

# Permit clergy of Archdiocese to celebrate Mass in the home

## Bishops seek recognition of selective CO's

WASHINGTON—Bishop Joseph L. Bernardin, general secretary, United States Catholic Conference (USCC), is hopeful that Congress will enact a draft law recognizing selective conscientious objection.

The U.S. Supreme Court recently ruled that the present draft law—which provides

Editorial, Page 4

exemption from military service for those objecting to all wars but not just a particular war—is unconstitutional.

The ruling, according to Bishop Bernardin, "has left the door open to congressional action to recognize the right of selective conscientious objection" or objection to a particular war.

It indicated, he explained, "that a law accommodating selective conscientious objectors could also be constitutional, although it would be more difficult to administer."

THE BISHOP SAID the National Conference of Catholic Bishops and the USCC have, "for some time taken the position that the law should recognize the rights of selective conscientious objectors."

This was the stand of the bishops in 1968 when they recommended "the modification of the Selective Service Act making it possible, although not easy, for so-called conscientious objectors to refuse—without fear of imprisonment or loss of citizenship—to serve in wars which they consider unjust or in branches of service which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing."

THE MESSAGE WAS repeated recently in USCC testimony to Congress on draft revision.

"It remains our hope," said Bishop Bernardin, "that operating within the framework delineated by the Supreme Court, Congress will now take the necessary steps to provide legislative recognition of selective conscientious objection."

## 2 schools get permission to curtail grades

The Archdiocesan Board of Education this week approved the request of two Archdiocesan parishes to curtail junior high grades at the close of the current school year.

St. Susanna's School, Plainfield, will close its seventh and eighth grades, while St. Anne's School, New Castle, will drop the seventh grade. The latter school has been without the eighth grade for three years.

Declining enrollments were cited by the respective parishes in making the request.

The board also voted to approve a new constitution which will increase the present districts and district representatives to the education body. A subsequent resolution was passed, outlining the formation of district boards in each of the seven deaneries outside of Indianapolis. The five Indianapolis districts will bring the total to 12, with board membership thereby increased to 24 members.

In other action, the board endorsed the introduction of an instrumental music program in parish schools, to be supervised by the Committee of High School Instrumental Music Directors.

## Promoting dialogue . . .

Next week The Criterion begins a new column written by Father Paul G. Driscoll, vice-chairman of the Intra-Church Relations Committee. ICRC is, to our knowledge, the single organized effort to promote liberal-conservative dialogue and expose to rational, CHARITABLE discourse all the diverse viewpoints within the Church today.

Father Driscoll's column will be a weekly attempt to show how to heal the divisions that separate us . . . to communicate with one another through better personal and group relations . . . to learn to trust one another again.

Polarization has distorted if not destroyed our language. It isolates, throws up walls instead of bridging differences and creating understanding. We have to re-learn how to make it work for us, instead of against us.

We are hoping Father Driscoll's column will be a step in that direction, that it will contribute to the search for peace in the pews, the pulpit and public forums. We urge you to watch for the column beginning next week.



INDIANAPOLIS, INDIANA, MARCH 13, 1971

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## A word from the Archbishop

My dear Family in Christ:

During Lent we are reaching out to find and know God through prayer and penance. Thus we seek to live in His presence and to experience Him.

To live in God's presence and to experience Him is a most rewarding relationship with Him. However, it is at the same time a demanding relationship. It demands our personal sacrifice and service to God through our fellowman as in a mysterious way God is also present in our neighbor.

Listen to the Divine Son's own words, "I assure you, as often as you did it for one of my least brethren, you did it for me."

There are many forms of the demands of love for our neighbor. Among these is the sharing of our material goods. For over twenty-five years Catholic Relief Services has been helping more needy persons in more countries with more services than any other agency in the history of American voluntary overseas aid. Catholic Relief Services maintains a worldwide network of food, clothing and medicine distribution programs, and conducts social development projects, which each year benefits 40 million impoverished men, women, and children of all races and religions in over 70 countries throughout Africa, Asia, and Latin America. This year more than any other the need for generous response is greater.

The Catholic Overseas Relief Collection invites us in a small way to wrap ourselves in the garments of the poor of the world. Let your response be as strong as your Lenten desire to come closer to God.

Devotedly yours in Christ,



*George J. Bishop*  
Archbishop of Indianapolis

## Name business head for Education Office

A retired U.S. Army financial executive has been named business manager for the Catholic Office of Education, according to an announcement this week by Father Gerald Gettelfinger, Archdiocesan Superintendent of Education.

Col. John L. Clancy, who began his employment March 15, recently retired after 29 years with the U.S. Army. Since 1963 he served as Deputy Commanding Officer at the Finance Center of Fort Benjamin Harrison.

According to Father Gettelfinger, Col. Clancy will be responsible for implementing a uniform accounting system for the six parish-supported high schools in the Archdiocese—four in Indianapolis and one each in Madison and Terre Haute.

THE NEW BUSINESS manager will also study opportunities for greater central purchasing arrangements by the parish-supported high schools and establish a uniform accounting system for parish elementary schools, Father Gettelfinger indicated.

A native of Pontiac, Mich., Col. Clancy

was graduated from the University of Detroit and holds a graduate degree in accounting from the University of Pennsylvania.

Prior to his recent tour of duty at the Finance Center, Col. Clancy served as controller of Headquarters Military Aid Command in Vietnam. Other overseas service includes assignment in Japan, where he was chief of the Finance Policy and Accounting Branch of the Finance and Accounting Division, and chief of the Finance and Accounting Division at the Headquarters of the Eighth U.S. Army.

DURING WORLD WAR II, he served as Assistant Finance Officer and as Finance Officer in the European, African and Middle Eastern Theater of Operations. He wears the Legion of Merit with First Oak Leaf Cluster, the Army Commendation Medal and numerous theater and campaign medals.

Col. Clancy and his wife, who reside at 7045 Grosvenor Place, are parents of four.

## No tuition boost for high schools

The present level of tuition payment will be retained for the 1971-72 year at the four parish-supported Catholic high schools in Indianapolis, according to a decision by the Inter-District Executive Committee of the five Indianapolis District Boards of Education, last week.

According to Lou Siemrock, committee chairman, tuition will be \$275 per pupil with family allowances at Chelard, Ritter, Roncalli and Seecins Memorial High Schools.

## Girl Scout rite

Archbishop George J. Bishop will present the Marian Award and St. Anne Medal during ceremonies scheduled at 3 p.m. Sunday, March 21, in St. Anthony's Church, 379 N. Warman Ave., Indianapolis.

Sponsored by the Catholic Committee on Scouting, the event will honor Girl Scouts and adult supervisors. Speaker will be Father John Ryan, committee chairman and pastor of St. Anthony's.

## Archbishop gives approval to guidelines

Approval for home celebration of the liturgy has been granted by Archbishop George J. Bishop. Guidelines for neighborhood Masses have been drawn up by the Archdiocesan Liturgical Commission and distributed this week to parishes for optional implementation.

Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, and chairman of the Liturgical group told The Criterion that the Commission came to the unanimous decision that there is real necessity in the Archdiocese to celebrate Mass in homes, and that Archbishop Bishop has responded favorably.

Celebration of Mass in neighborhoods is not mandatory, he said. The decision to implement is left to the pastoral judgment of the pastors.

The only restriction is that neighborhood Masses are not to be scheduled on days on which Sunday and Holyday Masses are celebrated. The frequency of scheduling will be adjusted "to the readiness and interest of the people as well as to the time necessary for the proper preparation of both celebrant and people," according to the guidelines.

REASONS FOR neighborhood Masses, cited by the guidelines, would be:

- 1) To promote a sense of community in the parish through a more intimate experience of liturgical worship which will, in turn, enhance the larger Sunday celebrations.
- 2) To give an effective setting for catechesis, especially about the Eucharist, through celebration of Mass in a more intimate and personal setting.
- 3) To emphasize the sacredness of the Christian home, and family life, and to restore religious practices in the home.

THE GUIDELINES suggest that after each celebration the priest should be available for discussion, especially about the Mass, for a short social visit and for other pastoral reasons.

Each parish is asked to have its liturgy team evaluate the effectiveness of the celebrations and to send a written evaluation after one year to the Archdiocesan Liturgical Commission.

## Sign theology affiliation pact

INDIANAPOLIS—The Catholic Seminary Foundation is one of four affiliate members to form the Foundation for Religious Studies at Christian Theological Seminary here.

Organized to provide a broad interfaith base on which to conduct theological education and inquiry, the new foundation also includes the Ecumenical Center of Renewal and Planning and the Indianapolis Pastoral Counseling Center.

According to Dr. Beauford A. Norris, CTS president and executive director of the FRS, the foundation came into being "to provide an umbrella under which theological schools and related institutions can cluster and redeploy their resources."

Institutions throughout the Midwest have been invited to consider moving their bases of operation to Indianapolis and joining in co-operative programs of theological education, research and related matters. Each affiliate member institution will be able to retain its own identity within the FRS, Dr. Norris stated.



AT SIGNING OF AGREEMENT—Shown at the recent signing of the articles of agreement of the Foundation for Religious Studies at Christian Theological Seminary are those signing for Catholic Seminary Foundation, O.S.B., Inc., with the executive director for the foundation. From left are the Rev. Dr. Beauford A. Norris, president of CTS and executive director of the foundation, Father Bernard Strange and Father Mario W. Shaw, O.S.B., representing the Seminary Foundation.



LEARNING CENTER IN NEW CASTLE—Third graders at St. Anne's School, New Castle, have the availability of personalized learning experience through headsets and taped instructional material. Sister Ann Marie Boyce, S.P., teacher and principal, is shown above with Father Charles Berkemeier, pastor. (See story on Page 9)

## PUBLIC VOTE IN 1972?

# Senate panel guts school aid bill, asks referendum

INDIANAPOLIS—The Senate Education Committee Wednesday stripped the purchase-of-services bill to provide for a referendum on the question of state aid to nonpublic schools in the November 1972 general election.

All that remains of H. B. 1341 as passed by the House is the enactment clause and sections outlining the phrasing of the referendum question and the method by which votes are to be counted and reported to the General Assembly.

The referendum amendment was offered by Sen. Martin K. Edwards (R-New Castle) and passed 5-4. The bill was reported out of committee with a "Do Pass" as amended recommendation to the full Senate.

to nonpublic elementary and secondary schools?"

The words "elementary and secondary" were inserted when Senator Gubbins cited legislation previously passed in the Senate permitting tax credits for private colleges. Mrs. Gubbins also favored stipulating "direct" aid but her motion was not seconded.

Public funds used in certain areas to transport nonpublic pupils to and from schools come from local or county sources, not from the state general fund.

Sens. John M. Ryan (R-Indianapolis) and John J. Frick (D-South Bend), sponsors of the bill, said the amended version may be ready to call down for (Continued on Page 9)

## GENERAL ASSEMBLY

## 'Purchase' fight on House floor best of session

BY B. H. ACKELMIRE

INDIANAPOLIS—The Senate Education Committee's stripping of H. B. 1341 (See story on Page 1) is a bitter disappointment to supporters of nonpublic schools. Particularly so since it followed on the heels of a victory that astonished State House regulars and puzzled the experts.

Purchase-of-services squeaked through the House of Representatives on Friday, March 12, by 51-43 after one of the flashiest floor shows in legislative history. The curtain has gone down and the Senate committee has completely rewritten the script for the upper chamber. Even so, a review of the House play is in order, both as a reminder of the sometimes quixotic nature of success and as an assessment of strength and weakness.

The bill had been amended in the House Ways and Means Committee to appropriate \$5 million annually, half of the original appropriation, for the purchase of educational services from nonpublic schools in Indiana. It provided for an estimated \$45 per pupil per year.

The one measure which would mandate substantial financial assistance to nonpublic schools and the single piece of legislation backed by the Committee on Nonpublic Schools overcame rigorous opposition and woeful predictions of defeat to achieve the bare majority needed for passage.

A poll conducted by The Criterion had revealed a slight edge of 51 per cent in favor of the bill. The bill passed with 51 votes, the required constitutional majority.

Rep. John C. Hart (R-Indianapolis), who introduced the bill and who co-sponsored it with Rep. Richard J. Lesniak (D-East Chicago), was credited with a significant legislative victory. In a Republican-dominated House that generally opposed the measure, Hart pulled the bill through two hostile committees, got it onto the floor, and squeezed (Continued on Page 9)



## Celibacy defended by ND president at NFPC convention

BALTIMORE, Md.—An unmarried Catholic clergyman was vigorously defended here by Father Theodore M. Hesburgh speaking to the National Federation of Priests' Councils (NFPC), which supports optional celibacy.

The council released a study March 12 which revealed that 56 per cent of member priests polled favor optional celibacy.

Those priests were taken to task by Father Hesburgh, president of the University of Notre Dame, in his keynote address to the annual NFPC convention March 15. He said: "This will seem unduly harsh, but the present crisis is such that we will not be able to do what must be done if we cannot count on total dedication in the evangelical tradition. I do not discount the possible contribution of married priests, particularly in certain areas of contemporary life, but they will not be the shock troops that will carry the day against the monumental powers of darkness that presently threaten the people of God."

EARLIER IN HIS TALK to the convention, which ends March 18, the priest-educator criticized the selection as bishops "of men who are safe, uncontroversial, favorably disposed to Rome and preferably Roman-educated, seminary rectors or canon lawyers or episcopal secretaries—in a word, generally those who will not make waves." He acknowledged some exceptions, however, naming and praising Cardinals John Dearden of Detroit and Lawrence Shehan of Baltimore.

### St. Joan of Arc retreat slated

INDIANAPOLIS—The women of St. Joan of Arc parish will hold their annual retreat at Our Lady of Fatima Retreat House the week-end of April 16-18.

Father Eric Lies, O.S.B., will conduct the spiritual exercises. For information on reservations, call Amelia Genco, 255-2819.

## Protestant leaders ask end to war

BOSTON—Leaders of Protestant denominations in Massachusetts have issued pastoral letters calling for a quick end to U.S. involvement in the Indochina war.

Thousands of churches throughout the state were asked by the church officials to read the letters at worship services March 7.

The Massachusetts Council of Churches, which coordinated the effort, said "the denominational heads agreed in an unusual move to write separate letters of concern over the moral issues which they believe to be involved in the war."

In another action, according to a copyrighted story in the Providence (R.I.) Journal, Dean Krister Stendahl of the Harvard Divinity School, has asked the National Conference of Catholic Bishops to invite a group of South Vietnamese priests for a tour of U.S. cities to discuss the war in Indochina. Stendahl said he first proposed the plan to Archbishop Iumberto S. Medeiros of Boston, who suggested that it be submitted to the bishops.

One of the Protestant leaders issuing a letter was Episcopal Bishop John M. Burgess of Massachusetts. He wrote that "the single most important issue we face as American Christians is our involvement in Vietnam. I insist as a citizen and a Christian, this war must stop."

"We are appalled by the death of thousands of our American men and hundreds of thousands of Vietnamese, civilian as well as military," he said. "We are stupefied by the waste of human life, of God's good earth, of a culture and a people."

## Seek social reforms in Colombia

BOGOTA, Colombia—The permanent committee of the Colombian Bishops' Conference called for agrarian reform and a limitation on the amount of property that any person or group—including the Church and the government—can possess.

"The right to private property and true economic democracy will never exist until there is a change of structure making it possible for everyone to own property," the 11-member committee declared.

THEIR STATEMENT was issued on the eve of a 24-hour general strike called by labor unions to demand both urban and agrarian reform.

"Colombia cannot wait any longer before putting agrarian reform into practice," the bishops said. "The clamor of the people is an expression of their Archdiocesan Special Education anxiety and anguish."

The bishops also called for reforms in the urban areas.

"The means to earn a decent living must be accessible to every family," they said.

"WE BELIEVE that this will necessitate a change in the structure of business, which will give workers the possibility and the capability of participating in the control and the decision-making of their factories and businesses."

"Workers' organizations, unions, and cooperatives must be recognized by all citizens and be allowed to operate in the just interests of the people and to intervene when necessary in the economic and political life of the nation."

### Jesuits pay for anti-abortion ad

CHICAGO — Proposed legislation to legalize abortion in Illinois was challenged in a newspaper ad signed by 285 Jesuits of the Chicago Province and paid for by the Jesuit Communities of the Chicago area.

