

FOR CATHOLICS ONLY

EDITOR'S NOTE: This is the first in a new weekly column series written for the express purpose of reconciling Catholics with opposing viewpoints. Father Driscoll may have taken on an impossible assignment. But he is uniquely equipped for it by background and experience. If he succeeds in reducing the ill-temper that characterizes so much of the Catholic "debate" today, he will have made a distinct contribution to the Church. We wish him well. (See editorial, page 4)

BY FR. PAUL G. DRISCOLL

It was minutes before the beginning of the annual clergy conference. With an air of quiet resignation, one pastor turned to another and said:

"Well, Russ, he's really done it this time. Now he's brought in a woman to tell us how to run our parishes."

"He" was the diocesan bishop. The woman was a professional management consultant, selected by the bishop to speak to his priests. In addition to being the only woman among the two hundred present, she was also the only non-Christian. She had been brought in to talk. Since she was the last speaker on the program, however, she had to listen first.

She hears one priest report that the teaching Sisters of the diocese were frustrated and angry at the simplicity of the pastors. Then a pastor stood up and, to the applause of his colleagues, replied that many pastors and laity were fed up with the intellectual arrogance of the Sisters. She heard the bitter comments that the younger and older clergy exchanged about each other. There was only one point of agreement: the bishop should act firmly to stamp out the obvious corruption existing on "the other side."

IT MUST HAVE been an interesting afternoon for an outsider.

When her turn finally came, she began softly:

"You know, you priests have a reputation for being generous. You're very good to other people who come to you for help. But you really aren't very good to each other, are you?"

Other non-Christians have voiced similar statements—not just about priests, but about the Catholic community in general. If tradition is correct, outsiders looked at the early Christians and said, "See how they love one another!" Today it is our hatred, not our love, that causes others to marvel.

But what can be done about it? Can we realistically expect to differ with people on important matters and still have good relations with them? Isn't this hostility inevitable?

Our experience with the ecumenical movement gives us the answer to this question. Catholics and Protestants continue to differ with each other on important beliefs. There is no muzzling, no shackling of the freedom to speak. Nevertheless, we have noticeably improved Protestant-Catholic relations within the past decade. Courteous discussion has replaced polemics. There is a new era of friendship, and the hatreds and suspicions that for centuries were passed on from one generation to the next, the fears that seemed so natural, all these are rapidly passing away. While we have much work yet to do, we can marvel at what has already been done in a short time. The hostility of the past now seems to us like some sort of strange spell which has at last been broken.

BUT WITHIN THE Catholic Church we find a very different story. If relations between Catholics and Protestants have never been better, relations between Catholics and Catholics have never been worse.

This column hopes to be a channel for constructive communication between Catholics with different views and attitudes. We wish to give equal space to "progressive" and "moderate" and "traditional" Catholics. We will ask them to discuss the issues; we will even ask them to bring into the open any of their grievances. But we hope this can be done in such a way that people will not turn each other off, and we want to stress the areas of agreement as well as those of disagreement.

It won't be an easy assignment, for we will be trying to talk to each other about our deepest and most personal beliefs, and we start in an atmosphere where relations have been strained almost to the breaking point.

Perhaps our efforts will not succeed. But we will never know until we try. And it is certainly Our Lord's will that we do try. Long before the management consultant spoke at the clergy conference, even before the ancients paid their compliment to the first Christians, it was Christ Himself who said, "By this will all men know that you are my disciples, if you have love one for another."

Jesuits to open series of schools for poor

MEXICO CITY—The Mexican Jesuits announced that in the next two years they will open a series of schools here "with tuition so low that even the lowest income groups can afford them."

The announcement elaborated on a statement made in January that the order is planning to close the Instituto Patria, a fashionable private school, in order to devote more time and resources to teaching the poor.



VOL. XI, NO. 25

INDIANAPOLIS, INDIANA, MARCH 28, 1971



MSGR. SWEENEY

St. Rita to host Legion of Mary Acies ceremony

INDIANAPOLIS—Msgr. Cornelius B. Sweeney, V.G., Archdiocesan Spiritual Director of the Legion of Mary, will be the principal speaker at the annual "Acies" ceremony for active and auxiliary members at 2:30 p.m. Sunday, March 28, in St. Rita's Church.

The ceremonies, which are held each year on the Sunday closest to the Feast of the Annunciation, will include solemn dedication of Legion members, prayers, hymns, sermon and benediction.

Benediction will be celebrated by Father Theophilus Darko, an African priest in residence at St. Rita's parish, who serves as spiritual director of the Indianapolis Legion.

Legion activities during the past year in Indianapolis have been expanded to include religious instruction of children attending public schools, the religion program at the Marion County Juvenile Center and a weekly devotional program at a nursing home.

Twenty-three parish groups are affiliated with the Indianapolis Comilium, including units in Bloomington and Brazil.

Commencement dates announced for high schools

INDIANAPOLIS — Commencement dates for the 14 Catholic high schools in the Archdiocese were announced this week by the Office of Education.

The dates include:

May 19—Our Lady of Providence High School, Clarksville, 8 p.m.

May 23—Latin School, Indianapolis, 2 p.m.; Shawe Memorial High School, Madison, 2 p.m.

May 25—Chatard High School, Indianapolis, 8 p.m.

May 27—Immaculate Conception Academy, Oldenburg, 10 a.m.; Ladywood-St. Agnes School, Indianapolis, 8 p.m.; Secena Memorial High School, Indianapolis, 8 p.m.

May 30—Brebeuf Preparatory School, Indianapolis, 8 p.m.

May 31—Cathedral High School, Indianapolis, 4:30 p.m.

June 1—Our Lady of Grace, Beech Grove, 8 p.m.

June 2—Roncalli High School, Indianapolis, 8 p.m.; St. Mary Academy, Indianapolis, 8 p.m.

June 4—Ritter High School, Indianapolis, 8 p.m.; Schulte High School, Terre Haute, 8 p.m.

Papal condolences

VATICAN CITY—Pope Paul VI has lost an ecumenical ally. The Coptic Orthodox Patriarch, Pope Kyrillos VI, died in Cairo March 9. Another Orthodox leader, Patriarch Kyrillos of Bulgaria, died two days earlier and was buried in Sofia on March 11. Pope Paul sent his condolences to both religious bodies and was represented at both funerals.

Jesuit Father Jose Ortuno, principal of the Instituto Patria, said that the school and its campus will be sold or leased, and that the money will be used to finance construction of the new schools.

They will be located in low-income neighborhoods, he said. The sites have not yet been selected.

Parents of the more than 2,000 students now enrolled in the Instituto Patria have been discussing the possibilities of hiring a

Pope and Tito slate meeting on March 29th

VATICAN CITY—Yugoslav President Josip Broz Tito and Pope Paul VI will meet in a historic formal visit on March 29, some 20 years after the church was subjected to repression by Yugoslavia's post-war communist regime.

President Tito will visit the Vatican after making a state visit to Italy beginning March 25. Both visits had been scheduled for last December but were called off after an unforeseen flare-up of national tempers regarding unsettled Yugoslav-Italian border problems.

Relations between the Vatican and Yugoslavia were greatly strained after the second World War when Marshall Tito became the ruler of the country. Throughout the last years of Pope Pius XII, the Church suffered from repression by the communist government. Pope John XXIII initiated a new phase of relations which culminated in 1965 with a mutual agreement to attempt to work for better relations. In 1970, full diplomatic relations were resumed after long negotiations.

Yugoslavia today is represented at the Vatican by a full ambassador while the Vatican is represented in Belgrade by a primate. Yugoslavia is the only Eastern European country to have diplomatic relations with the Vatican. Communist Cuba still maintains such relations, with an ambassador present in Rome although the Vatican has left the post of nuncio in Havana empty and is represented only by a charge d'affaires.

GENERAL ASSEMBLY

Hope to restore House version of school bill

BY B. H. ACKELMIRE

INDIANAPOLIS—The Indiana General Assembly left town last Friday night for the first of at least two recesses, leaving behind a purchase-of-services bill stripped by the Senate Education Committee for a referendum on state aid to nonpublic schools.

In view of the gutting of H. B. 1341 and the relatively few working days remaining in this session of the legislature, there seems little alternative for aid supporters but to "go for broke."

Late this week, then, Senate sponsors John M. Ryan (R-Indianapolis) and John J. Frick (D-South Bend) were expected to call the bill onto the floor of the Senate for second reading and try to amend it. A motion will be made to restore the bill to its original House version.

If, however, the referendum proposal sticks, there isn't likely to be a vote on the stripped H. B. 1341. Sponsors probably won't call it down for third reading. As Senator Frick said last week, "I don't know of any nonpublic school supporters who are in favor of a referendum."

WHILE CATHOLIC ATTENTION understandably is riveted to the school aid measure, there are other pieces of legislation that merit watching and the recess was a good time to check up on their progress or demise.

The record is spotty and incomplete but it is safe to say that this legislature will not be remembered for its compassionate concern for human need or for its dedication to reform. Here's how the record is shaping up in areas of Church concern:

WELFARE—The House again defeated an old-timer, a bill to take poor relief out of the hands of the township trustees and put it under county welfare departments.

In the category of Aid to Dependent Children, both chambers did the least possible. They approved increasing maximum benefits from the present \$100 (Continued on Page 8)



MARIAN MEDAL RECIPIENTS—These three girls, along with 48 other representatives from Catholic Girl Scout troops and Junior Catholic Daughters of America units, received the Marian Medal for 1971 at ceremonies in St. Anthony Church last Sunday. Archbishop George J. Blasko, D.D., standing at the right, officiated at the ceremonies. The girls are, left to right: Theresa Money, St. Philip Neri, Catholic Daughters of America; Debra Smith, Holy Spirit, Catholic Daughters of America; Connie Blesel, St. Anthony, Clarksville, Girl Scout Troop No. 451. The Marian Medal is awarded to girls from Catholic units of the Girl Scouts. Catholic Daughters of America, or Camp Fire Girls, for their services to and knowledge of the Church. Girls must be twelve years of age or older. (Another photo on Page 11)

PRIESTS IN NATIONAL CONFERENCE

Seek optional celibacy, voice in naming Bishops

BY MAXINE SHAW

BALTIMORE—Optional celibacy, a new method of selecting bishops, and other sweeping changes were called for here by delegates to the annual conference of the National Federation of Priests' Councils (NFPC), which claims to represent 60 per cent of the nation's priests.

Immediately after the NFPC statement was issued, Cardinal Lawrence Shehan of Baltimore released a statement reaf-

Father James Dooley, president, and Father Martin Peter, secretary, represented the Indianapolis Archdiocesan Priests Association at the NFPC convention in Baltimore.

firming his "complete and firm approval" of traditional Church doctrine of celibacy. Cardinal Shehan said he was "particularly happy" with Father Theodore M. Hesburgh's remarks on celibacy made in the keynote address to the NFPC. Father Hesburgh, president of the University of Notre Dame, vigorously defended an unmarried clergy.

The NFPC's overwhelming support of optional celibacy—the vote was 181 to 23 with three abstentions—is expected to put increasing pressures on the National Conference of Catholic Bishops to act on the issue when they meet in Detroit in April to discuss the priesthood.

FOUR U.S. BISHOPS will take the views

IN THE ARCHDIOCESE

5,000 participate in priesthood talks

INDIANAPOLIS—The Ministerial Priesthood—announced topic of November's Synod of Bishops meeting in Rome—was discussed by more than 5,000 laity and Religious in the Indianapolis Archdiocese early this month.

According to summary information revealed this week, 122 of the 165 parishes and missions held open discussions on the topic. In addition, 300 priests participated in centrally-located meetings while another 25 institutions involved nearly 1,000 Religious and seminarians in the discussions.

THE IMAGE of the priest that emerged was two-fold: cultic and pastoral. Cultic ministry refers to the priest as the leader of worship and minister of the sacraments. Pastoral ministry involves making Christ

present in the community through communication with people.

It was in the second area that the need for adaptation was sensed, according to the discussion summaries. It was noted that the priest should be less concerned with administrative matters and should become more available for service to his people through increased personal contact.

The consensus expressed was that he should be approachable to all and assume leadership in developing a spirit of fellowship in the community.

While traditional forms of ministry are still seen as most important for the priest, involvement in civic and community projects, ecumenical endeavors and (Continued on Page 9)

Schedule ordination to diaconate

ST. MEINRAD, Ind.—Two Archdiocesan students at St. Meinrad School of Theology here will receive the subdiaconate and diaconate this week-end from Archbishop George J. Blasko.

Edward A. Hilderbrand, of St. Lawrence parish, and Charles J. Fisher, of Little Flower parish, both in Indianapolis, are both graduates of the Latin School and St. Meinrad College.

The subdiaconate ordination is scheduled Saturday morning, while the diaconate will be conferred at 9:30 a.m. Sunday.

Receiving the minor orders of porter and lector at 7:30 a.m. Saturday, are seven Archdiocesan students: John Albert, Carlton Beaver, Conrad Cambron, David

Coats, Michael O'Connor, Paul Rhodes and Kimball Wolf.

Two others will receive the minor orders of exorcist and acolyte on Saturday. They are: Frederick Denison and Thomas Richart.



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The statement, described by several NFPC leaders as "political," is a shortened version of a 22-page position paper drawn up by the NFPC executive committee in December.

APART FROM THE statement, the NFPC's human resources and development committee sponsored resolutions which were passed by the 209 voting delegates.

The measures included a condemnation of U.S. participation in the war in Southeast Asia, a call for an end to the draft, a statement of solidarity with the Harrisburg Six (three priests, a former priest, a nun, and a layman accused of conspiring to kidnap presidential aide Henry Kissinger), and a statement of solidarity with the United Farmworkers Organizing Committee.

Statement asks sweeping change in five areas

BALTIMORE—In the statement on the priesthood issued here March 18, delegates to the National Federation of Priests' Councils focused on five specific topics: Leadership, Church Structures, Human Rights, Celibacy, and Holiness.

The separate sections of the statement were prefaced by remarks which dealt with the sense of urgency many priests expressed in a survey conducted earlier by the National Federation.

"The fact that life seems to be taking shape apart from the Church and without the Gospel dimension disturbs a significant number of us," the delegates said.

"Many priests feel that they live in an isolated, ecclesiastical world because of archaic Church structures. When we try to relate to this rapidly changing society we often merely react, arrive late on the scene, or imitate, but seldom lead. . . . The events of our time, therefore, demand that we speak. This, indeed, is our moment of truth."

Excerpts from the five sections are given below.

ON LEADERSHIP—"First, we speak to the problem which most seriously troubles priests today, the lack of leadership from those in authority, both bishops and priests."

"A bishop alone does not bear the responsibility for the ministry of the local church. . . . Most difficulties arise from the refusal to share such responsibility."

"We, therefore, call upon the bishops . . . to share responsibility on local level. Such sharing must be initiated with mutual trust and genuine communication . . ."

"We support the suggestions of the Canon Law Society of America for the selection of bishops which includes broad consultation with priests, Religious, and laity. We also recommend a definite term of office for bishops."

ON CHURCH STRUCTURES—"There is a place for such a structure (the geographic parish), subject to necessary reform, but we are convinced that other forms are also necessary to meet needs of the people of God. . . . needs may call for non-geographical apostolates, co-pastorates, self-supporting ministries, team approaches, and an expanded (Continued on Page 9)

Lay given major role in planning for Swiss synod

BY FR. PLACID JORDAN, O.S.B.

ZURICH, Switzerland—Switzerland's bishops have placed their people squarely at the center of the national synod they are planning.

They have already received opinions from 335,638 of them on things to discuss, and when the meeting is called to order half the seats will be occupied by lay men and women.

Applying the Vatican II guideline of shared leadership to their own dioceses, the bishops used a questionnaire to shape the synod, which will probably meet in 1972. Almost 1,350,000 copies were mailed out. The unexpectedly high number of respondents represents about 20 per cent of the country's 2,500,000 Catholics.

The replies dealt with more than 500 topics, ranging from the angels in heaven, the devil, Church teachings on such problems as family life, birth control, priestly celibacy and the sacrament of penance, liturgical reforms, catechetics, world poverty, peace and war.

FURTHER APPLYING the council's principle of collegiality, the Swiss bishops have asked Rome for permission to reserve half of the synod's places for lay delegates. They have already encouraged full lay participation in parish and diocesan pastoral councils.

The synod will try to consider trends, situations and problems of concern to Swiss Catholics in general and the Church in particular. Three of these are high on the list.

For one thing, many seminarians and theology students do not envisage the priesthood as such as their task in life. Only about half of them currently want to

be ordained. The others expect to be integrated into the life of the Church in various other capacities.

Then there is the problem arising from the large foreign working population in Switzerland. The migrant work force is predominantly Catholic, and the Italians and Spaniards among them often find it difficult to integrate themselves into Swiss parish life. Special provisions must therefore be made to provide for their schooling and pastoral care.

ECUMENISM REMAINS a large order requiring constant attention. Much tangible progress has been made since council days in establishing closer contacts between the various Christian denominations, but much more remains to be done to promote better understanding. Stalwarts in both Catholic and Protestant camps insist on adhering to tradition, but joint charity projects have served to improve cooperation between even these groups in recent years.

In 1969, Swiss Catholics raised about \$2.5 million dollars in their annual Lenten campaign—and they joined hands with Protestants to provide comprehensive aid to underdeveloped countries.

Anti-clerical prejudices here have diminished to the degree that there is the prospect of a national referendum that could result in the removal of many anti-Catholic sanctions. The majority of Protestants now consider them inequitable and politically inopportune.

Catholics are particularly gratified over the progress made in abolishing restrictions, enacted a century ago, on the Society of Jesus and on the founding of religious houses.



FATHER PEYTON PLANS HOLY LAND PILGRIMAGE—Father Patrick Peyton, C.S.C., discusses the first International Rosary Pilgrimage to the Holy Land with Msgr. John Nolan (center) and Msgr. Edward C. Foster (right), secretary and assistant secretary of the Catholic Near East Welfare Association respectively. Father Peyton, founder and director of the Family Rosary Crusade, will conduct rallies in Nazareth, Bethlehem and Jerusalem during the pilgrimage, which is scheduled for May. Those participating in the pilgrimage will also visit the principal shrines in the Holy Land. (RNS photo)

Seeks only to be shepherd, controversial bishop says

ROTTERDAM, The Netherlands—The bishops whose nomination last December aroused controversy in The Netherlands said at his ordination here that he wants to be "only a shepherd" leading those entrusted to his care "to Him who is the Good Shepherd."

