and as a source of strength to endure the pains and distress of aging.

After a period of preparation the Sisters who desire to receive this sacrament are given places of honor in the chapel. The entire community participates in the sacramental rite, which is relatively brief and simple. Sometimes the sacrament is received during Mass, sometimes outside of Mass. The priest anoints each of the recipients of the sacrament with oil on the eyes, ears, nose, mouth, and hands, praying at each anointing for God's merciful grace.

The Sisters add a touching, symbolic gesture to the official liturgical symbolism. Each of the elderly sisters who receives the sacrament is given a carnation which she then places on the altar. It remains on the altar until it dies, a symbol of the Sister's offering of her last days to Christ who is with her in sickness and old age as he was present in youth and health.

THE CEREMONY AT Mount Saint Francis recalls the concern of the early Christian communities for the sick. "If one of you is ill, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again." (James 5:14). The Council of Trent endorsed the tradition that these prayers and anointing are the origin of the Church's sacrament of the anointing of the sick.

What is clear at Mount Saint Francis in Dubuque and at Jerusalem in the time of

the Apostle James is the fact that the Christian community stands by the aging and ill with genuine concern. The person who is now weak has normally spent many years serving others in the community, contributing to the needs of others. Now, when the energy for service is draining away, the Christian community is there to support and comfort. The sacrament of anointing is an official gesture of continuing love on the part of the local Church.

It is equally a sign of the continuing love and presence of Christ, faithful "in sickness as in health." Through this sacrament he is present to the sick or elderly person just as truly as he was to the suffering men and women of Galilee and Judaea. He asks of the sick now exactly what he asked of Jairus, "Do not be afraid; only have faith" (Mk 5:36).

ALONG THE STREETS of Nazareth and Jerusalem some were cured of their illness, others were given courage and patience to find meaning and hope in the shadows of life. So today the power of Christ brings healing to the sick who receive the Sacrament of Anointing with faith, sometimes physical healing or

improvement, other times renewed hope, and insight into the deeper meaning of suffering.

The presence of Christ through this Sacrament, participated in by the whole community, is a sign of the reality of those days when God "shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain," (Rev 21:4). And Christ reminds the sick and elderly that until those happy days of heaven, "my grace is enough for you; my power is at its best in weakness" (2 Cor 12:9).

Understood in this way, the sacrament of anointing of the sick should be a joyful, comforting experience, reminding the sick and elderly that we Christians, and Christ himself, still love him and that sickness and old age can be privileged moments of Christian growth.

DISCUSSION QUESTIONS:

1. What did the Second Vatican Council say about the sacrament of Extreme Unction?
2. What can the Christian community do for the sick and aging in their midst when it comes to liturgical functions?

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WHAT DIFFERENCE DOES JESUS MAKE?

What if Christ came to your town today?

BY FRANK SHEED

What would be the effect of a visit by Christ Our Lord to your town or my town or anybody's town today? If we are to believe John Lennon, he had better not come while the Beatles are in town, because they have more crowd appeal than he ever had. That was said over a year ago, and there are already signs that the Beatle influence may not last as long as Christ's. In any event crowds are not the point of my question, but what we-you and I and everybody—would really make of him. How would what HE has to offer appeal to US?



What put the title of the column into my head was the remembrance of a forty-year-back article in a London daily paper, under the heading "If Christ Came to London." It was all about the people Christ would scourge as he scoured the money changers, and a vast number they proved to be. But the writer did not list himself among them—clearly he saw himself going around with Christ drawing his attention to any scoundrels he was in danger of overlooking.

WITHIN A SHORT TIME the writer was co-responder in a divorce case. He clearly had forgotten, if he had ever known, that Christ had listed adultery among the sins that defile a man (Matthew 15:18-20). I mention the

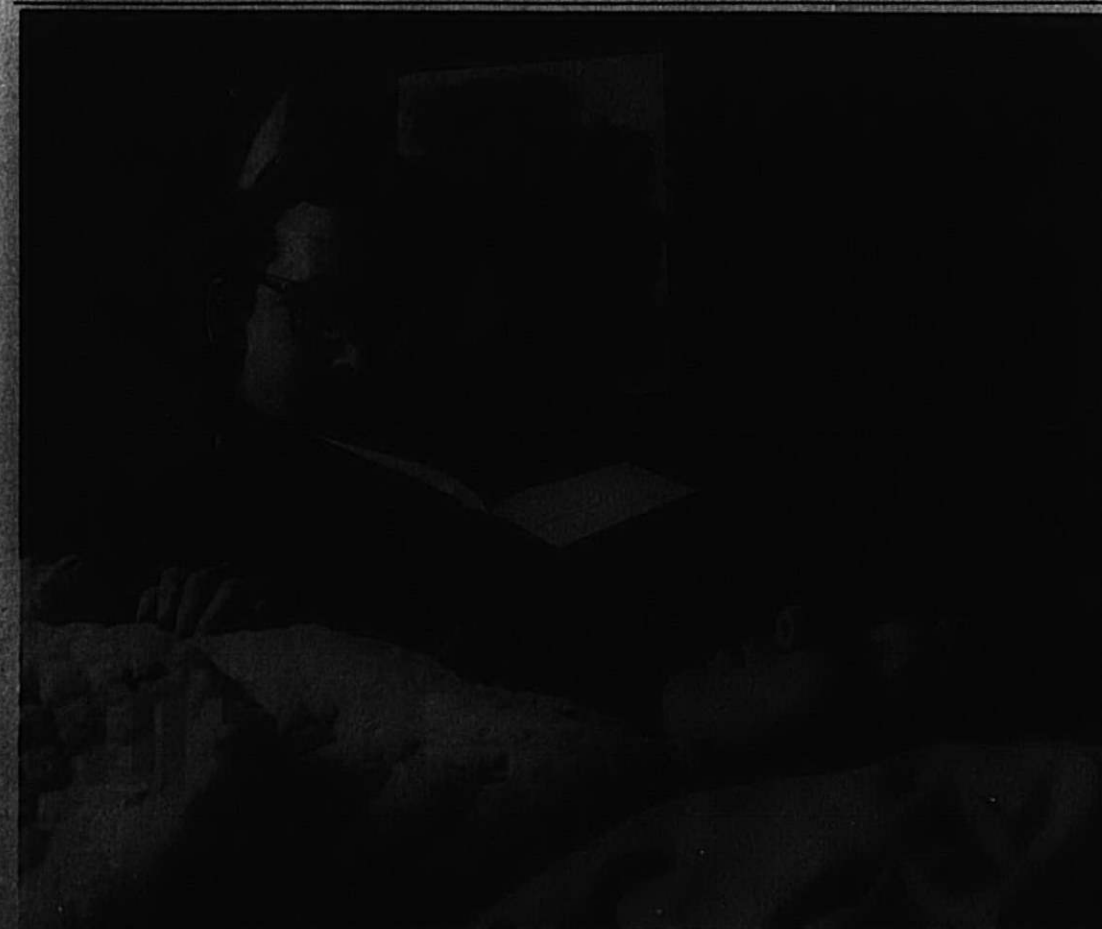
matter as an example of what could happen on our imaginary visit—many might find the real Christ a shock after the rather flattered Christ which is all that remains in their memories after too long an abstinence from Gospel reading.

The reporters who met him on arrival would find him as unpleasing as the scribes of his own day, for a different reason, of course: whereas the scribes found him heretical, the reporters would find him uncooperative—terse, no small talk, no jokes, no comments on the political situation. The Romans held his country by the throat, but he joined no Palestine Liberation Front. Only "Render unto Caesar the things that are Caesar's" (Matthew 22:21). How could anybody make a headline of that?

The reporters would go their bored way and leave him to the public—and many of the public—I mean his own public, the Christians—would find him hard to take. Particularly hard would be his unworldliness. This had been no problem to them when read placidly as texts of Scriptures, but very disturbing to placidity as uttered by him, there, looking at them: they might feel a little of what Peter felt after his denial when, we are told, "Jesus looked at him" (Luke 22:61).

Just as our Christian co-responder was untroubled by his words on adultery, so most of us would find we had not been troubled enough by his condemnation of the worldliness in which we had wrapped ourselves so comfortably. We had read in Matthew's Gospel that we must feed the

(Continued on Page 7)



The reading of Scripture should be an integral part of the sacrament of the sick and the dying. (NC Photo by Bill Gage.)

SCRIPTURE TODAY

The early Church had its critics, too

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

Some Catholics are dismayed when they read in the newspapers about cardinals or bishops or priests criticizing the Pope. Others wish the Pope would restrict his complaints to a few significant occasions. It seems to me as I think back over the past year that all these instances have been very mild and polite compared with what you can read in the last four chapters of St. Paul's Second Letter to the Corinthians.

In those chapters, 10-13, you see prelates publicly disputing the apostle. I'm using the word "prelates" loosely here to include any and all who guided the early churches. Paul sarcastically calls these men "apostles" (11:5). It was not all sweetness and light in the early Church. When you begin to read these last four chapters, you will see at once how different the tone is from the previous chapters. Paul here defends himself against a number of charges, and he does so with considerable vehemence.