The ad appeared March 16 and 17.

Proclaiming it their duty, as concerned citizens, to try to influence public policy on abortion, the signers urged the "headlong rush to abortion-on-demand" be defeated and that "mothers in a crisis-pregnancy situation" be helped to achieve a compassionate, "genuinely human" solution, "not destructive and violent ones which, by attacking innocent life itself, threatens the very quality of life."



FIRST MALE VOLUNTEER—Perry Parmenter, 71, recently became the first male volunteer at St. Francis Hospital, Beech Grove. "For those young fellows 60 or 65-years-old, I can't think of a more rewarding experience for them during their retirement years," he said. "A man just can't spend his time watching television or playing cards with his cronies. There has to be more to it than that." The Beech Grove retired machinist is shown above with patient Tamara Bennett in the hospital's outpatient recovery room. He devotes two days each week as a "Red Coat" at St. Francis.

## Angel Guild plans dual card party

INDIANAPOLIS—If you're going to all the work to arrange one benefit card party, you might as well organize two. This is the theory on which the Guardian Angel Guild is proceeding this year.

The Guild will hold its annual benefit Monday, April 12, in the Indianapolis Athletic Club. The longer before putting agrarian reform into practice," the bishops said. "The clamor of the people is an expression of their Archdiocesan Special Education anxiety and anguish."

"ONE OF OUR major concerns this year is expansion of facilities for the retarded," says Mrs. Herbert J. Baker, Guild president. Two classrooms currently enrolling 33 children are maintained by the Archdiocesan Office of Education at St. Mary's Child Center.

Mrs. Baker stressed that there is no more space available at the Center "and children must be turned away."

A PROPOSAL WILL be presented to the four Indianapolis Archdiocesan District School Boards requesting the use of the elementary classroom in each district for special education. Educable retarded youngsters, ages 6 through 10, would be served, with a maximum of 15 children per classroom.

The two classrooms located at the Child Center would continue in operation despite the proposed expansion into the neighborhoods.

Obtaining a professionally qualified staff and the classroom materials necessary for educating the retarded will put a severe drain on the Special Education Fund, if the neighborhood classrooms are approved, Mrs. Baker said. "That is why the success of this year's card party is so important."

Co-chairmen of the April 12 event for the Guardian Angel Guild are Mrs. Frank Verkamp and Mrs. Adolph Chrapla.

## Priests will be named as auditors for Synod

VATICAN CITY—Pope Paul VI will name some priests as auditors for the Synod of Bishops' fall meeting, which will discuss the problems of the priesthood in the modern world.

The Pope's intention was announced in a front-page article in L'Osservatore Romano March 13. The article was, in effect, a summary of a letter that was sent to the presidents of bishops' conferences around the world by the synod's general secretary, Bishop Ladislav Rubin.

BISHOP RUBIN's letter urged the world's bishops—and especially those who are to represent their conferences at the forthcoming Synod meeting—to consult with their priests to deepen their knowledge of the theme of the priestly ministry today.

The Vatican City newspaper said Bishop Rubin's letter informed the presidents of Bishops' conferences that the Pope "intends to name some priests as auditors of the next synodal assembly, providing them with the opportunity of attending the plenary meetings of the synod and of taking part in the so-called small language groups."

It was also stated that the Pope will name these priests after possible choices have been submitted by the bishops' conferences of the various continents.

THE NAMING OF priests to attend a synod is a departure from the original norms. While the norms do provide for 10

priests representing Religious orders and congregations to attend an ordinary session of the synod; no other provision for priests was specified. The number of bishops representing a given bishops' conference depends on the total membership of the conference. The U.S. bishops elect four representatives to an ordinary synod.

The decision to admit priests was made months ago by Pope Paul. Certain key priests around Rome, for instance, had been asked at least by early January to submit names of candidates.

## Seek help for schools, Jesuits told

ROME—Jesuit General Father Pedro Arrupe, told Jesuits teaching in U.S. high schools to find public financing for private education or face the loss of students "whose only crime is the comparative poverty of their families."

Father Arrupe sounded his warning in a letter to 1,500 Jesuits teaching in 56 U.S. high schools. In the letter he laid down five guidelines that he said can assist in the education of the 38,000 students enrolled, and in working with the 850 laymen who are employed in the Jesuit high schools.

Finding financing for the high schools is "important and urgent," he said. He pointed out that "in more than one school we are accused of catering to the wealthy. We must honestly ask ourselves whether we are fostering, at least implicitly, an elitism based on the ability to pay."

To remedy this situation, he recommended action in cooperation with lay teachers, parents, alumni and interested citizens in seeking "more forth carrying placards and equitable use of public monies for financing private education." He stressed that "failure to use your stretching several blocks long strength will condemn you to a loss of real freedom and will certainly cut you off from classes of young men whose only 'crime' is the comparative poverty of their families."

### Students stage school aid march

NEW YORK—Nearly 2,000 students from two Catholic high schools in Brooklyn staged an orderly but noisy two-hour demonstration in front of Gov.

Nelson A. Rockefeller's

Manhattan office here.

Chanting "State Aid Now," the teenagers marched back and forth carrying placards and banners. Behind police barricades, they formed a line stretching several blocks long.

SET CARD PARTY Andrew's parish on Monday, April 12, Mrs. Ambrose Swarc, St. Ann Altar Society Card and chairman, assisted by Mrs. Earl Bunko Party will be held at St. Stolle, co-chairman.

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## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Seeks lay guidance on bishop

In DENVER, Colo., Archbishop V. Casey, taking a first step involving the laity in the selection of a bishop, has asked lay people in the archdiocese to suggest characteristics they think a modern-day bishop should have. The archbishop in a pastoral letter said he was not making the requests "to fill any particular vacancy in the hierarchy, but rather as a way to make a beginning in involving the laity in the selection of the leadership of the Church." "What I am looking for," the archbishop said, "is something of a profile of a bishop as our lay people see the need today."

## Urges expanded role for women

In WORCESTER, Mass., Bishop Bernard J. Flanagan of Worcester urged early implementation of new liturgical norms granting women an expanded role—"especially as lectors and commentators"—in liturgical celebration.

## Pope warns of armaments race

In VATICAN CITY, military men have the duty of "mastering the armaments race" without failing to provide for national security, Pope Paul VI told a group of French officers visiting the Vatican March 11. The officers' horizon, he said, cannot be limited to their country and immediate neighbors. He said they must look beyond "to all peoples and particularly to those who lack the most basic necessities of life." He called on them to show "daring and realism" in finding "the means for mastering the armaments race without thereby failing your duty of safeguarding the security of the persons and of the human communities entrusted to you."

## Immigration restriction scored

In BRITAIN, Catholics have attacked a new bill introduced in Parliament that will restrict further immigration into Britain by non-whites. "Will this bill not make non-white people in this country feel even more insecure and unwelcome?" asked Auxiliary Bishop Joseph F. Cleary of Birmingham, chairman of the British bishops' race relations committee, in a personal statement on the bill. The Catholic Institute of International Relations also issued a statement condemning the bill as racially divisive.

## Issue ruling on marriage laws

In ROME, Italy's highest court proclaimed its right to judge the constitutionality of the Church's marriage laws when they conflict with civil law. The Constitutional Court, equivalent to the U.S. Supreme Court, issued five decisions in various marriage cases which, in one way or another, are at odds with church law. It thereby opened a legal debate in Italy which promises to continue for some time.

## Marian, IU-PUI announce nursing training co-op

INDIANAPOLIS—Marian College and Indiana University-Purdue University Indianapolis have entered into a cooperative program to train students for the bachelor of science degree in nursing beginning in September, 1971.

Under the agreement, approved by the faculties of both institutions, students may enroll at Marian College where they will study the liberal arts and sciences for two years, after which time the participants will automatically transfer to the School of Nursing at the Medical Center.

"One of the new features of this nursing program," according to Sister Mary Norma Rocklage, Academic Dean at Marian, "is that the actual grades the nursing students earn at Marian will transfer with them. Customarily transfer students only have their credit hours transferred to another institution, and they lose the grade-point standing and class rank achieved at the first college or university."

THE BACHELOR OF Science in Nursing program requires four years of college and training. In the past, Indianapolis-area residents wishing to earn the degree from IU have had to live on the Bloomington or other IU regional campus for at least the first year of work in the liberal arts and sciences.

Under the cooperative program, nursing students in the

## Ask for socialism in Bolivia

In COCHABAMBA, Bolivia, the ecumenical organization, Church and Society in Latin America (ISAL), has issued a new call for socialism in Bolivia. In a statement issued at its third annual meeting, ISAL defined the socialism it advocates, and distinguished it from President Juan Jose Torres' "revolutionary nationalism." "Socialism," according to ISAL, means "the liquidation of the present system and the creation of a true democracy based on the strength, work, and participation of all the Bolivian people." This would necessitate the "socialization of the means of production," the ISA, paper added. ISAL is composed of Catholic and Protestant clergy and laity.

## 'Traditionalist' bishop sought

In AMSTERDAM, The Netherlands, the Dutch Catholic traditionalist movement Confrontation launched a national campaign for the selection of a bishop for the Roermond diocese who defends the doctrine and moral laws of the Church in the spirit of Pope Paul VI. Confrontation members are urging Dutch Catholics to write to the Vatican asking for such a bishop. Bishop Petrus Moors of Roermond, 64, retired in December for reasons of health.

## Father Hesburgh Mexico speaker

In MEXICO CITY, a "youth revolution" that "fosters the conviction to help others, to expand education and fight against misery and discrimination" was advocated by the president of Notre Dame University, Father Theodore M. Hesburgh, C.S.C., said that when students started protesting against the war in Vietnam, attacking the military and industrialists feeding the war machine, there was not much definite result, but I think they did create a public conscience of the U.S. public.

## Revised Church law stresses mercy

In VATICAN CITY, in the current reform of the Church's penal law "the greatest possible place is given to Christian mercy," the Commission on the Revision of Canon Law said in its twice-yearly review. Communications. "In the draft of penal law the principal intention has been that the penal canons should above all express the spirit of the Second Vatican Council," said the commission, which was founded by Pope John XXIII. The commission reported in its proposed penal law section of the Code of Canon Law that penalties will be imposed and remitted outside the sacrament of Penance. This means that an excommunicated person will no longer be forbidden to receive sacramental absolution from sin under the proposed laws. There can be no censure on a whole community, no general interdict.

## To alert Synod on injustices

In VATICAN CITY, the Synod of Bishops, scheduled to meet there for a month beginning Sept. 30, will have in hand an analysis of "the most flagrant injustices" that threaten peace and justice in Europe and in the Third World. This was the promise of '42 representative of national justice and peace commissions of 12 European nations following their meeting in Aachen, Germany, March 4-6.

## Nixon defends White House rite

In WASHINGTON, President Richard M. Nixon defended a "ecumenical" White House service March 7 which combined the Christian doctrine with a sermon by a Jewish rabbi. Connie Stuart, Mrs. Nixon's staff director, reported that the "doxology is always part of a White House worship service" and that there were no objections to its use by Rabbi Joshua O. Haberman, who spoke at the service.

## Third World priests' role defined

In JUJUY, Argentina, Bishop Jose Miguel Medina of Jujuy defended Argentina's controversial Third World Movement of Priests (Tercermundistas) against charges that the organization's goal is to subvert the Church. The issue of the Third World priests is more of a political than a religious one, Bishop Medina said in a sermon entitled, "What Does the Church Have to Say About Tercermundistas?" The Third World priests have pledged to foment socialist revolution in Latin America.

## ND pledges more black faculty

In SOUTH BEND, Ind., the University of Notre Dame answered demands issued here by black students and the head of its black studies program by promising to add at least four more instructors to that program's faculty within the next two years. On its own initiative, the university also pledged to set even greater goals for black professors and staff additions. Demands which prompted university action came recently from Dr. Joseph Scott, black studies director, and about 60 of the university's 122 black students. They also asked that the status of black studies be changed from program to department, but the university decided against such a change.

## Sees deaconesses in the future

In TORONTO, Belgium's Cardinal Leo Suenens said he wants the role of women in the Church to be promoted further than it has been, but believes this does not mean giving women the same functions as men. The cardinal suggested that women be permitted to "take their co-responsibility fully" in all fields of religious life. He said he foresees the possibility of the restoration of deaconesses as they existed during early Christian days. But, first should come the deacons, he said.

## Sees long fight against racism

In PHILADELPHIA, Philadelphia's archdiocesan superintendent of schools estimated it "will take time, maybe years" to abate racial tensions which led to student walk-outs, suspensions and other disruptions at two Catholic schools here. Both Cardinal Dougherty High School and Roman Catholic High have experienced racial turmoil this year. According to the superintendent, Msgr. Francis B. Schulte, "racial unrest is a fact of American life and comes into the schools. It is not born there."

## Deny Brazil clergy support Reds

In SAO PAULO, Brazil, the new army commander of the Sao Paulo area told a group of young officers that several priests and bishops advocate communism for Brazil. The archdiocesan information center said that charge is "groundless." Gen. Humberto Souza Mello, recently appointed commander of the second army region, headquartered in Sao Paulo, said at the Reserve Training Center that "actions by some priests... and even two bishops" are subversive. Ecclesia, published by the Sao Paulo archdiocesan information center, rebuked Gen. Souza, saying: "Again, we hear very grave assertions made by persons who should talk with impartiality and on the basis of documented evidence."

## IU personnel nominated for council

BLOOMINGTON, Ind.—Nine Indiana University undergraduate students, five graduate students, four faculty members, and three staff members have been nominated for the parish council of the St. Paul Catholic Center at IU.

Dr. C. Patricia Riesenman, assistant professor of Germanic Languages; Miss Patricia Treadwell, sophomore from Indianapolis, and Michael Browne, junior from St. Paul, Minn., served as the nominating committee. Elections will be held March 28, in the library of the St. Paul Center.

Undergraduates nominated for the parish council are: Anne Bernard, South Bend; Bruce Gibson, Brazil; Elaine Green, Fort Wayne; Julie Josway, Hammond; Diana Lesko, Aurora; Donna Palivec, Dayton, O.; Susan Proffitt, Indianapolis; Susan Welchons, New Hartford, N.Y.; and Joan Wilkins, Wilmette, Ill.

Graduate students nominated are: Julia Carson, Dearborn Heights, Mich.; Stephan George and Nicholas Noe, Bloomington; Dennis McLeavey, Sarnia, Ontario, and Janet McLeavey, Brooklyn, N.Y.

The following faculty members will run for election to the council: Dr. Helen Gibbons, associate professor of business education; Dr. H. Joseph Reitz Jr., assistant professor of personnel and organizational behavior, School of Business; David Rutten, lecturer in quantitative business analysis, School of Business; and Dr. Frederick R. Smith, professor of education.

Those nominated from the administrative staff of the University are: Richard Ehler, assistant to the coordinator for research and development in the IU regional campuses; Ernest Jones, director of Data Systems and Services, and Roderick Rhea, business manager for the National Instructional Television Center, which is based at Indiana University.

## Adult Education Calendar

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

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

SUNDAY, MARCH 21  
"Matthew, Mark and Luke", Lecture-discussion, 12:30 p.m., Women's Prison, Indianapolis. Husband and Wife Relationships, Seminar, 7:30 p.m., St. Monica, Indianapolis.

MONDAY, MARCH 22  
Is Technology Erasing Sin?, Lecture-discussion, 7:30 p.m., Schulte, Terre Haute. Teacher Training, Lecture-methods, 7:30 p.m., Holy Name, Beech Grove. Is There Really Sin?, Lecture-discussion, 7:00 p.m., Holy Spirit, Indianapolis.

TUESDAY, MARCH 23  
The Kingdom of God Is Here, Lecture-discussion, 8:00 p.m., St. Charles, Bloomington. Christ, The Man for Others, Lecture-discussion, 8:00 p.m., Aquinas Center, New Albany. Inquiry Class, Lecture, 7:30 p.m., St. Gabriel, Indianapolis. Christianity on Film, Film-discussion, 7:30 p.m., St. Joseph, Four Corners.

