



BUILDING COMMUNITY—Vince Sheehan, IUPUI student and a member of St. Philip Neri parish, works on a visible symbol of Christian community during a recent CHALLENGE week-end.

Young adults take unique challenge

OLDENBURG, Ind.—Three young guitarists led the barely settled group in song.

*"Living together, growing together
Just being together
That's how it starts..."*

And that's how it did start when 22 young adults gathered on the grounds of the motherhouse of the Sisters of St. Francis for a week-end of CHALLENGE.

CHALLENGE is an experience in Christian living for young people 18-25 years old. The program is an outgrowth or extension of SEARCH, a CYO-sponsored activity for high school students that promotes a better understanding of Christ and of self.

There have been three CHALLENGE programs held in the Archdiocese so far and their most enthusiastic supporters are SEARCH "graduates" who want to share their experiences with college classmates. These same young people often serve as staff helpers for the more advanced program.

THOUGH MOST participants are students, there are, as well, those holding full-time jobs. Also present during the week-end are a group of adult advisors—married couples, priests, Religious, and working "singles."

CHALLENGE encourages a positive view of self and is designed to increase an individual's awareness of his importance to the community in which he or she lives. "It is personal, not intimate," said Sister Ellen Miller, O.S.F., coordinator of the program. "It is not sensitivity training."

The schedule followed here on the blustery week-end of Feb. 7-9 included films, discussions, music, fun and prayer. After a Friday evening ice-breaker, participants separated into groups of six or eight persons, symbolizing small Christian communities. Much of more intense discussion for the remainder of the week-end took place within the close-knit groups.

FRIDAY EVENING challenges to self-awareness were made through films and music and through a talk by staff volunteer Kathy Klingenberg. Sister Rosemary Schroeder, O.S.F., a



TRUSTING—Debbie Byers and Mark Mauer, Marian College students, take a "trust walk," with Mark helping "blind" Debbie feel the texture of tree bark. The walk was one of the CHALLENGE activities.

Sister adviser, and Shea Ford, CYO volunteer, shared insights into prayer.

Prayer also punctuated Saturday sessions as participants grappled with such issues as building community, faith, the living Church, manhood and womanhood, and Scripture. In the evening a solemn service which combined Penance and the Mass was celebrated in the Novitiate Chapel.

Sister Ellen described the celebration as a "February Christmas," saying "We are always being born, becoming more and experiencing new life. We just need to be open to life."

ON SUNDAY MORNING, members of a Christian Witness panel discussed their individual roles in life and the opportunities they find for expressing their own personal commitment to Christ. Speakers included Father Donald Schneider, Archdiocesan CYO director; Mr. and Mrs. Larry Donahue, members of Holy Cross parish, Indianapolis; Bob Nemerut, a lay campus minister at Butler University; Sister Susan Bradshaw, O.S.F., campus minister at Marian College; and Barb Buckel and Linda Kleeman, single adults.

During the Offertory of the Mass held later in the day, several participants gave spontaneous thanksgiving for experiences shared during the week-end.

Sister Ellen, who also coordinates youth programs at St. Rita parish, Indianapolis, clearly expects CHALLENGE to snowball. Young people who make the program are enthusiastic boosters, asking for more frequent scheduling and recruiting friends to attend. Cost to participants is nominal: \$16 covers food, lodging and supplies for the week-end. The charge, of course, doesn't take into consideration staff expenses, coordinator salary, resource materials, etc., so the program needs to be subsidized.

ASIDE FROM the problem of adequate funding, Sister Ellen cites the difficulty in locating appropriate sites. Housing for girls at the motherhouse was a simple matter, for example, but the young men had to be put up at nearby Holy Family monastery. In addition, a campus or park setting is an integral part of the activities.

CHALLENGE and SEARCH are not intended to be a one-time experience. Follow-up meetings are regularly scheduled for "graduates."

Extra placement test to be given March 8

Indianapolis area eighth graders who were unable to take the placement test scheduled earlier by the individual high schools are being offered a special testing opportunity beginning at 8:30 a.m., Saturday, March 8, at Sciecina High School, 5000 Nowland Ave. There is a \$3 fee.

The test is good for any of the Catholic high schools, Archdiocesan or private. If there is any question regarding pre-registration fees, students should contact the school they hope to attend.

Eighth graders outside the metropolitan Indianapolis area are asked to contact the school of their choice to inquire about additional testing dates.

The number of students taking placement tests this year is running about 5% above last year, according to the Department of Schools.

Jury convicts Boston doctor in landmark abortion trial

BY C. M. BUCKLEY

BOSTON—Dr. Kenneth C. Edelin was found guilty of manslaughter here Feb. 15 in the death of a "24-week-old male child" following a legal abortion he performed Oct. 3, 1973, at Boston City Hospital.

He was sentenced three days later to one year's probation, following a plea for leniency by his lawyer. The sentence was stayed pending appeal of the conviction.

The jury of nine men and three women reached its verdict after seven hours of deliberations, following six weeks of testimony in the widely publicized trial.

Dr. Edelin, who insisted afterwards he "did nothing that was illegal, immoral, or bad medical practice," said he would appeal the decision.

IN HIS CHARGE to the jury Suffolk Superior Court Judge James P. McGuire said:

"If you believe beyond a reasonable doubt that the defendant, by wanton conduct, caused the death of a person, you may find the defendant guilty of the crime of manslaughter."

From the beginning, when prospective jurors were excluded from the final panel if they expressed strong objections to legalized abortion, and throughout the trial, the judge, prosecution and defense made it clear that Dr. Edelin could not be tried for performing the abortion itself.

Nevertheless, because of the close tie to abortion in the case, the verdict was considered a significant advance for the right-to-life movement. It created what one court observer here described as "shock waves" in the medical and legal profession.

DR. WILLIAM LYNCH of Boston, an official of the Human Life Foundation said the deliberations and the decision in the case could reflect the emergence of a "new respect for the relevance of life" in modern medicine and society. He said such an ethical concept has its roots in the philosophy of ancient Greeks who taught that the purpose of the medical profession is to save lives.

Roy Scarpato, president of the Massachusetts Citizens for Life, said the verdict "puts the pressure" on the U.S. Supreme Court for a better definition of "viability" and the rights of the unborn.

"We don't take pleasure in the conviction of Dr. Edelin," Scarpato said. "He is not the real culprit—the U.S. Supreme Court is."

The pro-life spokesman said the news media "tried Dr. Edelin and found him not guilty prior to the verdict. It was the jurors, however, who were impressed with the evidence brought by the prosecution."

REFERRING TO a photograph

Official charges trial coverage 'anti-Catholic'

WASHINGTON—The chief public affairs officer of the U.S. bishops has criticized "the barrage of innuendo and unfounded accusation directed against the Catholic community by many of the media" in their coverage of the Boston manslaughter trial of Dr. Kenneth C. Edelin.

Dr. Edelin was found guilty Feb. 15 of criminal conduct leading to the death of a "24-week-old male child" when he performed a surgical abortion at Boston City Hospital Oct. 3, 1973.

In a statement released here Feb. 18, Russell Shaw, secretary for public affairs of the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC), declined to comment on the verdict itself.

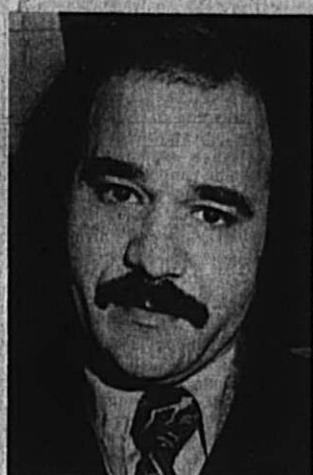
BUT HE suggested that "some of the media invested so much of their prestige in predicting Dr. Edelin's acquittal that they are now unable to restrain their fury at those whom they hold responsible for his conviction. Profound concern that justice be served, they apparently think little of impugning the integrity of the jurors and the Catholic community in general."

Shaw said abortion is "a sensitive and divisive issue in the United States today... which calls for calm and reasoned discussion."

By fostering anti-Catholic sentiment "as I believe they have done in their coverage of the Edelin trial," he said, the media "do the entire country a grave disservice."

AS EXAMPLES of the sort of reporting he objected to, Shaw cited a number of cases.

"The media," he said, "have seen fit to make frequent suggestive references to the ethnic and religious composition of the jury. At least one reporter went so far as to track down the parish affiliations of the jurors. We have also been informed by the press that the outcome of the trial represents a victory for the 'Roman Catholic hierarchy'—which, so far as I know, was not a party to the litigation."



DR. KENNETH C. EDELIN... guilty as charged.

Introduced as prosecution evidence, Scarpato said, "Of all the evidence, the picture of the dead fetus was obviously crucial. Some people may claim that there was no human being involved, but the picture meant more than just factual evidence to the jury... It represented everything we are trying to prevent—needless taking of life."

Dr. Edelin said after the verdict that he "did nothing that was illegal, immoral or bad medical practice," when he performed a hysterectomy on a 17-year-old black woman to carry out an abortion. He testified earlier that his primary concern in the procedure was for the welfare of the mother without regard for the life or death of the fetus.

The convicted physician noted in a press interview that an alternate juror who did not participate in the verdict said there were indications of racial prejudice in the jury.

DEFENSE ATTORNEY William P. Homans said that the "vehemence with which the foreman shouted out the word 'guilty' says something about the temper on the part of the populace from which some of the jury came."

