

THE GENERAL ASSEMBLY

Aid bill draws packed, polite public hearing

BY B. H. ACKELMIRE

INDIANAPOLIS—It was all very dignified and decorous. Nobody booed or whistled. The crowd of approximately 400 was about 6-4 in favor, not the lopsidedly supportive gang that used to pack hearings on fair-bus bills in other sessions.

So some of the oldtimers who have been plowing the nonpublic school aid field for many a session may have been a bit disappointed in both the turnout and the tenor of the joint House and Senate education committee hearing last Thursday (Feb. 11).

District coordinators of the Committee on Nonpublic Schools meeting here Friday morning to assess the hearing and plan for the remaining weeks of the legislature, however, seemed satisfied. The committee's arguments had been pointedly and effectively made.

Opposition to H. B. 1341, the purchase of secular services bill, was organized, very much in evidence and careful to touch all bases. The nonpublic school committee's concentration on one piece of legislation, the blessing of the legislative study committee, the continuing attrition of Catholic schools and the breakthrough in other state assemblies have had their impact. There is no better evidence of that than the long list of organizational spokesmen—14 in all—which was fielded to testify against the measure.

SIX SPOKE IN FAVOR of purchase-of-services—Alfred W. Meyer, chairman of the nonpublic school committee; Mgr. F. J. Melevage, superintendent of the Diocese of Gary schools; Dr. Arthur L. Ami, superintendent of Lutheran schools in Indiana; Burnett C. Bauer, former member of the House, who helped shepherd the purchase proposal through the interim study committee; John Young, a member of the Fort Wayne diocesan school board, and Leonard Vanderlugt, Indiana chairman of the Citizens for Educational Freedom.

It was Old Grads night for Bauer, who lives in Granger and has served in the House for several sessions, sitting on the Education Committee and sponsoring legislation seeking aid for nonpublic schools. His son, B. Patrick Bauer of South Bend, is a member of the House Education Committee this session.

The hearing began with an announcement that Rep. Richard J. Lesniak (D-East Chicago) was now listed as a co-sponsor of H. B. 1341 with Rep. John Hart (R-Indianapolis). Lesniak is House minority caucus chairman.

Among the 14 groups speaking against the measure were Protestant and Jewish organizations, various public school groups and community-oriented opposition such as People for Public Schools, Fort Wayne, and Concerned Citizens of Terre Haute.

THE DAY BEFORE THE hearing seven Indiana attorneys circulated a memorandum among members of the General Assembly which questioned the legality of H. B. 1341, saying it violates several provisions of the U.S. and Indiana constitutions. Spokesman for the seven is Sigmund J. Beck of Indianapolis, who has been one of the most active opponents of the aid bill.

The hearing and what lies ahead for purchase-of-services still hogs the limelight but there is some action going on in the wings that will attract church-related concern.

Just before the deadline for filing bills expired Wednesday (Feb. 10) the abortion bill found a sponsor, Sen. David Rogers (D-Bloomington).

S. B. 679 would repeal existing abortion law and make it a crime for anyone except a licensed physician to perform an abortion. Aside from penalty stipulations, the measure is wide open. It establishes no residency or hospitalization requirements and no limit on the length of pregnancy before termination.

As it stands the bill would permit any doctor to perform an abortion anytime, anywhere and at any point of gestation.

Rogers is not expected to push the bill. He said he introduced the measure because nobody else would and he felt proponents had a right to have their views presented.

An abortion bill passed the 1967 General Assembly but was vetoed by Governor Roger D. Branigan, who said at the time that he thought a referendum was needed to determine public sentiment.

IN OTHER ASSEMBLY action, the lawmakers spent a good part of last week dealing with youth-oriented measures, even though only three members of the 15-member House Committee on Constitutional Revision bothered to show for a public hearing on lowering the voting age to 18.

The Senate passed, 41-0, S. B. 22, which provides for the revocation of state scholarships from students convicted on riot or drug charges. Also expected to get Senate approval was S. B. 315, which would define marijuana as a dangerous drug, not a narcotic, and lessen penalties for first offense possession.

The Senate passed two rival bills which would establish pilot methadone treatment centers for heroin addicts in Indianapolis and Gary. The action followed a handle over who did the paperwork and who ought to get credit for the legislation.

Sen. Bernard Kennedy (D-Gary) spearheaded two years study on the methadone approach and has campaigned hard for implementation of an experimental program. Kennedy's bill (S.B. 26) passed 34-13, while a pilot version sponsored by Republicans passed 47-0.

The domestic relations court allied to by supporters of the easy divorce bill which passed the House Feb. 4 is provided for in H. B. 1798, sponsored by Rep. Larry J. Wallace (R-Indianapolis) and Rep. Lesniak.

The bill allows any county with three or more superior courts to establish a domestic relations counseling service and assign one of the judges to handle domestic cases exclusively.

Rep. John A. Kesler (D-W. Terre Haute), attacking the divorce bill on the House floor, noted the lack of mandate for counseling of any kind. The Wallace-Lesniak proposal would allow such services but doesn't make them obligatory. If approved, however, the bill no doubt would be implemented in Marion County.

The three-year Lilly Foundation grant which funds the present Marion County court-related counseling program is about to expire. The program's reconciliation record among couples with children is a good one and there has been a concerted effort to find public funds to continue the service.

'WHERE WERE THE CHURCHES?'

Kesler wages lonely war on divorce bill

Representative John A. Kesler is an angry man. An attorney from West Terre Haute who has handled hundreds of divorce cases, he is vehemently opposed to the no fault divorce bill and he wants to know where the churches were when he battled the bill almost single-handedly in the Indiana House.

The measure recently passed the House by a slim four-vote margin and with Catholic legislators splitting what was the middle, 11 for and 11 against. The bill is now in the Senate Judiciary Committee.

"The role of the churches always has been to guard the sanctity of marriage and the stability of the family," said Kesler. "Yet as far as I know not one church group has said the first word in opposition to this bill."

The bill, based on a uniform marriage and divorce act adopted by the National Conference of Commissioners on

Outline to aid bishops in talks on priesthood

WASHINGTON—A list of topics and recommended readings will assist U.S. bishops in upcoming grassroots discussions on problems in the modern priesthood.

Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB), said he sent the list and an accompanying letter to the nation's bishops at the request of Cardinal John Dearden of Detroit, NCCB president.

BISHOPS, PRIESTS, Religious and laity in each of the NCCB's 11 geographical regions will discuss the priesthood during the next six weeks to provide grassroots opinions on the subject for the U.S. bishops' meeting in April.

The modern priesthood is also one of the main agenda items planned for the Synod of Bishops to be held at the Vatican in September.

"Admittedly, it will be difficult, if not impossible, for all of the points contained in the outline to be studied in depth at the (regional) meetings themselves," Bishop Bernardin said in his letter. "Hopefully, however, the outline will serve to orient properly those persons responsible for preparing the presentations and leading the discussions."

TOPICS IN THE outline include relations between priests and bishops, the role of celibacy and poverty in the priesthood; the nature and effect of the priesthood's sacramental grace and the responsibilities of priestly service.

"Our study of the priesthood must be centered on the nature of the Church, and even more basically on the foundations of Christian faith," the outline introduction states.

Renewal conference set for Religious

INDIANAPOLIS—A Multi-Media Religious Experience will be sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA) on Sunday, Feb. 28, at St. Augustine's Home for the Aged, 2345 W. 86th St.

Dr. Irvin Meinard Arkin, of the St. Louis University theology department, will be principal speaker. A Scripture scholar, Dr. Arkin has worked with renewal programs for Religious in the St. Louis Archdiocese.

A \$2 fee will be charged for the event, which includes membership in the organization.

Area representation of the association include: Terre Haute, Sister Jeanne Gidding, S.P.; South Indianapolis, Sister Gilchrist Conway, S.P.; Northwest Indianapolis, Sister Marie McCarthy, S.P.; Northeast Indianapolis, Sister Mary Catherine Gibson, S.P.; Rushville, Sister Barbara James, O.S.F.; Oldenburg, Sister Mary Gabriel Burke, O.S.F.; Clarksville, Sister Anna Rose Lucken, O.S.B.; and Seymour, Sister Kathleen Desautels, S.P.

New writer

Burton Benson, author of the popular Holy Family Series for home religious education, appears for the first time in this week's KNOW YOUR FAITH section.

Benson will be writing on "Development in Social Awareness," a seven-week series, while Father Carl Pfeiffer will author a companion series on catechetical insights into the area of social awareness.

We urge readers to follow this penetrating discussion of contemporary problems.



SCA PRESENTS ST. CHRISTOPHER AWARDS—One of the highlights of the annual Single Catholic Adults' Awards Banquet on February 6 was the presentation of the St. Christopher Service award, given for outstanding participation and leadership in SCA work at the unit level. First row, left to right: Jim Perry and Wayne Mizer; Second row, left to right: Pat Splata, Betty McMullen, and Jane Haske; Back row, left to right: Barbara Buckel, Mary Ann Presutti, Dick Sells, Rick Oliver. (Related photo, Page 10)

PILOT PROGRAM STARTED

Sex education being weighed in Archdiocese

BY PAUL G. FOX

Five Catholic elementary schools in Indianapolis, with a total enrollment of 2,169, are taking part in a pilot sex education program this semester which could later be adopted for use throughout the Archdiocese.

Under the direction of the Catholic Office of Education, the project involves twice-weekly classroom presentation in all eight grades. The five schools, chosen to achieve geographic and social-economic balance from among numerous applicants, are: St. Pius X, Little Flower, St. Barnabas, St. Gabriel and Holy Cross Central.

Serving as coordinator of the program is Sister Joan Rogers, O.S.F., an intern consultant for the central education office who has 23 years' experience as a classroom teacher. She also is chairman of the Teacher Advisory Board's Curriculum Committee, the group which recommended the pilot program.

CHOSEN AS THE TEXT for the program is the "Becoming A Person" series published by Benziger Brothers, which provides a book for each pupil, a teacher's manual and an accompanying booklet for each parent.

Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, told The Criterion that the sex education pilot project was approved by the Archdiocesan Board of Education in March, 1970.

The five pilot schools were chosen last September after receiving approval from the respective parish boards of education and pastors, he said.

Teacher preparation was begun at the Teachers' Institute last October with a special program headed by Dr. John I. Nurnberger, chairman of the department of psychiatry at the Indiana University School of Medicine, Indianapolis.

IN-DEPTH TRAINING sessions for classroom teachers in the five schools were begun by Sister Joan after the Institute. She has been assisted by Father Stephen Happel, associate pastor of Little Flower parish, who conducted sessions on the theology of sexuality.

Parents at the five schools were briefed on the pilot program during parish meetings held in January, 1971. Meetings between parents and school administrators are continuing in one school, while the others have already begun the classroom presentation.

Sister Joan pointed out that the material is being given entirely by regular faculty members. Because of departmental divisions on upper grade levels, however, not all teachers are taking part in the presentation.

Father Gettelfinger told The Criterion

that the sex education classes "do not replace regular religion courses and are considered an addition to the curriculum, rather than as a substitute for other classes."

The superintendent said that "active dissent" to the pilot program is being waged by members of the Indiana Catholic League, a private organization which opposes the introduction of any program of sex education into schools.

League members have attended parish information meetings, taping the proceedings, and attempting to enter into discussion of the program.

"I have met with the officers of the League and have no intention of curbing their efforts to oppose it," Father Gettelfinger stated. "They have indicated their willingness to accept the matter if after thorough evaluation by parents, teachers, pastors, and education boards the program receives approval of Archbishop Blaskup."

BOTH FATHER Gettelfinger and Sister Joan praised the "Becoming A Person" series for its comprehensive coverage and approach to the subject and "especially for the involvement of parents." They recommended that the entire eight-book texts be acquired for home library usage.

Cost of each text is approximately \$1.25, while the parent booklet is 35 cents. Each parish is bearing the expense of the pilot program at no additional charge to the pupils. Some schools with multiple classes of the same grade are sharing texts, but parents' booklets have been made available to each family.

In-depth evaluation will be launched in May to secure comments from pastors, parents, teachers, pupils and members of parish education boards about the overall value and effectiveness of the program.

Prior to any final adoption for use in Archdiocesan schools, a full report will be made available to Archbishop Blaskup, Father Gettelfinger stated.

Seminary to hold Ministry conference

INDIANAPOLIS—A world missions executive, a campus minister and an Indianapolis Presbyterian pastor will provide major leadership for the annual intercollegiate Conference on the Ministry at Christian Theological Seminary on February 19-20.

Joining with CTS in the conference will be the Catholic Seminary of Indianapolis. Theme of the two-day meeting is "The Place of Theological Education in Christian Ministry Today." Speakers will include: Dr. William S. Nottingham, executive secretary of the Latin America department of the Christian Church (Disciples of Christ); James E. Massey, campus minister at Anderson College; and Rev. Landrum E. Shields, pastor of Witherspoon Presbyterian Church.

Richmond teachers to attend workshop

RICHMOND, Ind.—An afternoon workshop for primary grade religion teachers will be held at the Religious Education Center, 204 N. 10th St., on Thursday, Feb. 25.

To be conducted by Sister Antoinette Resano, O.S.F., RE Coordinator for the Richmond Deanery, the workshop is scheduled for 3:45 to 6 p.m. Subject matter will include texts, audio-visual aids and classroom projects.

Board approves merger of two metro schools

The Archdiocesan Board of Education this week approved a merger of two neighboring inner-city schools in Indianapolis and an increase of teaching nuns' stipends from \$2,300 to \$3,000.

Under terms of the merger, St. Francis de Sales School will conduct grades one to three next fall, while neighboring St. Rita's School will have grades four through eight. Current enrollment at the two schools now numbers about 570.

ONE PRINCIPAL will administer both schools, to be staffed by 16 teachers, including four nuns. St. Francis will have seven and St. Rita's nine teachers, according to the plan.

Parents not wishing their children to attend either school will have the option of making private arrangement for enrollment at surrounding parish schools. The neighboring schools are St. Andrew's, Little Flower and St. Philip Neri.

REQUESTS HAD BEEN made by the various teaching communities of nuns in the Archdiocese, asking for salary increases ranging from 10 per cent over the present \$2,300 to a high of \$3,400. The board approved the \$3,000 figure for the 1971-72 school term.

According to Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, the significant salary increase for teaching nuns is to be channeled into retirement programs for the respective orders.

The superintendent also informed the board that initial plans are being formulated in New Albany for possible merger between St. Mary's and Holy Trinity Schools.

The board also indicated that a resolution will be introduced next month to increase its number from 18 to 24, to allow full representation from all deaneries in the Archdiocese.

Nuns in Detroit quit parish school

DETROIT—Teaching Sisters at St. Raymond's grade school—charging institutional racism and parental rejection of a social justice-oriented curriculum—have resigned from the school faculty.

Spokesmen for the parents and parish council deny the racism charge and say the school's religious program does not reflect parishioners' "desires and needs."

The nuns—Servants of the Immaculate Heart of Mary—announced their resignation, effective in June, from the church pulpit during week-end Masses (Feb. 6-7).

"When we try to teach the Gospel message as a message of social concern," Sister Mary Margaret Slinger, St. Raymond's principal, told NC News, "many parents object to this very strongly. They would prefer that we teach religion to their children as it was taught to them—as a set of rules and regulations, but not as a way of life."

Official

My Dear Family in Christ,

The oldest, the largest, the most respected Missionary Society in the Catholic Church is the Society for the Propagation of the Faith. Founded almost 150 years ago by a young woman

only 20 years of age, the Society has been the main instrument of Catholic zeal and mission interest.

Our membership in the

Society for the Propagation of the Faith enables us to fulfill at least part of our missionary duty. None of us may ignore Our Lord's command to "go preach the Gospel to every creature." However, all of us cannot preach it in the same way. In the early years of the Church, God gave the gift of prophecy to some, the gift of tongues to others, the gift of teaching to still others. Yet, St. Paul reminds us that although love for God and for each other is much less spectacular, it is much more important. So it is with us today. You may read about the missions; you may write about the missions; you may talk about them; you may even visit them; but if you do not love the missions, you will not pray for them nor sacrifice for them. One who loves the missionary work of the Church loves "the greatest and holiest work of the Church."

Devotedly yours in Christ,

George J. Blaskup

Archbishop of Indianapolis

Invocation

INDIANAPOLIS—Archbishop George J. Blaskup will give the invocation in both houses of the Indiana legislature on Ash Wednesday, Feb. 24. The invocation was extended by Rep. Donald T. Nelson, a member of St. Luke parish, Indianapolis.

Lateran pacts anniversary ceremony draws hecklers

ROME—The 42nd anniversary of the signing of the Lateran pacts (Feb. 11) by which Vatican City became a sovereign state in 1929 was marked at a Roman palace with a diplomatic reception inside and protesting demonstrators outside.

The reception was an annual one given by the Italian ambassador to the Holy See, Gian Franco Pompei, and attended by Cardinal Secretary of State Jean Villot, many Vatican diplomats and other diplomats from countries accredited to the Holy See.

Outside the palace, the residence of Ambassador Pompei and once the residence of St. Charles Borromeo, police seized about 20 placards protesting the pacts, carried by members of the Italian Radical party. In other parts of the city, members of a youth federation passed out leaflets saying, "No to the Lateran

pacts, no to the Concordat. No to Vatican meddling. No to state religion."

THE OBJECTIONS were not aimed at the establishment of Vatican City but rather at the concordat between Italy and the Holy See which is considered part of the pacts and which established Catholicism as the national religion of the country. Much of the present friction is due to Italy's legalization of divorce, a move bitterly opposed by the Vatican and by the Italian bishops.

Both maintain that the new law is a unilateral violation of the concordat which was enacted at a time when Italy and the Holy See were beginning discussions of bilateral alterations in the existing agreement.

