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INDIANAPOLIS, INDIANA, FEBRUARY 26, 1971

'PRIESTLY MINISTRY'

Meetings to air Rome Synod topic in Archdiocese

The Ministry of Priests, the announced focus of next September's International Synod of Bishops in Rome, will be thoroughly discussed in the Archdiocese of Indianapolis during March.

A series of meetings for Archdiocesan clergy to discuss the issues was announced this week by the Chancery Office. The meetings will take place March 8, 9 and 10 at three sites in Indianapolis and Floyd County.

Announcement was also made for the involvement of laity and Religious from parishes and institutions of the Archdiocese in discussions on the topic.

In a letter to pastors, Archbishop George J. Biskup stressed the importance of encouraging participation of laity and Religious. "Their reflections and conclusions will be part of the input of the regional, national, and international meetings on this same subject," he noted. "By sharing in this consultation," the Archbishop continued, "they will be able to reflect more adequately on some of the current critical issues under discussion concerning priestly life and ministry."

ANNOUNCED DATES and sites for the clergy conferences are:

Monday, March 8, 1 p.m.—Fatima Retreat House. Area includes the counties of Hancock, Henry, Wayne, Rush, Fayette, Union, Decatur, Franklin,

Ripley, Dearborn and Marion (North of Washington St.).

Tuesday, March 9, 1 p.m.—Latin School. Area includes the counties of Hendricks, Putnam, Parke, Vermillion, Vigo, Clay, Owen, Morgan, Johnson, Shelby, Monroe, Bartholomew and Marion (South of Washington St.).

Wednesday, March 10, 1 p.m.—Mt. St. Francis Seminary, Floyd County. Area includes the counties of Lawrence, Jackson, Jennings, Orange, Scott, Jefferson, Harrison, Floyd, Clark, Perry and Spencer.

Father Adelbert Buscher, O.S.B., of St. Meinrad Archabbey, will present a position paper on "The Ministerial Priesthood" at the clergy meetings. The presentation will be followed by small group discussions and reports with adjournment by 4 p.m.

Discussion questions have been distributed for parish meetings, which must be held early in the month to meet the March 14 deadline for reports to be returned to the Chancery.

Pastors will be asked to provide information on the total number of participants and discussion groups, with further breakdowns on the number of men, women, Religious, those "under 30" and those "over 50."

THE DISCUSSION questions have been grouped under seven areas:

Priestly Service: How can priests best serve your pastoral needs? A listing of priorities is suggested.

Relationship between Priest and Laity: How can priest and laity share in Christ's mission and decision making?

Relationship between Priestly Service and Celibacy: How is celibacy related to priestly service?

Relationship between Priestly Service and Poverty: Unlike priests of religious orders, diocesan priests do not take a vow of poverty. How can their lives witness that spirit of poverty which Christ urged all Christians to adopt?

Relationship between Priestly Service and Priest's Life Style: How is priestly life style, such as place of residence and clerical garb, related to priestly service?

Preaching: What are three major topics that priests should be preaching about? Should the priest give a homily each time Mass is celebrated and each time a sacrament is administered?

Priests and the Total Community: What is the ideal image the priest should project to the entire community? In relation to the entire community, how should the priest be involved in priestly service, ecumenism, community and civic activities?

Archbishop Biskup noted in his letter to pastors that a regional meeting of bishops from Indiana, Illinois and Wisconsin will take place late in March. At that time the bishops will synthesize the thoughts and conclusions from the various dioceses.

The priestly ministry will also be the subject of the national body of bishops, which will meet in April.

3 Protestant scholars rap abortion evil

BOSTON—Three widely-known Protestant theologians were among 22 professors and physicians joining here in a statement charging that "embryonic Americans" are being deprived of "life and future happiness" by legalized abortions.

"How long," the group asked, "can we meaningfully say that all men are created equal while the innocent unborn are sacrificed to personal whim, convenience, or that new test of Americanism in our increasingly technologic and impersonal age: the qualification of being perfect, or being wanted, or being viable?"

THE SIGNERS included Dr. J. Robert Nelson, a foremost ecumenist and professor at Boston University School of Theology; Dr. George H. Williams, a leading church historian and Hollis Professor of Divinity at Harvard University and Dr. Albert C. Outler, one of the best known theologians in North America and professor at Southern Methodist University, Dallas.

The statement, sponsored by The Value of Life Committee, expressed concern over the growing number of legal abortions.

Lay Ministers are authorized for Indianapolis Archdiocese

'Guidelines' outlined by Archbishop Biskup

Archbishop George J. Biskup announced this week that the Holy See has granted permission for the use of Lay Ministers to distribute the Eucharist in parishes and institutions of the Archdiocese.

Guidelines covering the circumstances, selection and training of Lay Ministers, drawn up by the Archdiocesan Liturgical Commission, have been issued to pastors with the approval of Archbishop Biskup.

"It is the hope of everyone involved, the Holy Father, myself, the Liturgical Commission," wrote Archbishop Biskup, "that this privilege will help to increase the already great devotion to the Eucharist in our Archdiocese, which in a special sense, is the legacy of Pope Pius X and Bishop (Joseph) Chartrand.

"In the same spirit that these two saintly men strove to establish some 60 years ago, this new privilege is intended to provide increased opportunities to the faithful for receiving the Eucharist without placing an undue burden on our priests," he explained.

PERMISSION WILL be granted to those parishes and institutions of the Archdiocese where the following conditions indicate real need:

'Model school' to be launched in Terre Haute

TERRE HAUTE, Ind.—St. Ann's School here will be the site of a new kind of school for this area next fall when it adopts a new form of individualized learning in cooperation with the Elementary Education Area of St. Mary-of-the-Woods College.

The parish school board recently voted unanimously to participate in an offer made to all local parochial schools to try this new approach to elementary education. St. Ann's will be the "model school" for this area.

Under the new system, the school will have an individualized, non-graded program, with a core curriculum based on an aesthetic approach to learning. This approach utilizes the arts—music, dance, art—as a core around which are added the traditional subjects.

SISTER ROSE MICHELE Boudreau, S.P., who is serving as project consultant, developed this approach to learning and tested various aspects of it in Chicago schools for several years. In 1968, Corpus Christi School in Oklahoma City implemented this new plan under her direction and the results have been quite successful, according to Sister Rose Michele.

St. Ann's will remain a parish school, serving the children of the parish under the direction of the parish school board. The enrollment at St. Ann's is currently 109 pupils, and the capacity next year will be 140 pupils. Applications will be accepted for children from outside the parish on a space-available basis.

Plans call for children to be grouped by age, rather than class. There will be four classrooms, the first with 6, 7 and 8-year-olds; the second with 8, 9 and 10-year-olds; the third with 10, 11 and 12-year-olds; and the fourth with 12, 13 and 14-year-olds.

One-to-one instruction and small groups will be the rule at the new school and emphasis will be on thinking skills development, rather than memorization. The student will advance at his own level in all areas of study, receiving individual attention in areas of particular need.

THE LIBRARY WILL BE the most important part of the school. Books, audio-visual aids and educational games play an important role in the life of the pupil under the aesthetic approach.

Plans call for five full-time teachers in the school supplied by the Sisters of Providence and several resource teachers from St. Mary-of-the-Woods College in the areas of art, science, drama and the language arts.

The current physical plant at St. Ann's will be utilized and the school will not increase the cost of operation over the present school. Changes will be made in the use of space. Colors, arrangement of furniture, private study areas, art and dance areas and conference rooms are important adjuncts of the new school.

Brookville slates special RE series

BROOKVILLE, Ind.—A six-week series of classes for parents of young children will be held at St. Michael's parish here March 2 to April 6. Sponsored by the Religious Education Department, the series will be coordinated by Sister Antoinette Rassinio, O.S.F., RE consultant for the Richmond Deanery.

Assisting in the presentation will be Father Edward Johnson, of Secunia Memorial High School, Indianapolis; Father Thomas Withem, of St. Gabriel's parish, Connersville; and Father Michael Welch, of St. Catherine's parish, Indianapolis.

The program is designed for parents of five and six-year-old pre-schoolers and those in grades one and two. It will focus on parental involvement in the preparation of children for the sacraments of Eucharist and penance.

- 1) Whenever the number of faithful who wish to receive Communion is so great that the celebration of Mass would be unduly prolonged.
- 2) Where the usual minister is unable to conveniently distribute Holy Communion because of ill health, advanced age, or demands of the pastoral ministry.
- 3) Where a priest or deacon is not readily available.

Any pastor or chaplain who feels the program is needed should consult with his parish liturgy committee or parish council or lay advisers. When the need is sufficiently established, an explanation should be submitted to the Archbishop, together with the names and qualifications of a reasonable number of candidates.

Candidates who have received approval



NUNS, LAYMEN DISTRIBUTE COMMUNION—Sister Helen Marie Burns and layman Robert LaRocque (right) assist priests in giving Holy Communion at a crowded Sunday morning Mass in a Bay City, Mich., parish. Archbishop George J. Biskup announced plans this week to implement a lay minister program in the Indianapolis Archdiocese. (RNS photo)

THE GENERAL ASSEMBLY

Dollar competition, priorities to seal fate of school bill

BY B.H. ACKELMIRE

INDIANAPOLIS—Money—or the lack of it—will prove a more important factor than ideological differences in determining the fate of the purchase of secular services bill in the 97th Indiana General Assembly.

The Committee on Nonpublic Schools has lived with that fact since last spring. It realizes that if all the muscle and prestige of aid opponents had melted away in last week's thaw, the slipperiest course of all remains to be run. That is the one that snakes through caucus after caucus until a final list of budget priorities is settled upon.

The first Saturday session of the Assembly was being held as this roundup was written and there was every indication that H.B. 1341 would be out of the House Education Committee early in the week and recommended to the House Ways and Means Committee.

But if Education proved to be a waystation, not the dead-end many had feared, there remains the very real possibility that purchase-of-service will be

permanently side-tracked in Ways and Means. In that committee the bill will have to take its chances with at least eight other priority demands, all of them of crucial importance to the welfare of the state.

ON THURSDAY (Feb. 18), the Indianapolis News' Edward Ziegner, one of Indiana's most astute and respected political writers, forecast a gloomy future for nonpublic school aid. House and Senate taxation and budget leaders, he reported, were pessimistic about the prospects of funding the bill.

In reality, Ziegner didn't tell the nonpublic school committee members anything they didn't know before the legislature convened last month. Nobody thought getting \$20 million was going to be easy. And nobody, not even the budget leaders, knows for sure what the final determination of priorities will be. At week's end, therefore, purchase-of-services was still in the running and the nonpublic school committee was still urging that mail be sent supporting the bill to members of the House Ways and Means Committee.

From all reports, support mail seems to (Continued on Page 9)

Ladywood-St. Agnes given unique grant

Photo on Page 2

INDIANAPOLIS—Ladywood-St. Agnes School has received a significant grant from the National Humanities Faculty to help inaugurate an interdisciplinary humanities course next fall for its freshmen.

According to Sister Sheila O'Brien, S.P., Ladywood-St. Agnes principal, the NHF has confirmed its intention to offer 20 days of consultant services to the Catholic school, the only secondary school in the state to be so selected.

Purpose of the NHF is to assist high school teachers and administrators in developing courses, curriculum and teaching strategies, the principal stated.

The interdisciplinary project at Ladywood-St. Agnes will involve social studies, English, religion, art and music courses, interrelating subject matter where feasible to eliminate overlapping or repetition.

THE PROGRAM WILL be inaugurated

next-year for incoming freshmen, as an integral part of the total course offerings. In subsequent years additional courses will be developed until all four years include an interdisciplinary core program, Sister Sheila indicated.

The National Humanities Faculty will bring outstanding practitioners, teachers and scholars in the arts and letters into a working relationship with Ladywood-St. Agnes teachers. Faculty visits are planned to concentrate primarily on informal working sessions with comparatively small groups of teachers. Up to 20 days of faculty time is granted.

THE PROGRAM is sponsored by Phi Beta Kappa, the American Council of Learned Societies, and the American Council of Education. It is funded by the Louis W. and Maud Hill Family Foundation of St. Paul, and Andrew W. Mellon Foundation, the S and H Foundation, IBM Corporation and the National Endowment for the Humanities.

will then be prepared by the parish priest, who will receive suitable materials for instruction. The procedure further calls for the parish priests or chaplains to devote adequate time to the preparation of their congregations well in advance in the program's inception.

The Rite of Commissioning a minister will be conducted by the Archbishop, who will issue the required mandate.

CANDIDATES FOR Lay Ministers, according to the guidelines, "must be persons of excellent character, who take their faith seriously and live a Christian life." They must also show great respect and love for the Eucharist and be of mature age.

According to the Holy See's Instruction on Extraordinary Ministers, "a suitable person is to be chosen in this order of preference: subdeacons, clerics in minor orders, those who have received tonsure, men Religious, women Religious, male catechists (unless in the prudent judgment of the pastor a woman catechist is preferable), lay men, lay women."

Extraordinary Ministers may give Communion to themselves (in the absence of the priest or deacon) and to all present in the church or chapel. This is not meant, according to the instruction, to encourage the distribution of Communion other than at the Communion time of the Mass, where daily Mass is available.

In institutions, extraordinary ministers may also distribute the Eucharist to the sick who live in the institutions. The ministers may only function in the parish or institution for which they are mandated. In an emergency, a pastor may request the services of an extraordinary minister who is mandated for another parish.

IN ORDER TO GIVE added opportunities to those confined in homes or institutions to receive Communion, the extraordinary minister may take Communion to them.

The mandate for extraordinary ministers will be issued for two years, with renewal by the Archbishop possible upon re-application by the pastor or chaplain.

William Mooney is Brotherhood Award recipient

An Indianapolis Catholic businessman was among three cited by the National Conference of Christians and Jews as recipients of its Brotherhood Award.

William J. Mooney, president of a wholesale drug company, was recognized for his many community contributions, particularly for developing strong cooperation between his firm and neighborhood needs.

The other two recipients are Sam H. Jones, executive director of the Indianapolis Urban League, and Irving J. Fink, an attorney.

A member of St. Lawrence parish, Mooney serves as a board member of the Indianapolis Urban League, the Community Service Council, Flanner House and the Catholic Information Center. He also holds membership in the Serra Club, the Young Presidents Organization and the United Fund Allocations Committee.

The three will receive their awards at the annual Brotherhood Awards Dinner to be held at 6 p.m. Tuesday, April 20, in the Indianapolis Hilton.

Seek to improve dialogue, lay participation

VATICAN CITY—Experts in various fields will meet in Rome next March 14-20 to consider ways to improve dialogue and lay participation in the Church, the Vatican announced.

The Council of the Laity, an organization set up by the Second Vatican Council, is sponsoring the symposium and has about 40 theologians, psychologists, sociologists and experts in social communications to participate.

"Nothing works when communication breaks down," Miss Rosemary Goldie, vice secretary of the laity council, said here.

"One of the mandates given us by the Vatican Council was to be an organ of communication within the Church. This does not mean simply an exchange of ideas between clergy and laity, but among all the many sectors of the Church as well."

Working in language groups and roundtable discussions, the bishops, priests and laity at the March meeting will examine four areas of dialogue in the Church: between bishops and lay groups, at the level of diocesan councils, at the national level, and between different age groups with widely varying opinions.

ACCW issues statement on abortion law

INDIANAPOLIS—The board of the Indianapolis Archdiocesan Council of Catholic Women has issued a strong position statement opposing S.B. 679, the abortion law proposal now in the state legislature.

The statement was approved at the board's quarterly meeting held here Tuesday in the Atkinson Hotel.

Approximately 15,000 women, representing 165 parishes throughout the Archdiocese, hold membership in the ACCW. Mrs. Louis J. Kosmann is president.

Working in cooperation with other diocesan councils in Indiana, ACCW is urging members to write to their state representatives opposing the measure.

The organization's position statement will be circulated among legislators.

Editor's Note: For CFM statement regarding abortion bill, see Tic Tacker, Page 9.

representatives opposing the measure.

THE STATEMENT reads as follows: "The Indianapolis Archdiocesan Council of Catholic Women opposes S.B. 679 on abortion. The most basic of human rights is that of the right to life itself, and the civil rights of the unborn child have been recognized consistently in American law.

"In an age of so-called liberation this bill would imprison the image of woman into that of a purely physical being, not a 'whole woman,' a spiritual and physical entity given to choices in life style and values.