The prosecution had claimed that Dr. Edelin had not followed "good medical practice" in performing the controversial operation.

It charged that the physician had severed the placenta from the uterine wall and then stood motionless at least three minutes before removing the fetus, thereby causing a "viable baby" to suffocate.

Witnesses for the prosecution said that laboratory reports indicated that the fetal lungs showed "respiratory activity," or evidence of having breathed outside the uterus. But medical experts for the defense contradicted this and other prosecution testimony.

JUDGE MCGUIRE, a 65-year-old graduate of the Catholic University of America and Boston University law school, gave a 90-minute instruction to the jury.

The prosecution and defense attorneys described his instruction respectively as "fair" and "right down the middle."

Judge McGuire warned the jurors that if they did not find "beyond a reasonable doubt" that the defendant's conduct "caused the death of a person" they should acquit him.

In a press interview after the trial, a juror stressed that abortion was not a factor in the decision. He said the principal consideration focused on the defendant's "negligence."

ROME—The Constitutional Court of Italy has struck down that part of the country's anti-abortion law in which it fails to provide for cases when pregnancy seriously threatens the mother's physical or mental health. But the court ruled that the operation "would have to be performed in a way in which the life of the fetus would be saved when that is possible."

THE COURT declared unconstitutional the law "in the part in which it does not provide for the in-

REMINDER

Catholics are reminded of the annual Propagation of the Faith drive now being conducted in the parishes throughout the Archdiocese. In a letter read at all Masses last week-end, Archbishop Bishop urged generosity to this worthy mission collection.



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INDIANAPOLIS, INDIANA, FEBRUARY 21, 1975

Terre Haute parishes share Lenten events

TERRE HAUTE, Ind.—An exchange of pulpits among the priests of this city is a major feature of a cooperative Lenten program for adult religious education begun last Sunday.

All six parishes—St. Patrick, St. Margaret Mary, St. Benedict, St. Joseph, St. Ann, and Sacred Heart—are taking part.

THE PROGRAM, entitled "The Church: A Place to Grow In," is being coordinated by Father Jeff Godecker, of the Schulte High School faculty. It consists of five activities:

1. Priests of the area are exchanging places for the main Sunday celebrations of the Eucharist for the first five Sundays of Lent. All homilies will be concerned with Church and parish.

2. Each Sunday there is a distribution of leaflets containing short readings for the week, suggested family projects, and suggested penitential practices.

3. A series of lectures on the New Testament is being given by Father Patrick Kelly on Wednesdays. Opening on Feb. 19, the series will continue on Feb. 26, March 5 and 12. Lectures are given at St. Ann's, and all adult Catholics of the city are urged to attend. Father Kelly is associate pastor of St. Luke parish, Indianapolis.

4. Each Wednesday at 7 p.m. a Mass is offered at St. Benedict Church. Earlier evening Masses are being scheduled in most parishes on a daily basis.

5. On Wednesday, March 19, there will be a concelebrated liturgy for all the priests and people of Terre Haute at St. Ann Church. Father David Lawler, pastor, will be the main celebrant and the homily will be preached by Father John Dede, pastor of St. Margaret Mary.

THE PROGRAM IS BEING sponsored by the priests in cooperation with the Terre Haute Board of Catholic Education through the Terre Haute District Center for Religious Education.

The program was originated, according to Father Godecker, because of the desire of the priests to bring the Catholic Church of the city closer together, to help it become more of a sharing community of faith and to help develop a sense of pride in the faith community.

Priests listed as sponsors are Father John Elford, Father John Beltana, Father Dede, Father Michael Albright, Father Godecker, Father Lawler, Father Don Ralith, Father Charles McSweeney, Father Ben Collins and Franciscan Fathers Valentine, Michael, Germain, Gabriel, and Timothy.

LEGISLATIVE MEMO

Indiana Senate passes foreign doctors bill

INDIANAPOLIS—The effort to make it easier for foreign-educated doctors to practice in Indiana has picked up steam in this session of the state legislature. A bill that would remove present requirements for two years' graduate training as an intern or resident in a U.S. hospital has passed the Senate 44-5 and is now in the House.

Similar legislation, introduced in the last two sessions of the General Assembly, has been closely followed by residents of rural areas of the Archdiocese afflicted with a shortage of doctors.

THE EQUAL Rights Amendment is dead for this session, but another kind of equal rights is alive and kicking up a storm in a bill now awaiting floor action in the House. The measure would effectively legalize prostitution by eliminating penalties for soliciting and making both the prostitute and the client subject to fine and jail.

The bill is being vigorously opposed by law enforcement officials.

A STATEWIDE anti-obscenity law,

passed unanimously in the Senate, is still awaiting action in the House.

Sen. Leslie Duval (R-Indpls.), who introduced the measure, said it is designed "to provide a weapon to get rid of the commercial smut peddlers of Indiana." The state currently has no anti-obscenity law because the 1905 statute was struck down as "too vague" by the Indiana Supreme Court (Continued on Page 6)

Noted liturgist to appear here

INDIANAPOLIS — Father Lucien Deiss, noted French liturgist, Scripture scholar and author, will be featured in a workshop sponsored by the Liturgy Committee of St. Lawrence parish.

The "Deiss Day" workshop will be held from 4 to 10 p.m., Wednesday, March 5, in the St. Lawrence Church and auditorium, 46th St. and North Shadeland Ave.

The workshop is open to all persons interested in liturgy and church music but should be of particular interest to anyone actively involved in planning and presenting liturgical celebration.

FATHER DEISS, a member of the Roman Consilium on the liturgy, is the author of "Spirit and Song of the New Liturgy," widely accepted as an authoritative text on liturgical reform. His "Biblical Hymns and Psalms" is used throughout the Christian world.

Father Deiss will be touring the United States in March making a series of seminar appearances.

ALSO FEATURED in the workshop will be Mrs. Gloria Weyman, author, choreographer, and authority on the Sacred Dance. She co-authored with Father Deiss the book "Dancing for God."

The workshop will include talks, demonstrations, lectures, and participation in a liturgical celebration. There will be a \$12 attendance fee, plus a \$3 dinner charge. Pre-registration is encouraged and expected by Monday, March 3.

Further information may be had by phoning the St. Lawrence rectory, 548-4065.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope, UN's Waldheim meet



VATICAN CITY—Pope Paul VI and United Nations Secretary General Kurt Waldheim reviewed world tension during a private audience here Feb. 11. An official Vatican communiqué stated that: "Paul VI dwelt particularly on the problems of peace in Cyprus and in the Middle East, on the problem of Jerusalem and on developments of the situation in Vietnam as well as in various areas of Africa."

Chicago gets TV network

CHICAGO—Cardinal John Cody of Chicago welcomed the "new kid in town" here with a formal ceremony attended by dignitaries from both Church and state. The newcomer was the Catholic Television Network of Chicago, the largest diocesan network in the U.S. The ceremonies marked the beginning of a full broadcast schedule for the network. Joining Cardinal Cody was Bishop Andre-Marie Deskur, president of the Pontifical Commission for Social Communications, who called the network opening "thrilling and exciting."

Names . . .

Bishop Jacinto Gadi, spiritual leader of Greece's Byzantine Catholic community, is dead of a heart attack.

Jerry Apodaca, newly-elected governor of New Mexico, is among national leaders delivering the Notre Dame Law School annual Civil Rights Lectures April 16-18.

Michele Sindona, indicted Italian financier, says the Vatican "didn't lose a lira" when his financial empire collapsed.

Msgr. Francis J. Lally of Boston has been named secretary for social development of the U.S. Catholic Conference.

Father Vincent O'Keefe, rector-president of Fordham University, has been reelected one of four general assistants of the Society of Jesus.

Bishop Thomas J. Welsh, first bishop of the new diocese of Arlington, Va., will serve as episcopal adviser to the women's division of Retreats International.

Suit challenges school taxes

ST. LOUIS—Groups of taxpayers in St. Louis City and County and in Kansas City, Mo., are awaiting the outcome of suits they have filed to protest the allotment of part of their real estate taxes to the public schools. The plaintiffs are claiming that the public schools are teaching a form of religion—secular humanism—and that taxes are being unconstitutionally used, therefore, for the establishment of a religion.

Marriage laws remain valid

LISBON, Portugal—Portugal's bishops have emphasized that the Church's teaching against civil divorce and remarriage remains valid despite alterations in the Vatican's concordat with Portugal. The Vatican and Portugal agreed Feb. 15 to omit the 25-year-old concordat's provision that a couple married according to the Church's laws and ceremonies "renounces the civil faculty to seek divorce."



FORMER TEACHER RETURNS—Sixth District Congressman Dave Evans recently paid a visit to St. Ann School, Indianapolis, where he formerly taught. During his visit the young congressman presented the school with a map and books as keepsakes. He is pictured above with Sister Francis Regina, S.P., principal.

Priests' senates urge change

MARIOTTVILLE, Md.—The priests' senates of six dioceses have asked their bishops to consider allowing divorced Catholics who have remarried to receive the sacraments of Penance and Eucharist. The resolution was passed unanimously at a meeting here by members of the priests' senates of the Baltimore and Washington archdioceses, and of the dioceses of Wilmington, Del.; Wheeling, W. Va.; and Arlington and Richmond, Va.