Newly ordained Bishop Adrian J. Simonis of Rotterdam said he wants to answer Christ's call to serve Him and His Church, and not to be "a sign of contradiction."

Cardinal Bernard Alfrink of Utrecht, president of the Dutch Bishops' Conference, told those at the ordination: "The nomination of a new bishop is considered to be a glad and joyous affair. But the reactions of the last few months were different."

"But I would like to stress that, in my opinion, these reactions, from both sides, found their inspiration in a real concern for the Church."

BISHOP SIMONIS, 39, considered a spokesman for Dutch conservative Catholics, was named by Pope Paul VI to succeed retiring Bishop Martie Jansen, despite the preferences expressed by a considerable number of the Rotterdam diocese's clergy and laity for other candidates.

The Rotterdam diocesan pastoral council, the 14 deans of the diocese and others protested the Pope's choice. On the other hand, the cathedral chapter of the diocese (priests who act as a

bishop's council) said they had received more than 5,000 written reactions running three to two in favor of the nomination.

Bishop Simonis had opposed the Dutch National Pastoral Council's call for optional priestly celibacy and supported Pope Paul's 1968 encyclical Humanae Vitae, which reaffirmed the Church's opposition to contraception.

TO BISHOP Simonis, Cardinal Alfrink said: "We are all conscious of the difficult position you were brought into. But I hope you are convinced that your fellow bishops are sincerely prepared to help you to fulfill your task. With this honest assurance, I welcome you into our midst."

The cardinal went on to say: "On a board of colleagues, every member has his own values. I think I may say that the bishops are prepared to accept you with the last few months were different."

"Our common task will be to preserve the Church of The Netherlands in the unity of the Universal Church, which cannot exist without the successor of the Apostle Peter. All the bishops you see here are convinced of that."

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Committee urges immediate merger of ND, St. Mary's

NOTRE DAME, Ind.—The University of Notre Dame and neighboring St. Mary's College will be merged into one academic

Ten years ago Rabbi Morris Sherr of New York, executive vice-president of the 50,000-member Agudath Israel group, said "We strongly favor Federal aid to parochial schools."

institution, if the schools' trustees accept a recommendation from their executive committee.

The executive committee urged that the unification begin immediately and be completed not later than the 1974-75 academic year.

Increasing financial costs

faced by both institutions operated by Holy Cross religious orders was a key factor in the merger recommendation, a Notre Dame spokesman said.

"It doesn't make much sense for each school to operate million dollar libraries or science laboratories or similar academic structures that could be combined," the spokesman said.

He also said the executive committee felt both student bodies should be merged because "segregated education for men and women is out of date."

St. Meinrad meat-packing plant is going 'retail'

ST. MEINRAD, Ind.—The Packing Plant. The plant is facilities of the St. Meinrad situated near the Abbey farm buildings off Route 545, which runs between St. Meinrad and Troy, Ind. Appropriate signs directing prospective patrons are easily noticed. Hours are 8 a.m. to 4:45 p.m. (C.S.T.), Monday through Saturday. Current items for sale include 19 hickory smoked products, 14 cut pork items, and 18 cut beef items.

Since the Abbey farm produces beef cattle and swine for wholesale distribution elsewhere, there was no problem concerning the raw materials necessary for a burgeoning butcher shop. Currently, four times as many of the black Angus, feeder cattle, and swine are sold than are slaughtered on the Abbey farm.

DIRECTING THE retail outlet operation is Brother Vincent Brunette, O.S.B., a native of Brazil, Ind.

As an experienced carpenter and brick-mason, Brother Vincent has supervised the changes in the plant necessary to meet the rigid Indiana State Meat Inspector's requisites. Required changes in the 43-year-old structure included building an elevated skylight to raise the beef hoist from 12 to 16 feet, building a separate locker room for employees as well as a separate coffee-break room, an inspector's office, and a remodeled self-service sales area.

In addition to Brother Vincent, two full-time laymen, and four part-time St. Meinrad College students, and a part-time lay student share in the work of the plant.

OTHER FACILITIES IN the Packing Plant include a slaughtering area, a chill-room, a sausage kitchen, several large coolers, a cooking room, a furnace room, and a sausage smoking shaft.

The newly-created, self-service meat shopping area is located on the eastern side of the Abbey

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TO CURE LEPERS HERE'S WHAT OUR PRIESTS AND SISTERS NEED

If Lent so far has not been meaningful, if you haven't done enough, you still have time to make it worthwhile. How can you best keep Lent? The answer is we must make sacrifices on our own. In easing the Lenten regulations of fast and abstinence, the Holy Father recommended instead that we deny ourselves voluntarily and share our abundance with the poor and suffering. More than 10 million people still suffer from leprosy. Here's what your Lenten gift for Lepers will do:

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- ☐ \$1,500—provide an operating table.
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- ☐ \$200—purchase a microscope.
- ☐ \$100—give the clinic a sterilizer.
- ☐ \$95—provide a leper with a wheelchair.
- ☐ \$40—buy 1,000 vitamin tablets.
- ☐ \$30—give a leper a hospital bed.
- ☐ \$15—give him (or her) a hand-walker.
- ☐ \$10—give the clinic a blood-pressure set.
- ☐ \$8.50—buy 10,000 Dapsone tablets.
- ☐ \$8.00—buy 12 thermometers.
- ☐ \$5.00—100 vitamin tablets.
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WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Bible work among Reds

In NEW YORK, a consultant for the United Bible Societies (UBS) said new openings for Bible work in communist-dominated countries of Eastern Europe now are more "encouraging" than in many years. The Rev. Sverre Smadahl, based in Geneva, Switzerland, as Eastern Europe consultant for the societies, said the extent of the Bible work varies in Eastern European countries, with the exception of Albania where religion is forbidden. He said that for decades there have been no fresh supplies of Scriptures in a majority of the communist-dominated countries and churches have lost many of their privileges. "Christians in Eastern Europe have experienced what it is to live under the cross," he said, but "Christianity has survived."

Charge Guatemalan repression

In CARACAS, Venezuela, the Christian Confederation of Latin American Workers (CLASC) charged that the Guatemalan government is condoning the repression of hundreds of workers, students and other citizens under the guise of a "pacification campaign." Two Venezuelan affiliates of CLASC—the Confederation of Free Labor Union (CODESA) and the Workers' Federation (CTV)—said political killings reached 700 two months after the government of President Carlos Arana Osorio imposed martial law in Guatemala last November.

Hans Kung 'staying in the Church'

In NEW YORK, an article by Father Hans Kung, controversial Swiss theologian currently embroiled in a far-ranging debate over authority and infallibility, says he is staying in the Church. "In spite of everything," he explains, "for the sake of the cause of Christ, it is worthwhile to be involved in the Church as well as in the active ministry. I am staying in the Church even though I am a Christian. I do not consider myself more Christian than the Church. On the contrary, I am staying in the Church because I am a Christian." His latest book "Infallibility? An Inquiry," which has touched off a storm since its appearance in Germany last year, is scheduled for publication in English here in April. In his article, Father Kung attributes current unrest in the Church largely to a "mass exodus of priests from the active ministry." He said that one of the chief reasons for the large number of clergy leaving is the law of celibacy.

Wants to change Irish 'image'

In ST. PAUL, Minn., a visitor named John Lynch says the image of the shillelagh-carrying Irishman on the lookout for leprechauns is just "old sentimental nonsense"—and he's out to erase it. In fact, he passed up the big annual St. Patrick's Day parade in New York City, where the saint's feast is celebrated far more elaborately than it is in Dublin. Lynch is the Prime Minister of Ireland, and he visited St. Paul in the course of a ten-day tour of the United States. On the eve of St. Patrick's Day he was President Nixon's guest at the White House for a gala dinner at which Tricia Nixon's engagement was announced. On the day itself he planned to be in Philadelphia. Lynch said at a news conference here that the Irish—the real ones in his own country—are trying hard to dump their unfortunate image and be accepted as "a responsible, resourceful people."

Optional celibacy supported

In REGINA, Sask., optional celibacy for priests, the ordination of married men and the reinstatement of priests already married were strongly endorsed by the Western Conference of Priests (WCP). A resolution to this effect received almost unanimous approval from the 325 priests who participated in the Regina meeting, the fourth since the conference was organized in 1967. In a firmly worded statement produced at the conclusion of their four-day session, the priests stated: "There is a unanimous conclusion that the universal law should be changed. The change should be effected by shared decision-making involving all the people of God." They supported the principle that bishops be given the power to dispense priests from celibacy and allow priests who marry to continue in the ministry. They also favored extending this power to other pastoral questions.

Aussie immigration curbs rapped

In DUNEDIN, New Zealand, curbs on the entry of Polynesians into white-dominated Australia and New Zealand were criticized by a priest who represents the Church on the South Pacific Commission. Marist Father Alan Mackay of New Caledonia said on a visit here that Australia and, to a lesser extent, New Zealand should admit more islanders. He recommended that this be done on a selective basis.

Laud crackdown on pornography

In STOCKHOLM, Sweden, members of St. Eugenia's Catholic parish here are relieved that Sweden now bans the public display of pornographic pictures. After urban renewal caused the parish to move from its old church in 1968 to a former theater, parishioners had to pass the Phoenix Theater, a pornographic movie house, on their way to church. Parents complained that they and their children were exposed to lurid advertisements. Swedish law now forbids the public of "pornographic pictures or similar things likely to cause offense." The law also forbids sending such pictures by mail without prior permission.

Charges Church exerted pressure

In YUGOSLAVIA, the Church was accused of using its influence to help a Catholic student defeat a communist-backed student in the election of a pro-rector for the University of Zagreb. The winner, Ivan Zvonimir Cickak, is a philosophy student who also takes courses at the Catholic Institute for the Theological Education of the Laity. The student union named a candidate supported by the Communist Alliance. Several days before the vote, the communist candidate was introduced on television as the "future pro-rector." After Cickak's victory was announced, the Student Union Board issued a communique claiming the Church had pushed the students to choose him. The union board described him as a "clericalist" and a "clerico-nationalist." Some newspapers called for the invalidation of Cickak's election.

Fishmongers encouraged by sales

In NEW YORK, and other cities fish salespeople hope that Lent and fish go together like Thanksgiving and turkey. Fish industry spokesmen are confident that the Lenten season will rescue fish sales which have been done since what they call the "great mercury scare." Since the Lenten season is normally heavy in fish sales, the industry is watching for an upswing. "Ash Wednesday was the best day we ever had," said Joe Diecidue, who, with his father, runs Joe's Seafood Market in Woodside. "Sales never dropped," he said, "and what we lost in swordfish has been offset by increased orders for halibut and other fish." Sabella's restaurant reported that Ash Wednesday was "quite busy."

Cardinal sees 'better Church'

In REGINA, Sask., Cardinal Leo Suenens of Malines-Brussels said the post-Vatican II Church has entered its Good Friday, but out of the present suffering a better Church will emerge. The cardinal urged an overflow audience in the Saskatchewan Center of the Arts to have confidence in the continuing presence of the Holy Spirit in the Church. "I am more open to what is coming in the Church than to what is dying," he said. The root of today's transition crisis, he said, is not the Second Vatican Council, but the fact that the council was so long in coming. Immobility had set into the Church, he said, and the form of the Mass and canon law were rigid. Now, he went on, some in the Church want drastic revolution, while for others even gradual evolution is too much. He said he favors "a profound evolution," in which the legalistic, immobilist and clerical image of the Church dies.

Proposes bishops elect Pontiff

In TORONTO, Cardinal Suenens who has repeatedly urged a greater sharing of authority in the Church, takes a dim view of the effect his statements may have on his chances of being Pope. The Cardinal suggested at a press conference there that it might be better to have the Pope elected by a body of bishops rather than by the college of cardinals. The office of bishop, he pointed out, was instituted by Christ, whereas that of cardinal was not. Asked what effect these views might have on his chances of being elected Pope, the cardinal said: "In case you wish to be a Pope today, you don't give interviews, and you certainly don't ask the cardinals who have to vote for you to disappear."

Tonga gets family planning center

In NUKU'ALOFA, Tonga, a Catholic family planning center is being established to serve the 150 islands that make up the Kingdom of Tonga. The driving force behind the project is Bishop John H. Rodgers, S.M., of Tonga, who said the project is necessary to deal with an increasingly serious overpopulation problem.

Woman cited for contempt

In HARRISBURG, Pa., a second woman has been cited for contempt of court for refusing to testify before a grand jury investigating an alleged plot by Josephite Father Philip Berrigan and five others to kidnap presidential aide Henry Kissinger and destroy federal heating systems in the nation's capital. The woman, Mrs. Patricia Chandel of Silver Spring, Md., refused to testify on the grounds of the Fifth and Sixth Amendments—protection against self-incrimination and the right to representation by an attorney. She was granted immunity from prosecution, but Federal Judge R. Dixon Herman refused her attorney permission to be in the grand jury room during questioning. He did not order her jailed, however, pending the outcome of an appeal cited for contempt on January 27.

Comment on clergy qualifications

In MONTREAL, Canada, a consensus of French Canadian bishops and priests who met at a two-day seminar on the future of the priesthood was that qualifications for the priesthood should be relaxed. Several bishops suggested that previous career work experience, such as engineering, be accepted as a substitute for part of the academic training now required when an older man wants to become a priest.

Uruguayan priest is arrested

In ASUNCION, Paraguay, the conflict between the Church and the government in Paraguay took an international turn as police arrested and jailed a Uruguayan priest working for the Latin American Bishops Council (CELAM). He is Father Uberfil Monzon, 41, a priest-worker recently assigned to work on the international team of CELAM's department of the laity headquarters here. Four days after his arrest police claimed he had subversive contacts. A Uruguayan bishop who flew in from Montevideo to defend the priest was splashed with rotten eggs and tomatoes at the airport, and injured by a pro-government mob. Auxiliary Bishop Andres Rubio of Montevideo and his secretary, Father Lellis Rodriguez, were the main targets of a group of shouting men and women directed by police agents in civilian clothes. The attack also reached members of the Uruguayan embassy here who had come to greet the clergymen.

Philadelphia prelate warns of 'selective obedience'

PHILADELPHIA—Excessive emphasis on personal religious freedom was cautioned against by Cardinal John Krol in a letter marking his 10th anniversary as archbishop of Philadelphia. "Religious freedom which rests on freedom of conscience is valid only for the personal decision in relations to faith," the cardinal wrote, "but it has nothing to do with the content and scope of divine revelation."

He said that "fidelity to Christ, to His Church and to His people demands both integrity and orthodoxy of doctrine. Similarly, contemporary taste."

THE CARDINAL said he has

CARDINAL KROL also expressed concern over the tendency to identify authentic return in grace and blessings to liturgical renewal with a superficial type ritualism. "There have been efforts to change liturgical actions to insight into the word of God and please—if not entertain—those who claim that the Mass does celebrated."

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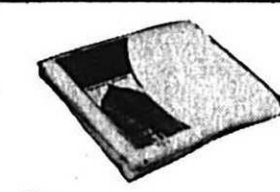
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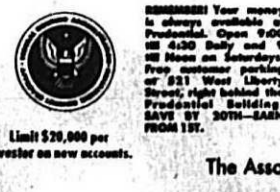
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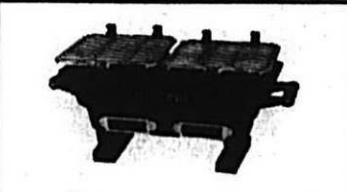
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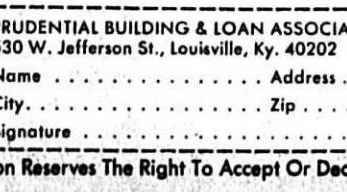
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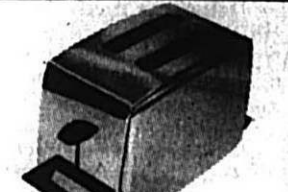
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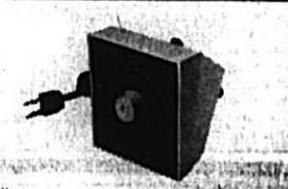
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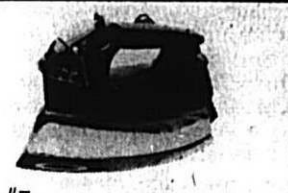
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COMMENT

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

The forgotten marriages

Divorce has become a political issue in Indiana and in a handful of other states whose legislatures are considering no-fault, no-defense divorce reform bills.

But whatever the trend in legal reform, most people still regard divorce as a social and moral issue, one that becomes more worrisome each year.

The 1970 census confirmed that the rush to the divorce courts has accelerated dramatically. Approximately a million and a half Americans were divorced last year, a 25 per cent increase over a span of only two years. Ten years ago one marriage in four ended in divorce. Today it is one marriage in three.

It is reasonable to assume that the greatly increased number of interfaith marriages contributes to the gloomy statistics.

Three independent sociological studies covering some 25,000 marriages in various parts of the United States have confirmed what the Catholic Church has traditionally taught: Catholics who marry Catholics have a much better chance of staying married.

The studies, aimed at determining how differences of religious faith and practice affect marital stability, discovered the following:

—The lowest rate of divorce (4.4 per cent) occurs when both spouses are Catholic.

—The next lowest rates occur when both spouses are Jewish (5.2 per cent) or both are Protestant (6.0 per cent).

—In marriages between Catholics and Protestants, the rate jumps to 14.1 per cent. Where the husband is Catholic and the wife Protestant, the rate jumps even higher, to 20.6 per cent.

The evidence then is that one in 25 Catholic-Catholic marriages will fail but one in five Catholic-Protestant unions may do the same. No wonder then that the Catholic Church and other Christian Churches and faiths always have preached against mixed marriages.

If there are valid reasons for discouraging interfaith unions, there is also the need to be realistic. More and more young Catholics are marrying non-Catholics and more can be expected to do so in future years.

The Church has been less than lukewarm in promoting the stability of such marriages. It must not continue to ignore its spiritual responsibility in this

regard. All indications are that it will not, and that a many-sided approach is being prepared to make up for past neglect.

Last October Pope Paul's Apostolic Letter Determining Norms for Mixed Marriages went into effect and guidelines for implementing that letter in the United States have been set forth in a statement by the National Conference of Catholic Bishops published on January 1.

Among practical recommendations made by the Bishops are:

1. Joint cooperation, wherever possible, between Catholic and other Christian pastors in preparing a couple for marriage and in supporting them and their families "with all the aids their ministry can provide."

