



VOL. XIII, NO. 22

INDIANAPOLIS, INDIANA, MARCH 8, 1974

Retirement fund seeking advance gifts, pledges

Opportunities for various types of Advance and Special Gifts to the Archdiocesan Retirement Fund Campaign remain available as the \$2 million drive nears the general solicitation phase.

The fund will assist in the formation of an Archdiocesan Retirement Program, announced recently by Archbishop George J. Biskup for all priests, Religious and full-time lay employees of parishes and diocesan institutions.

Advance Gifts, according to campaign officials, are divided into three donor categories: Benefactor, a gift of \$5,000 or more; Sponsor, a gift of \$2,500 or more; and Patron, a gift of \$1,000 or more. Attractive plaques or certificates of appreciation will be provided for these donors.

THERE ARE THREE special Gift categories, designated as follows: Founder, a gift of \$800 or more; Contributor, a gift of \$600 or more; and Stewardship, a gift of \$400 or more.

Campaign leaders point out that a Founder's Gift could be made for \$20 monthly during a 36-month period, which amounts to only 66 cents per day. A Contributor's Gift could be made monthly for \$15 or only 49 cents per day, while the Stewardship Gift would require a donation of \$10 monthly (after a 10 per cent down payment) or 33 cents per day.

OFFICIAL RECEIPTS will be given for all contributions. Gifts to the program are tax deductible for income tax purposes. Alternative methods of contributions might take the form of stocks, bonds or real property, officials suggested.

Meanwhile, parish campaign units are completing personal contacts on the Advance and Special Gifts Phases of the drive. Initial reports are being forwarded to district and multi-parish subdistricts throughout the Archdiocese.

21,000 CONVERTS LAST YEAR

Cardinal grapples with growing pains

BY B. H. ACKELMIRE

INDIANAPOLIS—The United States can give "another dimension to its reputation for accomplishing great things" by extending its commitment to the undeveloped nations, Kenya's first black bishop said here.

Cardinal Maurice Otunga, archbishop of Nairobi and one of Africa's five native cardinals, was in the city March 1-4 as

See photos, Page 9
Tacker, Page 3

part of a 10-city tour to thank American Catholics for their past generosity and to urge their continued support of mission efforts in his country.

"The United States," Cardinal Otunga said, "is the most advanced nation in the world, the first to put a man on the moon and bring him back. As a Christian nation it will have a great influence on the rest of the world if it expands its assistance to poorer countries."

ONE OF THE youngest members of the College of Cardinals, Cardinal Otunga, 51, has problems that are "foreign" to the U. S. Church in more ways than geography. He expressed surprise that the Church in this country is losing membership. In his archdiocese last year 21,000 converts were baptized, often in mass baptisms of 20 to 50 persons.

He also finds it difficult to understand the decline in vocations in this country.

In Kenya there were 28 major seminarians in 1963; at the end of this year there will be 200.

Gratifying as this phenomenal growth is, it makes imperative Cardinal Otunga's primary objective: the development and deepening of the faith among his people.

Until now Kenyan Catholics have been able to receive only the most basic kind of religious education, enough instruction to permit baptism and the reception of the sacraments. The preparation of more catechists (who receive three years' training) and of more native clergy is essential to the orderly maturing of the African faith, Cardinal Otunga stated.

APPROXIMATELY 3 million of Kenya's 13 million people are Catholic. Nairobi's quarter million Catholics are ministered to by 100 missionary priests and 10 African priests.

Most missionaries working in Kenya are Irish Holy Ghost Fathers but Cardinal Otunga emphasized that American missionaries, particularly Maryknoll priests and Sisters, make important contributions.

"I speak as a Catholic bishop from a background of missions—American missions—when I ask the American people not to slacken their work for the missions but to increase it wherever possible," he added.

The son of a tribal chief, the cardinal studied at colleges in Africa and Rome and was ordained in October, 1960. He was named Archbishop of Nairobi in October, 1971, and elevated to the College of Cardinals a year ago.



IT'S A DOG'S LIFE!—One day last fall, Clancy, pet dog of Father Paul Courtney, pastor of St. Luke's parish, Indianapolis, became frustrated at not being permitted to enter her (that's correct) master's car. She finally took the matter into her own hands (paws?) and vaulted through the open window. Now she does it frequently even at the behest of an itinerant photographer. (Criterion photo by Fred W. Fries)

BULLETIN

WASHINGTON—In a 42-page statement filed on Wednesday with the Senate Subcommittee on Constitutional Amendments, four American cardinals and the U.S. Catholic Conference urged passage of a constitutional amendment which establishes the unborn child as a person from the moment of conception.

The statement supplemented oral testimony which was scheduled to be given on Thursday, March 7, by Cardinals John Krol of Philadelphia, John Cody of Chicago, Timothy Manning of Los Angeles and Humberto Medeiros of Boston.

The subcommittee, chaired by Indiana's Senator Birch Bayh, opened hearings on proposed pro-life amendments on Wednesday.

Doctors order Pope to rest

VATICAN CITY—Pope Paul VI, suffering from influenza, was ordered by his doctors on Wednesday to rest for several days.

The Pope's regular schedule had been cut to the bone for the week of March 4, to permit him to attend the retreat exercises held in the Vatican's Mathilde chapel together with other major officials of the Roman Curia.

Sources close to the Vatican said there was no major concern for the health of the 76-year-old Pope, but that doctors' orders required him to forego attendance at the retreat exercises.

Fr. Lambert Graf, Franciscan, dies

TERRE HAUTE, Ind.—Archbishop George Biskup was the principal concelebrant of a Funeral Mass in St. Benedict's Church Wednesday evening for Father Lambert Graf, OFM, Conv., former chaplain of St. Anthony Hospital. He died here on March 4.

A second Mass was offered Thursday morning at St. Benedict's, and a third Mass Friday morning in the chapel of Mt. St. Francis. Burial was in the cemetery at Mt. St. Francis.

Father Lambert, who was ordained in 1928, served as the St. Anthony Hospital chaplain for many years prior to his retirement. Since then he has been a resident at St. Benedict's parish.

Poverty topic of state meet

INDIANAPOLIS—Father Lawrence McNamara, national director of the U. S. Bishops' Campaign for Human Development, will be featured speaker at a workshop on poverty and justice to be held Tuesday and Wednesday, March 12 and 13, at Alverna Retreat House.

The campaign is the Church's national effort to attack the root causes of poverty. It is funded by the annual poverty collection in November.

Sponsored by the Indiana Catholic Conference, the workshop will attract persons from the five Indiana dioceses having a special involvement in programs which educate Catholics about the nature and causes of poverty.

The overall purpose is the coordination of poverty education programs in Indiana and the meshing of local programs with resources that have been developed for use nationally.

Archbishop George J. Biskup will be principal celebrant of a Mass to be held on Wednesday morning and Bishop Raymond J. Gallagher of Lafayette will be homilist.

Turn down case of unwed father

WASHINGTON—The Supreme Court has declined to hear arguments on the issue of what rights an unwed father has over an unborn child.

The justices turned down a request to review the decision of Florida state courts in the case of a 27-year-old man who sought to prevent his 19-year-old girl friend from having an abortion.

The father's lawyers, in seeking a Supreme Court review of the case, noted that the court in previous decisions had specifically avoided ruling on whether the father has any rights over an unborn child. The Supreme Court justices rejected the review petition without comment.

Schneiders takes Cathedral post

INDIANAPOLIS—William G. (Major) Schneiders has been named treasurer and assistant business manager of Cathedral High School effective March 18.

A graduate of Cathedral and Marian College, Schneiders presently is assistant director of the Archdiocesan Catholic Youth Organization and has been associated with the CYO since 1962.

He and his wife, the former Janet Pogue, are members of Immaculate Heart parish and have one daughter.

Placement Tests

All students who have not taken the high school placement test and intend to enroll in one of the Archdiocesan high schools in September should report to Secena High School at 8:30 a.m., Saturday, March 9. Payment of \$2.50 will be charged for the testing session.



READY FOR ACTION—Three-year-old Kiernan Keating seems all set for the new amateur boxing program being launched by the Indianapolis Catholic Youth Organization. But he's just a little young to participate. His father, Thomas

R. Keating, Indianapolis Star columnist and a member of St. Gabriel parish, is co-chairman for the new program. Story appears on Page 8. The photo of young Kiernan was taken by Paul G. Fox.

Dialogue with Lutherans brings historic accord on papal primacy

BY JERRY FILTEAU

WASHINGTON—In an historic statement on papal primacy, Lutheran and Catholic theologians have agreed that a "renewed papacy" might well become a focus of unity for all Christians.

The statement, the first major agreement on the papacy by a Catholic-Protestant dialogue group, was issued here March 4 by the U.S. National Lutheran-Catholic Dialogue, a group

Related story, Page 5

sponsored by the U.S. Catholic Bishops' Committee on Ecumenical and Interreligious Affairs and the U.S. National Committee of the Lutheran World Federation.

The statement carries only the authority of the theologians who signed it; it does not represent the official position of either Church.

HOWEVER, THE theologians did call on their Churches to take specific steps to end the 450-year-old division between Catholics and Lutherans. And, as an officially sponsored group, the dialogue group's conclusions carry an implied mandate for official consideration that is not attached to the work of individual theologians or private groups.

The statement did not, however, tackle the thorny issue of papal infallibility. And even within the limited area of papal primacy the participating theologians found serious disagreements as well as substantial agreements.

The key question facing the theologians was: In what senses can the Pope be said to exercise a "Petrine function?" The term "Petrine function," which refers to a theological understanding of the role of the Apostle Peter in the early Church, is used to describe "a particular form of Ministry exercised by a person, office-holder, or local church with reference to the Church as a whole," the theologians said.

WHILE CATHOLICS in the dialogue agreed that the papacy as it exists today is not required by the New Testament or essential Church teaching, they emphasized the Catholic belief that "papal primacy is an institution in accordance with God's will."

"The acceptance of the papal office is for us imperative," the Catholic theologians said, "because we believe that it is willed by God for His Church. The mission entrusted to the Church by Christ is served by the papacy. In it God has given us a sign of unity and an instrument for Christian life and mission. Therefore, we affirm the traditional Roman Catholic position that the papacy is, in a true sense, 'divinely instituted.'"

Lutheran members agreed that "a special responsibility" for the unity of all Christians "may be entrusted to one individual Minister

under the Gospel," but they did not find the papal office as it is exercised today capable of serving that function for all Christians.

They emphasized that the early reformers wanted the papacy renewed for the sake of unity under the Pope and called on Lutherans to proclaim publicly that "recognition of papal primacy is possible to the degree that a renewed papacy would in fact foster faithfulness to the Gospel and truly exercises a Petrine function within the Church."

BUT AT THE same time they stressed the Lutheran conviction "that the Church lives by the Gospel" and said: "Any form of papal primacy that does not fully safeguard the freedom of the Gospel is unacceptable to Lutherans."

Despite such remaining problems, the 5,000-word common statement of the group, along with about 7,000 words of explanation, notes and separate reflections, exhibited a remarkable degree of accord.

The dialogue group listed as its "most significant" agreements:

—"Christ wills for His Church a unity which is not only spiritual but must be manifest in the world.

—"Promotion of this unity is incumbent on all believers, especially those who are engaged in the Ministry of word and sacrament.

—"A special responsibility for this may be entrusted to one individual Minister, under the Gospel.

—"Such a responsibility for the universal Church cannot be ruled out on the basis of the biblical evidence.

—"The bishop of Rome, whom Roman

Catholics regard as entrusted by the will of Christ with this responsibility, and who has exercised his Ministry in forms that have changed significantly over the centuries, can in the future function in ways which are better adapted to meet both the universal and regional needs of the Church in the complex environment of modern times."

UNDERLYING THIS brief summary of conclusions were three years of intensive dialogue by the group of scriptural, historical, dogmatic and theological issues.

Since the National Dialogue began meeting in 1965, it has issued statements of "substantial agreement" on the Nicene Creed and the central understandings of Christ in Christian faith, Baptism, the Eucharist, and the Ministry of word and sacrament.

Alerding heads 'Life' committee

INDIANAPOLIS—Robert J. Alerding, vice-president of Inslay Manufacturing Co., has been named chairman of the attendance committee for the April 13th Rally for Life being sponsored here by the Committee for the Preservation of Life.