Bishops protest 'corrupt' texts

MEXICO CITY—The bishops of Mexico have protested strongly against "corrupting and materialistic" parts of compulsory schoolbooks used in public and private schools. The bishops' statement topped several weeks of public protests, mostly from parents and conservative circles, against government-sponsored books on social studies and biology. The books contain several pages on sex education and on socialism.

In capsule form . . .

Catholic nuns in Czechoslovakia may no longer attend classes at or receive diplomas from state schools of nursing, according to Vatican Radio . . . South Africa's Catholic bishops have issued a protest against the government's "excessive" use of banning restrictions, which forbid persons to participate in public life . . . A march on Gallo Winery headquarters in Modesto, Calif., climaxing on March 1, is being sponsored by United Farm Workers Union.

A New Jersey state legislator has introduced a bill requiring the approval of local voters for the establishment of an abortion clinic in a community . . . Marymount College in Palos Verdes, Calif., has been sold to the Salvation Army . . . The Newark, N.J., Archdiocese has launched a \$6 million fund drive to help pay some \$25 million in debts.

The largest mass wedding on record took place in Seoul, Korea, recently when Rev. Sun Nyung Moon, founder of the Unification Church, married 1,800 couples . . . The Miami Archdiocesan Council of Catholic Women has announced public opposition to ERA . . . The Texas Conference of Churches is planning a statewide program to deal with the needs of the aging.

The Temperance Department of the Seventh-Day Adventist Church has accelerated its emphasis on alcohol education "to meet the demands of increased alcoholism" . . . More than 600 people attended a meeting of the Town Commission of Montclair, N.J., to voice opposition to putting a store-front abortion clinic on the city's main thoroughfare . . . Several bishops, attending as observers, reportedly were "converted" during a Latin American meeting of the charismatic movement in Puerto Rico.

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St. John's Church

(Corner S. Capitol & Georgia, Indpls.)

Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.;
7:30 p.m.Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15
p.m.; 5:30 p.m.

Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena
in Honor of Our Lady of the Miraculous
Medal followed by Holy Mass.All Fridays of Lent—7:45 p.m. Stations of the
Cross and Benediction.Sunday, Feb. 23—St. Luke Choir Recital at 5
p.m. under the direction of Jo-Anne Smith-
meyer with Alexa O'Neill as organist,
followed by Holy Mass at 5:30 p.m.

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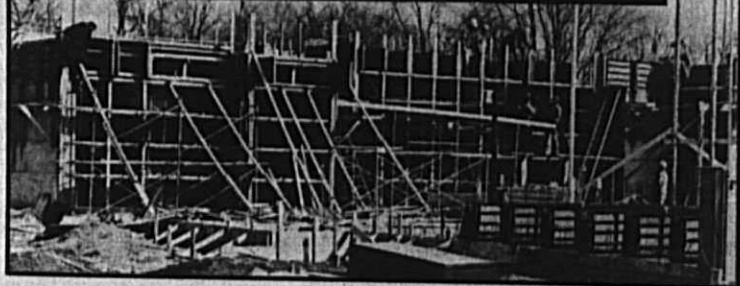
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THE TACKLER

A pastor's challenge

BY FRED W. FRIES

"Pounds for the Poor" is the title of a new program launched at St. Bartholomew parish, Columbus, which stands to help a lot of hungry people.

It all started just before Lent when a parishioner approached the pastor, Father James Dede, with the cheery salutation: "Father, you are getting pretty heavy."

Then came the zinger: "For every pound you take off during Lent, I'll give \$2.00 to the church over and above what I give in the Sunday collection."

FATHER DEDE not only accepted the challenge, but also agreed to personally match the \$2.00 for every pound he managed to lose during the Lenten season.

To make the situation even more interesting, in last Sunday's issue of the Sunday bulletin Father Dede invited other parishioners to join in the "Pounds for the Poor" sweepstakes. To facilitate participation, a handy pledge blank was included.

In keeping with Archbishop Blaskup's Lenten Letter appeal, all proceeds will be mailed to Catholic Relief Services for relief of the world's starving millions.

In his bulletin appeal, Father Dede urged all the doctors in the parish "to sign up first as an example to your patients."

WE NOTE THAT Father Dede weighed 171 pounds when he started his dietary program, which doesn't sound too "flabby" to a sedentary columnist who hopes to get back down to 189 by Easter.

Incidentally, we know a couple of pastors (names withheld to protect the guilty) who could really help those starving people.

Good idea, Father Dede, and worthy, as they say, of emulation.

PORTAL SERVICE—Robert Vernick, manager of the Catholic Salvage Bureau, has announced that a truck will be parked in the St. Lawrence parking lot, 48th St. and Shadeland Ave., before and after all the Masses on Sunday morning, Feb. 23, to accept donations of used household goods, clothing and other usable discards. Receipts will be given to those who wish to receive tax credit for their donations.

MELKITE LITURGY—The monthly Mass in the Melkite Rite will be offered by Father Albert Aljamie at 4 p.m. Feb. 23 in Our Lady of Lourdes Church (note change in site).

OBSERVES 100TH BIRTHDAY—Ellen Hunter, a resident of St. Paul Hermitage since 1967, will mark her 100th birthday tomorrow, Feb. 22. She is a native of Avonhead, Scotland. Five of her ten children are still living, and will be present for the celebration. Three of the five are Religious: Sister Raymond, S.P. of Greenwood; and Sister Marguerite, of Beech Grove. The other two are Anne Tromley of Vincennes and James Hunter of Moline, Ill. Happy 100th birthday, Ellen Hunter!

AWARDED SCHOLARSHIP—Jeffrey W. Sailer, son of Mr. and Mrs. William Sailer, former members of St. Andrew parish, Indianapolis, and now of Our Lady of Mount Carmel parish, was one of a group of golf caddies recently named to receive an Evans Scholarship. Jeffrey will enter Purdue next fall to study engineering. He is now a senior at Brebeuf Preparatory School, Indianapolis.

EPISCOPAL VISITOR—Auxiliary Bishop Harold R. Perry of New Orleans was a concelebrant at ceremonies last Sunday at St. Rita Church, Indianapolis, marking the formal installation of a new chapter of the Knights of St. Peter Claver and its auxiliary. Initiation rites were held the preceding evening. Other participants in the ceremonies included Father Joseph Francis, S.V.D., head of the Southern Province of the Society for the Divine Word and Father Bernard Strange, Northern District Chaplain for the Knights of Peter Claver. Father John Labauve, the host pastor, is national Peter Claver chaplain.

CORRECTION—Last week's front page story on the dedication of the new St. Malachy's Church in Brownsburg, stated that the late Magr. Michael W. Lyons was the founder of Our Lady of Lourdes parish, Indianapolis. While he was, indeed, one of the early pastors, the founder was Father Joseph A. Poelhaus, as old-time parishioners are no doubt aware. We thank Mrs. Thomas D. Doyle for drawing the error to our attention.

ADULT EDUCATION CALENDAR

Sunday, February 23: "Sanctifying Grace," Father James Byrne and Don Frazee, Mass/Lecture/Discussion, St. Thomas, Mooresville 7 p.m.; "Pastoral: Behold Your Mother," Father Louis Schumacher, Film/Lecture, St. Joseph, St. Leon, 7 p.m.; "The Difference Ecumenism Makes," Father Bernard Koopman, Discussion, St. Vincent, Bedford, 7:30 p.m.

Monday, February 24: "Religious Studies Program" Three separate courses, St. Ambrose, Seymour, 7 p.m.; "Actual Grace," Father Gerald Renn and James Lanahan, Mass/Lecture/Discussion, St. Thomas, Mooresville, 7 p.m.

Tuesday, February 25: "Lenten Study Group," Herb Pfau, Discussion, Little Flower, Indianapolis, 7:30 p.m.; "Pre-Cana," Lecture/Discussion, St. Paul Catholic Center, Bloomington, 7:15 p.m.; "Religious Studies Program," Five Separate Courses, Scelcina High School, Indianapolis, 7 p.m.; "Sacraments," Father Donald Schneider and James Frazee, Mass/Lecture/Discussion, St. Thomas, Mooresville, 7 p.m.

Wednesday, February 26: "Jewish Traditions," Rabbi Diamond, Lecture/Discussion, St. Anthony, Clarksville, 7 p.m.; "Agape," Magr. Raymond Bosler, Dinner/Lecture, Little Flower, Indianapolis, 7:30 p.m. (Reservations); "Lenten Discussion," Father Donald Schmidlin, Mass/Discussion, St. Plus X, Indianapolis, 8 p.m.; "Obstacles to Grace," Father Harold Kneuev and Jack Hammett, Mass/Lecture/Discussion, St. Thomas, Mooresville, 7 p.m.; "Learning to Grow in Our Values," Michael Kenney, Lecture/Discussion, St. Charles, Bloomington, 7:30 p.m.; "Man Reconciled With Man," Father Ronald Voss, Sister Margaret Kiefer, Sister Maureen Mangan, Lecture/Discussion, St. Matthew, Indianapolis, 7:30 p.m.; "The Church: Community of Renewal and Reconciliation," Father Robert Drewes, Lecture/Discussion, St. Christopher, Indianapolis 7:30 p.m.

Thursday, February 27: "Religious Studies Program," Six Separate Courses, Schulte High School, Terre Haute, 7 p.m.; "Christian Leadership," Father Edwin Sahm and Jack Morrell, Mass/Lecture/Discussion, St. Thomas, Mooresville, 7 p.m.

Friday, February 28: "Summary of the Week," Father Lawrence Voelker and Jack Morrell, Mass/Lecture/Discussion, St. Thomas, Mooresville, 7 p.m.