Earlier in the week the Council of the

Presidency of the Italian Bishops' Conference gave tacit consent to plans by Catholic groups to try to repeal the law by a national referendum. Supporters of the law, on the other hand, maintain that a referendum is equivalent to religious war.

For example: On the anniversary date, L'Unita, the Communist party paper, warned that the bishops' stand is a "cause of tension" which threatens any revision of the concordat in the future. The Italian Republican party's paper, La Voce Repubblicana, called the day "one of the most grievous" in Italian history. It also maintained that the bishops' stand was "an obvious violation of the concordat."

ON THE SAME DAY, Vatican Radio declared that "both the past and present urge us to reinvigorate the agreement which was so laboriously reached 42 years ago, overcoming by mutual consent existing difficulties."

The Vatican Radio commentator continued: "This is urged on us by the past of... more than 40 years of religious and civil peace, of constructive and fruitful understanding, of mutual respect for the two authorities and their spheres of competence."

"The present, with its uneasiness and its ideological upheaval, urges us to this in order to guarantee peace, the guarantee of those spiritual and moral certainties on which an ordered civil co-existence is based."

Rockefeller aid stand 'shocking'

ALBANY, N.Y.—Catholic leaders throughout the state were quick to react to Gov. Nelson A. Rockefeller's strong opposition to state aid to parents of nonpublic school children.

"It would be the first step to undermine the public school system in the state and the country," the governor told a news conference here. "It would be copied throughout the South and would mean the end of the integration movement."

In Brooklyn, shock and amazement at the governor's statement was expressed by Msgr. Eugene J. Molloy, secretary of education for the diocese with the largest school system in New York state.

SPECIAL COMMISSION

Asks condemnation of Necedah 'cult'

LA CROSSE, Wis.—A special investigation commission has recommended that the cult of Mary promoted at a Necedah, Wis., shrine be condemned anew.

It urged that the alleged apparitions be declared false, and that the responsible persons be directed to remove existing shrines in Necedah.

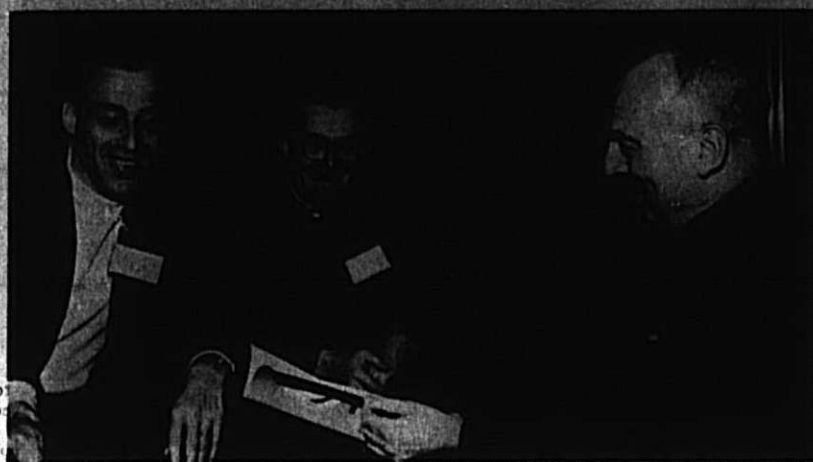
Bishop Frederick W. Freking of La Crosse set up the commission of three priests and two lay persons in September 1969, to investigate allegations that a type of cult of the Blessed Virgin was still promoted there despite a decree of prohibition issued in 1955 by the late Bishop John P. Treacy.

THE QUEEN OF THE Holy Rosary, Mediatrix of Peace, Shrine in Necedah has been promoted over the years since the first alleged apparitions in 1950. Public functions such as recitation of the Rosary have been held there on the basis of supposed "apparitions" or "revelations" of the Blessed Mother to Mrs. Mary Ann Van Hoof.

In its report to Bishop Freking, the commission expressed agreement with the original investigation by the La Crosse diocese, carried on from 1950 to 1955, which concluded that the alleged revelations and visions of Mrs. Van Hoof were false in that they had no supernatural origin.

THE COMMISSION said that Mrs. Van Hoof's testimony contains contradictions; that her life gives no evidence of the spiritual impact that true apparitions and revelations should have on her; and that the content of her messages and instructions manifests "a spirit antithetical to Christianity," such as questionable accusations against leaders in Church and State and threatening statements.

In June, 1955, Bishop Treacy issued a decree declaring all claims regarding supernatural revelations and visions made by Mrs. Van Hoof to be false, and forbade all public and private religious worship in connection with the Necedah shrine.



WEIGHING CATHOLIC MEMBERSHIP IN WCC—Dr. Lukas Vischer (left), director of the World Council of Churches' Faith and Order Secretariat, Father Jerome Hamer (right), secretary of the Vatican's Christian Unity Secretariat, and Father John Long, S.J., an official Roman Catholic observer, discuss possible Catholic membership in the WCC during the World Council's Central Committee meeting in Addis Ababa. Both Dr. Vischer and Father Hamer delivered reports to the Committee on the progress of the Vatican-WCC joint working group and the question of Roman Catholic membership in the Council. (RNS photo)

Cathedral Band members 'score'

INDIANAPOLIS—Nineteen all juniors; Mike Barbalas, Ronald Chaves, Don Smith, Mike Kraus, Paul Lechner, Dave Yanaska, Dennis O'Riley, Greg Cox, John Sherrin, sophomores; and Nick O'Donnell and Steve Hanson, freshmen.

Recipients included: Joe Fahy, senior; Greg Schaub, Joe Heckman, Tom Winters, Bob O'Brien, Garry Steffey, Mike Howenstein and Bill Moldthan.

DANCE SLATED

RICHMOND, Ind.—St. Mary's parish will sponsor a "Hula Hop" dance Saturday, Feb. 20, from 9 p.m. until 1 a.m. The Rita Morris band will play for the event. Admission is \$3 a couple.

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A MATTER OF CHOICE

THE ANSWER to the question, "How Much Should a Funeral Cost?" can be answered by another question: "How much should an automobile cost?" One man wants a Chevrolet, another a Cadillac. According to his neighbors, a certain man seemingly can't afford a Volkswagen, yet he drives a Lincoln. Can a funeral director tell a family who wants a particular casket and a number of special items and services that they cannot have them unless they can prove that their combined incomes are in the higher brackets? No more than an automobile salesman can tell a man who wants a fully equipped sports convertible that a stripped down compact will take him where he wants to go. One of the most attractive things about Democracy is that it offers an atmosphere where freedom of choice is possible. In a dictatorship someone else decides what's best for you!

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Dance scheduled

INDIANAPOLIS—The annual St. Patrick's Day Dinner-Dance, sponsored by the Ritter High School Parents Club, will be held Wednesday, March 17, in the high school cafeteria.

Tickets for the event are \$5 per couple until March 1 and \$8 after that date. No reservations are being taken for tables.

Proceeds will benefit the school. Additional information may be obtained from Mr. and Mrs. Vic Hennessey, 291-5627.

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Pope Paul has word for caution for publishers

VATICAN CITY—Publishers of Catholic books must not indiscriminately introduce works "clearly contrary to doctrine" and must shun even "those that would disturb or weaken the Christian sensibility of the public," Pope Paul VI has told a group of Italian Catholic publishers.

The Pope's warning Feb. 13 came soon after the Doctrinal Congregation announced a new set of norms intended to guarantee a fair and democratic hearing for any Catholic theologian or writer with apparently unorthodox opinions.

Pope Paul told the Italian publishers that the moral and doctrinal value of a work is "the first rule of your activity."

He urged the publishers "to stimulate an original cultural production" in Italy.

"It has become too much of a habit in Italy to live on foreign production, to profit by work done in other nations and to import it into the national scene simply through translations," the Pope said. "We believe that Catholic culture even in Italy is mature enough now to strengthen and unify itself with its own production."

CHRISTY TO SPEAK

INDIANAPOLIS—Col. John Christy, executive secretary of the Indiana Catholic Conference, will be guest speaker at the meeting of Our Lady of Lourdes parish Women's Club at 8 p.m. Tuesday, Feb. 23. He will discuss the purpose of the ICC.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Illinois pastoral hits abortion

In CHICAGO, the Catholic bishops of Illinois in a joint pastoral read in parish churches at Sunday Masses throughout the state reiterated the Church's stand against abortion. The pastoral called upon "all men and women who are concerned about life and the quality of human life, all who have a sense of brotherhood, a sense of common decency, to stand with us in defense of God's greatest gift—the gift of life." The action was occasioned by a recent ruling by a panel of federal court judges, holding a portion of Illinois law dealing with abortion unconstitutional, plus reports that abortions are being performed in hospitals and medical centers.

Grocery boycott to continue

In BROOKLYN, a boycott of the A&P Company for alleged racial discrimination will continue, despite the arrest during initial protests of more than 40 persons including four priests, ministers and a rabbi. "We are prepared to move" in escalating the boycott, declared the Rev. Jesse Jackson, national director of Operation Breadbasket, an arm of the Southern Christian Leadership Conference (SCLC). SCLC is conducting the boycott in what it calls an effort to reverse "by moral persuasion" the flow of dollars out of the black community.

Fr. Berrigan denies charges



In HARRISBURG, Pa., Josephite Father Philip Berrigan and his five co-defendants said in a statement released at their arraignment that "Unlike our accuser, the government of the United States, we have not advocated or engaged in violence against human beings." All six pleaded innocent to charges of conspiring to kidnap presidential aide Henry Kissinger and to blow up heating systems of federal buildings in Washington, D.C. No date has been set for their trial. "We are neither conspirators, nor bombers, nor kidnappers," the defendants said. "In principle and in fact we have rejected all acts such as those of which we have been accused."

Bishop's mansion up for sale

In BRIDGEPORT, Conn., a 16-room mansion occupied by Bishop Walter M. Curtis of Bridgeport is being sold to help ease the diocese's \$492,000 operating deficit. A price of \$250,000 has been asked for the house and its land—5.6 acres in Fairfield. Bishop Curtis said the sale is part of an austerity program, but it also will allow him to be closer to parish life and the ministry of his priests. He plans to move into the rectory of St. Augustine's Cathedral when the house is sold.

Woman's bid for diaconate denied

In CHICAGO, Mrs. Polly O'Grady of Park Ridge, the only woman to apply for the Chicago archdiocesan deacon training program, was turned down by program director Father John Ring. Canon law forbids ordination of women to the diaconate. Despite the law, Mrs. O'Grady entered her application. Applications of 151 male candidates were accepted, but Mrs. O'Grady's was turned down. She was also asked not to attend the first meeting of the 151 accepted candidates.

pilgrimages for 1971

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Consult laity on new bishop

In PARIS, at the suggestion of Pope Paul's representative, the faithful of the diocese of Pamiers in southwestern France are being consulted about the nomination of a new bishop. Bishop Henri Lugaue Delpont of Pamiers, 49, was killed in an auto accident Dec. 15. Under the direction of Archbishop Louis Jean Guyot of Toulouse, now serving as apostolic administrator of the Pamiers diocese, questionnaires including two questions, one on the analysis of the present situation of the diocese and the other on the qualities expected of a future bishop—have been distributed in the diocese.

Oppose mining in Puerto Rico

In NEW YORK, six Protestant denominations were asked by an ecumenical fact-finding committee to oppose project copper mining in Puerto Rico. The committee cited "the danger such mining will be to the health and well-being of the people." Appointed in January by the churches, the committee made its report at a briefing session for denominational executives at the Interchurch Center. "The church, when it is also a corporate stockholder, has a responsibility that its investment further the human concerns of the church," the committee said.

Jesuits plan new apostolate

In WASHINGTON, in a new move for more direct involvement in national environmental problems, Jesuits in the United States announced they are allocating manpower and funds to help improve the quality of life. Jesuit Father Albert Fritsch, of the newly formed Center for Science in the Public Interest, said a working plan to involve more Jesuits in the critical aspects of human environment is being activated throughout the 50 states. The center here is establishing summer study problems for participating Jesuits from the order's geographical regions (provinces) in the United States. The program will put main attention on soil pollution: solid waste disposal, organic residues particularly in plastics, radio-active contamination, strip mining, and general soil practices.

151 open diaconate training

In CHICAGO, the nation's largest permanent diaconate program began with 151 candidates, including 43 Latins and 21 blacks. The group includes both married and single men. Their ages range from 26 to 70, and their educational level from high school to doctorates. The diaconate training program in the Chicago archdiocese runs two years. Aspirants will spend one night a week studying theology, and another night getting on-the-job pastoral experience at a neighborhood center.

Comment on new Hans Kung book

In MUNICH, the German Bishops' Conference, without passing judgment on the latest controversial writing of Father Hans Kung, released a declaration pointing out the binding power of Catholic dogma while sidestepping any direct clash with the Swiss theologian on infallibility. The conference, headed by Cardinal Julius Döpfner of Munich, noted in its statement that the new Kung book, "Infallible? An Inquiry," does not uphold "several fundamental elements of the Catholic understanding of faith and the Church." "The Conference of German Bishops holds that it is its duty to indicate, aside from the controversy strictly within the competence of theologians, that several unrenounceable principles exist, the negation of which means a theology which cannot any longer be defined as Catholic," it said.

Named to post of vicar general



In WASHINGTON, Msgr. Bernard Law, director of the secretariat of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs the past three years, was recalled to the diocese of Natchez-Jackson, Miss., to serve as vicar general to Bishop Joseph B. Brunini. Father John F. Hotchkin, on the secretariat staff since Jan., 1967, will succeed Msgr. Law as director. Father Hotchkin's appointment, effective April 1, was announced by Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops.

Bishops appeal to Chile's Allende

In SANTIAGO, Chile, the Chilean bishops asked the socialist regime of President Salvador Allende to foster family life through much needed social and economic reforms instead of making "legal attempts to dissolve it" through easy divorce. To strengthen their stand the bishops quoted from Karl Marx. Marx's view, according to a pastoral letter signed by the permanent committee of the Chilean Bishops' Conference, "are categorical in affirming that marriage is above the whim of the individual, by virtue of its social dimension."

Voice opposition to new bishop

In MEDELLIN, Colombia, a group of priests expressed their opposition to newly consecrated Auxiliary Bishop Octavio Betancur. In a letter to the editor of a newspaper here, the priests—who asked to remain anonymous—claimed that the new Medellin auxiliary lacks the "sensitivity to social concerns" necessary to serve this metropolitan archdiocese. "The uneasiness of the secular clergy of the archdiocese is very great because his labors have always been performed at a desk," they said. "Msgr. Betancur is a good secretary, and he knows how to use a typewriter, but not much else."

Marshals arrest CO in chapel

In BOSTON, three federal marshals went to the Paulist Center Chapel, and arrested conscientious objector Paul Couming, 22, on charges associated with draft refusal. Couming, a former Vista volunteer and a Catholic, had taken sanctuary in the chapel two days earlier rather than appear in federal court. Paulist Fathers and lay friends provided him with food and blankets during his stay. The marshals were met at the chapel door by Paulist Father Michael Hunt. "As a priest of this church, I must tell you that you are violating the sanctuary of this Catholic Church and the sanctity of this man's conscience," Father Hunt said.

Bishop Simonis gives interview

In ROTTERDAM, The Netherlands, the priest whose appointment as bishop of Rotterdam sparked a controversy between "conservative" and "progressive" groups in the Dutch Church said "conservatism is a relative notion." The newly named bishop, Father Adrian J. Simonis, explained in an interview that, compared to Father Hans Kung, the controversial theologian whose book on infallibility has been criticized by the German bishops, he is a conservative; but compared to Cardinal Alfredo Ottaviani, the former head of the Vatican's Doctrinal Congregation, he is a progressive. "After all, 'conservative' is a Biblical expression," the bishop-elect said. "St. Paul says: 'Search everything and keep what is good.' In that sense, I am indeed a conscious conservative."

NEW KNOWLEDGE, NEW APPROACH

Sex education—Things have changed

BY SUE CRIBARI

WASHINGTON—At a time when scientific knowledge about sex has never been more extensive, there is "a tendency to overlook any kind of Christian reflection on this knowledge," a U.S. Catholic Conference official said here.

One reason for this tendency, said Father James McHugh, director of the USCC family life division, is the negative approach to sex taken by most Catholic educators in the past.

"We didn't place the prerogatives of human love in a positive light," Father McHugh said.

The moral implications of sex were often presented as "a series of do-nots with little or no explanation except that someone said 'do-not,'" he said.

Until about five years ago, he said, there were few formal sex education programs in U.S. Catholic schools. But things have changed.

Over one-third of the 160 U.S. dioceses now have large-scale sex education programs which include teacher training and parent education as well as student instruction, Father McHugh estimated.

In these dioceses, sex education is considered a necessary facet of a child's over-all Christian formation. "Psycho-sexual development is seen as part of Christian personal development," he said.

He praised one sex education series used in Catholic schools called "Becoming a Person." Published by Benziger Brothers, the series for grades one through eight offers "a book for each student, a book for each teacher family life movement, and a book for each parent," McHugh said.

The series was developed and tested in Chicago for two years before being published, he said, given for married and engaged couples to discuss the physical and spiritual aspects of marriage deals with the whole myriad of human relationships.

In addition to basic biological information—gradually unfolded—the multi-colored, pictorial series also offers positive moral guidance, such as Vatican Council II statements on love and marriage.

Troublesome opposition to sex education programs has come mostly from the "radical right," Father McHugh said, which feels sex education should consist exclusively of "very intimate personal discussions between parent and child."

Father McHugh called this point of view "unrealistic" in a world where information—and misinformation—about sex is available everywhere.