PAUL HITS HARD AT those who have made the charges, which concern his

life-style, his motives, and his authority. The men who made the charges were apparently spokesmen for a group based in Judea who were still trying to have Christians keep the laws and customs of Judaism. "How stupid they are!" Paul bluntly says (10:12). As far as I can recall, nobody this past year called the Pope stupid, nor did he speak that way about his critics.

In chapter 11, Paul turns the heat on the Corinthian Christians themselves. It is quite an indictment: "for you gladly tolerate anyone who comes to you and preaches a different Jesus, not the one we preached; and you accept a Spirit and a gospel completely different from the Spirit and the gospel you received from us!" Some of the things this past year were similar but, it seems to me, not so sweeping.

Of course, Paul exaggerates here. If you took the sentence literally you would have the whole Corinthian community unfaithful to Paul and his teaching, but obviously that was not the case.

In the rest of Chapter 11 Paul piles up proof that he is not "the least bit inferior" to the men he sarcastically calls "those very special 'apostles' of yours" (11:5). Notice that he seems to concede he is not as polished a speaker as some of those visitors: "perhaps I am an amateur

in speaking" (11:6). Perhaps there was something to the first charge he noted at the beginning of chapter 10, that he was "meek and mild," a man of not much presence, when he was with the Corinthians, but "bold" when he was away, i.e., when he sent them letters.

Paul insists, however, that he surpasses his fluent adversaries in knowledge (11:6), meaning knowledge of God and His revelation, and in simplicity of life-style (11:7-11). You will see how he returns to these points again and again in his typical interweaving style. Thus he takes up the question of knowledge again in 11:16-21. Notice, too, how he returns to scoring the Corinthians themselves, with a remarkably scathing sentence: "You yourselves are so wise, and so you gladly tolerate fools! You will tolerate anyone who orders you around, or takes advantage of you, or traps you, or looks down on you, or slaps you in the face." He sarcastically adds: "I am ashamed to admit it: we were too timid to do that!"

SOME SCHOLARS HAVE speculated that the early bishops literally did slap their adversaries on some occasions. It is a fact of history that bishops occasionally came to blows during ecumenical councils, but not since the Council of Trent, as far as I can remember. There was some pushing and shoving on the front porch of St. Peter's one morning during the Second Vatican Council, but it was just a case of some bishops trying to get protestors and their printed protests out of the way. There were no punches thrown.

The tone of these last four chapters has led some scholars to argue that chapters 10-13 may be a separate letter that was tacked on here in the final editing process, by St. Paul or one of his disciples. Some think this may be the severe letter mentioned in 2:4, the one Paul says he wrote "with a greatly troubled heart, and with many tears," and which most scholars hold has been lost.

It could be that "missing" letter, but I think the argument is weak. Paul was perfectly capable of swinging into a new tone or several tones within one letter. For a change of tone right within this angry section look at 11:1. Paul has just said that those who commend themselves are foolish, but now in a sudden and surprising change of tone, he asks his readers to let him imitate the foolish ones.

Paul proceeds to boast that he took no remuneration from the Corinthians when he preached among them. Apparently his adversaries were circulating stories that he taught gratuitously because his teaching was worth nothing, or that he refused to accept gifts from the Corinthians because he did not love them enough. The public criticism in the Church has improved considerably since the early days.

DISCUSSION QUESTIONS:

1. Should the hierarchy of the Church be open to public criticism?
2. What attitude did Paul take toward those who criticized him?

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Sheed

(Continued from Page 6)

hungry and clothe the naked—and we had felt that we had not been lacking in a reasonable generosity with our money and even, perhaps, with our time. But certain words our eyes have glided over—that we must do these things as if the hungry and the naked were Christ himself, and that any failure in all this could mean damnation. We could not be so sure of ourselves, with him standing there saying them, looking at us.

"YOU CANNOT SERVE GOD and money," (Matthew 6:24) we read. Our happy confidence that we have in fact served both would not long survive our hearing the words from him. We should be as embarrassed to have our unbelieving friends hear them as were the Apostles at his saying that if we do not eat his flesh and drink his blood we shall not have life in us.

The example I have given would trouble his Christian hearers; the rest would dismiss them as nonsense and go back to the Beatles. But there are things he said which even some of the Christians would regard as carrying unworshipfulness beyond sane limits, and taking other-worldliness more for granted than is our habit: "If your eye or hand or foot cause you to sin cut off the hand or foot, pluck out the eye. It is better to enter life



"To be isolated, to feel alone, abandoned, set apart—that is probably man's deepest suffering." (NC Photo by Frank Methel, Clarion Herald.)

QUESTION BOX

Why can't a person receive Communion twice a day?

BY MSGR. R. T. BOSLER

Q. I am curious to know why it is against Church regulations to receive Communion more than once a day. If one attends Mass and receives Communion in the morning and then for some reason or another attends another Mass later that day, a funeral or wedding Mass for example, it seems ridiculous not to receive Communion at the Second Mass since all of the prayers and liturgical actions are leading up to this special climax of the Sacrifice.



It's a little like going to someone's home for a meal and then refusing to partake of the food. What is the reasoning behind such church legislation?

A. Why did it take so long to design an automobile that didn't look like a buggy? Human beings normally want changes to come gradually. Even the designers of women's skirts have to go up or down an inch at a time. (Or at least once it was so.)

It wasn't so long ago we had to fast from midnight before receiving Communion. Not so long before that nuns had to receive permission to communicate on week days.

I know of no reason why it wouldn't be possible for anyone whose dispositions are proper to

with one of each than to be cast into hell forever with two" (Matthew 18, 8-10). They feel he could not have meant it literally. But how DID he mean it? They value his insights, of course, but sayings like this they scale down in terms of reality, realism being their own special gift. The trouble about this sort of evasion is that when he does talk of this world it is with a realism no one has ever matched.

Clearly we need to look at Jesus more closely, listen to him more attentively. He will not come to our town. But we can see him, hear him, in Capernaum, Bethany, Jerusalem.

He may have surprises for us.

receive Communion at any Mass he attends no matter how many times a day. I think the Church will soon permit this. If she has not so far, I think it is because she doesn't want to move too fast with the changes in Eucharistic discipline. You have to admit that many people are having difficulty enough keeping up with the changes already authorized.

Q. I would like to know what the solution is for the problem of masturbation. I am single, early 20's and have tried spiritual and professional counseling—all to no avail. The standard answer seems to be to get married. Yet I don't feel that I could live in the close personal relationship required of that state. Your advice is appreciated.

A. Your reason for not wanting to marry gives you away. Isn't your problem fundamentally nothing but selfishness? Your reluctance to accept the close personal relationship of marriage may be an unwillingness to put someone else before yourself, a refusal to give of self as true love requires.

Masturbation is an act of selfishness; the cure for it is to be generous, forget self and live for others. Perhaps you can learn something from the approach of Alcoholics Anonymous. An alcoholic cannot be cured, according to their successful theory, until he admits he is an alcoholic, can do nothing by himself alone to overcome the weakness and humbly believes that God is ready to help him conquer it. You must admit that you are selfish—more so than most people—and humbly believe that God will help you conquer your bad habit.

A habit it is by this time, and, therefore, you will not overcome it in a day. Consequently, don't give up because you fail, but try to live from day to day without falling—one day at a time. Pray for the ability to love. Then look for

people in need, new friends to meet, fresh ways to learn about self by cooperating with others.

Q. I saw in the press that Nancy Sinatra was married in the Catholic Church after being divorced. Money does it again, is that it?

A. No, the poorest member of the Church could have done the same, for the same price—nothing. Nancy Sinatra and the man she married in St. Louis Church, Cathedral City, California, are both Catholics and, therefore, subject to the Catholic form of marriage. Unless dispensed, Catholics can not validly contract marriage according to the laws of the Church except before an authorized priest and two witnesses. Hugh Lambert and Nancy Sinatra both failed to do this in their previous marriages. Nancy was previously married to singer Tommy Sands, who is Jewish, before a justice of the peace.

Once divorced from the legal effects of their marriages, this couple was free to marry in the Church. And any other couple in the same circumstances would be free to do so.

Q. Our daughter, age 18, met a 23-year-old man who never has had a job for more than three days, has been in and out of jail countless times. She knew him a couple of months and did not know of his traits as he lies about everything. A few weeks ago they were married by a justice of the peace. Is this marriage valid in the eyes of the church? She is baptized Catholic as we are very good Catholics.

A. As we just said about the Sinatra marriage, the marriage of your daughter is not considered valid by the Church. When she gets over her infatuation with this man and comes to her senses, she may obtain a divorce and be free to marry in the Catholic Church. It is to protect young people from mistakes like this that the Church requires a Catholic form of marriage for validity.

WORSHIP AND THE WORLD

Healing sacrament

BY FR. JOSEPH M. CHAMPLIN

Someone said: "If you want to really hurt a person, ignore him." To be isolated, to feel alone, abandoned, set apart—that is probably man's deepest suffering.

Patients in mental hospitals should know. They often are the least visited and the ones most misunderstood. Ask yourself: How frequently do you call on that relative or friend confined in a state hospital or a private institution? How comfortable are you with him or her? Do you breathe a sigh of relief when the duty is over and you return home, free until your probing conscience pushes you back for another uneasy period with a troubled individual?