WEDNESDAY, MARCH 24  
Teacher Training, Lecture-methods, 7:30 p.m., Aquinas Center, New Albany. Nihilism, Communism and World Revolution, Lecture-discussion, 7:30 p.m., St. Louis, Batesville. God's World—An Educational Tool?, Lecture-discussion, 8:00 p.m., Annunciation, Brazil. Nothing's a Sin Anymore, Lecture-discussion, 8:00 p.m., St. John, Bloomington.

THURSDAY, MARCH 25  
Adult Enrichment, Lecture-discussion, 8:00 p.m., St. Andrew, Richmond. The Christian Message in Film, Film-discussion, 8:00 p.m., St. Charles, Bloomington. Conscience and Free Will, Lecture-discussion, 8:00 p.m., St. Barnabas, Indianapolis.

Ten years ago, Cardinal Joseph E. Ritter said that parochial and private school children should share in the benefit of Federal aid to education.



KC SINGERS SCHEDULE DINNER—The 5th annual spaghetti dinner sponsored by the Columbians of Knights of Columbus council number 437 will be held Saturday, March 27th at 6:30 p.m. at 1305 N. Delaware Street. Following the dinner there will be entertainment by the Columbians, and the quartet shown above from left to right, Bill Swallow, Mickey Mescall, Jim Rivelli and Pete Murphy. Admission for the dinner is \$2.50 per person.

## Says liberals oppose sale of Latin Mass recordings

CINCINNATI—A Catholic title, the editorial said, and then music distributor took umbrage observed: "Perhaps... to be nostalgic... here at critics who object to 'telling it like it was' through his sale of a recording entitled 'Latin High Mass for Nostalgic Catholics'."

The recent release of the record by the World Library of Sacred Music (WLSM) brought a torrent of objections from apparently progressive Catholics.

IN AN EDITORIAL blast at the critics, the editors of the WLSM Occasional, a news periodical published "just occasionally," asked:

"Anyone want to buy a Latin Mass for Nostalgic Catholics? You can keep it under your bed and listen to it behind locked doors. We'll send it to you in a plain brown wrapper."

The editorial, entitled "That Wicked Record," noted both humor and pathos in the reaction among "some contemporaries" whose "raised eyebrows reached a new high... as expressions of horror and incredulity greeted" the record's release.

SOME CLERGYMEN and nuns actually objected to the record's

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DISPUTE CLOSING OF PARISH—Taking their complaint to the chancery office, members of St. Sebastian parish on Manhattan's East Side picket outside the Archdiocese of New York offices and the residence of Cardinal Terence Cooke. They were disputing the Archdiocese's decision to close the small church and transfer the membership to the nearby Epiphany parish. Closure of the small church, which had been staffed by Franciscan priests for many years, was made as an economy move. (RNS photo)



## COMMENT

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

## The dreadful draft mess

Last week the U.S. Supreme Court ruled 8-1 that under the present draft law conscientious objectors to particular wars have no standing. The ruling upheld lower court rulings against two men, one a Catholic, who had refused to serve in Vietnam. The two cases were the first in which the high court had dealt with specific objections to a specific war—Indochina.

Whether last week's decision was a "landmark" affair remains to be seen. There are other cases of a similar nature pending before the court. But Justice Thurgood Marshall in his majority opinion was careful to note that the court was not saying Congress could not elect to exempt those who object to a particular war, but was simply determining that there is a "neutral, secular justification" for the law as written. The present law specifies that an exemption is "not mandatory" if a person's beliefs are "essentially political, sociological or philosophical views, or a merely personal code."

The high court's latest decision, however, further compounds the confusion attending the whole dreadful draft mess. Last June the court seemed to be relaxing criteria for conscientious objection in a decision that opened the door of the sanctuary of conscience to those who may have deep moral and ethical objections to war while not being religious in the traditional sense. That decision, of course, concerned persons who oppose all war in any form, while last week's decision concerned men opposed to a particular war.

But it is not always easy to make a clear-cut distinction between the two concerns. The Catholic affected by last week's case, Louis A. Negre of Bakerfield, Calif., sought to get out of the service with a conscientious objector status. He said that if he were to be forced to go to Vietnam, "I would be violating my own concepts of natural law and would be going against all that I had been taught in my religious training."

An objection of such a nature clearly is not within the

framework of the "neutral, secular justification" for the 1967 Selective Service Act mentioned by Justice Marshall. Yet it is within the framework of Catholic teachings that permit Catholics to form selective conscientious objections to military service in particular wars. This position was articulated in November, 1968, by the Bishops of the United States in a pastoral letter. It is a sound position based upon many centuries of the Church's teachings.

Coincidental with last week's Supreme Court ruling, although apparently not inspired by it, the U.S. Catholic Conference asked Congress to exempt from military service persons objecting to particular wars on grounds of conscience.

The USCC also asked that the draft act itself be allowed to expire on schedule as of June 30. This, however, is not likely to happen. But the June 30 deadline does give Congress an opportunity to amend the law. One of the most urgently needed amendments is one putting an end to the religious discrimination inherent in the present law.

As it now reads, the law classifies as conscientious objectors only those young men who are opposed to all wars—in particular, those who are members of the so-called peace churches. The law should be amended to include words along this line: "The consciences of those who follow the just war tradition should be respected." This would open objector classification and civilian alternative status to many devout, sincere young Catholic men, as well as others, who cannot find it within their conscience to participate in a particular war they consider unjust.

Meanwhile, Catholic Relief Services might begin providing service options for Catholic conscientious objectors inasmuch as it is the only Catholic overseas agency recognized by Selective Service for that purpose. The overseas aid agencies of many other churches have made a special point of meeting their responsibility in this area. There is no reason why CRS should not do as much.

## The sad affair at St. Raymond's

The resignation of ten Immaculate Heart of Mary Sisters from St. Raymond's parish school in Detroit because of the "institutional racism" of the parish and its people received mixed reviews from interested observers in Michigan and elsewhere.

Huzzas for the Sisters came from many suburban parishes in the Detroit archdiocese. Not so from the people of St. Raymond's, who live in a middle-to-lower-income parish abutting the inner-city. They shared an almost unanimous feeling of shock and dismay at the "racist" blast. They share, too, the sentiment that the Sisters are "running out" on a situation that is much too complex to warrant a simplistic diagnosis of discrimination.

The Sisters said there had been long-standing tension between them and parents regarding the

teaching of the "social Gospel" in the school; parent meetings were poorly attended; reasons cited by the parish council for continuing to maintain the school were based primarily on financial considerations not spiritual principles. Ah, dear Sisters, what else is new?

But the action that triggered the decision to leave was the parish council's vote to permit only children of the parish to attend the school. The Sisters wanted children from the inner-city area, mostly black, brought in. If this were not done, the Sisters reasoned, then they were being used to prolong de facto segregation in a buffer-zone parish.

Judging the hassle from this distance is precarious at best. Yet the situation is by no means unique and the Sisters' statement has been quoted at length.

The Sisters, it seems to us, are wholly justified in stressing that Catholics often do not practice what the Church preaches and they are often reluctant even to hear the preaching. We do not question their motives in leaving St. Raymond's or their right to do so. But we do question the rationale that dictates missionaries can win no converts on alien ground.

We suspect that behind the disagreement is a lack of communication. We cannot believe that every single member of St. Raymond's parish belongs under the blanket indictment of "racist." And we cannot believe that the Sisters were fully aware of, much less sensitive to, the diverse and sometimes contradictory emotions that plague people who are being asked to bear the brunt of social change. We believe the Sisters would find many of the suburban rooters sharing the same emotions as the people of St. Raymond's where

positions reversed. What is at issue is not the failings of the people of St. Raymond's but the basic frailty of human resolve. The teacher exchange, the inner-city collection and the giving of parish funds to out-of-parish education programs show the parish is sympathetic to need and to the disadvantages suffered by minorities. But it would appear that self-interest keeps them from "going all the way." The Sisters, too, are unwilling to go all the way in meeting the challenge inherent in these troubled circumstances. To them capitulation appeared more expedient than the tedious struggle for understanding.

We hope their departure will not prompt other teaching Sisters to go and do likewise. But if they must, we hope their parting shot to parishioners will be couched in the charity that is sadly missing from the statement which emanated from the convent at St. Raymond's.

## THE YARDSTICK

## The Church and political action: not a job for the bishops alone

BY MSGR. GEORGE G. HIGGINS

Father Virgil C. Blum, S.J., Professor of Political Science at Marquette University, says—in one of the most provocative and, I might add, one of the best articles I have read in any Catholic magazine in recent months—that the Church in this country is failing to have an influence on public policy-making because it really doesn't understand the workings of democracy.

Writing in the March 6 issue of America under the title "Public Policy Making: Why the Churches Strike Out," he argues that "religious leaders," by and large, have put too much stock in statements by the hierarchy and in bureaucratic ecclesiastical lobbying and have failed to understand that if they really want to influence public policy on matters involving moral values, "they must inform, educate and help organize the people."

"Congress," Father Blum says, "listens to the petitions of the people organized at the grassroots level—informed, educated and inspired by group leaders. Congress is indeed more attuned to the voices of the people than to statements issued by bishops." Similarly, he points out in a slightly different context, "there is more to the democratic process than buttonholing lawmakers and generating a blizzard of multi-inspired letters to legislators."

FATHER BLUM is not arguing in favor of a Catholic power-bloc. To the contrary, he strongly favors a completely interfaith, nonsectarian approach to public policy issues and says that any attempt on the part of Catholic citizens "to segregate themselves as Catholics in politics is to be un-American, un-democratic, un-Christian and to render themselves incapable of influencing local and national policies, and of shaping the future cultural development of their nation. It is Catholic ghettoism."

In this writer's judgment, Father Blum's basic thesis is substantially correct. In fact, I couldn't agree with him more when he says, by way of summarizing his position, that "in our interest-group democracy, citizens with a common

interest will exert no influence on public policy unless they organize at the grassroots level."

On the other hand, I find a certain ambiguity or, if you will, a lack of clarity and consistency in Father Blum's repeated insistence that it's the bishops who must take the leadership in urging and helping laymen to organize "Catholic" interest groups. He laments the fact, for example, that "until recent years there were virtually no local or state Catholic interest groups, and even today there is still not a single national group with a grassroots membership of Catholics."

Try as I will, I can't quite reconcile this complaint with Father Blum's repeated warnings, referred to above, against the dangers and the sheer ineffectiveness of Catholic separatism.

BE THAT AS IT MAY, I have even more serious misgivings about Father Blum's assumption that unless the bishops take the lead in urging and helping Catholics to organize grassroots interest groups, whether Catholic or non-sectarian, in character, then nothing is going to happen. I wonder about that. For historical reasons, some of which are cited by Father Blum, it may well be true in the case of the abortion controversy and the controversy over aid to private schools—the only two examples cited by Father Blum to illustrate his basic thesis.

Whatever of that, I certainly hope it isn't true in the case of a dozen other equally important public policy issues—the war in Vietnam, race relations, the farm labor problem, inflation, unemployment, the environmental crisis, to cite but a few examples. I doubt that Catholics really expect the bishops to take the initiative in urging and helping them to organize grassroots interest groups centered around issues of this kind.

It goes without saying, of course, that those Catholics who see the need for organizing such interest groups, whether along strictly Catholic or inter-confessional lines, expect and have a right to expect that the bishops will encourage their efforts or, in any event, that they will not get in their hair or in any way try to interfere with what they are doing. But that's another matter.

Once again, then, I find a certain ambiguity or lack of clarity and consistency

in Father Blum's overall argument. On the one hand, he takes the very firm position that "in our democracy the people are king," but, on the other hand, he seems to be saying that this new king is so apathetic and so immature that he can't possibly mobilize an effective political action program unless his religious leaders urge him and help him to do so.

FOR MY OWN PART, I sincerely hope that the people are really not all that dependent on their religious leaders in the political order. If they are, this would seem to suggest that we are still working from a pre-Vatican II definition of the Church. By that I mean that we may still be equating the Church with the hierarchy.

It strikes me, incidentally, that Father Blum himself comes close to doing just that when he says that "if the bishops want to influence public policy," they must do so

and so. Question: Is it the bishops who want (or should want) to do this or is it the entire Church in the broadest sense of the term? It occurs to me that it's rather a waste of time to get bogged down in an argument about strategy until we have come to some kind of a consensus with regard to this most basic question.

In closing, let me repeat that I liked Father Blum's article very much and fully agree with what I take to be its basic proposition, namely, that pastoral letters, chancery-inspired sermons, and ecclesiastical lobbying are no substitute for organized grassroots political action. My only purpose in raising certain questions and expressing certain misgivings about the manner in which Father Blum develops this proposition is to keep the discussion going and, hopefully, to entice him into writing another article or series of articles on the same subject.

## FROM THE OTHER SIDE

## Is reconciliation church's mission?

BY ALVIN F. KLOTZ

Philippe Maury has written an interesting book entitled "Politics and Evangelism." In it he asserts that if the church avoids political controversies and concentrates only on questions of theology, of spiritual life, and of personal morals, it only displays its lack of faith. Implicitly it then affirms that God has nothing to do with politics and that the Lordship of Christ is only a spiritual matter. He argues that our task is not to introduce into political life a religious climate. It is, rather, to engage in politics in a creative way.

Perhaps the heart of his discussion deals with the ministry of reconciliation. This, it seems to me, is one of the most fundamental responsibilities of the church which we so easily turn over to the judicial sector of society. In fact, it has been popular of late for churches and church persons to completely abdicate this task to the forces of law and order. They, at best, are ill equipped because it isn't their job in the first place. The Apostle Paul makes it very clear, though, that the real incarnation of the gospel rests with those who are its claimants. "God was in Christ reconciling the world to himself . . . entrusting to us this ministry of reconciliation."

THE REAL IMPEDIMENT to reconciliation is the classic fear that we have of other persons. This is very high a naive statement. Sartre's relevant formulation that "hell is other people" is both a philosophical and a political observation. It follows that others do represent a threat, a frightening unknown. When I meet another person, my very existence is called into question. I lose my freedom because I cease to be a subject. He makes me an object.

This in an increasingly complex world where we are caught up in a web of dependence, both economic and political, is there any room left for liberty in the traditional sense of the word? Or do we have to look elsewhere for a new concept of collective life? Many are doing just this and are doing it within the framework of the gospel. Or do we have to look elsewhere for new values that would take the place of liberty as we have perceived it? Americans have tended to rush to the frontiers rather than face up to their neighbor. This was fine until we were halted in our tracks by the Pacific Ocean and had to concede that we were fresh out of frontiers. Could it be that our initial excitement with sending a man to the moon came from our craving for a new frontier for all of the wrong reasons?

This fear of others, this incapacity to live with others, poisons all of our human relationships and accounts for all kind of inner tensions and practical problems. It is even worse on the international scene where exposure to the truth about others (and ourselves) is so limited. Thus we possess an almost mystical horror about Russian communism; a fear that is stoked by paranoid preachers, columnists and editors. We must be aware of the fact that the same irrational fears beset the people of other lands, particularly relating to our Central Intelligence Agency. I might add that I am not without fear of it myself.

THUS WE DEAL WITH a rash of irrational fears—ethnic, social, economic, religious and political. The problem simply is that when we fear we cease to think. This gives to contemporary politics a passionate and unredeemable aspect. The resort to violence and attack is generally laden with fear and so it is hasty and uncalculating. This intense fear makes violence almost inevitable. It means, too, that virtually all of resources are eroded in self defense. We pay mightily for obsolete ideas: asylum that places our mentally ill safely in some other community, penalizing rather than rehabilitating criminals, reacting always to acts of violence with expensive security measures. Probably the most colossal illustration of all is our fantastic national defense system that keeps us paralyzed in fear of the Russians and the Chinese.

We are spending billions for defense and pennies for reconciliation. Does the church have anything to say about it? Is reconciliation any business of the church in our time? Lent is a good time to think about the meaning of all of this. "God was in Christ reconciling . . . and entrusting to us this ministry."



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... in Turkey, during the cholera epidemic, and in the Philippines, amid the ravages of the typhoon.

You were there, too, if you contributed to Catholic Relief Services, the official overseas aid and development agency of the Bishops of the United States.

Next Sunday, March 21, for the 25th consecutive year, the annual collection that supports overseas relief will be taken up in Catholic churches across the country. It is appropriate that the Bishops reserve Laetare Sunday to make this appeal for the world's poor and distressed. The collection offers us an opportunity to share in practicing those most basic works of charity—feeding the hungry, sheltering the homeless and binding the wounds of the sick.