But legitimate criticism about sex education programs is a necessary thing, Father McHugh said. AS AN EXAMPLE of the old Church attitude toward sex, the family life director cited a case

10 years ago where several students were expelled from a Catholic high school for going steady.

"At that time, the way to do things was to say 'Students at this school do not do these things,'" he said. "Today, the effort would be stressing the responsibilities of dating and courtship."

The moral guidance included in Catholic sex education today "focuses on what we are expected to do as Christians, rather than merely what we are expected to avoid," Father McHugh said.

"This does not mean there are no prohibitions in Christian morality," he noted, "but the prohibition logically proceeds from a person's responsibility in given circumstances."

Academy reslates entrance exams

February 27

BEECH GROVE, Ind.—The entrance examination for incoming freshmen at Our Lady of Grace Academy, which was set for Saturday, Feb. 13, has been rescheduled for Saturday, Feb. 27.

Testing will begin at 9 a.m. in understanding of human sexuality" has prompted both the U.S. bishops and Pope Paul examination should be at the VI himself to speak in favor of school by 8:45 a.m. The test fee for sex education for children, is \$2.

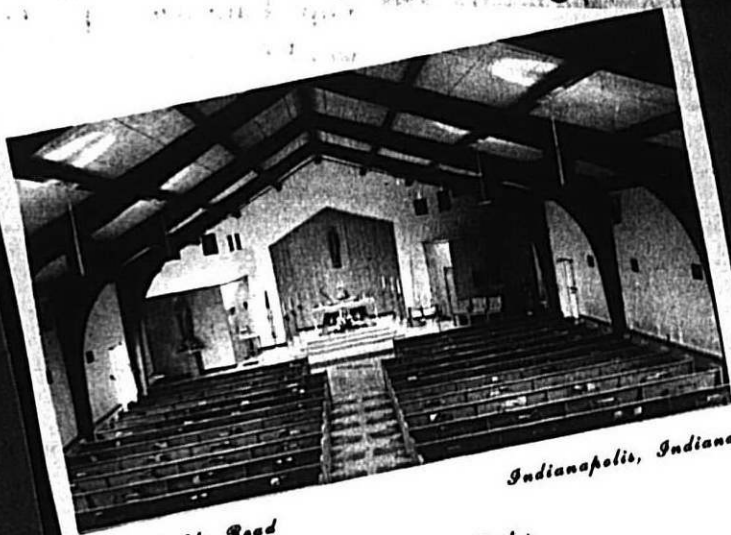
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Comment

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.

It's more than a 'trade' problem

Dramatic evidence as to what's happening to diocesan newspapers can be seen in the latest directory issued by the Catholic Press Association.

In years past the directory was a splashy, oversize production printed on heavy stock and bulging with trade ads. This year it is newsmagazine size on paper of unpretentious quality, self-congratulations are soft-pedaled and listings tell a gloomy story of circulation losses.

Many factors enter into the decline in left and heartiness. But they all add up to the same thing: there are fewer diocesan weeklies in 1971 and they are being read by fewer Catholics.

We think this is a sad development. And not just because we have a personal interest in the health and well-being of the Catholic press. There is much more at stake here than the future of The Criterion or any other individual Catholic weekly newspaper or magazine.

Vatican II was one of the great disturbances of modern times. It simultaneously buoyed, discouraged, reconciled, split, mollified and angered the Catholic world.

In its wake there have been casualties, an attrition in numbers through rebellion or disaffection. Some optimists view this as a wholesome winnowing of chaff that will effect, in the long run, a "quality" religious product. Others see it as a tragic dissipation of faith that may never be reclaimed.

But however one views the turbulence of the past few years, there is unanimous agreement that its hallmarks are confusion and misunderstanding. In the Church, as in any other institution, the best way to eliminate confusion and misunderstanding is through an accurate, complete exchange of facts.

Whatever else can be said for the diocesan press, it is by far the most accurate and exhaustive source of Church news.

It is also the most diverse and comprehensive religious instruction available to most adult Catholics. The Criterion and many other diocesan newspapers throughout the nation are underscoring that

fact by devoting a considerable portion of space to the Know Your Faith section.

Daily newspapers, radio and television "discovered" religious news during Vatican II. But as gratifying as that development has been, Church news as relayed through the secular media often comes out distorted or just plain false. Two recent examples are stories which reported the Vatican was about to do away with private confession (false) and that the Pope had demanded absolute obedience from the bishops of the world (grossly distorted).

The secular press obviously has no interest in specializing in religious news. It has neither the inclination nor the reason to do so. That, however, is the duty and the responsibility of the diocesan press. It has always been and it remains so today. And it seems to us that more than ever before in our day, the people of the Church need a credible, responsible and responsive medium of communication. The Archdiocese of Indianapolis has that medium in The Criterion and we try to ply our selective craft as responsibly and responsively as our resources allow.

The above interspection was prompted by the fact that February is Catholic Press Month but we think the resulting appraisal is valid any month of the year.

In seasons past diocesan papers took time out to pat themselves on the back, not graciously, perhaps, but in a healthy spirit of self-satisfaction.

This year many diocesan papers are too battered and bruised to engage in that kind of athletic jocularly. Though The Criterion has thus far escaped the disastrous decline evident elsewhere (Chicago's newspaper lost 100,000 subscribers in one year), it sympathizes wholly with the aches and anxieties of the trade.

Every week the mail brings to this office copies of dozens of diocesan newspapers, most of them vibrant, informative, provocative voices of the Church. Together they comprise an impressive network of communications that is unique in the annals of religion. If that network is sacrificed to financial expediency, the Church will suffer an irreparable loss.

You don't 'gotta grab' at all

This past week-end was a three-day affair for empty-ump millions of Americans employed by government at various levels. In Indianapolis and many other municipalities and counties in the Archdiocese the public employees' week-end stretched over four days. Most of us in private endeavor, of course, had to be content with the usual Saturday-Sunday week-end.

Municipal servants took last Friday off because it was Feb. 12, Abraham Lincoln's birthday. Then, on Monday, they joined most others on federal payrolls in celebrating both Lincoln's and George Washington's "birthdays."

All this was by courtesy of the 90th Congress, which in 1968 decreed that beginning in 1971 a Lincoln-Washington "birthday" would be a national holiday on a February Monday. Similar Monday jugglings of historic dates were made to accommodate three-day week-ends in observance of Memorial Day, Columbus Day, and Veterans Day.

The idea behind these amiable incongruities is to create more three-day week-ends, even though most Americans except those in public service will work as always on the new Columbus and Veterans Day "holidays." And the idea behind more three-day holiday week-ends involves both complex commercial considerations and a small beginning toward a standard four-day work week.

We have no quarrel with three-day week-ends or the

four-day work concept. But... behind the aforementioned ideas is still another idea, or notion, that is based on a misunderstanding of the needs of the human spirit. That misunderstanding involves the meaning of leisure, particularly as it has been heralded by many advance agents of the so-called "leisure revolution."

Many of those who, quite accurately, have foreseen a radical shortening of time spent on the paycheck job have woefully misconstrued the nature of leisure. This has led to a lot of high-level nonsense about "educating" people for the uses of "free time" and a lot of low-level nonsense that is perhaps best epitomized in the TV beer commercial claiming "you only go around once in life and you gotta grab for all gusto you can."

At the high level they are saying, in effect, that man is basically a thick-witted beast of burden and that he has to be taught how to enjoy himself. At the low level they are urging a frenzied grasping for momentary pleasures of the senses before time runs out. At both levels, the attitudes are equally repellent.

The Feb. 10 issue of the Christian Century magazine has one of the best articles on the subject of leisure we ever have read. It is by Gordon J. Dahl, senior pastor at the Lutheran campus ministry at the University of Minnesota. There is not space here to quote directly from Pastor Dahl at length. We

(Continued on Page 5)

The abortion bill surfaces

After flirting in the corridors of the State House for a month, the abortion law repealer finally picked up a suitor. It was escorted into the Senate just as the deadline for introducing new legislation expired.

The repeal proposal is, to all appearances, extremely vulnerable, perhaps intentionally so. In any case, those determined to keep the insidious trend toward easy abortion from invading Indiana have their work cut out for them.

The reluctance of legislators to sponsor the bill is, unfortunately, no barometer of voting sentiment. An abortion bill passed in the 1967 legislature and would be law today had not Governor Roger D. Branigin vetoed it. One of the backers of the 1971 bill says his private survey indicates many of

the lawmakers are willing to vote approval. They just didn't want to take the heat of sponsorship.

If reason prevails, the bill will be consigned to death in committee. It contains one restrictive provision, and one only. That is that the abortionist must be a licensed physician.

The strategy of proponents no doubt is to give the lawmakers an almost blank sheet of paper and let them write in their own restrictions. Thus, with backers fighting limitations every step of the way, the legislature can appear to be on the side of the angels.

The end result, however, would be just what abortion supporters want—a bill that would to all intents and purposes make abortion a purely medical issue, a matter left

solely to the discretion of doctor and patient.

The nationwide controversy over abortion is building to a climax in state legislatures across the country. U.S. Representative Robert W. Packwood, an advocate of liberal abortion policies, recently predicted that state-by-state legalized abortion will be accomplished within five years at the most. Abortion-on-demand is a fact in several states.

Liberal proposals have become a standard fixture in many legislatures. This winter they are gaining more serious consideration. Florida, Iowa, Minnesota, Montana, Rhode Island and Maryland assemblies are in the throes of debate. Just last week a House committee of the Mississippi legislature killed a bill that would have stripped that state's present abortion statute of virtually all

restrictions.

Defeat of the Mississippi bill was attributed to a massive letter-writing campaign promoted by the Right to Life Committee, an unofficial agency of the Natchez-Jackson diocese, working in concert with Protestant and Jewish church leaders.

Abortion opponents in this state should begin now to let their representatives in the Senate and the House know how they feel about the prospect of repealing Indiana's present law.

A wave of shock and revulsion followed the disclosure in December that 26 infants had been born alive as the result of abortions in New York since that state's liberal law went into effect last July. It would be well to recall the feeling of horror and realize that such legalized tragedy can, indeed, happen here.

THE YARDSTICK

Columnist too rough on NY police

BY MSGR. GEORGE HIGGINS

Calvin Coolidge got his start in big-time national politics by breaking a Boston police strike—or so we are told in the history books. He was Governor of Massachusetts at the time. I forget at the moment just what it was he said about the rebellious Boston cops, but whatever it was, it brought him enough publicity and endeared him to enough indignant voters to start him on his way to the White House.

Coolidge was one of the last of the old line laissez-faire conservatives in American politics. By contrast, Peter Hamill, a columnist for the New York Post and a great friend and supporter of another Massachusetts dignitary, the late Bobby Kennedy, is an authentic new-style liberal, 1971 vintage.

He is as raucously vocal as Coolidge was laconic on public issues and has nothing at all in common with Silent Cal—except a passionate disdain for policemen who, in violation of the law, go out on strike. This is by way of saying that Hamill's reaction to the recent New York police strike was so violently critical of New York's Finest as to make Coolidge's reaction to the Boston police strike of an earlier generation seem downright tame by comparison. In a series of two articles in the New York Post, Hamill charges the New York police force with "mutiny" and argues vehemently that they should be punished to the very limit of the law.

PETER HAMILL IS FAMOUS around New York City for his hard-hitting, pungent style of writing, but I have never known him to write with such bitterness, not to say venom, as he does in his recent series on the New York police strike.

To be sure, Hamill has a right to be bitter about this mass violation of the law by a group of men who are pledged to enforce the law. In other words, the New York police strike was absolutely indefensible.

In this writer's judgment, however, Hamill weakens his argument against the New York strike by indulging on a massive scale in rhetorical overkill. He lashes out almost compulsively and much too simplistically at policemen in general. It's perfectly clear, in other words, that Hamill has a kind of contempt for New York policemen as a group, clearly aside from their recent violation of the Taylor Law covering civil servants in the State of New York.

"Make no mistake," he says. "The cops, two-thirds of whom do not live in this town, don't really care whether we live or die, whether we are safe or in

danger, whether our mothers are mugged, our fathers murdered, our children molested. They care about one thing: money.... They took the jobs for the security, to get out of the competition with real people in the real world, to get the almighty pensions that would come later. But if they got retirement at full pay after 10 years, if they got salaries of \$20,000 a year to start.... they would still... speak in snarling contempt about the town that hired them."

Hamill will have to forgive me for saying that that's spoken like a good liberal who undoubtedly earns far more than all but the highest-paid officers on the New York police force and seems to have no sympathy for the economic plight of the average cop and no

understanding of the terrible risks involved in being a policeman in a city which—pardon the expression—is a kind of jungle.

I DON'T HAVE ANY statistics on the income of New York policemen, but I am certain that they are woefully underpaid. This being the case, I am rather surprised that Mr. Hamill isn't out beating the drums on their behalf, while at the same time, of course, justifiably excoriating them for having violated the Taylor Law.

Neither do I have any statistics about the number of New York policemen who have been killed in the line of duty in recent years, but I do know that the figure is alarmingly high. In this connection, I wonder if Hamill would be

willing to take his chance as a cop in New York City or any other metropolitan area in the United States for a salary that he couldn't possibly live on without moonlighting or without going into debt. I know I wouldn't.

This is not to say that policemen in New York or any other city in the United States are paragons of virtue. Quite the contrary. It is to say, however, that they are human beings—with the usual mixture of virtue and vice that one expects to find in every other segment of the population—and that, as such, they deserve to be treated with more understanding and sophistication and with a greater measure of sympathy than Hamill accords them in his recent columns on the New York strike.

YOUR WORLD AND MINE

Rome's 'pagan' Christianity

BY GARY MacEON

ROME—Romans go to Mass in proportionately greater numbers than do the Catholics of Paris, Brussels or even Madrid. A study recently completed by the International Center of Social Research headed by French Jesuit Emile Pin reveals that almost 42 percent of Romans attend regularly every Sunday and another 20 percent once or twice a month.

Is this a true index of the level of religiosity? Not really, says Father Pin. "Pagan Rome has so thoroughly assimilated Christianity," he says, "that the city has become entirely Christian, but it is a pagan Christianity." A more significant figure in his opinion is the number who receive the Eucharist when they attend Mass. It is below 20 percent in Rome, as high as 50 and even 60 percent in other European cities.

What characterizes Rome's Mass-goers is their passivity, according to the study. Half of them arrive late. They assist but do not participate. For them the church seems to be "a place where they can get together for a chat with friends."

The new study confirms a basic finding of several earlier ones. Ignorance of religion is general at all social levels, regardless of the degree of culture and formal education. Nearly all Romans profess belief in God, though the proportion of atheists is several times higher among those under 25 than among their elders. But fewer than four out of

five believe in the divinity of Christ, and only two out of five in the Resurrection.

IGNORANCE OF THE Church's official positions is even more massive. The recent papal encyclicals are closed books, as, indeed, are all religious books. Only 15 percent of those interviewed claimed to have ever read as much as one pamphlet dealing with a religious subject. Emotional attitudes are equally negative. One out of every two has a low opinion of bishops and priests.

The condition of religion in Rome has aroused an enormous amount of discussion in religious journals and more generally among theologians.

"The question is not whether Rome is significantly different from other big cities," one has commented, "nor even whether we should do more for historical or sentimental reasons. We have here a strictly theological issue, because since Vatican II we recognize that the people are the church; and of course, the mother-church of Rome has always had a special status as exemplar and inspirer of Christians everywhere."

One of the most troubling elements is the paradox that Rome is swarming with priests yet remains a diocese almost

without priests. Only six were ordained in 1969 for its three million people. In 1900, when the population was less than half a million, there were ten ordinations. Since then the proportion had deteriorated steadily, sixteen for a million and a half people in 1945, eleven for two and a half million in 1967. Today, the seminaries have more professors than students.

BAD AS THE SITUATION is, the fact that it is being scientifically analyzed and publicly discussed is seen as a major step in a city which has long preferred to sweep the dirt under the carpet. Cardinal Angelo Dell'Acqua, episcopal vicar of Rome, recently told an assembly of Rome's priests that Father Pin's study was a direct challenge to them.

"It shows," he said, "that most Romans accept religion as part of their family and society culture, but without ever reflecting on its meaning. We are consequently in a mission situation. We have to 'evangelize.' By that I mean that we have to make Christ known for the first time, proclaiming the good news to people who either never heard it or who did not understand it sufficiently to permit it to have any impact on their lives."

OPINIONS

THE NEW MASS

To the Editor: After reading different opinions on the so called "Old" and "New" Mass, I just had to have my say.

With the "Old" Mass, I never felt "I" was involved. Yes, I did understand the Latin, as I put in four years as an altar boy, but in my opinion the only ones involved in the Mass were the priest, the altar boys, and the choir.

With the "New" Mass, we are all involved in the Mass, that is if we can understand "English," and if we really want to pray the Mass together. That is, if we really came to church to go to Mass and be involved in praying the Mass, or did we come to church because we had to come to church, or did we attend, just to be seen in attendance?

Two years ago the Assistant Pastor in our parish asked my wife and me to attend a national convention of a youth group, which was attended by priests, nuns, and lay people, involved in this organization, and I thank this priest yet today for getting us involved, because we found out the "New Mass" can be beautiful, when you are fully participating.

Also in regards to the singing: If we would really stop and think about the meaning to the words of these songs, we could really understand the beautiful meaning intended in the words.

We have seen all kinds of singing Masses. We have been at a Mass where at the Offertory, everyone went in

procession into the Sanctuary for the balance of the Mass.

We have been involved also in two types of "Agape Mass." There are also beautiful. This is a Mass, similar to the last supper.

As for the "Kiss of Peace," why not? We are just acknowledging there are other people besides us in the world, and we are showing them they are welcome, regardless of race, religion, or status on this earth.

