

# Five Bishops of Indiana speak out strongly on nonpublic school aid and abortion

## Score proposal to liberalize abortion laws

INDIANAPOLIS—In a joint statement released last Saturday, the Catholic Bishops of Indiana said, "As religious leaders, we are saddened and dismayed by the current efforts to liberalize the abortion laws of Indiana."

The Bishops were referring to a bill introduced in the Indiana Senate which provides only that abortions be performed by licensed physicians.

The Bishops emphasized they were addressing themselves "primarily to our Catholic community of faith and worship." They expressed the hope, however, that their message would receive "the thoughtful consideration" of all Indiana citizens.

THEY SAID THAT current efforts to change the abortion law of Indiana "would withdraw the protection of life from those human beings yet to be born." These efforts, they said, would deny the rights to life to unborn infants, "in itself violative of the Fifth Commandment to which all faiths and beliefs subscribe."

The bishops said they oppose "all efforts to remove the protection of the law from the unborn." They support "present Indiana laws which provide such protection."

They oppose "the effort to see in 'easy abortion' a panacea for the agonizing problems of people in our society." They support "those who strive to aid by counsel and practical care those who are caught in such anguish as to desire such a desperate solution."

THEY OPPOSE "those conditions which lead persons to seek this short-cut solution to agonizing problems of life." They support "those educational, social, and economic measures carried out by public and private agencies and other interested persons, which aim to correct these conditions of social and personal injustice."

The bishops said they were "heartened" by those of all other religious beliefs who are actively concerned about "reverence for life."

Finally, the bishops said, they called on "all persons of good will" to consider alternatives:

"(1) Be silent—and permit an unjustifiable change in the fundamental bias of our law in favor of human life; or  
"(2) Speak out—with us, and work for the effective respect for the dignity of human life in our society."

The five bishops of Indiana are Archbishop George J. Bishop of Indianapolis, Bishop Leo A. Pursley of Fort Wayne-South Bend, Bishop Andrew G. Grutka of Gary, Bishop Raymond J. Gallagher of Lafayette-Indianapolis, and Bishop Francis R. Shea of Evansville.

## Hearing draws motley crowd

INDIANAPOLIS—It was a motley crowd that filled the Senate chamber to overflowing Tuesday night when the Senate Public Health Committee conducted a public hearing on S.B. 679, the abortion-on-demand bill.

Spicing the usual hearing attendance were college kids with flowing hair, nuns in traditional habit, bearded prophets of ecological doom, militant mothers placard-carrying against an encroaching "Nazi Philosophy," and one tiny infant whose restless squalls occasionally punctuated the discourse.

Senator David Rogers (D-Bloomington), sponsor of the bill, launched the debate by telling committee members that he had an equal number of letters from supporters and opponents of his bill and that he realized the abortion issue involved "deep controversy and deep divisions."

THE GENERAL ASSEMBLY, however, Rogers said, can not shirk controversy and "I thereby hand you this hot potato."

A total of 43 persons—not counting the baby—were heard from.

Arguments against the bill centered on the sanctity of life, the fact that a fetus is

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## Teaching workshop to draw Franciscan Sisters to Marian

INDIANAPOLIS—About 300 Sisters of St. Francis, Oldenburg, from Indiana, Ohio and Illinois, are expected to attend the second annual in-service training workshop for teachers at Marian College here Saturday, March 6.

Known as "Sister Dennis Day," the workshop is named after the late Sister Dennis Wirtz, O.S.F., supervisor at the Catholic Office of Education.

Theme of the one-day event will be "The Teaching of Religion," with demonstration projects, panels, film and multi-media presentations on various educational levels.



ARCHBISHOP VISITS LEGISLATURE—Archbishop George J. Bishop offered the opening invocation in the two houses of the Indiana General Assembly on Wednesday, Feb. 24. He is shown above with House Speaker Dr. Otis R. Bowen, left, of Bremen, and Rep. Donald Nelson, a member of the Marion County delegation.

### ASSEMBLY

## House deadline nears, aid bill needs big push

BY B. H. ACKELMIRE

INDIANAPOLIS—Rep. Joseph DeClary (R-Richmond), chairman of the House Education Committee, moved on Wednesday to transfer H. B. 1341, the purchase-of-services bill, to the House Ways and Means Committee. The motion was carried by voice vote.

In a press release Cloud noted that the bill had been under consideration in his committee since its introduction Jan. 23, and that a joint Senate and House Education Committee hearing had been held on 1341 and H. B. 1190, the modified voucher proposal.

He said two points had become clear. They are that nonpublic schools are indeed enrolling fewer students each year (in percentages and raw numbers) and that no identifiable consensus had emerged regarding the advisability of giving public support to nonpublic schools.

"For this reason," Cloud said, "and recognizing also that any ultimate decision must depend upon the availability of funding, I am moving to recommit H. B. 1341 to the Ways and Means Committee. This action will place 1341 under the more direct control of its sponsor, Rep. John C. Hart, who is ranking member of that committee."

THAT, IN EFFECT, puts the bill right where supporters thought it was going to land way back in late January.

Asked what he thought of the bill's chances of getting out of Ways and Means, Cloud said, "They look bleak." Most veteran legislative observers are of like opinion.

According to the schedule agreed on by Republican leadership, the bill has to move out of the House by the 48th day of this session in order to be given Senate consideration. That means the bill has to clear the House by Sat., March 13.

THE SIMPLE FACT is that purchase-of-services is not going to get out of committee without active, strong support from Republican leadership and in particular from Dr. Otis R. Bowen, Speaker of the House and the most powerful man in the legislature.

Bowen many weeks ago indicated that he would "certainly not impede the progress of the bill," but neither would he take a public position for or against.

Democrat leadership reads the recommitment as a partisan attempt to kill the bill. (The Democrat party platform supported aid to nonpublic schools.) There is strong feeling in Democrat ranks that the bill should at least be handed down for floor consideration and debate, not kept bottled up in committee.

THIS IS NOT to imply that support for the measure does not cross party lines. It does. Legislators on both sides of the aisle have expressed the sentiment that if the bill came to vote, it would pass the House.

The deadline is fast approaching. Ways and Means must act by Wed., March 10, if there is to be time enough to have the bill printed and on the members' desks in time for floor consideration.

The Committee on Nonpublic Schools is

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## Lenten Letter

My dear Family in Christ:

Lent is a season of humility. We begin the season with the humbling reminder, "Remember man you are dust, and unto dust you shall return." For forty days we continue through the practices of prayer and penance to chip away, slowly but surely, the rock-hard pride that walls out the love of God and man from our hearts.

Our goal in this season is to realize once more that God is indeed our Father and that we are his children, dependent upon him. Especially do we need to be impressed often that Jesus Christ is our Savior, and that without his redeeming us, we are totally and permanently lost.

The mind of man is a delicate faculty. As we become more sophisticated, there is a grave temptation to be led down the fatal paths of exaggerated self-importance and excessive independence. And this is the same pride that has plagued mankind from the very beginning of time.

But the penitential season of Lent offers us the antidote to this pride. Through prayer and penance we can arrange things once more in their true perspective. God can be restored as the center of our lives and all our values can be rated in importance as they are related to him.

Christ has given us an example of prayer and fasting for forty days. May the Holy Spirit inspire us to follow this leadership of Jesus during Lent.

Devotedly yours in Christ,



*George J. Bishop*  
Archbishop of Indianapolis

## RE Teacher's Workshop slated

INDIANAPOLIS—"Sacraments — A Variegated View" is the theme of a Religion Teachers' Workshop to be held at St. Gabriel's parish, 6000 W. 34th St., on Saturday, March 13.

The one-day workshop is sponsored by the Religious Education Department and coordinated by Sister Marie Werdman, O.S.F.

Father Patrick Murphy, associate pastor of St. Gabriel's, will present the theological background of sacraments and celebrate the Eucharist.

The afternoon session will include practical application for the teaching of the sacraments at specific grade levels. Resource personnel will include: primary—Sister Antoinette Reasino, O.S.F.; intermediate—Sister Mary Jane Maxwell, S.P., and Sister Marie Schroder, O.S.F.; junior high—Sister Kathleen McNay, O.S.F.; high school—Sister Mary Slattery, S.P.; and coordinators—Sister Glenchist Conway, S.P.

A \$2 registration fee will be charged. Registration will begin at 9 a.m.

## Minus state funds, schools imperiled

INDIANAPOLIS—In a joint statement released this week, the five Bishops of Indiana said that "nonpublic schools will be forced to make crucial decisions with regard to their ability to continue operations beyond this year" if the purchase-of-services bill is not passed by the General Assembly.

"We feel these decisions could, inadvertently but unavoidably, result in situations which would be detrimental to the public school systems, to all Indiana taxpayers, and to society in general," the Bishops added.

The purchase concept is embodied in House Bill 1341, which provides that the superintendent of public instruction purchase "pupil educational services" from nonpublic schools.

Asserting "it is in the public interest for legislators to decide why they should not spend one dollar instead of seven dollars of the taxpayers' money," the Bishops urged all citizens, and particularly legislators, to consider H.B. 1341 "as the vehicle through which Indiana's nonpublic schools may receive assistance."

THE BISHOPS REAFFIRMED their faith in and need for Catholic schools and their support for the efforts of the Committee on Nonpublic Schools.

Following is the complete text of the Bishops' statement on aid to nonpublic schools:

We, the Bishops of the five Catholic dioceses of the State of Indiana, do hereby reaffirm our faith in Catholic elementary and secondary schools, and we reiterate our strong belief in the continued need for these schools which currently serve 88,551 students in this state.

We firmly believe that these schools, through the students they educate, the teachers they employ, and the academic programs they offer, contribute greatly to the moral, social and intellectual well-being of all society in Indiana and in America. We see the continuance of these schools particularly necessary in a contemporary society which now urgently requires, and will continue to require the greatest possible amount of moral as well as intellectual leadership.

The continued existence of these schools will allow the educational opportunities available to all citizens of this state to be expanded, rather than restricted as they would be if these schools closed. Their continued existence, thereby, will enhance the right of all citizens to freedom of choice and diversity of intellectual pursuits.

WE REAFFIRM OUR support for the efforts of the Committee on Nonpublic Schools representing the Catholic, Lutheran, and National Union Christian schools of Indiana. These efforts have resulted in the introduction of House Bill 1341, a bill which embraces fiscal, secular, and quality controls designed to meet constitutional tests.

We believe that without the financial assistance that could be afforded the secular programs of these schools through House Bill 1341 that these nonpublic

schools will be forced to make crucial decisions with regard to their ability to continue operations beyond this year. We feel these decisions, inadvertently but unavoidably, could result in situations which would be detrimental to the public school systems, to all Indiana taxpayers, and to society in general.

WE MAKE THE following observations as clarification of fact regarding finances and enrollment statistics:

1. Since the 1964-65 school year, enrollment in the Catholic schools of Indiana has decreased by 44,000 students, due primarily to school closings and rapidly rising costs.

2. If the 100,291 students now enrolled in the Lutheran, Catholic, and National Union Christian schools of Indiana were in public schools where the projected per-pupil operating cost is \$746, the cost to taxpayers this year alone could come to \$74.7 million.

3. In contrast, House Bill 1341 would cost \$10 million per year, which translates into less than \$100 per nonpublic school student.

4. Mathematically, therefore, it could cost the taxpayers more than seven times as much to educate the children now enrolled in nonpublic schools if these same children were to be educated in public schools.

5. Obviously, it is in the public interest for legislators to decide they should spend one dollar instead of seven dollars of the taxpayer's money.

6. Funds for the public schools are saved to the extent that children now enrolled in nonpublic schools do not enroll in public schools.

We urge all citizens of the State of Indiana, and particularly the legislators elected to the 1971 General Assembly, to consider House Bill 1341 as the vehicle through which Indiana's nonpublic schools may receive assistance. This assistance will enable these schools to continue to function and to contribute their special values to the intellectual, moral, and social welfare of our society.

## Start apartment at Richmond for the elderly

RICHMOND, Ind.—Groundbreaking ceremonies launched construction of a six-story housing project for the elderly here Friday, Feb. 26. The 104-unit apartment building, located at N. West at Main St., is the result of three years of planning by the Interfaith Housing Corporation, involving 18 area churches.

The non-profit corporation secured approval from the Federal Housing

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Authority (FHA) for the \$118 million construction loan, to be repaid over 40 years.

Residents for the project must be 62 or older to qualify. Efficiency and single units will rent for approximately \$110 to \$128 per month, including utilities.

SERVING ON THE corporation's board of directors are Mrs. Wayne Tolen, of Holy Family parish, who has been secretary of the organization for the entire three years, and Frank Berheide, of St. Andrew's parish.

Each of the 18 charter member religious organizations purchased \$100 memberships to launch the operation. In addition, Holy Family parish has contributed \$2000 requested of each church group in the effort to raise \$31,000 required by the federal government to cover movable furnishings and other costs during the first year of operation.

More than \$40,000 in professional services during the planning stage has been contributed by board members, according to Mrs. Tolen. Chairman of the board is William Wheeler, of St. Paul's Episcopal Church, while Mrs. Warren Smith, of Central United Methodist Church, is treasurer.

ALSO REPRESENTED on the corporation board are the following churches and organizations: First Friends Church, St. Michael's Lutheran Church, First English Lutheran Church, Bethel A.M.E. Church, Reid Memorial Presbyterian Church, Beth Boruk Temple, Earlham All-College Meeting, Yokefellow Institute, West Richmond Friends Church, Guardian Shepherd Lutheran Church, First Presbyterian Church, Clear Creek Meeting, Faith United Methodist Church and First Christian Church.

Completion date for the project is March 23, 1972. The general contract is held by Baystone Construction Co., of Muncie. R. W. Clinton Associates of Richmond designed the structure.

## Adult education series set in N. Albany area

NEW ALBANY, Ind.—Two adult education series for area Catholic churches were announced this week by Thomas Gilsean, religious education coordinator for four New Albany and Sellersburg parishes.

Holy Trinity parish will host a four-week film study series, to be held on the Sundays of March from 7:30 to 9 p.m.

"AN INTRODUCTION to Film" will be discussed by Gilsean on Sunday, March 7. Father Donald Haake, of Holy Family parish, will discuss "Films with a Religious Message" on March 14. "The Meaning of Film" will be treated March 21 by Mary Beth Rennels, of Our Lady of Providence High School, Clarksville.

The final session will be a showing of "David and Lisa," a full-length feature film followed by discussion.

ST. PAUL'S PARISH, Sellersburg, will host a four-part series on the sacraments, to begin at 7:30 p.m. Sunday, March 7.

Topics and speakers will include: March 7—"Baptism, Sacrament of Belonging," Father Karl Miltz, of Our Lady of Perpetual Help parish; March 14—"An Introduction to the Sacraments," Father James Long, O.F.M. Conv., of Mt. St. Francis Seminary; March 21—"A Look at the sacrament of Eucharist," Father Kent Biersgans, O.F.M. Conv., of Mt. St. Francis Seminary; and March 28—"The Sacrament of Penance," Father Lawrence Richard, of Holy Trinity parish.

There is no fee for either series.



## Theologians urge consideration of women as deacons

BY SUE CRIBARI

WASHINGTON—The Church should be open to the idea of ordaining women deacons, a group of theologians recommended in a report issued here.

The theologians—all members of the Catholic Theological Society of America—began their study in May 1970 at the request of the U.S. Bishops' Committee on the Permanent Diaconate.

Stressing the Church's freedom "to shape the structure of its various ministries . . . for the good of men," the report calls it "theologically possible" for a deacon to anoint the sick—and perhaps to hear their confessions.

The report also tells how the roles of deacon and layman differ and talks about what is meant by "permanence" when applied to the diaconate.