Catholic Relief Services does indeed respond to emergencies and catastrophes as cited above. But more often the aid is given through day-to-day programs and in situations much less dramatic.

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Catholic Relief is in keeping with the historic tradition of the Church's concern for the poor of all races and religions. We would urge our readers to give most generously next Sunday. Your gift will reach more needy with more supplies in more countries than through any other agency involved in voluntary foreign aid. What better way to stretch your inflated dollars?



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## NO FINAL BUZZER

# Cardinal Willebrands sees work for unity as an unending quest

BY HENNET M. BOLTON

WASHINGTON—Christian unity will never be a totally accomplished fact, says the Vatican's highest official in that field. Anyone waiting for the final buzzer or closing gun will be disappointed because the ecumenical quest is not a sports contest.

Discussing where things stand during an 11-day visit in the United States was Cardinal John G. Willebrands, a quiet Dutchman who anglicizes his name Jan whenever he is taking an English-speaking business.

The president of the Vatican Secretariat for Christian Unity thinks that the current tendency to challenge and question so many values will give the unity search deeper meaning in the long run, rather than reduce it to irrelevance.

Cardinal Willebrands settled his tall and sturdy frame into the cushions of an orange sofa and, in excellent English in a rare interview, told NC News how Christian unity ought to be viewed.

"At the risk of seeming too formal and too theological," he began, "I would say that first of all you have to see the quest for unity as something that will belong to the Church always and through all her history. It will never finish."

THAT IS BECAUSE, unity is not simply the restoration and reconciliation of communion with the Protestant and Orthodox Churches, he explained.

"It is a quality which belongs to the mystery or being of the Church. In one period, unity, including the internal unity of the Church, may be realized and may appear and manifest itself in a very strong and convincing way, and in another period it may be that even the interior cohesion and unity of the Church goes through a period of a certain crisis."

Cardinal Willebrands compared it to the catholicity and sanctity of the Church:

"We know that the Church will always be holy but that nevertheless this generation, every generation, will have to conquer for itself and realize for itself the holiness of the Church in a new and appropriate way. So for the catholicity. We don't reproach the Church because all Asia or all Africa still is not yet Christian or even Catholic. But catholicity, which means it embraces all mankind, will always be a task to be achieved again and anew by the generations of the Church."

"And so it will be for unity, because

## Opposed to closing of ghetto schools

BUFFALO, N.Y.—A new Buffalo affiliate of the National Office of Black Catholics (NOBC) has objected to the closing of five parochial schools by the diocese here.

Affiliate organizers asserted that school closings in Buffalo's East Side ghetto were only one example of diocesan policies causing discontent among blacks. They said they also objected that parish clergy and parishioners were not consulted before school doors closed.

The black caucus called for "a voice in decision-making," instead of "paternalism," and noted that black Catholics were upset over what they called arbitrary transfers of parish clergy and about rumors that some of the churches in the ghetto would be closed.



CARDINAL WILLEBRANDS

unity is not static. It is dynamic and to be achieved always again."

Even if broken unity were restored—he brought fingertips together as he talked—the maintenance and intensification of unity would still be part of the whole of the Church.

"There can never be a period when it has been fulfilled and finished, because that presupposes such a static idea of the quality of the unity of the Church that it doesn't correspond to the dynamism and to the Church as a living reality."

A sign of that dynamism, the cardinal said, is the fact that unity work is going on in different ways in different parts of the world—"for instance, the dialogue with the Anglicans, the Episcopalians, and with the Lutherans is on a very different stage in the United States or in England or in Germany, and let me mention also in India or in Australia or in the Pacific, or in South Africa, Tanzania, Kenya, et cetera."

THE SEVENTY-ONE-year-old cardinal has watched it all grow in the decade since he joined the Unity Secretariat as a monsignor in its first days in 1960. He became a bishop in 1964 and, after the death of Cardinal Augustine Bea, succeeded the German Jesuit scholar as president.

"Might not the general public be losing interest in the unity movement as time goes on?"

"As Christians and Catholics, we should have interest," he replied. "No doubt there is impatience but I would not say lack of interest. It can be that there is disappointment with those who have expected a quick, final result—as if it were a game in sports and you have a championship, and we have to set a record in ten years. But here we have to deal with living men and living communities and living churches, where unity is something more than a form to be achieved once for all."

Cardinal Willebrands paused for a moment. He drew a parallel:

"You could for the same reason be disappointed in the fact that holiness—comprehending justice, equal distribution of goods, confidence among men, honesty, peace, love—you could be disappointed that they have not achieved that goal. But it does not mean that we have not to continue to work and to achieve it for ourselves and for the whole community of the Church. But you can be impatient."

"For me, patience is not a kind of a soft drink to swallow down."

He said he looked upon patience in a Christian sense, as the virtue of having the strength to fight on and look for new methods that might be more promising than that has been done up to now.

The cardinal was asked whether the entire unity question might not drop out of sight in people's minds, since so many bigger problems plague the world and so many basic aspects of life are going through an identity crisis. He replied:

"If you have such an identity crisis, a struggle about essential parts of your existence, it could be of course that a very specific point is somewhat left aside—because you are so busy with a fundamental problem of your own existence."

"Nevertheless, if you really are engaged in what are the essential aspects and parts of your own existence, it makes you more alert to everything."

"It may be that for a certain moment even a concrete issue like unity, although I consider it to be one of the central elements of Christian life, may suffer from lack of interest. But on the whole it is not necessary because... eventually it would come stronger, in a more convinced way. It would contain a deeper answer to the question of unity."

"I think a period of struggle, of real human and Christian efforts, is more fruitful than a period of affluence and tranquility."

CARDINAL WILLEBRANDS praised the work of Catholic and other Christian theologians in the United States who have held periodic meetings and arrived at some conclusions.

"I would be happy," he said, "if a similar work with the same responsibility and prudence could be done in some other countries, and I am thinking especially of Germany."

"I think you have done a good job here. You are engaged in problems, very big problems, that have not been touched in all the centuries of our division and especially have not been discussed in common."

"The identity crisis of the division of the churches has been for a long time a situation accepted more or less as final, and which can be resolved only by the disappearance of one of the two. It may be that we are more or less in a similar identity crisis about what the division itself means, and how to overcome it without the disappearance of one of the two parts."

He agreed with his interviewer that, when Catholicism's involvement in the unity movement was first beginning, many people thought unity meant an eventual surrendering of one church to another. "That is a simplistic answer," he said. "Unity is a giving in, but a giving in to Christ, not to each other."

Cardinal Willebrands was asked to comment on unauthorized intercommunion services, in which Catholics and other Christians gather for common worship and sometimes "underground" celebration of the Eucharist without official Church permission.

THE VATICAN prelate said he did not think he could give a general answer to the problem in a few words. Then he gave it a try:

"The Church forbids intercommunion

and it is seen to be for reasons of discipline. It goes somewhat deeper than only a question of discipline, which in itself could well be changed. Here really we touch upon problems of faith, not only of discipline."

"I think the real problem is not truly expressed with the word 'intercommunion,' which would mean full communion between two or more churches. First of all, no church until now has ever as such asked the Roman Catholic Church to consider or to allow the possibility of intercommunion with that other church."

"All that is coming to us is the desire of individuals. So the real question for me is limited at the present moment to this one: could we consider the private application of urgent situations which would allow some individuals to receive communion in our Church without desiring to give and sometimes with a conscious refusal of ecclesial communion? How far do you allow the eucharistic communion together with a refusal of ecclesial communion? Is the situation that, or not? Those things are not clear."

If reception of Catholic communion by other Christians should become a reality in special cases in the future, the cardinal pointed out that in each case "you would have to make sure that there is a common basis of faith," because sacraments are an expression, profession and act of faith.

Allowing indiscriminate intercommunion could even lead to disappointment, he continued.

"If we were to have the practice of intercommunion for several years, and after those years we would still be no further in real communion, full communion, ecclesial communion, people would say, well, we have had dialogue, we have even had intercommunion, and still we have not advanced. The disappointment would be even greater and deeper because the communion would be applied in a wrong way."

During his stay in the United States, Cardinal Willebrands took part in the dedication of an interfaith chapel at the Texas Medical Center in Houston, visited the Texas Conference of Churches in Austin, took part in a meeting in Mississippi of the U.S. Bishops Committee on Ecumenical and Interreligious Affairs, and had private visits with friends in several East-coast cities.

## YOUR WORLD AND MINE

## Mexico Jesuits take action

BY GARY MacEDON

MEXICO—A long-standing difference of opinion and policy among Catholics came into the open here when the Jesuits who operate the Patria Institute, one of the capital's most highly regarded schools, announced that they will close down in two years and devote their efforts to serving the poor. The institute has a considerable number of scholarships for poor students, but the vast majority of its more than 2,000 students are the sons of wealthy parents.

Not only in Mexico but generally in Latin America, criticism has mounted in recent years over the unequal distribution of the very limited numbers of priests and nuns. Many are providing education, health and other services for a small elite, often competing with the parallel services offered by the state. Meanwhile, it is not uncommon to find a single priest ministering to as many as sixty thousand peasants spread over miles of roadless countryside.

By United States standards, Mexico has a serious shortage of priests. The United States has 60,000 priests for 48 million Catholics, which works out to about one priest for 800 Catholics. Mexico, with 36 million Catholics (96 percent of the population), has 8,500 priests, or one priest to 4,200 Catholics.

IN SEVERAL RESPECTS, nevertheless, the Mexican situation is better than that of most Latin American countries. While the population is growing rapidly, the number of priests is growing even faster, so that each year sees a slight improvement in the proportion. Almost all of the 6,400 diocesan priests and more than three-quarters of the 2,100 religious priests are Mexican-born, whereas in many Latin American countries, the proportion of foreign-born priests runs as high as 90 percent.

Mexico has, however, followed the general Latin American pattern in concentrating an undue proportion of priests in the capital city, and in allocating many of them to a few traditionally established activities, most of which benefited prin-

cipally the small upper class. Mexico City has more than a fifth of the country's diocesan priests and about a third of the religious priests. The Jesuit decision to close the Patria Institute is the first big challenge to this traditional distribution of location and activity.

Replying to critics, the Institute spokesmen have said that the dynamic evolution of the Jesuit Order has made it necessary for its members, taking into account the condition of life in Mexico, to concentrate on "making the country's social structures more human and just." Their present work did not help toward that end. Rather, it tended to maintain the status quo by giving a type of instruction to young people to enable them to serve the system and become unthinking parts of it.

"Every year we are congratulated because our students get top marks in the university entrance examinations... but that spirit of competition and of utilitarianism, of which we ourselves also have been guilty, is totally opposed to what a man should be."

THE COMING TWO years, while the Institute is being phased out, will be devoted to a broad-based discussion of new activities. "From now on we wish to devote ourselves, together with any lay people willing to join with us, to activities that will benefit everybody and contribute to the integral development of the country, that will not be selective in economic terms but will form a sense of responsibility and social solidarity, and that will encourage the development—in a Christian spirit—of man in all his aspects."

By what is at least a remarkable coincidence, the Mexican government has also announced a major shift in its priorities. It intends to cut down the rate of economic expansion, because the present rate could be continued only by a dependence on foreign investment that would ultimately export an excessive part of the benefits, while in the short term making a few richer and leaving the majority of Mexicans unemployed, thereby widening the gap between rich and poor. Instead, the government promises both to rely more on its own resources, and to concentrate improvement in the rural areas which are now most neglected.

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VATICAN STAMPS SUPPORT ANTI-RACISM DRIVE—The Vatican has issued a series of postage stamps to support the U.N. International Year for the Fight Against Racism and Racial Discrimination. The stamp at left shows a dark-skinned angel, symbolizing racial equality before God; the one at right shows a crucifix surrounded by flying doves. Designed by Italian artist Corrado Ruffini, the stamps bear the inscription, "Every Man Is My Brother." They are part of a series of four stamps marking the U.N. campaign. (RNS photo)



# KNOW YOUR FAITH

## WORK AND LEISURE

BY BURTON L. BENSON

During the Depression, when the majority of people were barely making a living, the thought that leisure would ever be one of our major problems would have evoked a big guffaw from the working man. If the average American in the '20's had suddenly been given a month off with pay, his reaction, after the first surprise wore off, would probably have had undertones of guilt. He would have begun to look for work to do around the house, perhaps even picked up a "moonlighting" job. Doing nothing but relaxing would not only have made him feel a little guilty. It would have been boring.

The American of the 1970's is little different in his outlook on work and leisure, although the economic situation has changed. The average work week has been shortened and appears to be getting even shorter. But people do not really take advantage of their free time.

Current studies show that the average man and woman use only about 50 per cent of the free time they have available. This means that they make more work than they have to. Add to this the desire of families to acquire more "things" by holding down additional jobs, having more and more mothers work, and thinking up various other money raising projects, and we see that the shorter work week is more fancy than fact.

HISTORICALLY this nation equates non work with idleness. Margaret Mead, the famous anthropologist, describes the traditional concept of leisure as "something which has to be paid for later. It comes under the heading of vice, where the pleasure comes first and the pain afterward, instead of virtue, where the pain or work precedes the reward."

Individually, this cultural tradition has meant that we identify productive work as the source of much of our self-respect and social worth. Thus unemployment often leads to personal degeneration or even mental illness. Now we must face a new reality. As we work less, we must search for a new standard of human identity, a new measure of human worth.

The words that identify the morality of work and leisure must have new meaning for us. The idea that leisure and idleness are identical must be abandoned. Our methods of judging our accomplishments in terms of the material gains that result from our work must be reappraised. "Success" must be redefined, not only in a secular sense, but also in Christian life.

Perhaps the coming generation is recognizing to some degree that it is good to "let things happen to you." This could be equated to accepting leisure as one should accept God's love and the love of brother.

IF MEN AND WOMEN can learn to accept both work and leisure in the sense of witness to Christ, their sense of self-worth will not be injured but enlarged. Once this understanding of self becomes a reality it is easier to understand the problems of others.

For ages the Church has told us that leisure is a time for "re-creation," a time to build up our reserves for continuing work. Today the modern retreat, carefully organized, forces us to "let things happen to us" instead of "making things happen." Yet, after the retreat, do we learn to accept leisure?

Nationally, war is a sort of work. Ancient Sparta collapsed as a society when war was no longer necessary. Hitler's and Caesar's concepts were based upon a continuous war work ethic. By accidental

design, America's economy and much of its social consciousness have come to be based on the war work ethic. But fortunately or unfortunately from an economic view, the war we are now fighting is unpopular. Not enough people are enough involved in it to use up their time with self-satisfying work. The element of self-sacrifice for a cause, fully evident in World War II, is missing.

WERE THE WAR to end tomorrow, our reaction to leisure would not end. Neither would the nation's work be redefined in terms of ending poverty, curing disease, or feeding the hungry. We are too ingrained with a philosophy of work that abhors peace. This does not mean that most individual citizens abhor peace. They pray for peace individually and collectively. But history shows that when "peace breaks out" people shortly become bored with it.

"What is a man?" "What is he to be?" That reappraisal must be made and is being made by many of our young people today. Our wealth today is not to be measured in money but in time. What shall we do with it? Our work over the centuries has earned us the gift of leisure. Let us accept it and also give it to our brothers. Then we will not be bored with peace.

### DISCUSSION QUESTIONS:

1. What is the Christian significance of the great amount of leisure time that is ours today?
2. What is the difference between leisure time and idleness?

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## A time to work and a time to play

BY FR. CARL J. PFEEFER, S.J.

Have you ever felt restless when you had a few hours free for relaxation, or a few days for vacation? Do you ever get nervous when you don't have some work to keep you occupied? Do you tend to judge a person's moral worth in terms of his capacity for work?

Many American Catholics would, I think, have to honestly answer yes to those three questions. I recently heard of a highly placed American ecclesiastic who judged Pope Pius XII a great Pope simply because you could see the light on in his study late each night. He worked late and hard, therefore he was a great Pope. My point is not to disagree with his assessment of Pius XII, but to draw attention to the reason given for his greatness, namely that he was a hard worker.