I could ramble on and on, in regards to the "New Mass," but in closing let me quote from a speaker at one of these conventions, who by the way is a Lutheran: "If you can't stand the change give currency."

Al Lahrman Sr.
St. Ann parish

Indianapolis

The CRITERION

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"I'M PLAYING CHURCH, AND YOU'RE SMACK IN THE MIDDLE OF MY PARISH."

VATICAN II FIVE YEARS LATER

FROM THE OTHER SIDE

The Church and Infallibility

BY FR. BERNARD L. MATHALER,
O.F.M. CONV.

A hundred years have elapsed since the last Vatican Council defined papal infallibility. Yet the adage "Roma locuta, causa finita" (Rome has spoken, the case is closed) does not seem to hold true in this case. Infallibility continues to be a lively topic of discussion a century after the close of the council.

An English translation of Hans Kung's "Infallibility? An Inquiry" will be published (Doubleday) in April in the United States. The original German edition appeared late last summer simultaneously with an Italian translation. By fall it was already evident that Kung's work would become the storm center in a new phase of the debate over papal prerogatives.

(Father Mathaler, holder of doctorates in both theology and history, is chairman of the religion and religious education department at Catholic University of America, Washington, D.C.)

From the moment in 1864 that Pope Pius IX announced his plan to convene a council, infallibility became a political as well as a doctrinal issue. Dom Cuthbert Butler, whose history of Vatican I is respected for its scholarship, describes the 19th-century debate over papal infallibility in language similar to that used by journalists covering a national political party convention.

Secrecy and political maneuvering led by Cardinal Manning of Westminster

made infallibility a "campaign issue." The broad agreement of the conciliar fathers was lost sight of in the power struggle that went on behind the scenes.

THE SPECTRUM OF opinion ran from an articulate handful who rejected the very idea of papal infallibility to a small group of curia officials who would set no limits to it whatever. The large band in the middle was divided between the "infallibilists," who with varying degrees of enthusiasm favored a definition of infallibility, and the "inopportunist," who thought a definition inadvisable or untimely. Though Pius IX did not take part in the public debate, his powerful support assured the success of the "infallibilists."

On July 18, 1870, the council approved the dogmatic constitution, "Pastor Aeternus" (Eternal Pastor). It dealt exclusively with the role of the papacy, the fourth chapter defining papal infallibility. Though the constitution was approved 533 to 2 (Bishop Edward Fitzgerald of Little Rock, Arkansas, being one of the two), the opposition was cowed rather than convinced. The prestigious minority who thought "Pastor Aeternus" inadequate or inopportune left Rome before the final balloting rather than take a public stand against the Pope.

If Vatican I had had the luxury of limitless time, a greater consensus might have been achieved. As it was, the Franco-Prussian War broke the peace of Europe and Garibaldi's troops seized the papal states. By September 1870 the council had come to an unscheduled halt.

In the months that followed, even the bishops who boycotted the vote on "Pastor Aeternus" wrote to Pius IX expressing their belief in papal infallibility. Their action ended the political debate between the "infallibilists" and the "inopportunist," but it did not resolve all the doctrinal issues raised at Vatican I.

ONE ISSUE FOR COMPLAINT was that Vatican I did not recognize that infallibility is really an attribute of the Church, and that papal infallibility is only a facet of it. Vatican II righted the balance in 1965. In its dogmatic constitution on the Church, it speaks of a three-fold infallibility: the infallibility of the Pope, infallibility of the bishops including the bishop of Rome, and the infallibility "which the divine Redeemer willed His Church."

In reaffirming that the Pope, as supreme teacher of the universal Church, can pronounce definitively on questions of faith and morals, Vatican II dispelled once and for all the canard which would have him make his personal opinions matters of faith.

It is clear from recent treatises on the subject that, while infallibility continues to be a lively topic of discussion, the terms of the debate are quite different from what they were at Vatican I or even Vatican II.

Contemporary philosophy and linguistic studies have raised new issues. Even theologians, aside from Kung, are taking another look. Renowned scholars from all over the world met at the

University of Rome early in 1970 to share their insights and problems. Theological journals regularly carry essays on some aspects of the question.

Much of the current exchange on infallibility is concerned with two questions: (1) what does infallibility mean? (2) must it be a stumbling block to Christian unity?

One of the participants in the Rome conference, Professor Castell, asked: "What is meant by the expression, 'infallibly true'?"

Does it suggest that something will always be true or that it is unquestionably true NOW, in this particular context? Even supporters of infallibility at Vatican I recognized that the term was equivocal.

IN THE PAST CENTURY it has been open to various interpretations. Some authors make it almost synonymous with inerrancy. For them infallibility is a charism which immunizes the Church from error. Others point to the Latin root of the word and interpret infallible to mean that the Church can "neither deceive nor be deceived." In this sense, infallibility is a gift which preserves the Church from being misled and from lying and fraud.

The problem is further compounded because in the popular mind infallibility is often confused with papal supremacy. It is with an eye to clarifying the meaning of the term that the discussion on infallibility continues.

Hans Kung would substitute the term "indefectible" for infallible when describing the Church. He argues that it avoids some of the ambiguity and misconceptions associated with infallibility. Furthermore, the idea of indefectibility seems to be more acceptable to many non-Roman Christians.

It is not an entirely new approach. Several years ago Father Gregory Baum wrote: "The tradition of faith is indefectible in the sense that it will never disappear from this earth; it is called infallible in the sense that it communicates unfailingly the message of salvation."

Kung advances his view in an ecumenical spirit. It represents a calculated effort to rethink the traditional Catholic position as a first step towards restating it in a way that will remove it as an obstacle of Church unity. Reports from Europe say that German Jesuit theologian Karl Rahner, among others, has criticized Kung for giving up too much in the name of ecumenism.

ALTHOUGH CATHOLIC theologians

Fears state control follows school aid

BY ALVIN F. KLOTZ



The question of tax support for nonpublic and parochial schools is crucial right now with many state legislatures in session. We have, curiously, tended to look the other way during the last 15 years when many sectarian colleges and universities have sought all manner of government support to keep themselves going. But when the question comes down to the support of elementary and secondary schools we find a full head of steam developing in most communities. Probably this is because the public school involves our children and seems to be the one local government enterprise over which the community wields some control. This, of course, is a delusion. Public education is dominated by the state. Nonpublic schools must face this delusion. Once their hand is in the public till, they must expect to go the way of the public school.

This really represents my major concern about the problem. It comes as little more than scant sympathy for those who are really hung up on the problems of finance. I cannot agree with the crepe-hanging tactics of Protestants and Others United for Separation of Church and State. They are fearful of some colossal sell-out to the Roman Catholic Church which would lead to a return of the medieval church-state. The advance of secularization has taken us far beyond that. The real question is not what the use of public funds for nonpublic schools will do to the state. The question deals, really, with what it will do to the church.

ROMAN CATHOLICS HAVE

differ on many particulars, more and more they are coming to accept the reality that infallible statements—even the declaration of Vatican I defining papal infallibility—are incomplete and time-conditioned. At last year's Rome conference, Paul de Vooght said: "Infallibility is not the power to speak irrefragable formulas, but the power of re-formulating across the centuries a number—and a small number at that—of essential Christian doctrines."

The desire to improve on definitive dogmatic statements of the past doesn't impugn their truthfulness. It is simply that many theologians today think there are ways of making the truth clearer and more complete.

maintained a kind of fierce pride in their parochial school systems. They could really say that they were doing for their children and youth what their Protestant neighbors were not. A lot of the motivation for activity and action on the parish level has centered around the school. There have been endless hours of work to build buildings, buy buses and promote programs. To be sure, one can ask, "But what does this have to do with religion?" Certainly Vatican II has brought new meanings into the church that supplant the old. Perhaps there is already an adequate restructuring of motivation in the life of the church, and my concern is not valid. Would the availability of public funds bring immediate relief, yes, but a long term let-down in parish life? From my vantage point that is the problem.

Surely there is a way. The United Methodists don't seem to have it. Some time ago they issued a statement which encouraged a church-state relationship of "interaction with independence." This reveals little more than sectarian bias. Perhaps the Lutheran Church of America comes up with the better policy statement. This branch of Lutherans should be distinguished from the Missouri Synod Lutherans who have staunchly maintained an impressive system of parochial schools. Their policy statement calls for the "institutional separation" of church and state but the opening of the way for "functional interaction" between the two.

THIS I CAN BUY. In fact, I feel it must be done. The experience of Catholics and Protestants giving managerial support to the poverty program is certainly a good example of a functional approach. This has happened in many communities. Even though vast amounts of money were at stake all could work together in functional harmony since their eye was focused on the problem that they were attacking rather than the money that was available. Indeed, a great deal of ecumenism has sprung up from this kind of program where the state really acts as the catalyst. Sort of shames us, doesn't it?

But, then, the abandonment of some of our sectarian goals in favor of helping the government sector to reach the needy and neglected may not be too far off from the church's basic intent. Jesus didn't say too much about nonpublic schools but had much to say about the dispossessed and the maimed of society. Perhaps they belong in the same bag. If they do, what are we waiting for?

DISCUSSES NEW BOOK

Kung says he speaks out 'because I love my Church'

BY PATRICK RILEY

ROME—Hans Kung, controversial Swiss theologian whose book questioning papal infallibility has come under fire from the German bishops, maintains that he speaks out "because I love my Church."

Reached by telephone at Tubingen University in Germany, where he teaches, Father Kung told NC News: "I am sure that when the book is published in America, a great many people will understand that my intentions are wholly constructive. They will understand that I voice my criticism because I love my Church."

His book "Infallibility? An Inquiry" will be published in the United States by Doubleday in April.

Originally published in German last summer, the book by the 42-year-old theologian questions infallibility and contends that no one person or group in the Church can proclaim dogmas infallibly. Father Kung urged instead reliance on "indefectibility."

Father Kung said he was "very happy" that the German bishops had not repeated the reproach of German Jesuit theologian Father Karl Rahner, who said the Kung position was not Catholic.

ASKED IF HE THOUGHT it might have been imprudent to put such eyebrow-raising ideas before a theologically unsophisticated public, Father Kung answered: "I think it was far from imprudent. It was really necessary to speak publicly on this question."

"Very many Catholics do not know what to think about infallibility. This is especially so since the issuance of



FR. HANS KUNG

Humanae Vitae (Pope Paul VI's 1968 encyclical on birth control), which has been followed by worldwide discussion about authority and the question of error in the magisterium's teaching."

Father Kung said he has discussed privately the question of infallibility "with my colleagues in theology everywhere. I even gave several lectures in the United States on this question of infallibility, and they got a very friendly reception."

He said that "very many theologians" in Europe were satisfied with his

reply—published in Europe—to Father Rahner's charge that his teachings could not be reconciled with the Catholic faith.

"I am very happy that the German bishops did not repeat this reproach," he said. "They made no condemnation."

Father Kung said he had met some representatives of the German bishops before their statement was issued. "The conversation was very frank and fair," he added.

ASKED WHETHER HE HAD discussed the book with representatives of the Vatican, he said: "I have had no word from Rome about my book on infallibility."

The German bishops said that despite the changeability of human language, there is truth that is knowable as truth "whose meaning, in the fluctuation of historic ways of thought and expression, remains the same and irreducible in its value."

"While the faith of the Church must always be the object of ever new reflection and in some ways remains incomplete until the end of history, nevertheless, it includes matters of 'yes' and 'no' which are unequivocal and unmistakable," they said. "If this were not so, the Church could not remain true to Christ."

The bishops declared that dogma does not get its binding value from theological discussions or from consensus by a majority in the Church "but from the charism conferred upon it by the Church itself."

IN A WRITTEN comment immediately after the German bishops' statement, Father Kung had said:

"In its declaration about my book 'Infallibility?' the German bishops' conference happily avoids any kind of condemnation. The bishops' guidelines admit of several interpretations. On many points, they support my own position, but they avoid the question asked in the book about the intrinsic possibility of propositions that are not only true but guaranteed infallible."

"The word 'infallible' is not even used anywhere in the bishops' declaration. The bishops thus allow margin for further, constructive discussion about this highly important question for the Church today."

Pope Paul offers prayers for Poland

VATICAN CITY—Pope Paul VI offered his prayers on Valentine's Day for the people of Poland.

Speaking from his window overlooking St. Peter's Square, he mentioned a recent pastoral letter of the Polish bishops on the December civil war. He noted the Polish bishops had called for a day of prayer for their country, which had seen "the streets of the city bathed in blood."

Said Pope Paul: "Let us join ourselves today with the prayer of the Polish Church and its faithful, the patient and religious Catholic people of Poland."

The Pope also extended his prayers to all countries suffering from civil war, from strife due to the denial of civil rights, from hate organized among classes, and from "the excuse of revolution as an end in itself, or as the one and only blind road to a new order."

You don't 'gotta grab' at all

(Continued from Page 4) hope we shall do his brilliant essay no violence by compressing his comments on the meaning of leisure.

He writes that the leisure we all need is not necessarily more time away from the breadwinning job but a sense of grace and peace that lifts us beyond our busy schedules.

"Leisure," he writes, "may be experienced anytime, even while working, but it has no contingent relationship to work. It is neither recess nor rest from working, nor reward for working."

"Neither is leisure free time. In

Judge blocks new anti-obscenity law

LOS ANGELES—A U.S. District Court judge here has blocked the U.S. Post Office from enforcing a new federal law that allows citizens to refuse delivery of sexually oriented mail they find offensive.

Judge E. Avery Cury's action, barring enforcement of the new law until a hearing can be held, was based on the possibility that the law "may have a chilling effect upon the exercise of freedom of speech and press."

fact, it is not a category of time at all, but a portion of eternity.... Leisure is the freedom human beings enjoy as creatures who are linked to eternity even as they are locked in time.... The leisure that people need today is not free time but a free spirit....

Leisure, then, is a way of looking at things, a matter of having pleasant thoughts a good part of the time—or, as Pastor Dahl writes, a summons to "look forward... to the freshness and excitement of a new day, to the mystery and wonder of new experience, and to glimpses of what Teilhard de Chardin called 'the God ahead.'"

Leisure, rightly understood, is the central focus of life. It isn't some hobby you have to learn in order to use up the hours away from your executive suite or workbench. And it isn't something "you gotta grab for." Pastor Dahl writes: "Creation was not God's 'work' but His 'play.'" The profound meaning in that comment will become clearer to those who cease compartmentalizing their lives into time on the job and time off the job and think of life as a wholeness to be savored.

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

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Will the poor always be with us?

BY BURTON L. BENSON

The "futurolists" of the 1930's who prophesied the events of the 70's told us back then that the foremost problem of our day would be affluence. But, as Dr. Theodore Levitt, Professor of Business Administration at Harvard, remarks, our major problem today is not affluence but poverty!

In some ways, our affluence and poverty situations are both symptoms of a misuse of resources. As our country developed the fantastic natural resources of the land, there seemed to be no limits to how many people could be fed and clothed, and employed. Certainly, poor people were exploited, but they could escape if they had courage to move West and live off the land. New enterprises were constantly beginning, with new opportunities. It appeared that poverty would eventually cure itself because of the growth of the New World.

At the turn of the century, the choice land was being tilled and a shift to the cities began to become obvious. By the '20's and '30's it became increasingly clear that the problems of poverty had become a legislative situation, not one that could cure itself by natural economic means or by private charity.

THE BIG IMMIGRATIONS from Europe of the 1850's and 1900's were over. We could no longer absorb the poor of the world with unlimited resources. We had to take immediate action with the government programs of Roosevelt's administration. Some failed, some were ridiculous, some worked well. At any rate, we recovered to a point where we were sure that natural economic growth would cure poverty again.

We didn't count, however, on the population growth being a problem that would outstrip our social consciousness. After the boom of World War II, we suddenly became aware of what had happened and what was happening to

population distribution. Social scientist, Dr. Daniel Bell points out that poverty in this country is not essentially related to population GROWTH, but to population DISTRIBUTION. There are no more poor Irish communities, or poor Italian communities, such as resulted from initial immigrations. There are now poor black communities and poor Puerto Rican communities as a result of their migrations to the cities. The Irish and Italians have generally distributed themselves. The Blacks and Puerto Ricans are just now in the stage of congregating.

Our reaction to poverty today cannot be based on the natural solutions available in the last century. We don't have time and we have a greater concern because of our increased awareness due to improved communications.

SO WE LEGISLATE for the poor in the form of relief programs, tax supported. But, in our legislative concern for the poor, we often perpetuate their poverty by making it impractical for them to earn a proper living. Case in point, the ADC (Assistance to Dependent Children) mother. We give her a marginal poverty income provided she doesn't earn over a certain amount of money. If she earns that money, her ADC income is cut off. It often turns out that she's better off by not working. Therefore, we have perpetuated her marginal poverty by legislative charity. Many other examples could be made where we are generating a class of "elite" poor by the administration of our affluence. We, in this way, create communities of the poor with little regard to the individuality of the poor person.

We had a start, but again legislative processes became involved, plus a thing called "fiscal responsibility." Deficit spending was not tolerable to the present administrators of our country. Thus, the OEO opportunities, some good some bad, have been drastically cut back. It seems obvious that if the billions being spent on the Vietnam war could be rechanneled that we could have Super Job Corps programs, expanded migrant reeducation programs, relocation and rehabilitation of the big city ghetto communities,

intelligent aid to Appalachia and the Southern poor, a truly workable Medicare and a powerful Human Development plan for all of us.

Then we can go on to lead the way for the rest of the world, to clean up their poverty mess with massive food development programs, human development education, and political reorientation.