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ST. MARY-OF-THE-WOODS, Ind. — An anonymous and unrestricted gift of \$250,000 to St. Mary-of-the-Woods College was announced on Feb. 15 by Sister Jeanne Knoerie, S.P., president.

"Because of the generous nature of this gift," Sister Jeanne said, "we are using it to launch the Woods preparation for its Sesquicentennial in 1990."

"It is our hope that this gift will provide special incentive to alumnae, parents and other friends of the College to invest in its future," Sister Jeanne said.

The anonymous donation is the second gift of \$250,000 received by SMWC. The amount in both cases represents the largest single donations in the history of the college.

The first gift was from the Paul V. Galvin Charitable Trust of Chicago, received in January, 1973.

INDIANAPOLIS Calendar of Events

FRIDAY, FEB. 21

Fish Fry in St. Ann's school hall, 2839 S. McClure St., from 5:30 p.m. until 8:30 p.m. Carry-outs available.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council 3433, 7 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Scelcina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. SATURDAY: K of C, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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ADULT SCOUT LEADERS—The adult scouting leaders above received the St. George Medal at the ceremonies held at the Cathedral on Feb. 9. Pictured, left to right, are: George Stinnett, St. Catherine; Eugene Kennett, St. Lawrence, Lawrenceburg; Mrs. Stanley Seretny and Leo Murphy, both of St. Lawrence, Indianapolis; and Charles Smith, St. Michael, Madison. Standing in the back row are Father Svarczkopf, Archbishop Blaskup and Father Ryan. [Related photos, pages 5, 7]

Sister Anna Clare Paetz, Franciscan, dies at 85

OLDENBURG, Ind. — A Funeral Mass was celebrated on Feb. 18 in the Motherhouse chapel for Sister Anna Clare Paetz, O.S.F., who died on Feb. 16 at 85. She taught biology for many years on the high school level.

Assignments included St. Mary Academy, Indianapolis, Immaculate Conception Academy, Oldenburg, and Rex Mundi High School, Evansville.

She is survived by three sisters, all of Indianapolis: Stella Mayer, Florence Paetz and Sister Stella Marie, O.S.F., a teacher at St. Mary Academy.

Fatima schedules two events

INDIANAPOLIS — Motherhood and the Holy Year theme of reconciliation will be the focus of two events scheduled at the Our Lady of Fatima Retreat House, 5353 East 56th St.

Motherhood, self-evaluation and the feminist movement are among topics to be discussed by Mrs. Judy Hipskind during a Leisure Day for young mothers on Wednesday, Feb. 26.

Father Robert Sims will be speaker for the Lenten Evening to be held on Wednesday, March 19. The program will consist of conferences, reflection, Confession and Mass.

Farm Worker seminar planned

INDIANAPOLIS — The Indianapolis United Farm Workers Support Committee will sponsor a seminar on "Current Issues in the Farm

Worker struggles for Justice" at 1 p.m., Saturday, Feb. 22, in the Catholic Social Services Center, 623 East North St.

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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Unanswered questions

The conviction of Dr. Kenneth C. Edelin in the Boston abortion-manslaughter case no doubt will be appealed all the way to the U.S. Supreme Court. And well it should be. The case has shocked a large segment of the medical profession and further confounded the conflict of rights that is abortion.

As Msgr. James McHugh, secretary for pro-life affairs of the National Conference of Catholic Bishops, commented, nobody wants to see a flurry of cases in which physicians are tried on one or another legally questionable aspects of abortion. Physicians cannot be made the moral "goat" in this agonizing drama. Yet because the physician is such a pivotal character, his role and his actions must be outlined in clear, unmistakable terms.

The Edelin case was prosecuted, argued, and weighed because it dealt with an area of responsibility that has not been defined—the degree of responsibility and care a physician owes the unborn child in an abortion.

At the very least, the jury's finding will make physicians

and hospitals proceed with greater caution in performing abortions during the later stages of pregnancy. It may make the presence of a second physician mandatory during a hysterectomy as well as a Caesarian section. In that way, should a live birth result, the baby would receive immediate, individual attention. Time and again in the Boston trial, it will be remembered, the defense stressed that Dr. Edelin's primary concern was the mother, without regard for the welfare of the child.

Many pro-life groups are predicting the verdict almost guarantees a greater respect for life. We're not so sure. The only thing that is certain is that the trial exposed the gray areas of legal culpability that remain in abortion and the need for the Supreme Court to give more precise directions through the tangle of rights. It may be hoped that once the court is forced to re-examine the life-and-death issue, it will rescind the blanket approval it handed down two years ago. For now, however, we think any celebration is premature at best.

Holding line on food

[The following editorial appeared in the Feb. 16 issue of the Catholic Post, Peoria, Ill., diocesan newspaper. It was written by Bishop Edward W. O'Rourke of Peoria, former executive director of the National Catholic Rural Life Conference.]

Some Midwest farmers are planning to reduce their acreage planted to grains this spring by 10 to 20%. Delegates to the Illinois Farmers Union annual meeting at Springfield on Feb. 7 adopted unanimously a resolution to cut grain acreage by 10%. State Farmers Union organizations in Iowa, Indiana and Ohio have either adopted the resolution or will take action on it within a few days. The National Corn Growers Association, headquartered at Boone, Ia., is urging a 20% reduction in plantings. They propose as reasons for this reduction fear of falling prices due to excessive production and desire for better conservation for their soils.

I strenuously object to this proposal. This is clearly not the time to reduce food production in a world in which there is only a 22-day supply of food and in which 500,000,000 people are threatened seriously with death through starvation and malnutrition.

Our risk

We don't understand the fuss being made over that American corporation training Saudi Arabian troops to protect oil fields. Aren't we getting a little scrupulous at this late date over the possible backfire of American munitions contracts?

The United States, after all, has been supplying military hardware to Saudi Arabia since 1945. Uncle Sam's arrangement with the private corporation—Vinnell Corp. of Los Angeles—is part of a rather routine \$355 million contract to supply weapons and know-how. Our own Defense Department has for all practical purposes designed and equipped the Saudi military machine. We supply the Saudis with American-made jet fighters, helicopters, armored personnel carriers, tanks and all manner of small arms.

All of a sudden, it seems, public officials are worrying about the possibility that an American-trained, American-equipped Saudi soldier might end up shooting Americans. Did they naively believe that we could become the world's largest supplier of munitions without incurring such risks?

Farmers have a right to a fair return for their capital, labor and management. However, they must pursue these rights in a way which will not contradict the more basic right of their fellowmen to the food essential for life and health.

If, during the 1975 growing season, it becomes apparent that a surplus of certain grains is about to be harvested, vigorous efforts should be made to implement the proposal made last year at the World Food Conference to establish a world food bank. In this way farmers would be protected from an excessive drop in prices due to over supply; in the meanwhile the people of the world would have the security of a reserve supply of food in case future production falls short of needs.

If we experience during 1975 unfavorable weather conditions comparable to those of 1974, the shortage of food in the world will be even more severe than at present. I find it inconceivable that farmers would seriously consider reducing their plantings in these circumstances.

Neither is this acreage reduction defensible by reason of soil conservation needs. An overall 10 to 20% reduction in acreage is not the correct way to approach conservation needs. Some farms are made up chiefly of soils which are subject to erosion; other farms have no such soils. We must conserve our soil, but this proposal is not the right approach to this task.

Furthermore, curtailing of production by grain growers would badly affect the livestock and poultry industry. Present very high prices for feed grains, together with consumer resistance against moderately high meat prices, have forced many livestock and poultry growers out of business. A bountiful supply of grain at moderately high prices would be advantageous to all parties concerned, grain growers, livestock and poultry growers and consumers. Let us all work toward this objective.

History shows that voluntary acreage reduction plans seldom succeed. This move by the Farmers Union and the National Corn Growers Association is evidence of the great distress felt by farmers as they see prospects of farm prices falling below production costs. I urge attention to positive farm programs at the national and international level which will both meet world food needs and assure farmers of a fair income.

Changing Church, no place for Pollyanna

BY DALE FRANCIS

There was joy when the National Opinion Research Center published a report on a survey they had made of the opinions of Catholics. The joy, exhibited in headlines, editorials and statements from some bishops, was that 89% of the Catholic people seem to favor Catholic schools.

Actually the way the research center worded the question the 89% were rejecting the idea the Catholic school system is no longer needed in modern-day life but it does amount to support.

But then this should be a surprise to almost no one. Catholic schools have not been eliminated because the people no longer want them, but because officials have determined they should be closed for economic reasons.

HOWEVER, it seems to me the joy exhibited over the discovery that the Catholic people approve of Catholic schools was the kind of joy Pollyanna always managed to find when things looked darkest. If you are going to be happy about this discovery of the survey, then you have to face up to some of the other discoveries of the survey, discoveries not quite that

happy for the Church.

What the survey demonstrates is that there are a great many people who are nominally Catholic who do not hold Catholic viewpoints on questions of morality or questions of theology.

For example, the survey says that 43% of Catholics now believe that sexual relations between an engaged couple are all right; among adolescents the figure rose to 54%. The survey says that 72% of Catholics approve of marriage after divorce. As for artificial contraception, the survey claims that 83% approve.

NOW THE TEACHING of the Church on these matters has not changed. But, if the survey is to be believed, a majority of Catholics no longer accept these moral teachings of the magisterium of the Church.