2. Encouragement in developing a common life of prayer based on a common Christian heritage.

3. Mutual understanding before marriage of the responsibilities of the Catholic partner particularly in regard to any children. In this admittedly sensitive area the Bishops hew to no rigid formulae but stress that premarital understanding is imperative to prevent disharmony later.

4. Renewed pastoral concern toward interfaith couples and families, particularly on the parish level.

To encourage unanimity and action on the last point, the Bishops have asked the U.S. Catholic Conference and their own appropriate committees to develop basic pre-marriage and marriage education programs incorporating the norms and spirit of the apostolic letter, to explore the possibility of an ecumenical marriage rite in consultation with other interested Churches, and to develop a plan of seminary and continuing education in pastoral care of mixed marriages.

Finally, the Bishops encouraged all priests to renew their attention and dedication to these largely forgotten families. Much remains to be done, the Bishops noted, "if the Church is to exercise more adequately a proper pastoral solicitude for couples in mixed marriages."

Thousands of interfaith couples would echo the sentiment of past neglect. But hopefully thousands of couples in the future will be spared the anguish of divorce because pastoral deficiency is being recognized at last.

See how they love (!) one another

"Serve one another, rather, in works of love, since the whole of the Law is summarized in a single command: Love your neighbor as yourself. If you go snapping at each other and tearing each other to pieces, you had better watch or you will destroy the whole community."

The Jerusalem Bible's version of St. Paul's warning to the Galatians might well have been delivered to Catholics of today. For we are, indeed, snapping at each other and tearing each other to pieces. Worse, we are doing it, we insist, for the good of the Church.

The Church of Our Lord 1971 could use another St. Paul, that tireless settler of disputes. He was a referee with immense charity.

He did lose his temper on occasion, but it was invariably with those who were deliberately trying to divide the community, those bent on devouring their fellow Christians just to prove a point.

The divisions, dissensions, the hints of schism that are abroad in the Church today would have sorely tested St. Paul's powers of persuasion.

Today the enemy is not without. He is within, and maybe sitting in the pew alongside us. That is how we have come to look upon those who disagree with us on the shape and pace of renewal and change. We have adopted the clichés and the thought patterns of extremists on both sides of the aisle. We find it hard to speak well of one

another. When we do speak our voices are often strident and filled with acrimony.

But if the Church is to survive in strength, unity and truth, love must be restored. We must learn to talk in peace and sympathy with those who have divergent viewpoints. We must show a little milk of human kindness and the honey of good personal relations. We must discard once and for all the ill-temper that seems to pervade much of the religious discourse of today.

That is why The Criterion "grabbed" at a new column being offered to diocesan newspapers. Written by Father Paul G. Driscoll, vice-chairman of the Intra-Church Relations Committee and a consultant to U. S. Bishops on intra-Church unity, the column appears for the first time this week.

For several years now Father

Driscoll has explored various ways to ease tensions within the Church. He has achieved prominence in a field that is sorely underpopulated. In truth, the Intra-Church Relations Committee is the single, concerted effort we know of to bring us together again as friends.

Father Driscoll has helped pioneer conservative-liberal dialogues and forums, written papers on how best to come to a meeting of minds, and written a much-acclaimed book on Church polarization.

It would be foolish to think that a weekly column will heal all our fraternal wounds. Advance reports, however, indicate the column may make a worthwhile contribution. So we are gambling on its being at least a step toward intra-Church peace. If you, too, are weary of the Catholic battle, we urge you to read it.

THE YARDSTICK

The sacred right of privacy

BY MSGR. GEORGE G. HIGGINS

Senator Sam J. Ervin, Jr. of North Carolina symbolizes in his own person the fuzziness and the inadequacy of short-hand political labels—for example, "liberal" and "conservative"—when applied to individual public servants. On a number of controversial issues Senator Ervin would probably admit to being "conservative," in the generally accepted sense of the word, or, in any event, would probably not object to being tagged with this label by his political adversaries.

On other matters of public policy, however, the senior Senator from North Carolina is—and should be given full credit for being—one of the most "liberal" members of the Congress.

Witness, for example, his courageous and highly sophisticated leadership, as Chairman of the Senate Subcommittee on Constitutional Rights, in defending the individual American's right to privacy and protesting vehemently against the U.S. Army's incredible policy of invading this right, on a very elaborate scale, by computerizing all sorts of miscellaneous data on the political views and the personal habits of literally millions of hapless and unsuspecting citizens.

SENATOR ERVIN'S willingness to lock horns with the Pentagon brass on this crucially important issue and his fierce determination to compel the Army to shape up and, however belatedly, to bring its intelligence program into line with the U.S. Constitution have put the entire country in his debt.

The Army's hitherto secret policy of casually invading the privacy of individual citizens, under the guise and on the flimsy pretext of protecting the national security, has been nothing short of scandalous. On the other hand, it's an ill wind that blows no good.

That is to say, the Army's policy of spying on private citizens could prove to have been a blessing in disguise if, in the light of Senator Ervin's widely publicized investigation of the scandal, it serves to alert the nation to the clear and present danger that the so-called new information technology, whether it be in the hands of governmental or non-governmental agencies, will—unless it is brought under prudent control—result in a widespread "assault on privacy" and might eventually result in a new form of human slavery. More often than not, when a new crisis of

this kind comes to the attention and seeps into the consciousness of the general public, it takes the academic community many months and sometimes many years to catch up with the parade, so to speak, and to start providing the sort of tools—in the way of information and scholarly analysis—which will enable people to come to grips with the problem in all its complexity and to start thinking sensibly and seriously of alternative ways of resolving it.

IN THIS PARTICULAR case, however, we are indeed very fortunate that a considerable amount of this kind of scholarly material is already available, notably in a new book by Arthur R. Miller entitled "The Assault on Privacy: Computers, Data Banks, and Dossiers" (The University of Michigan Press, Ann Arbor, Mich., \$7.95). By happy coincidence, Professor Miller's book came off the press while Senator Ervin's relentless investigation of the Army's practice of invading the privacy of individual citizens was still in progress.

Professor Miller, who teaches law at the University of Michigan, is a recognized expert on the constitutional guarantee of privacy and, in addition, a self-educated expert on the new information technology. His approach to this new phenomenon is extremely well balanced.

On the one hand, he recognizes that computer technology, though still in its infancy, has already brought enormous benefits to mankind and that "without this resource we would be unable to enjoy the fruits of contemporary society's information explosion or to reap the full benefits of our capacity to thrust a rocket to the moon and the planets beyond." He also recognizes that "to gain the advantages offered by the computer we will have to strike new balances that may affect individual privacy."

On the other hand, Professor Miller repeatedly points out—and this is the central message of his excellent and highly readable study—that "the considerable benefits conferred on us by computer technology may opiate our awareness of the price that is being exacted in terms of personal freedom."

PROFESSOR MILLER himself is not the sort of man to panic in the face of this potential danger, but neither is he the sort of man to play the ostrich and pretend that everything is hunky-dory. To the contrary, he clearly recognizes that if we adopt a

laissez-faire approach to the new information technology and let nature take its course, so to speak, we will be inviting a massive "assault on privacy" which, in the end could result in a dictatorship.

And quoting the noted French expert on technology, Jacques Ellul, he says that the fact that it might be "a dictatorship of test tubes rather than of hobnail boots will not make it any less a dictatorship."

As Miller insists, it isn't too early to start planning to avoid such a total disaster. "It is all too easy," he says, "to think of the dangerous aspects of technology as problems for a future generation. The

unpleasant truth is that many of the present applications of computer science constitute a potential threat to personal privacy."

Professor Miller's informed explanation of why this is so and his outline of some of the steps that can and must be taken to prevent this potential threat to personal privacy from becoming an actual threat make his new book required reading for anyone who is seriously concerned about the state of our constitutional liberties.

In fact, I would go even further and predict, in conclusion, that "The Assault on Privacy" will prove to be one of the most important books published in the year 1971 in the area of constitutional law and public policy.

FROM THE OTHER SIDE

Call to repentance

BY ALVIN F. KLOTZ

The Lenten diet of Homoletics is probably the best fare of the year for the church member. Pastoral work can become so demanding in its activism that the average priest and pastor can neglect his own reading and growth. There is something about this time of year that catches us up short. So we decide to read a book for a change. It may be a poor book, but even that can be provocative. So, many ministers come up with an excellent menu of Lenten sermons (or homilies, as the case might be) wherein they deal with some of the very basic religious themes such as redemption, reconciliation, forgiveness, and repentance.

I visited a United Presbyterian Church last Sunday and heard one such person. The pastor is serving his first parish. His manner is quite characteristic of many of our young and serious-minded men, so he is a questioning and challenging person. In discussing repentance he lifted up the rather classic picture of the thief on the cross as representing a clear cut example (the current word is "model").

SOMEHOW I FIND myself questioning this, since the thief, in speaking to Jesus while they were hanging on the cross, had little or no alternative. His back was to the wall—or certainly, in this case, the cross. The real test of repentance rests in how we face our freedom, on where our footsteps lead us after we have repented. It is not how many buckets of tears we shed, or even whether it is a ten or twelve Kleanex affair. The real proof is in what we do about it.

This, it seems to me, is a very real problem to the Roman Catholic by virtue of the sacramental nature of worship. This is not to say that Protestant worship is not sacramental. The Eucharist becomes the final and focal point in Catholic worship. In a spirit of Thanksgiving we eat the bread and drink of the cup. It becomes an actual intake of physical and spiritual energy just before one leaves the sanctuary, the haven of the church at worship. The question is one of what we do to expend that energy. It is a vibrant force taken in the midst of real repentance. Now, where do our legs carry

us and how do we express this energy at our fingertips. It is a question which we must settle ourselves, but in a spirit of the freedom which God intends.

I AM INCLINED to see Jesus' introduction to Peter as a more classic example of what happens in genuine repentance. Certainly for Peter it was not an immediate response. In fact, the real response took several years. You will remember that Peter fell down before Jesus on that occasion and cried: "Depart from me for I am a sinful man!" He saw immediately that he was in the presence of a completely free, liberated person. It only served to accentuate the fact that he was a hung-up, captured and bound individual. He could face up to himself or he could turn tail and run. For months, even years, that is what he did. It is only as we see him with Jesus in the upper room that we see real repentance showing through.

So for most of us there is no: "Today you

(Continued on Page 5)

TALK ABOUT YOUR FOUR LETTER WORDS—HERE'S A DANDY!



CARTOONIST "GIVES" TO APPEAL—Walt Dittzen, creator of the sports feature, "Fan Fare," has contributed this cartoon to the Diocese of Phoenix's Charity and Development Appeal. It light-heartedly shows the whole idea behind the fund raising campaign—to "give." (RNS photo)

Politicking with the Almighty

When Father Charles E. Doyle of Beverly Shores, Ind., gave an opening prayer at the state legislature recently, he asked God to help the lawmakers pass only good laws and to keep the

governor from undoing all the good that would be done. The slap at the veto-prone governor won a standing ovation.

Not long after, a minister made a similar plea for heavenly intervention in staying the hand of the state's chief executive. He was followed about a week later by another minister who prayed that the abortion bill would get out of committee and onto the floor of the Senate.

The Indianapolis News last week told the partisan clergy off. Lobbyists, the editorial writer said, are supposed to be relegated to the corridors of the State House. They shouldn't be permitted to pitch political hay in the guise of prayerful supplication.

We can understand the chargin of the News editorialist. But we believe he was being a bit harsh and perhaps short-sighted.

For the first time in many a session, the members of the General Assembly are actually listening to the prayers, really hearing what is being said. A few partisan quips are a small price to pay for whatever spiritual enlightenment may be inadvertently absorbed by the legislators. And this legislature needs all the enlightenment it can get.



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Editor, Rev. Msgr. Raymond T. Bosler; Associate Editor, B. H. Ackelmire; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

Postmaster: Please return POD forms 3579 to the Office of Publication.

Growing liberalization is seen in Portugal as priest wins acquittal

BY JAIME FONSECA

The acquittal of a priest tried for subversion at Oporto, Portugal indicates there is a growing liberalization in Portuguese society after four decades of authoritarian rule.

The acquitted priest, Father Mario Pais de Oliveira, drew the ire of ultraconservatives for condemning what he called the "unjust war" Portugal has been waging in its African territories against black nationalist liberation movements. He also continually appealed for social justice for poor farmers. Father Pais de Oliveira represents a significant minority of priests and laypeople in Portugal striving to fulfill the Second Vatican Council's decrees on social justice.

Bishop Antonio Ferreira Gomes of Oporto, who took the stand in defense of Father Pais de Oliveira, charged that a campaign of defamation against the priest was really aimed at himself. The 64-year-old bishop was allowed to return to his

diocese in 1969 after 10 years of exile imposed on him for criticizing the regime of the late Premier Antonio de Oliveira Salazar. Ultraconservatives have never forgiven him for his denunciations of widespread social and economic injustice in Portugal.

DEFENSE LAWYER Jose da Silva, a prominent Catholic member of the National Assembly, used the priest's trial to charge the political police with misconduct in arrest and interrogation procedures. He also said that powerful groups within the new regime of Premier Marcello Caetano are attempting to violate human and Church rights.

Concurring with the Oporto bishop, he said that "Father Pais de Oliveira is the victim of a conspiracy which is also aimed at Bishop Gomes and at those defending a modern social role for the Church."

Prosecutor Dionisio da Pinho said that renewal attempts in the Church

have encouraged "revolutionary and demagogic movements" vying with Marxists to gain control of the people. He said that in the process the Church has "lost the prestige of eternal values."

Charges leveled at 33-year-old Father Pais de Oliveira—pastor at Macieira de Lixa some 40 miles from Oporto—reflect the views held by the military and the conservatives in Portugal. They claimed that his criticism of defense policies in the African territories of Guinea, Angola and Mozambique amounted to incitement to treason.

They charged also that in his sermons and writings on social justice he was planting "subversive ideas of rebellion" among farmers.

The priest, they added, was also undermining public and Church authorities by his "insults" and denunciations.

IN A FOUR-HOUR defense of Father Pais de Oliveira, Bishop Gomes said the priest was advocating Church directives on the poor and on peace approved by the Second Vatican Council.

Attorney Da Silva quoted Premier Caetano, the concordat between Portugal and the Holy See, and statements by public officials and others during the 1969 elections to show that the priest had not gone beyond their statements on peace and social reform.

Father Pais de Oliveira said that although he disapproves of the war in Africa as unjust, he had not expounded on such views in his sermons or writings as a pastor.

But he said he had defended the

any threat to any society. Had we all been as St. Francis at the time of Attila or of Adolph Hitler, one can imagine the results. As Cardinal Cushing once said, "Saints are OK in heaven, but they are hell on earth."

I do not blame the young man for refusing to go to Vietnam. I would not go either. Ideologically and specifically this is an immoral war.

WE ASK YOUNG MEN to die if necessary to preserve the ideals of freedom and the ideals this country stands for. But this standard does not apply to us who remain here. Rather than submit to the threat of atomic warfare we are to concede certain of our cherished ideals and freedoms in exchange for hoped for concessions on the part of international communism so that both parties will live in peace. Suffice to say that it has been and always will be a one-sided concession. Either we apply the same escape clause to our fighting men or we apply their risks to ourselves and begin to stand up for our survival with the obvious claim that there is more than one way to die.

Specifically the war is immoral: The government of the United States is feeding, financing, and arming both sides in this conflict. Russia and her eastern block are supplying 80 per cent of the equipment and war materials for North Vietnam. Our Department of Commerce admits that between Jan. 6 and Feb. 20, 1964 we delivered over 65 million bushels of wheat to the USSR.

Now in all sincerity and dropping all hostility toward liberals, I ask you: Am I being unreasonable, bigoted or extremist? These are all facts which along with many more can be documented. Yet you ignore the whole conservative position in these matters and, to make it worse, help to foster an attitude of ridicule toward us.

Of course, there are extremists among us as there are among you. But surely you do not believe that all of the 1,800,000 signatories to the recent petition to the President to stop aid to those killing our own, are extremists.

Why did this, the largest petition ever presented to Congress receive so little publicity?

Indianapolis

David Sims

OPINIONS

SUGGESTION

To the Editor:

Recently the Catholic Press has reported the Theologians' support for the restoration of the diaconate for women. In view of this, I should like to suggest to your interested readers that they might set aside the Feast of the Annunciation of Mary (March 25) and the Feast of Pentecost (May 23) as special days of prayer that, if it is God's will, the bishops may implement this restoration as soon as possible.

I should be glad to know how many are for this idea and what form they would suggest these days of prayer should take.

J. Massingberd Ford, Ph.D.
Notre Dame University
Notre Dame, Ind.

RENEW, PLEASE

To the Editor:

Please renew my Criterion subscription for two years. You have an excellent publication, one that helps keep me informed and renewed in my Faith.

Margaret Reiersen
Spokane, Washington

'WORTHLESS PAPER'

To the Editor:

You have the most worthless paper I can imagine.

Bloomington, Ind.

CHEERS FOR FR. HESBURGH!

To the Editor:

Cheer! Cheer! For old Notre Dame's president, Father Hesburgh. I guess he told those young activists at the National Federation of Priests' Councils convention what it's all about!

"We will not be able to do what must be done if we cannot count on total dedication in the evangelical tradition." That's what Father Hesburgh said and that's what it's all about.

I am a father of five who at one time very seriously contemplated becoming a priest. Knowing the worries, the financial crises, the distractions and the time lost from my job due to having five children makes me firmly convinced that no priest can be wholly dedicated in the sense that Holy Orders demands and still be a husband and father.

Yes, I know there are fine, dedicated married clergy in other churches. And I know, too, that many of them also have left the ministry. Certainly they had no such restriction as the celibate vow to blame for their defection.

Clerical celibacy may not have been a

requirement of the ancient Church. But it has been a requirement and a tradition for many centuries. I doubt that the Church would have become the "Universal Church" or that it would be the largest Christian body today had it not had the total commitment of its priests.

It is strange that at a time when the world is in sore need of men fully dedicated to God, there is more anti-clericalism in the ranks of the clergy than among the people.

F.W.A.

Indianapolis

STILL 'SICK AND TIRED'

To the Editor:

Several months ago you published my letter, "Sick and Tired," in which I complained of your favorable publicity to welfare, radical youth and clergy, etc.