"Experience has indicated that where there is a liberalized abortion law in force, there also flourishes both public and private groups which make or seek to make available abortion funds for the young, thus promoting promiscuity and increasing venereal disease rates.

"To destroy life at its beginning is to contradict the millions of volunteer service hours given by women and the billions of dollars spent in research to aid hospitals, government and service agencies, and major disease campaigns—all engaged in efforts to improve, prolong or preserve life.

"THE PRESENT LAW does not restrict the medical profession in the act of therapeutic abortion and it provides, within prescribed limits, a medical solution in the case of rape and incest.

"We recognize no need to exchange the present law for one of abortion-on-demand. We condemn abortion and society's inadequate solidarity for the expectant mother. We would encourage church-related institutions to broaden their counseling services and to lead in the effort to provide full access to viable alternatives to abortion."

ARE UNBORN 'PERSONS'?

Opponent of war opposes abortion

BY JOHN MAHER

WASHINGTON—Dr. Germain Grisez, the author of a recently published book on abortion, is opposed to the war in Vietnam.

A philosophy professor at Georgetown University here, Dr. Grisez said that "abortion, whenever it involves the direct attack on human life—which is almost always—is murder" in the ethical sense of "murder" that is the wrongful and purposeful taking of human life.

He told NC News that the basic premise for his views on abortion is that "life is a good to be preserved."

"I'm becoming more and more pacifistic," he said. "It seems harder and harder to justify

destroying life, simply because it is human."

In his book, "Abortion: the Myths, the Realities, the Arguments," he argues against the relaxation of statutes prohibiting abortion for other reasons than safeguarding the mother's life.

Discussing the 14th amendment to the U.S. Constitution, in relation to abortion, Grisez maintained that the amendment's provision that no state shall "deprive any person of life, liberty or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws" should be interpreted broadly when it is a question whether life or a person is present.

It is necessary, he said, "to assume the more favorable thing when there is doubt and life is at stake."

Biology indicates, he said, that the embryo is "alive, human and individual."

"The person concept goes beyond biology," he went on. "In the legal area, having personhood means being the bearer of rights. Should these living, human individuals be regarded as persons?"

HE POINTED OUT that, in many areas, with regard to inheritance rights, wrongful death and damages, the legal trend has been toward recognizing the rights of the unborn. "Now we're saying they're not persons because we want to kill them. There ought to be consistency in the law with regard to what is a person."

"The unborn can't be semi-hemi-demi-persons. One is or is not a person. If they are persons, they have to be treated consistently as persons" and the

14th amendment with its prohibition of taking life without due process applies to them, Grisez said.

Grisez in the interview also pointed out, however, that, in his treatment of the ethics of reasons than safeguarding the mother's life, he broadens the double effect theory used by Catholic moralists in the past.

"It seems that if one is faced with a situation where the life of the mother or the lives of both mother and babe are at stake, I would think it's ethically allowable to squash the baby if the mother will otherwise die. The killing of the baby is not what is sought. You're seeking to relieve pressure on the mother."

"I personally think the Church's teaching is wrong," he added, "but I'm not advising people to ignore the Church's teaching."

DISCUSSING legal developments, Grisez said, "What I would hope is that the Supreme Court will eventually have to face the decision as to whether the unborn are persons as the 14th amendment means that term to be taken."

He predicted that "they probably will say that the unborn are not persons until they are viable." "They're going to want to allow abortion. They will have to draw the line between conception and the late stages of pregnancy."

Arguing against viability as a norm for decision, he said "if anyone who can't survive apart from others is not a person, then none of us are persons."

"Science is making babies viable younger," he added. "It is not beyond the realm of possibility to take the fertilized ovum from the mother and develop it."

Irvington unity rite scheduled

INDIANAPOLIS—Our Lady of Lourdes parish will host the Irvington area observance of the World Day of Prayer on Friday, March 5, at 7:30 p.m.

Eleven churches will participate in the community event with the theme "New Life Awaits." Principal speaker will be Miss Helen Bernheisel, a member of Irvington Presbyterian Church.

Magr. James A. Hickey, pastor of Our Lady of Lourdes, will conclude the services with Benediction. Music will be provided by the parish choir, directed by Walter Gartelman and accompanied by Mrs. Roland Kramer.

Mrs. L. J. Dufour, of Our Lady of Lourdes, is district chairman for the observance.

Other church representatives include: Irvington Presbyterian, Miss Helen Bernheisel; Irvington United Methodist, Mrs. Wayne Spinks; Emerson Avenue Baptist, Mrs. Fred Lehr; Downey Avenue Christian, Mrs. Jack Boeldt; St. Paul's United Church of Christ, Mrs. David Smith; Irvington Seventh Day Adventist, Mrs. J. B. Thomas; South Irvington Nazarene, Mrs. Louis Chailaux; Irvington First Baptist, Mrs. Clarence Gowdy; Irvington Friends Meeting, Mrs. James Hollingsworth; and Gethsemane Lutheran, Mrs. William Brunner.



LOVE IN THE NORTH WOODS—Appearing as a brave and bold forest ranger, Herb Finke, of Dayton, woos Marianne Able, of Indianapolis, during rehearsals at Marian College for "Little Mary Sunshine." The musical comedy spoofing old-time operettas will be presented in the college auditorium February 26, 27 and 28 at 8 p.m. Tickets may be purchased at the door.



PLAN NEW HUMANITIES COURSE—Sister Sheila O'Brien, S.P., above right, principal of Ladywood-St. Agnes School, talks with faculty members and two students about the new interdisciplinary humanities course for freshmen to begin there next September. Other faculty members, from right, are: Sister Ann Casper, S.P., Sister Maureen Phillips, S.P., and Sister Suzanne Brezette, S.P. (standing). The students, both seniors who will have younger sisters in next year's freshman class at the school, are Dawn Morrison and Peggy McCalley.

10 countries use Communion option

VATICAN CITY—Ten countries—not including the United States—have received permission to distribute Communion in the hand from the Vatican's Congregation for Divine Worship.

The countries that received permission are South Africa, Austria, Belgium, Canada, France, Germany, Japan, Yugoslavia, The Netherlands and French Somaliland.

Father Annibale Bugnini, secretary of the congregation, explained to NC News that the privilege of Communion in the hand (instead of placing the consecrated wafer on the tongue of the communicant) will be granted to any bishops' conference requesting it.

At their meeting in Washington, D.C., last November, the U.S. bishops voted 115 to 107 in favor of asking for such permission. This was a majority, but not the two-thirds majority required.

Those who want the change feel that with Communion in the hand an adult communicant will be able to "feed himself" rather than "being fed" as an infant. Those in favor of preserving the old way argue that there is not a tremendously important or even valuable lesson to be learned in "feeding oneself."

Father Bugnini does not take sides in

the debate, but does not think this concession is extraordinary or revolutionary. "It is a simple case of certain episcopal bodies asking for permission to change a practice, and so permission has been given," he said.

Spanish cardinal heads Congregation

VATICAN CITY—A 67-year-old Spanish Cardinal has been named by Pope Paul VI to head the Congregation for Divine Worship, the Vatican agency that supervises liturgical rites and revises liturgical texts to meet modern needs.

Cardinal Arturo Tabera Aroz succeeds Cardinal Benno Walter Gut who died last year. He becomes the only Spaniard currently in charge of one of the Vatican's ten major congregations. Pope Paul has tried in recent years to get an international governing body in Rome rather than a predominantly Italian one.

Cardinal Tabera Aroz is a member of the Order of Claretians and has a background in journalism and teaching as well as diocesan direction. During the Second Vatican Council he served on the Commission for Religious

New Vatican norms on theology writing seen forward step

BY PATRICK RILEY

VATICAN CITY—A theologian who advised Pope Paul VI two years ago to safeguard theological freedom from "any form of inquisition" called the Holy See's new rules for examining theological writings "a big step on the right road."

But the theologian, Dutch Jesuit Father Herman Schmidt, professor of liturgy at the Pontifical Gregorian University in Rome, cautioned that "everything depends on the way the regulations are carried out." "We must be realistic," he told NC News. "You can't change an ancient institution overnight. These regulations are a big step on the right road."

The Congregation for the Doctrine of the Faith, the former Holy Office, announced the new norms Feb. 4 and said they would govern all examinations of publicly expressed opinions of Catholics on matters of revelation and Catholic doctrine. Avoiding any mention of "heresy" or "excommunication," the new norms are designed to guarantee that any Catholic theologian or writer with apparently unorthodox opinions will receive a fair and democratic hearing.

FATHER SCHMIDT was one of the signers of a letter sent two years ago to the Pope to urge safeguarding freedom of theological inquiry. Other signers included Jesuit Father Karl Rahner, Father Hans Kung, Father Yves Congar, Dominican Father Edward Schillebeeckx and about 30 other editors of the theological review Concilium.

Asked if the new regulations incorporated recommendations made in the letter, Father Schmidt said: "Some, yes. But I myself thought the letter entered into too many details and adopted a lecturing tone toward the Roman authorities. Anyway, any set of eventually signed the letter."

Asked whether it is likely that theologians will be treated fairly under the new regulations, Father Schmidt said: "All the officials will try to treat the theologians fairly, but at the beginning there will be some lack of communication. It will take time to establish the right tone of language, and to establish mutual trust. This depends on the frankness and tact of both sides."

Father Schmidt said that while theological liberty is essential for the Church, "theologians have taken too much power." The influence wielded by theologians through the mass media threatens to "turn Christianity into an ideology," he said.

Another danger stemming from the power of theologians is that Catholics may turn away from such highly intellectualized Christianity and "try to find God only through their own lights, with a further danger of fragmenting into sectarianism."

pilgrimages for 1971



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Health insurance for all a must

President Nixon last week unveiled a long-awaited health care proposal. The centerpiece of the complex six-point, \$3 billion program is a request that Congress enact a law requiring that nearly all businesses, industries and other endeavors in America provide federally prescribed private health insurance for employees and their families.

Reaction to Mr. Nixon's proposal was a curious mix. Sen. Edward M. Kennedy, who is sponsor of an outright national health insurance plan, assailed the Nixon plan as "a windfall" for the private insurance industry. But another Democratic senator whose liberal credentials are as impeccable as Kennedy's, Rhode Island's Claiborne Pell, hailed it as a sensible program embodying the basic non-tax approach to health care he has been pushing. And the American Medical Association, which has undergone a considerable change from its old role as a bastion of ultra-conservatism, gave Mr. Nixon's plan at least a tentative endorsement.

Probably that low-profile powerhouse in American government, Chairman Wilbur D. Mills of the House Ways and Means Committee, made the most significant comment when he confidently predicted some sort of sweeping health plan will be enacted this year or next—but that it won't necessarily be Mr. Nixon's.

There is general recognition that guaranteed health insurance, and adequate health care, for all has become an American imperative. Last January, Elliot L. Richardson, U.S. secretary of health, education and welfare, called for a total overhaul of the nation's broken-down health care system. He duly noted that the U.S. is the only major industrial country in the world without a national health service or a complete national health insurance.

Richardson at that time gave a preview of the program revealed last week by Mr. Nixon. He talked at length about the positive side of American health care but also took note of the glaring deficiencies, although not enough, in our opinion.

Something is terribly off of whack in this nation, which spends more money on health and medical care—both in sum total and per capita—than any other nation in the world, yet is sorely outmatched by

more than a dozen other nations in all important health care statistics, the first of which is life expectancy. That point was spelled out in detail by last year's report of the Carnegie Commission on Higher Education.

The debate over Mr. Nixon's program and such alternatives as that advanced by Senator Kennedy probably will center on the feasibility of national health insurance. There are things to be said in favor of national health insurance and there are things to be said against it. We only hope the debate will not bog down into a last-ditch stand of nationalization dichards versus laissez-faire diehards.

There is lots of room in the middle ground, and Mr. Nixon may well have come as close to staking out a benchmark as anybody has.

The important thing to keep in mind is that a cradle-to-grave health insurance plan for every American, rich, middle-class and poor, is one of those ideas that has come of age. There already has been too much national experience with the abrasive fact that only the very rich and the very poor can any longer afford to get seriously ill. And the situation is going to get much, much worse if dramatic steps are not taken.

Msgr. Harold Murray, director of health affairs for the United States Catholic Conference, said early last summer that cradle-to-grave insurance is not too far from reality. Msgr. Murray recalled that not long ago talk of any sort about federally-underwritten insurance, such as Mr. Nixon has proposed, would have generated shrieks of "socialism" from many physicians and others. But here we see the AMA at least conditionally endorsing Mr. Nixon's plan, just as Msgr. Murray predicted would be the case last summer.

So, even though the President's six-point program may not be enacted, something equally as comprehensive will be. If the country is lucky, the eventual program may turn out to be a compromise borrowing the best from the several competing or complementary programs that have been advanced. The precise form is of far less concern to the average American than the attainment of the goal of first-class health care for all in a nation that always has insisted on going first class in other far less consequential matters.

Tax exemptions: loss or gain?

The tax-exempt status of religious, charitable, educational and similar groups is being challenged at every level of government.

The increasingly burdensome cost of municipal services has prompted a trend toward the proliferation of user taxes or service fees. Indianapolis churches now are charged for sewer services. They may soon be charged for police and fire protection.

Late last summer the city initiated a feasibility study in this new arena of municipal charges. An enabling provision incorporated in the UniGov amendment proposal now before the state legislature would give the city the green light to start assessing tax-exempt groups for their share of security costs.

Bills which would give church-owned vehicles the same tax-exempt status enjoyed under the old property tax structure are being strongly contested in both the Indiana House and Senate. A proposal now in the Senate Finance Committee asks that tax exemptions for churches and the like be granted only on property that is directly related to religious functions.

There is general agreement, even among church leaders, that tax-exempt privileges have been abused in many instances. Catholic, Protestant and Jewish spokesmen have testified before congressional committee hearings in support of

taxing income-producing businesses owned by churches.

Even so, government officials would be wise to take the long view as it studies and tests the possible new sources of revenue represented by taxing religious and charitable institutions. As the tax-exempt principle is eroded, government may face a disproportionate erosion of the public benefits and services which are funded by churches.

Logically, government will have to assume the additional cost of welfare and vital social services that churches no longer would be financially able to provide if they have to pay taxes like everybody else. The end result is likely to be a losing proposition for the taxpayer public. This is especially true in the case of church-sponsored education.

That fact was underscored by a story in Milwaukee newspapers concerning the exchange of "favors" between that city and one of the Catholic parishes there.

Milwaukee, too, has become sensitive to the number of properties that are not covered by real estate taxes. So the common council of that city recently passed an ordinance requiring that statements to tax-exempt groups show not only the tax due for certain services but the total amount due if properties were not tax-exempt real estate.

Thus it was that the city

(Continued on Page 5)

Assessing the gaps in society

What everybody considers a generation gap may really be an education gap, according to the evaluation of some competent scholars who pored over a new Census Bureau study and came away astounded at the explosion in education during the last 30 years.

One of those scholars, Yale's Kenneth Keniston, citing earlier research which shows education as a fairly common denominator of liberals of all ages, infers from the census study that the bitter confrontations of the past few years, then, are primarily a clash between the schooled elite and the less-educated hardhats. The trouble is not, contends Keniston, the

generational conflict everyone thought it to be.

We find Keniston's conclusion as pat and simple a diagnosis as the one it is intended to replace. This is not to say that the statistics which started all the scholarly re-thinking aren't truly astounding. They are.

The study shows that the proportion of young American adults with college degrees has almost tripled since 1940 (from 6 to 16 per cent). The proportion of young adults with high school diplomas is now 75 per cent, an educational level never before achieved by any nation. The fathers of almost two-thirds of those in college today did not go beyond

high school.

As a result of this, the United States finds itself for the first time with a truly populous student society. That in itself has caused social, economic and political restructuring. It has meant a delayed working life for a substantial segment of the citizenry, more options and opportunities for the young, and more leisure as well.

But because it is a society that has grown so populous in such a short stretch of time, it has experienced an acute problem of identity and purpose. It is a society of affluence peopled by those who had no part in creating the affluence and its "soft" environment is alien to those who

grew up on harder, colder ground.

There has always been a generation gap. It is underscored, but not supplanted, by an education gap because it is just as evident in rich suburbs where college-educated parents live with their college student children.

The young and the old are separated by many things besides age and education. There is the long shadow of the Depression to be considered, contrasting life styles, the drive for civil and human rights and liberties, the continuing existence of the haves and the have nots, changing mores and morals and scores of other factors.