In a survey in 1963, 70% of the Catholics who responded said they believed it to be "certainly true" that Jesus handed over the leadership of the Church to Peter and the popes. Ten years later 42% of those responding believe this to be true. Only 32% say they believe it is "certainly true" that the Pope is infallible when he speaks on matters of faith and morals.

Once again the official teaching of the Church has not changed but obviously the views of Catholics have changed.

IN MAKING the report public, the representatives of the National Opinion Research Center did not reveal exactly how the questions they asked were phrased. Nor did they tell us how the sampling of 800 Catholics who responded were chosen or how the validity of the sampling was tested. But it is really useless to try to escape from the findings of the survey by contending it might not be valid. It is far more important simply to face up to the findings, determine what they really mean and decide what to do about them.

Everyone is happy about the discovery that such a great majority of Catholics support Catholic schools. That's why the survey was so emphasized, but if the Catholic people are moving so far from the official teachings of the Church, then this would suggest that perhaps we should be concerned about what Catholic schools are teaching. If 54% of Catholic adolescents believe it is quite all right for engaged couples to move to sexual intimacy, then obviously somewhere along the way they are either being mis-taught or not taught properly.

THAT THERE should be so many Catholics who hold views in conflict with the teaching of the Church should not be surprising. While the teaching of the Church has remained firm, there have been many within the

Church who have openly contradicted the official teaching.

There are those who claim to be moral theologians who say it is quite all right for engaged couples to have sexual relations. There is a major campaign being waged against the concept of the indissolubility of marriage at the very time the Pope has been insisting the teaching has not changed. Apostolic succession and papal infallibility have been under almost constant fire.

Gresham's Law is familiar to most people. Gresham said that bad money drives good out of circulation. But there is a law that acts in the same manner in matters of the teachings of the Church. Bad theological opinion drives good theological opinion out of favor.

IF THERE are theologians who will say that artificial contraception is morally all right, that divorced persons may re-marry and continue to receive the Sacraments of the Church, that pre-marital sexual relations are all right, then the children of Adam are much more likely to be willing to accept these teachings than those teachings that demand of them sacrifice, self-control and difficulty in adherence.

The solution is obviously to proclaim the teachings of the Church with greater force and to reject false teachings as false.

PUTTING CHRISTIAN PRINCIPLES INTO PUBLIC POLICY

Quo vadis? To polls, Statehouse, Congress

WASHINGTON, D.C.—A former Congressional staff aide has launched a "political action movement" here which, he said, is designed to bring Christian principles to bear on legislative and public policy and to make Christians "an effective force for infusing a sense of moral order into the . . . chaotic political and social scene."

Paul Fisher, a public affairs consultant and former aide to Rep. James Delaney (D-N.Y.), announced (Feb. 12) the formation of Quo Vadis, a "movement for Christian politics," which he described as a "Common Cause type" operation, drawing grassroots membership support.

Advocating a kind of Christian "lobby," he said Quo Vadis would be a "new departure" for those who are disenchanted with government and public affairs and want to take a personal role in adding a moral

Editor's Note: Fisher is a member of a family active in the life of the Archdiocese. A brother, Father William Fisher, is pastor of St. Mary's parish, Rushville, and a sister, Sister Ann Regina Fisher, S.P., teaches at Our Lady of Greenwood School, Greenwood. Three other brothers reside here—Patrick Fisher, a member of St. Joan of Arc parish; Charles Fisher, Little Flower parish; and Jack Fisher, Holy Spirit parish. Father Charles Fisher, associate pastor of St. Joan of Arc, is a nephew.

dimension to the nation's public policy.

FISHER, a Catholic who attended the University of Notre Dame and Georgetown University, said the movement, while oriented around Christian values "and Church teaching," has no organizational ties to any church body.

Its purpose is to conduct research, publish reports, organize educational efforts, and "generally counsel its membership on how best to bring Christian principles into legislative and public policy."

Fisher, who said a board of directors will be set for Quo Vadis (where are you going?), told Religious News Service that the incorporated organization is initially being financed by himself and a "few associates." It will attempt to draw funding through direct mail pleas, advertising and a newsletter.

Observing that the movement is "completely lay conceived and developed," he said it seeks to "bring Christianity out of the shadows of churches and homes and into the spotlight of politics and society at large." He claimed that the Churches and religious leaders are not in a position to develop and guide this kind of activity.

Fisher, a native of Indianapolis who now lives in suburban Washington, said the growth of crime and violence, the decline of moral standards, the disregard for human life, the breakup of families, and many other national problems came about because "the Divine basis of law has not only been ignored, but outlawed."

HE SAID THERE is an "anti-Christian" kind of thinking which determines how the nation is governed, adding that too many public officials have "either tolerated, advocated or been indifferent to the growth of values that undermine fundamental Christian beliefs."

The former Congressional aide placed a large share of responsibility for the lack of moral direction on Catholics, stating that they have been too timid in public affairs. He said they and their fellow Christians should have pressed their system of moral values on the nation.

LETTERS TO EDITOR

Fuller says press has too little 'heart'

To the Editor:

Fellow Catholics, I feel compelled to share on two points. Somehow I believe them to be related and can perhaps show this in a brief letter.

The first derives from many years of reading of the Catholic press (mainly The Criterion, Our Sunday Visitor and National Catholic Register). I've almost arrived at the conclusion that something was missing and tried to discern what it was. Following a reading of a recent issue of The Criterion, I concluded that it has very little "heart" in it.

Intellectual dissertation, opinion, scandal at times, much paternalism, tokenism to the Pope's speeches, etc., dominate the pages of all our weekly papers. Monthly periodicals give us more of the same.

The second area that I've felt urged to comment on regards the Holy Year that we are in. Lord, may it not pass by without all of your children having a chance to choose you or the world, life or death.

There is a term other Christians use called "born again." I firmly believe we must reaffirm the baptismal commitment that our godparents made for us when we were infants.

I also believe that "born again" is what Pope Paul spoke of when he first announced the theme of the Holy Year.

Finally, I do not believe either the

Catholic press or any of us is going to make an impression on the world and win souls for Christ as long as we attempt to love the Lord Our God with our minds alone. That's 20% efficiency. Jesus said, "With all your heart, with all your soul, with all your mind, with all your strength, and your neighbor as yourself." Brothers and sisters, may your search for Truth this year be a fruitful one.

Robert L. Fuller

Indianapolis

Worried about smut

To the Editor:

I couldn't agree more with the concern over pollution of the public airways expressed in your editorial "Time to cry foul" (2-14-75), and fully agree that guidelines for decency have to be enforced by the F.C.C. The network executives obviously are totally unconcerned that they are invading the privacy of their viewers' living rooms with an increasing flood of smut and violence.

I only wish that the comments in your editorial would prompt some of our clergy to break the ominous silence which exists in our church pulpits these days regarding the lack of decency in the entertainment media. The priests in our churches should be urging parishioners to become actively involved in the fight against obscenity. But for some strange reason, far too many priests seem oblivious to the fact that the entertainment media as a whole has declined to a depraved state and that as your editorial stated "the pendulum has swung too far in the direction of obscenity."

You are to be commended for your forthright commentary regarding a subject which must assume a position of high priority among all Christian people.

R.J.W.

Indianapolis

Nice compliment

To the Editor:

I think The Criterion is a very interesting paper. I use it a lot for Religion in school. I am only 10 years old, but I still say you are doing a wonderful job on the paper. Thank you.

Don Pritchard

Jeffersonville, Ind.

Sister disagrees with editorial

To the Editor:

May I please disagree agreeably with the author of the "Dangerous Precedent" editorial in The Criterion (2-14-75). I praised the Lord with joy when I saw the screaming headlines in our local paper that the Alexian Brothers decided to turn over their unused abbey/novitiate to the needy Menominees. And I really intended to write to Brother Maurice Wilson to say how proud their patron, St. Alexis, must be of them these days, and their own founder, whoever he was.

Alexis, remember, may have been the original squatter—he left his bride on their wedding night and after years got a corner in his father's house, a beggar until he died. The legend doesn't say that he used force, but he had no reputation as a saint.

My only sorrow about this whole affair was that none among the Brothers saw the need for health care among the poor Indians—they whose apostolate is health care. And I do pray that at this late date they will offer Brother Power to train paramedics among the tribe.

Why is it that we tend to be satisfied

that so long as it's White, Right, or Yellow, it's all wrong? Have we forgotten that it wasn't persuasion but might and deceit that conquered this land of "ours"? We have left a trail of broken treaties. Alas, the Great White Father in Washington is no more ready to right the wrongs among the poor Indians than he ever was!

Perhaps the title of the editorial should be looked at again. Dangerous precedent, eh? Well, yes, to be really Christian is a dangerous precedent. What would this world come to if everybody decided to act Christian? Imagine not resisting evil, inviting the hungry instead of your friends to your parties, giving half your goods to feed the poor! It would upset the whole economic structure, wouldn't it?

Christ surely was a little crazy when with all His might He let them crucify Him. Or, was He? Should there be any unused or abandoned church property when there are homeless hungry people—people living in rat-infested waterless housing?

Sister Magdalene Lenges, OLMV
Fort Wayne, Ind.



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Many Protestants reject Virgin Birth

BY MSGR. R. T. BOSLER

Q. You quoted Josephus Flavius, who was not a Christian, as saying: "James, a brother of Jesus who is called the Christ." Doesn't this statement prove that Mary had other children?