Two Servite priests, Fathers Tom LoCascio and Hugh Calkins, care for over 1,000 disturbed Catholic patients at the Elgin State Hospital in Illinois. They recently read about a Communal Rite for Anointing the Sick which had taken place on an experimental basis in Lourdes, thought it might help with this loneliness or abandonment problem in their own hospital, and asked Bishop Arthur O'Neill of the Rockford diocese to seek permission from Rome for this revised ceremony.

THE HOLY SEE quickly said "Yes" and a week before Christmas Bishop O'Neill, assisted by several dozen neighboring clergy, celebrated this Mass for the sick. Together they anointed 500 assembled in the chapel and another 500 in wards, day rooms or sick beds.

It was a community, ecumenical venture from the very beginning. Doctors, psychiatrists, nurses, and aides helped bring patients to the Assembly Hall. A supervisory nurse read the first scriptural text (Isaiah) and the institution's superintendent a second (James 5: "The prayer of faith will save the sick man"). After the gospel (Matthew 25: "Insofar as you did this to one of the least of these brothers of mine, you did it to me"), Bishop O'Neill preached and then began the anointing. The

priests joined him, fanning out around the hall and through the buildings.

This anointment, on the forehead and outstretched hands only, stresses healing—restoration to full spiritual and physical health. A prayer after the homily and before actual administration of holy oil sums up what we hope the sacrament will accomplish.

"Redeemer of the world, we implore you by the grace of the Holy Spirit to heal these sick people of their infirmities. Forgive their sins, remove all cause of suffering, both in soul and body. By your mercy give them in abundance spiritual and bodily health. In your goodness heal them. Give them strength necessary to resume their normal activities. . . ."

PARTICIPATION booklets, prepared especially for the occasion, enabled the congregation to answer responses and assist with the singing. An organist played background music during the interval while the clergy were anointing patients.

Reactions? Bishop O'Neill commented: "I think we made history in the United States here today and started a trend, a trend that will and should be spreading widely to other hospitals and nursing homes, to nights for the sick in parishes, to ordinary pastoral calls on those who are ill."

The rabbi present, the ministers in attendance, and observing doctors thought it was "beautiful," "deeply impressive."

Priests from surrounding parishes liked the ceremony and saw parallel possibilities for the future.

The patients seemed awed and grateful, thrilled because the Church had come to see them, to console them, to care deeply about all they had endured and were going through. It made them feel less alone, less forgotten. The new rite did heal; it did help.

DISCUSSION QUESTIONS:

1. What are some of the specific actions associated with the sacrament of Extreme Unction when it is administered?
2. In preparing a liturgical service for the anointing of the sick, what steps would you follow?

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KNOW YOUR FAITH

Junior Archdiocesan cage tourney on deck

Action opens Sunday at two locations

Action in the Archdiocesan Junior CYO Basketball Tourney will begin Sunday, Feb. 14, at the traditional sites—Our Lady of Providence High School, Clarksville, and Secцина Memorial High School, Indianapolis.

Represented at the Clarksville site will be the deanery champions from Tell City, North Vernon, New Albany and one of the two Indianapolis entries.

The Indianapolis section will include the other Indianapolis representative, and winners from the Bedford, Lawrenceburg and Richmond Deaneries.

ST. MARK'S, of Indianapolis, is hoping to repeat its 1969 championship form in the Clarksville sectional against the New Albany Deanery representative (unknown at presstime) at 1 p.m. The second game, scheduled for 2:15 p.m. there, will pit St. Paul's, of Tell City, against St. Mary's, of North Vernon.

Winners will meet at 7 p.m. with the champion advancing to

the tourney finals the following Sunday at Secцина.

Sunday's lineup at the Secцина gym will see St. Ambrose, of Seymour, representing the Bedford Deanery, play St. Philip Neri, of Indianapolis, in the opening game at 1 p.m.

THE 2:15 P.M. game will match St. Louis, of Batesville, representing the Lawrenceburg Deanery, and St. Mary, of Richmond. Winners will meet at 7 p.m.

Losers of afternoon games will receive trophies at the conclusion of the contests and the evening losers will receive the second place trophy.

The championship game of the Archdiocesan Junior Tourney will be played at 3:30 p.m. Sunday, Feb. 21, at Secцина.

The Archdiocesan Cadet Basketball Tourney will begin Sunday, Feb. 21, and continue until Sunday, Feb. 28, at the same two sites as above.

Four of the eight deanery representatives are known at this

writing—St. Ambrose, of Seymour (Bedford Deanery); St. Patrick, of Terre Haute; St. Mary, of Rushville (Richmond Deanery); and St. Lawrence, of Lawrenceburg.

Not yet known are the Indianapolis Deaneries' representatives and those from North Vernon and New Albany Deaneries.

Cadet "A" post-season tourneys in Indianapolis, divided into "American" and "National" brackets, completed the quarter-final round this week and will play the semifinal round on Sunday, Feb. 14.

Secцина is the site of Sunday's American Tourney action, with games at 3:30 and 4:45 p.m. National Tourney play is scheduled Sunday at Chatarel High School, games set for 4 and 5:15 p.m.

The championship games will be played on Wednesday, Feb. 17, at Secцина. National final game is set for 7 p.m., with the American final at 8:15 p.m. The defending Archdiocesan Cadet champion St. Rita's is still alive in the American division at presstime.

BASKETBALL
NEW ALBANY DEANERY
"56" Tourney
CONSOLATION: St. Anthony, Clarksville 62, Holy Trinity 20

CHAMPIONSHIP: Our Lady of Perpetual Help 41, St. Joseph Hill 18

Cadet Tournament
FIRST ROUND: St. Anthony, Clarksville 38, Holy Trinity, New Albany 26; Sacred Heart, Jeffersonville 20, Holy Family, New Albany 9; Our Lady of Perpetual Help 45, St. Michael, Charlestown 33.

Junior Tournament
FIRST ROUND: Sacred Heart, Jeffersonville 61, St. John, Starlight 41; Holy Family, New Albany 48, St. Mary-of-the-Knobs 40; Our Lady of Perpetual Help 71, St. Mary, Lanesville 25; Holy Trinity 69, St. Michael, Charlestown 25; Mount St. Francis 77, K of C Squires 43; St. Anthony, Clarksville, defeated St. Michael, Bradford (forfeit); St. Michael, Bradford 50, St. Mary, New Albany 41.

SECOND ROUND: Holy Family, New Albany 59, Sacred Heart, Jeffersonville 58; Our Lady of Perpetual Help 56, Holy Trinity 51; St. Anthony, Clarksville 43, Mt. St. Francis 39; St. Paul, Sellersburg 48, St. Joseph Hill 46.

Semi-finals
Our Lady of Perpetual Help 63, Holy Family 61; St. Paul, Sellersburg 63, St. Anthony, Clarksville 60.

BEDFORD DEANERY
Junior Tournament

CHAMPIONSHIP: St. Ambrose, Seymour 83, St. Vincent, Bedford 67.

Cadet Tournament
CHAMPIONSHIP: St. Ambrose, Seymour 49, St. Vincent, Bedford 35.

TERRE HAUTE DEANERY
"56" Tourney
CHAMPIONSHIP: State Lab. 46, Annunciation, Brazil 41.

Cadet Tournament
CHAMPIONSHIP: St. Patrick, Terre Haute 57, St. Margaret Mary, Terre Haute 47.

NORTH VERNON DEANERY
Junior Tournament

SEMI-FINALS: Madison CYO 38, St. Columba, Columbus 32; St. Mary, North Vernon 66, St. Bartholomew, Columbus 60.

CHAMPIONSHIP: St. Mary, North Vernon 54, Madison CYO 45.

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INDIANAPOLIS DEANERIES
Junior-Senior "A"
Tournament

Semi-Finals
St. Mark 57, Christ the King 49; Sacred Heart 61, St. Thomas 54.

Final Game
St. Mark 60, Sacred Heart 42.

Junior-Senior "B"
Tournament
Semi-Finals
St. Philip Neri 49, St. Gabriel 42; Nativity 47, Holy Cross 39.

Final Game
St. Philip Neri 42, Nativity 41.

Cadet "A" American
Tournament

FIRST ROUND: St. Lawrence 41, St. Gabriel 20; St. Mark 42, Nativity 15; St. Christopher 67, St. Catherine 37; Our Lady of Greenwood 52, Our Lady of Lourdes 46.

SECOND ROUND: St. Andrew 52, St. Lawrence 26; St. Francis 50, Little Flower 43; St. Martin 57, St. Malachy 29; St. Rita 64, St. Monica 21; St. Jude 40, St. Roch 19; St. Christopher 47, St. Bernadette 22; St. Simon 61, Our Lady of Greenwood 25; St. Luke 31, Christ the King 21.

Cadet "A" National
Tournament

FIRST ROUND: Holy Spirit 70, St. Susanna 51; St. Philip Neri 42, Holy Name 35; St. Matthew 36, St. Catherine 32; Immaculate Heart 39, Holy Cross 37.

SECOND ROUND: St. Mark 31, St. Barnabas 21; Holy Spirit 42, St.

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John of Arc 35; St. Philip Neri 49, Holy Trinity 10; Mt. Carmel 39, St. James 30; All Saints 39, St. Matthew 33; St. Plus 48, St. Ann 28; Sacred Heart 32, Immaculate Heart 28; St. Michael 47, St. Thomas 31.