The source of the alienation cannot be reduced to any simplistic formula.

YOUR WORLD AND MINE

Can a Christian support violence?

BY GARY MacEOIN

Does the teaching of Christ forbid his followers to give aid to a liberation movement which uses violence to achieve its ends? The central committee of the World Council of Churches was forced to face this issue when a proposal was submitted to its recent meeting in Addis Ababa, Ethiopia, to approve a \$200,000 fund to help nineteen organizations that fight racism. Nine of the organizations, located in southern Africa, are engaged in guerilla activities.

Christians at one time had a well-formulated teaching to apply to such situations. It was an outgrowth of the doctrine of the just war, by which was meant that one state might legitimately take up arms against another as a last resort to correct an intolerable international situation. St. Thomas Aquinas extended this teaching to authorize the people to overthrow "a tyrannical regime," on the ground that such a regime was not just because "directed not toward the common good but toward the private good of the ruler."

This is the teaching enshrined in the American Declaration of Independence. It was reaffirmed by Pope Paul in 1967 in his encyclical *POPULORUM PROGRESSIO* (on the development of the poor nations). That encyclical excludes revolt "unless it is a question of manifest and lasting tyranny" that damages the primary rights of the human person and inflicts serious harm on the common good of the country."

Subsequently, however, Pope Paul had second thoughts. A gradual development of Catholic thinking by recent popes and by the second Vatican Council has undercut the just-war theory and stressed the total rejection of violent means inherent in the following of Christ. The same reasoning would seem to bar violence as a Christian response to tyranny, and Pope Paul stressed that position when he visited South America in 1968.

A SIMILAR AMBIVALENCE marked the reactions of Protestant churches around the world when it became known that the issue would appear on the agenda of the Addis Ababa meeting. Perhaps not surprisingly, the proposal was roundly condemned in South Africa and Portugal, the two countries against which the guerilla activities are directed. Even white South Africans opposed to the country's racial policies were openly critical, arguing that force can only aggravate the evils they seek to remedy.

Another country in which very strong opposition was voiced is Germany. One

reason for that was the system of church support. The state collects a church tax, each taxpayer indicating the church to which he wishes his contribution to go. Some taxpayers threatened to stop supporting any church that approved the proposal, and the church leaders responded to the pressure. In addition, however, the German Protestant churches have since 1945 actively opposed rearmament and urged non-violence and pacifism.

All the churches of non-white countries of Africa and Asia, on the other hand, favored the proposal. So did all Orthodox

churches, even that of Greece. Considerable opposition was at first voiced in England, but the national council of churches finally decided that the proposal followed logically from the already agreed policy of the world today.

MEMBER CHURCHES in the United States seem to have kept pretty much on the sidelines. One American churchman, however, played a major part in setting the mood for approval of the proposal. This was Dr. Ralph Abernathy, who as successor to Martin Luther King continues to advocate his policy of

non-violence. Let us continue to make clear that we prefer the way of non-violence, he argued, but let us not try to tell those who are the victims of the oppression how they may and may not react.

The end result of the discussions was not to give a definitive answer to the question raised, but to formulate a different question for later determination. What more can and should Christians be doing to alter the political and economic policies of the great powers which make possible the continued oppression of blacks by whites?

FROM THE OTHER SIDE

There isn't any middle-ground at the time of final judgment

BY ALVIN F. KLOTZ

One of the classic pictures of polarization is found in the twenty-fifth chapter of Matthew. This is the scene of final judgment where all of us arrive at the feet of the Son of Man in all his splendor. Both king and shepherd, he assumes his pastoral prerogative and separates the people just as a shepherd would separate the sheep from the goats. The good guys go to the right; the bad guys go to the left. Note that we are no longer afforded the safety of the middle ground. Everyone is forced to make a commitment.

Then this shepherd and king (only in the bible would we find such an impossible mixture of imagery) says to those on the right "Come, you have won my Father's blessing. Take your inheritance—the Kingdom reserved for you from the foundation of the world." The reason for this outpouring of grace: "When I was hungry you gave me food; thirsty, you gave me a drink; lonely, you visited me; naked, you clothed me; ill, you looked after me; in prison, you came to see me."

ALL OF THE GOOD GUYS are completely puzzled by this. They stare at one another and shake their heads in disbelief. Finally, some one bursts out with "Lord, when did we see you hungry and feed you? or thirsty? or lonely? or naked? or ill or in prison?" The answer is simply "Inasmuch as you did it for one of the humblest of my brothers you did it for me."



Well, obviously the bad guys are destined not to make out so well. The shepherd and king looks at them and says "Get out of my sight you scoundrels, into the eternal fire prepared by the devil and his angels." Then he enumerates the same list of hunger, thirst, loneliness, nakedness, illness and imprisonment.

Now all the bad guys look at one another, crying in fright and shaking their heads in disbelief. So a spokesman asks: "Lord, when did we ever see you hungry, or thirsty, or naked, or sick, or in prison and fail to look after you?" The answer "whatever you failed to do for the humblest of my brothers you failed to do to me."

There is a striking thing about this picture of judgment. That is the common trait that is possessed by both the righteous and the non-righteous. Each pleads a complete incapacity to recall their opportunity for service. Of course, it is for vastly different reasons. The selfish make a very truthful assertion. They have been so lost in themselves and

their own interests that they can only admit now that they didn't even know when opportunities for service had passed them by. Have you noticed that life can be like that?

But the righteous, too, plead an obliviousness to their acts of mercy. For them it has been so much a part of the fabric of life that it defies immediate recall. They have been so completely lost in service to others that all of this had blended into the natural scenery of their outgoing lives.

THE MORAL OF THE story? He who is going to save himself better get with the good guys forthwith. Or is it? It is true that this seems to be the theme of most religious persuasion. No, the moral of the story simply points out that there is nothing gained in being moralistic. Religion that is worthwhile requires risk. Until we risk something and even say "here is something in my life that I really fear but I am going to serve God by doing it anyway" we never really get around to doing anything for our humblest brother.

The real joy, then, is being caught up in acts of service so that we too share this kind of divine foggy which says in all honesty: "Lord, when did I see you hungry and feed you—or thirsty, or lonely or naked or ill or in prison?" And that may even mean getting off the safety zone in the middle of the road.

OPINIONS

ENJOYS CRITERION

To the Editor:
I suddenly realized we had allowed our subscription to *The Criterion* to lapse. This is just a note, with our renewal, to let you know how much we enjoy the paper and how superior we have found it to other Catholic papers.

We do not always agree with your editorials, but we are glad to see a Catholic paper taking a stand of some sort. The *Know Your Faith* section has been very informative.

Mrs. James E. Gallagher
Evanston, Illinois

LAUDS PENAL SERIES

To the Editor:
I would like to congratulate you on the

series of articles you are publishing in *The Criterion* concerning Indiana's Penal System. In the several years since I have been reading your paper, I don't believe I have read a more constructive series.

I, of course, support the reform of our penal system, and it is difficult for me to understand how anyone (especially churches) who says he cares about people, could oppose abolishing the death penalty. Our prisons should be changed from being purely vengeful to reforming those which do not conform to whatever standards we set and helping them to become whatever they are capable of becoming.

Thank you again for bringing this very real issue before us.

Cynthia Wroblewski
Columbus, Ind.

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A COLORFUL, DYNAMIC PIONEER

First Catholic priest elected to Congress was early ecumenist

CATHOLIC PRESS FEATURES

DETROIT—Not until Father Robert F. Drinan, S.J., began making his successful bid for a seat in the U.S. House of Representatives did many people ever hear of the Father Gabriel Richard, the first Catholic priest ever elected to Congress.

As Father Drinan takes his seat in the new 92nd Congress as a Representative from Massachusetts, Father Richard's name will undoubtedly get lost again in the footnotes of history.

But Father Richard (pronounced "ree-SHARD," for he was French-born) was himself much more than a mere footnote.

He served nearly all his priesthood in Michigan Territory more than 125 years ago, but he was a pioneer in more than just that sense.

He brought the printing press to Michigan. He was a founder of what is now the University of Michigan. He was one of this country's first great ecumenists. And, except for an odd event, he would have been Michigan's first Catholic bishop.

FATHER RICHARD, a member of the Society of St. Sulpice, came to this country as an exile from the anticlericalism of the French Revolution. After spending his first six years serving missions in Illinois country, he was assigned to Detroit by Bishop John Carroll of Baltimore in 1798.

Although it was the "metropolis" of the Great Lakes region, Detroit then was nothing more than a stockade-surrounded military outpost and fur-trading center long under French and British influence.

The area was, according to Michigan historians Frank Woodford and Albert Hyma (in their biography, "Gabriel Richard, Frontier Ambassador"), "indeed ready for someone to introduce those cultural foundations which would make it a more civilized community... Father Richard was the man who took the lead, a man with vision, a man with enough unselfish, steadfast devotion to accomplish what had to be done."

Father Richard, despite his studious and ascetic appearance, quickly became

Tax exemptions

(Continued from Page 4)

informed St. Rose Catholic Church that it owed \$2,234, but because of the beneficence of the city fathers it was not being taxed an additional \$51,647.

A reply to the city came from the pastor of St. Rose and it was published in the daily press. The priest thanked the government for its generosity and enclosed a "bill" for \$257,600, the amount the parish saved the city by operating a grade school. The "favor" from the city, the priest said, was being returned five times over to local taxpayers.

The Milwaukee case, and its hundreds of counterparts in Indianapolis and Indiana, should be a warning to government officials and legislators to reject pell-mell raids on tax-exempt properties.

In their search for new revenue, understandable as it is, officials owe it to the churches and to the public to employ a judicious selectivity.



FATHER GABRIEL RICHARD
A Michigan archives portrait

involved in civic affairs. He became a member of the volunteer fire department (a bucket brigade) and also originated or signed petitions to Congress, which was the Territorial inhabitants' way of making known their complaints to officials in Washington.

ECUMENICALLY, FATHER RICHARD married Protestant couples when he was the only clergyman in the area, he offered his church as a meeting place for one of Detroit's first Protestant congregations, and he frequently conducted interdenominational services in Detroit's Council House.

Indeed, one later Michigan governor, Chase S. Osborn, was to call Father Richard's work "the first great exhibition of religious tolerance in America."

His first love being education—the Sulpicians were a teaching order—he was relentless in his efforts to bring education to the Michigan Territory inhabitants.

One of his projects was to have included an elementary school in which both White and Indian children were to be instructed side by side—a plan he hoped would break down racial barriers in the area. In 1808 he drew up a detailed Indian-education program which he urged the government to adopt, but despite the support of President Thomas Jefferson it was not to pass for another ten years.

In 1817, Father Richard, with three or four other civic leaders, gave legal birth to the "Catholoplistemad (University) of Michigan," which for almost 20 years afterward was little more than a law and a table of organization, but nevertheless the forerunner of today's University of Michigan.

AT ANN ARBOR, Father Richard's portrait in a long row of former university presidents testifies to his role in the founding of the university. He is the sole vice-president included in the gallery.

In 1808, while travelling in the East seeking funds and legislative support for his Indian school project, he shipped to Detroit a printing press and coaxed a journeyman printer to be there when it arrived. The "Richard Press" turned out pamphlets, documents, books and—although it lasted just one issue—The Michigan Essay or Impartial Observer—the first newspaper published in Michigan.

In 1823, 56-year-old Father Richard's civic leadership brought him a proposal that he run for the Territorial Delegate seat in the House of Representatives. (Continued on Page 9)

BY PATRICK RILEY
(One of a series)

AMSTERDAM—The Dutch Church is widely regarded as a microcosm of modern Catholicism; for better or for worse. Things seem to happen sooner here than anywhere else.

The speed and scope of change in the Church in Holland is due above all to a single national characteristic: Frankness. Dutch frankness brings ideas to the surface immediately. Dutch frankness debates them thoroughly. And Dutch frankness speaks its mind to authority. All this means that ideas go into action with a minimum of delay.

Hollanders claim that Catholicism in their country is pretty much the same as it is elsewhere along the shores of the North Atlantic, only perhaps more so. That "more so" is in large part a result of Dutch frankness.

For example, theologians in The Netherlands say openly what theologians in Germany and France may only be thinking about the historicity of the Virgin Mary's virginity or about the morality of homosexual practices.

Of course, other factors enter the equation. There is the tolerance that makes frankness possible—or that frankness makes indispensable. There is a certain determination to break away from the extreme docility and loyalty that characterized Dutch Catholicism in the past.

There is the traditional Dutch interest in theology, and the traditional Dutch ability to read theological works in the original languages. This last ability not only has made Holland a forum for theological ideas, but has brought these ideas into Holland in all the freshness and vigor of the original.

TO UNDERSTAND HOLLAND five years after Vatican II, it is not enough to realize how swiftly the Dutch responded to the Council's ideas. In many fields they had had a long head start, and had anticipated many of the Council's ideas.

"When the Council's documents came out, they were old stuff for us," says Father A. J. Bosse, a Franciscan who is in charge of advanced education for priests in the Haarlem diocese.

"We often recognized in the Council's documents what had been going on for a long time in our Church in fields such as the liturgy, missions and ecumenism. The sense of the Church as the People of God had been common among us."

This helps explain why many Dutch Catholics are not content to carry out the prescriptions of the Council. Seen together with the strong conservatism of many Dutch Catholics (conservatism was an outstanding characteristic of Dutch Catholicism until just after World War II), it helps explain the deep divisions that have run through the Church in Holland since Vatican II.

Among the Dutch, extreme progressivism—or extreme conservatism—is seldom merely theoretical. Theology and religious practice react powerfully upon one another, and a remarkable consistency results. Dutchmen take theology so seriously it affects their living; Dutch theologizing is often a reflection upon life.

Perhaps the surest test of the kind of pastor a Dutch parish has is the kind of Mass text used in his Church. If it is the Mass prescribed by Rome, he is conservative. No matter how jivey the music, no matter how extravagant the vestments, if the Mass is the Holy See's Mass, he is conservative. If the Mass is home-made, he is progressive, no matter how conventional its setting.

An aging pastor who celebrates Mass according to the Roman prescriptions spoke of the predominant Dutch feeling toward the role of the Pope.

"Here in Holland," he said, "the primacy is not much believed in. I believe in it."

(The primacy of St. Peter among the apostles—and of his successors, the Popes, among the other bishops—was defined by the 1438-1445 Council of Florence and the Vatican I Council in 1870, and was upheld by Vatican II in 1964. It means the Pope has full and supreme power and jurisdiction over the entire Church in discipline and government, as well as in faith and morals. Vatican II expanded on that, saying that the bishops, in union with the Pope, have supreme teaching and pastoral authority over the whole Church.)

THE ELDERLY PASTOR, who described himself as "the old man," went on:

"I'm confused. Most priests here are progressive. I don't mean that they want to do away with celibacy—that's a secondary issue. The problem is basically theological."

He spoke of his church in downtown Amsterdam.

"It's an open church. You can come in and pray. I think it is the only church in Amsterdam that is always open. . . . Many people enter to pray, and many Catholics thank me for this open church. I am also happy to be able to provide what many people crave, a classical liturgy. I can say I am a happy priest."

Yet he said he shied away from traditionalist groups.

"They are too traditional, and that's a pity," he said, emphasizing the word "too."

VATICAN II FIVE YEARS LATER

Dutch 'anticipated' council

"I understand them: many people have been thrown to the ground. But they are too rigid. I would like to see such a group, but more balanced, supple and intelligent, distinguishing the essential from the non-essential."

"Congar, Danielou and De Lubac are modern thinkers, but they hold on to the essential. The traditionalists don't understand this. The evolution in modern theology has been beautiful, and it was needed."

The three theologians he cited are all Franchmen. He did not refer to Holland's outstanding theologians, Father Edward Schillebeeckx, who is as celebrated as any of them, or Father Piet Schoonenberg, who is probably as learned and original.

FATHER SCHOONENBERG, who talked with an NC News correspondent on his 59th birthday ("I no longer have to fast") in the university town of Nijmegen, described himself as "somewhat solitary among Dutch theologians."

Why was such a courteous and pleasant person solitary?

"Interest in my main concerns as a thinker—Christology and the doctrine of God—is going down."

He said he could discern three trends within Dutch theology since Vatican II.

"First, there has been a tendency toward humanism, an anthropological concern. Man, the problems of man, the ethical problems and especially the macro-ethical problems are getting more and more important for theologians. More and more students of theology here at the university will write monographs on peace, on revolution, on our economic relation to the third world."