THE CATHOLIC POPULATION of this country, under the direction of their bishops, could provide a political leadership that would show the world where we stand in relationship to human need. The day of the "rugged individualist" is over. Our course is one of political action. That action, with relationship to all things, must be based upon the education Christ gave to us. Our job is to recapture the message of Christ, "I am a living part of all this, I shall love because I am loved. My life and death are important, but yet unimportant. All creation is mine, yet theirs, yet His... who holds me and us all together. My hurt is your hurt, my joy is your joy. I am happy to be alive, may you be happy, too."

There is no excuse for poverty! We have the resources to eliminate it. We have the numbers of Christians to vote it out of existence. But do we have the courage, leadership, and love to make the sacrifices? The poor are not just with us. They ARE us!

DISCUSSION QUESTIONS:

1. How much governmental intervention do you think is permissible to cure the nation's poverty problem?
2. Do you think we should share this country's wealth with the rest of the world?

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"Will the Poor Always Be With Us?", writes Burton L. Benson in this week's column on poverty. Despite the growth of affluence, there are still many around the world who seem shaped by the burden of poverty. (NC Photo by Bob Hirschfeld.)

WHAT DIFFERENCE DOES JESUS MAKE?

What was he like?

BY FRANK SHEED

After our brief excursion into fantasy, we return to first century Palestine. What was Christ like to meet? More basically, what sort of man was he? If we are serious about him, we should surely study his character at least as closely as a reader might study the character of Hamlet.

But HAD Jesus a character in that sense? And if he had is there any point in studying it? At both ends, the ultra-liberal and the ultra-conservative, there are those who would say No.

For too many critics Jesus is nothing but a Meaning or a Message—not Jesus the Carpenter, but the Jesus Event. Above all, not the Jesus Fact—its earthiness might adulterate the Meaning, flaw its purity. That was behind the warning we hear against "Jesusolatry"! And, indeed, many a theory about him could not live with the fact of him.

There is something of this thingy away from Jesus of Nazareth in quite orthodox Christians; they remind us that it is the Risen Christ who matters to us now. But the Jesus now in heaven is not another man but that man; and whereas Jesus of Palestine is under our gaze in the Gospels, the Risen Christ is beyond our gaze—so that he is at the mercy of the scholar's speculation with no present fact to check it.

AT THE OTHER EXTREME there are the mass of believers to whom the sort of discussion I propose is wholly unreal. They see Jesus not as a man but as a model. They see him as confronted with no choices, because only the perfect was possible to him; and to any situation there was only one perfect response, which came automatically from the union in him of manhood and godhead. Their

one difficulty is that in the Garden of his agony he prayed that his Father's will might be done and not his own!

We have talked of this already. Here we merely remind ourselves that in Paul's phrase he was "of the seed of David according to the flesh," that, as Peter put it, he was "the fruit of David's loins." His body came to him immediately from his mother, ultimately from her myriad ancestors back to man's beginning. This body had its own impulses and tendencies. There were things it found desirable and things repulsive, actions that came naturally and actions that could only be carried through with sweat and straining—and this not simply because of the things and actions in themselves, but because of the body he individually had got, as we get ours, from such a variety of ancestors.

When this is not realized, Jesus has to be seen as doing passionately what had to be done; himself above the storm. Read his judgment of the Pharisees in Chapter 23 of St. Matthew's Gospel, the highest level of sustained invective in all literature. I remember being criticized for speaking of his "rage," it being held irreverent to speak of the God-man as in a rage—apparently he was simply cataloging the wickednesses of the Pharisees with clinically exact justice.

But he himself has given us the command "Be angry and sin not" (a very difficult combination, as we all realize when we have cooled down after anger). Read Matthew 23 again. You will see the faces, arrogant, sneering. So did he. And to have looked on the wrongs they were doing with no emotional stirring would have been not more human but less. He did not sin, and his anger was enormous. It was hot anger; cold anger is likelier to be sinful.

IN THE GOSPELS we can, if we will, meet Jesus for ourselves. Remember what they are, four accounts of the Redeemer, all four coming to their climax in his (Continued on Page 7)

'For one of my least brothers . . .'

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

"The greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples" (Church in the Modern World, 88).

These words from the Second Vatican Council might seem to be an example of rhetorical overkill if we did not have the even stronger words of Jesus Himself, and the staggering statistics on world poverty. According to the dramatic parable in Matthew's Gospel, Jesus judges our lives in terms of our response to the poor who do not have enough to eat or drink, lack proper clothing and shelter, suffer from sickness, and imprisonment. If we neglect the underprivileged, the unemployed, the victims of injustices, He claims that we are neglecting Him. What we do for the needy is actually done for Christ. "I assure you, as often as you did it for one of my least brothers, you did it for me. . . . As often as you neglected to do it to one of these least ones, you neglected to do it to me" (Mt. 25:40-45).



THESE ARE STRONG words. Good Christians down through the ages have found it difficult to take seriously the words of Jesus, just as the Jews for centuries before Christ could scarcely believe the message of the prophets. Religious minded men and women have often found it much less demanding to seek salvation in going to Church, observing the Law faultlessly, spending hours in devotions, and doing penance. A "good Catholic" was sometimes described as one who attended Mass each Sunday, kept the commandments of God and the Church, and made his Easter duty.

All of that is, indeed, good and praiseworthy. Neither Jesus nor any of the prophets would criticize, much less condemn, observance of law, devotional, and penitential practices. But in the Sermon on the Mount, Jesus included alms-giving with prayer and fasting as central acts of Christian life (Mt. 6:1-18). The prophets before Him constantly taught that while God desired prayer and sacrifice, He placed equal priority on aiding the poor, a theme echoed by St. James, "Looking after orphans and widows in their distress and keeping oneself unspotted by the world make for pure worship without stain before our God and Father" (Jm. 1:27).

James continues in very down to earth language: "My brothers, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? If a brother or sister have nothing to wear and you say to them, 'Good-bye and good luck!' 'Keep warm and well fed' but do not meet their bodily needs, what good is that?" (Jm. 2:14-16). St. John asks the very same question: "I ask you, how can God's love survive in a man who has enough of this world's goods yet closes his heart to his brother when he sees him in need?" (1 Jn. 3:17).

FROM THE BEGINNING of the Judeo-Christian tradition, generosity to the poor was recognized as the hallmark

of the truly religious man. "Is there a poor man among you, one of your brothers, in any town of yours in the land that Yahweh your God is giving you? Do not harden your heart or close your hand against that poor brother of yours but be open-handed with him and lend him enough for his needs. . . . When you give to him you must give with an open heart; for this Yahweh your God will bless you in all you do and in all your giving. Of course there will never cease to be poor in the land; I command you therefore: Always be open-handed with your brother, and with anyone in your country who is in need and poor" (Dt. 15:7-11).

God's command has not changed, although the manner of carrying it out may need to be more highly organized. The poverty of 1971 is so intertwined with a confusing complex of political and socio-economic forces that serious, coordinated programs must complement personal charities. Some of these major efforts will be directed by the federal, state and local governments, others by private charitable agencies, still others by the Church. All can be concrete

expressions of Christian concern for the poor.

HOWEVER ONE CHOOSES to respond to the call of Christ through the needy, the advice the dying old man, Tobit, gave his son Tobias is appropriate. "Do not turn your face away from any of the poor, and God's face will not be turned away from you. Son, give alms in proportion to what you own. If you have great wealth, give alms out of your abundance; if you have but little, distribute even some of that. But do not hesitate to give alms" (Tobit 4:7-8).

In this way we can share in breaking the hellish circle of poverty, and respond to Christ, whose call may be heard in the cries of the poor.

DISCUSSION QUESTIONS:

1. What does St. Matthew's Gospel say about the Christian providing for his neglected brother?
2. What does St. James say about a Christian proferring his faith without practicing it?

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Around the world, poverty is a force which crushes the human spirit even at an early age. The study of such a photograph prompts one to ask, "Is there a poor man among you. . . ." And leaves us the freedom to recognize the poverty we see and to try and correct it. (NC Photo by Neil Maurer)

KNOW YOUR FAITH

QUESTION BOX

Christianity and mythology

BY MSGR. R. T. BOSLER

Q. I am a sixteen-year-old coed attending college. I have a Greek Mythology class in which the instructor makes reference to Hebraic Mythology or the Bible. More and more I wonder if the Catholic religion is just another mythology like the Greek or Babylonian. Is Christ the equivalent of Zeus? Both were resurrected after three days. The similarities between Oedipus and Moses are amazing. Will people of the future study "Catholic Mythology" the same as we study the Greek and Roman gods?

A. Your problem was met head on by the early Christians. Even in New Testament times there were those who compared the Christian claims to the myths of pagan religions. The writer of 2 Peter pointed out the difference: "It was not by way of cleverly concocted myths that we taught you about the coming in power of our Lord Jesus Christ, for we were eye-witnesses of his sovereign majesty." (1:16-17)

Elsewhere the New Testament condemns myths as "fables" (1 Tim. 1:4) and "old wives' tales." (1 Tim. 4:7) The educated Greeks and Romans in New Testament times no longer took seriously the primitive stories of how their gods were born, died and rose again. The Greeks actually coined the word "mythos," meaning fictitious story, to describe their attitude toward the fables about the gods.

To convince yourself that the belief in the resurrection and reality of Jesus of Nazareth did not stem from a myth it is sufficient to compare the myths about Zeus or any of the pagan gods with the matter-of-fact way in which Paul in 1 Corinthians, one of the earliest of the New Testament writings, states his convictions: "I handed on to you first of all what I myself received, that Christ died for our sins in accordance with the Scriptures; that he was buried and, in accordance with the Scriptures, rose on the third day; that he was seen by Cephas, then by the twelve. After that he was seen by five hundred brothers at once, most of whom are still alive, although some have fallen asleep." Last of all he was seen by me, as one born out of normal course." (15:3-9)

The resurrection myths of the pagan gods and goddesses in no way influenced the Old Testament or the New Testament.

They were attempts to give some meaning to the constantly repeating rhythm of life: day and night, the sun dying in the West and rising again in the East, the ever-repeating cycle of the seasons, birth and death. And the gods themselves were but a part of this perpetual inescapable cycle. Not so the God of Abraham, Isaac and Jacob. He does not die and rise. He is the Creator of all things—even of the sun, which other nations thought to be a god. He is not part of a determined cycle. He breaks through the pessimism and determinism of the pagan religious and sets men free.

The greatest breakthrough of all is in Christ Jesus. Here God raises man from death to a glorious life free forever from death. It is as man that Jesus dies and rises. As God he cannot die. So Christians do not believe in a god who dies and rises as did the pagans.

Having said all this, I must admit your instructor is correct in speaking of a Hebraic mythology and that the writers of the Biblical books did depend upon the myths of Mesopotamia and Canaan. The Biblical stories of creation, Eden and the fall, the flood, and the notion of a three-level universe of heaven, earth and the lower regions of hell are borrowed from pagan mythology. But, though the patterns of thought and language are the same, the Biblical idea of God is unique and entirely different from the gods of the myths. The Bible rejects from these ancient stories all things which do not fit the God known through the unique revelation given the Hebrews.

Sheed

(Continued from Page 6)

redeeming action—Passion, Death, Resurrection. One third of their hundred or so chapters are given to a single week, from Palm Sunday to Easter. That is the Good News, that is their topic. Building up to the week of Man's Redemption they treat of the couple of years of Christ's Public Ministry, selecting episodes suited to their purpose in writing. Matthew prefaces his Gospel, as does Luke, with a swift glance at the Conception, Birth and Infancy.

In the Gospels we meet Jesus, and nowhere else—even on the road to Damascus, it was unmistakably the Jesus of the Gospels that Paul met. A non-Gospel Jesus is a mere artifact. The art with which it is made may be considerable, but the artist has made it out of his own principles, insights, preferences, prejudices.

But is the Gospel Jesus an artifact too? Was he "created" by the Early Church out of the Carpenter of Nazareth as some think Plato created Socrates out of the bibulous husband of Xantippe?

Compare the Biblical accounts of the creation and fall with any of the ancient myths and you will marvel at the difference. (Yes, there are similarities between Oedipus and Moses, but the differences are what count.) How did it happen that the early Hebrews, an uneducated, crude, simple people, who borrowed their knowledge of the world, their laws, their patterns of thought and even of worship from their educated and advanced neighbors, could arrive at a knowledge of God the Creator so much more sophisticated and advanced than any of their contemporaries? You'll appreciate the uniqueness of the Bible the more you compare it with the mythological literature. Have no fears about making the comparison. But don't let your instructor do it for you. He may have but a superficial knowledge of the Bible.

Q. A man who was baptized a Catholic but not brought up in the faith married a non-Catholic woman before a minister or justice of the peace. The marriage ended in divorce. Is the man, as a baptized Catholic, free to marry a Catholic in the Church?

A. It is difficult to answer questions like this concerning the validity of marriage without a personal interview with the parties concerned. Were both the parents of the man Catholic or was one or both of them Protestants? When did the marriage take place? These are some of the questions that need to be answered.

If the man's parents were both Catholic, then he was bound to the Catholic form of marriage; his civil marriage would be considered invalid according to Church law and he is free to marry in the Catholic Church. If one or both his parents were not Catholic and he had no Catholic upbringing whatsoever, then before 1949 he was not bound to the Catholic form of marriage; after 1949 he was bound to it. So, if he was married before January 1, 1949 he is not free to marry—unless there are other reasons why the marriage was not valid; if after January 1, 1949, he is free to marry. Complicated? From January 1, 1949 the Church's law regarding the form of marriage was changed to make it apply to anyone baptized as a Catholic, whether his parents were Catholic or not, whether he was brought up as a Catholic or not. This was done to simplify the law. Before the change it was difficult to decide what constituted Catholic upbringing.

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WORSHIP AND THE WORLD

Taking the chalice

BY FR. JOSEPH M. CHAMPLIN

In 1971 we will see lay persons at Mass frequently drinking our Lord's Precious Blood from the chalice. The American bishops at their last meeting extended the occasions when Communion might be received under both kinds. These encompass almost any situation in which it can be done reverently and would prove spiritually helpful for the congregation.

The revised Roman Missal noted 14 acceptable situations including, for example, weddings, ordinations and retreats. A later instruction from the Congregation for Divine Worship gave to episcopal conferences in each country authority to enlarge upon that listing. Our own hierarchy responded to this quite liberally, citing these circumstances as appropriate for Communion from the cup, if the local bishop so decides: for all present on those special occasions enumerated in the Roman Missal, at funeral Masses and Eucharists for a special family observance, on days of special religious or civil significance for people of the United States, at the liturgies of Holy Thursday and the Easter Vigil, and during weekday Masses.

WHY THIS RESTORATION of an ancient practice? Vatican II gives the answer: That the fullness of sign in the eucharistic banquet may be more clearly seen by the faithful. Texts and rites, according to article 21, should be reformed to "express more clearly the



Taking the Chalice. (NC Photo by Bill Gage)

PROFILE ON POVERTY

What constitutes poverty?

BY USCC DEPARTMENT OF SOCIAL DEVELOPMENT

What constitutes poverty in America? What makes a family poor? Who are these poor? These are questions that we will try to answer in a brief poverty profile on the "Poor" in America.

(First of a Series)

A family of four whose income is \$3,553 per year or less is "officially" classified as poor, by the U.S. Government. The inflationary spiral of the past several years renders this income totally inadequate for any family living anywhere. The U.S. Department of Labor has established an "adequate" low income budget for an urban family of four—another indication of economic requirement. In 1968, the last year for which comparative figures are available, an urban family of four needed an annual income of \$5,913. Even this figure is clearly too low. Recently, it was authoritatively estimated that an urban family of four would need an income of more than \$10,000 per year to live adequately.

There are an estimated 50.5 million families in our country today of whom: 8.1 million have annual incomes of \$4,000 or less, and within these 8.1 million families, there are 3 million adults working full-time at jobs that do not pay a wage above the poverty standard. Therefore, we can say that there are millions of Americans who want to work AND DO WORK but are still living in poverty.

Who ARE the poor?

—40% of the poor are children under 18.

—65% of the poor are white.

—20% of the poor are over 65.

—35% of the poor live in families in which the family head works throughout the year.

—10% or 12.9 million persons living in metropolitan areas are poor.

—13.4% of all people in central cities are poor.

—7.3% of all people living in suburbs are poor.

—66 2/3% of the metropolitan poor are white.

THESE FIGURES completely refute the myth that in America "the poor are black." In fact, the vast majority of the poor in this country are white, who in

many instances work full-time but still are trapped in poverty.

THE POVERTY CULTURE

If we accept as a poverty level an annual income less than one-half of the median family income for the U.S., we would find that the percentage of families with incomes less than one-half the median family income over the past two decades has remained nearly constant.

In the decade since public attention has been focused on poverty, we have just managed to maintain the same proportion of low income families.

As Michael Harrington said in his famous book, *THE OTHER AMERICA*: "The poor are caught in a vicious cycle, or, the poor live in a culture of poverty."

If we accept a definition of culture as man's social heritage including all the beliefs, knowledge, skills and customs he has acquired as a member of society, then we can agree with Harrington that in the United States there are large segments of people who are born poor, live poor, having begotten children who fall into the same circle of poverty.

HUNGER IN AMERICA

"Millions of Americans are simply too poor to feed their families properly. For them, there must first be sufficient food income."

—President Nixon's Message of Hunger, May 6, 1969.

When the President of the United States, says that millions of Americans are hungry, then the time has come to put aside our political and other differences and turn our efforts to the greatest disease of poverty in America—hunger.

There are 14.4 million Americans who are hungry. Another 23.5 million suffer from some sort of malnutrition. Therefore, millions of Americans in 1970 do not eat properly, most due to economic handicaps.

When we use the word "hunger" and "malnutrition" many people get confused, and would argue semantics; so to clarify these terms, let us supply definitions:

HUNGER is the subjective feeling, the acute ache, resulting from an individual's lack of food for a specific period of time.