RICHMOND DEANERY
Cadet Tourney

St. Gabriel, Connersville, 64, St. Mary, Richmond, 42 (Semifinal)
St. Mary, Rushville, 55, St. Andrew, Richmond 46 (Semifinal)
St. Mary, Rushville, 56, St. Gabriel, Connersville 35 (Final)

LAWRENCEBURG DEANERY
Junior Tourney

St. Lawrence, Lawrenceburg, 62, St. Louis, Batesville, 36 (Final)

"56" Tourney

St. Gabriel, Connersville, 51, Holy Family, Richmond, 36 (Final)

Junior Tourney
St. Mary, Richmond, 103, St. Andrew, Richmond, 100 (Semifinal)
St. Mary, Rushville, 80, Holy Family, Richmond, 69 (Semifinal)
St. Mary, Richmond, 63, St. Mary, Rushville 48 (Final)

Cadet Tourney
St. Lawrence, Lawrenceburg, 46, St. Michael, Brookville, 39 (Semifinal)
St. Louis, Batesville, 60, St. Mary, Aurora, 23 (Semifinal)
St. Lawrence, Lawrenceburg, 53, St. Louis, Batesville, 36 (Final)

St. Peter, Franklin County, 44 (Semifinal)

St. Louis, Batesville, 62, St. Charles, Milan, 54 (Semifinal)

St. Louis, Batesville, 72, St. Lawrence, Lawrenceburg, 58 (Final)

Cadet Tourney
St. Lawrence, Lawrenceburg, 46, St. Michael, Brookville, 39 (Semifinal)
St. Louis, Batesville, 60, St. Mary, Aurora, 23 (Semifinal)
St. Lawrence, Lawrenceburg, 53, St. Louis, Batesville, 36 (Final)

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Champions crowned in all cage leagues

INDIANAPOLIS—Championships were decided in the remaining three CYO basketball leagues last week-end. Post-season tourneys are also underway in four leagues.

Immaculate Heart of Mary achieved its first title in the "56 A" League by dropping All Saints 52-48 in the championship February 3 at Little Flower.

Holy Spirit took the consolation trophy by defeating St. Barnabas 30-8.

In the first round of playoff games, All Saints (Division IV) beat St. Barnabas (Division III) 36-31, while by identical scores Immaculate Heart (Division II) dropped Holy Spirit (Division I) 36-31.

The "56 B" League championship crown was won by St. Matthew, of Division II, over St. Joan of Arc, of Division I, by a score of 39-15. Playoffs for the league title were held February 4 at Our Lady of Lourdes. It was the first league championship for St. Matthew.

St. Philip Neri captured its second consecutive title in the Cadet "B" League with a 61-56 win of St. Thomas Aquinas. The winners represented Division II, while St. Thomas was the Division I representative.

Post-season action in the Holy Cross "56 A" Tourney continues this week-end with its second round and half of the quarter-final round.

The "56 B" Tourney at Little Flower will enter the semifinal round Saturday with games at 1 and 2:15 p.m., with the finals set for Sunday at 3:30 and 5 p.m. Division winners St. Matthew and St. Joan of Arc have both been eliminated during early tourney action.

The Cadet "B" Tourney at Our Lady of Lourdes will also be completed this week-end.

SCORES

CADET VOLLEYBALL

Games of Tuesday, Feb. 2

DIVISION 1—St. Thomas 2, St. Malachy 0; St. Christopher 2, St. Michael 0; St. Martin 2, Holy Trinity 1; All Saints, bye.
DIVISION 2—St. Plus 2, St. Lawrence 0; Immaculate Heart 2, St. Andrew 1; St. Joan of Arc 2, St. Matthew 1.
DIVISION 3—St. Catherine 2, St. Jude 0; Little Flower 2, St. Patrick 0; Our Lady of Greenwood 2, St. Roch 0; St. Barnabas, bye.
DIVISION 4—Little Flower 4, St. Simon 1; St. Philip 2, Our Lady of Lourdes 0; Holy Spirit 2, St. Rita 0.

Games of Friday, Feb. 5

DIVISION 1—All Saints 2, St. Martin 0; St. Christopher 2, St. Malachy 1; St. Thomas 2, St. Michael 0; Holy Trinity, bye.
DIVISION 2—St. Matthew, St. Lawrence (postponed 2/10) St. Plus X, Immaculate Heart (postponed 2/10) St. Joan of Arc 2, St. Andrew 0.
DIVISION 3—St. Roch, Little Flower (postponed 2/10) St. Jude 2, St. Barnabas 1; Our Lady of Greenwood 2, St. Patrick 0; St. Catherine, bye.
DIVISION 4—St. Simon, St. Rita (postponed 2/10) Little Flower 2, Our Lady of Lourdes 1; Holy Spirit 2, St. Philip 1.

STANDINGS

DIVISION 1—St. Thomas 2nd, St. Christopher 3rd, St. Martin 4th, St. Malachy 5th, Holy Trinity 6th, All Saints 7th.
DIVISION 2—St. Plus X 5th, St. Joan of Arc 3rd, St. Andrew 3rd, St. Matthew 2nd, Immaculate Heart 2nd, St. Lawrence 1st.
DIVISION 3—St. Catherine 6th, Our Lady of Greenwood 6th, St. Roch 4th, St. Jude 4th, Little Flower 2nd, St. Patrick 1st, St. Simon 1st, St. Rita 1st, Our Lady of Lourdes 0-6.

NOTE: All Saints is the Division champion.

"56" "B" LEAGUE

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.

DIVISION NO. 2—St. Matthew (red) 9-1; Holy Spirit 8-2; Little Flower 7-3; St. Mark 7-3; St. Plus X 7-3; St. Barnabas 5-5; St. Lawrence 4-6; St. Andrew 4-6; St. Michael (white) 2-8; Christ the King 1-9; Our Lady of Lourdes 1-9.

NOTE: St. Matthew (red) is the Division champion.

Holy Spirit
Freshman-Sophomore
Tournament

FIRST ROUND: Holy Spirit 57, St. Thomas 39; NYAA 73, St. Lawrence "A" 41; St. Catherine 68, Little Flower 66; St. Christopher 48, St. Malachy 40; Holy Name 53, Mt. Carmel 49; St. Andrew 63, St. Martin 59; St. Luke 63, St. Mark 37; Nativity 2, St. Joan of Arc 0 (forfeit); St. Philip Neri 44, St. Roch 41; St. Jude 58, St. Barnabas 50; Baxter YMCA 48, St. Francis 32.

Holy Cross "56"
"A" Tourney
Upper Bracket

FIRST ROUND: Immaculate Heart 38, St. Roch 23.

SECOND ROUND: St. Luke 28, Holy Trinity 25; St. Catherine 31, Holy Cross 9; St. Philip Neri 27, St. Monica 16; Mt. Carmel 36, St. Francis 18; St. Lawrence 43, St. Michael 26; Immaculate Heart 54, St. Gabriel 20; St. Matthew 41, St. Barnabas 27; Holy Spirit 30, St. Martin 28.

Lower Bracket
FIRST ROUND: St. Thomas 28, Holy Name 22; St. Plus X 41, St. Andrew 30.

Our Lady of Lourdes
Cadet "B"
Tournament

FIRST ROUND: St. Martin 43, Our Lady of Lourdes 24; Christ the King 52, Holy Spirit 48; St. Michael (red) 35, All Saints 20; St. Matthew 19, Little Flower (Gold) 26; St. Joan of Arc 27, St. Malachy 17; St. Plus X 35, St. Lawrence 20.

SECOND ROUND: St. Thomas 47, Little Flower (Blue) 32; St. Martin 50, St. Luke 27; St. Andrew 65, Christ the King (Red) 32; St. Michael (Red) 42, Immaculate Heart 32; St. Matthew 28, St. Gabriel 15; St. Simon 49, St. Joan of Arc 16; St. Philip Neri 67, St. Monica 25.

Little Flower "56"
"B" Tournament

FIRST ROUND: Christ the King 24, Our Lady of Lourdes 10; St. Plus X 33, St. Andrew 8; St. Luke 34, St. Gabriel 14; Immaculate Heart 27, St. Thomas 20.

SECOND ROUND: Christ the King 40, St. Martin 13; St. Michael (White) 29, St. Matthew (White) 19; Little Flower 16, St. Lawrence 14; Holy Spirit 24, St. Plus X 19; St. Barnabas 27, St. Matthew (Red) 24; St. Luke 34, St. Michael (Red) 14; Immaculate Heart 19, St. Joan of Arc 17; St. Mark 31, St. Malachy 13.

DIVISION 3—St. Barnabas 9-0; 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.

DIVISION NO. 4—All Saints 8-0; St. Patrick 7-1; St. Bernadette 3-5; St. Francis 2-5; Holy Cross 2-6; St. Susanna 2-6; Sacred Heart 2-6.

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 9-0; 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.

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NOTE: St. Barnabas is the Division champion.

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Program helped 200 families

BY PAUL G. FOX

Over 200 families with over 800 children were aided by Catholic Social Services' 1970 Christmas gift program, according to its co-ordinators, SISTER ANN RICHARD WEBER, S.P., of the agency staff and MRS. WILLIAM J. REGAS of Caritas. The summary was relayed to The Criterion by ANN REIN, agency publicist and member of its board of directors.