A curate in Amsterdam, explaining that he and his fellow priests in the parish have heard only about 30 confessions each in the past year, said that during community services of penance held before such great feasts as Easter "no particular sin is mentioned, though we try to stress the sin of neglect—neglect toward the Third World, toward the oppressed."

Father Schoonenberg said theological interest in the ethical problems of nations had begun to pick up in Germany and was already quite pronounced in the United States. "But all things afoot in the whole Western world are very pronounced in Holland," he said.

A second tendency in Dutch theology since the council is "a certain pragmatism, an involvement in the sociology of the Church," the theologian added.

He said that had been the subject "in

practice" of all sessions of the Dutch Pastoral Council.

The Pastoral Council of the Dutch Church Province, an assembly composed principally of 10 elected members, other members from each of Holland's seven dioceses, plus 30 appointed members and the bishops themselves, is designed to provide consultation leading toward a common policy on Church life in The Netherlands. Its January 1970 plenary assembly upset Rome by recommending that priests who had married be allowed to exercise the ministry and that a commitment to remain celibate no longer be required for priestly ordination.

A third tendency detected by Father Schoonenberg in Dutch theology is a concern for problems of language.

"This is largely due to influence from the Anglo-Saxon world," he said.

"Holland is a crossroads of civilization. Elsewhere only students are interested in theology, but here the whole intelligentsia is interested in it."

WHILE THEOLOGY IS ONE of the most notable expressions of change among Dutch Catholics, many prefer to concentrate on action rather than theory. One is Father Harry Hoefnagels, who describes himself as "one of the leaders" of the World Church Action Group.

Father Hoefnagels, who is professor of sociology at Nijmegen and also teaches at the University of Muenster in Germany and the Institut Catholique in Paris, sees the Dutch Church struggling "in a very great crisis—very great."

He described this crisis as "indifference to religion," and pointed to a rapid decline in the number of churchgoers in Holland.

In October 1969, just over half (51.5 per cent) of the nation's 5.2 million Catholics attended Sunday Mass. Three years earlier, the figure had stood at 64.4 per cent. By simple subtraction this is a decline of only 14 per cent, but proportionately it means that for every four Catholics who went to Mass regularly in 1966, three went to Mass regularly in 1969.

"Churches built six or seven years ago are too large now for their congregations," Father Hoefnagels said.

"At this Catholic university a very small minority of the students still go to church."

He readily agreed that the essence of religion is not churchgoing.

"But students are no longer interested in religion at all. The number of young people preparing for the priesthood is declining very quickly. Here at Nijmegen University all departments have more students this year than last year, except

the department of theology, where enrollment is down by one-third from last year."

Thirty priests left the ministry in Holland in 1965. The number in 1967 was 145. It was 103 in 1969. During the first half of 1970, another 180 departed, leaving a total of 12,784 priests.

"I am a partisan of allowing a priest to marry—I would accept it as a necessary experiment—but I don't think that would be of any substantial help in getting more men to become priests," said Father Hoefnagels.

The core of the Dutch Church's crisis, he said, is "the loss of the sense of Christ."

Then the question of papal primacy is secondary?

"You could say that, except for the fact that Christ comes to us through the Church," Father Hoefnagels replied. "My thesis, and that of many, is that the rupture of the tie with the Church—the Church all over the world and the Church of all times—is necessarily in its consequences a rupture of the tie with Christ."

"It's quite possible that genuine religious feeling is at work at the Amsterdam student parish, but it's particularism."

FATHER HOEFNAGELS was referring to a parish for students at Amsterdam's Institutes of Higher Studies, where one of the pastors who married has celebrated Mass against the express wishes of his bishop.

Citing the experience of Protestant churches in the United States, Father Hoefnagels said that while particularism may begin with genuine religious inspiration, it is almost bound to degenerate into small social circles where the preacher preaches only what his congregation would like to hear from him.

In the face of such a possibility, the priest emphasized that "we must concentrate on maintaining the communion of the Church in Holland with the Universal Church. This naturally means the Pope."

At the other end of the sometimes strained connection between Holland and Vatican City, in the tradition-oriented Roman Curia, an official seemed equally concerned about maintaining the vital link with Holland.

"I think we should be very humble about Holland," the curial official said.

"We should be wary of making judgments. These people are seeking, they are seeking."

The question then remains: where will this quest of Dutch Catholics lead them?

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



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KNOW YOUR FAITH

Social awareness

BY BURTON L. BENSON

There has been much talk these days about "mindless technology," a mythical villain who is leading us into a cold, Godless world of transistors, computers and push-button morals. Certainly, there are grounds for fear that Man's individuality is being threatened by technological advances. Just as the home dishwasher has encroached upon traditions of "whose turn is it to wash and whose to dry," and the color T.V. has eliminated Mother's reading the serial in the Saturday Evening Post in the evening, technology has also brought us relief from "dishpan hands" and a fantastic communications machine that can bring the whole world to our living room.

The "good old days" were probably not so good as we see them in retrospect! We also hear people today suggesting that technology is our new god. It is almost as if they are looking upon technological achievements as a separate happening from human development. This is the same kind of Middle-ages thinking that accused Roger Bacon of being in league with the devil because he brought gunpowder to light in Europe.

TECHNOLOGY, as we might define it more exactly, is the conversion of ideas into practical, workable devices and techniques that provide increased convenience for the human race. Most of the time, the ideas precede the technology by many years. Technology finally succeeds in making an idea work practically through social pressure, which can produce the necessary expenditure of time and money to bring theory into reality.

By accident, certain people happen to end up getting credit, but the social pressures really should have the credit for invention. If Edison hadn't given us the electric light, someone else would have, closely on his heels. The world needed and wanted more light. Technology responded. DaVinci conceived the helicopter centuries ago. When the world really put the pressure on for helicopters during the Korean war, all the previous work of the helicopter inventors was concentrated in a technological effort that made DaVinci's original idea a practicality.

ATOMIC ENERGY and the atomic bomb were conceived in the 1930's. When a real need arrived during World War II, technology made that thinking a reality. The idea of a computer was thought up by Babbage a century or so ago. When the pressures of engineering and business became great enough, the Univac I and the Whirlwind MIT computers were born.

The exciting byproduct of each technological advance is the hundreds of new usages which suddenly become apparent as the technology becomes mature. As the technology grows at an ever increasing rate, the responsibilities of the technologists increase. So, as the atom was being harnessed, the atomic bomb became a reality. Fission spawned fusion and hydrogen bomb. Supersonic aircraft, born from jet propulsion, now pose serious atmospheric pollution problems.

WHAT DIFFERENCE DOES JESUS MAKE?

Jesus and the Establishment

BY FRANK SHEED

For Jesus as a figure in history we have a handful of statements by pagans. Tacitus, for instance, the greatest of all Roman historians, says in his ANNALS that Pontius Pilate put him to death. But was he simply the raw material which the meditation of the early Church worked up into the Jesus of the Gospels?

In the sense that by receiving him in the Eucharist, living his teachings, thinking about them, praying about them, they grew to see deeper meanings and openings to future meanings in his words and actions, this is simply a truth crudely stated. What he left with them did not lie dead in inert minds. But at its extreme point it amounts to the assertion that the Gospel Christ was the invention of his first followers.

The theory is that after his death his hard-core followers did not disband, but continued to meet and to draw others to them. Gradually they developed certain institutional structures, ways of

Technology has the tendency of growing upon itself. Given enough money and brain power, together with the fantastic power of modern computers, hundreds of man-years of technological advances can be achieved in an ever decreasing amount of time.

The days of privately-financed research and development operations, such as Edison conducted, are just about over. Practically all R & D facilities are supported directly or indirectly by the government. Our space program could not conceivably have been financed by a private corporation. Medical research, in the main, is government financed. Perhaps only drugs, today, have a significant degree of privately financed research. Because technology has become so expensive and complicated, it has become less and less a private matter but a political one with the entire social structure being involved.

IT HAS BEEN ESTIMATED that the power required to reduce one gram of matter to zero gravity could light several large cities for a year. So, the financing of anti-gravity technology becomes hugely expensive. We are familiar with the expense of technology because of the current Supersonic Transport (SST) controversy. The social pressure demanding this speed of transportation is probably not enough today to justify the expense. Obviously we will eventually have an SST and much more, when we really want it!

Very probably we will have relative immortality, teleportation (the transmission of matter by electronic means), the control of gravity, computers and robots to do most of our work. These are just a few ideas that technology could probably make practical reality if the social pressures build up enough to demand them.

WE ARE AS WRONG to blame the technology of television for robbing our children of their heritage of reading and conversation as we would be to blame a gun for killing. Mankind asked for and got both of these products of technology. He asked for and got the computer, atomic energy, birth control pills, the high speed automobile, and all the rest. He is currently asking for more leisure, even faster transportation, freedom from pain and death, and expansion space for his race to the stars. Man's technology will eventually be a slave to these wants and fulfill them.

Our concern should not focus itself upon the fruits of knowledge (technology) but upon the seeds of technology (social wants and needs). It really is a "tradeoff." How much humanness are we willing to trade off for convenience? How much MUST we trade off for our survival. Never call technology "mindless!" Technology is simply the reflection of mankind's use of his godliness, his free choice, to use knowledge. Only we are to blame if we enslave ourselves!

DISCUSSION QUESTIONS:

1. What do you think are the limits of man's technological skills?
2. How can technology be channeled to increase the humanness of man instead of tending to de-humanize him?

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A marvel of human creativity made possible through modern technological advances. (NC Photo by Frank Methe)

Christ and Technology

BY FR. CARL J. PFIEFER, S.J.

"That's one small step for man, one giant leap for mankind." Millions marvelled at the sound of these words as they watched Neil Armstrong step cautiously from Apollo 11 onto the surface of the moon.

Friend and foe all over the world praised this astonishing achievement of scientific technology and the courageous spirit of man.

The moon missions-whatever their merit in relation to other national priorities-symbolize more dramatically than any other events of this century the marvels of human creativity made possible through modern technological advances. The effort to place two astronauts on the moon and return them to earth drew upon and reminds us of the most sophisticated technological achievements in physics, medicine, communications, engineering, photography, aeronautics and a score of other scientific disciplines. The lives of the astronauts depended not only on their own skill and judgment but upon the calculations of computers and the efficiency of millions of mechanical and electrical parts. In a less dramatic but equally real way, we all depend on thousands of products of technological science for our nourishment, shelter, transportation, communication and entertainment.

The real significance of modern technological development was also suggested by the astronauts. On Christmas Eve, 1968, as the world glimpsed the pockmarked moon through the television cameras aboard the American spaceship cruising just 60 miles above the moon, very ancient words that spanned the centuries now crossed interplanetary space into millions of living rooms: "Apollo 8 has a message for

you. 'In the beginning God created the heavens and the earth.'"

THE SHEER MARVEL of human creativity witnessed that evening as the three astronauts read the biblical story of creation from moon orbit, brings home better than thousands of words the Christian belief that God and man are united in a creative venture. The world which God created "in the beginning" (Gen. 1:1) was given to man to complete. "Be fertile and multiply; fill the earth and subdue it," God commanded the "first man and woman" (Gen. 1:28). With them He would continue to create "new heavens and a new earth" (Is 65:17) and to "make all things new" (Rev 21:5). Creation is not merely a past event, but a dynamic, present activity in which men and women have a part with God.

The Second Vatican Council interprets the value of human creativity in words which recall the Genesis account of creation. "For when, by the work of his hands or with the aid of technology, man develops the earth so that it can bear fruit and become a dwelling worthy of the whole human family... he carries out the design of God. Manifested at the beginning of time, the divine plan is that man should subdue the earth, bring creation to perfection, and develop himself. When a man so acts he simultaneously obeys the great Christian commandment that he place himself at the service of his brother men." (Church in Modern World, 57).

PROFILE ON POVERTY

Poverty is personal

BY SARGENT SHRIVER

The War on poverty starts with individuals-with a man, a woman, a child-taking them one by one. But it does not stop there, because poverty is not just an individual affair. It is also a condition, a relationship of society, and to all the institutions which comprise society. Poverty is need. It is lack of opportunity. But it is also helplessness to cope with hostile or uncaring or exploitative institutions. It is lack of dignity. It is vulnerability to injustice. The treatment the poor get, at the hands of bureaucrats and politicians, at the hands of private industry, at the hands of landlords and merchants and agriculturists is more than the sum of the individuals involved. A pattern of response, a way of reacting to and treating the poor has become entrenched, and institutionalized.

Poverty is personal. But it is also a terrifyingly impersonal and dehumanizing condition, imposed on thirty-five million Americans. Both dimensions of poverty come through in this statement by Mrs. Janice Bradshaw of Pueblo, Colorado. It says a whole lot:

Poverty is a personal thing! Poverty is taking your children to the hospital and spending the whole day waiting with no one even taking your name, and then coming back the next, and the next, until they finally get around to you.

Poverty is having a landlady who is a public health nurse who turns off the heat when she leaves for work in the morning and turns it back on at six when she returns. It's being helpless to do anything about it

AT SOME PERIODS of the Church's history, Catholics and other Christians viewed science with alarm or suspicion. At other times a naive scientism tended to consider the Creator as a remnant of pre-scientific superstition. Perhaps much of the time Christians saw little relation between their daily work and God, between human creativity and the creative activity of God. Sometimes Christians even considered work as a punishment occasioned by man's first sin. Most often, perhaps, work was seen merely as a means of a livelihood for self and family.

The Church today recognizes that human activity placed at the service of others-whether manual labor, scientific research, technological skills, or professional services-shares in and carries on the creative activity of God. Through his work man shares with God in making the world a better place for men to live healthy and happy lives. As the Council teaches, men "can justly consider that by their labor they are unfolding the Creator's work, consulting the advantages of their brother men, and are contributing by their personal industry to the realization in history of the divine plan" (Church in Modern World, 34).

THE RECOGNITION OF MAN'S co-creativity with God in building a better world should be an incentive for Christians to recognize their

(Continued on Page 7)

because by the time the officials get around to it, she has turned the heat back on for the day and then it will be off the next.

Poverty is having the welfare investigators break in at four o'clock in the morning and cut off your welfare check without an explanation, and then when you go down and ask, they tell you it is because they found a pair of man's slippers in the attic, where your brother left them when he visited a month ago....

Poverty is having a child with glaucoma and watching that eye condition grow worse every day, while the welfare officials send you to the private agencies, and the private agencies send you back to the welfare, and when you ask the welfare officials to refer you to this special hospital, they say they can't-and then when you say it is prejudice because you are a Negro, they deny it flatly and they shout at you: "Name one white child we have referred there." When you name twenty-five, they sit down, and they shut up, and they finally refer you, but it is too late.

(From the opening statement to the Ad Hoc Subcommittee on Poverty of the House Committee on Education and Labor, April 12, 1965).

DISCUSSION QUESTIONS:

1. What factors make poverty an impersonal as well as a personal thing?
2. What are some other examples of the small, personal ways poverty robs a person of self-respect?

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SCRIPTURE TODAY

Controversy over Letter to Romans

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

There is a theory that two rival Christian groups existed at Rome when Paul wrote the Letter to the Roman, one composed of converts from paganism (probably the larger group) and the other of Jewish Christians. The rivalry, it is speculated, was due to a difference of opinion about observance of the Old Testament Law.

Scholars who hold this theory talk about Paul's letter as an ecumenical model; they say that in writing it Paul was attempting to unite the two groups. It is a fact of history, however, that this letter, or rather the interpretation of it, became a battlefield of Christian controversy.

St. Augustine and the Pelagians fought about the correct meaning of the book. At the time of the Reformation, each side quoted the apostle against the other and one might say that as a result Christianity has been divided for four and a half centuries.

In 1964 a group of French Catholic, Protestant, and Eastern Orthodox scholars set out to see if they could produce a common translation and commentary. If Paul wanted his letter to unite Christians, why couldn't they agree on what he wrote at that time? If they could not agree on the interpretation of a verse or phrase, they would put the conflicting interpretations side by side. It turned out that they were able to agree both on the translation and on what to say about it. Publication of the book in 1967 created a sensation.

THE GROUP HAS GONE ahead with the rest of the Bible. The complete New Testament will be published in the spring of 1971. The Old Testament may be finished by 1973. It is the biggest and best organized of the common Bible translation projects which are now under way in 110 languages. There are 100 scholars at work on the French project. Most of the other common translation projects are lucky to have a team of six translators. The French project will therefore be the first to come to completion.