I must apologize for the intemperate tone of said letter. You must understand the frustration anyone of a conservative bent experiences each time he reads of a boy killed in Vietnam or of another liberal attack on our constitution.

Only recently, after reading of the suffering and tortures of the underground church in Eastern Europe as described by Rev. Wurmbrand, I read in your paper the unbelievable statement of a priest giving advice to the young, that "we must decide whether communism is as bad or any worse than economic imperialism" (or words to that effect).

Capitalism needs no defense. In just three generations four and one-half million penniless ex-slaves grew into a group of over 20 million free men with a standard of living higher than that of any other sizable group on earth except the white Americans who created the system.

WHILE CHRISTIANS give money to the Black Panthers we are never reminded of the surprisingly cheap price required to ransom a brother Christian from a life of torture at the hands of animals whom we are told are "mellowing." Instead of bringing the attention of the world to the undeniable fact that "appeasement and communication" have resulted only in the construction of more concentration camps, Paul VI refuses to see his own Chinese bishops. The results of Vatican diplomacy should have been obvious from the start: the establishment of "show" or puppet clergy and churches and the special treatment of a few Catholics at the expense of the whole Christian community.

Also, in my letter I criticized the idea of a public Mass said for a boy who refused induction. Not having at hand all the facts, I may have been unfair to the young man. Of course, I am opposed to the idea of classical pacifism. Logic reveals the only possible outcome of such an approach to



FINNISH PRESIDENT VISITS POPE—Finland's President Urho Kekkonen (left) is received in a Vatican audience by Pope Paul VI. At center is the Finnish Ambassador to the Holy See, Jussi Maekinen. The occasion was the first time a Finnish chief of state and the head of the Roman Catholic Church had met. Dr. Kekkonen, 72, is also temporal head of the Evangelical Lutheran Church of Finland in a nation which is 98 per cent Lutheran. He has been president of the Scandinavian nation since 1956. (RNS photo)

right of his people to better living conditions.

He was arrested in July, 1970, by the political police and held without bail at the Calxas prison near Lisbon on charges of "criminal activities damaging the defense of overseas territories." His imprisonment followed a campaign by ultraconservatives in the paper A Ordem. At one point, members of the Portuguese Legion, a paramilitary organization founded by Salazar, went to Macieira to heap ridicule and abuse on Father Pais de Oliveira.

This contrasted with the friendly support of hundreds of villagers and students who attended the opening of his trial and who later accompanied him back to his parish.

DURING THE TRIAL the court rejected as evidence tapes of the sermons by the priest. Da Silva contended that the tapes were heavily edited to twist the priest's words out of context.

While friends and a few newsmen were allowed to attend the trial, which started in mid-December, the Caetano government did not permit newspapers or radio and television stations to give a complete account of the proceedings. Statements by the defendant and by Bishop Gomes and Da Silva were banned from the news media.

Father Pais de Oliveira said at one point that "it is foolish to state that everything in the press is a lie, but no one can deny that censorship is keeping the whole truth from the people."

The politically explosive trial has had wide repercussions.

Grassroots start urged for reunion

STOCKHOLM, Sweden—Swedish Lutherans were urged here to undertake reunion with the Roman Catholic Church immediately at the grassroots level and not wait for it to happen at the top levels of "the large, heavy church structures."

Expressing dissatisfaction with the pace of reunion activity at the official Catholic-Lutheran Church levels, Lutheran Pastor Hans C. Cavallin, secretary general of the League for Christian Unity in this country, said:

"It will take time to achieve corporate union between Protestant churches and the Roman Catholic Church. Do we have time to wait for it? Can we manage to wait? These are serious questions for us."

HIS APPEAL to Lutheran parishes, institutions and groups to take the initiative in what he called "boundary crossing" to reunion was contained in the Christian unity league's bulletin.

The league was founded in 1965 by leading members of the Lutheran State Church with Lutherans, Catholics, Orthodox, Baptists and other Protestants among its members and supporters.

Pastor Cavallin said that he and other Lutherans are "convinced that Rome with the primacy of Peter represents the center that God wants to have for His Church; that the split in the Reformation was a disastrous error; that we must come back to peace and unity with the Apostolic See."

PASTOR CAVALLIN asked:

"Wouldn't it be possible for separate

parishes, institutions, communities, and other groups, where this consciousness has become strong enough, to erect intercommunion with the Roman Catholic Church in advance of the large, heavy church structures on the basis of a joint Protestant-Catholic confession and recognition of the validity of the ministry and the sacraments—possibly marked by imposition of hands by a Catholic bishop? And without breaking with the Lutheran Church? We have to pose the question and look for concrete possibilities."

Klotz

(Continued from Page 4)

will be with Me in paradise." It is more like "today, and tomorrow and the next day you will be with me in awe-full decisions of how to express a truly repentant spirit."

Again, I feel that a good place to start is with our classic fears. Why is it that we are afraid of the black whom we have caricatured as a slave—but who is really free? Why is it that we are afraid of the youth whose long hair symbolizes freedom, whether or not he as a person is true to that freedom?

Could it be that the freedom of repentance is the very freedom we fear? Like Peter we can order them to depart—to get out of our lives. Or we can face up, and become free ourselves!

MONSIGNOR GOOSSENS ASKS:

Are You Wondering What To Do With Your Self-Denial Money? We Recommend Our Current Lenten Appeal To You.

Here Are Some Things You Can Do!

- Feed a starving child for 20 days with \$4.
- Provide medicine to treat a heart patient with \$6.
- Support a catechist for a month with \$10.
- Clothe a destitute family with \$20.
- Supply medicines for a mission hospital with \$40.
- Support a missionary for 6 weeks with \$160.
- Furnish a classroom in a mission school with \$200.
- Outfit a mobile clinic to treat poor patients with \$500.

() \$_____ MY special sacrifice because I have been unusually blessed to be used for the HOME MISSIONS _____; for the FOREIGN MISSIONS _____.

Please remember the following intentions: _____

Name _____

Address _____ City _____

State _____ Zip Code _____

Please make check payable to:

Society For The Propagation of the Faith Lenten Fund

and mail to:

LENTEN SACRIFICE FUND

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225



NATIVE INFLUENCES IN INDIAN MASS—Some priests in India are beginning to incorporate native gestures, vestments and words into the Mass ritual. Indian music, offerings of flowers and vegetables and blessings with fire—all common to Hindu ritual—are being used in the liturgy. At left, Father Anand Nalk, a young Indian priest, celebrates Mass wearing the prayer shawl common to Hindu priests. He is seated on the floor and has strewn the small



altar-table with flowers. A server at left is ready to play the "tabla," the native drums of India. At right, three worshippers perform the "arathi" ceremony, swinging incense, flowers and fire in circles before the consecrated Host. The tray holding the flowers (center) is the ordinary stainless steel plate used for common Indian meals. (RNS photo)

KNOW YOUR FAITH

Money and Christ

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

At a recent religious education meeting we spent several hours playing a "simulation-game." The game was called "Baldizer" after the name given to the money used in this game of international economics. We each began the game with a certain amount, not of dollars, marks or francs, but of baldizers. We each had the responsibility of feeding the people of the particular country we represented by bargaining, investing, or spending the original sum of baldizers.

After the initial embarrassment of grown men and women playing a game at what was a serious meeting of professional religious educators, interest and involvement grew. Competition flourished, tempers rose, baldizers exchanged hands by the thousands, as individuals engaged in every form of economic activity in order to buy or produce food so that their people would not starve. Gradually, through the dynamics of the game—designed on sound economic theory—we came to look realistically at the importance and limitations of economic factors in meeting social problems.

The game brought home to some of us how little realistic attention is given in much religious education to such an important area of human life—money. To a large extent, Christian education has considered money and wealth almost exclusively from the viewpoint of temptation: "Money is the root of all evil," has been a common theme from pulpit and teachers' desks.

ST. IGNATIUS in his Spiritual Exercises—the basis of most retreats made by religious and laity—placed "riches" as the first of the destructive strategies of Satan. Jesus affirmed that it was more difficult for a rich man to enter God's kingdom than for a camel to pass through a needle's eye (Mt. 19:23). In fact the first of Jesus' warnings, in St. Luke's version of the beatitudes is "Woe to you rich" (Lk. 6:20). He clearly taught that wealth can choke off God's word in man's heart (Mr. 13:22). Some of Jesus' most dramatic parables teach the danger of riches.

While using these and other passages to inculcate the danger of wealth and to advocate poverty, religious educators rarely reflected the other perspective on wealth and economic power found in the Bible. The great leaders of God's people were frequently praised in the Scriptures for their wealth. God enriched those whom He loved, for example Abraham (Gen. 13:2), Isaac (Gen. 26:12), and Jacob (Gen. 30:43). Wealth and material possessions were seen not only as good, but as gifts of God. They made possible a sense of human dignity and freedom and were acquired through diligence, prudence, courage and temperance. It was to the wealthy but God-fearing man that the poor turned for help.

It is interesting to note, too, that while Jesus loved the poor, he was also at home

among the rich. He scandalized his followers by inviting himself to the home of Zacchaeus, a wealthy tax collector. Although his own life was relatively poor, he was surrounded by more wealthy friends who helped support him and his apostles. It is rarely pointed out that the Pharisees in the parable of the Publican and the Pharisee was a rich man. And when Jesus' body was taken down from the Cross, the wealthy Arimathea, Joseph, placed it in a tomb on his own estate. In Jesus' view, riches could destroy a man, or they could make possible much personal and social good.

IN THE RELIGIOUS education of Catholics, adults as well as children and adolescents, it is extremely important that a balanced and realistic approach to money be explored. The Scriptures do not present a detailed program of economic growth. They overlook neither the risks of riches nor the importance of economic power in overcoming the social ills of very age.

While the danger of corruption from wealth is as obvious today as in Jesus' time, the importance of money for healing the hunger pangs of starving thousands is as evident today as it was to Paul, who took up collections for the poor of Jerusalem. The Scriptures present sound principles for appreciating, using, and remaining sufficiently detached from money.

Further guidelines for a realistic Christian education toward a balanced appreciation of money and economic wealth are found in the great social encyclicals of the modern Popes from Leo XIII to Paul VI. The Second Vatican Council devotes an entire Chapter of the Pastoral Constitution on the Church in the Modern World to the contemporary aspects of "Socio-Economic Life" (Chapter III).

CHRISTIANS, young and old, should, according to the Vatican Council II, "be thoroughly instructed in the true meaning and value of temporal things, both in themselves and in relation to all the aims of the human person" (Decree on the Apostolate of the Laity, no. 31). Such education involves realistic exploration of contemporary economic forces—such as we were forced to come to grips with in the baldizer simulation game. The economic exploration must then be reflected on, talked about, and prayed over in the light of the equally realistic principles of the Gospels and Church teaching.

No naive moralizing about riches and poverty can take the place of the demanding process of learning to respond to contemporary values and evaluate them in the light of Christ. (Church in Modern World, no. 4).

DISCUSSION QUESTIONS:

1. Is money or wealth really the "root of all evil?"
2. What did the Second Vatican Council say about the socio-economic life of the modern day Christian?

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WHAT DIFFERENCE DOES JESUS MAKE?

Gamaliel the Pharisee issues a warning

BY F. J. SHEED

When the Sanhedrin, predominantly Sadducees, "were enraged and wanted to kill" Peter and the apostles (Acts 5:33), Gamaliel, most famous of Pharisees, urged: "Let them alone, for if their undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God."

It is a wonderful saying, and we are back at the question of what might have happened had Jesus opened his mind to Gamaliel. Perhaps part of the answer lies in the next sentence: "So they took his advice, scourged them and let them go"—an odd way of "letting them alone." And soon after, we have Saul "breathing threats and murder against the disciples, dragging off men and women to prison." The Establishment was too strongly entrenched. The conversion of Nicodemus and Joseph of Arimathea did not cause a ripple. Would Gamaliel's? And would he have been converted? As we grasp the complexity of the Pharisaic system and its hold upon every detail of daily life, we marvel that any left it for the new way.

FOR CHRIST'S MESSAGE was wholly revolutionary, putting the axe, not to the roots certainly, but to a great part of the tree—a tree whose fruit they had found good, in whose shade they had adored God's majesty. They were not philosophically minded; what life God

might have within Himself they seem not to have asked, but only what He did for men and required of them. Saul, become Paul, was to say of them "That they are zealous for God's honor I can testify, but it is with imperfect understanding" (Romans 10:2).

The Old Testament tells of God's love for men as clearly as the New, comparing it with the love of a father (Psalms 67:6, 102:15), even to the love of a mother (Isaiah 49:15) which the New does not. But for the Pharisees, Majesty was the word: majesty is easier than love to handle legally; their whole emphasis was on man's duty to obey his commands.

THESE WERE FOUND in the Torah essentially, the five books of Moses, but also in the Prophets and the Holy Writings which make up the Old Testament. As conditions changed, the laws had to be applied to new situations. This was the world of the scribes. Where the Christian theologian has God himself as the prime object of his theologizing, the Jewish scribe had to devote all his mind's energies to God's laws for men. The general result was what Catholic theology might have been if produced only by Canon Lawyers. The laws of the Torah were analyzed more and more minutely, to meet every conceivable situation. There were the great basic matters of Sabbath observance, Temple and sacrifices, circumcision, Rituals, ceremonials, were prescribed with a precision which grew incredibly. There were washings after contact with some things, before contact with others, foods that could not be eaten, ritually unclean people with whom one must not

Chances are there's a mentally retarded child next door. Or down the block. Or on the other side of town. Chances are all too good. Especially in poverty areas where 75% of all mental retardation is found. But chances are also good for saving many children from retardation if we move fast enough—and early enough.

With maternal and child health care. Improved nutrition. And educational day care centers to develop constructive learning and social patterns in the formative early years. Will you help your neighbor's child toward a normal, productive life? Encourage your public school

system, church, business, industry, civic or fraternal organization to start a day care center for early childhood education in your community. These children need your help. Your community needs these children. The President's Committee on Mental Retardation Washington, D. C. 20202

Love thy neighbor's child.



Although mental retardation is a special problem, it does face an aware person with the responsibility to share society's wealth for such care as this poster outlines. (NC PHOTO, courtesy Advertising Council)

Who controls the wealth?

BY BURTON L. BENSON

In a recent address to business leaders, Robert Townsend, author of *Up the Organization*, suggested that they should, "hang onto their Judeo-Christian principles." He went on to say, "you may do some weird things, but nevertheless hang on to the principles." In that same speech, Townsend stated his belief that employees treated with justice would increase their productivity by 80 percent.

Townsend is one of the many corporate executives who have demonstrated in recent years the growing awareness of management that the principles of

Christianity not only can be applied to industry, but also pay off in increased productivity.

The statements of corporate objectives, carefully written by the big corporations, all state in some way the responsibilities of the company to the individuality and dignity of their employees. They also state the firm's responsibilities to the community-at-large, government, vendors, and shareholders.

Modern management courses, such as the Kepner-Tregoe, stress the human creativity and human values in the processes of industry. What does this all mean in relation to Christian awareness? It means that the voices of Pope Pius X and the thousands of other Christian voices which have spoken "weird things" over the years are beginning to make sense to the controllers of wealth.

IN A SUBTLE but sure way, the redemption of Christ is working through the attitudes and actions of the business community. Ideas and actions that seemed "weird" less than a hundred years ago have now become accepted as standard.

No sensible manager today would deny labor the right to collective bargaining. Child labor exploitation is almost unheard of except in migrant labor. The polarization between management and labor, left over from our evolution from

eat, whose houses one must not enter. (Glance at Mark's chapter 7).

Only the strictest Pharisees observed all the hundreds of precepts, but there was general observance. And there was nobility in it, with self-mastery learned, and discipline grown habitual. Yet at best there was a danger, external observance rated too high, the essence missed. And at its lowest, there could be a twisting of the precepts to serve self-interest. "How do you say 'we are wise and the law of the Lord is with us'? Indeed the lying pen of the scribes has wrought falsehood." This is not Jesus speaking, but Jeremiah six centuries earlier. (Isaiah 8:6).

WHEN JESUS SAID "You leave the commandment of God and hold fast the tradition of men" (Mark 7:8), he is commenting on the accusation made against the scribes by Isaiah (29:13)—"In vain do they worship me, teaching as doctrines the precepts of men."

Through all this tangle Jesus cut a swathe. Washings? What's the point of making clean the outside of the cup, it's what the cup contains that matters: inside the scribes he found "extortion and rapacity" (Matthew 23:25). Food? "What goes into the mouth does not defile" (Mark 7:15). "Thus," says Mark, or Peter rather, "he declared all foods clean." The Sabbath: it is made for man, not man for it. The Temple: not a stone of it will be left standing: but that is not the point—"God is a spirit and must be worshipped in spirit and in truth." With stroke after stroke he cut away beliefs and practices which had come to seem the very essence of religion.

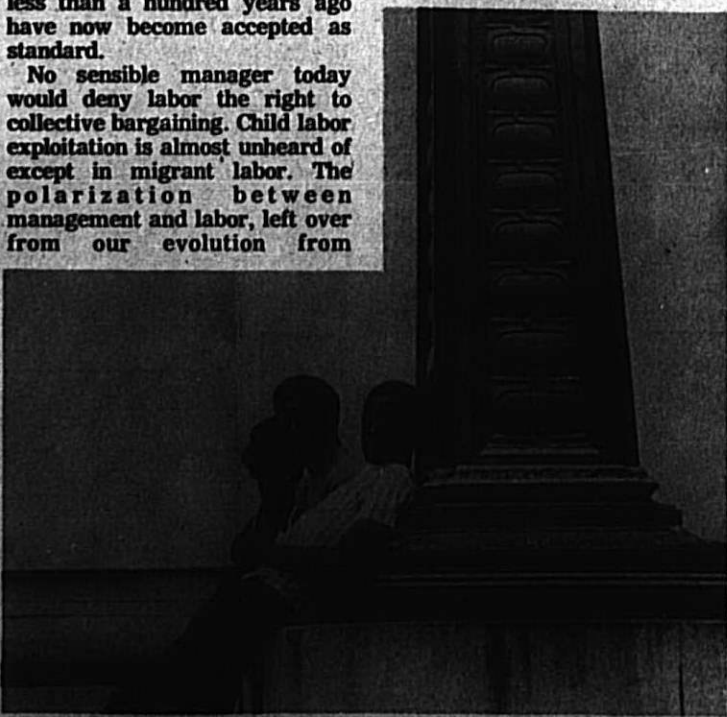
With the ablest of the Pharisees he might have discussed many of these points, profitably, lengthily. But there were matters of difference weightier than these, and his time was short. He went direct to the people.

peasantry, has rapidly diminished to the point where labor members of corporate boards of directors are a coming reality. Quite a "weird" idea just 25 years ago.