Working closely with Alerding, who is a member of St. Matthew's parish, will be George H. Maley, president of National Underwriters.

The rally will begin at noon on Holy Saturday at the Indianapolis Convention Center. Dr. Charles Rice of the University of Notre Dame Law School has been named as one member of a panel of speakers.

Sponsors also are planning a march from the convention center to the old Federal Building, Ohio and Meridian Sts.

Senior Catholics plan city Mass

INDIANAPOLIS—A citywide Mass for Senior Catholics, to be celebrated by Archbishop George J. Biskup, will be held at 11 a.m. Thursday, April 4, in St. Therese of the Little Flower Church, 4720 East 13th St.

The Mass, the first of its kind, is expected to attract more than 500 older Catholics and is being planned by groups of retired persons from 16 parishes. Sponsors stress that private individuals as well as groups and clubs are invited. They hope the Mass will become an annual event.

Following Mass a luncheon will be held in the Secena High School cafeteria. An advance ticket, now being sold in the parishes for \$3, is required. Tickets may be obtained from a parish ticket chairman or by sending a check for \$3 to Christ the King Rectory, 1837 East Kessler Blvd., Indianapolis 46220, marked "Secena Luncheon."

Pastors and parish priests who work with groups of older parishioners are invited to concelebrate the Mass with Archbishop Biskup.



ROBERT J. ALERDING

NEWS IN BRIEF

BY NC NEWS SERVICE

Pope stresses right to life

VATICAN CITY—Pope Paul VI defended man's "inalienable right to life from the first moment of his existence" at an audience given to an international group of scientists. He told the scientists that their attempts to define "with the greatest precision possible the complex laws governing the physical and biological universe is already a search for truth that gives homage to the author of nature."

Protest cardinal's removal

MUNICH, West Germany—Marches were held here and in other West German cities by exiled Hungarians to protest Pope Paul's removal of Cardinal Jozsef Mindszenty as archbishop of Esztergom and primate of Hungary.

Handbook for confessors

WASHINGTON—Acts of homosexuality are "contrary to the will of God," according to a handbook for confessors published here by the U.S. bishops' committee on Pastoral Research and Practices. While reaffirming the Church's traditional teaching, the handbook also suggests a wide variety of approaches a priest-confessor may take in hearing the confessions of homosexuals.

Postal hike takes effect

WASHINGTON—Postal rate increases, postponed for two months by the Cost of Living Council, went into effect March 2 and will raise the rates charged on second class mail. This category is used by nonprofit organizations such as Catholic newspapers and magazines.

† Remember them

CANNELTON
CORNELIUS J. PAULIN, 67,
St. Michael's, Feb. 17.
Father of Mrs. Brenda Mosby
of Tell City; brother of
Eugene Paulin of Tell City.

CARBON
ROBERT E. MORLAN, 75,
Annunciation, Feb. 15.

CONNERSVILLE
WILLIAM C. WALCH, St.
Gabriel Feb. 14.

CORYDON
JOHN EARL STAUTH, 60, St.
Joseph's, Feb. 13. Husband
of Audrey L.; father of Mrs.
Karen Calaway of Indian-
apolis. Mrs. Judith
Bryant of Corydon, and Earl
Wayne Stauth of Corydon.

ENOCHSBURG
MARY MAE KNAPP, 82, St.
John. Mother of Sylvia
Fisher, Mildred Partlett and
Virginia Kirtle. Sister of
Mrs. William Fisher.

INDIANAPOLIS
JOHANNA MANION, 82, Our
Lady of Lourdes, Feb. 28.
Sister of Della Logan, Ann
Noone, Catherine Boyle,
Mary Conroy, Joseph and
Frank Gilday.

CORNELIUS S.
NICHOLSON, 58, St. Ber-
nadette, March 2. Husband of
Christine; father of Mrs.
Ronald Hendrix and Harold
Nicholson; stepfather of Mrs.
Farrell Nolan; brother of
Mrs. Reda B. Mickelson,
Charles A. and Robert
Nicholson.

JOHN ROBERT BYRNE, 74,
St. Catherine, March 2.
Husband of Ida; brother of
Ann Hasselburg, Clara Short,
Louisa Lebow, Dorothy
Worley, Carl, Joe and Michael
Byrne.

JOSEPH C. HENN, 76, St.
Mark's, March 2. Husband
of Flora E.; father of
Elizabeth Newman; brother
of Marguerite Halfaker and
Elmer Henn.

MARY C. O'CONNOR, 75, Our
Lady of Lourdes, March 4.
Sister of Frances M. Dugan,
Loretta Rush, Dorothy Olsen,
Margaret Hartrick, Gertrude
Harmon and Lillian Strahan.

AGNES KEHRER, 79, Holy
Cross, March 5. Sister of
Lona H. Kehler and Carl
Kehler.

NELL C. DOYLE, 87, St.
Joseph, March 5. Mother of
Mary Ann Reddick, Robert J.
and Raymond G. Doyle.

BERNADETTE J. MELLEN,
77, St. Paul Hermitage
Chapel, Feb. 12. Mother of
Mary A. Wathen, Cecelia
Stuckan and Margaret Kern;
sister of Ernestine Stalcup.

JEFFERSONVILLE
BETTY LOUI BLUBAUGH,
57, St. Augustine, March 2.

ABCTO MEET
Archdiocesan Black
Catholics Concerned will have
their regular meeting on
Saturday, March 9, 2:30 p.m.
in the Urban Ministry Center,
1456 North Delaware St.

Wife of Hiram; mother of
Robert of Lebanon; Rebecca
Brown and Laura Jean
Blubaugh, both of Jef-
fersonville.

NEW ALBANY
ROSANNA HUBER, 17,
Holy Trinity, Feb. 26.
Daughter of Mr. and Mrs.
Victor Huber of Palmyra;
sister of Vicki Lynn, Evelyn
Jean, and Martina Huber, all
of Bloomington; and Joetta
Marie, at home. Grand-
daughter of John Bays of
Greenville.

WILLIAM STEMLE, 42, Holy
Family, Feb. 26. Husband of
Shirley; father of William,
Jr., Brian, Matthew and
Susan. Brother of John of New
Albany; Joseph and Richard,
both of Louisville; and Mrs.
Alfred Huber.

STEPHEN STEMLE, 20, Holy
Family, Feb. 26. Son of
Shirley Stemle; brother of
William Jr., Brian, Matthew
and Susan. Grandson of Mr.
and Mrs. Joseph Stemle.

ROBERT KASSE, 52, Holy
Family, Feb. 26. Husband of
Dorothy; father of Michael,
Robert, Patrick, Pamela,
Mary Ann, Robin and Julie
Kasse. Three brothers and
two sisters also survive.

IDA F. MEISENHOLDER,
82, Holy Trinity, March 2.
Mother of Charles of Long
Island, N.Y.; Jake of
Owensboro, Ky.; Dr. George
Meisenholder of Connorsville;
Joseph of Pensacola, Fla.;
Mrs. Lerue Rainbolt; Madge
Ayers and Mary Blunk, all of
New Albany; and Johanna
Haller of Floyds Knobs. A
sister also survives.

ST. MEINRAD
ANTHONY EGLOFF, 77, St.
Meinrad, Feb. 28. Father of
Mrs. Otis Schatz of St.
Meinrad; Clarence and
Hilbert, both of Ferdinand;
and Leander of Jasper.
Brother of Edward of
Dyersville, Iowa; and Mary
Egloff of Jasper.

STARLIGHT
EDWARD LYNCH, Sr., 67, St.
John, Feb. 27. Husband of
Zila; father of Thomas and
James, both of Jeffersonville;
William, Marvin and Edward,
Jr., all of Floyds Knobs; Mrs.
Richard Spellman of Jef-
fersonville; Judith Lynch of
New Albany; Mrs. Charles
Adams and Mary Sue Lynch,
both of Floyds Knobs. Three
brothers and a sister also
survive.

TELL CITY
CHARLES H. HUCK, 72, St.
Paul, March 5. Husband of
Alma; father of Kenneth of
Jacksonville, Fla.; Everett of
Newport News, Va.; Pete and
Paul, both of Tell City; Eileen
Terry, Marjorie Son, Emma
Lee Beard, Beulah Mae
Buchanan, Jayne Sallee and
Judy Sanders, all of Tell City;
brother of Bill of Cannelton;
Mrs. Norman Kreale and
Mrs. Margaret Robinson,
both of Tell City; and Gerlie
Sandage of Tobinsport, Ind.

TROY
ROBERT FURTING, 71, St.
Pius, Feb. 27. Husband of
Monica.

Once over lightly . .

A Richmond federal appeals court has agreed with a lower court's ruling that indigent pregnant women are entitled to Virginia welfare payments for their unborn children. The court, however, did not rule on the question of whether an unborn child has a constitutional right to such aid, a point which was argued in a brief submitted in the case . . . The Commission for the Role of Women in the Church and in Society established by Pope Paul VI in mid-1973 has had its term extended until January 1976, Vatican Radio announced March 4 . . . Abortions in the last three months of pregnancy would be sharply limited by regulations proposed by the New Jersey Department of Health.

Eighty bishops will participate in the first plenary assembly of the Federation of Asian Bishops' Conference (FABC), to be held in Taipei, Taiwan April 22-26 . . . A Lutheran pastor who spent several years in Siberia reported to a meeting in Hamburg, West Germany, that although Lutherans no longer have an organized church structure in the Soviet Union they continue to gather for services and conduct Baptisms and other religious activities . . . One hundred and thirty-eight conscientious objectors have been released from Spanish jails after the Cortes (parliament) approved a law giving them more lenient treatment . . . Sunday Mass is again being celebrated at Newark Airport for airport workers and travellers. Arrangements for the Mass at the new \$500 million airport were made by the Port Authority of New York and New Jersey with the cooperation of Eastern Airlines, which leases the area where the portable altar is set up.

The fourth International Christian Festival will be held May 4-10, 1975, at Brighton on the English south coast . . . Make yourselves available to charismatic groups, Cardinal Humberto S. Medeiros of Boston has urged his priests . . .

Leaders of the Cardinal Mindszenty Foundation (CMF) have urged the organization's members and others to write Pope Paul VI to ask them to reject Hungarian government demands concerning Cardinal Jozsef Mindszenty.

Names . .

Comedian Bob Hope received the first international Brotherhood Award presented by the National Conference of Christians and Jews.

Cardinal Humberto Medeiros of Boston said "there is no place for Catholics" in fraternal organizations which practice racial discrimination.

Marian I. Gullfoyle has been elected the first woman president of the Guild of Catholic Lawyers of New York.

John P. Kennedy, editor of the New Zealand Catholic weekly, has been honored by Queen Elizabeth for "integrity" as a journalist.

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THE TACKER

Priests' Association disbands

The Priests' Association of the Archdiocese has been dissolved due to declining interest and membership—a fate many predicted was inevitable once the Priests' Senate became a going concern. Two organizations seemed one too many. And so the demise was announced casually but officially this week by Father James F. Byrne, chairman of the board of governors.

"The priests of the diocese have lost interest in the Association," he said.

There will still be monthly gatherings of those priests interested in the topics and discussions common to Association meetings. The get-togethers will be open to all priests and will be held at Alverna Retreat House on the fourth Friday of each month beginning at 1:30 p.m. The first will be on Friday, March 22, with Father Bernard Head leading a discussion of the book "Priest and Bishop."

Father William Munshower and Father Donn Raabe have been elected co-conveners of the informal meetings.

CARDINALIAL SIDELIGHTS—Cardinal Maurice Otunga, Archbishop of Nairobi, was so taken with the arch by five-foot replica of his official coat of arms, displayed last Sunday as a backdrop behind the speakers' table at the public banquet and reception held at Cathedral High School, that he flattered the artists by explaining in detail to his audience the full significance of its symbolism. The artists, Theresa Belles, daughter of Mr. and Mrs. Gerald Belles, of St. Susanna parish, Plainfield, and Deborah Clay of Gary, worked 35 hours on the project under the supervision of Sister Sarah Page, O.S.F., art department head at Marian College. The project was awesome to Debbie, a Methodist. . . Cardinal Otunga was visibly impressed with his receiving the Key to the City from Deputy Mayor Michael DeFabbis at the Sunday banquet. He commented with a flashing smile that were he to get in trouble with a policeman, he would handle the situation by showing his personal "key." That, your Eminence, and 15 cents would get you the proverbial cup of coffee! . . . When told that a cardinal was coming to town, one of the younger set wanted to know if this was a "rare kind of bird." He shall, of course, remain nameless. . . Cardinal Otunga must have developed a bad case of writer's cramp after signing hundreds of autographs for admirers during his various stops. . . To a city torn by civic turmoil, his visit came like the first spring day after a "winter of discontent."