Services which lay and Religious women perform in the Church "could often be rendered more effectively if they were performed from within the office of deacon," the report says, noting that "the witness of history tells in favor of such practice, not against it." That reference was to New Testament texts indicating the presence of women deacons in the early Church.

"THE CATHOLIC Church must be as open to the Holy Spirit in this field as it is elsewhere," the report says, "for many women experience a desire to serve in capacities of spiritual leadership and sacramental service not available to them in the present structures and institutions of the Church."

It notes that if the diaconal principle is not implemented among women, "the further risk is run of imperiling the adherence of many to the Church, especially when many women are resisting a male establishment."

Father John Hotchkiss, one of the 11 theologians and director of the secretariat for the U.S. bishops' ecumenical and interreligious affairs committee, said the theologians consider women candidates for the diaconate "a very serious question."

"I don't think they're ready to decide

it," he said, "but they don't think the question should be sluffed off."

THE REPORT notes tradition should be revered when probing the best structures and functions for ministry. "But tradition itself has no clearer and stronger word to say to us," the report says, "than that as a matter of fact, the Church has frequently exercised great freedom in adapting form to purpose, structure to mission."

Since the Church "can determine who may act in its name and in the name of Christ as the minister of a sacrament," the theologians said, it is possible for deacons to anoint the sick.

"The deacon, because he combines official service with personal relationship to the distressed person, is the logical person to administer this sacrament," the report says. "It is not the moment to call in the priest who might be an outsider to this particular crisis."

A deacon who has visited and consoled a sick person throughout a serious illness might be the most effective instrument to help that person "reconcile himself to God and the Church," the report says.

"In such cases the deacon could be empowered with faculties to hear confessions, but this should perhaps be limited to the context of his ministry to the sick."

Historical circumstances which might cloud that function for a deacon—such as a Council of Trent directive on the differing roles of a deacon and priest—will be discussed in a separate paper, according to the report.

THE QUESTION of a general permission for a deacon to hear confessions in all situations "is one which this report does not feel competent to deal with at present," the theologians said, "although the possibility does not appear to be ruled out a priori on theological, historical or pastoral grounds."

Defining a deacon as "one whose special role is to manifest and promote the service (diakonia) of love in the ministry of all Christians," the theologians predicted that his function "will vary according to the needs of the people, priests and bishop where he serves."



**HUNGER REMAINS**—A young girl, whose hair betrays that she is suffering from kwashiorkor, a disease caused by malnutrition, feeds her little brother in a hospital yard in Okpara, Nigeria. While conditions are better in the territory that was once the secessionist state of Biafra, daily life is still grim for most of the people and widespread hunger remains. (RNS photo)

## Big debt forces Jesuits to seek reorganization

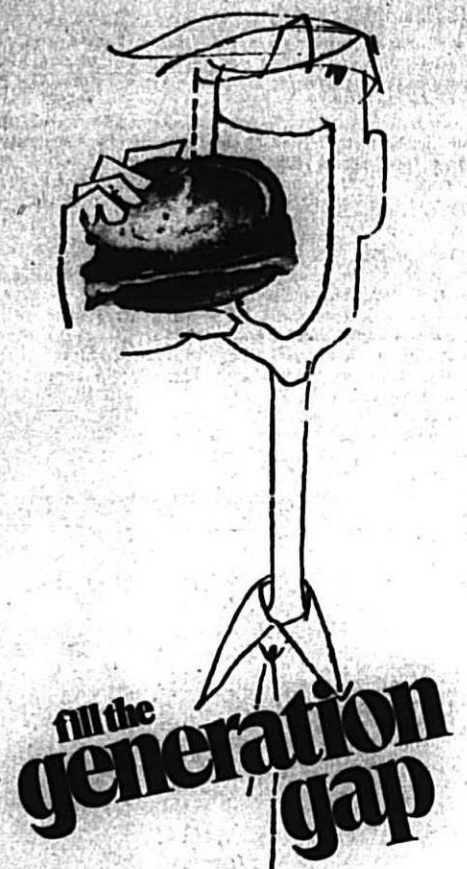
HOUSTON—The Jesuits here reposed "the greatest trust" in have filed a petition in federal court for reorganization under his advice. A long series of bankruptcy laws, following complicated loan and stock transactions over three years, allegedly incurred on the advice of Houston financier Frank W. Sharp.

Granting of the petition means control of the Houston Educational Foundation, Inc., formerly known as the Jesuit Fathers of Houston Inc., will pass to the court. A court-appointed trustee will be given power to sell some or all of their assets—including the Strake Jesuit Prep School here—if necessary to pay creditors, in an attempt to resolve the Jesuit financial problems short of actual bankruptcy.

The petition says the Jesuits

Ten years ago the University of Notre Dame won the fourth annual Capital Hill Debate Tournament sponsored by the University of Maryland.

**OFFERS TO MEET** meet with Northern Irish Prime Minister James Chichester-Clark to discuss the increasingly Ireland, president of the Irish stormy situation in Northern Bishops' Conference, offered to Ireland.



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## See no objection to use of Hindu elements in Mass

CALCUTTA, India—The Mass in India indistinguishable approval. The plan was approved Vatican's Congregation for from Hindu temple ceremonies. In 1969. Divine Worship said that the use of Hindu gestures and symbols secretary of the Vatican in the Mass "will not endanger congregation, replied to a letter the correct understanding of the from the association in which it liturgy or threaten the tenets of expressed grave misgivings over a the Catholic Faith," as a plan to adapt Hindu practices Catholic lay group had charged into the Catholic liturgy.

Father Bugnini said that his introduction of Hindu elements of the Indian bishops in the liturgy would make the presenting the plan for Vatican

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## MONSIGNOR GOOSSENS SAYS:

*Your Will  
isn't complete—  
unless it  
includes God!*

The greatest of God's many gifts to us begins when we die—the gift of eternal life. But . . . His work on earth must go on. The expanding Catholic population of the mission area has placed heavy demands upon Church authorities for new high schools, seminaries, hospitals, new churches and hundreds of

other purposes it now cannot afford.

Almost everyone should have a will—so what better time to remember Him who has not forgotten you? After your own loved ones are provided for, a bequest to the work of the Lord will take you to Him with a gift in your hands.

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## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### GM won't leave South Africa

In DETROIT, General Motors Corp. refused a request by the Episcopal Church of America that the company close its plants in South Africa because of that country's policy of strict racial segregation. At a news conference, GM board chairman James M. Roche said he believed the South African racial problem is slowly being solved. If the situation were worsened, he added, that "might pose another problem." The GM chief executive was replying to a letter from the Episcopal Church's presiding Bishop John E. Hines which urged GM to proceed "to an orderly winding up of its present manufacturing operations in the Republic of South Africa."

### Rhodesian bishops file protest

In SALISBURY, Rhodesia, the Rhodesian bishops agreed to comply with legislation setting limits on the number of black Africans allowed to attend schools in white areas, but said they are complying under protest and because of the government's superior force. In a statement the bishops reaffirmed their opposition in principle to the legislation, but said that "in the over-all interest of the Church in Rhodesia" they will tell Catholic institutions to submit to the legislation, but "without prejudice to further negotiation" on the issue. The legislation limits the number of blacks in private schools in white areas to six percent of the enrollment. The number of blacks in predominantly Asian and colored (mixed races) private schools is limited to 15 percent of the enrollment.

### Pope invites all to do penance

In VATICAN CITY, Pope Paul VI joined millions of Christians in the traditional ceremony of Ash Wednesday and told thousands in St. Peter's Basilica that from the wearing of "the burned ashes of penance" comes "the brightness of hope and life, which the Paschal Christ renews in the world." Following a Bible vigil service the Pope blessed ashes and then received them on his head from the archpriest of the basilica, Cardinal Paolo Marcella. The Pope told those in the basilica that "this austere rite of the ashes invites man to penance."

### Transferred for health reasons

In NEW DELHI, India, an official of the pronunciature said there is no link between the reassignment to Rome of the Vatican's pronuncio in India and the findings of a Vatican commission concerning the so-called "Indian nuns' scandal." The official, Msgr. Francesco Colasuonno, told NC News that there is "absolutely no connection" between the transfer of the pronuncio, Archbishop Marie Joseph Lemieux, to Rome to take charge of St. Peter's Basilica and the report of the commission concerning charges that Indian girls had been highbrowed into European convents and treated as servants there. Msgr. Colasuonno said Archbishop Lemieux, who is 68, has not been well, and noted that the archbishop's new post, delegate for the administration of St. Peter's, does not involve traveling.

### Two priests given sentences

In SAIGON, Two Catholic priests received nine-month prison sentences after being found guilty of "inciting subversion" by publishing articles on North Vietnam. The priests are Father Truong Ba Can, national chaplain of the Young Christian Workers (YCW), who wrote the articles, and Redemptorist Father Nguyen Tin, also known by the pen name of Chan Tin, who directs the monthly Doi Dien (Face to Face), in which the articles appeared. The South Vietnamese government confiscated the October issue of the monthly on charges of publishing "communist propaganda." The issue, the third consecutive one confiscated, contained a lengthy study by Father Can of the building of socialism in North Vietnam.



START ANNUAL SHAMROCK DRIVE—The Ladies of Charity of St. Vincent de Paul will open their annual Shamrock Drive on Friday, March 12, with the sale of shamrocks in downtown Indianapolis banks and department stores. Members of the group will also sell shamrocks at all parish churches on Sunday, March 14. Theme of the drive is "You don't have to be Irish to wear a shamrock, but it proves you have a heart." Shown above, from left are: Mrs. Paul Reece, co-chairman of the drive; Sister Mary James, D.C., moderator of the group; and Mrs. Flavian Craney. Chairman of the drive is Miss Marie Lawhorn. Proceeds of the sale will be used for direct relief to the needy of the area.

### Italian bishops rap Kung book

In ROME, a commission of the Italian bishops declared that Father Hans Kung's recent book questioning infallibility "contains opinions and theses manifestly out of line with Catholic doctrine." The commission on doctrine and catechetics of the Italian Bishops' Conference said it would be failing the people it serves if it did not "point out the errors of the author in a public statement of criticism." The Italian edition of the Swiss theologian's book, "Infallible?—An Inquiry," bears no imprimatur. The book will be published in the United States in April.

### CO given suspended sentence

In BOSTON, Paul Couming, 22-year-old conscientious objector who took refuge in the Paulist Center and thereby apparently made it the first American Catholic Church to become an antiwar sanctuary, was convicted and given a suspended sentence. Six days after his arrest at the Paulist Center, Couming was found guilty by a jury of failure to carry his draft registration and classification cards. Federal Judge Charles Wyzanski, Jr. gave him a one-year prison sentence, immediately suspended it, and placed Couming on two-year probation.

### Campus Ministry Center to open

In WASHINGTON, it was announced that the National Center for Campus Ministry, an ecumenical experiment in self-directed learning, will begin this August in Boston. It is expected to fill a long-standing need of the men and women who minister to students on campuses of the nation's colleges and universities. Plans for the center were formulated by the Campus Ministry Division, Department of Education, United States Catholic Conference, with the aid of other divisions of that department. The entire operation, which initially will provide for 30 participants, had been funded by a National Newman Foundation grant.

### Seeks aid for tornado victims

In JACKSON, Miss., Bishop Joseph B. Brunini said that he hopes the tornado that ravaged his state will muster year-round support of charity programs aiding those most affected by such incidents. "We're keeping a close eye on the situation" which resulted recently when tornadoes skipped across the Mississippi Delta, "but people will be in need for some time," the bishop of Natchez-Jackson told NC News. Heavy storm damage intermittently dotted a 250-mile line stretching from Delhi, La., in the South through Mississippi's Delta up to Selmer, Tenn., just above the Mississippi state line.

### Lauds Vatican treaty support

In WASHINGTON, Henry Cabot Lodge, President Nixon's special envoy to the Vatican, said he expects the Holy See's accession to the Nuclear Non-Proliferation Treaty to generate additional support "by a number of nations." Lodge said he could not identify the countries. Meanwhile, NC News Service learned from a source close to President Nixon that nine countries are thought to be nearer acceptance of the treaty now that Archbishop Luigi Riboldi has pledged the Holy See's moral support for its principles. Nations not yet affiliated with the treaty include France, Spain, Portugal, India, Argentina, Brazil, Chile, Thailand, Surinam, Tanzania, and Uganda.

### Oppose nonpublic school aid law

In WASHINGTON, the National Association of Laymen sided with opponents of a Pennsylvania nonpublic school aid law soon to be considered here by the U.S. Supreme Court. According to a friend-of-the-court brief filed by the 12,000-member Catholic lay organization, the Pennsylvania law is an "unjustifiable intrusion" of the state into the internal affairs of the Catholic Church. The Pennsylvania "purchase of services" law—which reimburses nonpublic schools for books, teacher salaries and instructional materials used in four "secular" subjects—will be considered by the high court in the Lemon vs. Kurtzman case.

### Levels charge against leftist clergy

In SANTA FE, Argentina, Police Chief Humberto Bassani accused a controversial leftist priests' organization of using the confessional to encourage terrorist activities. Bassani said that although he has no concrete proof to back up his statements, he is "absolutely convinced" that the Third World Movement of Priests (MSTM) is "behind the terrorism that exists in Santa Fe and other parts of the republic." Archbishop Vincent Zarpe of Santa responded to the charges by demanding that Bassani either prove them or retract them.

### Maryland governor backs aid bill

In ANNAPOLIS, Md., Maryland Gov. Marvin Mandel has thrown his support behind a bill to aid nonpublic school students by what is known as a scholarship or voucher system for families with incomes less than \$12,000 a year. The governor also has said he will seek aid to help cure the financial ills of the state's private colleges. Mandel's pledge to act on behalf of elementary and secondary students in nonpublic schools "delighted" officials at the Baltimore archdiocese, according to James Shaneman, archdiocesan director of information.

### Won't indict Berrigan associates

In PROVIDENCE, R.I., a federal judge dismissed indictments against two men who were charged with harboring Jesuit Father Daniel Berrigan after he refused to report to prison last year. U.S. District Judge Edward A. Day would not discuss his reasons for dropping charges against Episcopal theologian William Stringfellow, and poet Anthony Towne, but he explained that they were dropped "without prejudice," meaning that the government is free to issue new indictments. Father Berrigan was arrested Aug. 11 at the Block Island, Rhode Island home shared by Towne and Stringfellow.

## ND steps up program to aid Indians

NOTRE DAME, Ind.—Notre Dame University has redoubled its efforts to aid the American Indian—"the low man on the nation's education totem pole"—according to school president Father Theodore M. Hesburgh. Holy Cross Father Hesburgh, also chairman of the U.S. Civil Rights Commission, made the reference to the educational plight of the American Indian at a national conference on his campus last year.

Since then, faculty and students have reported that more than three and a half tons of books have been collected for shipment to the newly-founded Rosebud (Indian) Reservation College in South Dakota.

MARKETING cooperative programs also have been established in South Bend, Chicago and other communities to provide Indian craftsmen with an outlet for their handicrafts. Notre Dame marketing students, in connection with this, are recommending a sales campaign for craftwork.

On the academic level, Notre Dame is giving accelerated attention to recruitment of outstanding American Indian students eligible to attend the school on a minority scholarship program. As many as eight Indian students, the university reports, are expected to be enrolled next semester, compared to one last year.

IN ADDITION to these and other actions, Dr. A. L. Soens, Jr., associate professor of English and long-time champion of the Indian cause, has spearheaded a campus-wide program of concern among students and faculty. Soens said that the university's concern for Indian affairs has been constant over the years since the Potawatomi tribe occupied the land on which Notre Dame now stands. There is evidence, he added, that one early student, Juan Patron, befriended and gave shelter to Billy the Kid, the notorious "Robin Hood of the Plains," when he was sought by U.S. troops for his support of Spanish-American and Indian land rights.