In the Vatican II Decree on the Apostolate of the Laity, the Goals to Be Achieved chapter starts off, "Christ's redemptive work, while of itself directed toward the salvation of men, involves also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring men the message and grace of Christ, but also to penetrate and perfect the temporal sphere with the spirit of the gospel."

It may be that the social scientists of our time will not recognize publicly the force of Christ in the economic changes of our century. But our Lord never seemed to be worried about press notices, only results. The process of industry that converts raw materials, labor and tools into usable products and services for the community-at-large has

(Continued on Page 7)



We have an obligation to share the wealth by helping the unemployed or unfortunate who may be in our cities. (NC PHOTO)

SCRIPTURE TODAY

What is life in Christ?

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

In an address during this year's Week of Prayer for Unity, at Nottingham, England, Cardinal John Heenan, Archbishop of Westminster, said: "The hazard of ecumenism is to allow so much energy and time to be used in joint action and discussion centered on our own churches that our primary duty as Christians of preaching the Gospel may be neglected."

"The number of active worshipping Christians is small and diminishing. There is increasing awareness of the needs of the children of God while knowledge of God is disappearing. The most urgent task of ecumenists is not to bring Christians closer to each other, but to bring our fellow countrymen closer to Christ."

The Cardinal's point applies not only to England but to many other countries, including our own. It is a good point to remember as we study Chapters 5 and 6 in St. Paul's Letter to the Romans, because they contain so much about Christ that our countrymen need, especially the idea that we can be "alive to God in union with Christ Jesus" (6:11).

That idea of life in Christ or through Christ is the main point of these chapters. It is not original sin or the identity of Adam or the problem of evolution that is the main thing here. Yes, any group that talks about Chapter 5 will get into those topics.

AND IF YOU HAVE a biblical specialist in your group he will make a great deal of the problem in 5:12, whether a certain expression in the original Greek should be translated "because" (as in RSV and TEV) or "inasmuch as" (both New American Bible and New English Bible), or "therefore" or some other way.

But you should do what the Catholic and Protestant translation teams have fortunately been able to do in all the common translation projects that have worked on the Letter to the Romans. They found a surprising amount of agreement on these questions, left debated points precisely in their debated state, and pushed on to the main point which runs all through the two chapters.

I think you will all be able to agree that Paul argues from the reality of death to the universality of sin, that he reasons back to an original sin which resulted in the reality of death, that "original sin" is not a biblical term but it is a legitimate conclusion from the Scriptures, that Paul is not so much interested in what happened in the past as he is in what Christ did and what we have as a result of what Christ did, and that it is possible to combine the theory of evolution with what the Scripture says.

WITH THIS FUND of common agreement, you can concentrate on Paul's consoling teaching that through the death

of Christ God made us his friends and we are to be "saved by Christ's life" (5:9-10). We are to "rejoice in God through our Lord Jesus Christ" (5:11) and we are to "rule in life through Christ" (5:17). What Christ did "sets all men free and gives them life" (5:18).

What Christ did for us means that "God's grace rules by means of righteousness, leading us to eternal life through Jesus Christ our Lord" (5:21). By baptism, Paul teaches, the Christian is brought into union with Christ, into "union with his death . . . in order that, just as Christ was raised from death by the glorious power of the Father, so also we might live a new life" (6:3-4).

What is that life in Christ? Paul explains that just as the Christian became one with Christ in dying, so we shall be one with him by being raised to life as he was (6:5). The death Christ died was death to sin, and the life he now lives is "life to God" (6:10).

Paul draws the conclusion: "In the same way, you are to think of yourselves as dead to sin but alive to God in union with Christ Jesus" (6:11). We are to be no longer the slaves of sin but are to surrender our whole being to God "to be used for righteous purposes" (6:13). We have been "set free from sin and are the slaves of God" and as a result, Paul says to us, "your life is fully dedicated to him, and at the last you will have eternal life," since "God's free gift is eternal life in union with Christ Jesus our Lord" (6:22-23).

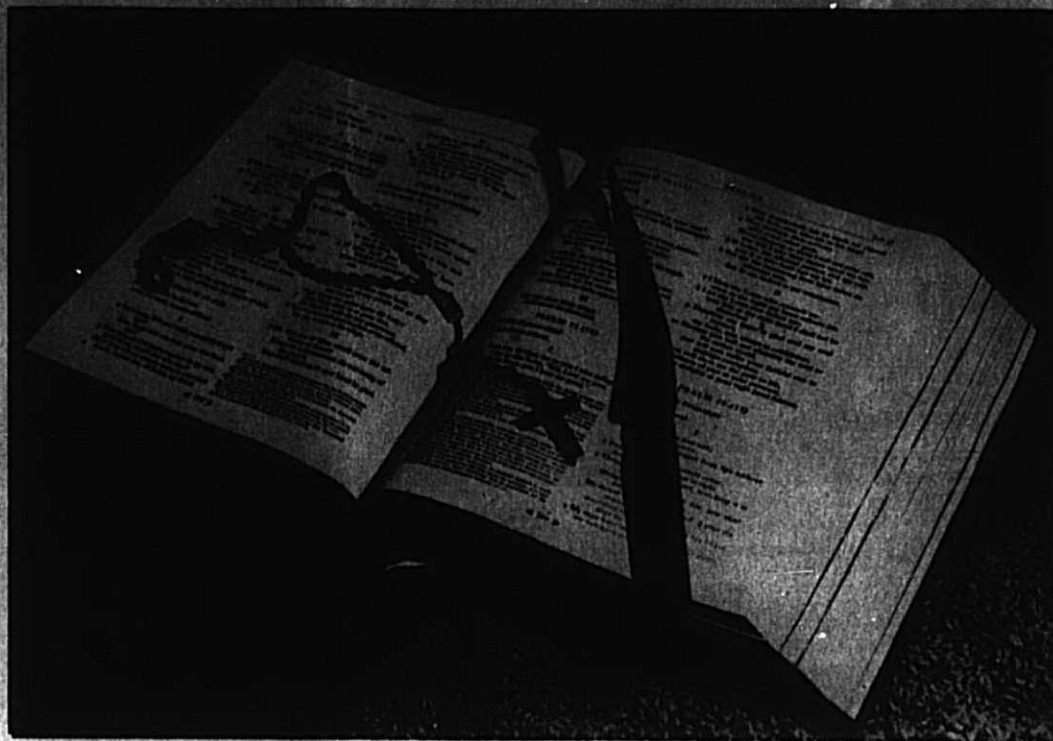
SOMEHOW, THEREFORE, we have already entered upon a life with Christ which is eternal. Various theologies of grace have been elaborated to explain how this is so. What they have in common as a nucleus is the main thing, and it is always a matter of coming back to what we are given in the Scriptures. You see now how completely Paul focused on Christ. If you do the same, you will find in talking with Lutherans and representatives of the Calvinist tradition how much you have in common.

I'm not forgetting the differences in the understanding of grace that are there. I'm not forgetting that differences in the understanding of how Adam's sin affected mankind, gave us Lutheranism, Calvinism, and other forms of Protestantism. I'm only saying that the more you think about it the more you will find you have to offer in common to those who haven't yet given themselves to Christ. As you will see, the rest of Paul's Letter to the Romans makes it more and more possible for a group to succeed in this effort.

DISCUSSION QUESTIONS:

1. What do you understand by the term "life in Christ?"
2. Why is a proper understanding of "life in Christ" essential to the growth of the ecumenical movement?

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Reading the Psalms can aid a person in the "life of Christ or through Christ." This coincides with the article this week by Father Abbott. (NC PHOTO by Jim Bonney)

QUESTION BOX

Is there any archeological evidence related to Jesus?

BY MSGR. R. T. BOSLER

Q. I have read that biblical archaeology and studies of early Palestine have uncovered nothing unequivocally related to Jesus Himself. Is this true?

A. The life of Jesus offers nothing that would leave any material traces for archaeologists to dig up. However, recent excavations at Nazareth have substantiated the claims of historians that there was a strong Christian community in the home town of the Savior in the first century and that the descendants of the "brethren" of Jesus were playing a leading role there up until the year 200.

More recently still, excavations have strengthened the long-standing claim that the Church of the Holy Sepulcher was built over the tomb of Jesus. Jerusalem was destroyed in the year 70. In 135 the Emperor Hadrian built a new pagan Jerusalem and erected a sanctuary of Venus at the place where according to Christian tradition the sepulcher of Christ had stood. In 326 the Emperor Constantine ordered the pagan shrine demolished and replaced by a basilica to mark the spot of the resurrection. This was subsequently razed and the crusaders in the twelfth century built a new basilica above it. Important portions of Constantine's church have just been uncovered by renovators of the present basilica.

The Jewish historian, Josephus, in his "Antiquities of the Jews," written in 93, refers to two contemporaries of Jesus. John the Baptist, whose teaching and execution he reports as the Gospels describe them and James, the first bishop of Jerusalem, whom he describes as "the brother of Jesus, called the Christ."

The Dead Sea Scrolls, discovered in our time at Qumran, are archaeological finds dating to the time of Jesus. They support the Christian claims that the books of the New Testament are first century writings, for they show that the religious organization of the primitive Church described in the Bible and the thinking displayed in the Gospel of John are native to Palestine in the time of Jesus and not something that could only have existed towards the end of the second century, as some critics of the Bible once argued.

Q. Why has salt been eliminated in the new baptismal rite? You'd be amazed at how many people notice this, but nobody seems to have an answer for it. We hope you do.

A. What I, as a pastor, used to like about the use of salt in the baptism of infants was that sometimes it did act as a pacifier for crying babies. But that's hardly a reason for continuing the practice.

Vatican Council II ordered that the rite for the baptism of infants be revised and "adapted to the circumstance that those to be baptized are, in fact, infants." The new rite does this admirably and eliminates the over-emphasis in the old rite on exorcising the devil, placing it where it belongs on the giving of the new

vigil, a period of mourning, watching, and waiting for the Resurrection.

What is different in this final part of the Good Friday service? The omission of a confession and absolution rite, slight modifications in the actual texts and the arrangement of them, and, again, retention of the same vestments throughout the liturgy.

DISCUSSION QUESTIONS:

1. What are the significant features of the revised rites for Good Friday?
2. What is signified by each specific action of the Good Friday liturgical services?

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life, symbolized by the water. The salt was part of the rite of exorcism. It was a custom borrowed, more than likely, from the pagan Romans, who on the eighth day after a child's birth sprinkled grains of salt on its lips because they looked upon salt as a protection against demons.

Some liturgical scholars have another explanation for the use of salt. They maintain that because the giving of salt and a piece of bread to an invited guest was a sign of hospitality among the Jews, the early Christians gave salt to the adults about to be baptized as a sign of welcome into the Church. The sign accompanying the welcome into the Church in the new rite is the tracing of a cross on the forehead of the infant—a substitution, therefore, of a Christian for a Jewish sign.

Perhaps the salt was eliminated because it was thought to detract from the all-important symbolism of the water. Too

many signs, like mixed metaphors, can be confusing.

Q. My neighbor attends Mass on Saturday evening. On Sunday morning she gets up at about 8:00 a.m., washes clothes and hangs them out on her lines to dry. I know she doesn't have to wash on Sunday. I have tried to tell her that she should not do this, but she just tells me that I am "an old-world" Catholic. Who is right, me or her?

A. You are both wrong. You for being too nosy; she for disregarding the Lord's day.

Q. What can you tell a 28-year-old who is engaged in homosexual activity and does not feel he is sinning against God or harming himself?

A. Urge him to see a psychiatrist.

(Copyright 1971)

Who controls the wealth?

(Continued from Page 6)

experienced a renewal which without doubt reflects the presence of Christianity.

THE MANAGERS OF our wealth, in the main, have come to seriously recognize their responsibilities to the "temporal" world which not only includes mankind but his environment. Community conscience, in the form of public laws, has also become a factor in the managerial consciousness. It isn't as if we have come to the ultimate Utopia, not by a long shot.

Vatican II says, "He (God) Himself intends in Christ to appropriate the whole universe into a new creation, initially here on earth, fully on the last day." Our

job is one of stewardship, whether we classify ourselves as labor or management. That stewardship of the wealth given to us by God, coupled with a partnership in the redemptive work of Christ, is the essence of our constitution as controllers of wealth. Who controls the wealth? We all do, for Christ's sake!

DISCUSSION QUESTIONS:

1. What responsibilities do you think the laboring man has toward control of the nation's wealth?
2. How does the redemption of Christ work in a business world which is essentially "secular" and does not outwardly recognize Jesus as Saviour?

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The Affluent Society

BY JOHN KENNETH GALBRAITH

The first strategic step in an attack on poverty is to see that it is no longer self-perpetuating. This means insuring that the investment in children from families presently afflicted be as little below normal as possible.

If the children of poor families have first-rate schools and school attendance is properly enforced; if the children, though badly fed at home, are well nourished at school; if the community has sound health services, and the physical well-being of the children is vigilantly watched; if there is opportunity for advanced education for those who qualify regardless of means; and if, especially in the case of urban communities, law and order are well enforced and recreation is adequate—then there is a very good chance that the children of the very poor will come to maturity without grave disadvantage.

IN THE CASE OF insular poverty this remedy requires that the services of the community be assisted from outside. Poverty is self-perpetuating because the poorest communities are poorest in the services which would eliminate it. To eliminate poverty efficiently we should invest more than proportionately in the children of the poor community. It is there that high quality schools, strong health services, special provision for nutrition and recreation are most needed to compensate for the very low investment which families are able to make in their own offspring.

The effect of education and related investment in individuals is to enable them either to contend more effectively with their environment, or to escape it and take up life elsewhere on more or less equal terms with others.

The role of education as an antidote to the homing instinct which crowds people into the areas of inadequate opportunity and frustration is also clear. However, in the strategy of the attack on insular poverty a place remains for an attack on the frustrations of environment itself. This is particularly clear in the case of the slum. Slum clearance and expansion of low and middle income housing removes a comprehensive set of frustrations and greatly widens opportunity.

NOR IS CASE poverty in the contemporary generation wholly intransigent. Much can be done to treat those characteristics which cause people to reject or be rejected by the modern industrial society. Educational deficiencies can be overcome. Mental deficiencies can be treated. Physical handicaps can be remedied. The limiting factor is not knowledge of what can be done. Overwhelmingly it is our failure to invest in people.

DISCUSSION QUESTIONS:

1. Should we invest more in our schools in poor areas than we do in those in richer ones? Why or why not?
2. What can realistically be done to stop poverty from being self-perpetuating?

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WORSHIP AND THE WORLD

GOOD FRIDAY

BY FR. JOSEPH M. CHAMPLIN

There is no celebration of Mass on Good Friday. Instead the Church re-enacts in dramatic, liturgical form Jesus' suffering and death. This service takes place around 3:00 in the afternoon or as near as possible to that moment at which Christ hung on the cross and gave up his life for our sins. This unique rite may be divided into four sections and its revised form includes several departures from the ceremony we generally have followed since 1965.

1. Entrance. The altar should be completely bare, without cloths, candles, or cross. The ministers process to the sanctuary, kneel or prostrate on the floor for a period of silent reflection, then face the people as the celebrant offers an opening prayer.

What is different? Red vestments, symbolic of Jesus' kingship and martyrdom, replace purple or black ones. The celebrant chooses from two opening prayers, both of which differ from the single text provided in our earlier rite.

2. Liturgy of the Word. We hear from Isaiah the fourth song about Yahweh's suffering servant, from Hebrews 4 words which speak of the Savior submitting humbly and becoming for all the source of eternal salvation, and from St. John, the passion of our Lord Jesus Christ.

What is different? The first two readings and their responses.

General Intercessions conclude this section of the service. We pray for ten groups of people: the Church, the pope, the clergy and laity, those preparing for baptism, the unity of Christians, the Jewish people, those who do not believe in Christ, those who do not believe in God, all in public office, those in special need. However, the celebrant and deacon may vary both introductions and prayers if the

local circumstances so dictate, as long as these observe the basic pattern and trust outlined for the Prayer of the Faithful in the Roman Missal's General Instruction.

What is different here? Ten intentions rather than 9, fresh orientation and wording of the texts, greater flexibility or freedom to adapt, and elimination of vestment changes for the celebrant or his assisting ministers.

3. Veneration of the cross. In the first form for showing of the cross, the priest proceeds in a fashion similar to the procedure followed during recent years. He gradually (in three stages) uncovers the crucifix and sings each time: "This is the wood of the cross, on which hung the Savior of the world." The community responds, "Come, let us worship," then all kneel and venerate the cross briefly in silence.

The second form, new this year, parallels the Paschal Candle procession on Holy Saturday night. The priest or deacon takes an already uncovered cross, enters the church through the main door and marches towards the sanctuary. He pauses three times, issuing the same invitation as above, "This is the wood . . ." then waits for all present to reply, kneel and worship the holy cross.

Afterwards, clergy, servers and faithful pay homage to the uncovered corpus, either individually or collectively, depending upon the specific congregation's size and situation.

4. Holy Communion. Now the altar is covered with cloths, candles, cross and ritual book. A deacon (or priest) brings the Blessed Sacrament from its special Holy Thursday side chapel or repository to the main sanctuary. The celebrant leads his people in the Our Father, Christianity's most ancient Communion preparation prayer, and distributes the Eucharist in much the same manner as at Mass. After a period of silent thanksgiving, he reads a post-communion text, dismisses his flock, and prays over them with outstretched hands. The altar is stripped. We begin a

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DATES ARE ANNOUNCED

Registrations open for CYO camp season

Registration time has arrived for the 1971 camping season at the two CYO camps located in Brown County. The nine-week season will run from June 20 through the week of August 15. It will be the 26th season at Camp Rancho Framasa, located on a 293-acre tract near Brown County State Park. The camp was donated to the Archdiocese in 1946 by the late Mr. and Mrs. Bert Dingley of Brownsburg.

The first four weeks at Camp Rancho Framasa are reserved for girls, with the weeks of June 20, June 27 and July 4 for ages eight to 11. The week of July 11 will be open for girls from eight to 15.

BOYS FROM EIGHT to 12 take over the week of July 18 through the week of August 8. The final week (August 15) is reserved for boys from eight to 15.