How did they reach agreement on the letter to the Romans? Let's take a look at the famous verse 17 in Chapter 1. The Revised Standard Version gives this very literal translation of the Greek: "For in it (the gospel) the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live.'" The quotation at the end is from the Book of Habakkuk (2:4) in the Old Testament. The prophet meant that Jews who believed in God and trusted in his promises would be delivered from their captivity in Babylon. Paul here makes an application for his readers, likening the state of sin to the captivity of Babylon.

Today's English Version, trying to give the meaning in more modern language, says: "For the gospel tells how God puts men right with himself: it is through faith alone, from beginning to end. As the scripture says, 'He who is put right with God through faith shall live.'"

What did the French do? Their translation of the key phrase might be put in English as "by the faith and for the faith" (PAR LA FOI ET POUR LA FOI), and their common note says (I give you my own translation of it): "The formula used here is obscure. . . . A number of interpretations have been given: from the faithfulness of God to the faith of the believer, from the faith of the preacher to the faith of the hearer, from the old faith to the new faith (Tertullian), from unformed faith to formed faith (St. Thomas Aquinas). Calvin speaks of the 'continual advancement daily in each of the faithful.' The most probable meaning is that the believer is called to live in a faith that is always renewed."

TODAY'S ENGLISH Version puts the word "alone" into Paul's sentence, although it is not literally in the Greek original, and it puts the word "only" into 3:28 ("a man is put right with God only through faith"), where Luther also did it. Luther's insertion of the word there caused some of the fiercest polemics of the Reformation. Today's English Version was given the imprimatur in 1969.

Behind that imprimatur lies the fact that in 1967 the French common translation and commentary noted on 3:28 that by adding "only" Luther did not twist Paul's thought, since Paul here did not want to give good works any role in the justification of the sinner but to stress that faith is the only way to the mercy of God. The note added that in fact from a linguistic point of view insertion of the word "only" is "quite necessary if one admits Paul was thinking in the Semitic manner, for Aramaic omits the word 'only' where Western usage would consider it indispensable." Behind that note is the fact that in 1957 one of our best experts on St. Paul, Father S. Lyonnet, of the Pontifical Biblical Institute, had written, in his revised edition of a French commentary on the Letter to the Romans, that Luther's translation could be taken in a perfectly orthodox way. He cited a passage from St. Thomas Aquinas using the "faith only" phrase and referring precisely to Romans 3:28.

DISCUSSION QUESTIONS:

1. Why is Paul's Letter to the Romans sometimes called a "model" of ecumenism?
2. What is the question of concern regarding the "faith" mentioned in Romans?

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QUESTION BOX

What is the Church's stand on Fathers Berrigan case?

BY MSGR. R. T. BOSLER

Q. What does the Church think of the Fathers Berrigan and the other priests and nuns arrested for burning draft records or worse acts against the government? Are not their views in direct conflict with the teachings of Our Lord and His Church?

A. I have doubts about the propriety of their actions, but I am of the opinion that the views of the Fathers Berrigan and those inspired by them are deeply Christian. These people consider the war in Vietnam to be unjust and, therefore, any support of it immoral.

The Catholic Church in the past has not taught that all war is immoral, but has admitted the possibility of a just war. For a war to be just, however, Catholic theologians have laid down certain requirements: it must be declared only as a last resort by a lawful authority; the cause must be just; the means used to conduct it must also be just and offer some reasonable hope of being successful; and the war must not create an evil greater than that which it seeks to eliminate.

The Berrigans have concluded that the war in Vietnam does not meet these requirements. Having reached this conclusion, they are completely consistent with the teachings of the Church and with loyalty to their country, when they use non-violent means to oppose a war they think not only harms the people of Vietnam needlessly but

may ultimately destroy our own nation. In breaking laws and accepting jail as the consequence they appeal to the precedent of the Apostles who when arrested for returning to the street corners of Jerusalem to preach the Christian revolution told their judges: "We must obey God rather than men." (Acts 5:30)

You and other Catholics may conclude that the war in Vietnam is just and then, consistent with the teachings of the Church, support it. But you have no right to condemn others who honestly come to another conclusion. It is not disloyalty to try to keep your country from continuing a mistake that you think may destroy it.

It is not un-Catholic to conclude that what Pope John XXIII and Paul VI had to say about war may have some bearing on the situation in Vietnam. Pope John in "Pacem in Terris" said: "Therefore, in this age of ours which prides itself on its atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights." And Pope Paul told the General Assembly of the United Nations: "No more war, war never again."

Q. You were wrong when you attributed the prophecies regarding the popes to Nostrodamus. St. Malachy, Archbishop of Armagh, a great medieval Irish saint, was the author. Cardinal Newman and many popes and illustrious historians took these prophecies seriously. They do describe with remarkable accuracy the popes of recent times.

The title given by St. Malachy to Benedict XV was "Religio Depopulata"

(religion unpeopled), that of Pius XII was "Pastor Angelicus" (the Angelic Pastor), that of John XXIII, "Pastor et Nauta" (Pastor and Sailor), and John was the patriarch of Venice before he was named pope. The alarming thing about this prophecy is that only three more popes are announced and then the final pope is to be Peter II. So now is the time of the anti-Christ; the end of the world is near.

A. The New Catholic Encyclopedia calls this prophecy of St. Malachy "a 16th-century forgery." Butlers Lives of the Saints states: "There can be no doubt that these 'prophecies' are in themselves spurious and had nothing to do with St. Malachy."

St. Malachy died in 1148. The so-called prophecies first appeared in 1595. The popes elected from 1143 to 1590 are quite accurately described with titles derived from their family names, native places or cardinalial titles. Hindsight took care of this.

After 1590 the descriptive titles become very vague—most of them as vague and as far off the mark as the "Pastor et Nauta" applied to John XXIII. Not by the farthest stretch of the imagination was John a sailor. A man is not a sailor because he happened to live a few years in Venice, an insignificant port. The title could have fit Cardinal Spellman (also a papal candidate) a whole lot more precisely. He lived many years in one of the biggest ports in the world and crossed the Atlantic enough to qualify as a sailor.

Even though you want to take the prophecies seriously, take heart. The "old" Catholic Encyclopedia observed: "It has been noticed concerning 'Petrus

WORSHIP AND THE WORLD

Letter to a Teen-ager

BY FR. JOSEPH M. CHAMPLIN

Dear Judi,

I love to receive letters from a pretty teen-ager, especially when she is my niece and writes about matters of great concern to her and to me—God, life, and happiness.

You spoke of the special Mass for your Vatican II class as really beautiful and so uplifting. Why? Was it the girl playing folk guitar? Everyone singing? The priest's casual, personal sermon about love and what it really is and how Christ is love? Was it the smallness of your group and the feeling of closeness which everyone felt?

Whatever the explanation, you said this service seemed to answer questions about finding fulfillment in life and happiness on earth. At the same time, Judi, you ask me how, in the future, can you keep from getting low so easily, so frequently; how can you keep from wondering if Christ even exists; how can you always be strong and have faith.

I don't have any easy, simple answers. Sometimes God seems very near when we pray or worship. We almost sense his presence and experience his love. You did during that Mass. Others do at major moments in their lives—when they are sad or glad, when they feel guilt or forgiveness, when they fall in love or fear the future. Our hearts are open to God on these occasions and we eagerly wait for him to speak. To celebrate the Eucharist under such circumstances and in those moods may very well uplift and comfort and enlighten.

I don't think it's bad to run for church and plead with God at these critical junctures of life. But to pray only then, to worship only then, to join with others for Mass only then leaves a bit to be desired.

My mother (your grandmother) often warned me: "It's fine to ask the Lord for what you want or need, but be sure you thank him afterwards."

Skipping church when one doesn't feel like it or when the setting is less than ideal seems to me much like forgetting to say: "thank you." I know Sunday worship in many (perhaps most) places runs a poor second to the warm, personal, close celebration you shared in that classroom a few weeks ago. The churches frequently are too large, the congregations quite different, the singing wooden and half-hearted, the reading poor, almost unintelligible, the sermons not truly tuned in to your interests. Much of this is avoidable and I hope that by the time you reach adulthood churches will be smaller, the singing more enthusiastic, the reading and preaching of better quality.

But, even so, is Mass for giving or getting? Is it only to say "please" or also to utter a "thank you?" Is it to give gratitude or merely to gain favors? Is it for praising God or solely for finding Him?

I hope, Judi, you have many more Eucharists which are beautiful and do uplift you. But I likewise pray that you have faith and strength to worship around the altar even at dull moments and in drab places.

Love,

Uncle Joe

DISCUSSION QUESTIONS:

1. What religious questions preoccupy the minds of teenagers?
2. What answer would you give to someone who said they "got nothing out of the Mass?"

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Christ and Technology

(Continued from Page 6)

responsibility to tackle the staggering problems of our age. Pollution can be overcome only through dedicated concern for the health and happiness of others, concern that is translated into scientific research and technological skill. So, too, will the gigantic problems of our bankrupt cities be alleviated through the hard work, technological skill and sound judgment of men and women dedicated to improving man's life on earth. Charity needs to be incarnated in creativity.

Romanus', who according to St. Malachy's list is to be the last pope, that the prophecy does not say that no popes should intervene between him and his predecessor designated 'Gloria olivae' (glory of the olive). It merely says that he is to be the last; so we may suppose as many popes as we please before Peter the Roman." Now isn't that consoling!

I have received a surprising number of letters from religious brothers and sisters who seemingly take these prophecies seriously. What a strange notion of God they must have to think that He would communicate with us about the future in such a ridiculous fashion.

(Copyright, 1971)

Today technology is a necessary means of feeding the poor, clothing the destitute, creating unity and harmony among men, healing the sick. Through technology aimed at serving people's needs, the Spirit of Christ is at work in the world today, "renewing the face of the earth" (Ps 104:30). "Christ is now at work in the hearts of men through the energy of His Spirit. He arouses not only a desire for the age to come, but, by that very fact, He animates, purifies, and strengthens those noble longings too by which the human family strives to make its life more human and to render the whole earth submissive to this goal" (Church in Modern World, 38).

What the Council teaches is put in simpler language by a fifth grade girl, "You can tell a Christian by how they love creative things and how they love other people."

DISCUSSION QUESTIONS:

1. What is the Christian significance, if any, of the modern technological advancements?
2. What does the Second Vatican Council have to say about the value of human creativity?

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St. Mark's captures second Archdiocesan Junior crown

St. Mark's of Indianapolis captured its second Archdiocesan Junior Basketball Tournament championship in four years last week-end with a resounding 77-45 defeat over St. Philip Neri in the Junior Tourney finale, held at Secena High School.

NYAA wins Holy Spirit tournament

INDIANAPOLIS—The Holy Spirit Freshman-Sophomore Basketball Tourney was won by the Northwest Youth Athletic Association (NYAA) last week over Our Lady of Lourdes 68-65.

The winners came from behind in the fourth quarter to defeat the defending champions. Lourdes extended its record to seven straight seasons of trophy-winning in the Freshman-Sophomore competition. They finished in third place in the league and second in the tourney.

The third place consolation trophy was won by St. Mark's, which posted a 71-60 win over St. Christopher's.

Winner of the Sportsmanship Plaque was George Lauck, of St. Mark's.

The Cadet "A" Tourneys in Indianapolis were won last week by St. Rita's and Holy Spirit, who now advance to the Archdiocesan Tourney.

St. Rita's dropped St. Christopher's 47-37 in the American bracket, while Holy Spirit eliminated St. Pius X 37-30 in the National division.

In the New Albany Deaneary Tourney, Sacred Heart of Jeffersonville was forced into overtime to drop Our Lady of Perpetual Help of New Albany 41-37.

Finals in the Holy Cross "56 A" Tourney were played this past Wednesday after press deadline. Finalists were St. Pius X, St. Patrick's, St. Philip and St. Matthew's.

Science Fair set Sunday, March 7

The annual Archdiocesan Cadet Science Fair will be held Sunday, March 7, at Little Flower parish, Indianapolis. Deadline for parish entries is Friday, Feb. 26, for those which have completed local fairs.

Indianapolis-area entrants are asked to bring their projects to the Little Flower gym from 2 to 5 p.m. Saturday, March 6, while out-of-townners may bring projects Sunday from 10:30 a.m. to noon.

Meeting slated

INDIANAPOLIS—The Catholic Committee on Scouting will meet at 2 p.m. Sunday, Feb. 28, in the CYO Office, 1502 W. 16th St. to discuss the forthcoming leadership training program and the Scout Retreat, planned April 2-4 at Camp Rancho Framassa.

lead at the first quarter, extending their lead to 39-22 at the half. The margin widened to 26 points at the three-quarter mark.

Championship and runner-up trophies were presented at the game's conclusion.

ACTION ALSO BEGAN last Sunday at two sectional sites for the Archdiocesan Cadet Basketball Tourney.

At Our Lady of Providence High School, Clarksville, Sacred Heart of Jeffersonville advanced to the final round next Sunday by dropping Holy Spirit of Indianapolis 47-30 in the semifinal round.

In the afternoon's first round, Sacred Heart sidelined St. Ambrose of Seymour 48-34, while Holy Spirit rolled over St. Columba of Columbus 69-35.

AT SECENA, defending tourney champion St. Rita's dumped St. Lawrence of Lawrenceburg 48-33 in the semifinal game. Earlier in the day, St. Rita's dropped St. Patrick's of Terre Haute 55-41, while St. Lawrence eliminated St. Mary's of Rushville 31-18.

The championship game will be played between St. Rita's and Sacred Heart at 2 p.m. Sunday, Feb. 28, in the Secena gym.

INDIANAPOLIS Calendar of Events

FRIDAY, FEB. 26
MAROON AND GOLD BALL, sponsored by Brebeuf Dads' Club, 8:30 p.m. to midnight at St. Pius X Council hall, 2100 E. 71st St.

SUNDAY, FEB. 28
THE SACRED HEART FRATERNITY, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

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.; Secena 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.

STANDINGS
DIVISION 1—St. Christopher 9-2; All Saints 7-3; St. Malachy 6-4; St. Thomas 5-4; St. Michael 4-6; St. Martin 3-7; Holy Trinity 1-9.
DIVISION 2—St. Pius 9-0; St. Andrew 7-2; St. Lawrence 5-3; St. Matthew 3-6; Immaculate Heart 3-6; St. Joan of Arc 2-7.
DIVISION 3—Our Lady of Greenwood 9-1; St. Catherine 8-2; St. Roch 6-2; St. Jude 5-5; St. Barnabas 2-8; St. Patrick 2-8; Little Flower "B" 2-8.
DIVISION 4—Holy Spirit 9-0; St. Philip 7-2; Little Flower "A" 5-4; St. Simon 3-6; St. Rita 3-6; Our Lady of Lourdes 0-9.

WIND-UP SLATED in Table Tennis
Semi-finals and finals in the 20th annual Junior Table Tennis Tourney are scheduled at 1 p.m. Sunday, Feb. 28, in the Little Flower gym.

Defending over-all champion St. Michael's is still in contention for title honors, along with St. Catherine's and Our Lady of Lourdes.

Trophies will be presented at the conclusion of the competition by Father Donald Schneider, Archdiocesan CYO Director.

The entry list for the tourney totaled 890, including St. Mary's parish, North Vernon.

SCORES

CYO BASKETBALL
Deaneary Tourney Scores
NEW ALBANY DEANEARY
Cadet Tourney
FINALS—Consolation: St. Anthony, Clarksville 42, St. Mary, New Albany 34; Championship: Sacred Heart, Jeffersonville 42, Our Lady of Perpetual Help 37 (overtime).

INDIANAPOLIS DEANEARIES
Cadet American Tourney
Championship: St. Rita 47, St. Christopher 37.

Cadet National Tourney
Championship: Holy Spirit 37, St. Pius X 30.

Holy Spirit Freshman-Sophomore
Tourney
SEMI-FINALS—NYAA 80, St. Christopher 65; Our Lady of Lourdes 70, St. Mark 60.

FINALS—Consolation: St. Mark 71, St. Christopher 60; Championship: NYAA 88, Our Lady of Lourdes 65.

Holy Cross "56 A" Tourney
THIRD ROUND (Partial)—St. Rita 34, St. Thomas 18; St. Patrick 33, St. Mark 32; St. Pius X 34, St. Jude 20; All Saints 46, St. Joan of Arc 41.