RED MASS—The annual Red Mass sponsored by the St. Thomas More Society will be held at St. John's Church in downtown Indianapolis on Wednesday, May 1, at 5:45 p.m. A cocktail hour and dinner will follow at the Alkinson Hotel.

Mass chairman is James M. Secrest and ticket chairman is William Thoms. President of the society, a fraternity of Catholic attorneys, is Richard F. Hahn.

ATTENTION, SINGLES—A new social organization is in the making for older unmarried Catholics, with the first meeting to be held Thursday, March 14, 7:30 p.m. in St. Mary Child Center, 311 North New Jersey St.

A pre-organization meeting late last month attracted prospective members from St. Jude, Cathedral, St. Lawrence, St. John, St. Matthew, St. Philip, St. Christopher, Holy Spirit, and Holy Name parishes and enthusiasm ran high. The March 14 gathering will draw up a constitution and plan a social calendar. Anyone interested may call Dolores Augustin, 542-9348, or Anna Zimmer, 786-8902, for more information.

ECUMENICAL LITURGY—The Dearborn Community Choir, in which several different religious denominations are represented, sang Schubert's Latin Mass in G at two Saturday evening liturgies held recently at St. Lawrence Church, Lawrenceburg. The choir is directed by Gene Henry, a Methodist, and its organist is Joseph Hall, a Baptist.

OUT OF THE ASHES—St. Mary's College Seminary, St. Mary's, Ky., will dedicate its new library facilities on March 17, the anniversary of the 1973 fire that destroyed Byrne Hall and its library holdings. Guest speaker will be Dale Francis, editor-publisher of the National Catholic Register, who directed a campaign among his readers to collect 100,000 volumes for a new library. St. Mary's is located in the Archdiocese of Louisville and trains young men from 17 dioceses for the priesthood. In its early history, the small rural college burned to the ground twice.

SHORT TAKES—Lilly Endowment of Indianapolis has given the National Council of Churches \$180,000 to set up an Office on Jewish-Christian Relations. . . William Hubbs, administrator of the St. Vincent Hospital Drug Abuse Program, Indianapolis, will be one of the speakers at the first annual seminar on emergency care to be held March 14 under the sponsorship of the Emergency Department Nurses Association. . . Parents interested in learning about a social club for retarded youth are invited to call Mrs. Joseph Jones, 353-2215. The club meets each Friday from 7 to 9 p.m. at the Judson Baptist Church, 6950 East Raymond St. . .

Lenten series

at St. Maur

opens tonight

INDIANAPOLIS — Conferences on the observance of Lent will be given by the monks of St. Maur Priory on the Fridays of Lent beginning tonight at 7:30 p.m. in the priory chapel, 4545 North Michigan Rd.

Conference directors and the subject of their talks will be:

March 8—Father Alvin Fong-Ben, O.S.B., assistant professor of theology, Catholic Seminary of In-

Sr. Ethelburga dies at age 93

OLDENBURG, Ind. — Funeral Services were held Monday, March 4, for Sister Mary Ethelburga, O.S.F., 93, who died in the infirmary of the Franciscan Motherhouse on February 28.

There are no immediate survivors. She was preceded in death by four brothers and five sisters.

Sister Mary Ethelburga entered the Sisters of St. Francis on December 8, 1902 from St. John Baptist parish, Harrison, O. She taught at the following schools of the Archdiocese: Academy of the Immaculate Conception, Oldenburg; St. Michael and St. Peter, Brookville; St. Ann, Hamburg; St. Martin, Yorkville; St. John, Dover; St. Mary Academy and Holy Trinity, Indianapolis; St. Mary, North Vernon; St. Joseph, Princeton; and St. Joseph, Shelbyville. She also taught in schools in New Mexico, Missouri and Ohio.

Two appointed to Marian staff

INDIANAPOLIS — Two staff appointments at Marian College were announced this week by Dr. Louis C. Gatto, president.

William H. Woodman, 33, who holds a doctorate in student personnel administration in higher education from Ohio University, Athens, was appointed Dean of Student Services. He previously served as assistant dean of the University College of Ohio State University.

Also named to the Student Services staff was Sister Gail Siebel, O.S.F., a former mathematics teacher at Ritter High School. A native of Cincinnati, Sister Gail previously taught elementary grades for 11 years, including St. Gabriel's School, Connersville.

Dinner-Dance

INDIANAPOLIS — A St. Patrick's Day Pitch-In Dinner and Dance will be held on Saturday, March 16, in the St. Catherine Church basement beginning at 7:30 p.m.

Diners are asked to bring a covered dish and table service. Admission is \$5 per couple for dinner and dancing, \$3 per couple for dancing only. Music will be by the Jack Brink Combo. Reservations may be made by phoning Patricia Clauson, 782-1051.

Lenten series

now underway

INDIANAPOLIS — A Lenten lecture program focusing on Scripture and Understanding the Bible is being held each Friday, beginning at 8:15 p.m., at St. Lawrence Church, 4650 North Shadeland Ave.

The sessions are being conducted by Sister Mary Slattery, S.P., of the Archdiocesan Religious Education Office, and Father Lawrence Voelker, associate pastor of St. Patrick's Church.

Charge for the series, which is open to all interested adults, is \$10 per couple or \$7.50 per person. Further details may be obtained from Sister Dorothy Rasche, director of Religious Education for St. Lawrence, by phoning 545-0050.



SISTER MARY SLATTERY

dianapolis, "On the Observance of Lent."

March 15—Father Alvin, "Come Let Us Reason Together."

March 22—Father Bernard Patterson, O.S.B.,

prior, "Go! Your Sins Have Been Forgiven." There will be an opportunity for sacramental confession.

March 29—Father Ivan W. Hughes, O.S.B., novice

master and director of formation, "Give Me A Clean Heart."

April 5—Father Mario Shaw, O.S.B., professor of Sacred Scripture and director of the Urban Ministry Center, "I Come Not to Be Served, but to Serve."

All conferences will begin at 7:30 p.m.

On Good Friday, April 12, the monks will celebrate the liturgy of Good Friday and the Stations of the Cross at 3 p.m.

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Doctors, lawyers
schedule dinner

INDIANAPOLIS — The annual dinner sponsored by the Catholic Physicians' Guild and the St. Thomas More Society will be held at Fatima Retreat House on Thursday, March 21.

The doctors and attorneys will attend a special Mass at the Retreat House beginning at 6 p.m. The Mass will be followed by a reception and dinner.

Guest speaker will be Dr. Raymond Murray, professor of Medicine at Indiana University. His subject will be: "Medical and Legal Aspects of Death." Edward F. Steinmetz,

Hospital Guild
slates meeting

INDIANAPOLIS — Our Lady of Hope Hospital Guild is planning an Evening of Reflection on Tuesday, April 2, at Fatima Retreat House. The observance will follow a 6 p.m. dinner. Cost of the dinner will be \$5.00.

Reservation deadline is Tuesday, March 26. Reservations can be made by calling Dorothy Gates, 784-4576, or Winifred Fox, 356-1650.

M.D., and Richard F. Hahn head the respective organizations. Tickets may be reserved by calling 632-9411.

Polka Fest

INDIANAPOLIS — The third annual Beer Barrel Polka Fest will be held at Monsignor Downey Knights of Columbus hall, 511 E. Thompson Rd., on Saturday, March 30, from 9 p.m. to 1 a.m.

The Don Kotnik orchestra, Cleveland, O., will play polkas, German waltzes and a variety of other tunes for dancing. Tickets are \$3 per person and may be purchased by calling 786-3405 or 881-1076.

Twenty years ago St. Andrew's parish took the team trophy in the annual Indianapolis Deane's Holy Name bowling tournament, posting a winning pin total of 3100 with handicap.

Father Leo Ohleyer succumbs at 82 in St. Louis

A Funeral Mass was offered in St. Anthony's Church, St. Louis, Thursday for Father Leo Ohleyer, O.F.M., a native of Indianapolis.

Father Ohleyer, 82, died Monday at St. Louis.

He had attended Sacred Heart Grade School in Indianapolis, a preparatory high school at Teutopolis, Ill.,

and had taken college and theological courses at Quincy, Ill., Cleveland, Ohio, and St. Louis. He was ordained a priest on July 7, 1918.

Father Ohleyer spent two years at Catholic University of Washington, D.C., where he received a doctor of divinity degree. He taught theology in preparatory colleges and

Oakbrook and Quincy, Ill. For six years, he gave missions and retreats from New York to California, especially for members of religious orders.

He became superior of the Franciscan Motherhouse at St. Louis, while teaching theology to novices of the Sister of St. Joseph at St. Louis. After two terms as superior, he continued to teach theology to Sisters and novices until he retired in 1938, after nearly 30 years of teaching.

Survivors include a brother, Francis Ohleyer of Indianapolis.

Birth rate still dropping

WASHINGTON—The nation's birth rate continued its downward spiral in 1973 and shows no signs of reversing itself. Statistics released here by the government show the birth and fertility rates reached record lows.



AT ST. MEINRAD ALUMNI DINNER—A record 134 members and guests showed up Monday evening for the annual dinner of the Indianapolis Chapter of the St. Meinrad Alumni Association at Fatima Retreat House. Cardinal Maurice Otunga attended as a special guest. Enjoying the after-dinner proceedings above are, left to right: Father Thomas Carey, pastor of Christ the King parish; Dr. John Kenney, a member of Our Lady of Mt. Carmel parish; and Msgr. Charles Koster, pastor of St. John's parish. (Staff photo by Fred W. Fries)

BEHIND THE NEWS

BY BOB HAYES

WASHINGTON—Sen. James L. Buckley is convinced that a constitutional amendment against abortion can be passed but he thinks that debates over the precise wording of the amendment is "energy wasted."

The Republican-Conservative from New York, author of a human life amendment, said that arguments over the wording are "a diversion" from the real task of simply getting Congress to consider an amendment.

And Buckley warned that if an amendment reversing the 1973 Supreme Court abortion decision "is not ratified in the next two or three years, it won't be done at all."

BUCKLEY'S AMENDMENT, which was the subject of Senate hearings this week, has been criticized by some opponents of abortion because it does not define when human life begins. This, the critics say, would allow courts to permit some abortions. The amendment has also been criticized for allowing abortions to save the life of the mother.

Buckley said that opponents of abortion can deal with the specific

wording of the amendment later. "We've got too important a job in persuading Congress to waste energy quarrelling about the words of the amendment," he said. "I'm certainly not locked in concrete to the wording of my amendment."

"I obviously introduced that formula which I considered most fool-proof," Buckley said, "but the final wording comes out of committee."

Buckley also defended the exemption clause in his proposed amendment which states, "This Article shall not apply in an emergency when a reasonable medical certainty exists that continuation of the pregnancy will cause the death of the mother."

BUCKLEY WANTS NO QUIBBLING OVER WORDS

Chances for an amendment

"UNDER ANY system we've had historically," Buckley said, "abortion has been considered licit to save the life of the mother."

"In the process of saving the life of the mother, abortion can be permitted within the limits of due process."

Buckley said that "there now is clear evidence that the average American supports a return to strict laws prohibiting abortion." He said, however, "I'm not sure 10 years from now that will be the case."

If passage of an anti-abortion amendment is delayed too long, Buckley said he fears that "courtesy of the Supreme Court... people will become inured to killing."

Ratification of an amendment is possible only if right-to-life and

other groups do their jobs, Buckley said.

"It depends on enough people around the country saying to their representatives that abortion is of prime importance and 'we will watch what you are doing,'" he said.

SOME SENATORS and congressmen, Buckley said, are particularly vulnerable to pressure in this election year on the abortion issue. "Some senators have come up to me and said, 'Why are you doing this to me?'" he said. "If enough groundwork is done a candidate might be forced to take a position."

Buckley denied that the pro-life movement was solely a conservative cause citing the co-sponsorship of his amendment by liberal Senators Mark R.