The program was even more successful than in 1969 although there had been fears that slow economic conditions would mean a cutback in contributions.

"Complete Christmas baskets of food, toys and clothes were provided by donors to 98 families," reported Mrs. Regas. The ST. PIUS X COUNCIL KNIGHTS OF COLUMBUS served as donors for about 40 of these.

Another 58 families, many of them agency clients, were recommended to the United Christmas Fund for checks. Catholic Social Services' allocation was increased from \$850 in 1969 to \$1200 in 1970. Five other families of children were clothed by a group working through this fund.

Families who had not been able to receive help from other agencies and appealed too late to be matched with donors "shopped" December 22 and 23 at a free store set up at Catholic Social Services. It was stocked with contributions of toys, clothing and food certificates. There were 55 families aided in this manner. Some reported that Catholic Social Services was the only agency still able to help as close to Christmas as December 23.

Students from LADYWOOD-ST. AGNES, BREBEUF, RONCALLI, ST. MARY'S, SCECINA and CHATARD HIGH SCHOOLS helped members of Caritas, the women's volunteer organization aiding Catholic Social Services, with operating the "store" and delivering Christmas baskets.

HERE AND THERE—A feature story which appeared in the December 11, 1970, issue of The Criterion has found its way into the Congressional Record of January 27. The story concerned the military exploits of Explorer Scout Post 522, sponsored by MSGR. DOWNEY COUNCIL KNIGHTS OF COLUMBUS, Indianapolis. Congressman William Bray had the copy inserted into the Congressional Record to illustrate his point that "there is absolutely nothing at all wrong with the youth of America when their natural enthusiasm and energy (is) channeled into productive, worthwhile pursuits."

WEEKLY ARMENIAN LITURGY—FATHER CASIMIR ROSZKO, a Polish-born scholar who is affiliated with ST.

MAUR'S SEMINARY, Indianapolis, celebrates the Armenian Liturgy there each Saturday at 7 p.m. in the seminary chapel. This Saturday's liturgy is a commemoration of the translator of the Armenian Bible, St. Sahak. St. Maur's is located at 4545 Northwestern Ave.

HIGH SCHOOL TUITION—Tuition in four of five private Catholic high schools in Marion County is being raised for the 1971-72 school year, while no indication has been given by district school boards of any increase at parish-supported high schools. The parish-supported schools—SCECINA MEMORIAL, CHATARD, RITTER and RONCALLI—presently charge \$275 annual tuition, with family discounts. LATIN SCHOOL and ST. MARY ACADEMY will also charge \$275 next year. OUR LADY OF GRACE ACADEMY, Beech Grove, will hold its tuition at \$325. CATHEDRAL has announced an increase to \$450, while LADYWOOD-ST. AGNES will increase to \$475. BREBEUF'S tuition will be \$720. Nearly all the schools offer scholarships and family rates.

ECUMENISM IN SELLERSBURG—The Sellersburg-Speed Ministerial Association, headed by FATHER JAMES HOFFMAN of ST. PAUL'S PARISH, has launched a community betterment survey. Chief goal of the project is to establish a ministry to individuals and families who are not attending church regularly and to provide the churches with valuable information for their records. The survey will be conducted February 13-15. Other participating churches include: St. Paul United Church of Christ, First Baptist Church, Speed Memorial Church and the United Methodist Church. Project chairman is Rev. B. T. Scrivner, pastor of First Baptist.

NAVIGATION UNLIMITED—A pocket-sized guidebook for physically disabled people, called "Navigation Unlimited in Indianapolis," is being updated by the Marion County Muscular Dystrophy Foundation. The book, published in 1965, provides wheel chair users and others who are stopped by steps with a list of establishments where access is easy for them, or structurally difficult. Places listed are hotels, motels, churches, restaurants, educational institutions, public buildings, theaters, museums, and other facilities. Each place is described in detail as to convenience of parking, steps, width of doors into and inside the buildings, accessibility of restrooms and turn-around space. Six persons in wheel chairs and 12 non-handicapped workers will meet Saturday, Feb. 13, at the English Foundation Building, 615 N. Alabama, St., and will proceed from there to survey the downtown apartment buildings. Target date for publication is June, 1971.



FIRST MASS IN NURSING HOME—Father Augustine Sansone, a retired priest of the Archdiocese, offered the first Mass last Saturday in Turtle Creek South Convalescent Centre, Indianapolis, for Catholic residents there. The effort was organized by the Twilight Guild, headed by Sister M. Philonilla Weintraut, O.S.F., a retired nurse who resides at St. Francis Hospital, Beech Grove. She is shown above standing in the rear.

Vatican office dropping term 'heresy'

(Continued from Page 1)
important because more common. It will involve cases in which the thought or opinion expressed may be doubtful—either in what it says, or in the way it says it.

The norms for ordinary examination, as

explained by Msgr. Tomko, center on two approaches:

—What is the man saying exactly? Is it in full agreement with Catholic doctrine and revelation?

—What effect has it had upon the Catholic community as a whole and what

should be done if clarifications do not come forth?

THE ORDINARY PROCESS calls for two stages to begin with. The first stage requires that an exact text of what the author said be reviewed by officials of the congregation. They must express their views as to whether "it conforms with revelation and the magisterium of the Church." If they find it does not, they can recommend alterations. If the changes are not accepted, the second stage is begun.

Officials of the congregation review the pastoral aspect of the opinions expressed: what are the possible dangers that might befall Catholics? How widely has an opinion said to be erroneous already spread among the people and what remedies should be taken?

Throughout these steps there is one specialist, named by the congregation, to defend the thinking and ideas of the author involved.

The whole process or procedure, as the Doctrinal Congregation prefers to call it, aims at much fuller dialogue between the suspect author and those who are appraising his product.

Msgr. Tomko said the idea was to avoid the head-on collisions of the past. If necessary, he said, it is possible that the Doctrinal Congregation would speak out clearly if error were persisted in. He said the whole procedure would go to the Pope before any further steps were taken.

House okays divorce bill

(Continued from Page 1)
which deserves the broadest possible public attention.

IN ANOTHER AREA OF church-related interest, exemption from provisions of the auto excise tax law remained up in the air. Some clarification, however, appears in H.B. 1708. Sponsored by George B. Loy (R-Indianapolis) and Dan E. Huff (R-Indianapolis), the bill would exempt payment for those vehicles which are used exclusively for religious or charitable purposes.

Support for a tightening of all tax-exempt privileges is gathering strength, marshalled by Senator Hill, who favors keeping the present non-exemption provisions of the excise tax intact.

Last week Hill filed a bill which would specify that the property tax exemption for religious or charitable institutions would be proportional to the extent to which the property is used for such exemption purposes.

The bill (S.B. 444) conceivably could place on tax rolls all income-producing property, property held for expansion

purposes, or property used for purposes not directly connected with church activities.

The property tax-exempt litmus test would also affect all educational institutions. Hill's measure could in the long run prove to be one of the most important pieces of legislation considered by the 1971 General Assembly, calling as it does for a wholesale re-thinking of property tax-exempt provisions.

TWO EVENTS ALSO GAVE an unprecedented religious "angle" to the present session of the legislature.

Archbishop George J. Biskup of Indianapolis celebrated the first special Mass for Catholic legislators at Fatima Retreat House on Feb. 1. The evening Mass was followed by a dinner hosted by the Archbishop. The event will be observed annually or biennially, depending on the length-of-session formula.

On Thursday, Feb. 4, more than 600 were present for the first legislative prayer breakfast held in Christ Church Episcopal Cathedral on Monument Circle.

INDIANAPOLIS
Calendar
of Events

SUNDAY, FEB. 14
THIRD ORDER OF MT.
CARMEL will meet at the Carmelite Monastery at 1:30 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.; Soecina High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Statement denies
rabbi unit favors
nonpublic aid

NEW YORK—A statement signed by 20 widely known members, including two past presidents, denied the New York Board of Rabbis had reversed its long standing opposition of providing public funds to aid parochial schools.

The statement was issued by the Jewish Organizations for Church-State Separation which listed 10 Jewish organizations as members.

It was directed to The New York Times, which published a front page story Jan. 28, reporting the reversal of its long standing opposition at the 90th annual meeting of the New York Board of Rabbis here.

NC News Service carried a similar story in its Jan. 29 report.

"The fact is that the question of government aid to parochial schools was not even considered by the membership, or its duly constituted administrative bodies," the statement said.

"The only action taken, on which the report was apparently based, was an address by the president. But in a democratic body, which the New York Board of Rabbis is, the president's views do not create policy," the statement added.

At the meeting Rabbi Harold Saperstein, board president, called for "an intensified search for means" by which aid can be given within the framework of the Constitution and without violating the Church-State separation principle, to parochial schools.

GUILD TO MEET

INDIANAPOLIS—The Newman Guild of Butler University will meet at the Newman Center on Tuesday, Feb. 16, at 12:30 p.m. Mrs. L. C. Litten will review the book "The Bald Eagle, Our National Symbol." Mrs. Erwin Hoeing is chairman of the event assisted by Mrs. Mark Boor.

"During this week 30 years ago, the National Catholic Rural Life Conference issued a policy statement stating that cooperative bargaining was a basic solution to the economic plight of the farmer."