A. No. The New Testament in several places refers to the brothers and sisters of Jesus. Yet, the same New Testament, in Matthew and Luke, states that Jesus was miraculously conceived by the Holy Spirit, and all the early Christian writers concluded that Mary must have remained a virgin after this miracle. They argue that the brothers and sisters of Jesus were children of Joseph from a previous marriage or that they were first cousins of Jesus. In a patriarchal society, in which Jesus lived, the grandfather was the head of the family and all his children



were thought of as brothers and sisters.

Many Protestants do not accept literally the virgin birth of Christ and some of those who do still hold that Mary had other children in the natural way. Those who do not accept the virgin birth of Jesus do not necessarily deny his divinity; they fear, however, that if Jesus was not conceived and born in a natural way, he would not be fully human, like us in every way as man except for sin, as the Letter to the Hebrews puts it. The Catholic Church has never formally defined the virgin birth or the perpetual virginity of Mary; it has assumed it as a given fact in other definitions.

I am writing now as a private, single member of the Church and giving an opinion which you can reject completely. I do not believe that the Catholic Church would have to make belief in the virgin birth and perpetual virginity of Mary a condition for a Protestant Church to enter into union with us. Vatican Council II, in its decree on ecumenism says: "When comparing doctrine, they (experts

discussing with those not united with us) should remember that in Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith." Belief in the divinity of Christ does not depend upon belief in the virgin birth, nor does belief in the uniqueness of the holiness and purity of Mary depend upon it.

I personally accept the traditional assumption of the virgin birth and the perpetual virginity of Mary, though I respect the arguments and the sincerity of Protestant and some Catholic scholars who do not, and my faith would not be shaken if the Catholic Church one day agreed with them. After all, to accept the fact that God is man in Jesus Christ is a greater act of faith than to accept the fact that Jesus was born of a virgin, for man will soon be able to duplicate that phenomenon by himself.

Q. May a Catholic now be the chaplain for Masonic religious rites?

May women now join organizations that are affiliated with Masonry?

A. The decree from Rome, stating that the Church law forbidding Catholics to belong to secret societies promoting godlessness or opposition to the Church does not apply to the Masonic organizations that are not atheistic or opposed to the Church, specifically stated that priests were not to join the Masons; so that rules out their being chaplains. They've got enough to do taking care of the Knights of Columbus. The new decree would apply also to organizations affiliated with the Masons judged acceptable.

Q. I went to Mass and Communion on a Sunday A.M., as I always do. Then I visited an old relative in the afternoon and attended Mass with her, but did not receive Communion. Would I have done wrong by going again the same day and if so, why?

A. Only if you thought there was a church law against it and you deliberately broke it without good reason. The Church has recently relaxed the law on Communion once a day and now permits us to receive at a second Mass in case of a funeral, a wedding or some special ceremony, such as an anniversary, an ordination, a dedication, etc. There is a rule for

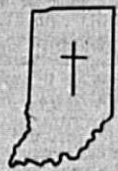
interpreting church law which states that privileges such as this one are to be interpreted generously and not strictly. In your case, the desire of receiving together with your relative could be sufficient reason for making use of the privilege. This was a special occasion for the two of you. This, however, would not apply if you went to Mass with her every Sunday, unless the reason you did this was to help her walk to the altar to receive. In this latter case, it would be awkward for you not to receive, and you should make use of the privilege.

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RECEIVE SCOUT AWARD—The eighteen Boy Scouts above were the recipients of the Ad Altare Dei Medal at ceremonies conducted by Archbishop George J. Biskup in SS. Peter and Paul Cathedral on Feb. 9. Pictured, left to right, front row, are: Christopher Sahm, Stephen Gottam, John D. Smith, Gerald Rudolf, Michael Barnes and James Duncan. Second row, left to right: Joseph Torline, Vincent

Steigerwald, Timothy Plunkett, Gregory Krieger, Martin Meyers and John Montgomery. Back row, left to right: Father Mark Swarczkopf, who participated in the ceremonies, John D. Tolley, Thomas Ferry, Mark Smith, Archbishop Biskup, Mark A. Lucht, William Herman III, Robert Sonntag and Father John Ryan, Archdiocesan Director of Scouting. [Related photos, pages 3, 7]



Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

Next to the two-room cottage that served as the episcopal palace Bishop Brute had erected a seminary of two floors. In it, as the second phase of seminary life in Vincennes began, there were five students:

Anthony Deydier, deacon
Michael Edgar Evelyn Shawe, subdeacon
Charles Dumerle, acolyte
Anthony Parrel, acolyte
Benjamin Petit, tonsured cleric

Bishop Brute was not one to squander the money granted him by the mission societies: the regimen in the seminary was frugal, not to say austere, as appears from his account:

"We are very moderate and simple in our daily food. Like the ordinary people, we drink water at our noon day meal, and tea or coffee for supper, never wine or other alcoholic beverages. A prominent gentleman, who believed that we as Frenchmen were in need of wine presented us with a barrelful, but I had it sold

and the money laid by, as contributions from our missionaries are always greatly appreciated."

One may suppose that the teaching was done by the bishop himself, with some help from Hallandiere and Buteux. As Deydier had long since completed the seminary course, he was probably called upon to tutor the less advanced. There is little doubt that lessons in English received much attention.

THE BISHOP MUST have found his students well prepared, for in December, just four months after their arrival, he conferred minor orders on Petit, and two days later, on the fourth Sunday of Advent, he made Shawe a deacon and Petit, Dumerle, and Parrel subdeacons.

We may surmise that in the baggage brought from France there was an ample supply of dalmatics for the correct and edifying execution of these rites.

The Christmas celebration was quite different from that of 1834, when only Ratigan was there to care for the miter and crozier.

The bishop reported:

"I assisted pontifically at the midnight Mass, which was sung beautifully by Father Buteux and several good voices in the sanctuary choir. They sang the Gloria and the Credo. The people wished to take charge of the remainder with their claret and our hand organ. I pontificated on Christmas at the High Mass."

If the parish was uninterested in the church rites two years before, they must have changed.

In the Lent of 1837 the Vincennes cathedral witnessed its first ordination of priests. One of the company Bishop Brute brought from France was not a Frenchman. This was St. Michael Edgar Evelyn Shawe, an Englishman, 44 years of age, who had been studying at the Sulpician seminary in Paris.

He is reported to have been an officer in Wellington's army at Waterloo and to have been so severely wounded in that battle that he was listed as killed in action. His mother's death after she had nursed him back to

(Continued on Page 6)

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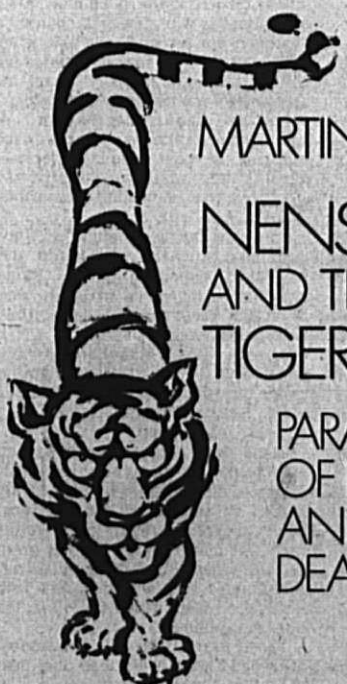
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Renewal

ANointing OF THE SICK

BY FR. PAUL F. PALMER, S.S.

The Council of Trent referred to "extreme unction" as the "complement" to penance. This was interpreted until recent years to mean that the "last anointing" prepared the dying Christian for death and burial; that it removed the "remnants" of sin and the debt of punishment due to sin; that it prepared the soul for immediate entrance into heaven; that it was the sacramental means of bypassing purgatory. According to this view the soul of the departing Christian was "anointed for glory."

The opinion, and it was only an opinion, was in a sense consoling, but



strangely enough our Catholic people were not impressed, nor were they anxious to receive this sacrament which promised so much.

They looked upon the priest who called to anoint them as the harbinger of death, soon to be followed by another man dressed in black to arrange their funeral. They were not ready to die, and by every artifice they pleaded with their dear ones not to call the priest, at least, not yet. And so many died without the sacrament, and many others were anointed after they had lapsed into their final coma.

Today we no longer speak of "extreme unction" or the sacrament of the dying. There is but one sacrament of the dying, Viaticum, the Church's parting gift for the journey into the next life, the life-giving body of Christ. The anointing is now the sacrament of the sick, of those who "are

dangerously ill due to sickness or old age."

STRANGELY ENOUGH the new rite of anointing the sick, modeled on the ancient rites which go back to the rite described by the Apostle James, has nothing to say about dying. But it has much to say about health: "health of soul, of body and of spirit, perfect well-being."

As so often, the liturgy of the Church, the way the Church prays, is a better witness to the teaching of the Church than the speculations, profitable as these can be at times, of her theologians.

The liturgy recalls the words of James: "Is there anyone sick among you? Let him call in the presbyters of the Church. They in turn are to pray over him, anointing him with oil in the name of the Lord. This prayer made in faith will heal the sick person, and the Lord will comfort him; and if he has committed sins, they will be forgiven him" (James 5:14-17).

The forgiveness of sins is not the principle purpose of the sacrament—the sacrament of Penance is still the ordinary means of reconciling serious sinners. For this reason, the priest no longer anoints the five senses as the organs or avenues of sinning. Instead of this late medieval practice which mentioned only the forgiveness of sins, the priest anoints the forehead and the hands of the sick person, saying "through this holy anointing may the Lord in His love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up."