At Camp Christina, located in southern Brown County, the camping season for girls opens June 20 and continues through the week of August 8. The first four weeks (June 20, July 4, July 11, and July 18) are open to those ten to 15.

Opened in 1960, Camp Christina occupies 160 acres and was donated to the Archdiocese by Mrs. William B. Ansted and the late Mr. Ansted, of Indianapolis. Camping fee is \$35 per week, which includes canteen and handicrafts. A deposit of \$15 should accompany applications.

APPLICATION forms have been mailed by the CYO Office to most children in Catholic elementary schools, but additional applications are available by calling 632-9311. It was recommended that reservations for the first month of the camping season be made soon, as that portion of the schedule fills up most rapidly.

A limited number of full or partial camperships are available, based upon need and worthiness. Last year, 300 camperships were awarded, largely through the contributions of the Catholic Salvage Bureau, Catholic Social Services, St. John Bosco Guild and several Knights of Columbus councils.

Last year's total number of campers was 1,879—a capacity of 1,300 at Camp Rancho Framasa and 579, or 90 per cent capacity at Camp Christina.

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INDIVIDUAL TABLE TENNIS WINNERS—These CYOers accounted for all the individual titles at the recent Junior CYO Table Tennis Tournament, held at Little Flower. Front row, left to right: John McGuire and Glen Strafford, Our Lady of Lourdes, Junior-Senior Boys' Doubles (Strafford also won the Boys' Singles title); Chuck Fleetwood, St. Michael, Junior-Senior Mixed Doubles; Mike Miller and Denny Hester, St. Mary of North Vernon, Freshman-Sophomore Boys' Doubles (Miller also won the Boys' Singles title). Hester the runner-up. Second row, left to right: Vicki Hennessey, St. Michael, Freshman-Sophomore Girls' Doubles; Donna Russell and Jo Ann Slater, St. Michael, Junior-Senior Girls' Doubles (Slater also won the Girls' Singles runner-up); Debbie Kinley, St. Michael, Junior-Senior Girls' Singles and Mixed Doubles; Kevin Kinser, St. Michael, Freshman-Sophomore Mixed Doubles; Maureen Fleetwood, St. Michael, Freshman-Sophomore Girls' Singles, Girls' Doubles, and Mixed Doubles (the tourney's only triple winner).

Hope to restore

(Continued from Page 1)

to \$115 a month for a mother and child and \$30 a month (up from \$25) for each additional child. The hikes were the minimums required if the state wished to avoid losing federal welfare subsidies.

CORRECTIONS—The bill calling for wholesale reorganization of the Department of Correction was amended until all that remained was a reform of the parole system. Both chambers passed the parole revision which puts all adult state penal institutions, including the women's prison, under a single parole board. Parolees from Indiana Boys School and Indiana Girls School, are to be placed under the direction of the Indiana Youth Authority. Bill also requires boards to conduct parole hearings in the presence of prisoner.

A bill outlawing capital punishment and mandating life imprisonment without parole for convicted slayers of police never got out of a Senate committee.

House and Senate passed bill authorizing Department of Correction to establish regional detention centers, a measure many believe is the key to penal reform. Two minor bills affecting corrections passed both chambers. One removes

present prohibition against issuing barber's license to a convicted felon, thus permitting former prisoners who have received training while in prison to earn a living from that trade. The other would permit jail inmates to volunteer, under restricted conditions, to work on public works projects.

DRUGS—The House rejected a bill which would have allowed courts to confiscate and sell motor vehicles if owner or operator were arrested (not convicted) of narcotics or drug violations. Three drug abuse measures, however, passed both houses. They would (1) create a special drug abuse division within the Indiana Department of Mental Health, (2) allow use of synthetic drugs, particularly methadone, in treating addicts and (3) make a first-offense on marijuana possession and use a misdemeanor, not a felony. The last toughens penalty for second and succeeding convictions and for pushers.

Sunday sale of liquor was defeated in the Senate and the governor vetoed a bill permitting the sale of alcoholic beverages at Monroe Reservoir.

MIGRANTS—Rep. Maurice O'Connor (D-Evansville) led successful fight to defeat bill that would have restricted the

right of farm workers to organize. The measure would have required 75 per cent of workers affected to vote to be represented before union would be recognized. Usual standard is 50 per cent plus one.

Lake County lawmakers sponsored and governor signed bill permitting elementary school subjects to be taught in language other than English. Measure will benefit Spanish-speaking minorities.

DIVORCE—The bill making "irretrievable breakdown" the only ground for divorce is still in a Senate committee, having successfully passed the House.

MISCELLANEOUS—Tax-exempt groups had no luck getting exemptions from the auto excise tax.

The Senate is considering a House-passed bill forbidding the establishment of neighborhood spy networks.

State scholarships were increased to \$1,400 to encourage enrollment in private colleges and universities where tuition is much higher than present scholarship allowances.

Senate has House-passed proposal setting up loan programs for students attending vocational and technical schools.

Senior recitals slated at Woods

ST. MARY-OF-THE-WOODS, Ind.—Two Indianapolis college students will present piano selections recitals this week-end at St. Mary-of-the-Woods College here. Mary Kathryn Wyss, daughter of Mr. and Mrs. John Wyss, and Miss Natalie Bruce, daughter of Dr. Reginald Bruce and Mrs. Charles DeBow, will participate in the senior recital program for graduating students in music.

On Saturday night, Miss Wyss will present piano selections including "Valse Oubliee" by Liszt and Variations on "Ah, you Maman" by Mozart. She joins two other seniors for the first part of the program. Then the senior sings four spirituals including the Black national anthem "Lift Every Voice."

Miss Bruce gives her voice recital at 2 p.m. Sunday in the Cecilian Auditorium. She has selected works of Handel, Dvorak, and Schumann for the first part of the program. Then the senior sings four spirituals including the Black national anthem "Lift Every Voice."

For additional information call Dorothy Sheridan, 881-8143, or Susan Cooper, 357-5987.

AOH Auxiliary plans meeting
INDIANAPOLIS—St. Anne's Division, AOH Auxiliary, will hold a meeting for prospective charter members at 7:30 p.m. Tuesday, March 30, in the Beech Grove branch of the Merchants Bank.

For additional information call Dorothy Sheridan, 881-8143, or Susan Cooper, 357-5987.

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CYO One-Act Play Contest enters semi-final round

All three categories in the 20th annual Junior CYO One-Act Play Contest will enter the semi-final round starting Sunday, March 28. Comedy semifinalists will include:

Holy Name, Our Lady of Perpetual Help of New Albany and St. Lawrence at Holy Name, Sunday, 2 p.m.

St. Barnabas, St. Andrew and St. Columba of Columbus at Our Lady of Lourdes, Sunday, 3 p.m.

St. Roch, St. Matthew and St. Michael of Brookville at St. Roch, Sunday, 2 p.m.

SERIOUS semifinalists include: St. Gabriel of Connersville and

St. Andrew at St. Gabriel, Sunday, 2 p.m.

St. Jude, St. Columba of Columbus, and the winner from St. Catherine at St. Catherine, Monday, 7:30 p.m.

(Semifinalists at Immaculate Heart, scheduled Sunday, 2 p.m., unknown at presstime.)

CLASSIC COMEDY semifinalists include: St. Andrew of Richmond, and winner from Our Lady of Lourdes at St. Andrew, Sunday, 2 p.m.

St. Rita and Little Flower at St. Michael, Monday, 7:30 p.m.

St. Catherine and winner from Holy Name at St. Catherine, Tuesday, March 30, 7:30 p.m.

Finals in all divisions are slated April 2, 3 and 4 at Roncalli High School, Indianapolis.

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SCORES

CADET WRESTLING LEAGUE

Matches of Feb. 14

Division 1: St. Michael 43, St. Martin 5; Our Lady of Greenwood 35, St. Roch 8; Holy Name 33, St. Malachy 27.

Division 2: Little Flower 30, Holy Spirit 27; Our Lady of Lourdes 35, St. Lawrence 32; St. Simon 42, Immaculate Heart 5.

Matches of Feb. 21

Division 1: St. Martin 45, St. Roch 13; St. Michael 59, St. Malachy 3; Our Lady of Greenwood 28, St. Roch 8; Holy Name 33, St. Malachy 27.

Division 2: Little Flower 30, Holy Spirit 27; Our Lady of Lourdes 35, St. Lawrence 32; St. Simon 42, Immaculate Heart 5.

Matches of Feb. 28

Division 1: St. Michael 45, Holy Name 13; St. Malachy 30, St. Roch 8; Our Lady of Greenwood 28, St. Roch 8; Holy Name 33, St. Malachy 27.

Division 2: Little Flower 30, Holy Spirit 27; Our Lady of Lourdes 35, St. Lawrence 32; St. Simon 42, Immaculate Heart 5.

Matches of March 7

Division 1: Holy Name 29, St. Martin 17; St. Michael 58, St. Roch 8; Our Lady of Greenwood 27, St. Malachy 13.

Division 2: St. Simon 37, Little Flower 33; Immaculate Heart 28, Our Lady of Lourdes 21; Holy Spirit 37, St. Lawrence 34.

Matches of March 14

Division 1: Holy Name 30, St. Roch 13; St. Michael 59, St. Malachy 3; Our Lady of Greenwood 28, St. Roch 8; Holy Name 33, St. Malachy 27.

Division 2: Little Flower 30, Holy Spirit 27; Our Lady of Lourdes 35, St. Lawrence 32; St. Simon 42, Immaculate Heart 5.

Final League Standings

Division 1: St. Michael 50; Holy Name 41; Our Lady of Greenwood 32; St. Martin 13; St. Malachy 13; St. Roch 0.5.

NOTE: St. Michael won the Division championship.

CADET GIRLS' VOLLEYBALL TOURNAMENT

First Round: Immaculate Heart defeated Little Flower "B", 2-1; St. Jude defeated St. Catherine 2-1; St. Patrick defeated Holy Trinity for forfeit; St. Lawrence defeated St. Simon for forfeit; St. Matthew defeated St. Barnabas 2-1; St. Philip Neri defeated St. Martin, 2-1; St. Roch defeated St. Andrew, 2-0.

Second Round: St. Jude defeated Immaculate Heart, 2-1; St. Joan of Arc defeated St. Michael, 2-0; Holy Spirit defeated St. Christopher, 2-0; St. Malachy defeated St. Patrick, 2-1; St. Plus X defeated Little Flower "A", 2-1; St. Matthew defeated St. Lawrence, 2-0; St. Philip Neri defeated Our Lady of Greenwood, 2-1; St. Roch defeated All Saints, 2-1.

Quarter-Finals: St. Jude defeated St. Joan of Arc 2-0; Holy Spirit defeated St. Malachy, 2-0; St. Plus X defeated St. Philip Neri, 2-1.

Semi-Finals: Holy Spirit defeated St. Jude, 15-12, 15-12; St. Plus X defeated St. Roch, 15-11, 15-4.

FINALS

Consolation: St. Roch defeated St. Jude 16-14, 15-11.

Championship: St. Plus X defeated Holy Spirit, 15-9, 11-15, 15-4.

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TIC TACKER

Brother Ted reports on Peru

BY PAUL G. FOX

Irrepressible. Or maybe indomitable. One thinks of such terms when talking with Brother Theodore Brune, O.S.B.

The 42-year-old Benedictine from St. Meinrad Archabbey is currently on leave from San Benito Priory in Huaraz, Peru, where he has served in various capacities the past five years.

An Indianapolis native, son of Mr. and Mrs. Thomas Brune of St. Catherine's parish, Brother "Ted" has been in the thick of things since last May 31's devastating earthquake in Peru, which caused an estimated 15,000 deaths in Huaraz alone.

He was an English teacher in a boys' school there which was completely destroyed by the quake. After emergency assistance was rendered in the Huaraz area, Brother Ted was commissioned by Catholic Relief Services (Caritas) to supervise the proper distribution of relief supplies in the neighboring mountainous region. An infinite number of stories could be told about that venture, he indicates.

Although on home leave two years ago, Brother Ted was advised to make the trip because he was "worn out" from his numerous responsibilities. He expects to return home again next year to observe his 25th Jubilee in religious life.

Brother Ted has run the gamut of monastic duties in his years at St. Meinrad, which began in the early 1940's with high school studies. He has been guest master, sacristan, kitchen worker—and resident entertainer. He is known by every priest and student who attended St. Meinrad during the past 25 years.

The Benedictine will return to Peru before Easter, in time for the beginning of the new school term there. Boys from the destroyed private school in Huaraz will attend classes with the students of the minor seminary, known as St. Francis de Sales Seminary, at the latter site which is attached to the monastery.

Maybe he will teach. Perhaps he will continue with Caritas. He doesn't know yet for sure. He is one of those relatively rare "adaptable" religious who are certain to do a dedicated job at whatever assigned task.

HERE AND THERE—The professional basketball game between the Indiana Pacers and the Carolina Cougars on Tuesday, March 30, has been designated as "Cathedral Night." Tickets are available through Cathedral High School students, at the school (634-1481) or from Mrs. Louis Eckart (784-6688) and Mrs. James Roberts (547-4920). . . . A North Vernon reader

believes that the Junior CYO unit there should have received more prominent mention for their performance at the recent Junior CYO Table Tennis Tourney held in Indianapolis. Although not pulling down the top team trophies, St. Mary's parish representatives returned home with four trophies. There were four entries from the parish. We agree that it is a tremendous showing. . . . Speaking of sports, New Castle High School sophomore Kent Benson experienced about two seconds' worth of elation near the conclusion of last Saturday afternoon's state basketball tourney game against Elkhart, played in Indianapolis. With two seconds remaining on the clock in an overtime period, Benson, a member of St. Anne's parish, scored two free throws, seemingly winning the game for the Trojans. The ecstasy was short lived, however, as an Elkhart player heaved the ball about 50 feet as the gun sounded. He scored, tying the game again and forcing another overtime period. (As all Hoosiers know, Elkhart eventually won the game in the third overtime.)

Parents of leukemia-stricken children are invited to meet at St. Vincent's Hospital, Indianapolis, at 2 p.m. Sunday, March 28, to form an organization to provide emotional support, to educate parents with the progress in cancer research. Sponsors are Dr. William H. Dugan, hematologist, and Mrs. Marvin R. Wagner, mother of a leukemia victim. Those planning to attend are asked to contact the American Cancer Society, Marion County unit, 924-5657. . . . Lt. Jim Wells of the Marion County Sheriff's Office reports that 28 Gulf Oil dealers in Marion County are cooperating in a charity project to collect clear glass and bottles. A large, brown barrel has been placed at the service stations for the public to deposit their items. Proceeds will be used to take a group of underprivileged children to Coney Island this summer, and to help support some needy families. Specific information about the location of the service stations may be obtained from Sgt. Jim Miller, 633-2964, or Lt. Wells, 633-5181. A barrel has also been placed at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd.

NAMES IN THE NEWS—Vernon Schrick, a member of St. Roch's parish, Indianapolis, was recently named recipient of the SAMME award for distinguished salesmen. He is lease account manager for Ryder Truck Rental in Indianapolis. . . . Father Columba Kelly, O.S.B., of St. Meinrad Archabbey, has been named a board member of the newly-organized Composers' Forum for Catholic Worship, a liaison group between composers of Catholic worship music and the Catholic liturgy.

5,000 participate in priesthood talks

(Continued from Page 1)

various social causes is also perceived as necessary. All who participated shared a concern for the importance of the preaching ministry. It was felt that based on Scripture, the homily and religious instruction should be well prepared, to the point, and applicable to the lives of the hearers. It was suggested that modern techniques, involving visual aids (films, film strips), may at times be of help.

Much the same needs were seen in relationship of the bishop to the priests and the relationship between the priest and the laity. In both cases, an open, approachable attitude was felt necessary by the discussants. Shared responsibility stresses the importance of a senate of priests on the diocesan level and parish councils on the parochial level. In each instance the need for real leadership in service was emphasized.

THE MAJORITY OPINION among all discussants favored allowing the person to

choose whether he will serve as a celibate or married priest. A strong minority opinion, especially on the part of the laity, favors continuation of the present policy of celibacy being a requirement for the priesthood.

Poverty of spirit and simplicity of life were presented as all-important qualities of the priesthood. Poverty was seen to be expressed by a detachment from material things as well as by the giving of one's self in time and talents to the service of others.

In summary, the discussion on all levels and on all topics pointed repeatedly to the concept that the priest must be a man of service to others.

The "top ten" priorities of priestly service emerged as follows: 1) concern with sacraments and liturgy; 2) availability of priest at all times; 3) make home visits and be in communication with parishioners; 4) provide spiritual counseling and guidance; 5) visiting sick,

dying and shut-ins; 6) teaching and preaching; 7) work with youth; 8) spiritual leadership; 9) social and civic leadership; 10) approachable, kindly and responsive. In specific topic areas, an overwhelming majority of parishes felt a definite need of a parish council, with most favoring shared responsibility between pastor and council.

ON THE CELIBACY ISSUE, the "majority report" favored an optional celibate and married clergy, while the "minority report," representing a strong bloc of opinion, backed retention of traditional celibacy.

Laity expressed the view of two and one-half to one in favor of the priest wearing the clerical collar for public and official functions, while they voted one and one-half to one in favor of freedom of residence for priest, giving the option of residing in a rectory or private housing.

Regarding preaching, there appeared a certain unanimity in stressing relevance to daily and 20th century living with a noticeable request for homilies in a positive level emphasizing the "hope" of Christianity and the "Good News" for all men.

Marian to host Science Fair

INDIANAPOLIS — Marian College will host the 19th annual Central Indiana Regional Science Fair in its gymnasium on March 25, 26 and 27. The event is being sponsored by The Indianapolis News, with the special assistance of Lloyd Anderson of the News' Public Relations staff.

The Science Fair will feature exhibits in the biological and physical sciences, entered by students from the fourth through twelfth grades.

Participants are selected from local science-fair winners in an area encompassing Boone, Hancock, Johnson, Shelby, Hamilton, Hendricks, and Marion counties. The three-day activity is free to the public.

This marks the first time that a Catholic college has hosted the Regional Science Fair.

Ten years ago, Father E. deMuelder, S.J., veteran missionary among India's depressed tribal people, asked for the addition of a 10th station of the Cross depicting the Resurrection.