Marian sets Black History observance

INDIANAPOLIS—The Union "Algers" will be shown at 8 p.m. WTLR Radio; poet Rich Baily; Education will meet Tuesday, for Black Identity at Marian in the Student Activity Center Robert DeFrantz, executive Feb. 16, at 7:30 p.m. in the College will conduct Black History Week on the westside campus February 14-20.

Terrence Smith, president of UBI, described the purpose of the week as "bringing to greater light the historical and cultural heritage of the black man in America, and to give evidence to his social, political and economic self-awareness."

The week's events will begin Sunday with a special Mass in the campus chapel at 5 p.m. Monday there will be a panel discussion on Black Awareness in the lounge of the Student Activity Center at 8 p.m. Wednesday will feature several speakers on black-related subjects in the Student Activity Center auditorium at 8 p.m. Friday the movie "Battle of

Center to provide
guest speakers

INDIANAPOLIS—The second in a series of programs dealing with various communications problems will be presented by St. Matthew's Adult Education Committee on Thursday, Feb. 18, in the parish hall, at 8 p.m.

Guest speakers for the dialogue and discussion will be two representatives of the Martin Center, Sister Jane Edward Schilling, C.S.J., and Rev. Roger Anderson, a minister of the Disciples of Christ. The public is invited to attend.

Urges end to
black charity

CLEVELAND, Ohio—Marianist Brother Joseph M. Davis, executive director of the National Office for Black Catholics (NOBC), urged the Church to stop treating black Catholics as "an unfortunate, neglected people upon which the Church could exercise its charity."

Speaking at a Communion breakfast of the Greater Cleveland Catholic Interracial Council, Brother Davis charged that "Black people in the Church are being used to fulfill the psychological needs of white spiritual heroes."

He said that blacks have been associated with the Church since early in American history, but that the Church adapted itself to the dominant patterns of society, even to the extent of religious orders and dioceses owning slaves.

HE NOTED THAT the cathedral complex in New Orleans was built by slaves "who had to sit in the balcony and receive Communion last."

"If the Church would stand up strongly against discrimination, both the Church and the world would change.... The Church is very much dominated by white people and intends to remain that way," the Marianist said.

Brother Davis pointed out that there is only one auxiliary bishop in the United States drawn from among the Spanish-speaking people who make up 25 percent of the nation's Catholic population.

From a black population of nearly one million, he added, there is only one bishop. They are, Brother Davis said, "showcases for the Church."

HE ALSO CRITICIZED religious orders founded to work among blacks and administrators of the national collection for Negro and Indian missions, who treat blacks like children.

Referring to NOBC's recent rejection of \$150,000 from the U.S. bishops—"less than a fifth of what was needed to carry on our Christian mission among black people"—Brother Davis compared the amount with the \$2 million-a-year fund of the Negro and Indian Mission Board, whose direction and membership is white.

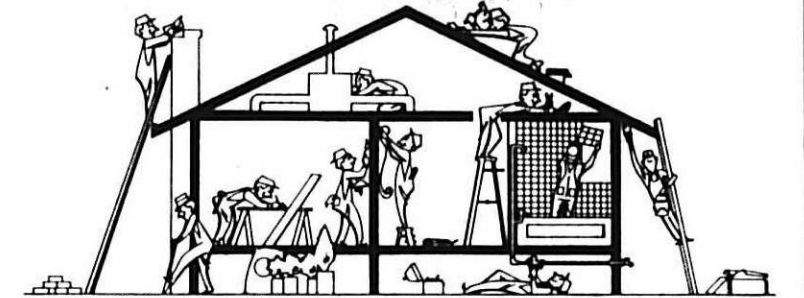
"It's time to stop taking up collections for us. If we need collections, we'll take them up ourselves.... We have been psyched into thinking we cannot support ourselves."

Marian play set

INDIANAPOLIS—"Little Mary Sunshine," the musical comedy hit that spoofs old-time operettas with a gentle, loving hand, will be presented by Marian College Theatre Department on February 26, 27, 28 at 8 p.m. in the auditorium.

Chris Eckrich, a freshman from Beech Grove, will play the title role in the Marian production.

"Little Mary Sunshine" is directed by Don Johnson, acting chairman of the Theatre department.

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VALENTINE DESSERT CARD PARTY—The Providence Guild of Our Lady of Providence High School, Clarksville, will sponsor a Valentine Dessert Card Party at 8 p.m. Wednesday, Feb. 17. Miss Debbie Martin, above right, models a poncho to be given away, along with an afghan. Shown from left are: Mrs. Edgar Vissing, Mrs. Robert Anderson and Mrs. J. D. Martin, card party chairman. Tickets to the event are \$1 and are available at the door. There will be many door and table prizes awarded.

Sister M. Doreen, Franciscan, dies Plan week-ends for Enrichment

OLDENBURG, Ind.—Funeral services for Sister M. Doreen Vincent, S.F., of the Sisters of St. Francis, O.S.F., principal of St. Paul's, New Albany, St. John's, Francis de Sales School, Dover, St. Mary's, North Indianapolis, were held at the motherhouse of the Sisters of St. Francis here Saturday, Feb. 6. She died (Feb. 3) in Community Hospital, Indianapolis, of heart failure.

She also taught in Cincinnati, Evansville and St. Louis.

Four brothers and five sisters survive: Alvin, Joseph, Leon and Cleo Tebbe; Mrs. Roman Scheidler, Mrs. Eugene Becker, Mrs. Frank Osterling, Mrs. the Archdiocese included: St. Anthony Bueening and Mrs. Lawrence, Little Flower and St. Arthur Gasterman.

Invitational Art Fair set at the Woods

ST. MARY-OF-THE-WOODS, Ind.—The First Annual Invitational Art Fair of St. Mary-of-the-Woods College here has been scheduled for Sunday, March 21.

Applications from professional artists from Indiana and Illinois who would like to exhibit in the show are now being accepted by the show's chairman, Sister Rita Ann Roethlis, S.P., instructor in art at the college.

The entry deadline is February 15, 1971. The application should be accompanied by a \$5 entry fee, payable to the college, and mailed to Sister Rita Ann Roethlis, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., 47876.

Plans call for set-up of the fair from 5 to 10 a.m. in Foley Hall, with the exhibition open to the public from 11 a.m. to 5 p.m. There is no judging or prizes involved; rather the Art Fair is an opportunity for professional artists to sell some of their works to interested art patrons of western Indiana and eastern Illinois.

Sister Rita Ann is being aided in the planning of the Art Fair by student committee members from St. Mary-of-the-Woods College and nearby Indiana State University.

+ Remember them in your prayers

BLOOMINGTON
JAY (John F.) DWYER, 77, St. John the Apostle, Feb. 1. Husband of Effie; father of Dale and Maurice Dwyer, Joan and Janis Deckard.

INDIANAPOLIS
WALTER DROLL, 80, St. John the Apostle, Feb. 6. Father of Harold, Charles, Russell and George Droll, Mary Chambers and Thelma Rathbun.

CANNELTON
IMARY R. PAULIN, 93, St. Michael's, Feb. 4. Mother of Catherine Hall of Evansville; Verle Taylor of Cannelton; sister of Estel Estel of Ohio; stepmother of Anthony Paulin of Louisville; Emma Conger of South Gate, Calif., and Katherine Carter of Michigan.

CORYDON
ANNA KELLEY, 69, St. Joseph, Feb. 6. Wife of Herman; stepmother of Forest Kelley and Evelyn Akens.

TERRE HAUTE
BARBARA M. MESLING, 81, Holy Name, Feb. 5. Mother of Joseph F. and Charles B. Mesling.

INDIANAPOLIS
FANNIE M. McCauley, 78, St. Catherine's, Feb. 8. Cousin of Alton W. Nevitt.

CHARLES V. BLACK, 84, St. Patrick's, Feb. 9.

FLORENCE B. STERN, 74, SS. Peter and Paul Cathedral, Feb. 10. Sister of Lila Sherwood.

NEW ALBANY
IMARY A. MEYER, 68, Holy Family, Feb. 10. Sister of John H. Meyer and Rosa Andres, both of Floyd Knobs; Frank A. Joseph H. and Anna Meyer, all of New Albany; half-sister of Charles W. Kirk, Jr. of Floyd Knobs; stepdaughter of Charles W. Kirk, Sr. of Floyd Knobs; step-sister of Jessie Wright and Mae Reynolds, both of New Albany.

IMAMIE ECKERLY, 88, St. Mary's, Feb. 3.

ANTHONY L. MELLE, 14, St.

Spaghetti Social Academy slates
BEECH GROVE, Ind.—The Spaghetti Social, sponsored annually by Our Lady of Grace Academy, will be held from 12 noon to 6 p.m. Sunday, Feb. 21, according to Ray C. Haller, chairman.

Dinners will be served in the cafeteria with entertainment for the entire family available in the Student Center. Social attractions include an old-fashioned General Store, Sweet Shop, Toy Shop and other booths and games. Various prizes will be awarded during the afternoon.

Proceeds from this event will be used to purchase additional audio-visual equipment for the school. The public is invited.

*During this week 10 years ago, a thirty-minute documentary film featuring the highlights of Cardinal Joseph E. Ritter's elevation was telecast on WLW-I, Channel 13.