QUARTER-FINALS—St. Philip Neri 42, St. Catherine 30; St. Matthew 31, Immaculate Heart 29; St. Patrick 45, St. Rita 36; St. Pius X 57, All Saints 39.

Archdiocesan Junior Tourney
Secena High School, Indianapolis
Championship: St. Mark 77, St. Philip Neri 45.

Archdiocesan Cadet Tourney
Providence High School, Clarksville
FIRST ROUND—Sacred Heart, Jeffersonville 48, St. Ambrose, Seymour 34; Holy Spirit, Indianapolis 39, St. Columba, Columbus 35.

SEMI-FINALS—Sacred Heart, Jeffersonville 47, Holy Spirit 30.

Secena High School, Indianapolis
FIRST ROUND—St. Rita, Indianapolis 55, St. Patrick, Terre Haute 41; St. Lawrence, Lawrenceburg 31, St. Mary, Rushville 18.

SEMI-FINALS—St. Rita 48, St. Lawrence, Lawrenceburg 33.

CADET VOLLEYBALL
Games of Tuesday, Feb. 16
DIVISION 1—St. Malachy 2, St. Thomas 1; St. Christopher 2, St. Michael 1; St. Martin 2, Holy Trinity 0; All Saints, Bye.

DIVISION 2—St. Pius X 2, St. Joan of Arc 0; Immaculate Heart 2, St. Lawrence 0; St. Andrew 2, St. Matthew 0.

DIVISION 3—Greenwood, St. Roch (postponed 2/24); St. Catherine 2, St. Jude 0; St. Patrick 2, Little Flower "B" 1; St. Barnabas, Bye.

DIVISION 4—Little Flower "A" 2, St. Simon 0; St. Philip Neri 2, Our Lady of Lourdes 1; Holy Spirit 2, St. Rita 0.

Games of Friday, Feb. 19
DIVISION 1—St. Malachy 2, All Saints 1; St. Christopher 2, Holy Trinity 0; St. Michael 2, St. Martin 0; St. Thomas, Bye.

DIVISION 2—St. Matthew 2, St. Joan of Arc 1; St. Pius X 2, St. Lawrence 0; St. Andrew 2, Immaculate Heart 0.

DIVISION 3—St. Jude, St. Roch (postponed 2/23); St. Barnabas 2, St. Patrick 1; Our Lady of Greenwood 2, St. Catherine 1; Little Flower "B", Bye.

DIVISION 4—St. Simon 2, Our Lady of Lourdes 0; Holy Spirit 2, Little Flower "A" 1; St. Philip 2, St. Rita 0 (forfeit).

STANDINGS
DIVISION 1—St. Christopher 9-2; All Saints 7-3; St. Malachy 6-4; St. Thomas 5-4; St. Michael 4-6; St. Martin 3-7; Holy Trinity 1-9.
DIVISION 2—St. Pius 9-0; St. Andrew 7-2; St. Lawrence 5-3; St. Matthew 3-6; Immaculate Heart 3-6; St. Joan of Arc 2-7.
DIVISION 3—Our Lady of Greenwood 9-1; St. Catherine 8-2; St. Roch 6-2; St. Jude 5-5; St. Barnabas 2-8; St. Patrick 2-8; Little Flower "B" 2-8.
DIVISION 4—Holy Spirit 9-0; St. Philip 7-2; Little Flower "A" 5-4; St. Simon 3-6; St. Rita 3-6; Our Lady of Lourdes 0-9.

WIND-UP SLATED in Table Tennis
Semi-finals and finals in the 20th annual Junior Table Tennis Tourney are scheduled at 1 p.m. Sunday, Feb. 28, in the Little Flower gym.

Defending over-all champion St. Michael's is still in contention for title honors, along with St. Catherine's and Our Lady of Lourdes.

Trophies will be presented at the conclusion of the competition by Father Donald Schneider, Archdiocesan CYO Director.

The entry list for the tourney totaled 890, including St. Mary's parish, North Vernon.

NAMED TO HOSPITAL ADVISORY BOARD
BEECH GROVE, Ind.—Two new members have been named to the St. Francis Hospital Advisory Board here, according to an announcement by Don D. Hamacher, hospital administrator.

Appointed were Dr. Gene H. Sease, president of Indiana Central College, and Richard A. Steele, executive of Citizens Gas and Coke Utility.

Home for Aged to host Renewal for Religious

INDIANAPOLIS—Dr. Irvin Arkin, of St. Louis University, will serve as keynote for the multi-media religious experience to be held at St. Augustine's Home for the Aged, 2345 W. 86th St., on Sunday, Feb. 28, from 12:30 to 5:30 p.m.

Sponsored by the Association of Religious of the Indianapolis Archdiocese (ARIA), the program is open to all Religious in the Archdiocese.

Dr. Arkin's conferences will be entitled "Why Religious Life?" and "What is Apostolate?"

Other optional programs for the afternoon will include religious education films, explanation of a shared prayer experience, open discussion and a period of quiet reflection. A penance service is also scheduled.

A Eucharistic Celebration will conclude the day at 5 p.m.

For coaches

The annual post-season meeting for all Indianapolis CYO basketball coaches will be held at 3:45 p.m. Sunday, Feb. 28, in the Secena Memorial High School library, immediately following the Cadet Basketball Tourney championship. The past season will be reviewed and rules will be discussed for next year's competition.

CYO NOTES

The Comedy Division of the Junior CYO One-Act Play Contest will get underway the week of March 14, with the Serious and the Classic Comedy Divisions to start the following week. Contest finals are scheduled April 2 in the Comedy Division, April 3 and 4 for the Serious and Classic Comedy Divisions, respectively. All finals will be held at Roncalli High School.

Entry blanks have been mailed for the Cadet Boys Track and Field Dual-Meet League, due to be returned by March 15. Competition will begin the week of April 4.

Deadline for entries in the Archdiocesan Cadet Instrumental Music Contest is March 16. The Contest is slated at Cathedral High School April 3 and 4.

Cadet and Junior Spring Kickball League entries have been mailed, due March 26. The season will start in mid or late April.

Blanks will be mailed next week for the Cadet Boys Wrestling Tourney. Deadline is March 19.

The Cadet Girls Volleyball League will complete play February 26. Play-offs are slated next week, with the tourney to be held March 9-10. All teams are eligible for the tourney. Coaches are asked to call the CYO Office by February 26.

Player participation fees for the Cadet Wrestling League are due February 26.



CADET "NATIONAL" CHAMPIONS, ARCHDIOCESAN SEMI-FINALIST—Holy Spirit, another of the larger Indianapolis parishes which has been improving its youth program in recent years, gave some strong evidence of that improvement in the 1971 season. The far Eastiders not only ended up as a semi-finalist in the Archdiocesan Cadet Tourney, they also captured the championship of the Indianapolis Cadet "National" tourney, beating St. Pius X, 37-30, in the title game. Then, in Archdiocesan competition, Holy Spirit defeated St. Columba of Columbus, before losing in the evening semi-final to Sacred Heart, Jeffersonville. Head Coach Ed Gaughan (back row, left) and Assistant Coach John Boucher (behind the team, middle) led Holy Spirit through its fine campaign.



CADET "B" "OVER-ALL" CHAMPIONS—We say "over-all" because this St. Philip Neri team ended up sweeping all honors in 1970-71 CYO Cadet "B" competition. First, the Eastiders took the league title, posting a perfect 11-0 record in Division Two competition and then defeating Division One titleholder St. Thomas, 61-56, in the championship game. Then, just to put some extra icing on their victory cake, the St. Philip lads made their way through the Our Lady of Lourdes postseason tournament, and again they downed St. Thomas in the championship contest, 62-34. Coaches Bill Commons (back row, right) and John Commons (back row, left) were responsible for leading the squad through its successful campaign.

Fatima slates four women's retreats during March

INDIANAPOLIS—Four Thomas Aquinas, St. Michael Archabbey, will give the retreats have been announced and St. Gabriel parishes, conferences for a special nurses' retreat for March by Our Lady of Indianapolis, and St. Louis retreat the week-end of March 19-21.

Msgr. James P. Galvin, a team of priests will conduct a special CCD retreat for junior retreat for married couples the week-end of March 26-28.

Msgr. Galvin will conduct a special CCD retreat for junior retreat for married couples the week-end of March 26-28.

Reservations for the above Father Gregory Chamberlin, retreats may be made by calling Immaculate Heart of Mary, St. O.S.B., of St. Meinrad 545-7681.

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TIC TACKER

CFM issues abortion statement

BY PAUL G. FOX

The Indianapolis Federation of the Christian Family Movement (CFM), representing about 100 couples in 18 groups, this week issued a public position statement against proposed liberalization of present abortion laws.

Following is the statement, made available by Mr. and Mrs. William Reuter, president-couple of the Federation:

"Out of love and concern for the God-given right for the right to life itself, the Indianapolis Federation of Christian Family Movement, CFM, feels it's duty and obligation to take a public stand against the liberalization of the abortion laws.

"Our position is this: Our country has been founded on the Judeo-Christian concepts which recognize God as the Author of all life. Therefore, the government should and must protect ALL life, especially the innocent.

"It is not a matter of imposing someone's or some groups moral code on anyone. It is simply a matter of what is proclaimed in the Declaration of Independence.... 'We hold these truths—that ALL men are...endowed...with certain inalienable Rights, that among these are LIFE.... That to secure these rights, governments are instituted among men.'"

"The right to life is a HUMAN value, an AMERICAN value, which our national and state governments should and MUST protect.

"When the child in the womb is one-thirtieth of an ounce he has every internal organ he will ever have as an adult. On the 18th DAY after his conception his heart starts beating. The one celled zygote that results from conception is everything necessary to become a human adult, except nourishment and nurture. The zygote is not just a potential person; it is a HUMAN PERSON who has potential!"

"Because some criminals, some poor, mentally ill are unwanted, unloved, undernourished and starving, our society does not say 'Kill them.' No, we protect them by laws. Why then do we condemn to death the helpless child to be born... even though he may be unwanted, unloved, or born into poverty. Because we can't see him does not make him less human, nor less deserving of his right to life.

"We are all made to His image and likeness...whether born into riches or poverty, born of love or lust, loved or unwanted, born perfect of mind and body or lame and mentally ill.

"If an innocent human being can be murdered because he is too young, there is no reason in principle why he cannot be killed because he is too old, or too retarded, or too black. The philosophy is Nazi German's and this country is adopting it!"

"Let us as Christians identify ourselves with every movement which will restore Christ to society and preserve for us the blessing of a truly Christian civilization."

Five Eastside Indianapolis couples will inaugurate an ecumenical parent education discussion program next week. The six-week program was designed for parents of pre-school children by SISTER EVELYN ECKERT, O.S.B., of the Religious Education Department, and REV. WARREN CORBETT, associate pastor of the Irvington United Presbyterian Church.

The five couples, from three religious faiths, will alternate hosting the conferences in their own homes. They are: MR. AND MRS. DON WENDLING and MR. AND MRS. JOHN CURRAN, from HOLY SPIRIT PARISH; MR. AND MRS. ROBERT MITCHELL, from the

CHRISTIAN CHURCH (DISCIPLES OF CHRIST); and MR. AND MRS. LEO WHALEY and MR. AND MRS. DAN SARGEANT, of IRVINGTON UNITED PRESBYTERIAN CHURCH.

Topics to be covered will include: Parents as Primary Educators, Marriage, Baptism, Parental Authority, Scripture and Morality. Meetings will begin Tuesday, March 2, and continue through April 6.

Parents of pre-schoolers were chosen for the program, according to Sister Evelyn, because family life is by far the most decisive and important influence for the young child. Religious education and religious life as found in the home must be the norm for what the school can give to the child.

"Parents of pre-school children face common human problems, joys and opportunities," she continued. "These can be understood and enriched through sharing in the faith community. Different traditions can enrich these considerations. Approaching human issues in common can be a vehicle for reconciling those who are religiously separated."

The giant Irish flag that will serve as the backdrop for the Hibernians' annual St. Patrick's Day breakfast on Sunday, March 14, is already hanging in the Egyptian Room of the Murat Temple.

It was put in place early to grace the Shrine's annual Caravan Club luncheon honoring St. Pat. The latter event, to be held this year on March 4, also will bring out Hibernians in abundance, as guests of the Shriners.

The flag, incidentally, is the same one which the Hibernians held their national convention there last August. Made especially for that occasion, it is believed to be the largest Irish flag in existence, a mammoth 24 by 30 feet tricolor.

In answer to inquiries as to where to get tickets for the O.A.H. breakfast, they can be obtained by calling JOHN GLASKA, 283-2274; JAMES SULLIVAN, 283-8237, or FRANK BRADY, 357-2960. Tickets are \$4 apiece, eight reservations per table.

HERE AND THERE—In a recent photo spread on the Religious Education program at ST. LAWRENCE PARISH, Indianapolis, we misidentified the program director. She is SISTER MARLENE BROCCAMP, O.S.F. (We got her confused with her sister, SISTER MARILYN BROCCAMP, O.S.F.) Our apologies. Incidentally, Sister Marlene will appear on Jim Gerard's "Afternoon" television program at 12:30 p.m. Tuesday, March 2, on WFBM-TV, Channel 6.... Another Dean's List scholar at MARIAN COLLEGE, unintentionally dropped from the recent published list (by Marian, not us) was MISS CAROL WETHINGTON, an Indianapolis sophomore.... ST. PAUL'S PARISH, Tell City, is in the process of forming a Parish Council. FATHER ANDREW S. DIEZEMAN has selected a steering committee as the first step in organizing, with DAVID E. EVARD serving as chairman pro-tem.... Four Brookville girls and a Richmond boy have been named winners of a patriotic poster contest sponsored by the Richmond Fourth Degree Knights of Columbus. Winners included: LORI ROSENBERGER, JANE SELM, PAULA ORTMAN and MARY JO LANG, all of ST. MICHAEL'S SCHOOL, Brookville, and KENNETH BORDEN, of ST. MARY'S SCHOOL, Richmond.... Best wishes to MR. AND MRS. FLOYD RUSSELL, members of HOLY FAMILY PARISH, Richmond, on the occasion of their 25th Wedding Anniversary on February 23.

STATEMENT ISSUED

Priests' Association backs Fr. Berrigan

INDIANAPOLIS—The Social Action Committee of the Priests' Association of Indianapolis last week issued a statement in support of Father Philip Berrigan and five co-defendants indicted for conspiracy and sabotage and charged that the federal government is using the six to discredit the peace movement.

The committee endorsed the position of the National Federation of Priests' Councils, which is that the "overriding issue" in the indictment controversy is "the acceptance of rejection of the brutal and inhuman institution of modern warfare."

Although the controversy does not directly involve local priests, the committee said, "the issues involve us all."

THE STATEMENT declared, "If the Pope's prayer, 'War, never! No more!', is to be realized, we must initiate and support movements for worldwide justice and peace."

"Our nation enforces laws insuring respect for the property and person of our citizens. At the same time we must recognize that Americans have contributed to the death of thousands in Vietnam, having disrupted family life and wrought havoc on the culture of a country with traditions older than our own. The institution of modern warfare which leads to equating patriotism with militarism, of destruction with the cause of justice, of equating superior force with fraternity, of armament stockpiles with normalcy and the massive expenditure of men and money with the prime purpose of government—all these must be changed. The Christian must lead in

putting an end to war."

The statement stressed that the priests and nuns indicted on conspiracy charges must be presumed innocent until proven guilty. It termed accusations made by J. Edgar Hoover premature and unfortunate and said they "intensified the climate of hostility surrounding those who oppose the war."

The six defendants, the statement continued, "are accused of specific acts which in themselves are alarming, but not nearly as alarming as the fact that the United States today commits half of its resources to militarism...."

THE STATEMENT concluded with an affirmation of "friendship, support and encouragement for the accused. They have been conspicuous advocates of a world of peace. We stand with them as brothers."

In a related action, the committee last week stepped up the development of a speakers' bureau for its Draft Information Program. Qualified clerical and lay speakers are being sought to address college, high school and other youth groups.

The interfaith fund drive to establish a full-time draft counseling center, cooperated in by the priests' association, has fallen short of its \$15,000 goal.

Contributions are still being sought, however, said Father Bernard Survil, a member of the social action committee. A part-time center is expected to be open by April 1.

Members of the committee, speaking in support of a center, have addressed groups in 42 parishes throughout the archdiocese.