AT PRIESTS' COUNCILS MEETING—Father Frank Bunker Sheehan, president of the National Federation of Priests' Councils (NFPC), talks with Auxiliary Bishop F. Joseph Gossman of Baltimore (left) and Archbishop Thomas J. McDonough of Louisville during the NFPC annual meeting in Baltimore. Archbishop McDonough is chairman of the National Conference of Catholic Bishops and the NFPC. (ENS photo)

Statement asks sweeping change

(Continued from Page 1)

sharing in the ministry by the laity, including an official ministry by women."

ON HUMAN RIGHTS—"We are compelled to demand that the human rights of all in the Church be secured through the immediate establishment of effective administrative tribunals and due process at every level in the Church. We also insist on complete openness and accountability from all who serve the Church in any of its institutional structures."

ON CELIBACY—"Celibacy is a precious tradition of the Church and must be preserved. . . . However, we are convinced that this value will be enhanced by being freely embraced. . . . We ask that a choice between celibacy and marriage for priests now active in the ministry be allowed and that the change begin immediately. . . . We ask that national hierarchies be empowered

to implement plans at once which will allow the acceptance of married men as candidates for the priesthood. . . . We ask that priests who have already married be invited to resume the active ministry."

ON PRIESTS AND HOLINESS—"He (the priest) must be a man who knows Christ in the Eucharist and in the other sacraments, in the sacred scriptures, in prayer, in the signs of the times, in the daily lives of people and in himself. . . . The unique call to the priests of our time is to struggle as leaders for the renewal of society and the Church, and it is within this context of struggle that the priest develops his spirituality."

The statement concluded with a call to the National Conference of Catholic Bishops, the United States Bishops' delegates to the International Synod of Bishops, and the synod itself "to support decisive legislation to initiate or implement our recommendations."

Communications apathy seen major Church threat

NEW ORLEANS—A Catholic home in preparation for the bishop said pews in Catholic churches would be empty on Sundays unless an adjustment is made in the Church's communications.

A French Dominican priest, an authority on television, cautioned that "the reign of cassettes is about to start," and a Christian about to start. . . . Brother, teacher at a local university, contended "films are one of the best ways to reach the youth of today."

They spoke at the recent six-day sessions of NUNTEC I, an international conference on use of electronic media by religious educators, at the Jesuits' Loyola University here. The university and the Communications Department, U.S. Catholic Conference, co-sponsored the sessions.

AUXILIARY Bishop William E. McManus of Chicago said all Catholic educators "had better hustle" to be ready with mass produced video cassettes for religious education in the

Bishop relaxes restrictions on Christian burial

AUTUN, France — Bishop Armand Le Bourgeois of Autun had instructed the priests of his diocese to disregard, in certain cases, canon law's provisions regarding Catholic burial.

Bishop Le Bourgeois told the priests to "welcome favorably every request for the religious burial of a person who has manifested his attachment to the Church, whatever the person's canonical situation may be."

The directive concerns priests who have married without seeking lay status, divorced persons who have remarried, and suicides.

The bishop also said that a refusal of religious burial clearly expressed by the deceased before death should always be respected.

Bishop Le Bourgeois recommended that, before the funeral rites, the priest explain to the family the Church's intent to pray for the deceased and not to go through a social ritual.

If necessary, Catholic churches may be put at the disposal of non-Catholic Christians for funerals, the directive also said.

INDIANAPOLIS Calendar of Events

FRIDAY, MARCH 26
CARD PARTY, sponsored by the Ladies Guild of St. Pius X Council, at 7:30 p.m. in the K of C hall, 2100 E. 71st St.

SUNDAY, MARCH 28
SPAGHETTI SUPPER, served by the Holy Cross Altar Society and Parish Council of Catholic Women, from 2 to 6 p.m. in the church hall, 1250 N. Oriental St.

MISCELLANEOUS CARD PARTY, sponsored by the Knights of St. John Aux, 308, at 2 p.m. in the Little Flower auditorium, 14th and Bosart.

"FASHIONS WITH A FLAIR," will be presented by Christ the King Court No. 97, Ladies Aux., Knights of St. Peter Claver, in the Skyroom of the Atkinson Hotel. Luncheon at 2 p.m., fashions at 3 p.m.

FRIDAY, APRIL 2
SOCIAL, from 8 to 11 p.m., St. Pius X K of C hall, 71st and Keystone.

NOCTURNAL ADORATION members are reminded of the customary watch.

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 High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Don't forget sin, Pontiff cautions

VATICAN CITY—Pope Paul VI criticized those who try to dismiss God and avoid doing penance.

He told an audience in St. Peter's Basilica on St. Patrick's Day that sin is very well known to man, but that "modern man tries to forget sin because he is a victim of secularization." Once modern man loses his faith, he also loses the sense of sin, the

Pope said. "But the real divine plan which encompasses our being remains with us and constitutes an absolute necessity which we cannot escape. Even as mere men we cannot escape because divine law speaks in the heart of every alert man with the logic of natural law and the demands of moral obligation," the Pope said. The Pope said decreasing use

of the sacrament of Penance preoccupies "pastors of souls." He called the sacrament of Penance "the true celebration in humble and sincere souls of the Paschal mystery and our resurrection."

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New Albany DCCW to meet April 4

NEW ALBANY, Ind.—The fourth quarterly meeting of the Deanery Council of Catholic Women will be held at St. Mary's parish here Sunday, April 4. Mrs. Herman Naville, DCCW

Ten years ago the Holy Trinity No. 2 team won the CYO-Criterion Quiz Contest trophy by defeating the Holy Trinity No. 1 team in the WFBM radio finals.

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Child Welfare League regional conference slated at Stouffer's

INDIANAPOLIS — James Dumpson, dean of Fordham University School of Social Services, New York, will give the opening address for the regional conference of the Child Welfare League of America at 9 a.m. Wednesday, March 31, at Stouffer's Inn.

Also coming from New York for the three-day session are Michael Garber and Sister Mary Patrick of St. Dominic's City Office. They will tell how their agency recruits and trains foster parents in a ghetto. Father Craig Hart will speak on the plight of the farm worker and his children. He represents the Denver Crusade for Justice.

Richmond plans Fellowship Day

RICHMOND, Ind.—Mrs. Robert Pardieck, of Holy Family parish, will serve as chairman of the May Fellowship Day to be held on May 7.

Sponsored by the Richmond Church Women United, the observance will involve representatives of 21 area churches.

Hardin, O.S.B., Martin Center, "Community Violence"; Ann Hulett, St. Vincent Hospital, "The Social Worker in Sex Education," and Anthony J. Logan, St. Elizabeth's, "Group Adoption Studies."

CATHOLIC SOCIAL Services staff members who are chairmen are: Paul Vitale, "Drug Addiction"; Sister Joan Newell, S.P., "Government-underwritten Educational Programs"; JoAnn Lichtenberg, "Play Therapy"; Judy Harrell, "Coping Patterns among Ethnic Groups"; Thomas Whitsett, "Draft Counseling"; Providence Benedict, "Income Maintenance"; Patricia Welsbach, "Short Treatment Services"; Robert H. Riegel, "Changing Sexual Behavior"; and Joseph Osburn, "New Approaches to Education."

David L. Gerwe, executive director of Catholic Social Services, is program chairman of the conference, which will end after luncheon Friday. Miss Myers, the conference chairman, is casework supervisor for Children's Bureau.

Representatives of Indianapolis Catholic organizations who will appear on the program include Father Donald L. Schmidlin, director of Catholic Charities for the Archdiocese, who will preside at a luncheon Thursday at which a panel will discuss adequate income maintenance. Charles E. Stimming, of Indianapolis, co-chairman of the Committee for the Preservation of Life, will be on a panel discussing abortion.

Members of the staffs of the Catholic agencies serving as institute and forum chairmen are Miss Joan Davey, St. Elizabeth's Home, "Changing Trends in Illegitimacy"; Thomas Morgan, Catholic Charities, "Welfare Planning"; Father Boniface

Remember them in your prayers

INDIANAPOLIS
MARGARET M. RAIL, 81, St. Mari. March 18. Mother of Dorothy Howard.

ELEANOR A. CARDIS, 73, St. Philip. March 18. Mother of Richard Francis, James, Thomas and John Cardis, Nora Thompson, Rose O'Brien and Mary Blackabaun, sister of Gertrude E. Koers.

BERTHA L. SCHMUTTE, 67, St. Joan of Arc. March 19. Mother of John E. Francis, March 18. Mother of Richard Francis, James, Thomas and John Cardis, Nora Thompson, Rose O'Brien and Mary Blackabaun, sister of Gertrude E. Koers.

WILLIAM P. CLEARY, 67, Holy Name. March 20. Husband of Bernice A., father of Robert, Sister, Margaret, Mary, William, John, Kathy, Rita, Barbara, Schmutte, Chris, S. Genow and Vicki Cleary, brother of Mrs. Brad Gaughan, Mrs. Stan Katt Kappmeyer, Mrs. Rudy Slumpp, Mrs. William Hinz, Mrs. Charles Wilson, Mrs. Michael Papeish, Hugh, Francis, Joseph and Aloysius Cleary.

MARGARET M. RILEY, 53, St. Francis de Sales. March 22. Wife of Grosvenor, mother of William Riley, daughter of Katherine Lerner, sister of John T. Lerner Jr., Betty Powell, Louise Scruggs and Sally Lerner.

MARTIN L. KILLILA, 67, Immaculate Heart. March 22. Husband of Faye, brother of Joseph Killila.

DELBERT L. ROGGE, 81, St. Andrew's. March 23. Husband of Dottie, father of Delbert J. Rogge, brother of William C. and Ruth Rogge.

MARIE T. KRIEG, 79, St. Joan of Arc. March 23. Sister of Lucille R. Johnson.

FRANCIS E. (Bud) BUCHMAN, 69, Little Flower. March 23. Husband of Esther M., father of Joann Faust, brother of John BUCHMAN, S.J., Jerry, Wilma, Marie and William BUCHMAN.

THURMAN D. GRAVES, 80, Sacred Heart. March 23. Father of Mrs. Robert Ruback, Mrs. Robert E. Hunt and James H. Graves.

JEROME E. BRADY, 62, Holy Angels. March 24. Father of David J. Brady, Mrs. Mrs. Carolyn Smith and Mrs. Suzanne Daily; brother of Margaret E. Wilkins.

ELIZABETH M. SMOCK, 80, St. Philip. March 24. Mother of Ruth L. Schmutte, Paul L., Kenneth and Charles Smock and Harry Olson; sister of Catherine Danegger.

JEFFERSONVILLE
RONIE LEE GILLENWATER, 62, St. Augustine. March 16. Father of Donald Gillenwater of Forestville, Md.; Robert Gillenwater of New Albany; William and James Gillenwater, both of Jeffersonville. Two brothers and three sisters also survive.

NEWALBANY
ALINE T. CRAWFORD, 54, St. Mary's. March 15.

RICHMOND
RUTH F. BRADY, 79, Holy Family. March 18. Wife of Clarence, mother of Mary Jane and David Erbs.

BERTHA McDONOUGH, 81, St. Mary's. March 19. Sister of Victor McDonough of Richmond.

ST. CROIX
OCTAVIA MOBY, 79, St. Paul's. March 20. Sister of Floyd Lamkin of St. Croix.

Fr. Bernard Head will be speaker

INDIANAPOLIS—The Adult Education Department of St. Matthew's parish will present the final program of its series with Father Bernard Head, a member of the Theology department of Marian College, speaking on the subject "Community Building Sacraments."

Father Head will discuss Baptism, Confirmation and the Eucharist and how these Sacraments direct us to better communication between the generations, racial groups and varied economic levels. The program will be presented on Tuesday, March 30, from 8 to 10 p.m. in St. Matthew's hall.

Charles Stanfields to observe jubilee

INDIANAPOLIS—Mr. and Mrs. Charles E. Stanfield will celebrate their Golden Wedding Anniversary with a Mass of Thanksgiving at 4 p.m., Tuesday, April 4, in St. Joan of Arc Church. They were married in St. Mary's Church, North Vernon, April 6, 1921.

Friends and relatives are invited to an open house in the Stanfield home, 4301 Ralston Ave., from 2 to 5 p.m., Sunday, April 4.

The Stanfields have three sons, Paul of Shreveport, La., Donald and Robert, both of Lafayette. There are 16 grandchildren.

Ten years ago, Gov. Wesley Powell vetoed a bill to legalize therapeutic abortions in New Hampshire.



MARGARET M. RAIL, 81, St. Mari. March 18. Mother of Dorothy Howard.



ELEANOR A. CARDIS, 73, St. Philip. March 18. Mother of Richard Francis, James, Thomas and John Cardis, Nora Thompson, Rose O'Brien and Mary Blackabaun, sister of Gertrude E. Koers.

LAETARE MEDALISTS—New York Times Drama Critic Walter F. Kerr, and his wife and fellow author, Jean, have been named the 1971 recipients of The Laetare Medal, the University of Notre Dame's highest honor. The Kerrs are the second couple in history to receive the awards. Mr. and Mrs. Patrick F. Crowley of Chicago, founders of the Christian Family Movement, were honored in 1966. "In honoring Walter and Jean Kerr," said Father Theodore Hesburgh, ND president, "we are honoring literary craftsmanship, a quality less and less evident in contemporary society."

TELL CITY
CLAUDE B. HOLMAN, 77, St. Paul's. March 17. Husband of Hettie, father of Lucille Layell, Evelyn Marchand and Marjorie Lamar, all of Tell City; brother of Anthony Holman of Morgantown, W. Va. and Martha P. Fostoria, O. and Elsie Peter of Tell City.

TERRE HAUTE
ANNA S. MEHOK, 94, St. Patrick's. March 19. Mother of John Whiting and Sister Anna Martina, S.P., both of Whiting; Anna Pierson and Betty Mehok, both of Fontanet; Marie Debat of Chicago; Sister Anysia, S.P. of Hammond; Suzanne Roby and Margaret Oldham, both of Terre Haute.

Backs school aid

CLEVELAND — Evangelist Billy Graham said here that he favors "some creative solution" to aid what he described as "religious oriented" schools.

The famed Southern Baptist preacher said the answer to the problems of church-related schools might be "dual enrollment, tax rebates, or tuition grants to be used where (the parents) please, assuming that (the school) is racially integrated."

Ten years ago the City Council of Cambridge, Mass., approved a plan to provide free water to Catholic and other private schools.

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Library parley set in Queen City

CINCINNATI—The 50th Anniversary Convention of the Catholic Library World will be held April 12-15 in the Netherlands Hilton Hotel here, Adelaide Spier, O.S.F., of Marian College, Indianapolis.

Section meetings are scheduled for librarians with interests in cataloging, classification, children's libraries, high school libraries, parish lending libraries, seminary libraries.

RICHMOND, Ind.—The Shrine Club will be the site of the annual Shrine-Knights of Columbus Dance at 9 p.m., Saturday, March 27. Music will be provided by the Jimmy Morris Band. Tickets are \$2 per couple.

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VIEWING WITH ARNOLD

'Get Carter' hits a new low

BY JAMES W. ARNOLD

"Get Carter" represents the continuing decadence of the hardboiled detective movie, whose traditions are used as a takeoff point and even as the object of direct reference when, during the titles, the hero (Michael Caine) is shown reading Raymond Chandler's "Farewell, My Lovely." That Philip Marlowe, with Dick Powell, concerned a sexy but villainous female among other fascinating psychopaths, and with such 1940's epics as "The Maltese Falcon" and "The Big Sleep," marked the apogee of the justly admired genre.



Los Angeles), populated by an imposing array of amoral or sick villains: tycoons, gamblers, enforcers, corrupt cops, pimps, nymphomaniacs, nightclub owners and hangers-on.

The hero was cynical and tough but incorruptible, his fine distinction between necessary and arbitrary action serving as the moral center for an otherwise perverse universe. His motive was often provided by the death of a friend or injustice to an innocent. No doubt, violence and voyeurism were part of the appeal, but they were softened by the pervading moral sense, the intriguing lineup of articulate bad guys (Lorre, Greenstreet), and the wry wit of the dialogue.

IN THE 1950's Mickey Spillane's Mike Hammer started the decline. The hero lost his moral sense and intellect, and all the fun was in the sex and violence and retribution, with Hammer administering justice like a god, free of human restraints. Agent 007, with his license to kill and sick gags

substituting for wit, was a logical development. The detective had been dehumanized, turned into a machine that committed sex and murder, morally indistinguishable from his enemies.

In "Get Carter," the good guy is a hired killer from London who wreaks unspeakable vengeance on the baddies in Newcastle who killed his brother and debauched his teen-age daughter in a pornographic film. (His moral outrage seems limited to the immediate family.) Director Mike Hodges makes some arty attempts to recreate the feel of Chandler—the downbeat images of the city, the sexy girls, the gallery of weirdos, bizarre chases and shootouts, a final theatrical touch of irony. But it's a journey through a slagheap, unrelied by insight, humor, or any healthy pleasure.

Basically we are entertained by watching the hero as power figure ruthlessly dispose of weaker criminals: two girls, two fat hoods, and an aging scoundrel who is scared to death.

Oh, Chandler; oh, Powell; oh,

Bogart. Where are you? Oh, Michael Caine. Where is Harry Palmer (that warm, brave fellow you played in "Ipcress File")? The city's lights are dim; it needs rescuing again, it needs the glow of a human imagination. (Rating: C—condemned)

"Cold Turkey" is also a change from the past, but probably for the better. Jimmy Stewart and Jane Wyman once suffered through a flick called "Magic Town," in which a mythically idealized small town was identified as typical by a pollster and overrun by the media and money-grubbing outsiders. Old-fashioned America confronted Modern America and lost.

A similar thing happens in "Turkey," except that the town is comically dull and inept to start with, and the entanglement with the city slickers

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.

COUNTESS FROM HONG KONG (1967) (NBC, Saturday, March 27): An expert but sadly dated bedroom farce of the slapping door variety, in which dignified diplomat Marlon Brando tries to salvage his reputation by hiding the presence of stowaway Sophia Loren during a Pacific voyage. Writer-director Charles Chaplin seems to be trying to show that he can build and operate a model T Ford better than anyone. An interesting failure, satisfactory for all.

THE BIG COUNTRY (1958) (NBC, in two parts, Monday-Tuesday, March 29-30): William Wyler's picturesque western, designed to show off the beauties of the wide-screen. It will be less awesome on TV, but an interesting array of characters and moral choices makes it much more than an ordinary range feud. The issue is violence vs. pacifism, but the scene everyone remembers is a classic all-night brawl between Gregory Peck and Charlton Heston. Recommended for western fans, satisfactory for all.