Forty years ago, Paul V. McNutt, Dean of Indiana University law school, and future Governor, was guest speaker at the annual Communion breakfast sponsored by the Ancient Order of Hibernians.



VISITING PROFESSOR—Rabbi Bernard Cohen of Springfield, Mass., a former faculty member at St. Mary-of-the-Woods College, returned recently to conduct an intensified short class on "Contemporary Judaism." Thirty students participated in the four days of classes, including 12 formal hours of lectures and extra-curricular group discussions. Rabbi Cohen will return in May for the conclusion of the course.



'ARTS AND FLOWERS' CARD PARTY—The Women's Guild of St. Matthew's parish, Indianapolis, will sponsor an "Arts and Flowers Card Party and Wig Style Show" at 8 p.m. Wednesday, March 10, in the parish hall, 4100 E. 56th St. Proceeds of the event will be used to provide scholarships to Catholic high schools. Tickets are \$1.25 per person. Shown above with some of the many prizes to be given away are, from left: Mrs. Ralph Barbour, reservations chairman; Mrs. Paul Weisenbach, Women's Guild President; Mrs. John Riddle, Wig Style Show chairman; and Mrs. Robert Gerst, Card Party chairman. The number for ticket reservations is 546-6340.

### Tuohy to speak

INDIANAPOLIS—J. Joseph Tuohy, president of American

Fletcher National Bank will be principal speaker at the annual Father-Son Communion Breakfast to be held Sunday, March 7, at Cathedral High School. Mr. Tuohy is a 1944 graduate of the school.

Mass will be celebrated at 9:30 a.m. in the Cathedral gymnasium. Breakfast will be served immediately following the Mass.

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## Comment

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

### Putting the courts into high gear

The Indiana Constitution states that persons accused of crime must be brought to trial speedily and without delay. But the fact is that the mills of justice have never ground so exceedingly slow as they do today. More often than not there is no speed at all and innumerable delays from the day of arrest to the day of trial.

A recently completed federal census of all county and city jails in the United States disclosed that of the 160,863 persons being held in such institutions, 83,000 or a full 52 per cent had not been convicted of any crime. As startling as that national statistic may seem, it doesn't tell the full story of conditions that exist in certain local communities, including Indianapolis.

Last November Marion County Sheriff Lee Eads told The Criterion that of the 950 prisoners in the county jail at that time, an estimated 700 were awaiting trial. Only 250 were actually serving sentences. Waiting for a trial can take from two days to 18 months.

It is clear then that the courts have to be prodded into doing a better, faster job of meting out justice. That is the intent of a bill which recently passed the Indiana House of Representatives and merits the approval of the Senate as well.

The bill would require that criminal cases be tried within 120 days of arrest or filing of charges. It further provides that continuances granted in such cases be limited to three.

Opposition to the bill has been voiced by some attorneys serving in the state legislature. They contend delays are due primarily to crowded court dockets, not to any stalling tactics on the part of defense attorneys, and that repeated continuances are often necessary to insure the best possible defense.

The burden of proving the necessity for repeated delays, however, should rest with the attorney handling each individual case. Legitimate reasons for granting a continuance even beyond the 120-day limit are provided for in the measure. With that emergency proviso, the bill establishes a reasonable policy for securing the civil rights of the prisoner while at the same time insisting that the court carry on its business with dispatch.

In the case of those prisoners too poor to put up bail, justice delayed is too often justice denied. The professional criminal, on the other hand, counts bond money and attorney fees as part of his operating expense and he rarely is at a loss for either. It is not the professional criminal who waits out a trial in the crowded confines of a county jail. More often than not, he's back on the streets in quick order.

Chief Justice Warren Burger of the United States Supreme Court, citing legal delays as a major factor in the rise in crime, has urged that court dockets be cleaned up, trimmed down and put into high gear. Responding to that urging and to conditions in that state, the U.S. Court of Appeals in New York recently ordered that trials be held within six months or charges dropped.

In that action, the court wasn't being unmindful of the public safety. It was capitalizing on the realization that no prosecuting attorney would dare risk letting a dangerous criminal escape judgment.

The bill passed by the Indiana House contains no such open-shut demands as the New York ruling, but it is—as one of its sponsors said—a sensible effort at establishing "ground rules" for accelerating the court process.



### A quest for uncommon sense?

Something is happening in America. Everybody seems to be talking about it but nobody seems to know quite what it is or what to make of it. The most notable outward manifestation is a new calmness. It isn't the feverish calm that precedes a storm. And it isn't the washed-out calm of the morning after—although, heaven knows, the country has been on a monumental do-your-own-thing binge.

What is it then? One national magazine diagnosed it as nostalgia. The periodical tried to nail down its diagnosis by using a slippy second-rate novel ("Love Story") made into a third-rate movie as a point of reference.

That is about as profound as attributing Saul's change into Paul on the road to Damascus to a nagging bunion. Nostalgia is an ever-present human frailty. Most people are occasionally beset with a yearning to return to some unrecoverable condition of yesteryear. But most people are not long deterred from the business at hand by such sentimental meanderings.

No, it isn't nostalgia. And it isn't a mindless rejection of things as they are here and now, as some other instant analysts would have it believed. In fact, it very well may be that the new calm everybody is talking about is a manifestation of precisely the opposite of mass nostalgia or a headlong flight from hard reality. Perhaps it is part of a larger feeling that a time has come to stand still long enough to get accurate compass bearings on where the nation has been and where it should go from here.

We speak only for ourselves, but we at The Criterion feel an

ever-increasing hunger for the so-called common sense that in actuality is one of the most uncommon commodities there is at any given point in human experience.

The nation has been awash in a lot of silliness for a long time now. Rivulets from the wave of "Now" generational nonsense have trickled through the Church, its priesthood, and its people. We aren't talking about unauthorized if well-meaning experiments in the liturgy. And we aren't talking about former priests who decided they couldn't "be with it" and still be celibate, then proceeded to tell all in self-pitying books.

Our concern is that, in the heady aftermath of Vatican II, some among us may have been so carried away by new secular courses charted in that momentous event as to have all but lost the spiritual compass readings the council also provided.

To pursue the directional analogy a bit further, true north is the Fatherhood of God, and an azimuth on the brotherhood of man has to be shot from that fixed point, else one almost certainly will wind up journeying in aimless circles.

All we are trying to suggest here is that the seeming phenomenon of a sudden national calm probably is a wholesome sign. Only a year ago the nation couldn't even hear itself think above the din of angry, self-serving voices. Is it so unreasonable to believe that the country now may be engaged in an instinctive, even a spiritual, quest for the uncommon sense that was in such short supply throughout most of the "Swingin' Sixties" and in "Shootin' 1970"?

## Now is the time to speak out

When the Bishops of the United States meet in April and when the Bishops of the world meet next September in Rome the focal point of attention and discussion will be the priestly ministry.

In Indianapolis and in other dioceses across the country, clergy conferences are being held or planned. Here those conferences are scheduled for next week, with priests from various parts of the Archdiocese coming together to study and evaluate the essentials of their commitment to the Church and the

people of the Church.

Conclusions and consensus from those gatherings will be presented to Archbishop Bishop and he in turn will relay them to the national conference.

What is being sought, however, in this focus on the priestly ministry is not only the view of priests but the view of Religious and laity as well. Toward that end, Archbishop Bishop has urged each pastor to encourage parish-level discussions in which the people can register their opinions and concerns relating to such

topics as the most important duties of the priest, celibacy, participation of the clergy in civic and community activities, etc.

Many lay people have strong feelings about certain aspects of the ministry. Some have expressed anxiety or displeasure about the lack of communication, understanding or cooperation between clergy and laity. Now is the time for these same people to speak out, to articulate their questions and their ideas in a constructive fashion and within the framework of the discussion guidelines.

Now is the time for straightforward comments from those

who have done some clear thinking about the person and the role of the priest. Certainly within that group must be included Religious, particularly the teaching Sisters and parish coordinators. Surely they are in a position to make an invaluable contribution to the discussions and, not incidentally, aid in keeping conversation pertinent and to the point.

In area meetings and in the parishes all the people of the Archdiocese are being given a unique opportunity to get their sentiments on the record so to speak. We hope as many as possible take advantage of the opportunity.

## THE YARDSTICK

# Ecumenism threat to the Jews?

BY MSGR. GEORGE G. HIGGINS

Newsweek's perceptive cover story (March 1) on "The American Jew" summarizes the findings of two opinion polls of Jewish attitudes on "Pride and Prejudice" and "U.S. Support for Israel." The first of these two polls reveals that 61 percent of American Jews think that in the past few years Jews in the United States have felt an increasing sense of pride as a group. Despite this growing sense of pride, however, 34 percent think that anti-Semitism in the United States has increased during that same period of time.

I have no way of knowing whether or not the fears of this very sizable percentage of the Jewish population in the United States are exaggerated, but, whatever of that, there is no question about the fact that there is still a lot of subtle—and sometimes not so subtle—and anti-Semitism in this country. This means—to put it very bluntly—that a lot of U.S. Christians, including a fair share of Roman Catholics, are still indulging in an ugly form of prejudice which can in no way be reconciled with the faith which they espouse and, indeed, runs completely counter to that faith. This is a sad commentary on the state of Christian belief and Christian practice in a country in which one out of every 30 citizens is a Jew.

IT NEED HARDLY be said that the Christian community as a whole has a serious obligation to try to correct this tragic situation by every means at its disposal. In that case of the Catholic community, a number of constructive programs are now under way, but, if the truth must be told, we have hardly begun to scratch the surface in our belated effort to come to grips with a problem which has been with us for centuries, has very deep cultural roots, and is much more serious, I suspect, than most of us like to admit.

The very fact that our response to Vatican II's Declaration on Catholic-Jewish Relations has been so spotty and, on the whole, so inadequate may help to explain why so many American Jews, despite the progress the Jewish community has made both in terms of economic and professional success and in terms of social and political acceptance, are still haunted by the fear of anti-Semitism.

In the light of all this, we Christians in general and we Catholics in particular would be well advised to start listening more carefully to what responsible Jewish spokesmen are trying to tell us, from their point of view, concerning the state of Christian-Jewish relations in this country. More specifically, I think it is highly important that careful attention be paid to a recent article by Rabbi Marc Tanenbaum of the American Jewish Committee entitled "Is Christian Ecumenism a Threat

to the Jews?" (This article was written for and distributed by the New York Times syndicate. Copies can be secured by writing to the American Jewish Committee, 165 E. 65th St., NYC 10022).

RABBI TANENBAUM, Director of Interreligious Affairs for AJC, has probably done as much as any single member of his own faith to promote the cause of Christian-Jewish understanding. I might add that, on the basis of personal experience over a long period of years, he also knows more about the strengths and the weaknesses of Catholic efforts in this area than all but a handful of our own Catholic experts. In other words, his credentials as a friendly and constructive critic of certain aspects of Christian ecumenism in this country are in perfect order and, for that reason, as suggested above, he deserves a thoughtful hearing.

Being a man of superior intelligence and rare sensitivity, Rabbi Tanenbaum readily concedes that it would be "a monumental presumption on the part of Jews to tell Christians how to run their internal affairs—no less a display of 'chutzpah' than were Christians to seek to impose their ideas as to how the Jewish community should organize itself." Nevertheless, Tanenbaum feels that he is entitled—and so he is, in my opinion—to raise certain questions and to express certain anxieties about the drift of Christian ecumenism in the United States. He states these anxieties, in summary

form, as follows:

"Some forms of Christian ecumenism are showing signs of becoming a potential threat to the pluralist character of American society and to world community."

"Christian ecumenism in certain of its present institutional arrangements threatens to undermine 'the three major faiths' formula of American society, with the possibility of reducing Judaism and the Jewish community to second-class status—the characteristic status of Jews throughout much of their history in the Christian West."

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

As a rank amateur in the field of ecumenism, I am not qualified to comment, even in passing, on the theological implications of Rabbi Tanenbaum's three major concerns about the way in which Christian ecumenism is developing in this country. I do feel qualified, however, to express an opinion with regard to one of the principal examples he has cited by way of illustrating his over-all position on this matter.

He cites the fact that in too many cases, both in this country and at the international level, Christian ecumenical

efforts in the field of social action tend to exclude the Jewish community. He objects to this very strongly—and so do I. In other words, I fully agree with Tanenbaum that inter-faith programs in the field of social action should always include representatives of the Jewish faith on an equal footing with their Catholic and Protestant counterparts.

AS TANENBAUM points out, there is no reason in the world why Catholics and Protestants who decide to do their "Christian thing" jointly or ecumenically in areas of common social concern cannot work constructively with Jewish leaders on a peer-to-peer basis. As a matter of fact, I happen to feel so strongly about this matter that I have long since made up my mind that I will never, under any circumstances, enter into an inter-faith social action program which does not provide for equal Jewish representation.

It goes without saying that joint Catholic-Protestant-Jewish cooperation in the area of social action will not of itself bring about the millennium. Nevertheless it will be a great step forward—and, who knows, it might even help to resolve, or at least to clarify, some of the deeper theological issues raised by Rabbi Tanenbaum in his very timely article. I am delighted that he wrote the article, and I again express the hope that Christian ecumenists and Christian social actionists will give it the thoughtful and sympathetic attention it deserves.

## FROM THE OTHER SIDE

# Lenten sacrifice suggestion: Give up your favorite fears

BY ALVIN F. KLOTZ

Lent is a time to give something up, right? Or, at least unless it has gone the way of St. Christopher, this continues to be the traditional emphasis.

My thesis is a very simple one. It is even naive. What would be wrong with using the Lenten period to give up one or two of my favorite fears? Now, assuredly, it isn't all that easy since fears are not that readily identified. But they are present and generally express themselves in anxiety. If you are anxious you are fearful. Often, though, one needs help from others in converting that anxiety into fear so that it can be identified and dealt with intelligently and decisively. This means that when a fear is finally sorted out it may be something far afield of the initial

manifestation of anxiety that pointed out its presence. At times the two will seem related, but more often they will not.

CHRISTIAN PERSONS need to be acquainted with some of the classic fears that beset us. This can help us to see what a fear-laden existence we are inclined to opt for. More important, it can help us to understand the universal nature of those things that are grinding our innards. We come to understand the fact that we share our fearfulness with everyone everywhere.

There is the classic fear of annihilation. This is more than a fear of death. It deals with meaning and purpose and constantly does battle with the nihilistic concept of nothingness here or in the hereafter. The traditional religious figure depicting this is eternal fire. Our fear is not so much of dangling in torture for our sins, as has been the colorful stock-in-trade of the fundamentalist preacher. Hasn't it, rather, dealt with the more realistic picture of the eternal fire of the city dump where our lives could be cast out in meaningless like an old washing machine that has spent its time? The question, then, is one of what the gospel really speaks to our nihilistic fear.

There is the classic fear of loss and impoverishment. This can be a very personalized concern which expresses real grief over the loss of others and over the loss of our own faculties, be it eye-sight, reproductive ability or whatever. But in the same way we develop a fear of the loss of our possessions. Very often the most basic fear of an older person of means is the fear of poverty. For the middle-aged it is expressed in undue concern about property values. Much of our racist anxiety has sprung from this fear. Understand it, it is a legitimate, universal fear. The difference is in the fact that the Christian deals with it in the context of his faith.

There is the classic fear of loss of identity. Everyone, and every profession seems to be suffering an identity crisis these days. We tend to fear bigness in organizations and government. We have real concern over depersonalization that reduces us to a number on a computer card. Protestants express their paranoia about the emergence of a super-church. Again, it is not altogether a foolish fear. But the Christian deals with the problem of



identity in the context of a gospel of redemption and reconciliation—with self and with others.