Rummage Sale
SELLERSBURG, Ind.—The Ladies' Club of St. Paul's parish will sponsor a rummage sale Friday and Saturday, Feb. 12 and 13 at Beutel's, 1516 Spring St., Jeffersonville.

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Mary's, Feb. 3. Stepson of Army Samuel Minor of Chicago; Frank, 5042/6 and Mrs. Carl L. Cody; stepgrandson of Mr. and Mrs. Harry Haus.

ROSELIA LENZ, 56, Our Lady of Perpetual Help, Feb. 5. Mother of George, LeRoy, St. Anderson; Elizabeth Money of Louisville; daughter of Mrs. Rose Ventrus of New Albany; seven brothers and three sisters also survive.

FRANK E. McLAUGHLIN, 68, Holy Trinity, Feb. 5. Husband of Catherine; brother of Winifred Miller, James Maurice and Irma McLaughlin, all of New Albany.

TELL CITY
JULIA HOWE, 77, St. Isidore, Feb. 8. Mother of Chester of Opelocka, Fla. and John Howe of Hot Springs, Ark.; sister of Theresa DeVries of Bandon.

LESTER WITTMER, 52, St. Augustine, Feb. 8. Wife of J. Lester Wittmer; mother of Carolyn Luecke of Tell City and Gaylor L. Wittmer of Louisville; sister of Mary Banner, Magneti; daughter of Florence Richards of Magneti.

TERRE HAUTE
RUPERT P. MINAR, 81, Sacred Heart, Feb. 4. Husband of Nellie; father of Regina Miller of Spokane, Wash.; Truman Minar of Evansville; Virginia Seward and James Minar, both of Terre Haute; brother of

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TERRE HAUTE, Ind.—The ladies of St. Joseph Altar Sodality will sponsor a chili supper on Sunday, Feb. 14, at St. Joseph School, 5th and Ohio Sts. Serving will be from 4 to 7 p.m. at 75 cents per person.

All proceeds will be used to help pay for the new public address system recently installed in the church. The public is cordially invited.

*During this week 30 years ago a Census Bureau statement expressed that of "an early decline" in U.S. population.

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VIEWING WITH ARNOLD

Two movies you can afford to miss

BY JAMES W. ARNOLD

Comedian Mel Brooks is like an anchor, a special and acquired taste. It's not that what he does is especially rare—roughly a broad mixture of burlesque and TV situation comedy, with a heavy touch of bizarre, adult insanity—but that it defies the categories of good and bad. You either enjoy it or you don't. Those who do probably are a minority, but a happy and enthusiastic one, full of the missionary spirit.



They say things like: don't miss "The 12 Chairs." The truth is that you can miss it quite easily, because as a visceral (gut) comedy that is relatively innocent of either dirty jokes or smart-alecky revolutionary relevance, it is likely to slip through your local theater in a big hurry. If you blow the chance, it won't create a major gap in your cultural background. You'll be deprived only of the sort of genial nonsense that used to be a staple in the prehistoric 1930's and '40's—several cuts above Don Knotts and Jerry Lewis but not quite "The Russians Are Coming."

Writer-director-composer

Brooks, who also appears in a brief slapstick bit as a servant who likes to be bossed around, takes us on one of those comic competitive chases satirizing human greed (cf. "Mad, Mad, Mad World"), set this time in 1927 Russia. An avaricious ex-aristocrat (Ron Moody) learns from his dying mother-in-law that she has sewn a fortune in jewels into one of a set of heirloom chairs left in the old homestead—now a state home for the aged. ("What's going on in there?" Moody asks. "Mostly dying," says Brooks).

NATURALLY the chairs are scattered about the country, and Moody, aided by a dashing con

man (Frank Langella) who discovers the secret, must find the right one before it's too late. (The chief competition: a priest who un-frocks himself after learning of the treasure in the old woman's confession). The chase leads to amusing moments in Siberia, on a river showboat and circus high-wire, and in the Railway Workers' Communal House of Recreation. Through it all, frustrated human nature persists, and finally responds with a surrender that is true, funny, and cynical, all at once. The humor is inconsistent and far from elegant, but the cast is always a bit better than the material, especially Dom DeLuise, whose hysterically greedy and totally inoffensive ex-priest is the best comic impression in movies in at least five years. (At one point, he begins to stab himself in despair,

changes his mind in mid-thrust, and hops about ooh-ing in pain and splashing cold water on the cut). The film was shot in Yugoslav locales, and there are attempts at visual poetry, striking in themselves, that don't really fit but seem like out-takes from "Dr. Zhivago."

"CHAIRS" IS A satisfactory advance over Brooks' first film, "The Producers," a tasteless monstrosity much-praised by some other critics. (Coincidentally, it is scheduled on network TV on Feb. 9). In convincing fashion for 30 minutes or so with noise, fire of blue is a brief passage and destruction. The big question is why spend \$23 device creamed to a pulp in million to do it? Why do it at "The Producers." Kids, chiefly all? The film tells nothing of the older ones, will probably like complex truth that couldn't be "Chairs," but not as much as the learned better from books or

Secina plans benefit dance

INDIANAPOLIS—The scholarship and athletic fund of Secina Memorial High School will benefit from the proceeds of the Crusaders Crescent Ball, to be held Saturday, Feb. 20, in the school cafeteria.

Sponsoring the activity is the Secina Booster Club. The Paul Burton Orchestra will play. Tickets are \$3 per couple in advance and \$3.50 at the door. Reservations for five or more couples are available by calling 359-5196 or 359-2406.

Chairmen of the event are Mr. and Mrs. Robert Hood, assisted by Mr. and Mrs. Jerome Forestal, co-chairmen. Other chairmen include: tickets—Mr. and Mrs. Paul Ruegamer, Mr. and Mrs. Raymond Koers; decorations—Dr. and Mrs. Robert Godfrey; and publicity—Mr. and Mrs. Thomas Yaggi.

The week's TV network films

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

THE RAT RACE (1960) (CBS, Friday, Feb. 12): The film of Garson Kanin's 1949 play about kids from the sticks trying to make it on Broadway, and getting stuck in sordid Show Biz realities. Real locales and witty dialogue help some, but not enough. Satisfactory for adults and mature youth.

A PATCH OF BLUE (1966) (NBC, Saturday, Feb. 13): While much over-rated, this gentle film about a blind girl and a Negro who meet and fall in love in a park, has two or three splendid visual scenes and a strong moral. But its melodrama, with Shelley Winters as the girl's racist prostitute mother, is ludicrous, and its solutions are much too easy. Satisfactory for adults and mature youth.

FANTASTIC VOYAGE (1966) (ABC, Sunday, Feb. 14): Campy science-fiction in the grand and glorious manner, about a miniaturized, trip through the human bloodstream. The lady scientist is Raquel Welch in a frogman suit with a plunging neckline. The sets are both awesome and funny. Recommended as entertainment, on some level, for everyone.

BEN-HUR (1959) (CBS, Sunday, Feb. 14): William Wyler's all-time box-office spectacular will lose much of its impact on the TV screen. Its strength is definitely in visuals, and not in the acting or script, despite a well-intentioned moralistic tone. The chariot race is worth seeing, but it will be interesting to see if the network retains the graphic violence that makes it unlikely viewing for either the small or the sensitive. Satisfactory entertainment for adults and youth.

ST. VALENTINE'S DAY MASSACRE (1967) (ABC, Monday, Feb. 15): 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. Not recommended. MADIGAN (1968) (NBC, Tuesday, Feb. 16): The taut, realistic New York police thriller in top-form, considerably humanized by acting, script and director Don Siegel. Satisfactory for adults, mature youth.

BATTLE OF THE BULGE (1965) (CBS, in two parts Thursday-Friday, Feb. 18-19): An old-fashioned guts-and-glory war movie, based loosely on WW II history, in which we get the movement, spectacle and excitement of combat but little of the horror and misery. Satisfactory for mature and incurable fans of war movies.

Fifth Wheelers elect officers

INDIANAPOLIS—Bill O'Hara of Holy Spirit parish, was recently elected president of the Fifth Wheelers Club. Other new officers are Helen McVey, of St. Mark's parish, vice-president; Ann Feiner of Christ the King parish, treasurer; Marie Willis of St. Roch's parish, corresponding secretary; and Marge Britton of Our Lady of Greenwood parish, recording secretary.

The club, an organization of Catholic widows and widowers, holds monthly meetings on the first Saturday evening of each month. Trips and dinners are planned for other Saturday evenings in each month. For more information call 356-9688.



ST. JUDE POLICE LEAGUE—Cliff Devine, seated center, was recently elected president of the St. Jude Police League. Other new officers include: Jerry Young, seated left, first vice-president; Delbert Waltermann, seated right, second vice-president; Gene Gaugle, standing left, inner guard; Thomas Schneider, center, outer guard; and Frank Evans, secretary-treasurer. Not shown are Father Laurence Lynch, chaplain; Michael Sherman, lay chaplain; and Tim Murphy, public relations. League membership is now about 200 men. The group has sponsored several scholarships for students to the Latin School.



CHATARD 'LAS VEGAS NIGHT'—The Parent Faculty Association of Chatard High School will sponsor its annual "Las Vegas Night" on Saturday, Feb. 20, in the school cafeteria. Serving as general chairman of the fund-raising event is Joseph Francisco, second from right above. Also shown, from left, are: Mrs. Betty Bartenbach, decorations chairman; William Tucker; Mrs. Ellenora Wedge, publicity; and Stephen Noone, Chatard principal.