THE SICK PERSON may not always be restored to "even better health," as the ritual prays, but if the faith of the priest and of the community is strong, the "prayer of faith" will at times ease the suffering of the sick person and the Lord will comfort and support the one who trusts in the grace of the sacrament. "The sick man will be saved by his faith and the faith of the Church which looks back to the death and resurrection of Christ, the source of the sacraments' power (see James 5:15), and looks ahead to the future kingdom which is pledged in the sacraments." (Rite of Anointing, No. 7)

The anointing of the sick is not an elixir of life, nor an ever-flowing fountain of youth. For in some cases the sickness will be long and burdensome, but in the words of Trent, "the grace of the Holy Spirit will comfort and strengthen the soul of the sick person, by arousing in him great confidence in the divine mercy; encouraged thereby, the sick person will bear more easily the difficulties and trials of his illness." In this way, the anointing of the sick person could well be "an anointing for glory."

A FEW YEARS BACK the dying Christian was anointed either at home with the immediate members of the family in attendance, or in a hospital room or ward with only the priest and a nurse. Today, the anointing of the sick has become more of a community celebration. The new rite of anointing provides for a public liturgy in the parish church where the sick and the infirm are brought by relatives to receive both the oil of anointing and the body of Christ.

More effective than any sermon or catechetical lecture on the sacrament of anointing will be the active participation of our people in what is coming to be called the "communal" rite of anointing the sick.



A woman in a Denver church shows her happiness at involvement in a communal celebration of the new rite of Anointing of the sick (NC photo)

Emphasis change seen in sacrament

BY FR. JOHN J. CASTELOT, S.S.

All institutions, even sacred ones, change with the passing of time. Some of these changes involve a blurring of their original inspiration, a misdirection of their original orientation. They must frequently be redirected. A sacrament, like that of the anointing of the sick, can undergo a switch of emphasis—from healing, consoling, to forgiveness of sin in preparation for death. Today the true emphasis is being restored.

Each of the sacraments is an encounter with Christ. It is He who comes to us in the various situations of our lives. In the sacrament of the sick He comes to us precisely as the Divine Physician, the healer, the comforter, the strengthener. He comes to assure us of His concern, of His presence with us in the loneliness which is so much a part of illness. It is in this role that He is presented to us in the gospels.

THE VAST MAJORITY of His recorded miracles were acts of healing. They were in fact the sign of the inauguration of God's reign among men, as we read in this passage from the gospel according to Matthew:

"Now John in prison heard about the works Jesus was performing, and sent a message by his disciples to ask him, 'Are you 'He who is to come' or do we look for another?' In reply, Jesus said to them: 'Go back and report to John what you hear and see: the blind recover their sight, the deaf hear, the lepers are cured, the dead are raised to life, and the poor have the good news preached to them'" (Mt 11:2-5).

Notice the emphasis on healing in this summary of His mission:

"Jesus . . . proclaimed the good news of God's reign, and he cured every sickness and disease. At the sight of the crowds his heart was moved with pity . . . He said to his disciples: 'The harvest is good but laborers are scarce. Beg the harvest master to send out laborers to gather his

harvest.' Then he summoned his twelve disciples and gave them authority to expel unclean spirits and to cure sickness and disease of every kind." (Mt 9:35-10:1)

VERY OFTEN we emphasize Jesus' miracles as indications of his divine power. They were that, of course, but they were also manifestations of his love for suffering humanity. Notice, in the above passage, the words: "At the sight of the crowds, his heart was moved with pity." His heart went out to all men, women, the young, the old, the blind, the mute, the paralytic, all who were in need of His warmth, His sympathy, His strength.

One of the most distressing elements in sickness is the psychological letdown, the depression. Even a common cold or an attack of the flu can send us into an emotional tailspin. And the more serious the illness, the darker the depression, the loneliness, the need, not just for medication, but for tender, loving care. Left to ourselves at moments like these, we come face to face with our weakness and, yes, with our sinfulness. If the busy round of daily activity serves to distract us from too searching a self-examination, sickness leaves us little chance to escape. And we are miserable—until we turn to the Divine Physician and recall what He really came to heal. He cured physical ills, yes, but He was probing even more serious ills, and His power went out to them, too.

IN THE POPULAR thinking of Jesus' day, there was a close connection between illness of any kind and sin, together with its instigator, Satan. There is a general sense in which this is true, of course, and Jesus did not bother to correct the popular notion by making the necessary distinctions. As it stood it was too valuable a notion for His purposes. For by curing physical sickness he demonstrated to His contemporaries that He had power over the forces of evil, specifically over Satan and sin. And eliminating the causes was much more important than curing the symptoms.

Jesus, then, was preeminently the Healer, the Savior, and his whole earthly career revealed this—in so many ways, from so many points of view. It is this same Jesus who is present to us in the sacrament of the sick and, in the final analysis, it is His presence that is most important. For even if we must go on suffering, we know that He is with us, that He cares and comforts and strengthens, and what is perhaps the greatest part of our pain is eased. But does He know? Does He care? Listen to what the Scriptures tell us:

"Since then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our profession of faith. For we do not have a high priest who is unable to sympathize with our weakness, but one who was tempted in every way that we are, yet never sinned. So let us confidently approach the throne of grace to receive mercy and favor and to find help in time of need" (Heb 4:14-16).

"In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when perfected, he became the source of eternal salvation for all who obey him" (Heb 5:7-9).

—B.H. ACKELMIRE

Writer disputes traditional view on death, dying

BY FR. JOSEPH M. CHAMPLIN

"Who are those urging us to accept death? They are individuals programmed by the Puritan old world of guilt and punishment to regard suffering and death as necessities. In desperation they hold onto fantasies of life after death."

"But a new consciousness is emerging, relatively free of Puritan guilt, vigorous and life-oriented. To this liberated consciousness death is an end. There is no paradise, no heaven, hell or reincarnated life. Death therefore, is a greater tragedy now than ever before."

So wrote F.M. Esfandiary in "Sorry, We're Here for Eternity," an essay appearing in the September 24, 1974 issue of The New York Times.

The author, apparently, takes a dim view of Dr. Elisabeth Kubler-Ross, the medical director of the Family Service and Mental Health Center of South Cook County, Ill. Physician-psychiatrist Mrs. Kubler-Ross has become famous through her book "On Death and Dying" (Collier Books, 866 Third Avenue, New York, 10022, \$1.95).

THAT ENORMOUSLY popular and helpful paperback details her work with terminally sick patients in Chicago and summarizes "what the dying have to teach doctors, nurses, clergy and their own families." In it she develops the now familiar five stages deathly ill persons generally pass through in their last days and hours. The final one is acceptance, an attitude Esfandiary finds objectionable.

Since we all must face our own personal deaths sooner or later and will also in the course of a lifetime suffer those final moments with at least several individuals dear to us, the advantage of everyone having a familiarity with these stages should be obvious.

First stage: denial and isolation. Death so frightens and overwhelms most of us that in the beginning we either deny its reality and possibility or withdraw temporarily from others to sort the matter out in our minds.

We look to doctors, nurses, clergy, relatives and friends to support the denial. "I feel better today." "The doctor says I should be home soon." "Don't you think I am improving?" During this period we are consciously and unconsciously trying to build up the courage required to cope with our dreaded future.

Second stage: anger. "Why is this happening to me?" "How could God do such a thing? I have always been a good person." "Why not him or her?" That envy, resentment, bitter feeling, rage stems from our inability to handle or change a painful situation.

The frustration strikes out at innocent victims, once again the physician, nursing staff, priest, relatives, friends. "Why don't you do something about this?" "How come you haven't been here more often?" Those attacked need great patience in these moments and the wisdom not to take personally that misplaced anger.

Third stage: bargaining. The patient (or person near to the dying individual) occasionally will make a bargain, normally kept secret, for an extension of life usually for a specified period. "I will do such and such, if I can be spared until my daughter's wedding."

Fourth stage: depression. A sadness floods the dying person over the loss of past valued objects—family, job, finances, positions, etc.—and the impending separation which comes with death.

"Don't be sad" is a natural, but not wise way of trying to comfort the depressed patient. Instead, those close to the individual would do well to let him or her express that sorrow. Later, the dying person may speak less about the losses and simply remain silently sad. In those hours the gentle stroking of hand or forehead is often the best method of offering comfort and support.

Stage five: acceptance. Tired and weak, requiring much sleep and rest, at peace, not bothered by the outside world or interested in visitors, communicating normally in non-verbal ways, the dying person has not given up, but rather senses the pain is over, the struggle finished and waits with resignation and acceptance for the final long journey.

Those nearest the dying individual often need more assistance now than does the terminally ill person.

It should be evident to readers how a strong faith in the Christian message, promising life forever can make the passage from stage one to stage five easier and swifter.

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Sacrament of healing in a home for aged

BY MARY MAHER

One of the most meaningful events that I have taken part in recently was a communal sacrament of healing which was celebrated in a home for the aged. There was a tone of shared joy among those who received it. The spirit was one of gaiety, not morbidity. Those who had received the sacrament were not in any immediate danger of death. They were sick and in need of the Gospel call to bind themselves to all others, sick or well, who are the Lord's body in time. I was reminded, as I stood there, of the hauntingly lovely words of a song done by Don McLean:

"Can you find my pain,
can you heal it?
Then lay your hands upon me now
And cast this darkness from my soul.
You alone can light my way
You alone can make me whole."