ACTUALLY ANY LIST of really classic fears would grow rather long. Probably you can add your own. The problem, however, is not one of how long our list is, but of what we are going to do about the fears we have.

This Lenten season try giving up a fear. The process is simple. First, choose your favorite fear. Once it is isolated you will probably discover that it is the very thing that has impeded your progress as a Christian. Then simply decide to consecrate that fear, give it to God, so to speak. This calls for action so you simply do the opposite of what your fearfulness has directed all these years. You also dare to believe in strict opposition to your fear. Finally, don't be fearful of the new sense of freedom that you will experience in the process!



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## DIALOGUE IN PRINT

## Church Authority

(Editor's Note: Many are concerned about polarization in the Church. Two often polarized groups develop and grow because both sides are not dialoging with one another. In the interest of bringing liberals and conservatives together, NC News Service asked liberal Donald J. Thorman, publisher of National Catholic Reporter, and Christopher Derrick, noted conservative author and lecturer, to dialogue in print. This is the second of a series of such dialogues in print in which they will discuss questions and issues being debated in the Church today. Readers may want to express their own opinions on these issues in the letters-to-the-editor column.)

## Liberal . . .

BY DONALD J. THORMAN

The real problem with the exercise of authority in the Church is simply that there is so little of it. Instead, there is a great deal of the use of power and jurisdiction of superiors over inferiors. But authority is little understood and practiced less.

The late Bishop W. M. Bekkers of Den Bosch, Holland, focused on the heart of the matter when he said that authority has to do with "saying something." Hitler, as a modern example, did not have authority; he had power and force. But Pope John, with nothing but simplicity and a love for life, had an extraordinary amount of authority.

Pope John had things worth saying which convinced people because of their intrinsic significance. He did not need force or sanctions or threats of suspension or excommunication to maintain his authority. He was trusted for himself and the genuineness of his message. And a relationship of authority can exist only among men worth trusting.

CONFIDENCE AND trust is built by a person in authority, especially in ecclesiastical authority, by his ability to invite rather than to force, to lead rather than to drive, to be interested less in his own image and importance than in helping develop the personalities and welfare of others.

This unselfishness, this love is the very force which creates the respect and trust which creates genuine authority. People begin to speak of an "authority crisis," Bishop Bekkers said, when trust is gone. All too often as a response, authority then begins to rely on sanctions and force to survive. And by so doing, it ceases to be genuine and authentic authority.

What has been happening, at least since the Reformation, is simply that we have had a Church of monologue rather than of dialogue. Authority has been viewed mainly as a hierarchical ordering of persons with the chiefs at the top and the Indians at the bottom and with com-

munication and orders flowing from the top down. So long as the people accepted this situation and were content with it, the system worked well. But when something unsettling such as an ecumenical council happened, the entire system went out of timing and balance.

ONCE THERE WAS loss of confidence in the leadership and trust began to erode, there began to be talk of the "authority crisis" to which Bishop Bekkers referred. But the real problem was not authority; it was a lack of trust and confidence to which official leadership unfortunately often reacted, predictably enough, with attempts at force and sanctions.

This is the polarized situation in which we find ourselves today within the Church. And, in addition, there is good reason to believe that significant numbers of Catholics have simply gotten tired of the Church of monologue and walked away from the one-way communication, possibly to be lost for all time.

If this analysis of the "authority crisis" within the Church is true, then those who are attempting to solve it by fiat and appeals to sanctioned authority will have to have their efforts and energies directed

into new channels. They are going to have to think less about how to run a military type of organization and more about how to build a community of dialogue that will recreate the trust and confidence which are the cornerstones of authentic authority.

THEY WILL HAVE to memorize the words of Bishop Bekkers that "genuine authority in the Church proclaims salvation, achieves salvation, liberates men for salvation. . . . Such an authority will have something of the authority of Jesus Christ. In other words it will have something to say which will be self-evident; it will not have to force itself upon people; it will be in a certain sense without defense. Have you noticed how seldom Christ makes an appeal to any authority in the Gospel? He never says 'I am the Messiah, and therefore . . .'"

The vast majority of laity and clergy within the Church today want and need a strong, clear voice of leadership and authority, an authority to which they can react creatively and confidently. But they never again will respond to authoritarian and unauthentic voices, for in this Age of Aquarius men are seeking liberation of soul as well as body.

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

## Rebuttal

BY CHRISTOPHER DERRICK

It seems to me that Mr. Thorman confuses the issue by using the word "authority" in a sense of his own—an unhelpfully vague sense. Mutual trust and respect, dialogue, the charisma that inspires confidence and makes for good leadership—these are most desirable things, and they can contribute enormously to the wise and successful use of authority. But they are not the same thing as authority itself.

Perhaps we can agree that the Church ought to be Christ-like. If so, we can usefully turn back to the New Testament and remember that what Christ said was very far from being self-evident, as Bishop Bekkers so oddly suggested. He said difficult things, which provoked resentment and contradiction; and he did not base them upon dialogue and agreement among the disciples, or between them and their surrounding world, but upon his own authority and that of the Father.

He laid down the law, in fact, and told his disciples to do the same on his authority: by human standards, he was guilty of insufferable arrogance and dogmatism, and talked endlessly about "his own image and importance" in a way that presumably shocks Mr. Thorman.

As seen from the receiving end, by people of little faith, divine authority always seems an intolerable thing. They crucified Christ for claiming it, for exercising it. Are we to crucify the traditional and teaching Church—his Body, his mouthpiece—on the same basis? Which side are we on?

widely, and the consequent fuss is deafening.

About this new situation, many things can be said. But it seems to me that two aspects of the matter tend to be overlooked, and therefore need to be emphasized.

In the first place, authority of either kind can be exercised badly—perhaps foolishly, perhaps wickedly. If so, the man in authority, our neighbor, will be guilty of a fault and perhaps of a sin. But we are told, on high authority, to forgive our guilty neighbor and not to sit in judgment upon him; and nothing could be more alien to the spirit of the Gospel than the practice—now so prevalent—of angrily accusing and denouncing those who carry the burden of authority.

Of course, they carry it imperfectly; they are only human. But as with other human imperfections, our first and chief response should be dictated by "He that is without sin among you, let him cast the first stone." Loud anger at other people's failings is not a Christian thing: if they are our brothers in Christ, and especially if they are our fathers in Christ, it is a moral failing and a mark of great immaturity.

IN THE SECOND place, many of us appear to forget that obedience—even to imperfectly exercised authority—is a principal virtue, "the key that opens all doors," as C.S. Lewis said, a most radical requirement if there is to be any spiritual renewal and development. This fact runs all through the Gospels, all through the Fathers and the great spiritual writers.

But for many people, it seems to have dropped completely out of sight. Perhaps modern psychology is to blame, with its emphasis on self-fulfillment where Christianity emphasizes self-denial.

The thing currently needed, therefore, is a rehabilitation of both ideas: obedience and acceptance on the one hand, authority on the other. This is not the whole story, but it is the part of the story that needs to be stressed.

God sees fit to do his work through very imperfect human instruments. Which fact interests us more—the fact that Popes and Bishops are imperfect, or the fact that God works through them? The faults of Church authority have always been obvious enough; and are obvious now; but where they occupy too much of a Catholic's attention and are the objects of his Pharisaical denouncing, a weakness in faith is indicated. A truly believed and Catholic Christianity provides us with more interesting things to think about.

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

## Rebuttal

BY DONALD J. THORMAN

The heart of the difference between Mr. Derrick and me, indeed, the very reason for the "less happy situation" prevailing widely today to which he alludes, is that he is speaking of traditional theory and I am concerned with contemporary practice and reality.

Perhaps for most, certainly for many Catholics today, the problem is not essentially theological. That is, they are not disloyal, rebellious or querulous by nature. But they are living in an age when the password is participatory involvement. They simply are turned off and tuned out by arbitrary uses of authority—legitimate or not. Witness the revolutionary changes which have taken place recently in our historically rigid armed services as one indication of this, not to mention the universities before them.

I refer specifically to Mr. Derrick's reference to "disciplinary" authority within a family, an army, or a business. These very areas are among the leading examples of change away from a "disciplinary" authority to participatory involvement.

Families, armies, businesses are all currently responding to the contemporary realities, namely, that the art of leadership, the art of authority must replace the use of traditional power. For the Church as well as for other social institutions this is the 21st, not the 13th century.

## YOUR WORLD AND MINE

## The case of the missing bottles

BY GARY MacEON

Possibly the most shocking of all the unsolved crimes in America today is the case of the missing bottles. What is really shocking is that the perpetrators of the crime are not only walking around free but they have no slightest sense of guilt. Though perhaps it is even more shocking that the criminals have broken no law.

It all began when a soft-drink company became concerned with the part being played by no-deposit-no-return bottles in speeding up the cancerous growth of our national garbage mountain. With the new concern about pollution, combined with the mounting cost of garbage disposal, it decided it would see whether people would go back to the old-style returnable container.

So it put out a test batch of a million bottles and charged 5 cents deposit on each. The customers took the bottles home, drank the contents, and threw the empties in their garbage pails. In no time at all, the entire experiment ended up in the dump.

The incident provides material for much reflection. One point it illustrates is the level of brainwashing to which we have been subjected. Five years ago we thought that bringing back the empties was part of the American Way of Life. In the meantime, the advertising media have convinced us that this slight effort is intolerably un-American, certainly not worth doing for a 1971 nickel.

WE HAVE HAD A LOT of talk about recycling used materials, cans, bottles, paper and other waste, as a contribution to the war on pollution. But if people will not turn in a bottle on which they paid a nickel deposit, how can they be persuaded to sort trash for nothing and deliver it to a collection center?

It is generally recognized that our current methods are irrational and unjust, irrational in that they waste irreplaceable assets and unjust in that what is wasted by the affluent lessens the opportunity to help the poor at home and around the world.

The United States has less than six percent of the world's population but consumes some forty percent of the natural resources that the world produces.

Very little of that consumption is for social purposes or to clean up the environment. It is so unequally distributed that it leaves one American in five below the poverty line. The level of waste

stagger the imagination. We junk seven million cars, twenty million tons of paper and fifty billion cans a year. Simply to dispose of them costs \$3 billion.

It is regrettable that scarcely a single Christian leader is identified with the protest against this utterly un-Christian scale of values. Instead, we scoff at the counterculture for its rejection of our selfish materialism. But such is the situation, and it means that we cannot count on the moral sense of Americans to save them from suffocating in their own waste.

WHAT THEN CAN be done? A first step would be a total revision of our pricing system in order to include the "social" price of the commodity. Dumping an empty container should be made so much more expensive than returning it that the

consumer would effectively get the message. Similarly, taxes and other controls should be used to preserve materials in short supply.

At the present time, for example, it costs an average of \$4.12 to ship a ton of scrap to a smelter but only \$1.64 to ship a ton of virgin ore. Reversing the rates would encourage recycling of scrap and reduce the consumption of a natural resource.

But ultimately there must be a formulation of social goals and a corresponding reordering of society. Poisons, fumes and noise are already killing our cities. Our rivers and lakes are dying. The sea is threatened. We have always assumed that our affluence was a goal to which all men should strive. If even half the world's population were to attain it in its present form, the result would be the quick end of all life on our planet.



GERMAN CONSUL AT MARIAN—Dr. Werner Montag, consul general of the Federal Republic of Germany, Detroit, spoke last week at Marian College on West Germany's relations with Eastern European nations. His appearance was sponsored by the Indianapolis Council on World Affairs. Dr. Montag is shown above with Sister Marie Pierre Buttel, O.S.F., right, chairman of the German department, and Sister Mary Carol Schroeder, O.S.F., history department chairman.

## MONSIGNOR NOLAN WRITES:

## pilgrimages for 1971

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

When people ask why priests in India are working to find water I go to the faucet and return with an empty glass.

Water, like breathing, is something we take for granted. Without it we cannot eat, or drink, or wash, or be baptized.

People, too, we sometimes take for granted. In India there are 530 million—more than twice as many people as in the U.S.A. and Canada combined. The average Indian's take-home pay is less than 50¢ a week.

What can you do about it? Write to me.

We'll put you in touch with the person in India you can help to help himself and others. For instance, the deserving young lad who wants to become a priest (\$15 a month, \$180 a year). Or the prayerful young teen-ager who feels called to be a Sister (\$12.50 a month, \$150 a year). Or the orphanage child, saved from the streets, who needs only an even chance (and \$10 a month) to become a responsible, self-supporting grownup.

Catholic Near East is person-to-person. We acknowledge your gifts promptly. We forward your gifts (and your letters) to the person you are helping, and that person will write to you. You'll have someone new in your family praying for you gratefully.

Write me or phone me (212/YU 6-5840) for our full-information leaflet.

## LENTEN SACRIFICE

Archbishop Mar Gregorios of India will write personally to say where he'll locate it if you enable him to buy (\$975) two acres of land as a model-farm for a parish priest, raising his own food, the priest can teach his parishioners how to increase their crop production. (A hoe costs only \$1.25, a shovel \$2.35.)

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# Medicine-science of survival

*A subject with vast social implications*

BY BURTON L. BENSON

Medicine in the Western World has gradually changed from "the art of healing" to a science of survival. As with all technologies, the technology of medicine has advanced at a rate governed by social demand. But, contrary to the normal evolution of highly socially significant technologies, the control of medical technology has remained in the hands of an elite few . . . the medically educated.

Most other technologies having high social significance have come under the control of the people through local and federal government. Consider power generation, telephone, television and radio communications. Most of the elements of our personal survival eventually come under government control and government subsidy. But the care and preservation of human life remains in the hands of privately regulated fraternities of specialized individuals. Even in socialist countries, socialized medicine can only control cost factors, not technology.

Medicine encompasses the entire areas of human biochemistry, pharmacology, nursing hospital administration, as well as the physicians and surgeons who apply medical technology to the individual patient. This vast complex has evolved into a social "estate" of enormous proportion with surprisingly little social control.

TRUE, LICENSING OF practitioners and other state controls have been instituted for public health protection, with such legislation being mainly written and instituted by the professions themselves. But neither the medical educators nor the medical fraternities have

prepared their constituencies for the deluge of moral and social issues now suddenly become reality or near-reality.

The medical doctor has maintained a mystique over the years and has remained aloof from many questions previously delegated to religion, philosophy or politics. He has his own moral code, and it served well as long as his patients could be considered malfunctioning organisms that could be made more comfortable and/or be repaired.

Total survival of the individual was once the business of the Church. The doctor could only be expected to help a person to travel the road towards death as comfortably as possible. Where the doctor left off, God took over, and the priest was the link with God. The priest was concerned with persons, the doctors concerned with patients.

Today, mankind is not satisfied with the role of patiently awaiting a next life. His instincts of survival have asked for and are increasingly getting medically-assisted immortality. In the process of providing for this wish the medical profession has suddenly become aware that it has entered a new realm, carefully avoided for centuries. Now questions of person must be faced by defining life and death in more than a clinical fashion.

TRANSPLANTS have brought these questions into sharp focus. When is a donor really dead? If an individual has been given a certain number of other people's organs, is he still the same person? How about brain transplants or computer "hookups"? What constitutes a person?

Modern pharmacology has presently available a pill to cause "natural" abortion "after the fact" up to three months. What about the person being aborted? Just this year, an artificial gene has been manufactured. The genetic DNA molecule, present in

the cells of all life, is considered to be the very key to personality. Predictions state that soon, heredity factors in humans will be alterable by altering DNA chemically. If we are able to select human personality at will, what of the resulting person? These are just some of the real questions faced by modern medicine. And this has said nothing of the everyday problems of growing emotional disorder, drug and alcohol addiction, etc., being dumped into the laps of overworked doctors.