Hatfield (R-Ore.) and Harold E. Hughes (D-Iowa).

Buckley said he could not make a "distinction" between the born and the unborn.

"Life is so paramount an interest that we don't leave that to the states. I think you're a human being or you're not a human being."

The New Yorker urged "those who are working actively to outlaw abortion to face a social responsibility to assure that there are alternatives available to the mother. We must recognize that there are children born out of wedlock, the so-called unwanted children, for whom society clearly should take a concern."

The senator also accused the national media of distorting of the pro-life movement to make it appear that the anti-abortion crusade is solely a Catholic effort.

"It's a human issue," Sen. Buckley said. "One of the things which does agitate my adrenal is the kind of coverage we get. The press gives the impression that this is an exclusive concern of the Catholic Church."

EDITORIALS

Limited vision

The Senate Subcommittee on Constitutional Amendments, chaired by Senator Birch Bayh of Indiana, was to have gotten hearings on a pro-life amendment underway this week.

As to the nature of the testimony or the scheduling of additional hearings, we must wait and see. There was, however, even before this week's hearings began, evidence that chairman Bayh considers a human life amendment as a purely religious and possibly purely sectarian issue.

The senator's views in this regard have been expressed more than once in letters he has written to constituents regarding pro-life legislation. One such letter reads:

"... The issue is such a personal one and so based on deep moral and religious convictions that I had hoped its solution would be left to the individual states where the intensity of feelings of people could be taken into consideration..."

"A matter of equal concern involves the precedent which may be set if the Federal Government becomes involved in legislating solutions to questions which are so based upon religious convictions and theology..."

"It is possible that by permitting Federal intervention in the abortion area we might be paving the way for future involvement regulating other matters of religious practice and theology..."

"Our religious beliefs are personal and sacred to each of us and the last place for Federal regulation..."

What all that verbiage adds up to is a narrow view of the issue at

hand. The senator is disregarding the extensive legal and medical knowledge and tradition about the nature and rights of unborn life.

Tragically, the United States Supreme Court in its January 22, 1973, decision on abortion chose to ignore modern medical data regarding fetal life and dwelled exclusively on outdated information, much of which has been discredited by recent research. We would hope that the Bayh committee would not repeat the myopia of the Supreme Court.

Science now has access to wondrously precise information regarding the development of life from the moment of conception. This information is not part of the Bible or the dogma of any particular religious faith. It is simple, provable fact.

The root question remains whether or not the unborn child is a human being possessing the same human life as all other citizens. Medical experts and legal experts—as well as Catholic teaching—insist that it is and as such it has a right to expect that the laws of this nation will protect it. There may be moral and theological implications involved here, but they are by no means the overriding determination.

We hope that by week's end Senator Bayh will have divested himself of the erroneous idea that a human life amendment is a purely sectarian goal of the Catholic Church or of any other religious group. For if he, and other members of his subcommittee, are still under the impression that this is a "Catholic" issue they are dealing with, congressional action on a pro-life amendment may be a long time in coming.

Unfair tax laws

Garden variety taxpayers must have been shaken down to their re-soled boots by reports that former President Lyndon B. Johnson may have taken as much as \$30 million in tax deductions for donating his personal papers to the Johnson memorial library.

The library—a lavish monument to ego located at the University of Texas in Austin—was built in part by public funds and must be maintained in perpetuity by public funds. Presently that means approximately \$2 millions annual in upkeep and another \$10 million earmarked for repairs. We believe that is outrage enough and have said so on previous occasions. Now, however, comes the astounding revelation that the former president had the gall to write off to the tune of an estimated \$30 million gifts of official papers (in reality the property of the American people) to his own

memorial library.

The \$30 million estimate was included in a report to a congressional committee investigating President Nixon's tax deductions. Earlier, Mr. Nixon had commented that it was his predecessor who put him wise to the legal maneuver of taking deductions for gift papers. As it turns out, he couldn't have had a better teacher. President Nixon went on to claim more than half a million dollars in write-offs for placing some of his vice-presidential memorabilia in the National Archives.

If all this isn't enough to make the average taxpayer see red, Senator Walter F. Mondale (D-Minn.) has released a study showing that the number of high-income individuals who pay no Federal income tax at all is growing from year to year. A total of 402 individuals with incomes in excess of \$100,000 in 1972 paid no tax whatsoever, Mondale said. Moreover, he called these individuals "only the tip of the iceberg."

"Thousands of other wealthy Americans end up—like President Nixon—paying just a few hundred dollars in taxes on their huge incomes. This is enough to keep them off the list of total tax avoiders, but they are still paying a much smaller percentage of their income in taxes than the average worker," Mondale said.

Calculating and paying the annual tribute to the Internal Revenue Service is one of the most onerous duties of citizenship. Most Americans, however, realize it is a necessary evil for the common good. What most of them resent mightily—or at least should—are the inequitable tax



"YOU NEVER COULD FAST CHEERFULLY DURING LENT, ELOISE!"

LETTERS TO THE EDITOR

Only Mass matters

To the Editor:
I would like to give an answer to those who are dissatisfied with the changes at Mass. The important parts have not changed. People I know think it was a great change to sing and pray the prayers in the language of one's own country. In the past most of us knew only a few words in the Latin Mass. Now we can have more real devotion as we pray. Also we are all closer to the altar, and that is all to the good.

Essentially we come to Mass to meet Christ in faith and to celebrate Jesus' Easter victory over sin, suffering and death.

Sometimes our feelings overflow, but not always, yet we are still very faithful. We give our hearts and our love to Our Lord, who has so generously given to us.

Liturgy is for giving, not getting, although God always returns more than He ever receives. Sometimes guitars help lift up our hearts with song, some countries—like Africa—use string music only. So it is the Mass that matters, not the music or the sermon.

C. M.
Richmond, Ind.

More relaxing now

To the Editor:
Some time past I wrote you expressing my displeasure at being disturbed when reading The Criterion because of having to "jump" from the front page to as many as seven other pages to complete reading the item. Your acknowledgement of the fact I did not like the jumps, and your eliminating this condition has been much appreciated by more than one reader. It is a relaxing pleasure to read the very instructive, religious publication and not turn from page to page to complete every subject.

Thank you for this consideration.
Grateful reader
Richmond, Ind.

Renewal 'backfired'

To the Editor:
I am 78 years old and I agree wholeheartedly with many of the folks who wrote about the empty seats in church. When I was a child, I was taught that if we missed Mass on Sundays or holy days, we were committing a mortal sin.

The start of the empty seats began

laws which permit and encourage tax benefits available only to the wealthy. And until such laws are removed from the books, the average taxpayer has every justification for griping.

Keeps her posted

To the Editor:
I want to renew my subscription to The Criterion.
I enjoy the paper very much, as it keeps me posted on the things going on in the different parishes and around the Archdiocese.

Hazel Kamm
West Chester, Pa.

Hunts empty pew

To the Editor:
EMPTY PEWS!
I wish I could find an empty pew and so does my mother, who is 84 years old. We go to Mass each Sunday and even when arriving early, the church is crowded!

I love my Church and Mass and personally think the changes are for the best.

If we can find an "empty pew" in front my mother can see and hear Father better. She always says "I hope we can find a Missalette—and we do!"—they are great too!

Some people may like to "sleep-in" on Sunday and the changes in the Church are an excuse for not attending. After all God is in the Church and how can we not visit with Him?

H.S.
Indianapolis

'God is a politician'

WASHINGTON—A positive morality operates in the U.S. government, and God Himself is a politician, a presidential speechwriter told an assembly of Catholic philosophers here.

Jesuit Father John McLaughlin, a speechwriter for President Richard M. Nixon, lashed out at philosophers and theologians who make absolute pronouncements on political actions.

"Philosophers (and theologians) have no special charism or talents for interpreting government actions," he said.

Asks for revival

To the Editor:
God bless you and God bless The Criterion. I just read the February 15 issue and was interested in the letters to the editor.

For a long time I wondered if I was the only one who became upset during the new Mass. But all the people who wrote in answer to "All those empty pews" (editorial, February 8) seem to feel exactly as I do. I must admit that I, too, felt like not going to Mass anymore. If it were not a mortal sin not to go, I wouldn't, because there is no similarity to Mass at all. I feel as if I've been attending a Protestant church since 1962.

I'm almost 63 years old and I was taught that there was only one thing in this world that we could be sure of, that is, that the Catholic Church would never change!

Let us all pray to bring back some of the dear old Catholic customs we used to love—the Angelus, Benediction of the Blessed Sacrament, the Rosary, and the beloved, familiar hymns we used to sing.

M. H.
Richmond

Awaits parole hearing

To the Editor:
I believe that over 100,000 Catholics have recently said at least one Hall Mary so that I might be paroled from prison in March.

I've just asked the U. S. Board of Parole to grant my freedom on March 10, the feast of St. Joseph.

My parole hearing will probably be sometime between March 11-15. I shall carry all my "prayer mail" to my parole interview.

If paroled, I shall answer all my wonderful mail, beginning with the children.

John J. Desmond, Jr.
Box 1000
Stellacoom, Wash. 98388

THE YARDSTICK 'Papa' Farah's shop

BY MSGR. GEORGE G. HIGGINS

paternalism n.—A relation between the governed and the government, the employer and the employee, etc., involving care and control suggestive of those followed by a father; also, the principles or practices so involved. (Webster's New Collegiate Dictionary)

That's a fairly good description of the labor relations policy followed by the Farah Manufacturing Company—the world's largest producer of men's slacks—ever since the Texas-based firm was established by the present owner's immigrant father a little over a half-century ago.

The company has never made any secret of the fact that the relation between itself and its employees involved "care and control suggestive of those followed by a father" who always knew what was best for his children and demanded that they toe the line.

As recently as last January President William (Willie) Farah said in a widely publicized interview with AP reporter Eloy Aguilar: "I am trying to do the right thing by my people. If trying to do the right thing is being paternalistic,

then I'll buy that. If I am doing something wrong, I want the Church to tell me and I'll correct it."

FOR SOME MONTHS, Bishop Sidney Metzger of El Paso, Texas, the company's home base, patiently tried to tell Farah what he was doing wrong, but Willie gave no indication that he was really listening—until Sunday, Feb. 24, when he unexpectedly announced that the firm had agreed to be unionized for the first time in its 54 years of manufacturing.

The company's problem can be stated simply. It was denying its workers the right to organize and bargain collectively—it was being paternalistic. "That is the real issue," Bishop Metzger said in the same AP interview referred to above, "not the mechanical efficiency of the plants or how clean they are. Collective bargaining is a human right, and that is what Farah is denying the people."

It took a costly nationwide boycott of the company's products to convince Farah that collective bargaining was indeed the issue. Until the boycott began to cut into profits, Farah continued to parrot the outmoded language of paternalism. Instead of facing the issue of collective bargaining, he said over and over again, in company handouts and public statements, that Farah was providing its employees with all sorts of goodies: free medical service in the plants, transportation to work, piped-in music, inexpensive meals in the plant cafeterias, etc.

BISHOP METZGER thought that was paternalism and repeatedly said so in his public statements. "I am sure," he said during a recent interview, "that there are some happy workers in the Farah plants. It is good that they get some medical care, but it would be social justice if they could get decent salaries and afford their own doctor. If they could be represented by a union with all legal resources instead of just complaining to Farah supervisors. Social justice means a decent salary, negotiated increases, job security and fair treatment for all."

The bishop was convinced all along that the majority of the Farah workers wanted to be represented by the Amalgamated Clothing Workers, but Willie Farah stoutly maintained that his employees were happy with their working conditions and wanted no part of the ACW. There are none so blind as those who will not see.

On Friday, Feb. 22, he discovered he was wrong and the bishop was right when he was informed that well over 60 per cent of his employees had voluntarily signed ACW union cards. On the basis of this card check, he capitulated and two days later announced that the company would negotiate with the ACW.

THERE IS LITTLE doubt that it was the boycott that ultimately removed the blinders from his eyes and brought him to his senses. Farah stock which once sold at more than \$30 a share, fell at one point to \$3.25 and closed at \$4 the day Mr. Farah agreed to settle with the union. His decision to settle came a generation too late—but better late than never.

I cannot help but think that Willie Farah might have come around a little sooner if Father Daniel Lyons, S.J., and some of the other clergymen (relatively few in number) who sided with the company in its long-standing dispute with the ACW had given him better advice.