BRAINSTORM (1965) (CBS, Thursday, April 1): When you try to fake insanity to escape a murder charge, you're asking for trouble. So are you when you make a movie about it. Not recommended.

CURRENT RECOMMENDED THEATRICAL MOVIES: (Please note specific NCMP moral ratings): Promise at Dawn (A-3), The Wild Child (A-2), Goin' Down the Road (A-3), The Angel Levine (A-3), Joe (A-4), The Landlord (A-4), Borsalino (A-3), Ryan's Daughter (A-3), Patton (A-2), Catch-22 (A-4), The 12 Chairs (A-3).

Former teacher dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Josephine Louise Meade, S.P., were held at the motherhouse of the Sisters of Providence here Saturday, March 20. She died (March 18) in the convent infirmary.

A native of Lafayette, Ind., Sister Josephine Louise entered the convent in 1907. She was an elementary school teacher. Indianapolis assignments included St. Philip Neri and St. Joan of Arc Schools. She retired from active duty 10 years ago.

One brother, Father Eugene F. Meade, C.S.P., of Boston, survives. An older sister, Sister Francis Patrice Meade, S.P., died in 1946.

'Teahouse' slated at Brebeuf Prep

INDIANAPOLIS — "Teahouse of the August Moon" will be presented at Brebeuf Preparatory School, 2801 W. 86th St., in three performances at 8 p.m. March 26-28.

Students from Ladywood-St. Agnes, North Central and Pike Township High School will augment Brebeuf performers. More than 100 are involved in the cast, stage crews, make-up department and business staff. Student producer is Robert Konkel. Father G. A. Streeter, S.J., will direct the production. Costumes have been designed by Mrs. Philip Brown, while Mrs. Richard Elliott will direct the difficult geisha dance.

gives producer-writer-director Norman Lear (who also does TV's controversial "All in the Family") a chance to spoof almost every aspect of Americana except the Miss America Contest. It may be nihilistic, but at least it doesn't sentimentally pretend that there is a special kind of virtue attached to living in what New Yorkers call the boondocks.

The gimmick, of course, is that the town is trying to win a \$25 million prize by abstaining from smoking for 30 days, and Lear has made that part of it about as inventively hilarious as possible. The humor is broad, but solid, and gets broader near the end with black political satire that everybody (Dick Van Dyke, as a food status-climbing all-American boy adults and 75 cents for children.

Roncalli slates spaghetti dinner

INDIANAPOLIS — Roncalli High School band members and parents will sponsor a Spaghetti Dinner from noon to 5 p.m. Sunday, March 28, in the school cafeteria, 3300 Prague Rd. General chairman is Joseph Schembra, with Mrs. Joseph Caito in charge of preparing the food. Tickets will be \$1.50 for adults and 75 cents for children.

Bachelors learn power of the Catholic press

CAMERANO CASASCO, Italy—Twelve bachelors in this farming village of northern Italy have found out first hand the power of the Catholic press.

Over 800 girls accepted their marriage proposals after they advertised in a nationally circulated Catholic magazine. "We are healthy, robust boys, and we have nice houses with all the comforts," said the 12 bachelors, ranging in age from 25 to 40. That simple appeal got 835 responses.

The number of responses is larger than the population of the entire village—which is 700 and dwindling. "We're afraid that in a few years our town will be deserted," the farmers said. "This year there wasn't one marriage and not even a baptism in our parish—only funerals."

The shrinking population pattern is common in small country towns because of a shortage of women. Unwilling to do the hard and unprofitable work associated with living off the land, many village girls are moving to the cities.

But things are looking up since the magazine appeal.

Coincidentally, most of the 835 girls who answered the ad are from poor sections of southern Sicily, Calabria and Puglia where the women outnumber the men—many of whom have moved to the industrial north.



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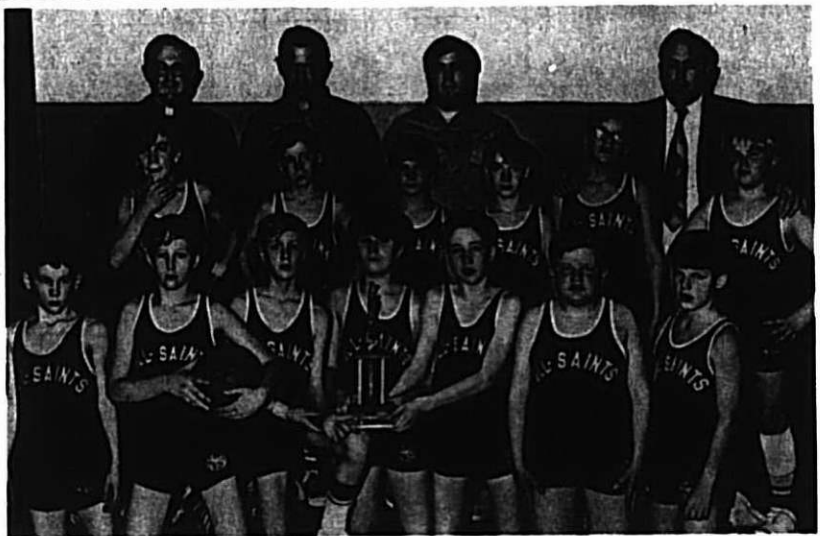
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"56" "A" LEAGUE RUNNERS-UP—All Saints, a relatively new "oufit" in CYO competition, didn't take long to make its first entries in the record book. This is the All Saints "56" "A" basketball team, which won the Division Four title in regular-season competition, upended St. Barnabas' Division Three champs in the first round of the league play-offs, and played a tremendous game against Immaculate Heart's eventual champions in the title bout before bowing by a slim four points, 52-48. Standing behind the boys are Priest Moderator Father Fred Easton, scorekeeper, John Verhonik, Assistant Coach Joe Walsh, and Head Coach Chuck Walsh.



ST. ANNE MEDAL RECIPIENTS—One of Archbishop George J. Biskup's pleasant annual duties each year is the presentation of the St. Anne Medal to women whose service to girls through work with Catholic Girl Scouts, Junior Catholic Daughters of America or Camp Fire Girls is deemed outstanding. This year the committee chose three deserving ladies to receive the award from Archbishop Biskup, and two of them are shown here following the ceremonies at St. Anthony Church, Indianapolis. In the middle is Mrs. Keith E. Spurgeon, St. Ann parish, honored for her work with Girl Scouts. Standing at the right is Mrs. L. P. Muller, Immaculate Heart, also named for long service to parish Girl Scouts. Another Immaculate Heart parishioner, Mrs. William A. Brennan, Jr., was named to receive the medal last Sunday, but was unable to be present for the ceremony, and will receive her medal privately. Sunday's awards bring to 25 the number of women to be honored since the St. Anne Medal was added to the Catholic Scouting program in 1961.



PREPARE EASTER BASKETS—It's work, work, work for the ladies of the St. Francis Hospital Guild as they prepare for their annual Easter Basket Sale. The Guild sold over 900 baskets last year, with proceeds donated to the Pediatrics Department. Shown (from left) are Mrs. Clarence McKenna, St. Patrick's parish, co-chairman; Mrs. Harry Achill, Holy Name; Mrs. Forrest Higgs, St. Patrick; Mrs. Sylvester Hill, Holy Name; Mrs. Carl Sanders, Sacred Heart, chairman. Orders may be placed by contacting Mrs. Hill Monday through Thursday at 244 North 15th, Beech Grove, telephone 786-7964.

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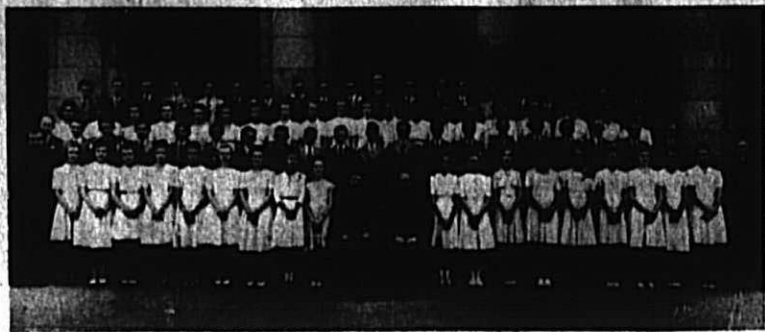
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TWO U.S. THEOLOGIANS

Question the feasibility of permanent diaconate

NEW YORK—Two American Catholic theologians have seriously questioned the feasibility of the permanent diaconate as a tool of "ministerial reform" and warned that failure of the present

program could strongly hamper total Church renewal. While both agreed that the diaconate "represents a major restructuring" of the Catholic ministry and not a "restoration," they differed on the practicality of the new ministerial form, with the best hope put forward being that of an im-

On the other hand, Father John J. Begley, S.J., of Boston College, said the restoration of the permanent diaconate "appears neither a necessary nor advisable move for the Church to make at this time, even as a pilot project."

He asserted that the "real thrust of ministerial reform" must involve the laity, priests and religious, and the introduction of the diaconate "simply confuses and hinders this reform."

The two theologians, both members of a special study committee of the Catholic Theological Society of America (CTSA) now studying the diaconate for the U.S. Catholic bishops, aired their views in the March 26 issue of *Commonweal*, a journal of opinion edited by Catholic laymen.

THE AMERICAN bishops in 1968 received permission from the Vatican to implement a diaconate program and at present there are 391 candidates studying in 15 U.S. training centers.

In their joint statement on the diaconate, the two priests said the diaconate program has unleashed an unforeseen train of problems and questions because it is "not" a restoration, but an "innovation," and its permanency is highly ambiguous.

Noting that their views are part of a report given the U.S. bishops by the CTSA in February, Father Armbruster and Father Begley stressed several positive points: that the Church has the flexibility to restructure its ministry, the necessity for the deacon to remain "lay," the limited meaning of "permanency," and the suitability and need of women deacons.

St. Mary-of-Woods alumnae workshop set this week-end

ST. MARY-OF-THE-WOODS, Ind.—Four speakers and a student panel will outline the diverse issues of a college to participants in the week-end Alumnae Workshop at St. Mary-of-the-Woods College here March 26-28. Sponsored by the Admissions Office, the six sessions provide for an interchange of ideas for participants and speakers.

Alumnae arrive Friday evening for the week-end and have a full day of presentations Saturday. President Sister Jeanne Knoerle will begin the workshop sessions Saturday with an outline of "The College Today." She will be followed by Sister Luke Crawford, director of admissions, on the "Admission Policies."

"Financial Aid" is the topic of William Brown for the final morning session as the group hears the ideas of the director of financial aid.

Following the noon luncheon, a student panel will present "Student Values Today." Sister Ann Doherty, assistant professor of psychology, will moderate the student discussion. Sister Hattie McMahon, vice president of business affairs, will

Hits Church commitment to the rich

MEXICO CITY—The Church in Mexico has the power to liberate the poor, but is failing to do so because of its commitment to the rich, said Jesuit Father Jose P. Miranda in the national Catholic magazine, *Christus*.

The priest described Mexican society as irrational and immoral, and said it is "responsible for conditions of injustice, slavery and systematic violence."

"This is the social reality for the Church in Mexico," Father Miranda said. The institutional Church supports such conditions, in part because the rich and the powerful contribute to the Church, he said.

"In fact," the Jesuit said, "the power groups in government and finance would be lost the day the Church turned its back on them. Therefore, these groups will use all the means at their disposal to pressure bishops into repressing any social outburst in the clergy, or to divide the bishops."

In his article, Father Miranda advocated "a greater awareness of social and economic conditions on the part of the Church in order to gather strength and break away from the system."

In recent months, many priests and lay leaders, and several bishops have been pressing for social and economic reforms and for greater freedom for religious groups.

Adult Education Calendar

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

FRIDAY, MARCH 26
Great Decisions '71, Discussion, 8:00 p.m., St. Catherine, Indianapolis.

SATURDAY, MARCH 27
Sacraments, Workshop, 10:00 a.m., Guerin Center, Terre Haute.

SUNDAY, MARCH 28
The Gospel of John, Lecture-discussion, 12:30 p.m., Women's Prison, Indianapolis.
A Merciful Death for Morals, Dinner-dialogue, 6:30 p.m., St. Mary's Academy, Indianapolis.
Husband & Wife Relationships, Seminar, 7:30 p.m., St. Monica, Indianapolis.

MONDAY, MARCH 29
Does God Speak Today?, Lecture-discussion, 7:30 p.m., Schulte, Terre Haute.
Teacher Training, Lecture-liturgic, 7:30 p.m., Holy Name, Beech Grove.

Do I Have To Go To Confession?, Lecture-discussion, 7:00 p.m., Holy Spirit, Indianapolis.

TUESDAY, MARCH 30
Truly This Was The Son of God, Lecture-discussion, 8:00 p.m., St. Charles, Bloomington.
Christian Education in the Home and School, Lecture-discussion, 8:00 p.m., Aquinas Center, New Albany.

Inquiry Class, Lecture, 7:30 p.m., St. Gabriel, Indianapolis.
Community Building, Lecture-discussion, 8:00 p.m., St. Matthew, Indianapolis.

WEDNESDAY, MARCH 31
God's Word—An Existential Experience?, Lecture-discussion, 8:00 p.m., Annunciation, Brazil.

Penance, Experience-discussion, 7:30 p.m., Holy Family, Oldenburg.
What Do I Tell My Kids?, Lecture-discussion, 8:00 p.m., St. John, Bloomington.
Teacher Training, Lecture-methods, 7:30 p.m., Aquinas Center, New Albany.

THURSDAY, APRIL 1
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.

outline a "Realistic picture of Finances" for the afternoon session.

"The Administration Listens to the Alumnae" will be the evening session with an interchange of impressions and ideas from the participants.

"The aim of the Alumnae student panel will present Workshop is to refresh the alumnae members with the Ann Doherty, assistant professor of psychology, will moderate the attitudes of students now attending St. Mary-of-the-Woods College," explained Sister Luke.



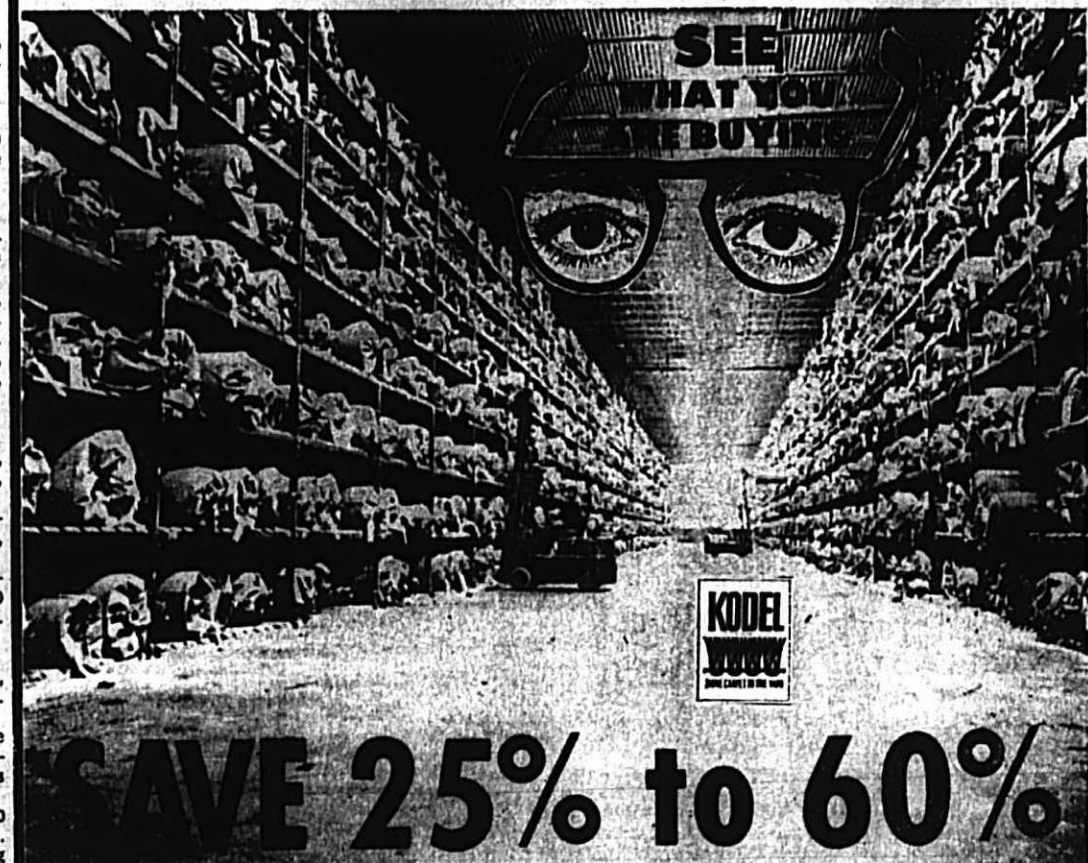
HOSPITAL CHAPLAINS TO ORGANIZE—Exploration of a possible association of Archdiocesan hospital chaplains was undertaken recently at a meeting held at St. Francis Hospital, Beech Grove. Father Robert L. Kolentus, of St. Francis Hospital, was named chairman of the group. The organization will be designed to update the work of hospital chaplains and to provide continuing education for priests involved in chaplaincy service. Shown above at the group's first meeting are, from left: Father Melvin Bertrand, of Community Hospital; Father Joseph Barry, O.M.I., of

Indiana University Hospitals; Father Joseph Kern, of Muscatatuck State School and Hospital; Father Kolentus; Father William Fisher, of St. Vincent Hospital; and Father Francis Eckstein, of Methodist Hospital. Other chaplains not present for the photo include: Father Bernard Patterson, O.S.B., of the Veterans Administration Hospital; Father John Ryan, of Central State Hospital; Father Larry Crawford, of Richmond State Hospital; and Father Lambert Graf, O.F.M. Conv., of St. Anthony Hospital.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Semi-Annual CARD PARTY
St. Anthony School Cafeteria
Sun., March 28—2 P.M. & 7 P.M.
Lunch between Games Prizes

FISH FRY
Our Lady of Greenwood—School Cafeteria
Friday, March 26

St. Plus X Guild CARD PARTY
"South Sea Island"
Friday, March 26—7:30 P.M.

St. Plus X K of C Hall—2100 East 71st Street
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Benefit: St. Augustine Home

CARD PARTY
Little Flower Ladies Auxiliary Knights of St. John
Sunday, March 28—2 P.M.

Little Flower Auditorium Public Invited

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