We have tended to equate diligent work with moral virtue to such a degree that many of us actually feel guilty or uneasy when we have time for recreation. We may even be suspicious of any activity that is easy, believing that the degree of virtue in any human activity is proportional to its difficulty. The harder, more painful it is, the more virtuous.

WHEN WE THINK OF Jesus, what comes most readily to mind? I would guess that for many of us Jesus is imagined as spending his days and most of the nights hard at work, preaching and healing. In fact, the Scriptures recall how on occasion he did not even have time to eat or drink, much less sleep (Mk 6:32). As a child and young man he worked as a carpenter, then spent his years of active ministry in almost ceaseless work only to sacrifice his

life in a most painful way on the Cross. But can we imagine Jesus on a picnic? Can we visualize him relaxing after a fine dinner in the home of friends? Do we really believe he had a good time at the wedding at Cana?

The Scriptures reveal a side of Jesus that is important for understanding him and for appreciating the importance of leisure. There is no doubt that Jesus worked hard, from his early years up to his death. But he also knew how to relax. He could enjoy a few hours of leisure, and was sensitive to the fatigue of his friends.

A very human story is that of Jesus and his disciples setting out in their boats on a picnic. They were going to cross over to a quiet place on the shore to relax after a few days of tiring ministry. And it was all Jesus' idea: "Come by yourselves to an out-of-the-way place and rest a little" He suggested. (Mk 6:31)

Many an evening He spent in the home of Lazarus, Martha and Mary at Bethany. Whenever He was in the area of Jerusalem, he made a point of going out for dinner to Bethany—just a short distance from Jerusalem. There He enjoyed the good food, conversation and friendship of these three good people.

WE CAN GATHER from the Gospels that Jesus was a man who enjoyed the natural beauty of the Galilean and Judean hills. He mentions the beauty of the flowers and the birds. He is at home in the quiet of the desert, where he often went to be alone and renew himself. He loved the company of his friends, and enjoyed the solitude of prayerful reflection. Some of the more rigid religious leaders were taken aback by his obvious enjoyment of food and drink in the company of friends

a minority." There is a danger of exclusivism, and arrogance is its shadow. There existed a real contempt for the mass of Jews, the illiterate, lumped together as the People of the Land, "the accursed multitude which knows not the law." It mattered less if such as these believed in Jesus (John 7:49). And in too many Pharisees a failure to grasp the true nature of Israel's uniqueness led to a belief that whatever the Kingdom of God might prove to be, it would be theirs, with the mass of mankind secondary to them.

The primacy of spirit and the equality of all men in God's sight were not the only or the greatest things in the life Christ brought, but they made the only atmosphere in which the life could be lived.

ONE RESULT OF Christ's all-out attack on Scribes and Pharisees is that it provided a detailed warning to the Church he was founding. He warned his followers that scandals would certainly come; and the scandals, which have in fact come so copiously through the centuries, are marvellously like the evils he listed in his own Israel. In the 4th century St. John Chrysostom could say: "We imitate the hypocrites, we even surpass them." There is no century in which that could not have been said.

Was Jesus, then, consciously and intentionally warning his own followers? Once at least he seems to be: "And in the (Continued on Page 7)



Everywhere the eyes of children seem to search us out. They ask many questions, but two major questions could be: What are we doing about poverty? How are we using our more available leisure time? (NC PHOTO by Frank Hoy)

and strangers alike. It is striking that John records His first sign or miracle as adding festivity to a wedding reception where the wine had run out.

We Christians today need to relearn, to recapture something of Jesus' ability to relax and enjoy the leisure that was his. We have much more time for leisure and much wider opportunities than Jesus had.

While it is certainly true that the Spirit of Christ is creatively at work through the work of man, through his technological achievements, as well as more commonplace labor, it is also true today that the same Spirit is with us to help us relax and enjoy our leisure. Some people work in order to live, to better the world, and balance their work with leisure. Others seem to live in order to work, and are uncomfortable with leisure.

THE SECOND VATICAN Council urges that Catholics and others learn not only to work hard for the betterment of the world,

but also the enjoy leisure for the betterment of themselves. "All workers should also enjoy sufficient rest and leisure to cultivate their family, cultural, social and religious life. They should also have the opportunity to develop on their own the resources and potentialities to which, perhaps their professional work gives but little scope." (Church in Modern World, 67)

One of the responsibilities of educators in general and religious educators in particular is to help people grow in their capacity for enjoying leisure. The ability to enjoy oneself, to relax, to make the most of leisure, is as much a virtue as the capacity for hard work. A healthy rhythm between work and leisure combines both virtues.

### DISCUSSION QUESTIONS:

1. What specific examples in Scripture reveal to us how Christ spent his leisure time?
2. Should a person spend all his leisure time "doing something?"

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### WHAT DIFFERENCE DOES JESUS MAKE?

## The Scribes and Pharisees

BY F. J. SHEED

So Christ took his message direct to the people, by-passing not only their rulers but their religious leaders as well—the Sadducees who held the High Priesthood and the Temple where alone sacrifice could be offered, the Pharisees whose influence was strong in the synagogues to be found in every town and village of Judea and Galilee. The main point of his message was of the New Order he was founding of a re-born humanity. Along with that had necessarily to go criticism of the Order then in possession.

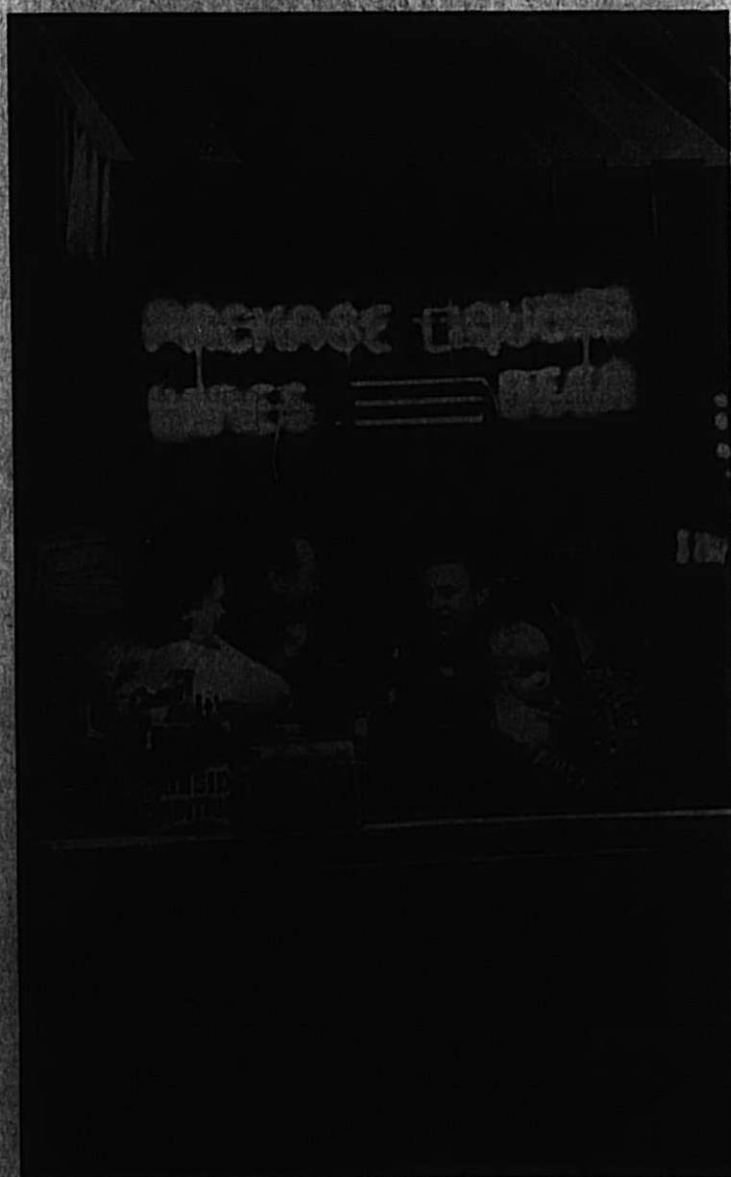
In that Order there was hypocrisy in plenty, and Christ attacked it again and again. But the best of the Scribes and Pharisees were not hypocrites—not Nicodemus or Joseph of Arimathea who accepted Christ, or Gamaliel who did not. Rigid external observance did not mean hypocrisy—one remembers Rabbi Akiba who, a century after Christ, supported Bar Cochbar in his claim to be Messiah and in the rebellion which the Romans crushed with their usual horrible efficiency. The small ration of water allowed by his Roman captors he used for the ritual washing of his hands before drinking the drop that was left. He welcomed his execution as a fulfillment of the command

to love the Lord his God with his whole heart.

BUT RIGID EXTERNAL observance—eatings, washings and the rest—could become an end in itself and as such a distortion of reality. The word "sinner" often enough meant one who had defiled himself by the things he ate or the ritual washings he neglected. In teaching explicitly that nothing that goes into a man's stomach can defile him but only what comes out of his heart (Matthew 15:10-20), Jesus was overturning a vast structure of religion held by some of the best of his race. Yet in the overturning he could quote Isaiah: "This people honors me with their lips, but their heart is far from me" (29:13).

It is the heart or, as we should now say, the will—that is decisive. Christ's call was for repentance—the Greek word *metanoia* is best translated change of heart. Just as nothing a man eats can defile him, nothing a man does can damn him—only if he loves himself to the exclusion of God and his fellow men.

The word "exclusion" reminds one of a second element in Pharisaism. I wrote in my book *To Know Christ Jesus*: "There was another danger, not inescapable, but not easy to escape either. Israel was unique among peoples, the Pharisees were unique in Israel. Only heroic humility can bear uniqueness; and in any religion heroic humility is likely to be the virtue of



Although hard work can be a virtue when properly pursued, leisure can also be used to add balance to the high pressure of daily work. How a person spends his leisure time though, becomes a personal question. (NC PHOTO by Barry Fitzgerald)



# The Big Depression

BY CAROLINE BIRD

"No one has starved," Hoover boasted. To prove it, he announced a decline in the death rate. It was heartening, but puzzling, too. Even the social workers could not see how the unemployed kept body and soul together, and the more they studied, the more the wonder grew. Savings, if any, went first. Then insurance was cashed. Then people borrowed from family and friends. They stopped paying rent. When evicted, they moved in with relatives. They ran up bills. It was surprising how much credit could be wangled. In 1932, about 400 families on relief in Philadelphia had managed to contract an average debt of \$160, a tribute to the hearts of not the business heads of landlords and merchants. But in the end they had to eat "light."

Every serious dieter knows how little food it takes to keep alive. One woman borrowed 50 cents, bought stale bread at 3½ cents a loaf, and kept her family alive on it for 11 days.

Every serious dieter knows how hunger induces total concentration on food. When eating light, the poor thought of nothing but food, just food. They hunted food like alley cats, and in some of the same places. They haunted docks where spoiled vegetables might be thrown out and brought them home to cook up in a stew from which every member of the family would eat as little as possible, and only when very hungry.

NEIGHBORS WOULD ask a child in for a meal or give him scraps—stale bread, bones with a bit of good meat still on them, raw potato peelings. Children would hang around grocery stores, begging a little food, running errands, or watching carts in exchange for a piece of fruit. Sometimes a member of the family would go to another part of town and beg. Anyone on the block who got hold of something big might call the neighbors in to share it. Then everyone would gorge like savages at a killing, to make up for the lean days.

Enough people discovered that a five-cent candy bar can make a lunch to boom sales during the generally slow year of 1931. You get used to hunger. After the first few days it doesn't even hurt; you just get weak. When work opened up, at one point, in the Pittsburgh steel mills, men who were called back were not strong enough to do it.

Those who were still prosperous hated to think of such things, and frequently succeeded in avoiding them. But professional people could not always escape. A doctor would order medicine for a charity case and then realize that there was no money to pay for it. A school doctor in Philadelphia gave a listless child a tonic to stimulate her appetite and later found that

her family did not have enough to eat at home.

A REPORTER OF The Detroit Free Press helped the police bring a missing boy back to a bare home on Christmas Day, 1934. He and his friends on the paper got a drugstore to open up so they could bring the boy some toys. The Detroit Free Press has supplied Christmas gifts for needy children every year since.

A teacher in a mountain school told a little girl who looked sick but said she was hungry, to go home and eat something. "I can't," the youngster said. "It's my sister's turn to eat." In Chicago teachers were ordered to ask what a child had had to eat before punishing him. Many of them were getting nothing but potatoes, a diet that kept their weight up, but left them listless, crotchety, and sleepy.

The police saw more than anyone else. They had to cope with the homeless men sleeping in doorways or breaking into empty buildings. They had to find help for people who fell sick in the streets or tried to commit suicide. And it was to a cop that city people went when they were at the end of their rope and did not know what else to do.

In New York City, the police kept a list of the charities to which they could direct the helpless. In 1930 they took a census of needy families, and city employees started contributing one percent of their salaries to a fund for the police to use to buy food for people they found actually starving. It was the first public confession of official responsibility for plain poverty, and it came not from the top, but from the lowest-paid civil servants, who worked down where the poor people were.

TEACHERS WORRIED about the children who came to school to get warm. They organized help for youngsters who needed food and clothing before they could learn. Sometimes Boards of Education diverted school funds to feed them. Often the teachers did it on their own.

In 1932, New York City school teachers contributed \$260,000 out of their salaries in one month. Chicago teachers fed 11,000 pupils out of their own pockets in 1931, although they had not themselves been paid for months. "For God's sake, help us feed these children during the summer," Chicago's superintendent of schools begged the governor in June.

## DISCUSSION QUESTIONS:

1. If we had a Depression today, would people react differently than they did in 1932?

2. Why do you think misfortune or tragedy often brings out people's better qualities?

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"Every day my son comes up grinning like some golden pup." . . . Anon

But how long can that grin last when privation hits a family and forces the grin into sullen acceptance of poverty as a way of life? This question is pursued in the article by Caroline Bird this week. (NC PHOTO by Ted Stimpert)

## WORSHIP AND THE WORLD

# Annual renewal of priestly vows

BY FR. JOSEPH M. CHAMPLIN

Last year about this time something of a furor developed over Pope Paul's alleged invitation (command?) for priests everywhere to renew their vows of celibacy during the Holy Thursday liturgy. No one ever successfully discovered which Vatican official said this or what precisely it meant or how the re-dedication should officially be performed.

The shouting seems to have subsided, even though our revised Chrism Mass contains a definite "Renewal of Commitment to Priestly Service." Rubrics for the celebration recommend that the bishop in his homily urge priests to be faithful in fulfilling their

office and invite them to renew publicly their priestly promises.

The suggested ceremony of renewal, however, speaks about priesthood, not celibacy, and if a married clergy one day should materialize in the Latin rite, not a word of the ritual would have to be altered. After the sermon, the bishop poses these three questions to his priests:

"My brothers, today we celebrate the memory of the first eucharist, at which our Lord Jesus Christ shared with his apostles and with us his call to the priestly service of his Church. Now, in the presence of your bishop and God's holy people, are you ready to renew your own dedication to Christ as priests of his new covenant?"

"At your ordination you accepted the responsibility of the priesthood out of love for the Lord Jesus and his Church. Are you resolved to unite yourselves more closely to Christ and to try to become more like him by joyfully sacrificing your own pleasure and ambition to bring his peace and love to your brothers and sisters?"

"ARE YOU RESOLVED to be faithful ministers of the mysteries of God, to celebrate the eucharist and the other liturgical services with sincere devotion? Are you resolved to imitate Jesus Christ, the head and shepherd of the Church, by teaching the Christian faith without thinking of your own profit, solely for the well being of the people you were sent to serve?"

Each priest responds "I am" to the triple inquiry. The bishop then invites others present to pray that these ministers may remain true to their promises. He finally asks the people to intercede for him.

"Pray also for me that despite my own unworthiness I may faithfully fulfill the office of apostle which Jesus Christ has entrusted to me. Pray that I may become more like our High Priest and Good Shepherd, the Teacher and Servant of all, and so be a genuine sign of Christ's loving presence among you."

It is a quite logical liturgical development. The thoughts of Holy Thursday turn upon Jesus' institution of the Eucharist, his establishment of the priesthood, the blessing of sacred oils for sacramental use throughout the diocese, the oneness of bishop, clergy, and laity in Christ, and our Lord's order to love and serve others.