INSTEAD OF urging the company to settle with the union and to replace its old-fashioned paternalism policy with a collective bargaining system, as required by the National Labor Relations Act, they played up to his worst instincts and encouraged him to dig in and to carry on his ill-fated struggle against the ACW without respite regardless of the consequences. They also ridiculed Bishop Metzger and tried to create the impression that he was a bumbling meddler who didn't know what he was talking about.

In the end, Willie Farah let them down—but hard. His totally unexpected announcement found them standing in left field without a glove. I am sorry for their trouble, but, so far as I am concerned, they asked for it. It would serve no useful purpose now to say "I told you so" or to insist that they swallow their pride and publicly eat a bit of crow. But I do think, as a matter of common decency, they should apologize to Bishop Metzger for having tried to undermine his credibility—and to Willie Farah for having given him such hopelessly bad advice.

The CRITERION

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46208

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$5.00 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosler;
Associate Editor, B. H. Ackelmir;
Managing Editor, Fred W. Fries; Ad-
vertising Manager, James T. Brady;
Composing Foreman, Dennis R. Jones.

Published Weekly Except Last Week
in December.

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

Catholic-Lutheran Dialogue

BY JERRY FILTEAU

"For generations we haven't regarded such conversations as possible," said Dr. Paul Empe, former general secretary of the U.S.A. National Committee of the Lutheran World Federation (LWF).

But such conversations—between Catholic and Lutheran theologians—have not only been possible. In a few short years they have brought impressive results: basic agreement between representatives of the two faiths on the Nicene Creed, Baptism, the Eucharist as sacrifice and as presence of Christ, the authenticity of each other's priestly ministry, and now on the unifying and ordering ministry of the Pope.

After 450 years in which Catholics and Lutherans were barely on speaking terms, the atmosphere changed on both sides as a result of the Second Vatican Council.

IN 1965, UNDER the joint chairmanship of Dr. Empe and Auxiliary Bishop T. Austin Murphy of Baltimore, the National Lutheran-Catholic Dialogue began its work of ecumenical dialogue and reconciliation.

Meeting twice a year—18 times so far—they began with the Nicene Creed as a basic expression of Christian beliefs; moved to Baptism, the basic sacrament of initiation into the Christian community; then to the central act of Christian unity and worship, the Eucharist; and to the need for a valid ministry to preside over the celebrations of the Eucharist.

Now, after three years of study and dialogue on the papacy, the group has issued a common statement on the "unifying and ordering ministry" of the Pope and has already begun to move on to the question of papal infallibility.

With its statement on papal primacy the Lutheran-Catholic dialogue has taken the leadership in ecumenical dialogues between Catholics and non-Catholic Christians. It is the only group that has dealt so extensively with the papacy, a major obstacle to reunion as it exists today, and the common statement is the first major statement on the topic by a dialogue group.

THE STATEMENT did not come

easily. It was the result of intensive work, cooperation and trust by a small band of top theologians, each loyal to his own Church but trying to answer Christ's call to unity.

At their meeting in Allentown, Pa., last September, the last full session on papal primacy, some of the theologians and officials involved in the dialogue shared their thoughts with NC News.

"For us it is a great thing," said Jesuit Father Walter Burghardt of Woodstock College, New York.

felt if it's good enough for Christ, it should be good enough for Rome."

ON THE OTHER hand, he said, "Papal primacy is far more difficult for Lutherans. The papacy has been seen for us as standing between the Church and Christ, rather than as a bridge."

"We were taught from childhood that the Pope was an obstacle to faith. To view him as having a ministry for all Christians is difficult to accept, emotionally as well as intellectually."

With the learning comes new insight, new understanding—and this is why the participants' common statements do not involve concessions, or "horse-trading." What happens might best be described as the development of a shared language to express common beliefs.

BISHOP MURPHY and Dr. Empe summarized this when, at the conclusion of the dialogue on Baptism, they said that the group's discussions "brought to light the fact that although

Coming together after centuries apart

editor of the Jesuit quarterly "Theological Studies."

"We have come to know one another, to realize how false our ideas were of each other's traditions. Now we are seeing Lutheranism through Lutheran eyes. By and large in the past we read about Lutheranism through Catholic eyes, and they read about Catholicism through Lutheran eyes."

"The results have been astounding."

ONE OF THE differences between the two traditions and viewpoints was expressed by Dr. Empe when he talked about the most difficult dialogues so far, the ones on eucharistic ministry and papal ministry.

"As I see it, the problem of (eucharistic) ministry was one that was more difficult for Catholics than for Lutherans," he said.

"Lutherans always regarded Catholic ministry as valid. But for Catholics not to deny the validity of Lutheran ministry when the Lutherans are not in union with the Bishop of Rome—that was a real step for the Catholics."

Dr. Empe pointed out that the Catholic theologians did not say they regarded the Lutheran ministry as a full one, but they did say it was adequate.

Except for an interest in reunion, Dr. Empe said, the Catholic view of Lutheran ministry would not make much difference to Lutherans. "We always felt our ministry was a true Christian one," he said, "and we always

Dr. Empe spoke of the dialogue on papal primacy, following the basic agreement on eucharistic ministry, as "sort of our turn to take a step."

"We've got to—with integrity and honesty, and in good faith—find a theological basis we can both accept," he said.

The group's common statement on papal primacy, released March 4, said that a renewed papacy could serve a unifying ministry for all Christians, but both sides agreed that the papacy as it exists today is in fact unable to serve that role.

THEY LISTED areas in which they agreed on what the papacy is or should be, and they spelled out the areas in which they were unable to reach an agreement.

The search for a common theological basis amounts to a kind of high-level, on-going education for the participants.

They are busy professionals involved in teaching, writing, pastoral work, church administration, and, for each of them, numerous other committees, commissions or organizations that make demands on their time and energy. But they all seem to share a bond of mutual trust and respect, and a common feeling that the Lutheran-Catholic Dialogue is one of the most important efforts they are involved in.

"I put it high on my list of priorities," said one of the Catholic participants. "This is the one dialogue that I find is consistently a learning experience for me."



CHARITIES FIRST—Sampling the punch served at the opening of the first regional Catholic Charities office in Terre Haute are, left to right, Florence Marshall, program director; Father Donald L. Schmidlin, Archdiocesan director of Catholic Charities; John Etling, program convener for the Terre Haute area; and Gracya Crynes, volunteer worker. The facilities were formally dedicated on Saturday, March 2.



OFFICERS OF PRINCIPALS' ASSOCIATION—William Glennon of Christ the King School, Indianapolis, has been elected first president of the newly-organized Archdiocesan Principals Association, at the group's meeting Thursday, Feb. 28, at Our Lady of Fatima Retreat House. Other officers, from left, are: Sister Anna Mary Verhoniak, O.S.F., of St. Lawrence School, Lawrenceburg, recording secretary; Sister Julie Hampel, O.S.F., of St. Monica School, Indianapolis, vice-president; Sister Betty Sloan, S.P., of St. Thomas Aquinas School, Indianapolis, corresponding secretary; and Sister Marie A. Geiger, S.P., of Immaculate Heart of Mary School, Indianapolis, treasurer.

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PEACE

BY FR. PETER HENRIOT, S.J.

"Pray for Peace? No—not unless you are willing to work for peace!" That sentiment might read like a poster in some way-out peace march. But it does seem to be the blunt Gospel message that we Christians need to hear today.

We have become so dulled in recent years by wars and preparations for war that we tend to forget that active working for the cause of peace is not a job for only a few Christians. It is a task for each and every follower of Jesus, an imperative for the whole Christian community.

Some Christians think that each member of the Christian community should be primarily concerned about being at peace within himself and about relating peacefully to family and friends. Peace among nations is seen as too big a problem to get worried about.

BUT SUCH AN approach simply misses the major challenge of our times—the threat that war will destroy life on the face of the earth unless we destroy the institution of war. No Christian can ignore this challenge. As the Second Vatican Council stressed, it is our clear obligation to "strain every muscle" to completely outlaw war.

Being a peace-maker means actively

promoting an order which enables peace to flourish. This is an order which Pope John XXIII described in his 1963 encyclical Peace on Earth as "founded on truth, built according to justice, vivified and integrated by charity, put into practice in freedom."

WHAT DO THESE values mean in the concrete for us Americans?

(1) Respect for truth means that we are sensitive to other nations' perception and practice of truth. We have to avoid narrow "America First" attitudes.

(2) Justice demands that the unjust gap between the rich and the poor be lessened by effective means. We must recognize how difficult peace is in a world where Americans, six per cent of the world's population, consume 40 per cent of the world's goods. Promotion of peace has to mean the justice of a more "sparing and sharing" life style.

(3) Charity comes alive in the ability to forgive and to avoid labels or prejudices. A blind "anti-Communism" that refuses to see changes in the world or denounces as subversive any efforts to better the lot of the poor is one example of a lack of this charity that seriously hinders the cause of peace.

(4) Freedom is promoted in the willingness to allow others to be different. We Americans have to realize that our way of doing things is only one way among many.

"POLITICKING for peace," is as

needed as "praying for peace." A few areas for this politicking have been suggested by recent Church statements:

(1) Promotion of disarmament, since The Church Today called the arms race "an utterly treacherous trap for humanity."

(2) Support of conscientious objection to military service, endorsed by the U.S. bishops' statement on "Human Life in Our Day" (1968).

(3) Fostering of a strategy of non-violence, as urged by the 1971 World Synod of Bishops' statement, Justice in the World.

(4) Promotion of the United Nations, as insistently urged by all modern Popes.

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LANDS OF THE BIBLE

Famed Cedars of Lebanon true giants

BY STEVE LANDREGAN

High on the slopes of the mountains of Lebanon are the last survivors of a race of Biblical giants, jealously guarded and carefully tended by the Lebanese government.

The giants are not human. They are the magnificent Cedars of Lebanon whose majesty and strength have made them a favorite subject of poets and prophets for thousands of years.

So famous were the cedars that the Babylonians referred to Mt. Lebanon as the Cedar Mountain. The Egyptians imported them for use in their buildings. Their shipment to Egypt was one of the wonders of ancient engineering. The trees, sometimes 100 feet or more in height, were felled high in the mountains, transported overland to a Phoenician port, then lashed together in a giant raft and floated down the Levantine coast to the Nile.

Assyria imported the cedars before the time of Abraham, an extremely difficult task since the behemoths had to be transported over highly mountainous terrain.

KING DAVID imported the cedars for the construction of his palace (2 Sm 5:11), and David's son, King Solomon used the cedars for beams and paneling for his temple (1 Kgs. 5:24, 6:9f, 15f). Both David and Solomon brought Sidonian carpenters from Lebanon because of their unique skill in working with the cedar wood (1 Kgs 5:6f).

When the prophet Jeremiah reproached King Jehoiakim for his excessive luxury, he referred to the king's use of cedar in his building. (Jer 22:14f).

Scripture writers frequently used the Cedars of Lebanon as symbols. They are a symbol of pride for Isaiah, Ezekiel and Zachariah, the psalmist and Amos to see them as signs of strength, and Jeremiah sees the giants as symbols of security and prosperity.

The ancients were obviously as moved by the dignity and seeming agelessness of the great cedars just as modern Americans are moved by the giant Sequoia and redwoods of California.

Standing at the base of one of the giants and feeling dwarfed by the trees' magnitude and magnificence cannot help but stir one to wonder and poetry. Isaiah, who has the cedars rejoice at the fall of Assyria, was so moved. Their strength moved Ezekiel to compare the House of David to a mighty cedar. Their soaring height caused the psalmist to write that the just man shall grow like a Cedar of Lebanon.