Dollar competition

(Continued from Page 1)
have taken a decided edge in the past week. Rep. Donald T. Nelson (R.-Indianapolis) said his daily stack of letters is more than 90 per cent in favor.

Nelson also is witness to the unpredictability of legislative sentiment. His bill (H. B. 1598) to provide college grants based solely on financial need, the primary requirement being that the student has only to be accepted at an accredited Indiana school, unexpectedly moved out of the House Education Committee Friday (Feb. 19) with a "Do Pass" recommendation.

The grants, plus an amended state scholarship bill approved by the Senate Education Committee, could result in a spurt in enrollment in Catholic colleges in the state.

S. B. 51, sponsored by W. W. Hill Jr. (R.-Indianapolis), first called for increasing scholarship amounts to \$1,200. An amendment submitted by Sen. Thomas Teague (D.-Anderson) boosted that to \$1,400. The intent of both actions was to make it possible for more students to attend private colleges and universities, where tuition is considerably higher than the present \$800 scholarship ceiling.

THOUGH THERE WAS no perceptible movement of the abortion bill (S. B. 679) in the conservative Senate Public Health Committee, there was action outside as diocesan councils of Catholic women began revving up a letter-writing campaign against the measure.

Mrs. Louis J. Kossman, president of the Indianapolis archdiocesan council, said the council's board, meeting here Tuesday (Feb. 23), is expected to be circulated among legislators.

Additional opposition can be expected from the Indiana Catholic Conference and the Committee for the Preservation of Life.

One begins to wonder about the clout of even the most respected non-political organizations, however, if he ponders the defeat last week of H. B. 1135, which would have transferred poor relief from township trustees to the welfare departments of most of the counties.

Despite the fact that the bill was strongly supported by dozens of

prestigious groups and opposed only by the trustees themselves, the measure was soundly defeated on the House floor. The name of the game was patronage.

AMONG THOSE DISMAYED by that development, expected though it was, was Rep. J. Jeff Hays (D.-Evansville), chairman of that city's Welfare Advisory Committee, an experimental group formed to promote broad public interest in the goals and problems of the Vanderburgh County Welfare Department.

Hays' bill to exempt vehicles owned by religious and charitable institutions from the auto excise tax (H. B. 1325) got out of the House County and Township Business Committee with a "Do Pass." But it was immediately consigned to the special watchdog committee set up to screen all bills which could affect local property taxes.

A similar tax-exempt vehicles measure sponsored by Sen. Adam Benjamin Jr. (D.-Gary) remains in the Senate Finance Committee where it had rough going in a committee hearing.

Churches can expect a tight squeeze on this one.

Governor Edgar Whitcomb, who promises to be quick with the veto again this session, gladdened the hearts of Protestant leadership when he indicated he would not sign the liquor-on-Sunday bill (S. B. 616) reported out of committee on Feb. 18. Though numerous tries have been made at a Sunday beverage act, none until now ever got out of committee.

First Catholic

(Continued from Page 5)
Receiving ecclesiastical permission, he ran and won—by 23 votes.

His major congressional accomplishment was in promoting Federal road construction in Michigan and the building of a highway between Detroit and Chicago. Father Richard ran for re-election in 1825—and lost by four votes—and lost again by bigger margins in 1827 and 1829.

His political losses were overshadowed in these closing years of the priest's life by a long-standing libel judgment, which eventually cost him the appointment as first bishop of Michigan.

FROM HIS PULPIT in 1816, Father Richard had condemned the adulterous marriage of a parishioner, calling him "a scandalous sinner." In a libel action, the priest was sued for over a thousand dollars and when he lost the case refused to pay, spending three weeks in jail while insisting upon his right to criticize the moral lives of his parishioners.

A Supreme Court decision on the case was still pending when Father Richard died, but meanwhile, in Rome, the lawsuit and the debt it held over the priest's head caused Pope Leo XII to cancel the pending appointment of Father Richard as first bishop of the new Diocese of Michigan. Instead, Detroit was made a See without a bishop, Rome choosing to wait until Father Richard died before naming someone else.

He died in September, 1832, the victim of a cholera epidemic which found him, 65 and already in poor health, still his people's spiritual and civic leader as he worked exhaustingly to meet their physical and religious needs.

Pope reaffirms defense of priestly celibacy

ROME—Pope Paul VI is entirely turned toward reaffirming his defense of priestly celibacy and told seminarians he asked,

The Pope recommended the Mother of God as the example for all seminarians and priests.

These problems, he told seminarians and priests studying at the Pontifical Roman Seminary (the major seminary of the Rome diocese) "may be providential if we can truly draw from them the impulse for the renewal of the genuine concept and the undated exercise of our priesthood."

The Pope left the Vatican in the late afternoon of Feb. 20 to celebrate Mass at the major seminary of his own diocese and to talk with its students about the problems of the priesthood, which will be the main topic of the Synod of Bishops this fall.

The Pope told his audience he is well aware of the problems besetting vocations today.

HE SAID THAT seminarians are troubled today by "the so-called identity of the priest" problem, because they are "striving toward a definition of their future."

Seminarians, he said, also face a "secularization that invades and transforms the modern world."

What room does this leave for the priest "whose aims are transcendental...and so different from worldly men's own experience, in a society that

Appointed to staff of Social Services

INDIANAPOLIS—Dr. Paul W. Thoresen, a member of the faculty of the Indiana University School of Medicine's department of psychiatry, has been added as a part-time staff member of Catholic Social Services.

A member of St. Joan of Arc parish, Dr. Thoresen earned his doctorate in psychology from Marquette University. He is participating in Catholic Social Services' family counseling and psychological evaluations programs.

*During this week 30 years ago, the CYO announced plans for a One-Act Play Contest.

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Little Flower schedules Lenten supper seminars

INDIANAPOLIS—St. Therese Each seminar will consist of a public and will be held in the of the Little Flower Church will meal, lecture, and discussion. A sponsor a series of Lenten charge of \$1 per person per Supper Seminars on Wednesdays seminar is being asked. at 6:30 p.m. throughout Lent. The seminars are open to the



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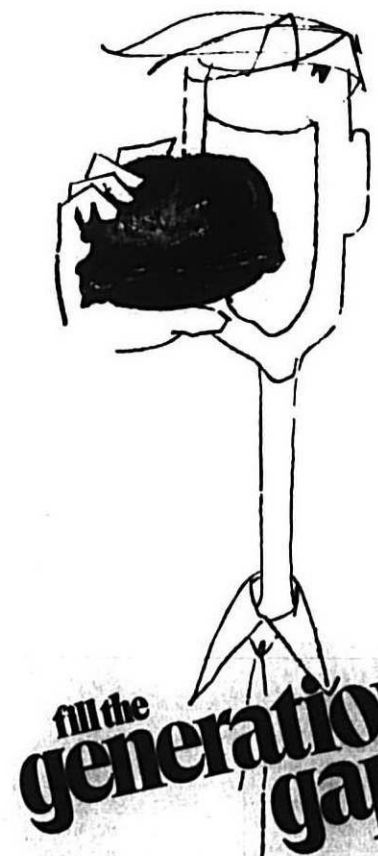
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Seminar topics will include: March 3—"How Do I Know What's Right and Wrong?"; March 10—"The Church: Where Is It Going?"; March 17—"The Worship: Can You Still Pray at Mass?"; March 24—"Ecumenism: Is the Church Still Catholic?"; March 31—"Dogma: Does the Catholic Church Still Believe What It Used To?"; April 7—"Religious Education: What Are They Teaching My Children in Religion Class?"

*During this week 10 years ago, Little Flower, Indianapolis, won the Archdiocesan Junior CYO Basketball Tournament, defeating St. Catherine in the final game, 69 to 54.



DISCUSS PROGRAM—Rev. Warren Corbett, associate pastor of Irvington United Presbyterian Church, Indianapolis, and Sister Evelyn Eckert, O.S.B., of the Archdiocesan Religious Education Department, discuss plans for a new ecumenical discussion program for parents. (See Tic Tacker item above)



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TEACHER TO LEAD TOUR—Mrs. Dorothy Tolhurst, art instructor at Chatham High School, Indianapolis, will lead students on a 22-day European tour June 22 to July 13. Arranged through Ambassadors Abroad Program 1971 of Emhage Tours, Inc., of Grand Rapids, the all-inclusive tour will include seven countries. Mrs. Tolhurst, a teacher for 10 years, is shown above (third from right) pointing out tour highlights to a group of Chatham students. Information on the tour may be obtained by students or parents from Mrs. Tolhurst or from Gausepohl/Diners Fugazy Travel Service in Indianapolis.

Lenten lecture series underway in Bloomington

BLOOMINGTON, Ind.—St. Church, running through March 30, will be a series on the "New Testament," to be presented by jointly offering three lecture series during the Lenten season. Scheduled for Tuesday evenings at 8 p.m. at St. Charles

March 31, at 8 p.m. at St. John the Apostle Church.

Presenting the basic concepts involved in living a moral and Christian life, the lecture subjects will be: Is man naturally good or bad? Is there a natural law? Should I follow my conscience? What about this "situation ethics" jazz? Nothing's a sin anymore, and What do I tell my kids?

"The Christian Message in Film" consisting of a series of films designed to help the adult discover the Christian message hidden in modern movies, will be presented by Sister Barbara Ann Linton and Sister Kathleen Desautels of the St. John the Apostle religious education staff. This program will be on Fridays at 8 p.m., through April 1.

FATHER GEORGE Coffin and Father John Schoettle of the St. Paul Catholic Student Center staff will give six lectures on Wednesday evenings through

Auxiliary backs priest in sermon against war

PROVIDENCE—The anti-war "moral issues facing us," He said, "provoked a church which walked out in nearby East Greenwich were supported by a he observed, "that the principle of a just war is being violated. described Vietnam as "a serious moral issue."

Auxiliary Bishop Bernard M. Kelly of Providence also described "the silence of church leaders on Vietnam" as "really scandalous."

COMMENTING on an incident at Our Lady of Mercy church, East Greenwich, where a guest priest's sermons triggered a walk-out at two Masses, the prelate upheld the right of the priest to speak out against the Indochina war.

However, he questioned whether priests should do their speaking-out from the pulpit. "There are other ways in which church leaders can be heard," the bishop said.

The sermons were preached by Father Raymond L. Tetrauli, diocesan director of the Latin American Apostolate, who advised parents who agreed with him to counsel their sons not to cooperate with the military draft. Some 65 persons walked out of the two Masses.

EMPHASIZING that the priest's comment was merely his personal opinion, Bishop Kelly said that Father Tetrauli is free to express his views on any

Plan card party and style show at St. Matthew's

INDIANAPOLIS—The Women's Guild of St. Matthew's parish will sponsor an "Arts and Flowers Card Party and Wig Style Show" at 8 p.m. Wednesday, Mar. 10, in the parish hall, 4100 E. 56th St.

Proceeds from the event will supply tuition grants to Catholic high schools for two eighth-grade pupils in the parish school.

Men's and women's wigs will be featured, courtesy of the Ye Olde Wig Shoppe. Door prizes will include 50 boutique items. Other prizes to be awarded are: a portable color television, a synthetic wig with case and accessories, a hair dryer and sauna and a 50-piece set of stainless tableware.

Mrs. Robert L. Gerse is Card Party Chairman, while Mrs. John Riddle is Wig Style Show Chairman. Mrs. Ralph Barbour is in charge of reservations. Women's Guild President is Mrs. Paul Weisenbach.

Tell City D of I slate bake sale

TELL CITY, Ind.—The Daughters of Isabella will sponsor a bake sale in St. Paul's school cafeteria, Saturday and Sunday, Feb. 27 and 28. Baked goods can be delivered to the school Saturday morning and will be on sale from 3 to 7 p.m. Saturday and after all the Masses on Sunday.

The next business meeting of the Daughters of Isabella will be held at 7:30 p.m. Tuesday, March 2, at the K of C Home.

"During this week 50 years ago, 'The Eternal Light,' a motion picture based on the Life of Christ, was shown in St. Cecilia's Hall, Indianapolis."

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CAMBRIDGE CITY
JOSEPH MICHAEL SUEVES, 22, St. Elizabeth's, Feb. 22. Son of Mr. and Mrs. Joseph Sueves; brother of James B. Sueves of Richmond; Carolyn Hensley and Linda French, both of Cambridge City; grandson of Mrs. Mary Sueves of Richmond.

MARY HELEN MEDLEY, 69, St. Mary's, Feb. 15. Wife of John; mother of Irvin Medley, Louise Ballard and Ida Isenhardt, all of Richmond and Eva Rogers of New Haven, Ky.

FLOYDS KNOBS
CLARENCE W. LEIDOLF, 76, St. Mary-of-the-Knobs, Feb. 17. Husband of Blanche; father of Martha, Marquette of Arcola, Ill.; David Leidolf of Merritt Island, Fla.; Harold and Arthur Leidolf, both of Floyds Knobs.

INDIANAPOLIS
FRANK E. SCHERRER, 66, St. Roch's, Feb. 19. Husband of Frieda; father of Paul A. and Joan Scherrer and Mary L. Lark; brother of Joseph, Leo, Father Valentine Scherrer, O.F.M., of St. Peter's parish, Chicago, Ill., and Father Ralph Scherrer, O.F.M., of Teutopolis, Ill.

IDAVID STEELMAN, 22, St. Simon's, Feb. 20. Son of Mr. and Mrs. Frederick W. Steelman; brother of Frederick W. and Philip M. Steelman.

CHARLES L. CARRIGG, 56, St. Christopher's, Feb. 20. Husband of Phyllis L.; father of Stephen, Louis, Martha, Phyllis, Laura and Anna Carrigg, Nancy Evans, Mary Myster and Donna Pretti; brother of Stephen J. Carrigg and Grace Kelley.

BRUNO PLATACIS, 60, 55. Peter and Paul Cathedral, Feb. 22. Father of John, Albert and Rita Platadis; brother of Anton and Stanley Platadis, Helen Apozzo and Krolina Ziznovskis.

PAUL ZOELLNER, 54, Sacred Heart, Feb. 24. Husband of Ellen; father of Paul R., Harold, Thomas, Michael, Donald and Charles.

"During this week 10 years ago, the U.S. Supreme Court supported the legality of providing bus rides for nonpublic school pupils."

ZOELLNER, Carol Moore, Elaine Armour, Linda Hargrave, Bernadine Moss and Jeannette Millard; brother of Robert Zoellner and Louise Payne.

LANESVILLE
CHARLES G. KEINSLEY, 65, St. Mary's, Feb. 17. Husband of Catherine; father of Stephen Kinsley of New Albany; Carol Harbison, Glenn, Nicholas and Richard Kinsley, all of New Albany.

MORRIS
VIOLET BARTLING, 48, St. Anthony's, Feb. 18. Wife of John; mother of Daniel, Sharon and Linda Bartling; daughter of John Scharf of Cincinnati; sister of Raymond Scharf of Kentucky; Shirley Munch and Rosemary Gruber, both of Cincinnati.

AGNES MESSANG, 72, St. Anthony's, Feb. 19. Sister of John, Nick, Cecelia and Mike Messang and Elizabeth Grossman, all of Morris.

NEW ALBANY
VIOLETA M. WOLF, St. Mary's, Feb. 19. Mother of Charles A. Wolf of New Albany. A sister and three brothers also survive.

TERRE HAUTE
LEO F. SCHMITZ, 84, St. Ann's, Feb. 10. Brother of Joseph Schmitz.

of Chicago, and Amelia Jacobs of Detroit, Mich.

ROBERT E. NOBLE, 37, Sacred Heart, Feb. 10.

VICTOR P. MEAGHER, 74, St. Patrick's, Feb. 11. Husband of Gladys M.; father of Alice Ann Roth of Cincinnati, O.

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VIEWING WITH ARNOLD

'Where's Poppa?' tasteless farce

BY JAMES W. ARNOLD

"Where's Poppa?" is what you would expect to happen if a bunch of highly paid TV comedy writers were hired to make a with-it Outrageous Farce about a bachelor dominated by his invalid mother—no holds, words, or images barred, since this is the age of mature adulthood in the cinema. So we get Bad Taste on purpose, a kind of Las Vegas of the comic imagination.

About the only thing that saves it—makes it 75 percent bearable—is the genuine clownish gift of director Carl Reiner (the Dick Van Dyke

Show), an innate sense of the gloriously absurd that (along with the surviving censors and the need to make a buck) prevents the absolute worst. Still, you can't help but feel that if Reiner has not provided it, he has thought about it, or perhaps even done it and left it out of the final print.