UNDER-NUTRITION is the consumption of an insufficient quantity of food or one or more essential nutrients.

MALNUTRITION is the impairment or risk of impairment of mental or physical health resulting from failure to meet the

holy things which they signify." The Church has always upheld Communion under the appearance of bread AND wine as the ideal, as the most perfect way of sharing in the Eucharist. It more accurately speaks to us about the Blessed Sacrament, it more completely conveys the meaning of the Mass, it is the fuller, better sign.

A few illustrations to prove this point: The Eucharist is a special, festive, joyful banquet. Christians celebrate in the context of a sacred meal Jesus' and our Resurrection from sin and death. We naturally use bread for a meal, but wine, particularly in our culture, adds a dimension of specialness, festivity, rejoicing to the dinner.

Our Mass has deep roots in the Passover meal, a ritual ceremony in which the drink was spaced out and accompanied by brief prayers or explanations. In 1 Corinthians 10:16 we read: "the blessing-cup that we bless is a communion with the blood of Christ."

Jesus linked wine and cup in a unique way to his Second Coming, his final victorious triumph. "I shall not drink any more wine until the day I drink the new wine in the kingdom of God." (Mark 14:25; see also, Luke 22:16-18; 1 Corinthians 11:26)

CHRIST INSTITUTED the Eucharist as a meal, but a distinctively sacrificial one. "My Body which will be given up for you," a priest proclaims during the eucharistic prayer. However, the chalice blessing expands on this: "the Blood of the new and everlasting covenant." It reveals old and new testament images (Exodus 24:8; Isaiah 53) of an agreement between God and man, both sealed in blood.

Granted the ideal of Communion from the cup and its excellence in fully expressing the Eucharist's nature we must recognize certain difficulties connected with its use. Individuals, for several reasons, may object and large crowds can render distribution under both kinds awkward, even destructive of good worship.

Individual and congregations in such cases should always feel free to receive only under the sign of bread. For the Council of Trent emphatically taught that Christ whole and entire and the true sacrament are also received under one species alone.

DISCUSSION QUESTIONS:

1. On what occasions is it permissible for lay people to receive Communion under both species?

2. What are some of the problems associated with receiving Holy Communion under both species?

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SCRIPTURE TODAY

Important things like salvation

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

I wish it were possible for me to answer each of the letters I receive about our weekly study of the Bible, but it isn't. If I can handle questions you ask in columns coming up, I will do so. Right now I want to use a question put to me in a letter I received just as I sat down to compose this column.

The writer asks: "Why do you put so much emphasis on, and speculate on, things which have no bearing on saving anyone?" As an example, he refers to my statement that in Chapter 15 of the First Letter to the Corinthians Paul says nothing about the risen Jesus' appearances to the holy women.

It is clear that I can't satisfy everybody all of the time. All those teachers of religion and their students who are fascinated by the differences in the biblical writers' presentations of the same events would get quite a jolt from my correspondent. His message is that we should stick to the more important things "such as our resurrected bodies and the fact that we do not possess an immortal soul." He proceeded to show me in his letter that this was a "most important doctrine" taught by Paul and other writers of both Old and New Testaments.

AT ANY RATE, my correspondent and all who share his view that we should stick to matters of salvation will have nothing to complain about during our next seven sessions together, because in them we shall study Paul's Letter to the Romans, which is all about salvation.

As you know, I always advise that, on taking up a new book of the Bible, one should read it straight through, perhaps with a speed-reading technique, to get a bird's-eye view of what it's all about. I know some will feel it is asking too much of them to go through 16 chapters of Pauline thought at one sitting, especially when it's the Letter to the Romans, the longest and most skillfully composed of Paul's letters, and the one in which, as Father Barnabas Ahern says in the introduction to his pamphlet commentary, "Paul's mind moves at a level of full maturity" presenting "master thoughts of the Christian faith in fully rounded development" (New Testament Reading Guide, No. 7, Liturgical Press, Collegeville, Minn.).

Nevertheless, I do urge you to page through the 16 chapters of the letter first, and then come back to the beginning for a study of the first 17 verses, which form an introduction to the whole letter.

AS YOU WILL SEE from your bird's-eye view of the letter, there is a great deal in it about the Jews and how they fit into the plan of salvation which God has worked out in and through Jesus. In fact, even from a first and fast reading I think you will see much evidence in the letter that Paul was thinking mostly of the Jewish Christians in Rome and writing the letter more to them than to the Gentile Christians.

Most likely, therefore, when Paul calls himself "a servant of Christ Jesus" in the opening line of the letter, he wasn't just using an expression any of us could use about ourselves but rather using a traditional word which Moses and the prophets of the Old Testament would call himself "a servant of Yahweh" or "a servant of God" when he intended to assert his authority. Paul and the other apostles (see the openings of the Letters of James and Jude and the Second Letter of Peter) used the title "servant" only at the beginnings of their letters and in such a way that they, too, evidently intended to assert their authority.

THE FIRST STRIKING thing for Paul's readers in Rome, therefore, was that he called himself a servant not of Yahweh or God but of Jesus, indicating immediately that for him relations of Jesus are the same as to God. The summary of the Gospel or Good News ("glad tidings" as older English translated the Greek word *euangelion*) in verses 2-4 presents Jesus as pre-existing before two states of existence, one which is of the human condition, including birth and death, and another which is of the "divine holiness," referring to his divine nature which becomes most manifest in the glorified state that begins with his resurrection from the dead.

The Gospel or Good News was not a book but preaching, and the subject matter of that preaching was Jesus. In verse 16 Paul says the Gospel is "God's power to save" ("the power of God unto salvation" in older language) because the Gospel reveals how God "puts men right with himself" (verse 17). Look back at verse 6 where Paul says his readers have been "called to belong to Jesus Christ, and verse 7 where he says God loves them and has called them to be "his own people." We shall now study in detail these pieces of Paul's teaching about the very important matter of salvation.

DISCUSSION QUESTIONS:

1. What "master thoughts of the Christian faith" are found in Paul's letter to the Romans?

2. To what specific audience was Paul directing himself when he wrote the Letter to the Romans?

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ST. PHILIP VS. ST. MARK

Two Indianapolis teams to compete for Junior title

A new champion will be crowned in the Archdiocesan Junior Basketball Tourney on Sunday as two Indianapolis teams face each other in the

Indianapolis deanery play near wind-up

In basketball tourney action last week, all deanery champions have been crowned except in Indianapolis.

The Holy Cross "56 A" Tourney enters its third week-end of play with four teams remaining, including favorites and division winners. It will be completed February 23 and 24, with games scheduled at 6:30 and 7:45 p.m. Trophies and sportsmanship plaque will be awarded after the final game.

THE HOLY SPIRIT Freshman-Sophomore Tourney ended Thursday, Feb. 18, after press time. Four finalists included Our Lady of Lourdes, St. Mark's, St. Christopher's and NYAA.

Cadet "A" Tourney finals were held Wednesday evening at Secina. It was St. Rita's and St. Christopher's in the "American" and Holy Spirit and St. Pius X in the "National" division finals.

ST. PHILIP NERI repeated its league title with a victory over league runnerup St. Thomas Aquinas in the finals of the Cadet "B" Tourney 62-34. The consolation trophy was won by St. Simon's over St. Andrew's 50-47.

St. Mark's won the Little Flower "56-B" Tourney championship over Holy Spirit 29-23. St. Barnabas took the consolation prize by dropping Christ the King 25-21. The tourney winner previously eliminated St. Barnabas 29-27, while Holy Spirit defeated Christ the King 34-17.

Ali-Frazier fight to aid parishes in Boston area

BOSTON—The Muhammad Ali-Joe Frazier fight March 8 in Madison Square Garden, New York, will do a bit more than establish a heavyweight champion. It will help a number of financially struggling schools and parishes in the Boston archdiocese.

Mgr. Walter L. Flaherty, Boston archdiocesan radio and TV office director, said the closed circuit TV showing of the fight will be carried in a number of parish and school halls.

Under an arrangement with the TV promoters to make the fight available for charity, tickets will be priced at \$15 each. Mgr. Flaherty said the Catholic schools will keep \$5 per

finale, to be played at 3:30 p.m. in the Secina gym.

St. Philip's, representing the northern sectional, won last Sunday over the Bedford Deanery winner St. Ambrose of Seymour, 55-54, and then defeated St. Mary's of Richmond, 70-62. Richmond had advanced to the semifinal game by dropping St. Louis of Batesville, the Lawrenceburg Deanery representative, 56-44.

IN THE SOUTHERN sectional at Our Lady of Providence High School, Clarksville, St. Mark's of Indianapolis defeated Our Lady of Perpetual Help, New Albany, 51-50, and St. Mary's of North Vernon, 58-55. North Vernon eliminated St. Paul's of Tell City in the afternoon game 60-42.

Earlier in the afternoon on Sunday, action begins in the Archdiocesan Cadet Basketball Tourney at Secina and Providence, Clarksville.

The opening 1 p.m. game at

Clarksville will pit the winner of the New Albany Deanery against St. Ambrose of Seymour, the Bedford representative. The New Albany Deanery final game was scheduled after press time this week.

THE SECOND GAME there at 2:15 p.m. will feature St. Columba of Columbus, from the North Vernon Deanery, against the Indianapolis Deanery winner (St. Rita, St. Christopher, Holy Spirit, or St. Pius X). Winners meet at 7 p.m.

St. Patrick's of Terre Haute will open Cadet play at the northern sectional site, Secina, 51-50, and St. Mary's of North Vernon, 58-55. North Vernon eliminated St. Paul's of Tell City in the afternoon game 60-42.

Finals of the Cadet Tourney will be played at 2 p.m. Sunday, Feb. 28, in the Secina gym.

OPENS FEB. 21

Table Tennis tourney set

The 20th annual Junior CYO Table Tennis Tourney gets underway at Little Flower parish, Indianapolis, on Sunday, Feb. 21. Between 800 and 1,000 individual entries are expected. Defending champion in all three categories is St. Michael's.

Singles in the Freshman-Sophomore Division will be played from 1 to 5 p.m., while Singles in the Junior-Senior Division are scheduled from 5 to 9 p.m. Officials are hopeful that the semifinal round will be reached in both categories on Sunday.

Freshman-Sophomore Doubles will be played from 7 to 10:15 p.m. Monday evening, with Junior-Senior Doubles slated for the same period on Tuesday. Tourney wrapup in all divisions is scheduled from 1 to 4:30 p.m. the following Sunday, Feb. 28. Individual trophies will be awarded to champions and runnersup in each event, to third and fourth place in Singles, and to the overall champion and runnerup teams. Team trophies will also be given in both Freshman-Sophomore and Junior-Senior Divisions.

CYO Officials this week reminded players to provide their own paddles. Balls will be provided for all contests. All events for girls will be best two out of three. Boys will play best two out of three, except for

ticket, \$6 will go to the TV promoters and the other \$4 will be split between the producer and a fund for a new Catholic TV center.

The Catholic TV center here was destroyed by a \$1 million fire in October.

finals, which will be best three out of five. Coaches were reminded that alternates will be allowed to play. Substitutes will be accepted before a player completes his first round. Last minute entries will probably be accepted on the site.

CYO NOTES

Sixty plays are entered in the three divisions of the Junior CYO One-Act Play Contest. The Comedy Division will begin the week of March 14, while the Serious and Classic Comedy Divisions start the following week.

Entries in the Archdiocesan Cadet CYO Instrumental Music Contest are due by March 16. The event is slated at Cathedral High School on April 3-4.

Information for the Archdiocesan Cadet Science Fair has been mailed to all participating parish schools. Deadline is February 26. The event will be held March 7 at Little Flower parish.

This is the final week of action in the Cadet Girls Volleyball League. Teams interested in taking part in a post-season tourney are asked to call the CYO Office by February 25. The tourney would begin March 9 or 10.

Entry blanks for the Cadet Boys Track and Field Dual-Meet League have been mailed and are due by March 12.

Connersville hosts parley

CONNERSVILLE, Ind.—St. Gabriel's parish here hosted the first annual Junior CYO convention for the Richmond Deanery on Sunday, Feb. 7, which was attended by about 50 CYOers.

St. Andrew's of Richmond and St. Elizabeth's of Cambridge City were named winners of the 1970 Deanery CYO of the Year Contest, for Class A and Class B, respectively. The overall champion was St. Andrew's. Each received trophies from Harvey Harpenau, president of the deanery board of directors.

Newly-elected president of the deanery youth council was Mary Fuller, of St. Andrew's. Other new officers are: Tammy Wells, of St. Gabriel's, Connersville, vice president; Stephen James, of Holy Family, Richmond, secretary; and Karen Kunkler, of St. Bridget's, Liberty, treasurer.

Retiring president was Donna Dankert, of St. Gabriel's, Connersville. Father Donald Schneider, Archdiocesan CYO Director, delivered the main banquet address. The convention's opening address was given by Father Larry Crawford, Deanery CYO Director.

*During this week 30 years ago, St. Philip Neri won the CYO Cadet basketball championship defeating Little Flower, 19 to 15, in the championship game.

SCORES

CYO BASKETBALL

Junior Archdiocesan Tourney

AT PROVIDENCE HIGH SCHOOL, CLARKSVILLE

FIRST ROUND

St. Mark, Indianapolis 51, Our Lady of Perpetual Help, New Albany 50; St. Mary, North Vernon 60, St. Paul, Tell City 42.

SEMI-FINALS

St. Mark 58, St. Mary, North Vernon 55.

AT SECICIA HIGH SCHOOL, INDIANAPOLIS

FIRST ROUND

St. Philip Neri, Indianapolis 55, St. Ambrose, Seymour 54; St. Mary, Richmond 56, St. Louis, Batesville 44.

SEMI-FINALS

St. Philip Neri 70, St. Mary, Richmond 62.

Deanery Tournament Scores

NEW ALBANY DEANERY

Junior Tourney

CONSOLATION

St. Anthony, Clarksville 60, Holy Family, New Albany 54.

CHAMPIONSHIP

Our Lady of Perpetual Help 62, St. Paul, Tell City 54.

Cadet Tourney

SEMI-FINALS

Sacred Heart, Jeffersonville 33, St. Anthony, Clarksville 20; Our Lady of Perpetual Help 38, St. Mary, New Albany 24.

NORTH VERNON DEANERY

Cadet Tourney

SEMI-FINALS

St. Columba, Columbus 31, Pope John XXIII, Madison 28; St. Mary, North Vernon 53, St. Bartholomew, Columbus 12.

CHAMPIONSHIP

St. Columba, Columbus 44, St. Mary, North Vernon 33.

INDIANAPOLIS DEANERIES

Cadet "A" American Tourney

QUARTER-FINALS

St. Andrew 59, St. Francis 27; St. Rita 55, St. Martin 33; St. Christopher 35, St. Trinity 20; St. Simon 55, St. Luke 28.

SEMI-FINALS

St. Rita 50, St. Simon 46.

Upper Bracket

THIRD ROUND: St. Catherine 40, St. Luke 34; St. Philip Neri 39, Mt. Carmel 17; Immaculate Heart 40, St. Lawrence 39; St. Matthew 26, Holy Spirit 22.

Our Lady of Lourdes Cadet

"B" Tourney

SECOND ROUND (PARTIAL): St. Pius X 48, St. Michael (White) 28.

QUARTER-FINALS

St. Thomas 45, St. Martin 40; St. Andrew 32, St. Michael (Red) 31; St. Simon 40, St. Matthew 18; St. Philip Neri 38, St. Pius X 35.

SEMI-FINALS

St. Thomas 54, St. Andrew 53; St. Philip Neri 50, St. Simon 46.

Lower Bracket

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"B" Tourney

SECOND ROUND (PARTIAL): St. Pius X 48, St. Michael (White) 28.

QUARTER-FINALS

St. Thomas 45, St. Martin 40; St. Andrew 32, St. Michael (Red) 31; St. Simon 40, St. Matthew 18; St. Philip Neri 38, St. Pius X 35.

SEMI-FINALS

St. Thomas 54, St. Andrew 53; St. Philip Neri 50, St. Simon 46.

Lower Bracket

THIRD ROUND: St. Catherine 40, St. Luke 34; St. Philip Neri 39, Mt. Carmel 17; Immaculate Heart 40, St. Lawrence 39; St. Matthew 26, Holy Spirit 22.

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TIC TACKER

Serrans to visit St. Meinrad

BY PAUL G. FOX

Members of the SERRA CLUB OF INDIANAPOLIS and their wives will combine a pleasant week-end at St. Meinrad Archabbey and Seminary on March 13-14 with the opportunity to dialogue with priests of tomorrow.

Coordinated by ROBERT McNAMARA, past president of the business and professional men's organization designed to recruit and sustain religious vocations, the week-end program will hear seminary spokesmen describe the formation programs there.

FATHER DANIEL BUECHLEIN, O.S.B., will discuss the spiritual formation of college students, while FATHER JEROME NEUFELDER is to present the spiritual formation program for theology students. FATHER HILARY OTTENSMEYER, O.S.B., president-rector of the college, will give the concluding address on "Serrans, Seminarians and Seminars."

In-between times, Serrans and wives will relax in the Guest House and attend Mass in the abbey church. They also will have the opportunity to recite morning office and vespers with the Benedictine monks and student community.

What with seminary closings and consolidations around the land, St. Meinrad has emerged as the fourth largest seminary complex in the nation. But more important than numbers and a sound academic program is a vital spiritual life for faculty and students.

This is primary what Serrans will discover on the week-end of March 13-14.