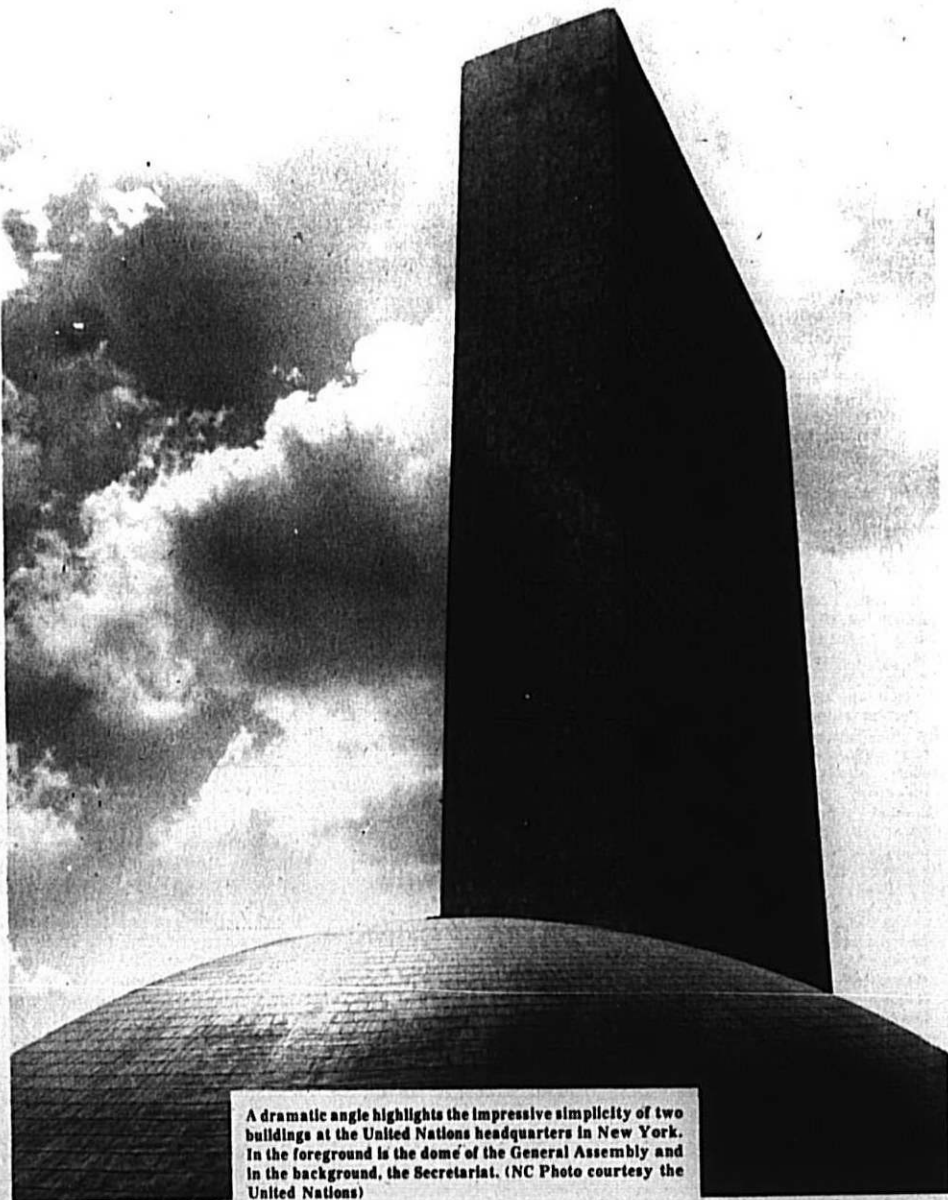
TODAY THERE ARE only about 400 cedars left in Lebanon. Their disappearance is a testimony to their desirability and to the fact that man has always destroyed those things which serve him best by his selfish and unwise use of them.

Most of the trees grow near Besharro at an altitude of over 5,000 feet. Their average height is 100 feet and the circumference of some of the giants is as great as 50 feet.

Carefully protected by the Lebanese today, the trees are enjoyed by tourists who journey to the mountains for coolness in summer and skiing in winter.

Their appearance is very distinctive, like giant Christmas trees. This is caused by the huge horizontal width of some of their branches which is sometimes as great as the height of the tree. The wood is very aromatic.

Although the giant cedars are primarily associated with Lebanon, and the modern country of Lebanon uses the tree as its national symbol and on its flag, there are a few of the cedars surviving in the Taurus and Anti-Taurus mountains of Turkey, and a smaller variety of the species is found on the island of Cyprus.



A dramatic angle highlights the impressive simplicity of two buildings at the United Nations headquarters in New York. In the foreground is the dome of the General Assembly and in the background, the Secretariat. (NC Photo courtesy the United Nations)

LITURGY

Filing away liturgical ideas

BY FR. JOSEPH M. CHAMPLIN

Father Joseph Nolan has been writing and speaking nationally about the liturgical renewal for over a dozen years. Currently he prepares a well received "Service for Preaching and Worship" called "Good News" which comes out of the Franciscan Communications Center (1229 South Santee Street, Los Angeles, California 90015).

In addition to suggestions for the Sunday homily, each month Father Nolan offers creative ideas for improving worship on the parish level. One highly practical recommendation urged priests and worship teams to maintain a Church Year liturgy file.

Folders for major feasts (e.g., Christmas, Easter, Pentecost, Thanksgiving), seasons (e.g., Lent, Advent, Paschal Time), and special occasions (e.g., Penance services, graduations, First Communion) would contain materials and evaluations from past celebrations plus possibilities for future liturgies.

SO OFTEN WE HEAR or read about a particularly imaginative notion but have no simple system to store for use at the appropriate time. The concept gradually fades from our memory and we have lost something that could have proven highly beneficial for the worshiping community. A filing arrangement of this type would make it relatively easy to cut out or write down the idea and drop that into the pertinent folder for later implementation.

This column fits into such a "file away for the future" category. The article will describe our Advent program and, although certain elements could be incorporated into a similar Lenten series, it obviously would find a more natural home in a Christmas preparation setting at the end of 1974.

In our pre-Advent liturgy planning session, we decided this year to accentuate four "P's" on these Sundays prior to Christmas—prophecy, preparation, peace and prayer.

The cover for our participation leaflets repeated these words each week with specific quotations establishing a theme for the particular Sunday. Thus, since we were treating prayer on the last week-end before this feast, our folder included these few words from Thomas Merton:

"The secret of prayer is a hunger for God and for the vision of God, a hunger that lies far deeper than the level of language or affection."

THE FIRST ADVENT Sunday zeroed in on prophecy. It was not difficult to leap from Jeremiah and Jesus into a treatment of the commercialism frequently surrounding this season. We urged a simpler, slower, more spiritual approach. Comments from many parishioners, including high school students, indicated our arrows, while gentle and indirect, were still very much on target.

The Second Advent Sunday took

preparation as its motif. If Christ were to come into our house today, the preacher remarked, what sort of a reception would he receive?

The Third Advent Sunday addressed itself to peace and the sacrament of penance. The summons to an honest admission of guilt and sinfulness linked with the encouragement to "come home" brought huge crowds to our confessional box and room the following week-end.

Again this year we employed an Advent "tree," a triangular wooden candlestand, beautifully decorated with purple flowers and located in a side niche. Each Sunday two persons, walking ahead of the gift bearers, carried candles to the sanctuary. They lighted these from tapers on the front altar, moved over to the tree and passed on the flame to first, two, then four, next six, and finally eight candles on each

arm of the triangle. The central, top, Christ taper was ignited on the feast itself.

FOLLOWING A PATTERN established the year before, we asked different representatives of the parish to be candle bearers. Grammar school children had the honor the initial week; high school pupils, the second. On the third Sunday we tried an experiment and asked a grandparent and a grandchild to fulfill this function. The response was particularly gratifying.

For the final Sunday, I personally called eight young people in their late teens or early 20s to carry these Advent candles. They accepted immediately, came early before Mass to learn their roles and must have inspired the congregation as they walked down the main aisle and helped us complete the final preparations for our Lord's coming.

(Copyright 1974, NC News Service)

THE CHURCH AND I

Priest-humorists were among literary rarities

BY F. J. SHEED

We published several of his books, revealing not only in the fun but in the mastery of his English and the sheer precision of his utterance. We had become close friends—he took me out for my first speech on Boston Common, and had (like a priest in Baltimore) to convince a Catholic policeman that I really was a Catholic.

I was miserable about what I regarded, though he didn't, as his stepping out of line with Catholic norms. Miserable for him, of course, but miserable too because of what his writing might have done for the Church from inside.

Most Catholics in conflict with the Church authorities find support in the world outside, indeed it is a certain formula for success. The point on which he was in conflict meant that he got no such support, for it seems to have been a literal assertion of the phrase of Pius IV "Extra ecclesiam nulla salus," no salvation outside the Church. In the early days of his movement, some of his followers would picket Catholic churches. There is a story of a policeman coming into the sacristy where a priest was vesting for Mass and saying, "They're being a nuisance outside, Father. Would you like me to rough 'em up a bit?"

"Who are being a nuisance?" "Just those extra ecclesiam nulla salus guys."

THE ONE OTHER writer we found early in the States who gave a special kind of joy in his writing was Father Leo Trese, a secular priest. He also had the power of being funny on paper, but the whole feel of his writing was different from Father Feeney's. I think the difference lay in the power of his compassion. No book has taken me deeper

(Continued on Page 7)

CATECHETICS

Conflict can be creative tension in growth process

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

Dr. Robert Lynn of Auburn Theological Seminary in New York recently posed a provocative question about religious education. Addressing religious educators gathered in Toronto from all over the United States and Canada to consider the future of religious education, Dr. Lynn asked: "Is there any room in your vision of religious education for conflict? For your 'enemies'?"

He based his question on his experience with Christian education efforts, both Roman Catholic and Protestant. His conviction was that a major weakness in these efforts was the failure to come to grips with conflict. As a result, he felt, the many serious differences that are occasioned by the normal process of change, growth and development within the Church are allowed to exist beneath a superficial cover of peace. When they break through on the placid surface, differences are often met with apathy or repression.

MY OWN EXPERIENCE tends to second Dr. Lynn's analysis. Too often a kind of optimistic idealism joined with a longing for peace prevents us from honestly recognizing the very real differences that exist among American Catholics. Vocal minority groups on either side of basic issues are symptomatic of widespread deeply felt differences among large numbers of Catholics today. A failure to discover creative means of dealing with conflict leads either to growing apathy or to increasingly rigid polarization. In my opinion one of the most important challenges facing religious educators is to discover ways of dealing creatively with conflict.

All of us want a world, a Church, a heart that is at peace. But peace is

not the result of ignoring conflict, obliterating opponents, or stifling feelings. Rather peace is achieved by holding opposing forces in a dynamic, creative tension.

Studies of a wide variety of organizations—industry, Church, education, family—suggest that a key factor in healthy organizations is the presence of effective mechanisms for conflict management. Symptoms of organizational ill-health have been found to be: the avoidance of conflict, the submerging of differences, and the repression of dissent. Conflict management involves the creative utilization of existing differences, rather than ignoring or repressing them.

IT IS MY CONVICTION that religious educators might learn from the experience of effective managers. We might benefit from the growing body of knowledge on "conflict management." James Anderson, in his helpful book, "To Come Alive" (New York: Harper & Row, 1973) provides some tested techniques in his chapter on "Conflict—The Utilization of Differences."

From my own experience in working with religious education programs in a variety of environments I have found the following attitudes and techniques helpful in dealing with conflict situations:

—Genuinely try to recognize and appreciate the value of differences within the Church as a potentially enriching reality rather than as a threat to orthodoxy and unity;

—Encourage the expression of legitimate differences within an atmosphere in which persons with opposing views can safely express their feelings and ideas;

—Help all "sides" frequently to refocus their attention on their common goal: a faith-filled community sharing its common faith. Such a focus on the common objective can facilitate an awareness that cooperation, collaboration, and mutual respect are more important than the imposition of "my" opinion;

—Try to listen to all with a respectful effort at exploring the reasons behind their ideas and their feelings. Often the "why" is more of a creative clue than the "what" of any position;

—Attempt to create programs or structures which will allow for a "bridge-building" between persons and ideas. Creative conflict management in relation to religious education today involves respect for individuals as well as a certain amount of sound education about changes in the Church.

These suggestions may spark your own reflection on the value of conflict in the Church and how to deal constructively with it. In any case, none of us can risk avoiding Dr. Lynn's questions: "Is there any room in your vision of the future of religious education for conflict? For your 'enemies'?"

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KNOW
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QUESTION BOX

Does God will some to be handicapped?

BY MSGR. R. T. BOSLER

Q. I read with interest your reply to the woman who had a deformed child as a result of German measles, but I feel that one aspect of why there are handicapped people was missing from your article. While God permits sin and evil, I have come to think that He not only permits but also wills that handicapped people be a part of today's society. Handicapped people have a special ability to share in the sufferings of Christ and help others to grow in a better awareness that this life on earth is not the ultimate end of all things. So, in themselves the handicapped person can in St. Paul's words, "fill up what is wanting in the suffering



of Christ."