Renewal of priestly vows seems very natural, particularly when the bishop, surrounded by his priests and representatives of the religious and laity, celebrates this special Chrism Mass at the Cathedral.

LATER THAT DAY we start the Easter triduum of Christ's passion and resurrection. It begins with Mass of the Lord's Supper, reaches a high point in the Easter vigil, and closes at night prayers on Easter Sunday. The evening Holy Thursday service honors in a unique way the Blessed Sacrament and recalls Jesus' mandate to serve.

The celebrant, either through washing the feet of several persons or by some similar gesture, acts out what the Savior did and commanded. I heard recently of a parish in which the priest felt shining shoes of invited individuals would say more to contemporary man about humble service than washing their feet. He did just that and his congregation clearly grasped the message.

## DISCUSSION QUESTIONS:

1. What promises are renewed by priests on Holy Thursday?

2. Why is it important that priests renew their promises periodically?

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## SCRIPTURE TODAY

# All Christians are invited to share 'gifts'

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

"Civilization in Danger: Only Faith Can Save Mankind." This is the title of an article I have just read in an Italian magazine. The subtitle is: "The progress of technology results in the risk of the human person being reduced to slavery if he is not guided by religious and moral values."

An evangelistic publication? No, the Catholic weekly news magazine, "La Chiesa nel Mondo" ("The Church in the World"). It covers events with religious connections around the world in a way that many American Catholics have desired for decades but have not yet found. It is a magazine about the size of "Time" with reprints of news stories and photographs from papers and magazines around the world.

This article was from the Italian newspaper "Avvenire" reporting statements made by Andre Neher, a professor of Hebrew language and literature at Strasbourg, France, on the meaning of Hiroshima, Auschwitz, and the Iron Curtain, on the nuclear-weapons build-up, and the modern trend to regard the sacred as irrelevant.

PROFESSOR NEHER says we've gone from the threat to man represented by religious totalitarianism to the still worse threat of absolute materialism. He pleads with all Christians to take serious the call, reaffirmed by Vatican II, to share in the missionary work of the Church and bring modern men the only thing that will save them, "the light and life of Christ in which alone the mystery of man is illuminated."

I'm deliberately using this as an introduction to our study of Chapters 5 and 6 in St. Paul's Letter to the Romans. You will see why in a moment.

At the beginning of Chapter 5 Paul teaches that being put right with God through faith brings peace with God, a life in the grace of God, and "the hope we have of sharing God's glory." Those are certainly things evangelistic preachers and intellectuals alike yearn for.

I'm going to make a case that Chapters 5 and 6 give all Christians a summary of what they should know and use in thinking about, praying for, and talking with the rest of modern mankind around them.

If what Paul says in these chapters is true, shouldn't all Christians want to share what they have with others so that by faith they too may be brought into the good favor and friendship of God? Consider, for example, Paul's statement that the Christian can even rejoice in his troubles, because "trouble produces endurance, endurance brings God's approval, and his approval creates hope." I don't think Paul means this is how it works only for those who have heroic sanctity. I think he means this is the way it should be for every Christian.

The Holy Spirit "who is God's gift to us" has been given to all of us in baptism, and by means of the Spirit "God has poured out his love into our hearts" (5:5). God doesn't forget us, no matter what it may seem like at times. If we persevere with faith, we shall have the proof of it.

NOW ISN'T THAT something worth communicating to others—including other Christians who for some reason don't seem to manifest it? I'm afraid, however, there is a widespread feeling that it can all be left to God and to "chosen" souls. Because these two chapters have for 400 years been so intensively studied by theologians, I know there is also a general feeling in the Church that they are difficult and they are a preserve for specialists. Not so!

You just read those chapters for yourself, especially in a clear modern translation like "Good News for Modern Man," and you will see they are a straightforward account of the Christian experience. You will then be able to give a good account about the restoration of estranged and sinful man to union and companionship with God through what was done by Christ. You, too, will be able to talk about the resulting three-fold liberation of the Christian experience: freedom from sin and death, freedom from self through union with Christ, and freedom from the Old Law.

EVANGELISTIC missionaries use Chapter 5 at a great rate. I have come to think that, after all, what they are really doing, essentially—and quite apart from anti-Catholic tirades that they still get into in some places—is this: they are pushing so that everybody will have what we in the Roman Catholic Church have traditionally associated with priests and religious, with seminarians and novices: a daily life of prayer in union with Christ, nurtured by daily study and meditation in the Scriptures.

## DISCUSSION QUESTIONS:

1. What does Chapter 5 of Paul's Letter to the Romans say about the relationship Christians should have with one another?

2. How does Paul make clear the point that the spiritual life is meant for all, and not just priests and religious?

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## QUESTION BOX

# Reader disputes answer given in earlier column

BY MSGR. R. T. BOSLER

Q. I agree with most of what you say in your enlightening column, but I must take issue with your answer to the young man in his early twenties who has a masturbation problem. He had sought counseling but to no avail. You decided he was selfish on the basis that he shunned the intimacy of marriage.

We brought up the question and your answer in our class, which deals with God and the human condition. Most people in the class reacted negatively towards your reply. They were appalled, as I was when I first read it, at how you misunderstood the problem. 1) The problem must be deep-rooted or else he wouldn't have had both spiritual and professional counseling. 2) He didn't feel he could live in the close personal relationship with a wife, and this was probably the result of negative messages from his parents in early childhood. 3) He

shows he has "desire" by his trying to get help; so your flat statement that he was selfish showed your lack of understanding of the make-up of man.

You did that young man more harm than good. This guy has guilt feelings enough without your blasting him. He's got to learn to love himself first before he can ever take step two. If he was masturbating every ten days or every week, your answer would be fine and probably help. There are people who commit this act every day and sometimes seven times a day. They are not expressing selfishness. They are manifesting a deeply rooted psychological problem, most of which was thrust upon them in the first seven years of their lives.

Your blanket answer is out of date with the way the Church has been dealing with the subject in late years. Most clergymen, I'm willing to bet, would not have thought the man was committing any kind of a sin, let alone a mortal one because of his background. You were judging that man when you should have been helping him to love himself and realize God's love.

A. Thank you for your help. Let's hope the young man reads what you have to say. In the event that he does and to prove that I am not as out-of-date as you were led to believe, I reprint here part of a column I wrote more than two years ago:

"Theologians today are taking a new look at the problem of masturbation in the light of new knowledge of psychology and sex. Some feel that, while the teaching of the old moral books is correct, it does not give enough attention to the many influences which reduce or remove one's freedom in performing this act and, therefore, reduce the sinfulness involved. They point out that while a person may knowingly and, in a sense, willingly masturbate, this action may be brought on by any number of physical and/or psychological pressures which reduce the freedom of choice which is necessary for serious sin. They cite studies in which it is shown that many instances of masturbation occur when the person is tense, depressed, or extremely tired. These pressures, they say, can and frequently do limit the freedom of the act, and so not

every act of masturbation, even when performed consciously, would be seriously sinful.

"Others point out that the practice of masturbation is the rule, rather than the exception, among adolescents and that often the youth confessing masturbation has not broken off his relationship with God and neighbor, which, is, after all, what serious sin is all about.

"As a practical suggestion I recommend that a person confronted with the problem of masturbation look into his heart as honestly as he can and try to discover the reasons for his acts. If he finds that masturbation is one symptom of a generally self-centered life and that, in many other ways as well, he consistently tends to prefer his own self-being and pleasure to the demands of God and neighbor, then he may well be concerned about his moral situation.

"If, on the other hand, he discovers that his occasional acts of masturbation, which he may consider morally wrong in themselves, are out of character with the rest of his life and that they do not change his general relationship of love and concern for God and neighbor, then he may conclude that the individual acts are not seriously sinful and may look upon them as reminders that he is a sinful human being in constant need of God's help to overcome sinful tendencies.

"This same rule of thumb may be applied by those who from a long habit fall more frequently. Some of these are compulsive masturbators who need psychiatric help."

Q. Is it true that the Church forbids a vasectomy? Would a Catholic who had this operation be obliged to submit to another operation to attempt correction before receiving absolution?

A. The Church does forbid a vasectomy. But what's done is done in this case. The way the operation is performed today, I am told by doctors, the chances of a correction are almost nil; so, there would be no obligation to submit to an operation that more than likely would be futile.

(Copyright 1971)



## Sheed

(Continued from Page 6)

hearing of all the people he said to his disciples "Beware of the scribes" (Luke 20:45). One might have expected a statement of attacks by the scribes on the young Church. But what we get is a list of scribal defects; so that the danger of which his followers must beware is imitation, yielding to the same human weaknesses: "They like to go about in long robes, and love salutations in the market place and the best seats in the synagogues and places of honor at feasts"—all harmless vanity, you think; but Jesus continues: "They devour widows' houses and for a pretence make long prayers: they shall receive the greater damnation."

So greed for money is the damnable element—then and now. It is worth our while to look closely at what Christ has to say about money.

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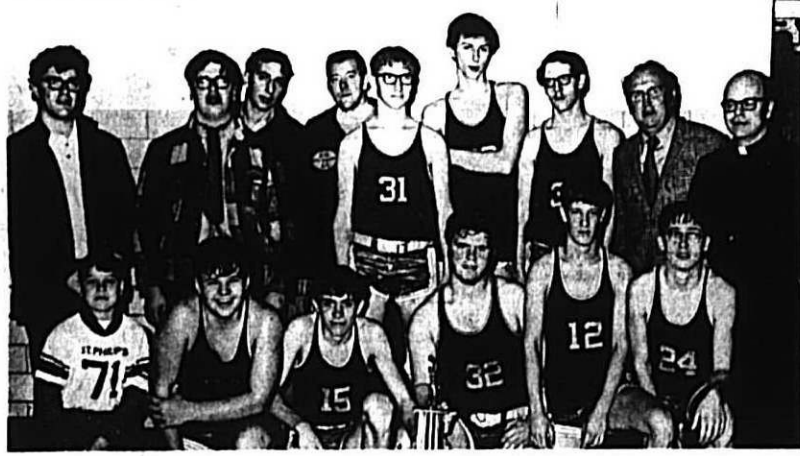




**GUESS WHO WON THE TABLE TENNIS TEAM TITLE?**—If you didn't say "St. Michael's," you haven't followed Junior CYO Table Tennis in recent years. After having just retired their second travelling trophy in 1970, the Westsiders, shown here, won their first leg on the next award in the 1971 tournament, completed at Little Flower February 28. Under the direction of Coach Charles Kinley (back row, right), St. Michael's swept first place honors in all three team competitions. Freshman-Sophomore, Junior-Senior, and Over-all. In addition, these CYOers were responsible for six individual championships, four second place awards, and one third place. Quite a haul, and most of these faces probably will be around for the 1972 championship picture, according to Coach Kinley.



**CADET NATIONAL TOURNAMENT RUNNERS-UP**—The St. Pius X Cadet "A" Basketball team, shown here, was representative of the big improvement experienced in the parish's basketball fortunes in the season recently concluded. These lads went all the way to the final game of the Cadet "National" Tournament, losing to Holy Spirit's champions, 37-30, in the title game. Standing behind the team, left to right are: Assistant Coaches Bob Primavera and Len Delehanty, and Head Coach Claude (Doc) Hadden.



**ARCHDIOCESAN JUNIOR RUNNERS-UP**—Although the Capital City doesn't normally dominate the Cadet age group in Archdiocesan competition (with the exception of parishes such as St. Rita, which won that event in both 1970 and 1971), the opposite is true of the Junior CYO age level, where Indianapolis squads have furnished both finalists in eight of the past 11 years. The 1971 Archdiocesan Junior tournament saw that string extended, with St. Mark's eventual champions meeting rival St. Philip Neri, shown here, in the title tilt. Although the result had to be disappointing to the St. Philip lads, still they have a lot of good things happen to them during the season. The goodies included a Division Four title in the Junior-Senior League, the championship of the "B" tournament in the Indianapolis Deaneries, and two wins in the Archdiocesan tournament which qualified them for the final game. Shown with the team are coaches Tom Redmond (back row, second from right), Lew Green, back row, four from left) and Father Richard Terrill (back row, right), St. Philip Neri's Pastor.

## Bloomington girl, 15, has future in track

BY HENRIETTA THORNTON

BLOOMINGTON, Ind.—Although too young, and also disinclined, to be a leader in the Women's Liberation movement, petite 15-year-old Monique Opiola of Bloomington is competing in a field limited almost exclusively to men. She runs the 1500-meter event in track and hopes to run her way into the 1972 U.S. Olympic picture.

Monique, a sophomore at University High School, is the daughter of Mr. and Mrs. Robert Opiola, parishioners of the St. Paul Catholic Center.

Although she has been competing less than a year, her track career has taken her to such prodigious sports arenas as Madison Square Garden. This summer she will go to Europe for training and meet participation.

SHE FINISHED eighth in the National AAU indoor mile held recently at Madison Square Garden. Marshall Good, her Bloomington track coach, was well satisfied with Monique's performance.

Appearing in this year's AAU Indiana Women and Girls Indoor Track and Field meet held in the Indiana University Fieldhouse, the Bloomington runner was on the winning 880 women's relay team and raced to a third-place in the mile relay event.

A European trip this summer hopefully will afford Monique a chance to compete in the France Nationals, and other highly-regarded meets. She may compete in meets in Switzerland



MONIQUE OPIOLA

and Spain, as well as other countries. She also hopes to improve her proficiency in the French language.

MONIQUE IS NOT the only member of her family interested in track as her two brothers, both younger, compete in this sport. Her brother, Giles, is a member of the University High School track team.

An avid sports enthusiast, last year Monique swam with the Bloomington Swim Club and also has done water skiing. She says she entered the track field because of the challenge it offers.

She readily admits that her track competition requires much discipline. Every day from 5 to 7 p.m., you can find her running divisions will be held the week of with the Bloomington High School track team to keep in at Roncalli High School on April shape and improving her time. 2, 3 and 4.

## CYO NOTES

Deadline for entries in the three spring kickball leagues is Monday, March 29. April 6 is the final day for applications for Cadet Spring Baseball. CYO officials indicate some interest in a "56" baseball league, to be played on softball diamonds. Parishes will be notified of the possibility, with the season to begin the first of May.

Coaches of Cadet Boys Track teams will meet this (Friday) evening at the CYO Office. The dual-meet season will begin about Easter week. Twelve to 15 parishes are expected to enter 40 to 45 teams. The season will continue through mid-May, followed by the city-wide track and field meet, which is not confined to parishes that participate in the league.

Schedules for the Archdiocesan Cadet Instrumental Music Contest, to be held April 3 and 4 at Cathedral High School, will be available next week to participating schools.

## Action underway in Play Contest

INDIANAPOLIS—First-round action in the 20th annual Play Contest, to be held April 3 and 4 at Cathedral High School, will be available next week to participating schools.

## Cadet Wrestling tourney action opens March 23

INDIANAPOLIS—Preliminary action in the annual Cadet Wrestling Tourney will get underway on Tuesday, March 23, at St. Simon's School.

The seeding meeting will be held at 5 p.m. Sunday at the CYO Office.

Finals of the tourney will be held at 12 noon Saturday, March 27, at Our Lady of Lourdes, with weigh-in scheduled at 11 a.m. About 200-250 wrestlers are expected to compete from 12 to 15 parishes.

Defending tourney champion is St. Simon's, which is also one of the finalists in the league playoffs. Representing Division II, St. Simon's will meet St. Michael's, the Division I winner, at 11 a.m. Saturday at Ritter High School for the league championship.

Awards will be presented at the conclusion of the tourney on Saturday for both tourney and league champions. Ribbons will be awarded through fourth place in the tourney.

## Spaghetti supper set at Holy Cross

Sunday, March 28

INDIANAPOLIS—The Holy Cross Parish Council of Catholic Women and Altar Society will serve a spaghetti supper from 2 Cadet Girls Volleyball Tourney to 6 p.m., Sunday, March 28, in the parish hall at 1250 N. Oriental March 19, in the Little Flower St. Tickets are \$1.50 for adults; 75¢ gym. The consolation game will be played at 7 p.m.

Still in the running at press musical entertainment will be time were St. Jude, Holy Spirit, provided by Don Wright and a St. Pius X and St. Roch, who met group of Spanish-American this past Tuesday evening. Dancers will perform at 6 p.m. Trophies will be presented to the White Elephant items and final four teams. St. Pius X won handicraft will be offered for the league championship.