"POPPA'S" sensibility is that we can work out our social hangups—or at least puffaw as we sink into oblivion—if we conceive of the worst comic exaggerations of our fears and roll about in them. It's like spending the night in the haunted house, scrawling witty obscenities on the walls, and having a pie-throwing contest in bed sheets. So George Segal is stuck with the world's foulest, laziest, most possessively Oedipal

momma (Ruth Gordon), and of nightmare-as-catharsis to a square being taunted and nagged by blacks in Central Park or a courtroom vulgarity contest between a colonel and a young peacenik. It's not only that there is a difference between being gross and being funny, but the slapstick is often just plain desperate (would you believe a man in an ape suit, or a naked guy on an elevator trying to call his floor to a weeping woman passenger?).

Yet sometimes wonderful things happen: Segal endlessly singing "Louise" to a pretty innocent (Trish Van Devere) he has just met, or trying to enunciate the horror-word "home" as a repository for Momma, or packing her trunk with a mad eagerness as she watches Dr. Brothers on TV calmly discussing the effects of pornography experiments on college boys. It's a limited, wacky sort of pleasure—offering both nonsense and insight—but it's enough to keep one from demanding all his money back. (Rating: B—objectionable in part for all)

"Fools" seems at first glance a re-run of the stupefyingly familiar flick about the witty old guy and the windblown young girl who meet by chance, have a June-and-January fling in some photogenic spot (like San Francisco) and then face reality—suicide, going back to their spouses, whichever is more poignant.

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 preempted in certain areas by other programs. Readers are asked to check the local listings.

MCCLINTOCK! (1963) (NBC, Saturday, Feb. 27): An attempt to re-create the lusty spirit of "The Quilt Man" (with original stars John Wayne and Maureen O'Hara) in Wayne country, the Old West. A he-man version of "The Taming of the Shrew" (the only memorable scene is a climactic spanking that brings Miss O'Hara to her feminine senses). Either way, it lacks the right directional touch. Satisfactory only for deep-dyed Wayne fans.

THE FLIM FLAM MAN (1967) (ABC, Monday, March 1): A brief and beautiful visit with a Lovable Rascal, a philosopher con-man who scratches an uncertain living from human greed. He can cheat people only because they are trying to cheat him. This delightful collaboration between actor George C. Scott and director Irvin Kershner recalls both the innocence of the film comedy of a generation ago and the country-bumpkin world of an O. Henry or Mark Twain story, long before either Evil or Good became so organized and efficient as to become inhuman. Among the highlights: a superbly funny auto chase. This is a gentle version of "Bonnie and Clyde." First-class entertainment for all ages and tastes.

NONE BUT THE BRAVE (1965) (CBS, Thursday March 4): Frank Sinatra's first and only directorial effort, a tragicomedy about American and Japanese platoons forced to share a deserted island. The whole business is heavy-handed and ludicrous, but the Japanese contingent does have a few good moments. The Americans are stuck with the epic talents of Sinatra, ex-son-in-law Tommy Sands, Tony Bill, and Clint Walker, one of the few actors in Hollywood capable of saying a whole paragraph of dialogue without a single inflection. Not recommended.

BIGGEST BUNDLE OF THEM ALL (1967) (CBS, Friday, March 5): A comic caper film, in which inept gangsters led by Robert Wagner and Raquel Welch attempt a \$5 million platinum heist. This is a disaster in which only people who get robbed are the audience. Not recommended.

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something deeper and artier. The film begins and ends on a beach, where people are being in different and vaguely corrupt. Roberts is a horror-film actor who keeps bragging that he is the only man who understands evil anymore, and in a wildly surprising climax, the heroine is bumped off by her ex-husband in a church, while a bishop more or less single-mindedly officiates at an infant baptism.

Whatever it all means, it's confused by scenes of clumsy farce (an oriental psychiatrist being seduced by a lady client, the FBI busting in looking for

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VOLLEYBALL TOURNAMENT RUNNERS-UP—St. Pius X came up with its best showing ever in the Fifth Annual St. Joan of Arc Junior CYO Volleyball Tournament, which was contested January 16 and 17 at the St. Joan of Arc Social Hall. The St. Pius X team won three straight matches to qualify for the title match, then lost a real thriller to St. Rita's new champions, dropping the final game of the three-game match in overtime, 16-14. Standing at the right in the back row is the Volleyball Coach at both the Cadet and Junior levels for St. Pius X, Mrs. Carol Nungester.



STYLE SHOW WINNERS, TAILORED SUIT AND FORMAL DRESS DIVISIONS—Here are Junior CYO Style Show winners for 1971 representing the Tailored Suit and Formal Dress Divisions. These girls were chosen by judges as gift certificate or first place winners in two of the more traditional divisions of competition at the Show. Front row, left to right: Patricia Quigley, St. Andrew, certificate winner in BOTH divisions; Kathy Rueff, St. Mary, Greensburg, Formal Dress. Back Row, left to right: Toni Silcox, St. Pius X, Formal Dress; Nora Fledderjohn, St. Simon, Formal Dress; Susie Spellman, Holy Name, First Place Winner, Formal Dress; Christine Schlegel, St. Barnabas, First Place Winner, Tailored Suit.



ADDITIONAL STYLE SHOW WINNERS—You've seen SOME of the certificate winners from the recent 1971 Junior CYO Style Show, now these contestants can be added to your list. These young ladies were the winners in the Skirt-and-Blouse and Sportswear Divisions. Front row, left to right: Mary Beth Tomlinson, Holy Name, a winner in both divisions; Mary Sommer, Madison CYO, First Place Winner, Skirt-and-Blouse Division; Laura Gresham, St. Andrew, Sportswear. Back row, left to right: Mary Frances Pich, Holy Name, Skirt-and-Blouse; Barbara Reisman, Madison CYO, Skirt-and-Blouse; Karen Niedenthal, St. Roch, Skirt-and-Blouse; Terry Haller, St. Barnabas, First Place Winner, Sportswear (Terry also was a certificate winner in the Pant suit Division).

Way Back When . . . !!



Whom do you recognize in this picture? This was the 1918 Graduating Class—8th Grade—Sacred Heart Grade School.

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Foreign workers in Germany are not considered citizens

MUNICH, Germany—The status of West Germany's 1.9 million foreign workers (Gastarbeiter, or "guest workers") was summed up by a recent local court ruling here that they are not legally part of the "German people" and are not entitled to the same rights and privileges as German citizens.

The court ordered proceedings dropped against numerous cafe owners who had put up notices banning Gastarbeiter from their premises. These non-citizens include 1.4 million men and 550,000 women. Among them are 424,000 Yugoslavs, 381,000 Italians, 354,000 Turks, 242,000 Greeks, 177,000 Spaniards and 54,000 Portuguese. By the end of this year the total is expected to top 2 million. Every tenth employed person in West Germany will then be a "guest-worker."

They are the butt of prejudices similar to those suffered by Britain's non-white immigrants or U.S. migrant

laborers. They are widely held, according to recent polls to be "terribly noisy" and "a necessary evil."

There are those, however, who try to help. IN FRANKFURT, leaflets urging concern for foreign workers were distributed outside the churches. The leaflets defended the human rights of the foreign workers and cited an appeal made last April to the West German bishops by Spanish and Italian chaplains assigned to the workers.

The chaplains said that the workers' situation is often "inhuman and therefore un-Christian."

They also asked the bishops to prevent the immigration and residence of foreign workers from becoming a matter "entirely determined by economic and social rules."

In Dusseldorf, a young priest, Father Hans Gunther Bopp, recently startled his

congregation by preaching that the kingdom of heaven should begin here on earth and suggesting that the parishioners could make a start by demonstrating against a local landlord who was charging Gastarbeiter \$22 to \$28 a bed per month in a four-bed room.

THE LOCAL PAPERS picked up the story; some readers offered help, others suggested the priest's "dirty mouth" should be gagged. "We say the foreign workers are the Negroes of Europe," said Seyfi Ozgen, a Turkish official, bitterly. Ozgen, a former journalist, represents the interests of Turkish workers at the Workers Welfare Federal Association in Bonn.

There are 354,000 Turkish workers in West Germany, of whom 77,500 are women workers. In addition, there are wives and around 100,000 children—6,000 Turkish babies were born here last year alone. All the Turks have been able to provide to help this vast community are advisory offices in major towns, 20 teachers and 55 social workers.

"The Germans wanted manpower and human beings came," Ozgen said. "They didn't think of that. The children are like German children, supposed to go to schools, but there is no room and the teachers are not interested in foreigners who speak no German. They send them home and say they ought to learn German. But where? How? Only half, it is believed, attend school."

"The Gastarbeiter pay millions of marks in taxes. What does the German government do with this money? They build tanks, or bridges, or autobahns. We have no vote, no press organ. To whom shall we turn?"

"German landlords turn out their old tenants and make the Turks pay more. And they are Moslems; they can't eat pork, which is the cheapest meat here, nor can they eat chicken, because the blood hasn't flowed. The language has nothing in common with any other except Hungarian and Finnish. We are white people in Germany, but we have more problems than in Britain."

BUT STILL THE TURKS come, by special trains, more recently also by charter flights, at a rate of 10,000 a month. They want to see for themselves this German thing about which they have heard so much—a car and television set after a year and so on. Fear of sinning against their religion, reduces them to a diet of vegetables and pasta. Many get weak and ill. But still they come and one million are waiting in Turkey to receive one of the longed-for contracts from a west European firm via Istanbul liaison offices.

After the first year many Gastarbeiter send for their families, and thus have to move from the accommodations that employers are initially obliged to provide. This is sometimes modern and adequate, but too often exorbitant rents have to be paid for rooms in buildings condemned for slum clearance, in old barracks, and so on.

43 BISHOPS HAVE HELPED AGENCY

Bearings, Inc., helps bridge gap between ministry, life in world

BY JO-ANN PRICE

NEW YORK—The exodus of priests, nuns and ministers across the U.S. has caused a new kind of counseling and personnel agency to spring into being. This has happened with quiet help from individual Catholic bishops, Protestant agencies and interested churchmen.

The largest of the agencies, Bearings for Re-Establishment, with 11 branches in the United States, Canada and Australia, is nearly five years old. At its most fully staffed center, situated in the New York Theological Seminary, Bearings works with approximately 100 persons a month.

Most are men and women who are in the transitional stage between the priestly ministry or religious life and the ranks of the laity.

Not all make the crossing. Sometimes, by pointing out the options, by assisting a troubled clergyman with, say, a problem with his job or his superior, Bearings gives back to the ministry or convent a more effective person. A few clients have returned to religious life through the simple expedient of medical aid recommended by Bearings.

AS RECENTLY AS 10 years ago, a special kind of hell seemed to await the "ex-priest," as he was labelled, who departed from the altar. Frequently confused, friendless and scorned by Catholics as a "dropout" or "traitor," he often found it difficult or impossible to find or maintain a job with suspicious employers and hostile former friends. Housing and money were major problems.

Changes in Catholic institutions and attitudes resulting from Vatican Council II found larger numbers of the clergy leaving priestly ranks to seek differing forms of religious expressions. Laissez-faire procedures were speeded.

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilbert Conway, S.P., was "daring, perhaps, to make the questions stark and uncompromising, since it is predictable that the results will furnish material which can be misunderstood if quoted out of context."

FRIDAY, FEB. 26
Great Decisions '71, discussion, 8 p.m., St. Catherine, Indianapolis.

SATURDAY, FEB. 27
Penance: Pardon and Peace, workshop, 10 a.m., Schulte, Terre Haute.

SUNDAY, FEB. 28
Sacraments and Mass, audio-visual/discussion, 9:30 p.m., Holy Cross, Indianapolis. The Creed: Present and Future, dinner/lecture/discussion, 6:30 p.m., Alvera Retreat House, Indianapolis.

Husband and Wife Relationships, seminar, 7:30 p.m., St. Monica, Indianapolis.

MONDAY, MARCH 1
Religion and the Contemporary World, lecture/discussion, 7:30 p.m., Schulte, Terre Haute. 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, MARCH 2
New Testament: Resurrection, lecture/discussion, 8 p.m., St. Charles, Bloomington. Sacramental Life, lecture/discussion, 8 p.m., Aquinas Center, New Albany. Inquiry Class, lecture/discussion, 7:30 p.m., St. Gabriel, Indianapolis.

WEDNESDAY, MARCH 3
Change... who needs it? lecture/discussion, 8 p.m., Annunciation, Brazil. Is there natural law? lecture/discussion, 8 p.m., St. John, Bloomington. Teacher Training, lecture/methods, 7:30 p.m., Aquinas Center, New Albany.

THURSDAY, MARCH 4
Christian Message in Film, film/discussion, 8 p.m., St. John, Bloomington. Are Monks Going to Pot? lecture/discussion, 8 p.m., St. Barnabas, Indianapolis.

Adult Enrichment, lecture/discussion, 8 p.m., St. Andrew, Richmond.

"Any activity like this is bound, sociologically, to be regarded as a threat to an institution," Mrs. Patricia Allen Roy, national director of Bearings, told NC News in an interview.

Instead of hostility, however, Mrs. Roy has discovered that many Catholic bishops have welcomed the professional skills of Bearings for priests wishing to leave, or frustrated in their jobs.

AT THE TIME Bearings was founded here by William Restivo, a former priest who had gone through rough job hunting days in New York after he left the ministry, hawking stories about "formers" were all too true, according to Mrs. Roy.

There was the priest with a Harvard degree who finally had settled for a \$60-a-week typist-clerk job... the nun who slept nine days in Grand Central station existing on a can of Metrol daily... former nuns who were unable to get funds—either by discreet gifts or references from "previous employers" searching positions where no references were included one from Cardinal Terence Cooke of New York.

SEE FOUNDATION FOR HARMONY

Little 'polarization,' Detroit poll shows

DETROIT—The first report of the survey pointed out the fact that three-fourths of Catholics here have apparently revealed that "less polarization" exists in the schools, and "moral values" and Catholic Church than was suspected and that a foundation for harmony exists among diverse Church factions.

Keying in its initial phase on education, priestly celibacy and the economic status of Catholics, the survey disclosed, for instance, that a majority of Catholics would allow priests to marry and remain in the ministry and that most Catholics still favor continuance of Catholic education.

IN ANNOUNCING the survey directed by Dr. Arthur X. Deegan, head of archdiocesan planning and research, Cardinal John Dearden of Detroit said it was "daring, perhaps, to make the questions stark and uncompromising, since it is predictable that the results will furnish material which can be misunderstood if quoted out of context."

"However," the prelate said, "receiving candid information which can help guide renewal efforts toward practical goals is worth whatever trouble candor may bring."

The survey involved some 3,000 adult lay persons, youths, priests, nuns and Brothers. Only about three-fourths of the responding laity were considered "closely-affiliated" with the Church. The remainder called themselves "Catholic" but had no direct Church involvement.

Deegan, a former business consultant who taught at the University of Michigan before joining the archdiocese, said the idea of the survey was to analyze the prevailing "atmosphere of tension" normal in a time of change.

However, he noted, "we believe the survey has revealed there is less polarization than was believed to exist." He added: "There is a foundation for drawing closer together, both in finding more areas of harmony than had been anticipated and in being able to recognize that many areas of supposed controversy has no real substance."

FUTURE REPORTS on the survey will cover abortion, divorce, birth control, attitudes on race and sex, Church contributions, and attitudes toward change and renewal in the Church.

On the priesthood, the survey indicated that 55 per cent of the laity and 68 per cent of the clergy would permit priests to marry and two-thirds of the laity would accept married priests in their parishes.

Four in five laymen, though they feel priests should be loyal to their bishop, agreed that a priest should be willing to oppose the bishop "in a serious matter."

*During this week 10 years ago, an appeal was made to the U.S. laity to submit "tools" suggestions to their bishops for the upcoming ecumenical council in Rome.

year. The world total if now 351,709 priests.

On the other hand, Protestant churches over-recruited for about 10 years in this country. The result is that there are not enough posts for ministers, and many of them face serious identity and retraining problems.

"Celibacy is a highly overrated issue, for we have found that a very small percentage of priests have decided to get married and then leave," Mrs. Roy observed. Priests are more likely to leave, she said, because of immobility, inflexibility of the system and apparent capriciousness in assignment.

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ARCHDIOCESAN Bulletin

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