The handicapped person needs much help in his physical life. By accepting this help, the handicapped is God's instrument in accepting the kindnesses of those willing to help: "Whatever you do to the least of these little ones, you do unto me." Even those who are unable to respond to God's love in full understanding, such as the mentally retarded, can be the object of love—love that can be given not only to them but also to God who lives in these simple souls.

In answering the woman who does not know what to tell a severely handicapped child, it may be helpful to her to explain as best the child can understand that God permits him to be born in this way as a special sign of God's love for the child and wanting the child to share in His Cross in a special way. While accepting the needs that must be

rendered him, the child should be taught to learn that he, in return, should accept such help gratefully, while remembering in prayer his helpers. In this way there is an even balance, as the able-bodied help the physically handicapped in their daily life, and in return the handicapped helps his benefactors through his prayers and cheerful acceptance of all that God asks of him.

The handicapped person has much to contribute to today's society and spirituality if more stress is placed on his obligations rather than on his disabilities. I write this as a person who has been physically handicapped from birth and as a member of The Catholic Union Of The Sick In America, Inc. CUSA is only one of many apostolates which embodies both the spiritual and social aspects of the life of a handicapped person. If notice of our apostolate could in some way be made

in one of your columns we would be most appreciative.

A. Those interested in The Catholic Union of the Sick in America may write to 176 West 8th Street, Bayonne, New Jersey, 07002.

Q. If confession comes about with the abolition of the "box" and a room is used where a face to face meeting is had, would another woman be present to safeguard the rights of the individual, just like a doctor has to have his nurse present during an examination? There are some things I could say to a priest in the confessional but never face to face and I am afraid that a lot of people would never again go to confession.

A. Confession face to face will always be an option and the traditional screen will be offered for those who prefer the "old way." I find it hard to believe you are serious about your first question. Doctors have a nurse present when it is necessary for a patient to disrobe. No one is present when the patient

discusses her problems and ailments. A psychiatrist listens to the intimate revelations of his clients without any policeman present. I hope you are not implying that priests are less to be trusted.

Q. Was Joseph, Mary's spouse, older than Mary? Did he die before their Son Jesus was crucified?

A. Artists usually picture St. Joseph as an old man. However, the rabbis at the time of Christ taught that men should marry between the ages of 13 and 19, and Joseph being a "just" (or law-abiding) man undoubtedly conformed to this practice. The Gospels never mention him living during the public life of Jesus; so it is presumed St. Joseph

died before then.

If the "brothers" and "sisters" of Jesus, mentioned in the Gospels were not cousins but children of Joseph from a previous marriage, then the husband of Mary may have been an older man when she married him.

Q. Will you please tell me where I might obtain a biography or even a few sentences about St. Eleanor.

A. Butler's comprehensive "Lives of the Saints" does not list a St. Eleanor. The name is probably derived from Helen. St. Helen was the mother of the Emperor Constantine. Any encyclopedia will give you information about her.

(Copyright 1974)

Priest-humorists

(Continued from Page 6)

inside a priest in his sheer dullness than Father Trese's Vessel of Clay took me.

But in those first years our lists were largely built on trans-Atlantic writers. And no book has taken me deeper inside a Catholic who is a novelist, both in his creativity and in his Catholicism, than Francois Mauriac's God and Mammon. It was not by any conscious planning that the two novels and one play we published in our early years were by Frenchmen. Mauriac's Noeud de Vipere we called Viper's Tangle. I hope no lover of Mauriac will mind my saying that his novels are very much like one another: and this one I chose for

translation as their archetype.

Of Leon Bloy's La Femme Pauvre (The Woman Who Was Poor) I have already spoken. Claudel's Soulier de Satin was translated as The Satin Slipper by Chesterton's Father Brown. Monsignor John O'Connor. Claudel was that rare author who thought the translation better than his original (another was the Redemptorist Pere Durrwell who said the same about Rosemary Sheed's translation of his book on the Resurrection). I am inclined to think The Satin Slipper the greatest book we ever published. But the discussion of that would belong in a history of Sheed & Ward, which I am not writing.



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SIXTH GRADERS CONSTRUCT TEMPLES—Sixth graders at St. Michael's School, Indianapolis, recently constructed replicas of Biblical temples. A project of the religion classes, taught by Father Michael Carr and Al Thompson, above,

three temples were selected top prize winners in class competition. Displaying their award-winning efforts are, from left: Joe Banich, Lisa Clements and Julie Goebel. The temples are those of Solomon and Herod.

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All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.
Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m., (March 10, Mrs. Arlene Locke, Organist, St. Michael's Church.)



ESSAY CONTEST WINNERS—Michelle Repar, seated, first place finisher in the Hancock County American Legion Auxiliary's eighth and ninth grade contest is surrounded by other top placers. They are from left, David Schelter, second; Mary Jo Hatke, third; Julie O'Connor, fourth; and David Berg, fifth. Mike Hickey sixth place winner was absent for the picture. Michelle is a freshman at the Greenfield Central High School; the other winners are all students at St. Michael School in Greenfield. All of the essays will be forwarded to President Nixon.



MORE ESSAY WINNERS—While the winner of the sixth and seventh grade division of the American Legion Auxiliary's essay contest, Natalie Schelter (center) reads her essay, other top finishers look on. They are from left, Kathy O'Neill, second; Jim Walsh, third; Miss Schelter, Angie Faenzi, fifth; and Kathy Pareja, sixth. Tom Reuter, who placed fourth, was absent when the photo was taken. Topic of the essay was "Americanism in Unity." All of the above winners, are students at St. Michael School in Greenfield. The contest was open to all schools in Hancock County.

CYO launches boxing program

A boxing program has been launched under CYO auspices. This is the first new major sport to come under the CYO mantle since girls' basketball made its debut two years ago.

The boxing program, which has the sanction of both the CYO Board of Directors and the Priests' Advisory Board, will be conducted in connection with the local Golden Gloves operation. As presently set up, participants will include young men from 16 to 25 of all faiths.

In making the announcement, Bill Kuntz, CYO executive director, stated that for the time being participants will use the facilities at St. Rita parish, which has sponsored amateur boxing for many years. He expressed the hope that later on it might be possible to use a portable ring and bring shows to parish festivals and other spot locations.

Kuntz also stated that as the program grows, other centers, in addition to St. Rita's, will be opened in other sections of the city with participants organized on a club basis.

Co-chairmen for the program will be Father John LaBauve, pastor of St. Rita parish, and Thomas Keating, Indianapolis Star columnist and a member of St. Gabriel's parish.

Appointed supervisor-coach for the program was Colin "Champ" Chaney, a former ranking heavyweight boxer, who has been associated with amateur boxing in the Indianapolis area for several years.



DISCUSS NEW CYO BOXING PROGRAM—Father John LaBauve and Thomas Keating admire the new official jacket for participants in the new CYO boxing program. At the right is Colin (Champ) Chaney, who will serve as supervisor-coach.

Little Flower, St. Jude in Cadet net finals

Two Indianapolis teams—Little Flower and St. Jude's—will meet Friday, March 8, for the Archdiocesan Cadet "A" basketball championship at 7:30 p.m. The game climaxes a program of more than 3,000 games played this season under the CYO banner.

Refreshments will be available at the gym. Admission price will be 50 cents for adults and 25 cents for grade school pupils, with a maximum of \$1.50 for a family, regardless of size.

In games leading up to Friday's finale, St. Mary, Richmond, defeated St. Louis, Batesville, 48-36, and Little Flower edged Sacred Heart, Clinton, in a barnburner, 37-35.

St. Jude took the measure of Pope John XXIII, Madison, 54-19, to reach the championship game.

In the second semi-final, Little Flower won another thriller, eliminating St. Mary, Richmond, 52-48, in overtime.



WHOSE BIERGARTEN?—Discussing plans for Immaculate Heart of Mary's Irish Biergarten Party and Dance are, left to right, committee chairman Steve Smith (refreshments), Mark Hudson (publicity) and Mary Ann Klein (decorations). The party will be held on Friday, March 15, from 9 p.m. to 1 a.m. in Chastard High School for the benefit of the parish's CYO. Music will be provided by the Total Due group and tickets, \$1.50 per person, will be sold at the door. (Staff photo by Dennis R. Jones)

TABLE TENNIS TOURNAMENT RESULTS

INDIVIDUAL FRESHMAN-SOPHOMORE DIVISION	
Boys' Singles: Steve Fleetwood, St. Michael defeated John Gwynn, St. Michael, 21-16, 21-12, 21-16 (Championship)	John Gwynn Ann Beyer, St. Michael, 21-14, 21-15.
Bob Greer, St. Catherine defeated Kerry Powers, Holy Spirit, 21-9, 17-21, 21-15, 21-17, (Consolation)	
Girls' Singles: Joan Metalic, St. Michael defeated Patty Hatch, St. Michael, 21-15, 21-13, (Championship)	
Tina Weeks, St. Michael defeated Sharon Giovanni, St. Michael, 21-15, 17-21, 21-18 (Consolation)	
Boys' Doubles: Steve Fleetwood, John Gwynn, St. Michael defeated Fritz Kries Church, Laetsch, St. Catherine, 16-21, 21-15, 21-17, 21-17.	
Girls' Doubles: Joan Metalic Ann Beyer, St. Michael defeated Kathy Madigan, Sharon Giovanni, St. Michael, 21-18, 21-10.	
Mixed Doubles: Steve Fleetwood, Joan Metalic, St. Michael defeated	

41 parishes entered in Cadet Science Fair

Forty-one parish schools have entered more than 200 exhibits in the annual Cadet Archdiocesan Science Fair to be held Sunday, March 10, at Little Flower parish, Indianapolis.

Young scientists will be competing for 34 trophies, 12 camperships and two Catholic high school scholarships. All exhibitors will be awarded ribbons.

Indianapolis Deaneries contestants are asked to set up their exhibits on Saturday from 2 to 5 p.m. Others may arrive on Sunday between 10:30 a.m. and 12 noon.

Judging will take place from 12 to 3:30 p.m. with contestants to be present to explain their exhibits. Hugh Sullivan is chairman of the judges, and Olin Klein is the general chairman.

Awards will be announced at 4:30 p.m. with presentations to be made by Sullivan, J. Earl Owens.

Twenty years ago Lyons Hall, athletic and recreation center at Our Lady of Lourdes parish, Indianapolis, was formally dedicated.

St. Patrick's Day dance scheduled

INDIANAPOLIS — The St. Mark's Women's Club will sponsor a St. Patrick's Day dance in the parish hall on Saturday, March 16.

The Varitones will provide the music. Advance reservations may be obtained by calling 787-1554 or 784-5747, or they may be purchased at the door.

Proceeds from the dance will be used to finance a new means of transportation for the Sisters of the parish.

Fifty years ago an open house was held marking the opening of a new daughters of Isabella home in Terre Haute.

CYO NOTES

Spring Kickball entry blanks have been mailed for all four leagues—Cadet A and B, 56 and Junior. Entry deadline is March 25.

Spring Baseball for Cadet and 56 Leagues are out. Entry deadline is April 1.

City Wrestling Tournament

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STANDINGS

CADET VOLLEYBALL FINAL STANDINGS

Division I—St. Malachi 9-5; St. Joan of Arc 8-6; St. Thomas 8-6; Immaculate Heart (Blue) 8-6; St. Monica 6-8; St. Christopher 3-11. St. Michael is Division I Champion.

Division II—Holy Spirit 14-0; St. Philip/Henri 11-3; St. Rita 9-5; Little Flower "A" 9-5; St. Pius X (Purple) 5-9; St. Simon (Blue) 5-9; St. Lawrence 2-12; St. Andrew 1-13. Holy Spirit is the Division II Champion.

Division III—Our Lady of Lourdes 12-1; St. Bernadette 9-5; St. Jude 7-7; Our Lady of Greenwood 7-7; St. Catherine 7-7; St. Mark 7-7; St. Barnabas 6-8; St. Roch 1-13. Our Lady of Lourdes is the Division III Champion.