Diners will be given Amelia Maddalena's recipe for spaghetti. The public is invited.

Ten years ago St. Catherine won the CYO Cadet Girls' Volleyball Tourney by defeating St. Philip Neri 15-12, 15-12.



**ST. PIUS X GUILD BENEFIT**—St. Augustine Home will benefit from the proceeds of the Card Party and Style Show planned by the St. Pius X Guild, Knights of Columbus, at 7:30 p.m. Friday, March 26. The event will take place in the K of C auditorium, 2100 E. 71st St. Tickets will be \$1.50. Shown above with some of the prizes and decorations are, from left: Mrs. King Klimmek, special prize chairman, Mrs. Alvin Schulz, card party chairman; and Mrs. John R. Kelliber, ticket chairman.

## Finals slated in volleyball

INDIANAPOLIS—Finals in the Cadet Girls Volleyball Tourney to 6 p.m., Sunday, March 28, in the parish hall at 1250 N. Oriental March 19, in the Little Flower St. Tickets are \$1.50 for adults; 75¢ gym. The consolation game will be played at 7 p.m.

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**3D ORDER TO MEET**  
INDIANAPOLIS—The Carmelite Third Order will meet Sunday, March 21, at the monastery of Cold Spring Road. The meeting will begin at 1:30 p.m.

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## TIC TACKER

## A memo to Indiana legislators

BY PAUL G. FOX

Paul A. Miller, superintendent of public schools in Cincinnati and president-elect of the Association of American School Administrators, confirmed today that public school officials have significantly modified their attitude in recent months with respect to aid to nonpublic schools.

Mr. Miller, in a telephone interview, with Raymond R. Ruffo, of the Committee on Nonpublic Schools, spoke of the harmonious and close relations existing between the public and nonpublic schools in the Cincinnati area.

"In our state," he said, "parochial aid is the law and therefore we make it work—it is a fact of life."

Two weeks ago, some 21,000 public school officials attended the annual convention of the Association of American School Administrators in Atlantic City, N.J. An informal survey was conducted during which educators from all parts of the nation were interviewed concerning their views on aid to nonpublic schools. The results of the survey indicated:

(1) public school officials, once a bulwark against tax-financed aid to church-affiliated schools, have modified their attitudes significantly in recent months;

(2) most approved President Nixon's proposal of a year ago to find ways of saving church-affiliated schools, following which he appointed a commission to study the problem and devise a plan toward this end; and

(3) a number of educators are agreed that the closing of nonpublic schools will transfer thousands of their students to the public schools which are unprepared to receive them with a resulting increase in costs to the taxpayers.

In his comment on aid to nonpublic schools in Ohio, Mr. Miller referred to Ohio laws passed in 1965, 1967, and 1969 which have given "supplementary" aid to nonpublic schools in this state.

Mr. Miller, defending aid to nonpublic schools, said, "We've come a long way in joining hands. Many of these debates today are academic. I wouldn't want to live in a community without good nonpublic schools. We have a very active relationship with all nonpublic schools—not just Catholic, but also Hebrew, Seventh-Day Adventist, Lutheran, and others."

Advised that some Indiana reporters and broadcasters may wish to query him on his views with respect to aid to nonpublic schools, the Cincinnati public school superintendent said he had no objection. "That," he said, "goes with the job of being a school superintendent."

The president-elect of the Association of American School Administrators also said he has prepared a position paper on the subject of aid to nonpublic schools, a copy of which he has

mailed to the Committee on Nonpublic Schools.

HERE AND THERE—"Crossroads" is the title of a new weekly religious radio program, introduced last Sunday at 9:30 a.m. on WFBM Radio, Indianapolis. The half-hour program is produced by the Passionist Fathers of West Springfield, Mass. The Divine Liturgy of the Melkite Rite will be celebrated by Father Albert Ajamie at 4 p.m. Sunday, March 21, in Little Flower Church, Indianapolis.

A special memorial tribute to Whitney Young, Jr., director of the National Urban League who died last week, will be the theme of the monthly "Soul Mass" in St. Rita's Church, Indianapolis. The 3 p.m. observance is sponsored by the Indianapolis Office of Black Catholics, in cooperation with the St. Rita's Junior CYO unit. Directing the arrangements is Father Boniface Hardin, O.S.B., of the Martin Center. The public is invited to the memorial service. Word has been received in Indianapolis of the death last month of Sister Justina Mathew, an Oblate Sister of Providence, in Baltimore. The former Emelian Mathew entered the convent in 1916, becoming the first black nun from Indianapolis. She was interviewed in September, 1968, upon revisiting Indianapolis the first time in many years. Sister Elaine Merkle, O.S.F., of Holy Family School, Richmond, has been elected treasurer of the Richmond Area Reading Council. Msgr. Cornelius Sweeney, V.G., pastor of St. Joan of Arc parish, Indianapolis, will deliver the sermon at the annual Aries services of the Legion of Mary, to be held at 2:30 p.m. Sunday, March 28, in St. Rita's Church. The public is invited.

FORMER 'HOBBO' A HAPPY PRIEST—An 80-year-old Kansas priest, who was once expelled from St. Meinrad Minor Seminary and became a "hobo," is the author of an autobiography entitled "My Road to the Priesthood." Msgr. William Schaefer relates his expulsion and subsequent entry into the world "to paddle his own canoe," an interesting chronicle of odd jobs and periods of unemployment in rapid succession. Hunger and hard work, homesickness, loneliness and humiliation were all endured before eventually resuming his studies for the priesthood. Ordained in 1918 for the Wichita diocese, Msgr. Schaefer served 35 years as editor of the Wichita diocesan newspaper and 25 years as a respected retreat master. He conducted the retreat for the Archdiocesan clergy in 1950. Many of the older priests in the Archdiocese will remember his brother, Father Thomas Schaefer, O.S.B., a member of St. Meinrad Archabbey who died in 1942. "My Road to the Priesthood" is available for \$4.50 from Vantage Press, Inc., 120 W. 31st St., New York, N.Y. 10001.



CYO FRESHMAN-SOPHOMORE LEAGUE RUNNERS-UP—After putting together a nine-game string in CYO Freshman-Sophomore League and play-off competition, these lads from St. Martin lost a close one to new champion Baxter YMCA in the championship contest, 50-43, and had to settle for runner-up honors. Still, St. Martin posted an enviable record in its first year of Freshman-Sophomore play, winning the Division One title, and defeating Division Two winner St. Lawrence "B" in the first round of the play-offs to advance to the final game. Also, there's always the possibility of another match between the two finalists, because both are entered in the postseason CYO-Holy Spirit Tournament, which ends February 18 at Holy Spirit. Standing at the right in the back row is St. Martin's Head Coach, John Taylor. At the left is Assistant Coach Ralph Adams.

## 'Purchase' fight on House floor best of session

(Continued from Page 1)

out 12 Republican votes to fatten Democratic support.

As expected, the floor fight was one of the longest, toughest, and closest on record.

Moments after the clerk gave the bill third reading and Speaker Otis R. Bowen asked for discussion, 15 legislators were on their feet. The debate continued more than an hour and a half before the call for vote.

The tally was held up for approximately 15 minutes while the motion for polling absentees brought three stand-up counts and supporters scrambled for the required majority.

THE FIREWORKS ended on a note of irony. The 51st vote, the one that decided the contest, was cast by Glen R. Harden (R-Columbus). Harden represents a constituency that is largely rural, he is principal of a public elementary school and an active member of the Indiana Teachers Association and the State Principals Association. Both organizations opposed the bill.

Every Catholic member of the House gave a vote for passage. The exception was Janiece L. Crimmins (R-Marion), previously distinguished for being the only member of the legislature not to sponsor a bill.

Thirty-nine Democrats and 12 Republicans favored the measure; six Democrats and 37 Republicans voted against. Five legislators were absent.

Casting the 51 "aye" votes were:

Carl W. Allen (D-Evansville), Phillip E. Rasmussen (D-Highland), Walter L. Baran (D-Gary), Joe Barber (D-South Bend), Elsie C. Barning (D-Evansville), B. Patrick Bauer (D-South Bend), Frederick T. Bauer (D-Terre Haute), Walter J. Beneville (D-Jeffersonville), Richard C. Bodine (D-Mishawaka), Marion J. Bushmire (D-Gary), Gary L. Butler (D-Lawrenceburg), Victoria Caesar (D-Gary), Craig B. Campbell (D-Anderson), H. Joel Decker (D-Mount Vernon), Chester F. Dubis (D-Merrillville), Richard D. Doyle (D-South Bend), Wilford C. Edwards (D-Plainfield), George D. Gardner (D-Vincennes), Francis Gaylord (D-Lafayette), Edward E. Goble (D-Batesville), Robert W. Gordon (D-Connersville), Glen R. Harden (D-Columbus), John C. Hart (R-Indianapolis), Arthur C. Hayes (R-Fort Wayne), J. Jeff Hays (D-Evansville), Dennis H. Heeke (D-Dubois), Paul J. Hric (D-Hammond), R. Jerome Kearns (D-Terre Haute), Nelson D. Kennedy (D-Palmira), John A. Kesler (D-W. Terre Haute), William S. Latz (R-Fort Wayne), Richard J. Lesniak (D-East Chicago), Elmer MacDonald (R-Fort Wayne), John F. Mahoney (D-Hammond), Anna Maloney (D-Gary), Jack W. McIntyre (R-Bloomfield), Arthur Murakowski (D-Hammond), Donald T. Nelson (R-Indianapolis), Maurice O'Connor (D-Evansville), Michael K. Phillips (D-Boonville), Audie W. Rainbolt (D-New Albany), Samuel A. Rae (R-Fort Wayne), James T. Robinson (R-Frankfort), William T. Sebene (D-Anderson), Roger L. Singleton (D-Decatur), John R. Sinka (R-Ft. Wayne), Leo A. Voisard (D-Muncie), James E. Walsh (D-Muncie), James J. Waymire (D-Frankfort), Bernard L. White Jr. (D-South Bend), and Anthony J. Zaleski Jr. (D-East Chicago).

Voting against the bill were:

Clifford D. Arnold (D-Michigan City), Robert H. Bates (R-Danville), Austin E. Barker (D-Attica), Richard D. Bell (D-LaPorte), Stanley C. Boyer (R-Indianapolis), Kermit O. Burrutt (R-Peru), Maurice Chase (R-Bedford), Joseph D. Cloud (R-Richmond), Arthur P. Coblenz (R-Liberty Mills), Floyd B. Coleman (R-Waterloo), Janiece L. Crimmins (R-Marion), Ray P. Crowe (R-Indianapolis), John W. Donaldson (R-Lebanon), Doris Dorbeck (R-Indianapolis), Wilma J. Fay (R-Indianapolis), Harry V. Foreman (R-Kokomo), John M. Guy (R-Monticello), Donald A. Hanlin (D-Portland), Ralph R. Heine (R-Columbia City), Dan E. Huff (R-Indianapolis), Robert L. Jones Jr. (R-Indianapolis), E. Henry Lamkin Jr. (R-Indianapolis), William E. Laper (R-Wichester), James A. Lewis Jr. (D-Charlestown), George B. Loy (R-Indianapolis), Thomas L. Maury (R-Warshaw), J. Harold Mery (R-Logansport), Morris H. Mills (R-Indianapolis), H. Jack Mullendore (R-Franklin), Ellsworth C. Peterson (R-Ligonier), Donald C. Pratt (R-Rockville), Ray Richardson (R-Greentree), Michael K. Rogers (R-New Castle), Walter J. Ruorda (R-DeMotte), Raymond E. Sanders (R-Indianapolis), Richard E. Shank (R-Elkhart), Jack N. Smithman (R-Mooresville), King Telle (R-Valparaiso), John J. Thomas (R-Bradley), Larry J. Wallace (R-Indianapolis), Philip T. Warner (R-Goshen), Otis M. Yarnell (R-Indianapolis), and Alan L. Yirkle (D-Greentown).

Absent for the vote were Richard A. Boehning (R-Lafayette), Stephen L. Ferguson (R-Bloomington), Thomas W. Hall (D-Medora), and Roger L. Jessup (R-Summitville).

WHAT BECAME OBVIOUS during the week's long wait for a floor decision was the organizational strength of the Committee on Nonpublic Schools.

District co-ordinators for the statewide non-denominational committee have marshalled efforts of supporters every step of the way. Letters and telegrams have poured into the House, to members of the Education and Ways and Means Committees, and to House leadership.

After the bill was moved onto the floor, individual representatives became the target. A total of 1600 telegrams bombarded members between March 6 and March 10. Not even the battle over no-strike legislation for teachers brought a comparable response.

Purchase-of-services now faces an even tougher fight in the Senate. If it once again confounds the experts and succeeds there, it confronts a Republican governor who has spoken in sympathetic but very general terms about nonpublic school aid.

It should be noted that Rep. Maury of Warsaw voted against H.B. 1341. Maury is regarded as a barometer of Whitcomb sentiment.

IN OTHER BUSINESS last week, the House passed 55-38 a bill forcing County Township (Indianapolis) Trustee Benjamin A. Osborne to use food stamps and giving poor relief recipients the freedom to buy groceries wherever they choose. Until now, food vouchers could be used only at certain designated stores.

S.B. 616, the controversial liquor-on-Sunday bill, went down to defeat in the Senate by a vote of 19-29. The measure, opposed by the Indiana Council of Churches, was aimed at boosting the new convention center here and enhancing Indianapolis' chances as a convention site.

On the ecology front, the Senate passed an amended Environmental Management Act, providing for a four-member fulltime board to oversee all environmental agencies, and House attempts to strengthen a watered down feedlot control failed.

## Senate panel

(Continued from Page 1)

second reading on March 19. At that time they will attempt to restore the House-approved version.

If that is not successful, the bill may not be called down for third reading and vote.

"I DON'T KNOW of any nonpublic school supporters who are in favor of a referendum," said Senator Frick.

Referendums in Michigan and Nebraska during the past year have outlawed the use of state funds for nonpublic schools.

If efforts to restore the House version of H.B. 1341 are successful, there is disagreement about whether or not the Park amendments would then become effective. If so, the bill would have to go to a Senate-House conference committee. Whatever bill emerged from the conference would then have to be approved by both houses.

Senator Frick said he saw little possibility of the bill coming to a final vote under such circumstances. After Wednesday, March 17, only nine working days remained in the 1971 session of the legislature.

THE PARK AMENDMENTS would (1) permit state funds to be paid only to those schools in operation at the time the law went into effect, (2) would eliminate payment for any out-of-state pupils, (3) would demand that schools must establish "a legitimate need" by submitting complete financial records and (4) make payments to schools only on the basis of the enrollment figures existing at the time the law takes effect.

Senator Konrady objected to the enrollment ceiling. He said it could prevent pupils who had shifted to public schools from returning to nonpublic schools.

## St. Anne's School, New Castle, bemoans dropping enrollment

BY PAUL G. FOX

NEW CASTLE, Ind.—By any criteria, St. Anne's parish school here is a good one.

Although the parish is nearing its centennial observance the school was begun only 20 years ago. The plant is new, with an addition of classrooms and assembly room made recently. All its teachers are certified and are paid competitive salaries.

A serious enrollment decline has set in, however. St. Anne's, which peaked with 260 pupils in eight grades only six years ago, now enrolls 129 pupils in seven grades. The eighth grade was discontinued three years ago.

THIS WEEK THE parish board of education petitioned the Archdiocesan Board of Education for permission to drop its seventh grade at the close of the school year. Pre-registration for next year indicates that only 10 pupils will attend in that grade.

According to the pastor, Father Charles Burkemeier, this year's teacher-pupil ratio is an attractive 1:19, with separate classes on all grade levels. Continuation of the seventh grade in 1971-72 would raise the per-pupil cost of operation to nearly \$700.

The Catholic community in New Castle numbers about 1,100, or roughly five per cent of the population. There has been no

decline in the number, only a decline of support for the parish school. About 60 families have children in St. Anne's School.

Finances are not a serious problem for the parish, which has a modest \$11,000 debt. It could probably be retired except that \$7,000 is needed for repairs to the church hall and roof this summer. The total parish income is close to \$80,000 annually.