WHETHER THEY LIKE it or not, because of their specialized knowledge and their devoted response to the demands of human survival, the members of the medical profession have

assumed a special sort of "priesthood." Some fulfillment of this responsibility has been made by inviting clergymen to sit on committees that decide the questions of actual death for transplant donors. Educational institutions are paying more attention to the study of "humanities." The personal needs of the patient have been given more consideration in hospital and clinic policies. But what of the patient who has a free will of his own?

In our frantic search for earthly immortality, we are perhaps asking medicine to keep us alive at all costs. Will this urge to preserve our own lives result in a sacrifice of personal integrity? Certainly this becomes a vital question when considering birth

control and abortion. And these subjects will only be a part of what is to come in making up our minds about our person. We can't blame medicine for these dilemmas. We have created the "priesthood" of the medical profession by our own desires for personal survival. What are we doing to the survival of the person? Only time will tell.

## DISCUSSION QUESTIONS:

1. Can modern medical advances lead to an increasing depersonalization of the human being?
2. Will man's increasing control over life itself lead to an eventual replacing of God as Creator in the minds of men?

(Copyright 1971, NC News Service)



We no longer have to rely on outmoded means of transportation technology has made it possible to learn about the new liturgy to learn about our changing world. So too with the liturgy: modern without leaving our living room. (NC PHOTO)

## Marcus Welby, M.D.

The healing apostolate

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

Dr. Marcus Welby, M.D., has become the medical idol of television watchers all over America. Each Tuesday evening he and his motorcycle riding assistant, Dr. Stephen Kiley, M.D., enter millions of homes with their latest episode of medical prowess. They have won the hearts of faithful television viewers—and TV critics as well—with their warm, heartfelt concern for their patients, their skilled use of the latest instruments of medical technology, and their honest facing of the social issues affecting doctor and patient alike.

They seem to combine the personal warmth of the old-fashioned country doctor with the highly refined skill of the modern specialist.

Dr. Welby, M.D. seems to epitomize the medical profession praised in the Scriptures:

"Hold the physician in honor, for he is essential to you, and God it was who established his profession."

From God the doctor has his wisdom . . .

His knowledge makes the doctor distinguished . . . God endows men with the knowledge to glory in his mighty works.

Through which the doctor eases pain and the druggist prepares his medicine.

Thus God's creative work continues without cease in its efficacy on the surface of the earth . . .

(Sir 38: 1-8)

THE SCRIPTURES recognize God's creative, healing energy operating through the hands and heart of the doctor. He who once said, "I, the Lord, am your healer" (Ex. 15:26); heals through the sensitive fingers of the surgeon and the discerning diagnosis of the physician.

It is true that there are doctors who betray the ideals of their profession, taking advantage of other's afflictions to build a personal fortune. But the dedicated doctor, at the service of life and health, armed with the healing powers of human compassion and the equipment of modern medical technology, makes tangible the healing power of God.

While all human work, scientific research and technology included, shares in God's creative activity, medicine does so in a way that is particularly symbolic of God's saving presence among men. It is

significant that Jesus' major work besides preaching the Good News of God's love was that of healing the sick. When John's disciples questioned him about this identity, He told them simply, quoting the prophet Isaiah, "Go back and report to John what you hear and see: the blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them" (Mt. 11:45).

Jesus' healing ministry symbolized the healing power of God overcoming not just germs and disease but all the dark powers that penetrate and surround man. Mental and physical sickness is not only evil in itself but somehow symbolizes the deadly forces that envelop man, debilitating his spiritual vitality. Sickness and death symbolize what the Scriptures call "sin" (Jn. 1:29), or "Satan" (Lk. 13:16); namely the forces in human experience that blind and bind man's spirit, enslaving him in the constructing web of selfishness. In a very real sense we are all blind, deaf, dumb, and crippled. We all need the healing presence of Christ. We can all pray from the deep shadows of our being, "Lord, that I may see!" (Mk. 10:51).

JUST AS physical and emotional illness is a sign or symbol of the deeper sickness that afflicts all men (which is not to say that it is the punishment of an individual's personal sins, as many people fear), so each healing moment symbolizes the gradual triumph of God's power over sin and Satan. Sickness is an ever present reminder of the fractured condition of man in a world not yet fully redeemed. Healing the sick is a dramatic sign of the healing powers of Christ bringing redemption to a sinful world. The miracles of science motivated by compassion symbolizes the deeper healing of man's spirit by the Spirit of Christ.

Every act of healing, each advance in medical research or therapy, suggests that final victory of Christ over all that restricts man's bodily and spiritual life, when "He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain . . ." (Rev. 21:4).

UNTIL THAT DAY, Christians are privileged to recognize in the healing skill of the physician the creative activity of God curing the mind and body of painful disease so that people may live healthier, happier lives. Christians are able also to recognize in the compassionate practice of medicine a symbol of the deeper healing of man's spirit by the Spirit of Christ. Both insights should lead to a deep gratitude and faith in the Divine Physician who is in

BY FR. JOSEPH M. CHAMPLIN

Pan Am has them. So does JAL (Japanese Air Lines) and Iberia (Spanish Air Lines). I am not speaking about jumbo jets, but tiny cassettes for tape recorders. You can now walk down the streets of Paris or Rome with a portable machine slung over your shoulder and enjoy an unaccompanied guided tour around these marvelous cities.

But those firms, as many businesses do, also use tape cassettes for other purposes—to train fresh personnel, to explain new procedures, to conduct company seminars. The Secretariat for the Bishops' Committee on the Liturgy wonders if this modern and rapidly developing medium for communication might not serve the cause of worship in a similar fashion. We should know in about six months.

A pilot tape, "Learning about the Liturgy," is now available. Relatively inexpensive (\$3.75 each), the cassette uses a stan-

dard tape speed of 1-1/2 ips. Side I, "New Approaches to the Eucharist," features three ten-minute presentations written and narrated by a staff member of the Liturgy Secretariat in Washington. Side II, "The Revised Holy Week Liturgy," likewise includes three programs of similar length.

THERE WERE REASONS for dividing a sixty-minute tape into such short sections. Experts tell me the maximum attention span in this medium is about 12 minutes. Moreover, priests in their cars, sisters in a convent, and parish or diocesan worship committees probably would not listen to an hour lecture; they might, however, turn on their recorders to hear a brief, compact discussion of a specific subject.

We hope, naturally, this experimental tape will ease introduction of new changes in the liturgy and deepen appreciation of the old. That, ultimately, is the goal. Our audience consists of clergy and religious, diocesan and parish worship commissions, musicians with their choirs, religious education classes, home study units, and individuals concerned about the Church and its liturgy.

Organizational manuals for diocesan liturgy committees, as well as for parish councils and worship commissions, stress the need to allocate a few moments at each meeting for educational purposes. The liturgy cassette keeps this in mind. Each of the sections can be easily located through notations on the sleeve and the cassette. The tape itself includes a distinct announcer's voice and musical interludes to aid further in finding the desired spot.

DISCUSSION QUESTIONS:

1. How is the practice of medicine a particularly symbolic profession of God's saving presence among men?
2. What moral problems often are a part of the profession of medicine?

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## WORSHIP AND THE WORLD

# Learning about the Liturgy

A BIT ABOUT THE content of this new venture. Side I treats three matters, made of some current concern through recent decisions by Rome or the American (and Canadian) bishops. "Communion under both kinds." Why? Because the local bishop may today permit laity to receive Communion from the cup at any Mass, practically speaking, when it can be done with reverence and spiritual profit.

"Lay Ministers of Holy Communion." Why? Because an ever increasing number of dioceses have asked for and received permission to employ them where needed. "Communion in the hand." Why? Because this is an approved option in over a dozen countries already and may someday become so in the United States.

SIDE II OFFERS a theological, historical and practical explanation of the revised Holy Week liturgy taking effect this year throughout our land and in Canada.

Videotape cartridges which fit into small machines for classroom or home viewing really claim the present attention of futuristic communication specialists. If audio tape cassettes work out well in this task of learning about liturgy, then perhaps we will tackle videotapes when they come into their own.

DISCUSSION QUESTIONS:

1. What advantages are there to being able to learn about the liturgy in one's leisure time?
2. How has the technological advances made in recent years affected the Church?

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KNOW YOUR FAITH



## SCRIPTURE TODAY

## Evangelism

## Spreading the word

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

In the first chapter of the Letter to the Romans St. Paul says the Gospel, the good news about Jesus, is "the power of God for salvation to every one who has faith" (1:16 in Revised Standard Version) or more simply "God's power to save all who believe" (Today's English Version). He says that in the Gospel "the righteousness of God is revealed" (RSV), which is better understood in a fuller translation: "For the Gospel reveals how God puts men right with himself" (TEV).

It is through faith, Paul says, that God puts men right with himself, and he quotes the prophet Habakkuk (2:4) to draw the conclusion: "he who through faith is righteous shall live" (RSV) or "he who is put right with God through faith shall live" (TEV).

As you know, however, faith comes

through hearing the good news, whether preached or communicated in some simpler manner, and the Second Vatican Council taught that bringing the Gospel to men is the work not only of priests and Religious but of all Christians. All, therefore, are to share in the work of evangelism. It is to be done, obviously, according to one's abilities and opportunities.

TO DO IT WELL, you should understand that the faith Paul talks about here is faith in Christ, and the righteousness or "being put right" or "justice" as you will find in some translations is the gift from God to man. I know there are some who hold Paul was talking here about an attribute of God himself, especially his fidelity to his promises, and that Paul was therefore using a common term of the Old Testament. But I think the majority of commentators are right in saying that Paul was not bound by the normal meaning of the word in the Old Testament when he inaugurated here in the New Testament a theology founded on the new fact of the Gospel.

If you will look at the Letter to the Philippians, 3:9, I think you will understand better what Paul is talking about here: "No longer do I have a righteousness of my own, the kind to be gained by obeying the law. I now have the righteousness that is given through faith in Christ, the righteousness that comes from God, and is based on faith."

What Paul does next in the Letter to the Romans is to show that neither the pagan cults nor Judaism put men right with God. This is the whole point of the section 1:18-3:20. Then Paul sets forth the teaching that being right with God is done through Christ, by wholehearted belief in Christ the Savior (3:21-4).

Please read and meditate on 3:31-26 where Paul gives a summary of the Gospel he preached. See there how he explains that God offered Jesus "so that by his death he should become the means by which men's sins are forgiven, through their faith in him."

IT SEEMS TO ME that anyone reading these verses about how Jesus justified and redeemed us must feel something of the evangelical spirit that urges the telling of this good news to others. I'm afraid that in most American Catholics that spirit is quickly suppressed when it is felt. I have the impression that they think most people around them already know the good news. And furthermore evangelism, in this day and age especially, is something undignified.

Do most people in America know what Paul teaches here in the letter to the Romans? Yesterday a group of American clergymen, Catholic, Protestant and Jewish, visited me in my office and claimed that 50 per cent of Americans are unbaptized and uncommitted to any religion.

Is evangelism undignified? I noticed recently that Dr. Albert Outler, one of the most respected theologians in America, dealt with that problem when he addressed his fellow Methodists in the United Methodist Congress on Evangelism, at New Orleans, on January 8, 1971. He used a wonderfully calibrated sentence: "Many have images of abusive zealots flinging their Bibles about like a missile, with a flat-earth theological profile that suggests hysteria."

DR. OUTLER WAS speaking about a distorted image of evangelism. The communication of the good news doesn't have to be like that at all.

The style of certain preachers should not deter you from doing it your own way in the totally different context of conversations with friends. If you hear that some of your friends are calling you a "turned-on Christian" as a result of your experimenting in this apostolate, I hope you will take it as a compliment.

## DISCUSSION QUESTIONS:

1. According to St. Paul, how does man put himself right with God?
2. What kind of evangelism can a Christian practice in his daily life?

(Copyright 1971, NC News Service)



compiled by state home economists down to the last hairpin and bar of soap. Each family must be given a budget, although they do not have to follow it.

A WELFARE CLIENT must scrimp on the necessities for any luxuries. With Miss Matos, the luxury item is extra makeup. "My face is something I don't fool around with," she said.

There is going to be an average of 5 percent increase to public assistance recipients on July 1. The other day, in the sudden darkness before a thunder-shower when her flat was looking its worst, Miss Matos was asked what she would do with \$10 more in every check.

She surveyed the peeling paint, dirty wood floor, cheaply colored statues, pastel-print drapes, second-hand furniture—unrelieved drabness with the smell of poverty.

"Just look around," she said.

## DISCUSSION QUESTIONS:

1. How adequately would you be able to live on a welfare allowance?
2. What might be the psychological effects of being on welfare for a long period?

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The history of ancient Rome reveals a mighty people who believed in the use of power to survive. In his letter to his Roman converts, Paul says that it is God's power which will save all who believe. (NC PHOTO)

## QUESTION BOX

## Medicare answer unfair to doctors, reader contends

BY MSGR. R. T. BOSLER

Q. I feel you were unfair to doctors in advising a questioner to pay "not one dime more" than Medicare allows for medical services. Aren't you aware that what Medicare allows is in many instances adjusted backward to fees that doctors might have expected in about 1940? In fact we often find the state welfare commission allowing more than what Medicare allows. These are set up to cover one's business loss, but not in sufficient amount to permit profit. That's as it should be—and we don't complain. However, if Medicare presumes to cover on an "insurance" basis, a profit should be allowed.

And do you realize that Medicare pays only 80 per cent or less of the allowed fee? I grant you that many old people do not understand this; they don't know that even Medicare allows doctors to collect the other 20 per cent from the patient or the patient's insurance company when the patient has Medicare supplemental insurance.

A. The person to whom I gave the unpalatable advice was a poor man living on social security. He had already paid the first \$50 required of Medicare patients, had taken care of the percentage that Medicare did not cover and then was billed by the doctor for \$55 more. He asked the Medicare office what he should do and was told he need pay no more since the doctor's bill represented an addition to what Medicare allows.

Now I know there are inequities in the Medicare program, and I sympathize with doctors who resent the fact that a governmental clerk sets fees for him. But if each doctor adds what he thinks is his due to the Medicare allowances, the whole governmental program for taking care of the aged sick will be worthless. Unlike social security, Medicare payments are not based upon how much the individual paid in social security taxes and it applies even to those who never paid these taxes. So it is not really an insurance plan but the government's program for taking care of the aged—the vast majority of whom are not able to meet the



medical expenses of old age. The fees allowed by the program may not be much more than the doctors expected back in 1940, but at that time doctors weren't collecting much at all from their patients over 65. I have talked to doctors who assure me they are not financially pinched by settling for the Medicare fees.

Q. I had to have a therapeutic abortion. My two Catholic doctors told me I had no choice; it was my life for sure and little hope for the baby if the pregnancy continued. My husband agreed and I had it done in a non-Catholic hospital. I feel guilty about what I did, but it is even worse when I go to Sunday Mass and my husband doesn't go to Communion either because he feels he is guilty, too. What do we do? Must my husband confess it, too? And what do we do about the future? The children I already have need me. I must not get pregnant again. The doctors want me to use contraceptives.

A. The first thing you must both do is regain your peace of mind by making a good confession. It need not take long nor require a lengthy discussion by the priest. Tell the priest you had an abortion performed and why. The "why" is most important for the fear of death and the insistence of the doctors most certainly lessened your moral guilt and may even have eliminated it altogether.

Then the two of you should seek the advice of an understanding priest, who will help you make a decision about the future. He can not make the decision for you, but he can lay out for you the principles that will help you solve the moral dilemma you are in. Of one thing you can be sure: God does not want you to be terrified every time you make love. I have described these principles in a previous column. You may have a copy of this by writing to me in care of this paper. A stamped, self-addressed envelope will be appreciated.