NAMES IN THE NEWS—The "sick list" of Archdiocesan clergy this week includes three pastors. FATHER ROBERT WALPOLE, of SACRED HEART PARISH, Jeffersonville, is in serious condition in ST. VINCENT HOSPITAL, Indianapolis. FATHER ALBERT DEERY, of ST. AUGUSTINE'S PARISH, Jeffersonville, is also hospitalized, as is FATHER CARL WILBERDING, of ST. ANN'S PARISH, Indianapolis. FATHER THOMAS MORE NEWBOLD, C.P., a native of Rushville, is one of four Passionist priests serving as a team of specialists who will provide a new workshop service to religious communities. Called "Community Living and Leadership," the program is designed to help religious groups implement Vatican II directives and strengthen their activities in the changing world. Dean's list scholar at the College of St. Teresa, Winona, Minn., is MISS SUSAN CONSIDINE, a freshman from Indianapolis. The St. Agnes Academy graduate is the daughter of MR. AND MRS. DONALD P.

CONSIDINE of IMMACULATE HEART OF MARY PARISH.

PLACEMENT TESTS RESCHEDULED—Six Catholic high schools in Marion County have rescheduled placement tests for prospective freshmen because of last Saturday's bad driving conditions. OUR LADY OF GRACE ACADEMY, Beech Grove, will test on Saturday, Feb. 27. The other five will test on Saturday, Feb. 20. They include: LATIN SCHOOL, 10 a.m.; RONCALLI, 8:30 a.m.; ST. MARY ACADEMY, 8:45 a.m.; BREBEUF, 9 a.m.; and LADYWOOD-ST. AGNES, 8:30 a.m. Ritter will administer tests by appointment. A make-up test for boys and girls not previously tested will be given at CATHEDRAL HIGH SCHOOL at 9 a.m. Saturday, Mar. 6.

INDIANAPOLIS ENROLLMENT FIGURES—The 37 parish grade schools in Indianapolis have a total enrollment of 14,465 pupils this year, including 137 in kindergarten and special education. A balanced enrollment emerged by classes, ranging from a low of 1,714 in the eighth grade to a high of 1,895 in the fourth grade. The figures, by grade, are: first, 1,737; second, 1,800; third, 1,753; fourth, 1,895; fifth, 1,805; sixth, 1,850; seventh, 1,744; and eighth, 1,714.

AROUND THE ARCHDIOCESE—The location has been changed for the monthly celebration of the Melkite Liturgy in Indianapolis. FATHER ALBERT AJAMIE, pastor of ST. ROSE OF LIME PARISH, Franklin, has announced that the site of the liturgy will be changed to LITTLE FLOWER CHURCH, 13th and Bosart Ave., effective Sunday, Feb. 21. The liturgy is offered at 4 p.m. on the third Sunday of each month for the Melkite community in Indianapolis and members of the Latin Rite who appreciate occasional participation in one of the other rites of the Church. FATHER IRVIN T. MATTINGLY, retired priest of the Archdiocese who resides in Logansport, has asked that Tacker relate seasonal greetings to his many friends. He is gradually losing his eyesight and has been unable to acknowledge his many Christmas cards. A Latin Sung Mass will be celebrated at 11 a.m. Sunday, Feb. 21, in ST. CATHERINE'S CHURCH, Indianapolis. Celebrant will be FATHER HAROLD KNUVEEN, associate pastor. The parish choir, directed by JOHN MAXWELL, will lead the congregational response. ST. JOHN'S CHURCH in downtown Indianapolis has a regular Latin Sung Mass at 11 a.m. on the second Sunday of each month.

Dean's List announced at Marian

INDIANAPOLIS—One hundred and one students, representing 10 per cent of the total enrollment at Marian College, achieved academic distinction at the end of the first semester of the 1970-71 school year by qualifying for Dean's List.

Dean's List students must be carrying an academic load of at least 12 hours and earn a 3.5 grade average out of a possible 4.0. Seventeen of the 101 students had 4.0 averages for the semester and 6 of them were freshmen.

Forty of the students are residents of the Indianapolis Archdiocese. Ten who achieved 4.0 grade average are: Miss Ellen Dugan, Miss Louann Grady, Miss Elaine Guzzetta, Miss Catherine Mader, Miss Lynn Schwartz, and Charles A. Whitehill, all of Indianapolis. Others achieving a 4.0 average are: James A. Ellis, Brownsburg; Miss Jane Ann Huesman, Shelbyville; Larry J. Delpha, Bedford; and Miss Marlene Knecht, Brookville.

Other Indianapolis area students on the Dean's List include: William O. Beck, William A. Byron, Jr., Miss Patricia Forler, William J. Gillespie, Alan Goebes, Thomas Greer, Mrs. Michael Heiligenberg, Miss Jeanne Jackson, Miss Constance Lents, Miss Roseanna Mader, Miss Terry Miller, Miss Marilyn Murphy, Miss Paula Novotny, Miss Barbara Reimer, Miss Elaine Renie, Miss Susan Richardson, Miss Carol Robideau, Thomas Scanlan, Paul A. Sturm and Jerry M. Watson.

Other Archdiocesan students on the Dean's List are: Miss Jeanne Eliason, Centerville; Miss Mary A. Feldhaus, Richmond; Miss Madonna Bruns, Sunman; Miss Lee Ann Bauer, Miss Kathleen Ann Geisting, and Martin W. Merkel, all of Batesville; Glenn A. Tebbe and Merle Tebbe, both of Brookville; and Miss Cindy Alig, Cedar Grove.

INDIANAPOLIS Calendar of Events

FRIDAY, FEB. 26
MAROON AND GOLD BALL, sponsored by Brebeuf School at 6 p.m.; St. Philip Neri Dads' Club, 8:30 p.m. to 12 midnight, at St. Pius X Council, Knights of Columbus, 2100 E. 71st St.

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.; Secins 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.

CANCER FILM

INDIANAPOLIS—A film from the Marion County Cancer Society will be shown at the Francis de Sales, 1:30 to 11 p.m. **FRIDAY, FEB. 26** meeting of the Msgr. Downey Ladies Club, which will begin at 8 p.m.

Project Equality is reorganized

CHICAGO—Project Equality, aspects of employment by the nation's largest private fair directing the purchasing power from its parent body here, the those businesses that practice National Catholic Conference affirmative actions and can incorporate as an independent inter-religious organization.

Appeals for land
Two Indiana religious leaders were among 10 prominent national leaders named to the new corporation's new board of directors. They are: Bishop Raymond J. Gallagher of Lafayette and Rev. Dr. John R. Compton, assistant to the president of The Christian Church (Disciples of Christ), Indianapolis. Project Equality seeks to "make the number of homeless promote equal opportunity in all and landless as few as possible."

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U.S. 31 AT GREENWOOD

Kesler wages lonely war on divorce bill

(Continued from Page 1)

He believes younger people will be encouraged to think no more of shedding a mate than of throwing out last year's fashions.

The no defense provision, however, bothers him most.

"In every other instance when someone is sued he is given a chance to defend himself," he said. Removing defense from divorce proceedings he sees as both unconstitutional and immoral.

KESLER SAID he realized many people regard as humorous his charge that Indiana is likely to become a "divorce mill." But he points out that the 90-day residency requirement contained in the proposal is the second briefest requirement in the nation.

"Only Nevada with its six

weeks' stay requires less," he said.

"This bill makes it just too easy to get a divorce. Indiana is now lenient in granting a dissolution of marriage. Letting down the bars altogether is inconsistent with our history as a conservative state," Kesler said.

Nor does Kesler go along with the argument of supporters that the bill offers greater protection to children, emotionally and financially.

"I could count on the fingers of one hand the number of divorce cases I've handled which were bitterly contested in court or which involved bringing the children into the courtroom," he said.

"The psychological damage

many children suffer from divorce is not caused by ugly accusations a child may hear during a court hearing but by the year-after-year hate nourished by an embittered parent."

No divorce law reform, said Kesler, can do anything about that.

"Any judge will see to it that children are removed from court if a hearing promises to get rough."

As for the provision for appointing an attorney to represent the interests of the children, Kesler feels it only adds to the cost of a divorce.

"A judge now has all the authority he needs to provide for the best possible care of the children," Kesler said.

secretary of the Catholic conference, said he has received only two "temperate inquiries" from priests concerning the bill.

GROVER HARTMAN, executive secretary of the Protestant group, said members of the council's legislative advisory committee are watching for the amendments or revisions expected to come out of the Senate, but he does not feel those changes will affect the council's present neutral stance.

There is general agreement, however, that passage of the bill may hasten the establishment of domestic relations courts with auxiliary counseling services. Another bill now in the House provides for setting up such courts in counties where there are three or more superior courts.

"I would hope that counseling would become mandatory in all divorce cases involving children," said Dr. John E. Hinkle, Jr., director of the Pastoral Care and Counseling Center here.

Even when it does not effect a reconciliation, said Dr. Hinkle, "counseling, under duress if need be, can give long-term results. At least it might keep people from going right out and making the same mistakes all over again." (B.H.A.)

THE ANSWER TO Kesler's question as to where the church people are is that they are on the sidelines viewing the bill with mixed emotions. Some like Msgr. Koster are disturbed by its implications but are resigned to the need for legal housecleaning in the area of divorce. One Protestant minister, who has been involved in two "messy" divorce cases, would welcome its enactment as a way of "sparing pastors and family friends from having to help wash the dirty linen."

Neither the Indiana Catholic Conference or the Indiana Council of Churches has taken a position on the measure.

John Christy, executive

Papal concert on TV acclaimed

NEW YORK—Telecast of the papal concert, celebrating the bicentennial of Beethoven's birth and the 50th anniversary of Pope Paul VI's ordination to the priesthood, received widespread critical acclaim and a large flow of viewer mail here. The 90-minute color presentation aired on NBC-TV network Jan. 24 was termed by critic Ben Gross of The New York Daily News as "the standout of many months." More than 1,000 telegrams and letters reached the offices of the Catholic Communications Foundation, according to Lowell Sammons, foundation spokesman.



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'EAGLE OF CROSS' RECIPIENTS—The National CYO Federation offers the "Eagle of the Cross" Medal to young adult participants who are involved in outstanding service to their peers on the diocesan level. The Indianapolis Single Catholic Adults, at their annual Awards Banquet Saturday, February 6, named five "Eagle of the Cross" recipients for 1971. Kneeling in the front row are Rose McMullen and Eva Coraszo. Second row, left to right: Father Donald E. Schneider, Archdiocesan CYO Director, who serves as Moderator of the SCA for the Indianapolis Diocese; Rick Oliver, Joanne Summers, and Pat McMullen. Ann Drew, another recipient, was not present for the picture.



FIRST THE MEATBALLS—Under the watchful eye of Mrs. Rose Gatto, second from left, workers at Our Lady of Grace Academy prepare meatballs for the forthcoming Spaghetti Social to be held there Sunday, Feb. 21. Proceeds of the annual event, which features activities for all age groups, will benefit the private girls' high school conducted by the Benedictine Sisters. Also shown from left above are: Sister Anna Bauer, O.S.B., Sister Louise Hoeng, O.S.B., Academy principal, Mrs. Margo Underwood and Mrs. Arthur Field.

+ Remember them in your prayers

BRADFORD
WILLIAM E. FESSEL, 82, St. Michael's, Feb. 13. Husband of Lillian; father of Mrs. Dorothy Smith; Corydon, Mrs. Barbara Spaulding, New Salisbury; Leonard, New Salisbury; William and Charles, both of Corydon; and David of Ramsey; 17 grandchildren and seven great-grandchildren.

BROOKVILLE
THEODORE A. DOERFFLEIN, 67, St. Michael's, Feb. 3. Brother of Mrs. Theodora Harrington, Mt. Healthy, O.; Mrs. Eugene Van Sickle, Indianapolis; Robert, Brookville; Richard, Connersville; and August, Cincinnati, O.

CEDAR GROVE
ANNA E. WILLIAMS, 88, Holy Guardian Angel, Feb. 3. Mother of Father Robert Williams, pastor of St. Ambrose Church, Seymour. Other survivors include two other sons: Leo of Cincinnati and Arthur of Cedar Grove; a daughter, Mrs. Rita Heybo of Cincinnati; and a sister, Mrs. Rose Selfert of Connersville.

INDIANAPOLIS
IVINCENT J. RECKLEY, 72, Holy Spirit, Feb. 10. A brother survivor; George Turner, nephew.

WILLIAM T. BULMER, 76, Cathedral, Feb. 11. Father of Catherine Guilfoyle and Elsie Kelley.

JOSEPH F. SCHAEFER, 59, Sacred Heart, Feb. 12. Husband of Dorothy; father of Capt. Michael F. Schaefer, USA, Stephen, George and Barbara Schaefer, Christian Elstman; brother of Robert Schaefer, Beth Doran, Helen Wellington.

ANNA M. HAEHL, 89, Christ the King, Feb. 12. Mother of Helen Boesche.

HELEN M. SHOCKLEY, 68, St. Francis, Feb. 13. Mother of Marjorie Middleton, Norma Cook; sister of Hazel and Evelyn Nos.

Sr. Mary Patrice buried at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Mary Patrice Furlong, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, Feb. 10. She died (Feb. 8) in St. Anthony's Hospital, Terre Haute, at the age of 77.

A native of Aurora, Ill., Sister Mary Patrice entered the convent in 1927. She was an elementary teacher, with Archdiocesan assignments of St. Andrew's and St. Anthony's School, Indianapolis. She also taught in Jasper, Evansville, Fort Wayne, Illinois and California. There are no immediate survivors.

'Las Vegas Night'

INDIANAPOLIS—The Parent Faculty Association of Chastard High School is sponsoring the annual "Las Vegas Night" fund-raising event, to be held Saturday, Feb. 20.

Dominating the evening will be an atmosphere of the "gold rush days of old," complete with an old dance hall flavor.

General chairman is Joseph Francisco, assisted by Mrs. Betty Bartenbach, decorations; Herb Quieser, refreshments; and Larry Dullaghan and Richard Frech, special prizes.

CARD PARTY SET

BROWNSBURG, Ind.—A Mardi Gras Euchre Card Party will be sponsored by the Altar Society of St. Malachy's parish here at 8 p.m. Saturday, Feb. 20. Tickets are 75 cents. A basket of groceries will be awarded in addition to table and door prizes.

Named to faculty of Theology School

ST. MEINRAD, Ind.—A lay master's degree from Miami University and will receive a here has been appointed doctorate from Vanderbilt professor of New Testament of University in June.

The St. Meinrad School of Theology, effective June 1, Wilson Doctoral Fellowship award to complete his dissertation, Scott's thesis deals with the methodological problems involved in reconstructing the development of early Christianity.

*During this week 30 years ago, the Indiana House of Representatives passed a bill making Good Friday a legal holiday.

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PAUL McILVAIN, 69, St. Roch, Feb. 15. Husband of Marie; father of Betty Mary Hyde; brother of Susan Shuffelbarger.

THOMAS F. HANEY, 76, St. Mary, Feb. 13. Brother of Michael Hanev and Mary Connors.

JOHN F. SINK, 67, Assumption, Feb. 13. Father of Johnnie and Harry Sink, Louise Kratoch; brother of Julia Hodson.

ANNA F. CLENDENING, 97, St. John of Arc, Feb. 13. Mother of Mary Hansen and Mrs. Charles Paal.

MARY J. TILFORD, 91, Christ the King, Feb. 13. Mother of George Tilford; sister of Florence McNulty.

WILLIAM J. WIRTZ, 30, St. Patrick, Feb. 13. Father of Michael and Deborah; brother of George, John, James, Judith, Marcia, Barbara Wirtz and Rose Parkhill.

ANNA J. MANGOLD, 76, Holy Angels, Feb. 13. Sister of John and Len Mangold.

PAUL KORB, 69, Holy Trinity, Feb. 15. Husband of Hazel; brother of Elsie Alderton and Helen Abell.

LEOPOLD THIERY, 78, St. Augustine, Feb. 13. Brother of Mrs. Mable Sprinkle, Bristol, and Mrs. Mary Farquhar, Garden Grove, Calif.

WHEELER WYATT, 76, St. Michael, Feb. 4. Brother of Evan, Austin, William, Hanover, Lloyd, Madison, Mrs. Florence Hammond, Madison, Mrs. Lillian Courtney, Indianapolis; and Mrs. Lillian McConachie, Bloom, Miss.

FRANK GRAF, 88, Holy Trinity, Feb. 17. Wife of Joseph; stepmother of Joseph V. and Patricia Matkovic, Elita and Dorothy Heilman, Joan Garbisch; sister of Harold Forrell and Ruth Benefiel.

LESLIE ALVEY, 69, St. Paul, Feb. 15. Husband of Martina; father of Mrs. Pauline Berger of Bremen, Mrs.

COLETTA SWARTZ, 56, St. Ambrose, Feb. 10. Wife of Ronald; mother of Michael Swartz of Louisville; Mrs. John Clements, Clarksville; Mrs. Harvey Maurer and Miss Sandra Swartz, both of Seymour; Miss Judith Swartz of Columbus; Mrs. Charles Harlow and Mrs. Thomas Bauman, both of Evansville.

JOHN HESS, 86, St. Plus, Troy, Feb. 10. Father of Ambrose and John, both at home; Ben Hess, New Castle; and Mrs. Ann Spisow, Troy. Brother of Martin, New Albany, Tom, Tell City, Mrs. Josie Friedel, Tell City, and Mrs. Ann Brown, Troy.

IRRE HILDEBRAND of Crawfordville, and Father Donald Alvey of Washington, D.C.

DIANA LYNN WRIGHT, 14, Holy Family, Feb. 11. Daughter of Mr. and Mrs. Ronald V. Wright; sister of Tom and Steven, Leigh Ann, Kathy Sue and Linda K., all at home.

ILLIE LOCIE O'BRIEN, 85, St. Mary's, Feb. 6. Sister of Alice and Catherine Locie.