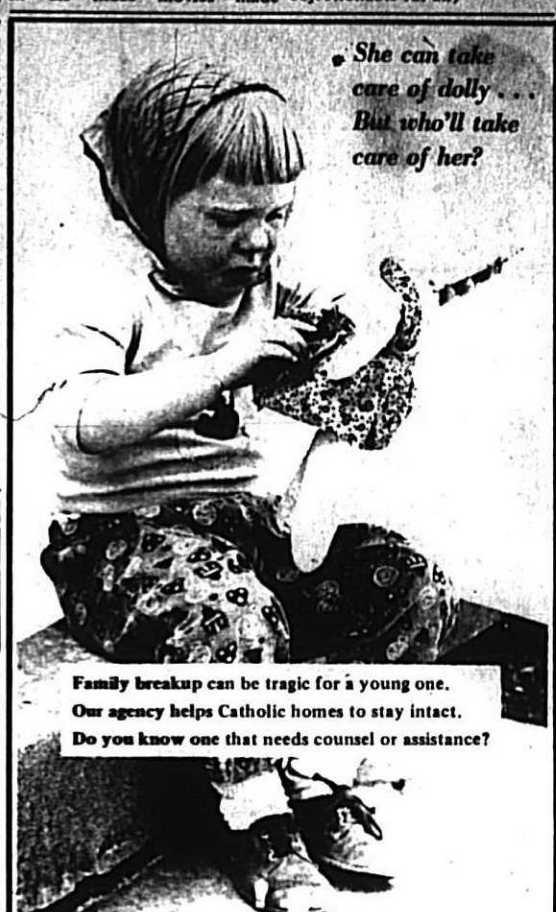


ST. MEINRAD UNITY OBSERVANCE—The Week of Prayer for Christian Unity was observed at St. Meinrad parish, St. Meinrad, recently with the celebration of the Eastern Rite Liturgy by Father Prosper Lindauer, O.S.B., of St. Meinrad Archabbey. He was assisted in the liturgy by the pastor, Father Ambrose Frey, O.S.B., and students from nearby St. Meinrad Seminary. Father Prosper lives the hermit's life on a farm in the Spencer County area.

Brooks' aficionados of voting documentary footage, and its during the war, Japanese pilots entertainment value is pretty apparently, did smile while much limited to waddering bombing Yankee ships out of whether Martin Balsam will ever the water. At least the "Tora" manage to alert the Pentagon in actors do, as they ought to, considering the rates Zanuck was paying them. (Rating: A-1—unobjectionable for all)

"Tora! Tora! Tora!" is the second and probably the last of Darryl Zanuck's series on the Great Events of World War II. For all its pretensions at history, "The Longest Day" at least had the major ingredients of a good war movie, and it still stands as one of the epics of a now unfashionable genre. But striking in themselves, that don't really fit but seem like out-takes from "Dr. Zhivago."

"CHAIRS" IS A satisfactory advance over Brooks' first film, "The Producers," a tasteless monstrosity much-praised by some other critics. (Coincidentally, it is scheduled on network TV on Feb. 9). In convincing fashion for 30 minutes or so with noise, fire of blue is a brief passage and destruction. The big question is why spend \$23 device creamed to a pulp in million to do it? Why do it at "The Producers." Kids, chiefly all? The film tells nothing of the older ones, will probably like complex truth that couldn't be "Chairs," but not as much as the learned better from books or



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RECEIVE SCOUTING AWARDS—Thirty-eight Boy Scouts from the Archdiocese received the coveted Ad Altare Dei Medal for knowledge of and service to the Church during ceremonies last Sunday held in St. Anthony's Church, Indianapolis. Archbishop George J. Biskup is shown in the first photo with three medalists, from left: Donald Schneider of Troop 123, Cambridge City; Christopher Scarpone of Troop 462, Indianapolis; and Benjamin Locke of Troop 59, Indianapolis. The group of six adults, who have contributed nearly 100 years of service to scouting in Catholic troops, are shown with Archbishop Biskup after receiving the St. George Medal. They are, from left: Denwood Abernathy, Richard E. Retterer, William Bessler, Father John Ryan, Stanley Seretny and Frank Svarczkopf. Father Ryan, Archdiocesan Scout Chaplain, received his "surprise" medal by special action from the National Catholic Committee on Scouting.



TELEPHONE PIONEERS AID CYO—Improvements to the CYO Camp Christina in Brown County totaling about \$350 have been made by the Telephone Pioneers of America, Shadeland Chapter, according to Father Donald Schneider, Archdiocesan CYO Director. Father Schneider is shown above with Chester Elston, left, chairman of Camp Settlement for the organization, and Harold Niehaus, a member of the committee. Members of the Telephone Pioneers are employees of Indiana Bell Telephone Co. The Camp Christina improvements included a pump motor for the water supply, storm doors and windows and ventilator fans. The group has also assisted St. Mary's Child Center among its charities.

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Christian ecumenism making Jews uneasy, U.S. rabbi declares

NEW YORK—Christian ecumenism is stirring up associations in developing, considerable uneasiness among "which ignores Jewish Jews," claims Rabbi Marc H. Tanenbaum, director of the American Jewish Committee.

Concerning the ecumenical trend, Rabbi Tanenbaum asked: "Would not a unitary Christian society undermine the pluralism of America, which has been the foundation of religious liberty and the source of religious creativity? Does not world community with its non-Western high religions and cultures require a more imaginative pluralist approach rather than a simply refurbished version of the 19th century Christian mission to the heathens?"

Increasingly, Rabbi Tanenbaum explained, "many Jews feel today that they not only have a right to confront their Christian neighbors and friends with such critical questions, but in fact have a moral responsibility to do so, while there is still time to change."

Christian ecumenism in some of its theological thinking holds the seeds of sprouting again the Marcionite heresy, which in the second century urged Christians to break away from their Old Testament moorings. Marcionism became the source of much anti-Jewish thinking and behavior.

RABBI TANENBAUM suggested that perhaps a way to overcome these possibilities is for Christian ecumenical conferences to create a division or commission on Jewish-Christian relations within its existing structure. Such a body, he added, should be provided with adequate staff and resources so that it "would really work seriously at its relationships with Jews. That arrangement would parallel the Committee on the Church and the Jewish People set up several years ago by the World Council of Churches in Geneva."

Rabbi Tanenbaum noted that the Vatican also has a special unit on Catholic-Jewish relations and the U.S. National Conference of Catholic Bishops has established a secretariat for Catholic-Jewish relations.

"No American, mainline Protestant denomination has any such commission or a single full-time person to maintain communication with American Jewry, the largest and strongest Jewish community in the world," Rabbi Tanenbaum said in an article written for and distributed by the New York Times Syndicate.

RABBI TANENBAUM said the trend is toward joint Christian structures, such as the Texas Conference of Churches and ecumenical associations in Arizona, New Mexico, New York City, Pennsylvania, Louisiana, Ohio, Vermont, Minnesota and North Dakota. There is no direct Jewish participation in such bodies, he said.

In addition to consolidating church bodies, he said that a parallel movement of joint



TO HEAD BOARD—Lawrence E. Laidlaw, president of The Laidlaw Company, has been elected president of the Board of Advisors of Our Lady of Grace Convent, Beech Grove. He succeeds George A. Blachoff, president of The Blachoff Agency, Inc. Other officers elected are: Karl J. Stipker, attorney with Baker & Daniels, and Elton H. Geshwiler, mayor of Beech Grove and vice president of First Bank & Trust Company. Newly appointed board members include Frank J. Wemhoff, president of Caldwell-Van Riper, Inc., and Charles E. Stimming, vice president of France Stone Company.

Catholic Social Services expands staff

INDIANAPOLIS—Six new Addams Graduate School of Jamestown, Ind., before moving staff members have been added Social Work of the University of Tulsa, Okla., has a degree in to the child welfare and school Illinois after graduating from psychology from IU.

social services departments of Illinois Wesleyan University. In addition to working at the Cook WEBER, a theology student at County (Ill.) public aid Catholic Seminary of department and Salvation Army Indianapolis, is assigned in field placements, she worked supervision of boys placed by for United Press International in the agency at Father Gibault Home for Boys in Terre Haute.

He served in the Army for six years and worked in the Niagara A MARIAN GRADUATE, years and worked in the Niagara Morton served in the U.S. County (N.Y.) Department of Marines for four years. He is Social Services. He is a graduate attending Indiana University of Niagara University.

Working part time while While earning a degree from finishing her senior year in the IU School of Social Service, sociology, Miss Schwab handles O'Brien did field work at the many of the administrative Family Service Association and details of the unit and assists IU Medical Center. He is a caseworker in serving children placed in foster homes and Mrs. Weitemier, who lived in institutions.

Brebeuf to hold entrance exams

INDIANAPOLIS—Brebeuf Preparatory School will administer the entrance examination for young men who wish to enter the freshman class in September, 1971, on Saturday, Feb. 13, at 9 a.m.

Young men who have already taken the entrance examination by appointment need not be present for the group examination. The test fee is \$2.00.

Brebeuf, a college preparatory school for young men of all faiths, is located in northwest Marion County.

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