Q. A Catholic man divorced his Catholic wife of ten years. He had no grounds, and, even though she did, she did not contest because he promised to remarry her later if she would not contest it. Now he is planning on returning home to live with her in the meantime. She thinks this is all right since they were originally married in the Church and divorce is not

## SHEED

## He lived in shadow of death

BY F. J. SHEED

After Peter's profession of faith in Jesus as Son of the Living God (Matthew 16:16, Mark 8:29), we find Jesus telling the Twelve that he must go to Jerusalem, suffer at the hands of chief priests and scribes, and be killed.

Peter begs him not to, is called Satan for his pains, and all of them hear the warning to themselves: "If any would come after me, let him take up his cross and follow me."

In the week that ended with his Crucifixion, he said, "I, when I am lifted up from the earth, will draw all men to me" (John 12:32). Somewhere I have read that "lifted up" was a colloquial phrase for crucifixion, as in England "swing" is to be hanged, in America to "burn" is to be electrocuted. However that may be, John adds that Jesus used the phrase to "show by what death he must die."

How early do the Gospels show him as knowing the agony to come? From the beginning of his public ministry, certainly. Immediately after Cana, he delivered his first challenge to the Establishment, scattering the money-changers in the Temple courtyard with a whip (John 2:13) for making his Father's house a den of thieves. Immediately after that we meet "lifted up" for the first time (John 3:14). In conversation with Nicodemus, a Pharisee member of the Sanhedrin, he compared his lifting up on the cross for the healing of mankind with the lifting up of the brazen serpent by Moses for the healing of Israelites bitten by serpents (Numbers 21:8).

THE EFFECT, he said, would be that those who believed in him "should not perish but have eternal life." Given that he had just said that men were to enter into this new life "by water and the Holy Spirit," it is fascinating to hear him refer to the Cross as his baptism, a washing in his own blood (Matthew 20:22, Mark 10:38). James and John had asked for the highest places in his Kingdom: he challenged them, "Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?"

In the years before Cana, when he was a carpenter unknown outside Nazareth and not specially remarked inside it, did he know of the death he must die? Anyone can guess, but no one knows, for he does not tell us. We used to take for granted that the sword Simeon said would pierce through his mother's soul (Luke 2:35) "that thoughts out of many hearts may be revealed," meant the agonies her son's agonies would cause in her, so that she already knew. But Pere Benoit sees it as the "Word of God"—logos in the Greek—which "is living and active and sharper than any two edged sword, piercing to the division of soul and spirit, and discerning the thoughts and intentions of the heart" (Hebrews 4:12). Certainly it is hard to believe that the writer of this had not read Luke's second chapter.

WHAT JESUS DID know very early was the death men could die who called themselves Messiah. Judas of Gamala, one of three claimants who emerged when death had pried loose old Herod's grip, was a Galilean. The Romans left his body and two thousand bodies of his followers to rot on crosses at Sepphoris, a few miles from Nazareth. The small boy Jesus could hardly have gone outside his own village without seeing them.

One Roman official would succeed another, but with the same iron in the control and the same ferocity. Pontius Pilate, who was to send Jesus to his death, already had plenty of blood on the hands he washed of responsibility for the blood of Jesus. From Jesus himself we know of the Galileans whose blood Pilate had mingled with their sacrifices (Matthew 13:1). And Rome was to recall him from Palestine for a massacre of Samaritans.

SO THE TWO YEARS of Christ's Public Life is not to be thought of as a Palestinian idyll, all sun-bathed, with the sick healed, storms stilled, Pharisees humiliated, sinners pardoned, crowds applauding. For him it was shadowed by the certainty of death at the end of the road.

But how black was the shadow? The words I have quoted about suffering to come are so very matter of fact, with not a hint of distress. What did it mean to him emotionally, spiritually? Did the certainty of resurrection take the anguish out of it? Did his divinity put him beyond the reach of anguish? Once only he tells us. "I have a baptism to be baptized with, and how I am constrained until it be accomplished" (Luke 12:50). He lived under a strain that never eased until it brought him near to collapse and death in Gethsemane.

recognized by her religion. What do you think?

A. You arouse my curiosity. Why would he divorce her with the promise to remarry her? Tell us more. It is true that the Church still considers this couple married and they would be guilty of no moral wrong by living together. But they are not legally married, and she would have no legal protection whatsoever. So if she is smart she'll insist upon a trip to the court house for a license.

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# St. Rita's repeats as Cadet champs

Photo on Page 10

St. Rita's of Indianapolis achieved the phenomenal last Sunday in winning its second consecutive Archdiocesan Cadet Basketball Tournament. The talented lads, coached by Charles Guynn to a 32-0 record in two years, deopped Sacred Heart of Jeffersonville 52-48 in the title game.

A crowd of 800 fans at Seecina Memorial High School watched the championship tilt, highlighted by 21-point performances by St. Rita's Darrell Mills and Michael Errel of Sacred Heart. The New Albany Deanery and southern division representative outscored St. Rita 21-6 in the final quarter but could not overcome earlier 19-point lead by the eventual champions.

Sacred Heart led at the first quarter by 11-10, but were down 26-17 at the half. A third-quarter outburst by St. Rita's opened their margin to 46-27.

The tourney finale brought down the basketball curtain in the Archdiocese, which saw a record 350 teams participating in six different age groups. Of the total, 193 teams were from Indianapolis.

## FRUSTRATION ENDED

## At long last, a sectional for Cathedral

BY FRED W. FRIES

An accomplishment just a cut below Neil Armstrong's first step on the moon occurred last Saturday night: Cathedral High School's basketball team won a sectional tournament.

For a school with a proud athletic tradition and one which regularly fields state-ranking football teams, it has long been a matter of acute embarrassment to the burgeoning ranks of Irish alumni that their alma mater had never annexed a sectional title. (A national Catholic championship in 1933, yes, but never a sectional).

The years of frustration go all the way back to 1943, when Catholic schools were first admitted to membership in the Indiana High School Athletic Association and competed in the annual tournament for the first time. Often pitted against powerhouses on the sectional level, on at least a half dozen occasions down through the years, Cathedral has managed to get into the championship game only to have the throne door slammed—often in the last few seconds—in their Celtic faces.

LAST SATURDAY at Southport was a different story. Coach Tom O'Brien's boys came to play. After sidelining host Southport, 81-47, and edging a tough Warren Central team on Friday, 58 to 57, the Irish dissected cross-town rival Manual, in the title game 75 to 48, to grab their first sectional crown in history.

In what must seem like poetic justice, Cathedral was the only Catholic sectional winner in the state this year, though in previous years there have been

as many as three. All told, there have been 18 in the 28 years of competition.

Leading the sectional honor roll is an Archdiocesan school, Providence of Clarksville, with three sectional crowns. They won back-to-back titles in 1956 and 1957 and then added a third in 1965. They came within an eyelash of making it four last week-end, losing out in the championship game to Floyd Central, 83 to 82, in a cliffhanger at Jeffersonville.

Catholic sectional winners to date include: Washington Catholic (1947), Mt. St. Francis (1948 and 1951), Huntington Catholic (1949 and 1959), Providence, Clarksville (1956, 1957 and 1965), St. Joseph, South Bend (1960 and 1968), Rex Mundi, Evansville (1964 and 1969), Ft. Wayne Catholic (1968 and 1969), Evansville Memorial (1966 and 1970), Mishawaka Marian (1969), and Cathedral, Indianapolis (1971).

FOR THE information of the kindergarten set, and oldsters whose memories need jogging, Rex Mundi of Evansville went all the way to the Final Four in 1964, losing out to tourney-wise Jefferson of Lafayette, 74 to 61, in an afternoon semi-final. No other Catholic team has come this close to a state championship.

In addition to Rex Mundi, the only other Catholic team to win a regional title was Fort Wayne Catholic in 1968.

Cathedral's Irish are given a better than even chance of joining that select two-some in this Saturday's firing at Hinkle Fieldhouse. If they can dispose of Northwest in the first afternoon game, they must face the winner of the Brownsburg-Indianapolis Tech game in the evening showdown.

Shure, and you can bet your life, they'll be givin' it a good Irish try.

## Little Flower will host Cadet Science Fair

The sixth annual Archdiocesan Cadet Science Fair, involving 225 physical and biological exhibits prepared by seventh and eighth graders, will be held Sunday, March 7, at Little Flower parish.

Trophies will be presented to 34 outstanding exhibitors in addition to 12 to 15 camperships provided by the CYO and the Indianapolis Chapter Knights of Columbus.

A total of 44 parish schools will have entries, according to J. Earl Owens, science coordinator for the Catholic schools.

Indianapolis exhibitors are requested to set up their projects from 2 to 5 p.m. Saturday, while out-of-towners may arrive Sunday from 10:30 a.m. to 12 noon.

Judging of entries, under the direction of Hugh Sullivan, will take place from 12:30 to 3:30 p.m. Sixty to 70 judges will participate. The show will be open to the public at 3:30 p.m., with awards to be announced at 4:30 p.m.

## Irish Fair set

INDIANAPOLIS — Seecina High School CSMC Club will sponsor their annual Irish Fair on Friday, March 12, from 5 to 10 p.m. in the school auditorium at 5800 Newland Ave. The proceeds will go to the Seecina Scholarship Fund. Meat and fish dinners will be offered along with games, prizes and booths. The public is invited.

Awards will be presented by Father Donald Schneider, Archdiocesan CYO Director, and Father Gerald Gettelfinger, Archdiocesan Superintendent of Education. Assistant director of the Science Fair is Olin G. Klein.

## Sr. Mary Norma Marian Dean

INDIANAPOLIS—Sister Mary Norma Rocklage, O.S.F., has been appointed Dean of Academic Affairs at Marian College by the Board of Trustees. She has been Acting Dean since September, 1970, and succeeds Sister Adele Zahn.

Sister Norma also is an associate professor of Classical Languages. She received her Ph.D. from St. Louis University in 1965. She serves as secretary to the board.

Prior to becoming Acting Dean, Sister Norma was departmental coordinator for classical languages and assistant to the Dean of Academic Affairs.

## DOF TO MEET

INDIANAPOLIS—The Mother Theodore Circle No. 56, D of I, will hold a dinner meeting Tuesday, March 9, in the K of C clubrooms at 130 N. Delaware. Members are asked to bring their favorite covered dish for the dinner at 6 p.m. The business meeting will begin at 7:30 p.m.

## St. Michael's again tops in Table Tennis

St. Michael's parish, Indianapolis, repeated with a "clean sweep" of top trophies in the 20th annual Junior Table Tennis Tourney last week-end at Little Flower's gym. The west-side captured the championship in all three tourney categories—Overall, Freshman-Sophomore and Junior-Senior—with a convincing 250 points.

Since 1968, St. Michael's has captured 10 out of a possible 12 top awards for team participation. In last week's showing, they also took six of the 10 individual titles.

Our Lady of Lourdes was second in overall competition with 117 points, followed by St. Catherine's with 108 points.

ST. CATHERINE'S finished second in the Freshman-Sophomore Division with 87 points, followed by St. Mary's of North Vernon with 64.

Lourdes was second in the Junior-Senior Division with 98 points, while Little Flower finished third with 27.

Maureen Fleetwood of St. Michael's was the only triple winner of the tourney—winning the Freshman-Sophomore Girls Singles, Girls Doubles and Mixed Doubles.

DOUBLE WINNERS included Mike Miller, of St. Mary's, North Vernon, Freshman-Sophomore Boys Singles and Boys Doubles; Glen Stratford, of Our Lady of Lourdes, Junior-Senior Boys Singles and Boys Doubles; and Debbie Kenley, of St. Michael's, Junior-Senior Girls Singles and Mixed Doubles.

In all, St. Michael's scored with six individual champions, 10 runners-up and one third place. The team accumulated 113 points in the Freshman-Sophomore Division and 137 in the Junior-Senior Division. Charles Kinley was the St. Michael's coach for the fourth consecutive year.

## Concert set by ND Band at Marian

INDIANAPOLIS — The University of Notre Dame Concert Band, under the combined leadership of director Robert O'Brien and assistant director Michael Hennessey, will present a concert in the Marion College auditorium on Sunday, March 14, at 8 p.m.

John Sweeney, instructor of music and director of the Drum and Bugle Corps, said the proceeds will be used to support the corps and upgrade its equipment. Marian's Drum and Bugle Corps is the only non-military collegiate corps in the country.

The Notre Dame concert will be among a series of programs the band will present during its 11-day, 4,000 mile spring tour. The Notre Dame Concert Band is believed to be the most widely traveled, non-subsidized university band in the United States.

It has been touring annually since the end of World War II and has included Canada and Mexico on past tours. It also has performed for television, radio, and recording.

Tickets are \$3 for adults and \$2 for students and may be purchased at the door.

## PLAN CARD PARTY

INDIANAPOLIS—A Luncheon Card party will be held in St. Mark's parish hall on Wednesday, March 10. Luncheon at 11:30 a.m., will be followed by card games at 12:30 p.m.

## SCORES

### RESULTS

**INDIVIDUAL**  
Freshman-Sophomore Division  
Boys' Singles: Mike Miller, St. Mary of North Vernon, defeated Denny Hester, St. Mary of North Vernon, 21-8, 21-18, 21-10 (Championship); Joe Metalic, St. Michael, defeated Dave Berlier, St. Barnabas, 21-16, 21-11 (Consolation).  
Girls' Singles: Maureen Fleetwood, St. Michael, defeated Martha Mullin, St. Catherine, 21-7, 21-15 (Championship); Mary Mullin, St. Catherine, defeated Terry Herrick, St. Christopher, 21-12, 21-15 (Consolation).

Boys' Doubles: Denny Hester-Mike Miller, St. Mary of North Vernon, defeated Jim Perry-Brian Hopper, St. Catherine, 21-18, 21-13, 21-12 (Championship); Mary Mullin, St. Catherine, defeated Terry Herrick, St. Christopher, 21-12, 21-15 (Consolation).  
Girls' Doubles: Vicki Hennessey-Maureen Fleetwood, St. Michael, defeated Mary and Martha Mullin, St. Catherine, 21-7, 21-17.  
Mixed Doubles: Kevin Kinsler-Maureen Fleetwood, St. Michael, defeated Vicki Hennessey-Chris Sverczkopf, St. Michael, 21-17, 22-20.

**Junior-Senior Division**  
Boys' Singles: Glen Stratford, Our Lady of Lourdes, defeated Richard Kinsler, St. Ann, 21-16, 21-17, 21-17 (Championship); Jackson Chan, Our Lady of Lourdes, defeated Doug Wallie, St. Lawrence, 21-15, 21-17, 21-13 (Consolation).  
Girls' Singles: Debbie Kinley, St. Michael, defeated Joann Slater, St. Michael, 21-19, 21-4 (Championship); Eileen Griffin, Little Flower, defeated Mary Linda Lux, Christ the King, 21-4, 21-3 (Consolation).  
Boys' Doubles: John McGuire, Glen Stratford, Our Lady of Lourdes, defeated Dennis Reuter-Jackson Chan, Our Lady of Lourdes, 21-15, 21-17, 21-21.  
Girls' Doubles: Joann Slater-Donna Russell, St. Michael, defeated Debbie Kinley-Cookie Boeding, St. Michael, 21-18, 21-21, 21-13.  
Mixed Doubles: Chuck Fleetwood-Debbie Kinley, St. Michael, defeated Tom Reese-Joann Slater, St. Michael, 21-16, 21-21, 21-16.

**TEAM**  
Freshman-Sophomore Division: St. Michael, 113; St. Catherine, 87; St. Mary, North Vernon, 64; Our Lady of Lourdes, 19; Little Flower, 19.  
Junior-Senior Division: St. Michael, 137; Our Lady of Lourdes, 98; Little Flower, 27; St. Lawrence, 21; St. Catherine, 21.  
Over-all: St. Michael, 250; Our Lady of Lourdes, 117; St. Catherine, 108; St. Mary, North Vernon, 64; Little Flower, 46.