Division IV—St. Pius X (Gold) 14-0; Little Flower (Gold) 9-5; Christ the King 9-5; Little Flower (Blue) 7-7; Holy Trinity 6-8; St. Simon (White) 5-8; St. Patrick 3-10; Immaculate Heart (White) 1-12. St. Pius X (Gold) is the Division IV Champion.

Semi-Final Round—Holy Spirit 15-3, 15-7; St. Michael 3-15, 7-15. Winner was Holy Spirit.

Our Lady of Lourdes 15-11, 16-14; St. Pius X (Gold) 11-15, 14-16. Winner was Our Lady of Lourdes.

Consolation Round—St. Michael 15-9, 12-15, 18-16; St. Pius X (Gold) 9-15, 15-12, 16-18. Winner was St. Michael.

Final Game—Championship—Holy Spirit 15-3, 15-13; Our Lady of Lourdes 5-15, 13-15; Winner was Holy Spirit.

League Champion — Holy Spirit

League Runner-Up—Our Lady of Lourdes

Slate Evening of Reflection

INDIANAPOLIS — Father Michael Welch, associate pastor of St. Matthew's parish, will direct a Lenten Evening of Reflection at Fatima Retreat House on Tuesday, March 26, from 7:30 p.m. to 10 p.m.

Reservations may be made by phoning (317) 545-7681 or writing to Fatima, 5353 East 56th St., Indianapolis 46226. There is a \$3 offering.

Card Party

ST. JOSEPH HILL, Ind. — The St. Joseph Hill Ladies Club will present a St. Patrick's Day Dessert Card Party on Wednesday, March 13, in the St. Joseph parish hall beginning at 7:30 p.m.

An appliqued quilt is the featured item among several prizes to be awarded.

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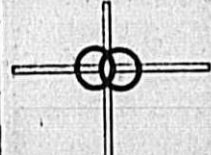
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Camera highlights of Cardinal Otunga's visit

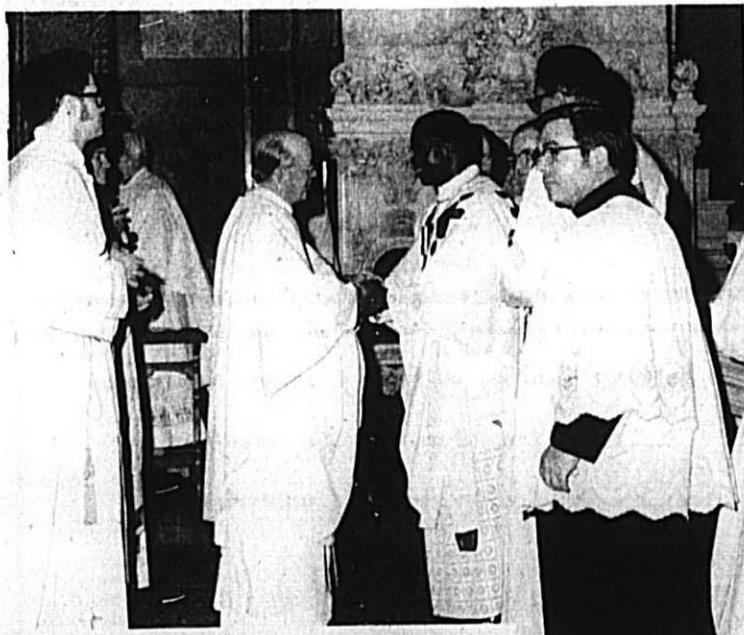


In this sequence of pictures the camera records some of the highlights of the historic visit of Cardinal Maurice Otunga to Indianapolis. In the photo at the left he is being greeted by an

admirer upon his arrival at Weir Cook Airport last Friday morning. The next two pictures show him delivering his homily at Sunday Mass in St. Peter and Paul Cathedral and

with his concelebrants, left to right: Bishop Henry Pinger, exiled Bishop of Chowsun, China; Bishop Raymond Gallagher of Lafayette; Cardinal Otunga; Archbishop

George J. Biskup; and Auxiliary Bishop Joseph Crowley of Ft. Wayne-South Bend. The St. Rita and Holy Angels choirs sang at the Mass.



In the photo at the left above, the visiting cardinal exchanges greetings with his host prelate during the Cathedral Mass. In center picture, the Prince of the Church, in a symbolic gesture of brotherhood, clasps the hands of two



officers of the St. Meinrad Alumni Association during that organization's annual dinner Monday evening at Fatima Retreat House. The officers are Father John Ryan,

president, left, and Robert T. Doerr, secretary-treasurer. In the third photo, Father John LaBauve left, and Father Bernard Strange, assist His Eminence at a Confirmation



rite in St. Rita's Church during which about 100 persons received the Sacrament. The cardinal also paid visits to St. Francis de Sales, Holy Angels and St. Bridget parishes during his stay.



At the left is a replica of Cardinal Otunga's cathedral in Nairobi, which formed the centerpiece at a special banquet held in the Cathedral gymnasium after Sunday's Mass. The flags adorning the replica were sent over for the occasion from Kenya. More than 600 persons attended the banquet including many civil and religious officials. At the right Bishop John Craine of the Episcopal Diocese of Indianapolis delivers the benediction.

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VIEWING WITH ARNOLD

'Three Musketeers' brought back to life

BY JAMES J. ARNOLD

"The Three Musketeers" come back to life on the movie screen about every 25 years, and the new version, directed by the irrepressible Richard Lester (of Beatle movie fame), may be just the escapist non-sense current audiences are looking for. The best indication of the difference from the last (1948) version, produced in the heyday of MGM, is that D'Artagnan's girl friend (Constance) is played by Raquel Welch in-



stead of sweet June Allyson. That clearly means it's earthier and bawdier in a satiric sort of way, but not too racy because the rating is a modest PG. The difference between what was raucously suggested in "Tom Jones" 10 years ago and what is suggested now in "Musketeers" is instructive about the present state of the movies, which is decidedly restrained. Credit economics or the Supreme Court or the influence of TV, which will eventually consume everything. Sex is low-key.

DIRECTOR LESTER (now 42) should make a solid comeback with this flick, although one of the young superstars of the 1960's, he hasn't had a film released in the U.S. since "Petulia" (1968). He is a well-known admirer of Buster Keaton and broad visual comedy, and that's the level on which this "Musketeers" works best. It is not constant. The characters, for the most part, can be accepted as real people—Michael York as a green but swashbuckling D'Artagnan; Oliver Reed, Richard Chamberlain and Frank Finlay as the

musketeers; Charlton Heston as the scheming Richlieu; Geraldine Chaplin as the nice Queen, and Faye Dunaway as the nasty Countess DeWinter. But often enough, as it does in slapstick, these people find the world behaving unpredictably.

Thus, the men are rather good at dashing about and dueling, but their heroics don't always come off. York leaps wildly onto a rope and swings toward an enemy horseman, misses him, and falls into the mud. He tries to climb a vine to his lady's window, and the vine breaks. Reed is on the point of despatching a villain, but gets

caught in a watermill and is lifted helplessly in the air. The guys are laboriously pulling a friend out of a well with a horse and rope, and the ignorant York comes dashing by, cuts the rope and romps off with the horse. There are also endless clumsiness gags—dropping and banging into things, getting hit by doors, falling into holes, etc.

LESTER, OF COURSE, is demonstrating that man is more clown than romantic hero, certainly an undercutting of the original novel by 19th century Frenchman Alexandre Dumas and its classic film expression, in

the silent 1921 swashbuckler with Doug Fairbanks. The tale of the debonair queen's swordsmen, who gallantly come to their lady's rescue by retrieving her necklace in England in time for the palace ball, is hard to take straight-faced in 1974. It was almost as hard in 1948, when Gene Kelly and cohorts (including Vincent Price as an oily, kitten-petting Richlieu) played the story as exuberant camp and the swordplay as flashy acrobatic ballet. In Lester's version, there is nothing graceful about the duels, which are sweetly realistic and brutal, and full of dirty tricks.

The comedy transcends the physical. Sometimes it is just to tell us that people in romantic times were also human, e.g., Louis XIII (Jean-Pierre Cassel) counts when he dances, and gets a reluctant palace fountain to work by hitting it. Or it will go deeper to social or political satire: at the ball, the h'ors d'oeuvres trays are balanced on the heads of midgets, and as various persons pass a street beggar, he improves his pleas for alms, going from blindman to cripple to orphan. There is even an early and pointed example of primitive bugging, as one of Richlieu's men sits behind a curtain and

takes down a conversation.

THE SETS AND costumes are what you'd expect in a big-budget extravaganza, and the color photography by David Watkin ("The Boy Friend," "Catch-22") is out-of-this-world. Viewers of nearly all ages and tastes will find something to like, and if you don't get enough, a sequel ("The Four Musketeers") is due in several months.

The only note of caution is the movie's general tone of hip cynicism. The anti-heroic mood is best expressed by Reed, breaking into his companions' quibbling about

the danger of an assignment: "Let's go and be killed where we're told to—is life worth so many questions?" (Rating not available)

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The week's TV network films

IT'S A MAD, MAD, MAD, MAD WORLD (1963) (NBC, Saturday, March 9): Some of the great comedians—ruthless about southern California, looking for illegal treasure buried by Jimmy Durante, in Stanley Kramer's raucous tribute to old-time slapstick, which is also a parable on human greed. Somewhat exhaustingly over-produced, and originally shot for Cinerama, this is still one of the funniest movies of all-time. Highly recommended for all ages.

THE OUT-OF-TOWNERS (1970) (ABC, Sunday, March 10): All the sins of New York are dumped in 12 hours on two rather square but spunky

Benefit concert
plans announced
at St. Meinrad

ST. MEINRAD, Ind. — Cooperative Action for Community Development, Inc. (CACD), a community service organization sponsored and operated by St. Meinrad College students, will present the Seventh Annual Sounds of Spring Concert on Friday, March 22, Saturday, March 23, and Sunday, March 24.

The first two performances will begin at 7:30 p.m., the third, a matinee, at 2:30 p.m. The concert, featuring folk, rock and show tunes played and sung by student groups, will be held in St. Bede Theater on campus.

Proceeds will help finance CACD work in Crawford, Perry, Spencer, Dubois and Warrick counties.

Advance tickets for the concerts may be obtained by writing Matt Pearson, St. Meinrad College, St. Meinrad, Ind. 47577. Tickets are \$1.50 for adults and \$.75 for children under 12. Group rates for parties of 20 or more will be quoted on request.

CARD PARTY

INDIANAPOLIS — St. Mark parish, Edgewood and U.S. 315, will hold a luncheon card party on Wednesday, March 13, beginning at 11:30 a.m. Chairman of the event is Mrs. James Smay.

visitors from Ohio (Jack Lemmon, Sandy Dennis), who have come looking for the grail of success. A very funny flick that often verges on the painfully true, this is writer Neil Simon at his sharpest. The director is Arthur "Love Story" Hiller. Recommended for all ages.

CHANGE OF HABIT (1970) (NBC, Monday, March 11): Elvis Presley, badly miscast as a slum area medic aided by several nuns (Mary Tyler Moore, Barbara McNair) who have donned miniskirts so as not to frighten the natives. This is the kind of sentimental, simple-minded flick that gave religious-oriented films a bad name, made 25 years after its time. Not recommended.

ZIGZAG (1970) (CBS, Friday, March 15): George Kennedy gets himself convicted of murder in a far-out insurance scheme, then discovers he must get uncooperative and find the real killer. A classy little thriller, with lots of good Los Angeles footage, and a fine cast including Eli Wallach and Anne Jackson. Satisfactory for adults and mature youth.

LSA to present
'The Boy Friend'

INDIANAPOLIS — Nostalgia is the word for the Ladywood-St. Agnes rendition of the musical "The Boy Friend" to be presented in the LSA auditorium, Friday, March 22 and Saturday, March 23 at 8 p.m. With a cast of 35, "The Boy Friend" promises an evening of fun and music as a spoof of the roaring 20's.

The musical is under the direction of Miss Patricia Kaperak. Vocal direction is handled by Sister Pat Caputo, and instrumental direction by Sister Paula Kaperak and Peter Schmutte, music director at Cathedral High School. Junior Susan Dillon is assistant choreographer.

Behind the scenes the crews are busily completing the three-act sets. Under the direction of Gene Burke, the entire set is being constructed by LSA girls. Senior Abbie Greene, heads a crew of 11.

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