Father Burkemeier, who has been pastor since last June, indicates that few Catholic families moving into the community elect to patronize the parish school. As families leave, the school enrollment drops because the new families choose to send their children to public schools.

ST. ANNE'S SCHOOL has two full-time Sisters of Providence on its faculty and a retired nun who teaches religion part-time. They have expressed their intention to remain, despite the enrollment decline.

A crisis of confidence in parochial school education exists in this Henry County community, not unlike other parishes in the Archdiocese. The pastor, faculty, 60 families and the parish board of education believe they have a sound program.

But next year, another class will be dropped.

## Pope says lack of purpose is modern man's failing

## Speaker slated at Batesville

BATESVILLE, Ind.—Dr. Joseph Thomas, of St. Meinrad College, will speak at St. Louis parish here Wednesday, March 24. The 7:30 p.m. talk is the fourth in a series co-sponsored by St. Louis and Holy Family parish, Oldenburg.

His topic will be "Christianity Encountering Nihilism, Communism and World Revolution."

## Scriptures topic at St. Simon's

INDIANAPOLIS—Father Patrick Kelly, principal of Roncalli High School, will speak on "The Scriptures—What Do They Mean Today?" at St. Simon Church, 8400 Roy Rd., on Sunday, March 21 at 7:30 p.m.

The talk, arranged as part of St. Simon's continuing adult education series, will be held in Feltman Hall. The public is invited.

## BREAKFAST SET

INDIANAPOLIS—The Holy Name Society of St. Catherine's Church is sponsoring a Father-Son Communion breakfast on Sunday, March 21, following the 9 a.m. Mass. The guest speaker will be Tom O'Brien, coach of the Cathedral High Basketball team.

VATICAN CITY—Human life of religious thought, and of the life that flows from it, has been created confusion in man's conscience and human activity.

To remedy this lack Pope Paul said that man must ask himself: "What do I desire most in my life? What do I consider most important? . . . Where is my primary love directed?"

MAN, SAID POPE Paul, "runs like a blind giant." Human activity, he added, is creating a civilization that finds itself in conflict with its own creation and which "becomes uneasy and angry."

What is missing, the Pope said, is purpose and "that authentic note which makes action truly human—morality, the knowledge of duty, the knowledge of the good, the knowledge of true purpose . . . the concept and existence of good—which in the end is God."

POPE PAUL said that "contemporary man is enormously advanced in his knowledge of means, but remains uncertain in his knowledge of purposes. Because this knowledge is essentially linked with religion, the process of the disintegration



SCHOLARSHIP WINNER—Miss Lynn M. Bynum, above, is one of two Catholic high school youths in Indianapolis named among 340 winners in the seventh National Achievement Scholarship Program for outstanding Negro students. The Ladywood-St. Agnes senior is the daughter of Mr. and Mrs. Alvin S. Bynum, of St. Thomas Aquinas parish. Also named was James W. Everett, a senior at Cathedral High School.

## INDIANAPOLIS Calendar of Events

SATURDAY, MARCH 20  
ST. PATRICK'S PARISH  
DANCE in the school hall, 950 Prospect St., at 9 p.m.

SUNDAY, MARCH 21  
TWO CARD PARTIES in Assumption school hall, 1107 S. Blaine, at 2 p.m. and 7 p.m. All games played.

## SOCIALS

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

LOURDESSETS SOCIAL  
INDIANAPOLIS—A \$600 prize will be given away at the Social sponsored by Our Lady of Lourdes Men's Club on Sunday, March 21, in the parish hall at 5333 E. Washington St. Games will be played from 4 to 10:30 p.m. The public is invited.

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## PEACE POTPOURRI

Sat., March 27

3:00-9:00 P.M.

Central Christian Church—701 N. Ft. Wayne Indpls., Ind.

PEACE POTPOURRI: 3:00 to 5:00 P.M. — .50c

Film Viewing: "You Don't Have to Buy War, Mrs. Smith" A Matter of Conscience  
Talk-Back Sessions: With delegates to Paris "Citizens Conference on Ending the War in Indochina"

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POT-LUCK SUPPER—6:00 P.M. — .50c

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## VIEWING WITH ARNOLD

## Two low-budget 'sleepers' applauded

BY JAMES W. ARNOLD

One can get a discouraging view of the film scene by attending only the major commercial productions, and then checking to see which of the various dogs eventually are nominated for Oscars. Just when it seems as if no one understands how good movies can and ought to be, you wander into an offbeat cinema marketplace and see films like

"Goin' Down the Road" or "The Wild Child," and drink in the elixir of hope.

"Road" is an \$82,000 Canadian film that is better than any of the five recently nominated as Best Picture of 1970. It also does with relative ease what several movies this year have stumbled badly trying to do—it describes what life and love are really like for young working class people in our affluent modern metropolises.

IT'S ABOUT TWO young men, Pete, sensitive, roughly intelligent and ambitious, and Joe, likeable but vapid who have

settled for loading soft drink bottles onto trucks, a foreman who never speaks or smiles. They find that girls are not easy to meet—at least, not the gorgeous dolls out of the magazines, who are interested in richer material, or the pretty college types, who don't relate very well to bottle-loaders. So they end up with waitresses as rough-edged as themselves, and all they can think of doing to stop the girls from chattering gossip to each other is to make out awkwardly on lovers' lane. When one girl becomes pregnant, Joe loyally convinces himself he loves her. They marry and move into a "dream" high-rise with three rooms of furniture (plus a color TV) bought on credit from an ad in the back pages of TV Guide.

## 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.

**THIS PROPERTY IS CONDEMNED** (1968) (CBS, Friday, March 19): A takeoff on a Tennessee Williams one-act play that becomes unintended parody. Natalie Wood is the dreamy poor girl caught in a wretched environment, and Robert Redford is the hard-jawed stranger who can't quite rescue her from a fate of degradation. Not recommended.

**THE MISFITS** (1961) (NBC, Saturday, March 20): An improbable, sometimes dull, silly, profound and terribly moving western, written by Arthur Miller and directed by John Huston, with a great cast headed by Gable and Monroe. It's a study of the cowboy in decline, a group of non-successful people desperately trying to maintain their independence as a value. For adults, worth seeing.

**GOODBYE, CHARLIE** (1964) (ABC, Sunday, March 21): An early, and rather clumsily smutty, variation on the sex-change bit, in which a playboy shot by a jealous husband is reincarnated as Debbie Reynolds. A two-hour double entendre. Not recommended.

**AFRICA, TEXAS STYLE** (1967) (ABC, Monday, March 22): An Ivan Tors idea, which later became a TV series, about

cowboys lassoing and domesticating zebras and gazelles in the veldt. The film has animals, Hugh O'Brian and warmth. Strictly for kids.

**SPIN-OUT** (1966) (NBC, Tuesday, March 23): Elvis Presley, here a chubby 31, manages to win a dull auto race, sing nine songs, and elude the clutches of three gorgeous ladies. Not recommended.

**CASINO ROYALE** (1967) (CBS, Thursday, March 25): The first Bond movie without Sean Connery, this is mainly a broad, erotic farce, full of gimmicks and no discernible plot. Obviously much of it was improvised on the spot by a whole stable of writers and directors, not to mention actors, stagehands, script girls and passersby. For all the bad taste, some shots are on target, and there is a lot of campy fun for movie buffs. Adequate, for adults and mature young people desperate for something to do.

sobered by experience, but hoping still for the rainbow.

It's all put together with impressive expertise, in the actual locations, by an unknown cast and a young Canadian writer-director-editor named Donald Shebib, who is destined for great things. Happily, "Road" has found an audience if not vast fame. It appears headed for a \$3 million worldwide gross, which would make it the most successful Canadian-made feature in history. Its only technical flaw is

the grainy color stock, blown up from 16 mm.

The film gives us a slice of the truth, a far bigger slice than either "Love Story," with its prettified portrait of young marriage, or "Five Easy Pieces," which tried to grapple somewhat with the hopelessness of being young and uneducated in a sophisticated, materialist society. It is less bitter and extreme than "Midnight Cowboy," with which it deserves comparison. Pete and Joe are real but not idealized, and their crudities

## Announce interfaith program at the Fort

**FORT BENJAMIN** March 28-30, will be devoted to the officer and enlisted student personnel in the Defense Information School, U.S. Army Finance School, and the U.S. Army Adjutant General School. Sessions will be held at Gates-Lord Hall Auditorium during class hours, from 2:30 to 4:30 p.m.

Sponsored by the Post Chaplain, the sessions have been planned to encompass all activities during hours that will be convenient to post personnel.

**JOSEPH WISE**, of Louisville, will conduct the sing-along for Protestants and Catholics. Each of the three major denominations will provide a guest speaker.

Speakers scheduled include the Rev. Tom Are, Montgomery, Ala.; Father Theodore Rutkowski, Pittsburgh, Pa.; and Rabbi David Horowitz, Indianapolis.

The first part of the week, p.m.

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**PLAN ST. PADDY'S PARTY**—Traditional corned beef and cabbage will be featured at the St. Paddy's Party, to be held Friday, March 19, at St. Monica's parish, Indianapolis. Sponsored by the Women's Club, the event will also feature dancing. Records will be provided by Bob Morrison, personality from WIBC Radio. Shown above from left are: Mrs. Robert Treadwell, chairman; Mrs. Robert Kern, entertainment; Mrs. Arthur Lapadat, tickets; and Mrs. Robert Bradford, decorations. Tickets are \$2 per couple.

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## AT CATHOLIC UNIVERSITY

Feminist's talk  
'double-feature'  
in confrontation

BY LYNN MENEFEE

WASHINGTON—Controversial feminist lecturer Ti-Grace Atkinson was outdistanced in militancy when angry Catholic demonstrators picketed in protest and prayed six rosaries at the National Shrine during her court-enforced appearance on the Catholic University campus next door.

In a tense episode of religious polarization, some 1,500 persons in the huge basilica dedicated to Mary listened to a sermon praising the Blessed Mother's virginity at the same moment that Miss Atkinson, who had been expected to resort to gutter words and irreverence, was quietly

upholding the same doctrine in her talk to an overflow crowd of approximately 800.

A prominent Catholic laywoman, Mrs. Patricia Buckley Bozell, rushed to the platform in the packed lecture hall during the talk and tried to attack Miss Atkinson.

"I can't stand this," exclaimed Mrs. Bozell, leaping from her seat at the first mention of Mary. The microphone at the lectern deflected her arm as she tried to slap the speaker.

MRS. BOZELL, 43-year-old mother of ten children, is the wife of the publisher of *Triumph* magazine, conservative Catholic and irreverence, was quietly



PATRICIA BOZELL

Buckley, New York Conservative, and columnist William F. Buckley, are her brothers.

Thwarted in her attack, she walked silently out of Maloney Hall to cries of "free speech!" from several students. She knelt on the steps outside to join a dozen members of the Sons of Thunder, militant Catholic anti-abortion group to which one of her sons belongs, in recitation of the rosary.

Then she stood, shouted "to hell with Catholic University," and left the campus.

The confrontation climaxed a week-long battle between Catholic University officials and students over the religious nature of the school and the right of Miss Atkinson to fill a student-arranged speaking date. Dr. Clarence C. Walton, university president, had tried to cancel her March 10 appearance because he thought she would use crude language and raise questions about doctrine on Mary, as she did last October in a talk at Notre Dame University.

Student groups took the university to court, where a federal district judge ruled in favor of the students and directed that the feminist must be allowed to speak.

In her 30-minute talk, Miss Atkinson defended her speech of five months ago at Notre Dame. She indicated that she had not expressed herself at sufficient length in that talk.

"The Virgin Mary, who obviously I don't hold any grudge against, I had defended and certainly not challenged her virginity," she said.

"You agree that she was impregnated, don't you?" Miss Atkinson was reading from her prepared text as her attacker reached the stage and swung her arm.

CONTINUING AFTER the incident, she implied that Mary was more "used" than she would have been if she had conceived in the normal human way. She said that Mary carried loneliness as an added cruelty because she had to "bear her grief alone" through Christ's death.

Miss Atkinson, who cut the length of her talk after the attempted slapping because she said it left her emotionally upset, emphasized that her struggle was not with Mary, but with the Catholic Church—and she attacked the latter harshly.

She said the Church has a particular need to "control" women in order to control population, Church membership and the indoctrination of youth. The Church was guilty of a conspiracy, she added, by presenting a degraded image of women and by involvement in the murder of "all those women who died of botched abortions" over the years.

Twice in her talk Miss Atkinson used obscene words. At times in history the Church has got itself into trouble, she said, and then later has had to walk carefully in order not to step in it. Near the end of the talk, she used a hyphenated obscenity to describe what she said was the Church's attitude toward women.

AN ESTIMATED 450 students filled the hall, while another 400 who were unable to get in watched Miss Atkinson over closed-circuit television relay at a Maloney Hall. The students indicated a lukewarm reception of the talk, applauding mildly when she was finished.

"She's a lightweight," one male student muttered as the audience was leaving. "I wish they'd get a good speaker on women's lib."

"We talk about that stuff all the time," remarked another. "She didn't sound too radical to me."

THE DAY AFTER the lecture, Miss Atkinson and *Triumph* magazine each called separate news conferences. Miss Atkinson, a 33-year-old divorcee born in Louisiana of Episcopal parents, attended a Catholic school as a girl although not herself Catholic. She lives in New York, has worked as a

Human Life  
Foundation  
sets grants

WASHINGTON—The Human Life Foundation, created under provisions of the National Conference of Catholic Bishops, announced here that it will award grants totalling \$20,000 for establishment of model centers to serve those seeking to upgrade their natural family planning services.

Four grants, of \$5,000 each, will go to separate agencies which demonstrate ability to provide the leadership and organizational skills essential to such a model center.

To apply, an existing organization or proposed organization must provide the foundation by March 22 a detailed proposal explaining how the \$5,000 will be used to accomplish goals of a model center.

Of particular interest, said a foundation spokesman, will be plans put forth in regard to innovative programs for the disadvantaged, training of staff aides and auxiliaries, and educational programs for persons interested in natural family planning techniques.

In each instance, the recipient organization will have to qualify as a tax-exempt, non-profit institution under provisions of state and federal legislation.

Further information about applying for the grants may be obtained at the foundation, 1776 K Street, N.W., Washington, D.C.

Grant is assured  
to St. Meinrad

ST. MEINRAD, Ind.—St. Meinrad Seminary has announced the successful completion of a challenge program that qualifies the seminary for a \$50,000 grant from the Frank J. Lewis Foundation. The challenge, announced last July, consisted of a conditional grant of \$50,000 to be applied to the education of men for the priesthood at St. Meinrad.

The condition required the seminary to raise \$415,000 in gift income on or before July 1, 1971, an amount that represented \$100,000 more than was raised in the previous fiscal year.

On February 20, 1971, four months ahead of the deadline, the \$415,000 goal was reached. In announcing the successful meeting of this challenge, Archbishop Gabriel Verkamp O.S.B., expressed the gratitude of the Archdiocese and Seminary to the many alumni and friends who participated in the continuing effort to keep pace with the growing operational and capital needs of St. Meinrad College and School of Theology.

Variety Show  
set at Chatard

INDIANAPOLIS—The eighth annual Variety Show will be presented by more than 300 students of Chatard High School at 8 p.m. Sunday, March 21, in the school auditorium.

Proceeds of the production, directed by Richard J. Powell, will benefit the Chatard Drama Club. Tickets are \$1.25 for adults, 75 cents for grade school pupils, and 25 cents for pre-schoolers.

She charged that the Catholic Church and the university had conspired to harass her during her paid talk and had arranged for Mrs. Bozell to go after her.

Spokesmen for the university had no comment later but laughed at the accusation when asked about it. *Triumph* magazine had issued a broadside attack on the speaker, the university president and the students in a statement before the Atkinson talk.

At *Triumph's* own news conference, Mrs. Bozell, managing editor of the magazine, said that "the requirements of honor" had caused her to try to silence the lecturer.

"Miss Atkinson was, in my presence, defaming the Mother of God and God Himself in the vilest possible manner; and I am a Catholic," she said. Mrs. Bozell said that, while she had attended the talk as a reporter, she had to choose between her responsibilities as a member of the press and those as a Catholic. She said the university was craven for obeying the court order, referring to the school as an "alleged Catholic University."

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