**CADET VOLLEYBALL**  
Games of Tuesday, Feb. 23  
Division I: All Saints 2, St. Michael 0; St. Malachy 2, St. Martin 0; St. Michael 0, St. Thomas 2; Holy Trinity 0, St. Christopher 0, Bye.  
Division II: St. Pius X 2, St. Ann 0; St. Joan of Arc 2, St. Lawrence 0; Immaculate Heart 2, St. Matthew 0.  
Division III: St. Catherine 2, Little Flower "B" 0; Greenwood, Bye; St. Roch 2, St. Patrick 0.  
Division IV: Holy Spirit 2, St. Simon 0; Our Lady of Lourdes 2, St. Rita 0; (forfeit); St. Philip Neri 2, Little Flower "A" 1.

Games of Tuesday, Feb. 24  
Division I: All Saints 2, Holy Trinity 0; St. Malachy 2, St. Michael 0; St. Christopher 2, St. Thomas 0; St. Martin, Bye.  
Division II: St. Catherine 2, St. Barnabas 0; Our Lady of Greenwood 2, Little Flower "B" 0; St. Jude, Bye.  
Division III: St. Pius X 2, St. Ann 0; St. Joan of Arc 2, St. Lawrence 0; Immaculate Heart 2, St. Matthew 0.  
Division IV: Holy Spirit 2, St. Simon 0; Our Lady of Lourdes 2, St. Rita 0; (forfeit); St. Philip Neri 2, Little Flower "A" 1.

Final Standings  
Division I: St. Christopher 10-2; All Saints 9-3; St. Malachy 8-4; St. Thomas 7-5; St. Michael 4-8; St. Martin 3-9; Holy Trinity 1-11.  
Division II: St. Pius X 10-0; St. Andrew 7-3; Immaculate Heart 4-6; St. Joan of Arc 3-7; St. Lawrence 3-7; St. Matthew 3-7.  
Division III: Our Lady of Greenwood 11-1; St. Catherine 10-2; St. Roch 9-3; St. Jude 6-4; St. Barnabas 2-10; St. Patrick 2-10; Little Flower "B" 2-10.  
Division IV: Holy Spirit 10-0; St. Philip 8-2; Little Flower "A" 5-5; St. Simon 2-7; St. Rita 3-7; Our Lady of Lourdes 1-9.  
Division I Champion: St. Christopher; Division II Champion: St. Pius X; Division III Champion: Our Lady of Greenwood; Division IV Champion: Holy Spirit.



**TWO MARIAN BASKETBALL STANDOUTS**—Marian College basketball coach Cleon Reynolds, who has completed eight years coaching at the college, is shown above with senior Randy Stahley, of Indianapolis, who has also finished a very successful career. Reynolds is stepping down after 43 years' basketball coaching while continuing at Marian as athletic director. Stahley scored a record 1,521 points during his four years at Marian.

## Reynolds ends career as Marian cage coach

INDIANAPOLIS—Coach Cleon wasn't the best gift the 63-year-old coach could have received as the Marian roundballers have the Knights lost to their long-time rivals.

After 38 years of ups and downs, Reynolds will coach no more—he ended eight years as last game of a brilliant four-year head mentor of the Knights Stahley became the all-time last Thursday night. Reynolds leading scorer in Marian's basketball history. Stahley tossed present by Bellarmine's athletic director, Father Hilary Gott-brath, at halftime.

The heart-breaking loss, 90-81, Division 2: St. Pius X 2, St. Ann 0; St. Joan of Arc 2, St. Lawrence 0; Immaculate Heart 2, St. Matthew 0.  
Division 3: St. Catherine 2, Little Flower "B" 0; Greenwood, Bye; St. Roch 2, St. Patrick 0.  
Division 4: Holy Spirit 2, St. Simon 0; Our Lady of Lourdes 2, St. Rita 0; (forfeit); St. Philip Neri 2, Little Flower "A" 1.

Games of Tuesday, Feb. 24  
Division 1: All Saints 2, Holy Trinity 0; St. Malachy 2, St. Michael 0; St. Christopher 2, St. Thomas 0; St. Martin, Bye.  
Division 2: St. Catherine 2, St. Barnabas 0; Our Lady of Greenwood 2, Little Flower "B" 0; St. Jude, Bye.  
Division 3: St. Pius X 2, St. Ann 0; St. Joan of Arc 2, St. Lawrence 0; Immaculate Heart 2, St. Matthew 0.  
Division 4: Holy Spirit 2, St. Simon 0; Our Lady of Lourdes 2, St. Rita 0; (forfeit); St. Philip Neri 2, Little Flower "A" 1.

Final Standings  
Division 1: St. Christopher 10-2; All Saints 9-3; St. Malachy 8-4; St. Thomas 7-5; St. Michael 4-8; St. Martin 3-9; Holy Trinity 1-11.  
Division 2: St. Pius X 10-0; St. Andrew 7-3; Immaculate Heart 4-6; St. Joan of Arc 3-7; St. Lawrence 3-7; St. Matthew 3-7.  
Division 3: Our Lady of Greenwood 11-1; St. Catherine 10-2; St. Roch 9-3; St. Jude 6-4; St. Barnabas 2-10; St. Patrick 2-10; Little Flower "B" 2-10.  
Division 4: Holy Spirit 10-0; St. Philip 8-2; Little Flower "A" 5-5; St. Simon 2-7; St. Rita 3-7; Our Lady of Lourdes 1-9.  
Division I Champion: St. Christopher; Division II Champion: St. Pius X; Division III Champion: Our Lady of Greenwood; Division IV Champion: Holy Spirit.

## CYO NOTES

Archbishop George J. Biskup will present the Marian Award to candidates at 4 p.m. Sunday, March 21, in St. Anthony's church, 379 N. Warman Ave.

Deadline for entries in the annual Archdiocesan Cadet Instrumental Music Contest is March 16. The two-day event is scheduled at Cathedral High School on April 3 and 4.

Entry blanks for the Spring Kickball Leagues have been distributed. Competition is slated in Cadet "A", Cadet "B" and Junior Leagues. Deadline is March 26. Play will begin about April 21 or 23.

The Cadet Boys Track and Field Dual-Meet League will begin the week of April 4. Coaches will meet one week after the March 12 deadline.

Junior One-Act Play Contest entries in the Comedy Division will get underway the week of March 14, with the Serious and Classic Comedy Divisions seeing action the following week.

Entry blanks for the Spring Baseball League have been mailed. Deadline is April 6.

Brodnick, who collected 1519 points during his great four-year career.

The 6'2" Stahley who hails from Indianapolis hit the crowning bucket with 11:55 remaining at Bellarmine—a 25-footer from the left of the key. The Chartrand High School graduate scored four more points before fouling out to complete his scoring career with 1524 points.

## DRUG SEMINAR

INDIANAPOLIS — Joseph Youmans, a member of Mayor Lugar's Task Force on Drug Abuse, will lead a discussion of the Drug Problem at 8 p.m., Thursday, March 11, in St. Thomas Aquinas Church, 46th and Illinois. Mr. Youmans is an ex-addict. The program is open to the public.

# Indianapolis Parish Shopping List

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"56" "A" LEAGUE CHAMPIONS—Immaculate Heart's "56" "A" basketball team has the honor of being the only parish roundball representatives to post a league or tournament championship in CYO competition in recent years. This is the 1971 bunch, of course, and they are shown after their hard-fought win over All Saints in the league title contest at Little Flower, 52-48. Although they are eliminated from the postseason Holy Cross tournament by a fired-up St. Matthew club, still these boys will go into the records as one of the age group's two CYO champions for the 1970-71 season. Standing behind the boys are, left to right: Head Coach John Courter, Priest Moderator Father Edwin Soergel, and Assistant Coach Vincent Scheller.



"56" "B" LEAGUE CHAMPIONS—St. Matthew "Red" came out of the 1970-71 CYO "56" "B" League season with the league title trophy (shown in this picture) clutched firmly in their grasp. First the Northsiders made their way through a tough field in Division Two regular-season play, taking the division crown and qualifying for the league play-offs. Then, they downed Division One titleholder St. Joan of Arc in the championship game, 39-15. St. Matthew was knocked out of the tournament by St. Barnabas as a rash of upsets hit that postseason competition, but that league championship is THEIRS, friends. Standing behind the boys are, left to right: Head Coach Bill Judge, St. Matthew Priest Moderator Father Edward Kirch, and Assistant Coach Ed Myers.

## House deadline nears

(Continued from Page 1)

urging supporters of the bill to telegraph or write Bowen and Rep. Samuel A. Rea (R.-Fl. Wayne), chairman of Ways and Means.

But the situation boils down to this: without the direct and active intervention of Speaker Bowen, H. B. 1341 is dead.

STATING THAT the abortion bill (S. B. 679) is already dead is about as safe a prediction as can be made. Assignment to the Senate Public Health Committee, which has a conservative caste, buoyed the hopes of opponents that the radical proposal won't get onto the floor of the Senate.

But then the 1967 abortion bill wasn't supposed to get anywhere either. Yet it

passed the House with a startling 62-13 majority, went into the Senate where it was heavily modified and squeaked through.

With the legislature about to close shop for another two years, the enrolled act was rushed to Governor Roger Branigin's desk where it was vetoed. Gov. Branigin noted that sufficient study had not been given the issue and recommended a referendum.

A LOT OF SOCIAL change has washed over legislative dams since 1967. Century-old abortion statutes have become the favorite target of civil libertarians in many states and Hoosier counterparts were out in force for the public hearing held Tuesday by the Senate Public Health Committee.

There was some progress last week in the area of corrections reform. The House passed 86-0 a bill which would reorganize the Department of Correction, extend the merit system to all heads of institutions and require the governor to show "cause for removal" of the commissioner. The

bill, H. B. 1099, is co-sponsored by Richard D. Doyle (D.—South Bend).

ALSO PASSING THE House unanimously was a sentimental favorite, H. B. 1368, sponsored by Robert H. Bales (R.—Danville) and Phillip E. Bainbridge (D.—Highland). The bill tightens the laws on child abuse and abandonment, establishes the duty to report abuse cases to the proper authorities and grants immunity for reporting. The bill should get the prompt approval of the Senate.

Another Bales-Bainbridge bill won 98-0 approval of the House. It would appropriate \$500,000 for the biennium for financial aid to victims of chronic kidney disease.

Introduced Feb. 24 in the Senate was a resolution sponsored by Philip H. Hayes (D.—Evansville) and Walter P. Helmke (R.—Fort Wayne) which provides for a study of laws pertaining to alcoholism in Indiana. The resolution grew out of Hayes' S. B. 318 which would remove public intoxication from the criminal code.

## Hearing draws

(Continued from Page 1)

"life with potential, not potential life," the established body of law which protects the civil rights of the unborn, and the abuses existing in states and countries where abortion on demand is legal.

Heading the list of speakers opposing any change in the present statutes was Professor Charles Rice of the Notre Dame University School of Law.

Prof. Rice was the target of the only outburst from the floor, an angry shout asking, "What do you people at Notre Dame know about being pregnant?"

Others speaking against the bill included Charles Stimming of the Committee for the Preservation of Life; Rev. Don Camp of Grace Baptist Church, Anderson; Rev. John Beatty of St. Paul United Methodist Church, Indianapolis; Mr. and Mrs. William L. Rueter of the Indianapolis Federation of the Christian Family Movement; Rep. B. Patrick Bauer (D.—South Bend) and former legislator Anna Mae Smetzer and Bernie Bauer; Dr. John Kelly, Schererville; and John Townsend of the Lake County Right to Life Committee.

ARGUMENTS HEARD in favor of the bill included these: it would do away with the back-alley abortionist; abortion is a medical decision; "unwanted" babies grow up to populate jails and mental institutions; and a woman has a right to control her own body.

Bill proponents included spokesmen for Planned Parenthood Association, the Indiana abortion Law Repeal Coalition, Indiana Civil Liberties Union, Jewish Community Relations Council, and Zero Population Growth.

No vote was taken by the Senate committee.

FOLLOWING THE hearing Joseph W. Harrison (R.—Attica), chairman, said "at least two members" are "very much opposed" to the bill. He would not speculate, however, on whether or not committee action would be taken on the measure. Chances of the bill leaving committee are viewed as slight.

"We have 75 other bills waiting for attention in our committee," Harrison commented.—B.H.A.

## IN MARYLAND

### Gov. Mandel backs school voucher plan

ANNAPOLIS, Md.—Maryland Gov. Marvin Mandel has thrown his support behind a bill to aid nonpublic school students by what is known as a scholarship or voucher system for families with incomes of less than \$12,000 a year.

Mandel's pledge to act on behalf of elementary and secondary students in nonpublic schools "delighted" officials at the Baltimore archdiocese, according to James Shaneman, archdiocesan director of information. He added, however, that possibilities will be explored to amend the proposed bill to provide for families with larger incomes.

BUT, WHATEVER BILL is agreed upon, Shaneman made it clear that some provision is better than none at all.

"We're pleased and delighted in the sense that we're fighting to stay alive and keep our schools open every day, one year at a time," he said of the hoped for passage of state aid.

The legislation to provide such aid, scheduled for introduction this week, will follow the recommendations of the governor's commission on state aid to nonpublic education. That commission last month asked for:

—A \$200 scholarship for each child from a family with an income of \$5,999 or less.

—A \$150 scholarship for each child from a family with an income from \$6,000 to \$7,999.

—A \$100 scholarship for each child

from a family in the \$8,000 to \$9,999 bracket.

—A \$75 scholarship for each child from a family in the \$10,000 to \$11,999 bracket.

MANDEL ELIMINATED the final category of a \$50 scholarship for children from families with an income of \$12,000 or more.

As proposed, the legislation would now cost \$12.1 million a year, or \$1.9 million less than the amount already reserved in the state's proposed 1972 budget for a nonpublic school aid program.

There is speculation that the unused reserved fund will go for financing the governor's request for aid to nonpublic colleges.

MANDEL SAID THAT in regard to his proposal to aid nonpublic elementary and secondary schools, he has "already been informed that groups in opposition will take the measure 'not only to court but to referendum.' If approved by the legislature, the measure could be petitioned to referendum and would be on the 1972 general election ballot."

Mandel said he had not "had the opportunity to look into the mood of the legislature" and could not assess the chances of his bill's passing.

Last year a measure to give nonpublic schools money to buy secular textbooks—a bill without administration support—failed in the House of Delegates. The Senate took no action on it.

## WINS TOURNEY

INDIANAPOLIS—St. Pius X captured the 10th annual Holy Cross "56 A" Basketball Tourney, downing St. Matthew's 46-44 in a well-played game.

## Ireland studies change in Church special position

DUBLIN—The government of the Republic of Ireland is considering changes in the national constitution that would affect the special position of the Catholic Church in the country, Prime Minister John M. Lynch said here.

The changes are designed to make the reunification of Ireland more acceptable to Protestants in Northern Ireland, a province of Great Britain.

"We recognize that certain aspects of our laws and constitution are unacceptable to many Protestants. We are willing to change this if it will ease the unification of Ireland," Lynch said.

He spoke of the possibility of a referendum later this year on changes affecting the Church and other constitutional changes deemed necessary to accommodate Irish membership in the Common Market, now under negotiation.

Lynch reaffirmed his commitment to peaceful policies aimed at reunifying Ireland. He said violence and demonstrations had proved to be unproductive.

One of the constitutional changes under consideration, he said, concerns article 44, which "recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the faith professed by the great majority of the citizens." Another is the article forbidding the introduction of bills aimed at legalizing divorce.

Protestants also oppose the country's birth control legislation and the constitutional assumption that the family, not the individual, is the basic unit of society.