ST. CROIX
FLUCILLA LAMAR, 77, St. Augustine, Feb. 16. Wife of Xavier; sister of Albert Rist of St. Croix, Mrs. John Carter of Stanford, Ky., and Mrs. Grace Lawell of English, Ind.

SEYMOUR
COLETTA SWARTZ, 56, St. Ambrose, Feb. 10. Wife of Ronald; mother of Michael Swartz of Louisville; Mrs. John Clements, Clarksville; Mrs. Harvey Maurer and Miss Sandra Swartz, both of Seymour; Miss Judith Swartz of Columbus; Mrs. Charles Harlow and Mrs. Thomas Bauman, both of Evansville.

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VIEWING WITH ARNOLD

Movie about offbeat mid-America

BY JAMES W. ARNOLD

"I Walk the Line" is the second in director John Frankenheimer's series studying sex and family life in offbeat, secondary road mid-America. This time there is a much more action (provided by skydivers in "Gypsy Moths") to jazz up the sociology, and while the movie is often skillful, it's about as fascinating as a bottle of Dr. Pepper.

Lilly Endowment backs ND event

NOTRE DAME, Ind.—A \$50,000 grant from Lilly Endowment, Inc., of Indianapolis, will make possible a summer institute for seminary-related field education directors June 15-30 on the campus of the University of Notre Dame.

The institute, first of three planned under the grant, will be co-sponsored by Notre Dame's department of theology and the Boston Theological Institute.

A maximum of 20 different registrants, preferably those new to the field, will be accommodated each summer in the ecumenical venture. BTI will host the 1972 institute, which will return to Notre Dame in 1973.

essentially about the same subject: a middle-aged person trapped in a boring backwater situation, who suddenly gets an exciting opportunity to change. (In science-fiction form, this was also the theme in Frankenheimer's "Seconds"). In "Moths" the place was small-town Iowa and the character an aging housewife (Deborah Kerr) who wants to run away with a dashing lover but is too conventional to do it. In "I Walk the Line" the character is an intelligent rural Tennessee sheriff (Gregory Peck) who falls hard for a hillbilly chick who looks amazingly like Tuesday Weld. (She is). Their romance develops, and he plans a runaway, but once again the woman opts out. She is tied too closely to her moonshining Dad and brothers, and might even have been faking out the sheriff all along to protect them. Anyhow, Peck is left (literally) sprawled in the middle of the highway to ponder the perversity of women and the inscrutable kin loyalties of the hillfolk.

THE FILM GETS A lift from its authentic locales and moody soundtrack country songs by Johnny Cash, as well as from another intriguing portrait in Miss Weld's series of untypical American girls ("Pretty Poison"). The people, for all their faith in Reader's Digest, revival meetings and drive-in movies as relief for their joyless routine, seem real rather than patronized, especially Estelle Parsons as the sheriff's pitiable wife and Ralph Meeker as Tuesday's Daddy—a hard but dignified man whose family, for generations, has had little to hope in but a still.

But the veteran Peck has too much of a movie history of brains, honor and cool to be

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 PRESIDENT'S ANALYST (1968) NBC, Saturday, Feb. 20: An ingratiating satire of America's tendency toward violence and the police state, partly marvelous, sophomoric, poignant and infuriating. A clever touch at the end suggests that the worst villain of all may be a determined public relations department. Satisfactory for adults and mature youth.

THE BLUE MAX (1966) (ABC, telecast in two parts, Sunday-Monday, Feb. 21-22): This movie is really about the psychology and mores of the aristocratic German pilots during WW I—perhaps the world's last genuine military swashbucklers. For those who fail to dig that lively topic, there are (1) one of the largest collections of movie clichés in history; (2) George Peppard, wearing a smirk; (3) Ursula Andress, trying to act; (4) endless bloody scenes of air and ground combat, splendidly photographed. Satisfactory for the determined buffs who survive "Battle of the Bulge."

I THANK A FOOL (1962) (NBC, Tuesday, Feb. 23): Misses none of the clichés of the beautiful-governess-in-the-mysterious-gentleman's-scary-mansion sort of story. Susan Hayward is the heroine who was (perhaps) once involved in a mercy killing and goes to an Irish mansion as companion to a nutty girl who likes to run wind-in-hair toward the cliffs. The plot has more reverse twists than the old Peppermint Lounge on Saturday nights. Not recommended.

NOT WITH MY WIFE, YOU DON'T (1966) (CBS, Thursday, Feb. 25): Not with my TV set, either. George C. Scott is always interesting, even in this ludicrous service-marital farce with Tony Curtis and Verna Lisi. But motherhouse in 1940 and otherwise, you MUST have something better to do. Not recommended.

(Note: The CBS Friday night movie on Feb. 26 is a made-for-TV premiere which has not been previewed.)

radio. The inevitable corrupt deputy also turns up (his married life is a mess, too), but brings no surprises with him. It adds up to downbeat Americana. At least Frankenheimer is making films about people who live between the Hudson River and Las Vegas, but he thinks life out there is rather stoically bleak and hopeless. At middle-age, anyway, the cards have been dealt, and attempts to change or cheat are likely to be tragic. (Rating: A-3—unobjectionable for adults).

I couldn't resist seeing what they had done to "Dorian Gray," and I should have. This is the Oscar Wilde horror story, made into a 1945 film (with Hurd Hatfield, George Sanders and Angela Lansbury) that has long haunted my memory, about a handsome and innocent young man who trades his soul for eternal youth and beauty. Instead, his sins are visited on a portrait that molds in the attic—probably the most striking visual symbol for the soul, and what sin does to it, in movie history.

Now it is re-made by American-International, the company that waxed fat on beach and motorcycle flicks, and that has long been off on a gothic culture kick (Poe movies, "De Sade," "Wuthering Heights"). "Dorian" is lifted out of Victorian England (the only setting in which it really makes sense) and into the contemporary jet set, and we get

Sister Capistran, centenarian, dies

OLDENBURG, Ind.—Funeral services for Sister Capistran Zeller, O.S.F., the third centenarian in the 120-year history of the Sisters of St. Francis Community, were held at the motherhouse here Wednesday, Feb. 17. She died (Feb. 14) in the convent infirmary at the age of 101.

The Louisville native entered the convent from St. Mary's parish, Lanesville, in 1888 and had completed 82 years as a Religious. She served more than 50 years as a homemaker for local convents of the community, including Sacred Heart, Clinton, and St. Nicholas.

Sister Capistran retired to the motherhouse in 1940 and worked for many years in the convent kitchen.

One brother, Fred Zeller, of New Albany, survives.

*During this week 40 years ago, the St. Francis Hospital Guild was organized with 45 charter members.

perfect, irresistible male in love between physical and moral Dallamano. His main with his own image. The new beauty could have special contribution is the first film seems even more so, with relevance for our time. But on-screen seduction willowy Helmut Berger (of "The Burger's Dorian is never deep accompanied by the recorded 'Damned') sweeping through London in zebra-striped fur coat, attracting all the wicked people left over from "Darling" and "La Dolce Vita." The acting and writing are campy and juvenile ("You are variety. The result is just another orgy film with a moral."

"Dorian" always was a slightly opinion!"), except for Herbert Fruity ideas, not only over-ripe in Loim, who philosophizes with 19th century visions of vice but class in the Sanders role. In its premise of a physically it's a pity. The tension



PLAN ST. LAWRENCE CARD PARTY—The Ladies Club of St. Lawrence parish, Indianapolis, will sponsor a Mardi Gras Card Party at 7:30 p.m. Tuesday, Feb. 23, in the parish hall, 46th and Shadeland Ave. Tickets are \$1.25 each and are available through Mrs. Robert Greer, 545-8424. Major prizes to be awarded include a hand-crocheted afghan, an Oleg Cassini mink hat, and card table and chairs set. Mrs. Donald Herman, second from above right, is co-chairman of the event, along with Mrs. David Wothke, not shown. Also from left above are: Mrs. Joseph Neff, prize chairman; Mrs. Robert Greer, tickets; and Mrs. Donald St. Peters, decorations.

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Cardinal O'Boyle's letters tell his side of the case

WASHINGTON—Much public attention has been paid to Cardinal Patrick O'Boyle and the Washington priests he disciplined in 1968 for disagreeing with the



papal encyclical on birth control, a case now in the hands of Cardinal John Wright at the Vatican.

While most of the publicity has gone to 19 priests in their efforts for a formal hearing, the cardinal's side of the controversy has never fully become public.

When Cardinal Wright's Congregation for the Clergy announced on Jan. 29 that a non-judicial "face-to-face" discussion of representatives from both sides would begin in late February, Cardinal O'Boyle said nothing publicly—although a spokesman commented that the Washington chancery was "pleased that the situation has reached this point."

Cardinal O'Boyle is known to feel that it would be inappropriate for him to discuss the matter that has been referred to other officials in the Church. Those close to him say the cardinal has always believed that whatever takes place between himself and any priest is a private matter.

HE REPORTEDLY prefers to say nothing, even if others choose to disclose their side of the dispute. Cardinal O'Boyle's version of things emerges clearly, however, in personal correspondence with Rome about the disciplined Washington priests—correspondence which was compiled last fall by the National Federation of Priests Councils. The NFPC backed the 19 priests who appealed to Rome.

The dossier's facsimiles of some of the Cardinal's letters, which a Washington chancery spokesman said were authentic "as far as I know," reveal this thinking:

Cardinal O'Boyle refused to arbitrate the dispute because he was convinced that it would mean arbitrating Church teaching itself.

Describing his own conciliation efforts, he said he was following proper procedures in canon law for resolving such a case.

THE CONTROVERSY began in 1968 when more than 50 Washington priests signed a "Statement of Conscience"

accepting the judgment of nearly 90 Catholic theologians that "spouses may responsibly decide, according to their conscience, that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

When they refused to recant from this position, nearly 40 of the priests were disciplined by Cardinal O'Boyle. He removed some priestly faculties—like hearing confessions or saying Mass publicly—from each one.

Specific punishments varied from priest to priest—a prime bone of contention among the 19 priests who appealed to Rome.

"I'm not a canon lawyer," Cardinal O'Boyle reportedly said in a transcribed conversation included in the NFPC folder, "but my approach has been this: as a bishop I give diocesan faculties. But if a person disagrees with the teaching authority of the Church, I must first warn him and, if he persists, remove these faculties."

Early in the controversy, the Cardinal declined the services of the U.S. Bishops' Mediation and Arbitration committee.

"I refused to accept arbitration (a binding decision by a third party) of the teaching of Humane Vitae, from which the 'Statement of Conscience' was a public, pastoral dissent," Cardinal O'Boyle said in his memo of last May to the papal secretary of state.

THE PRIESTS HELD that their "statement" was similar to those issued by several national hierarchies after the anti-contraception encyclical was issued.

A spokesman for the disciplined priests has claimed that Cardinal O'Boyle "would accept only a statement that would be a clear retraction of our statement of conscience."

Backed up by a committee of 10 "Concerned Canon Lawyers," the priests took their case to two Church courts in the United States. Both courts declared themselves unable to judge a cardinal.

In May 1969, Pope Paul wrote to Cardinal O'Boyle, praising his "devotion in defending the truth of Christ" and urging the priests to reconsider their position.

The dispute lingered on and, in February 1970, 19 of the priests including Father Joseph Byrnes appealed to Rome for a formal hearing.



LAWRENCEBURG DEANERY CHAMPIONS—Winners of the Cadet and Junior CYO Basketball Tournaments in the Lawrenceburg Deanery were (top) St. Lawrence, Lawrenceburg (Cadet) and (bottom) St. Louis, Batesville (Junior). Runners-up in the two final games were teams from the same two parishes. Coach of the Cadet Tournney champs is Gary "Bo" Beckett, assisted by Joe Marine. The St. Louis team was coached by Jim Fledderman, Neil Fledderman and Dennis Prickel.

Adult Education Calendar

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

FRIDAY, FEB. 19
"Great Decisions, '71," Discussion, 8 p.m., St. Catherine, Indianapolis.

SUNDAY, FEB. 21
Mass and Sacraments, Discussion/Audio-Visual, 9:30 p.m., Holy Cross, Indianapolis. Husband and Wife Relationships, Seminar, 7:30 p.m., St. Monica, Indianapolis.

MONDAY, FEB. 22
Teacher Training: Morality, Lecture/methods, 7:30 p.m., Holy Name, Beech Grove. The Sacrament of Matrimony, Lecture/discussion, 7 p.m., Holy Spirit, Indianapolis.

TUESDAY, FEB. 23
Where Did The Gospels Come From?, Lecture/discussion, 8 p.m., St. Charles, Bloomington. The Church in Today's World, Lecture/discussion, 8 p.m., Aquinas Center, New Albany. Drug Abuse, Film/discussion, 8 p.m., Immaculate Heart of Mary, Indianapolis. Inquiry Class, Lecture, 7:30 p.m., St. Gabriel, Indianapolis.

WEDNESDAY, FEB. 24
Is Man Naturally Good or Bad?, Lecture/discussion, 8 p.m., St. John, Bloomington. Teacher Training, Lecture/methods, 7:30 p.m., Aquinas Center, New Albany.

THURSDAY, FEB. 25
Christian Message in Film: THE RED KITE, Film/discussion, 8 p.m., St. John, Bloomington. Parent Education: Putting the Pieces Together, Lecture/discussion, 8 p.m., Our Lady of Greenwood, Greenwood. Adult Enrichment, Lecture/discussion, 8 p.m., St. Andrew, Richmond.



SECENA BOOSTERS PLAN BALL—The Crusaders' Crescent Ball will be sponsored by the Booster Club of Secena Memorial High School, Indianapolis, at 9:30 p.m. Saturday, Feb. 20. Music will be provided by the Paul Burton Orchestra. Pre-sale ticket price is \$3 per couple, or \$3.50 at the door. Proceeds of the event will benefit the school's scholarship and athletic fund. Mrs. Robert Hood, seated left, is chairman, assisted by Mrs. Jerome Forestal, standing, co-chairman. Also shown are Mrs. Robert Godfrey, decorations chairman; and Father Joseph McGinley, principal. Reservations are available by calling 359-5196 or 359-2406.

Maroon, Gold Ball slated at Brebeuf

INDIANAPOLIS—The second school, 291-7050. Music will be annual Maroon and Gold Ball provided by the Northwinds. will be sponsored by the Brebeuf Chairman of the event is Gerald Dads' Club on Friday, Feb. 26, S. Dailley. from 8:30 to 12 p.m. at St. Pius X Council Knights of Columbus, 2100 E. 71st St. Tickets are \$6 per couple and \$8 are available by calling the community.

'Supplementary priests'

LUSAKA, Zambia—The Catholic Bishops Conference of Zambia is considering petitioning the Vatican for permission to establish a system of "supplementary priests" to relieve the critical shortage of clergy here.

Supplementary priests would be men regularly engaged in secular occupations who, after training, would be ordained to serve as priests on a part-time basis.

Traditional requirements of celibacy would be waived. Unlike deacons, such supplementary priests would have full powers of the priestly office, including the right to administer all sacraments.

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Farm workers better off under growers—Fr. Healy

WASHINGTON—Jesuit Father to the audience as an Cletus Healy, long-time foe of "enlightened" Catholic priest Cesar Chavez' farm worker Father Healy responded, saying unionization efforts, told a he knew only two other Catholic national growers association priests who were similarly meeting here that California "enlightened" on the farm-labor field hands are better off issue. He did not name the working under the growers than priests.

The Jesuit priest also criticized WILL LAUER, United Fruit said that his industry was answering for its the U.S. Bishops' Committee on Co. vice-president, said that his industry was answering for its Farm Labor that last spring firm had settled with UFWOC past mistakes.

He said growers should recognize workers' desires for union representation, but He said United Fruit has and secondary boycotts should learned from experience, that be passed to cover such for the sake of stable situations.

Father Healy charged the committee had sided with the farm workers in the dispute.

Spokesmen for the committee, which has been praised for its fairness by the bishops, have denied similar charges of bias made in the past by other critics.

Citing "commendable" wages and "high quality housing" provided by the growers for farm workers, Father Healy said the growers' farm labor system comes much closer to achieving justice than Chavez' union.

THE JESUIT CHARGED that UFWOC contracts were obtained by the union by intimidating the growers, and that the agreements in effect made the workers vassals.

Two California growers, who also addressed the gathering, said, however, that industry had to share the blame for the farm-labor tensions. They said growers had not always paid adequate wages or pushed for needed social legislation.

The time had come, they added, for growers to accept unions.

Father Healy, who has written extensively on the farm-labor situation in conservatively-oriented Catholic publications, was here to participate in a panel discussion at a meeting of the United Fresh Fruit and Vegetable Association.

Alan T. Raines, association vice-president, introduced him

*During this week 10 years ago, the Vatican Post Office announced plans for a special stamp issue marking the 11th centenary of the death of St. Meinrad.

labor-management relations, workers should be able to relate to their union leaders.

Lauer said his company's contract with UFWOC lettuce pickers was not working out as well as he would have liked, but he admitted the union's leadership would probably say the same. He said, however, that first contracts often require periods of accommodation to prove their viability.

Herbert Fleming, a Salinas, Calif., grower, cited the rise in farm worker union activity, and He said growers should recognize workers' desires for union representation, but He said United Fruit has and secondary boycotts should learned from experience, that be passed to cover such for the sake of stable situations.

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Ingmar Bergman's Faith Trilogy—Part III
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St. Thomas Aquinas - 46th and Illinois Streets
Friday, February 19 - 8 P.M.
In the Church - Discussion Afterwards

ANNUAL CARD PARTY
St. Lawrence Church - Father Cones Hall
Tuesday, February 23 - 7:30 P.M.

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