## Paul Fox's Tic Tacker column will be resumed next week.

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## VIEWING WITH ARNOLD

## 'Husbands' is boring movie

BY JAMES W. ARNOLD

"Husbands" is writer-director John Cassavetes' long-awaited exploration of the mystique of adult male friendship, and its faults are the same as those of "Faces," Cassavetes' sleeper hit of two seasons ago. The subject is presented, in a narrow and special context that has meaning mainly for John and his friends, but it is never illuminated.



The film is about three fortyish,

## Film travelogue to tour Ireland

World traveler, lecturer and cinematographer Robert E. O'Reilly of Fort Wayne will present a personally-narrated color film travelogue on "Ireland, Land of Legend," at 8 p.m. Tuesday March 9, at St. Thomas Aquinas Church, 46th and Illinois Sts.

O'Reilly was graduated from the University of Notre Dame and is a former Indiana State Police photographer. He now is on a national travelogue lecture circuit.

The travelogue is part of a series presented by the St. Thomas Aquinas Men's Club to raise funds to support the parish CYO program. Admission is \$1.50 per person or \$1 each for groups of six or more people. The public is invited.

middle-class males (Cassavetes, Ben Gazzara, Peter Falk) who are shocked by the death of a fourth buddy into a three-day binge that ends with a gambling, womanizing fling in London. The spree is impulsive, doubtless brought on by subconscious fear of age and death, and by the need to tell friends that they are loved—indeed, that they, and not wife or family or job, are the center of each man's life. This is really all there is to "Husbands," and even that obvious and trifling insight is gained more from interviews than from the movie itself.

IT IS ALSO indicated that the sexes don't really communicate very well—a point made repeatedly, both raucously and poignantly. But I'm not sure that's true. It's a lowbrow stereotype, like the idea (also in the film) that ours is a matriarchal society, with wives as responsible schoolmarm and husbands as little boys who really want only to go out and play. Well, if the guys behave like children (and in our culture theirs is the first option), the gals better be adults or everything will come unstuck. This is pretty much the film's level of profundity.

The root of the trouble is that the actors improvise most of their lines and emotions—an essential of Cassavetes' style—and don't themselves understand—in any way they can articulate—the phenomenon of friendship they feel so deeply. Like good actors, they can only show it. Worse (and somebody somewhere has to say this) they are limited by their own experience and sensibility to showing what it means to them.

and it is an embarrassing shallow thing. If "Husbands" could be said to define even the surface, the outer signs of masculine love, we could immediately dismiss the whole subject as arrested adolescence.

THE FILM IS full of examples. We see the boys playing basketball in a gym, winning and losing at craps, wrestling playfully on street corners, singing boozily arm-in-arm, enjoying "things" together—including women, whom they relate to only as sexual things. Everybody knows most men enjoy this, and that they also fear death and resent the restrictions of responsibility. (I think women do, too). But why? What does it mean? How do you cope with it? Where does it end and something else begin? "Husbands" is boring, because it doesn't go beyond experience. It doesn't tell us anything new.

This explains why actors don't normally improvise their own films. They can't get out of themselves and their own per-

ceptions. Presumably a controlling writer or director is deeper, transcendent force. (If actors could do that consistently, they wouldn't be actors; they would be writers or directors). Cassavetes is in charge here; he created the situations and the scratch dialogue, and edited hours out of the final cut. But frustratingly for us, Cassavetes sees film as an actor's medium, a means of exposing an elusive fragment of truth as, for a fragile few moments, the feelings of actor and character overlap. I'm just not that interested in the souls of Gazzara, Cassavetes and Falk—they are not me, or my friends, or universal man.

ANOTHER disadvantage of improvisation is that it grinds out an enormous quantity of garbage: banality, nonsense, posturing, filling, pointless weeping and giggling, racing up blind alleys. (A classic case of the last: a long scene in a toilet, where the actors raise and suffer as if they were doing "Lear" and about all we learn is that Falk would prefer to throw up in private.)

As a reward, you get occasional moments of uncanny naturalism, a feeling of unpredictability and "real life" far beyond most films, and fresh, unplanned "happenings"—e.g. warm, slightly soured people at a beer party taking turns at songs around a table, or the comic awkwardness that develops between strangers, especially of different sexes.

But it's like being at a real party, or meeting a real stranger: you get what your own perception provides, and the rest is mostly clam dip and stale Fritos. "Husbands" is spending two hours with three guys you don't know who are drunk, while you are sober and sleepy, and they want to tell you about the crazy weekend. (Rating: A—unobjectionable for adults)

## 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.

**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. A disaster: the only people who get robbed are the audience. Not recommended.

**THE GLASS-BOTTOM BOAT** (1966) (NBC, Saturday, March 6): Spy-spoof slapstick, done by a Hollywood master (director Frank Tashlin). Doris Day is helped by such gifted farceurs as Dom DeLuise, Paul Lynde, Dick Martin and John McGiver. Satisfactory as very light entertainment for all ages.

**MUTINY ON THE BOUNTY** (1962) (ABC, in two parts, Sunday-Monday, March 7-8): Marion Brando's adult, \$25 million version of the Capt. Bligh bit, a committee picture that turned out better than anyone had a right to expect. Brando plays Christian as a kind of decent snob, and Trevor Howard's Bligh is a humorless Puritan. The film makes interesting moral comments on revolution, and the \$700,000 Bounty replica is beautiful to watch. But it doesn't hang together very well, and Brando's pseudo-British accent, perpetual Mona Lisa smile and occasional self-satire don't help. Satisfactory for adults and mature young people.

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## Two Saigon priests are sentenced on subversion charges

SAIGON—Two Catholic priests received nine-month prison sentences here after being found guilty of "inciting subversion" by publishing articles on North Vietnam.

The priests are Father Truong Ba Can, national chaplain of the Young Christian Workers (YCW), who wrote the articles, and Redemptorist Father Nguyen Tin, also known by the pen name of Chan Tin, who directs the monthly Doi Dien (Face to Face), in which the articles appeared.

The South Vietnamese government confiscated the October issue of the monthly on charges of publishing "communist propaganda." The issue the third consecutive one confiscated, contained a lengthy study of Father Can of the building of socialism in North Vietnam.

A Saigon daily, Tin Sang, called the prison sentences "the most terrible ever meted out."

Tran Nmgoc Lmieng, head of the Progressive Nationalist Force, and opposition political party, called the sentences "the most severe penalties given to journalists so far, even under President Ngo Dinh Diem."

FATHER TIN, who said the



magazine has had eight of its 20 issues confiscated by the appeal to a higher court "in order to keep the magazine alive." Father Can said he will not appeal "because I do not think the court is independent of the rulers." The priests received two sentences each of six months and three months, and Father Tin was also fined about \$360. The government also closed down the magazine for six months.

In one of the articles, Father Can wrote:

"The economic situation in the North is far from being satisfactory. But the North produced two meters of cloth per capita. They did produce. There is more cloth in the South, but it is mostly imported. The same applies to agriculture: the North never had enough rice for the population, but their rice production is much higher than in the South."

Father Can maintained that the South Vietnamese, whatever their convictions, "must have the honesty to examine the situation in the north to discover the realities of the other half of Vietnam in order to facilitate the birth of a spirit of understanding among blood brothers."

THE FIRST PART of his study examined the anti-imperialist and anti-feudal struggle in Vietnam between 1945 and 1954; the second part examined the tasks of building socialism; and the third was entitled "Production Under the American Bombs."

The priest wrote: "Only the Vietnamese resistance fighter knows the price he has paid."

Using basic documents, particularly studies by North Vietnamese, he attempted a detailed analysis of the economy of the North and the communist regime's formulas of social organization.

He compared their methods to those used in the Soviet Union and Red China and, without minimizing "errors" and failures, concluded by speaking of the "march toward success."

Father Can, an historian who did a thesis at the University of Paris in 1963 on Franco-Vietnamese relations in the 18th century, has expressed his opposition to the regime of President Nguyen van Thieu.

## President's war policy criticized by priest-solon

NEW YORK—President Nixon's pledge to use all-out U.S. air power—short of nuclear weapons—in Southeast Asia was decried by a priest-congressman here as "brutal and genocidal."

Addressing worshippers at Trinity Episcopal Church, Jesuit Father Robert F. Drinan of Massachusetts' third congressional district said the President's policy was "probably a violation of the rules of war."

By that, he said he meant theological rules of war. He cited Jesuit Father John C. Ford's theological studies of World War II as a source and said that if air power is used as the only weapon in a war to obliterate areas rather than targets, "you could argue that this is probably an example approaching obliteration bombing. Theologians condemn this," he added, "and it violates everything popes have said."

President Nixon recently pledged all-out use of air power to support South Vietnam forces and protect U.S. troops against enemy positions in Laos and Cambodia.

"Should we not be horrified that six years ago this week, President Johnson escalated us into a war that is genocidal?" he asked.

## Pollution threat to Sea of Galilee

JERUSALEM—General Avraham Yoffe, head of Israel's Nature Preserve Authority, has voiced grave concern that the Sea of Galilee will fall victim of man-made pollution.

Speaking during Nature Preservation Week, the Israeli conservationist said, "The Sea of Galilee, sacred to Judaism and Christianity, is doomed to utter ruin by man-made pollution if immediate measures are not taken to save it."

The Sea of Galilee, known also as the Lake of Genezareth and the Sea of Tiberias, is one of Israel's main health resort areas, particularly in winter because of its almost sub-tropical climate.

For some time, now it has been threatened by seepage of fertilizers from Upper Galilee fields. In addition, hotels rising on the seashore have contributed to its pollution.

The river Jordan is also endangered, Israeli sources said.

## College schedules 'Woods Week-End'

ST. MARY-OF-THE-WOODS, Ind.—"Woods Week-End"—featuring films, games, food and dance to raise funds for a scholarship fund—is scheduled at St. Mary-of-the-Woods College here Saturday, March 13. General chairman of the event is Miss Vicky DuFour, of Indianapolis.

A W. C. Fields Film Festival will be held at 7:30 p.m. Saturday in LeFer Hall, followed by a Sham Rock dance with a Chicago rock band in the LeFer ballroom at 9:30 p.m.—Food and refreshment will be available throughout the evening.

Sixty per cent of the college students receive financial aid in some form.

## St. Roch's sets spring dance

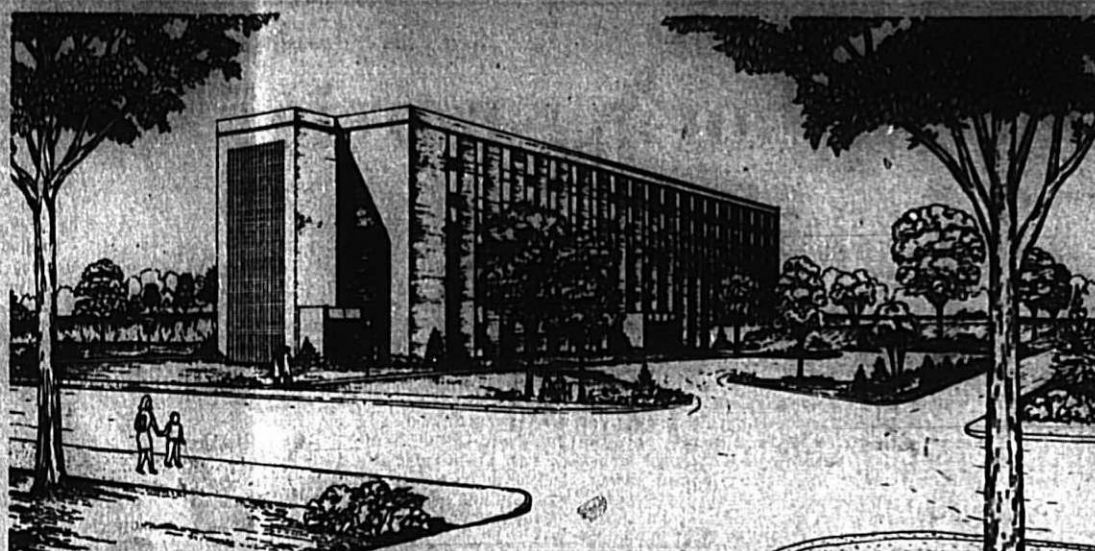
INDIANAPOLIS—St. Roch parishioners will present a "German Spring Dance Festival" on Saturday, March 13, in the parish hall, 3511 Union St. Hays Reiser will provide the dance music from 9 p.m. until 1 a.m. Tickets are \$3 per couple. Television sets will be provided for avid basketball fans and a German lunch will be available at midnight. For reservations call 786-7579 or 787-4620.

## IHM to sponsor Irish Biergarten

INDIANAPOLIS—The annual Irish Biergarten of Immaculate Heart of Mary parish will be held at 9 p.m. Friday, March 12, in the Chatham High School cafeteria, 5965 N. Crittenden Ave. Nancy Huebner's Bavarian Band will play. Tickets are \$1.25 per person. Various entertainment and prizes are planned. General chairman is Father Edwin Soergel and Carol Chastain.

## SET CARD PARTY

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



AT RICHMOND GROUNDBREAKING—Mrs. Wayne Tolen, secretary of the Interfaith Housing Corporation, applies her foot to the ceremonial shovel at groundbreaking exercises held last Friday afternoon in Richmond for a \$1.8 million housing project for the elderly, shown in an architect's drawing in the top photo. Also present for the ceremonies were, from left: Richmond Mayor Byron Klute, Charles Jaffe, of Beth Borak Temple; Father Robert Minton, of Holy Family parish; Frank Berheide, of St. Andrew's parish; and Mrs. Warren Smith, corporation treasurer of Central United Methodist Church.

## Search Committee meets on Marian presidency

INDIANAPOLIS—The Marian Dominic J. Guzzetta, leaves August 1 to assume the presidency of The University of Akron, Ohio, where he had been an administrator over 15 years before coming to Indianapolis three years ago.

Dillon, who is vice-chairman of the Board of Trustees and former Attorney General for Indiana, heads a committee of eight which includes three other board members, two faculty members, one student and one alumnus.

AT LAST WEEK'S Board of Trustees' meeting the members determined that the college should continue to seek a professional educator and a lay person to head the college. Guzzetta is the first lay president of the institution operated by the Sisters of St. Francis, Oldenburg.

Other detailed criteria will be established by the search committee whose other Trustee members are: Robert H. McKinney, senior partner of Rose Buchanan McKinney & Evans, and president of Jefferson Corporation and Subsidiaries; Paul G. Pitz, vice-president for personnel of American States Insurance Company, and Sister Marina Pucke, O.S.F., counselor of the Sisters of St. Francis.

REPRESENTING the faculty are Sister Mary Carol Schroeder, O.S.F., chairman of the history department and of the college's Self-Study Commission, and Colonel L. W. Wagner, business manager and controller. Other members are James Herbo, president of the Student Board, and Thomas Egold, president of the Alumni Association.

Both Pitz and Sister Mary Carol served on the search committee that selected Guzzetta in 1968.

## Plans announced for Emerald Ball

INDIANAPOLIS—The sixth annual Emerald Ball, sponsored by the St. Brigid Division, Ancient Order of Hibernians Auxiliary, will be held at 9 p.m. Saturday, March 6, in the Columbia Club.

Mrs. Daniel O'Leary will serve as chairman, assisted by Mrs. Frank Hawkins, co-chairman. Other committee chairmen include: Mrs. John Laughlin, publicity; Misses Rose Ann and Mary McNellis, tickets and reservations; Mrs. Joseph McNellis, decorations; and Mrs. Thomas Cardis, entertainment. Division president is Miss Sharon Dugan. Tickets are available by calling 887-3195 or 556-0341.

Ten years ago, Msgr. Francis J. Reine, president of Marian College, Indianapolis, announced the formation of a Development Council to serve as a long-range planning body for the school.

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