"Crossroads"

The sacrament of healing is neither a magical guarantee of physical well-being nor a ticket to a happy death. It is rather what its name says: a sign that healing is possible when one comes to the Lord. But "healing" is a very relative term. We all long, whether sick or well, for some kind of healing. Life is the long process of becoming whole. We here in America have found healing an interesting theme for television. The Welby's and Gannon's are high on our viewing lists.

PHYSICAL HEALING seems to remind many of us that there are levels within us which need to be cared for—levels of reconciliation with self and others. Sickness calls us to accept the stark fact that this life is both contained in time and yet is one of

process and passage to fuller life beyond time. Dr. Elizabeth Kubler-Ross has shown in her work, "On Death and Dying," how important it is to accept our own inner awareness about illness and dying. Simply learning to accept them can heal us.

In this sacrament we bring the fact of our illness and join our feelings of anguish with the strength of the Church. The Church present in the pledges and gives understanding and hope to the sick person. Man learns here to accept illness as a vital chapter in the healing of his whole person. Often it is only illness which calls us to notice how deeply our bodies are one with our souls. In the midst of health we are often not aware of inner states of our being. In sickness we may lose the physical control over our lives but learn to accept and grow in other inner ways through faith. The sacrament of healing binds together the many drives and forces, positive and negative, that make us so glorious as men.

THIS SACRAMENT is especially tender for it comes to man when he feels very poor and dependent, in great need of God and his brothers in the Lord. It calls man to "tasks of courage, of honesty with himself, of patience, the task of turning the experience to good account in the religious sense, finally the task of integrating this intervention from without (which we call sickness) into the single overall meaning which a man has to find in his own existence." (Karl Rahner)

The communal aspect of this sacrament is important to emphasize. Administered in the presence of the sick person's loved ones, it is a call to them to give of their strength, their hope to their loved one. As the priest anoints the sick person and touches his body, each person present is invited to become aware of how he is called also to touch and to comfort the sick person.

In all the sacraments we learn the power that goes forth to us as men when we are one with Christ. We sense this power in a new way going out from ourselves as we become aware that we are indeed Christ's body in time—others need us to give them healing!

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Indiana Senate passes foreign doctors bill

(Continued from Page 1)

In September, 1973. Duvall said the proposed law is tailored to fit U.S. Supreme Court decisions and in fact much of its language is taken verbatim from high court rulings.

His bill outlaws two types of obscene materials, those banned for sale or distribution to all persons, and

those banned for sale or distribution to persons under 18.

DEFINITIONS of obscenity are based on contemporary community standards, the "patently offensive" nature of a performance or conduct, and whether or not the material "taken as a whole, lacks serious literary, artistic, political or scientific value."

Monsignor John J. Doyle

(Continued from Page 5)

health, the story goes, awakened in him the desire to devote his life to the spread of the faith.

There is no explanation of the interval between 1815 and 1835 nor is it clear whether his studies at the Jesuit college at Oscott in England preceded or followed his military career. At any rate he was a subdeacon when Brute came to Paris and opened up for him the opportunity for missionary life in America. His ordination to the priesthood on 12 March 1837 was the first in Indiana.

On Holy Saturday, 25 March, Anthony Deydier, 48 years of age

and 25 years a deacon, was at long last ordained a priest. There is no explanation of the separation of these ordinations, which one might have expected to be conferred on the same day.

A note in the register of the Baltimore seminary states that Deydier finally became a priest when Bishop Brute made up his mind for him. Did he once again hold back at the last minute and did the bishop then intervene to make up his mind for him? Or did he in his modesty wish to yield the distinction of the first ordination to the Englishman? (To Be Continued)

THE WORD THIS SUNDAY

Prepared by a group of Indianapolis area priests.

SECOND SUNDAY OF LENT
February 23

"Alone and Holy"

Genesis 12:1-4a
Timothy 1:8b-10
Matthew 17:1-9

Alone and at 75 years of age, Abraham heard God's call to leave homeland and everything for a land that God would show! He was not timid at the call of God. Paul in the Second Reading reminds Timothy that the gift given by God is not a spirit of timidity but a spirit of power and love and self-control. The One who loves us calls us individually to be holy. He says: "Stand up. Do not be afraid!"

Why am I afraid to leave the comfort of my weakness and sin and go to the new land of holiness? I'd like to be holy—not "soupy pious"—but why do I blush at the thought of what others might think? Why do I find myself uncomfortable when alone in prayer? Am I afraid to hear the Lord's call?

LOURDES vs. ST. MARK

Junior final set Sunday

Our Lady of Lourdes and St. Mark, both of Indianapolis, survived stiff competition to advance to the finals of the Archdiocesan Junior Basketball Tournament.

The final game is scheduled for this Sunday at Sciacca High School at 3:30 p.m.

Cadet Deany champions were crowned last Wednesday at Roncalli. Results were not available before Criterion deadline. Competing for the two Indianapolis deanery titles were St. Rita vs. St. Philip Neri and St. Michael vs. South Central "A".

Coach Jim Wilhelm's Our Lady of Lourdes team had to battle from behind to nip Annunciation, Brazil, 58-53, in the final minute at Sciacca last Sunday. They then proceeded to drop St. Louis, Batesville, 55-48, for the honor of playing in the final game. St. Louis, Batesville, eliminated St. Mary's, Rushville, 50-49, earlier in the day.

Four journey champs crowned

Our Lady of Mt. Carmel edged previously unbeaten St. Pius X 50-48, in the Holy Spirit Freshman-Sophomore Tournament for the championship. St. Bernadette beat Holy Name, 66-63 in the consolation game. Twenty-six teams participated in the annual post-season competition.

In the Cadet "B" Tournament at Our Lady of Lourdes, St. Rita handled St. Pius X, 53-42. In the consolation game, St. Philip Neri defeated St. Ann, 42-36 for third place.

Holy Cross, hosted and won the 56 "A" post-season tourney by beating Our Lady of Mt. Carmel, 57-24. St. Pius X edged All Saints, 40-23, for third place.

At Little Flower, the 56 "B" Tourney ended last Sunday night with St. Andrew the winner. The final score was St. Andrew 45, St. Christopher 36. Little Flower "C" nipped St. Barnabas in the consolation, 29-27.

ST. MARK, coached by John Reed, traveled to Providence High School, Clarksville for competition. They were able to hold off St. Paul, Tell City, in the opener, 62-50, and then edged Our Lady of Perpetual Help, 49-41, in the semi-final game. Our Lady of Perpetual Help bombed St. Charles, Bloomington, earlier, 84-24.

On the Cadet Level, the winner of the St. Michael-South Central game travels

to Clarksville to play Sacred Heart, New Albany, at Providence at 1 p.m. Sunday, in the other game, St. Vincent, Bedford, and St. Paul, Tell City, square off at 2:15 p.m. at Providence.

The winner of the St. Philip Neri-St. Rita game plays Sacred Heart, Terre Haute, at Sciacca this Sunday at 2:15 p.m. while St. Louis, Batesville, and St. Mary, Richmond, play the opener at Sciacca at 1 p.m.

Music Contest scheduled

A new format for CYO Music Competition will be introduced this week-end at Cathedral High School.

On Saturday, participants in the Instrumental and Vocal Divisions compete for awards and medals. Then Sunday, piano players will compete for awards at Cathedral.

The Vocal Division is new this year and has aroused a great deal of interest among parishes.

INSTRUMENTAL and Vocal Competition begins at 10 a.m. on Saturday. Each child has been assigned a time. Awards will be presented in all categories at 4:30 p.m.

Table Tennis action to open

Junior CYOers move into Table Tennis action this week and next week at Little Flower.

There are two divisions, Freshman-Sophomore and Junior-Senior, with Boys' and Girls' Singles and Doubles and Mixed Doubles. Singles competition starts Sunday at 1 p.m. in the Freshman - Sophomore Division. Junior-Senior Singles begin Sunday at 5 p.m.

All Freshman-Sophomore Doubles begin Monday at 7 p.m. and Junior-Senior Doubles on Tuesday at 7 p.m.

Semi-Finals and Finals begin next Sunday, March 2, at 1 p.m.

approximately 12:30 p.m. On Sunday, competition starts at 12 noon for the piano contestants. Participants have been assigned a time and class, depending on experience. Awards will be presented at approximately 4:30 p.m.

AN "OUTSTANDING Soloist Medal" will be presented to the winner of each category in which there are three or more participants.

In the past, band competition has been part of this program, however this year bands will compete in a separate contest that includes Boys' and Girls' Choirs and Mixed Chorus Divisions. This has been scheduled at Roncalli High School on Sunday, April 20.



EXPLORER SCOUTS HONORED—The three Explorer Scouts above received the Pope Pius XII emblem at the Cathedral ceremonies on Feb. 9. They are, left to right: Donald V. Wagner, Frank J. Svarczkopf and Steven A. Rohr. In the back row are Father Svarczkopf, Archbishop Bishop and Father Ryan. [Related photos, pages 3, 5]

Remember them in your prayers

BRADFORD
† EDWARD VICTOR (Vic) STICKLER, 70, St. Michael, Feb. 12. Husband of Jayne; father of Clarence Stickler of Hardinsburg; Herbert and John Stickler, both of DePauw; James Stickler and Mildred Schuler, both of New Albany; and Patricia Smith of Ramsey.

CLINTON
† PAUL PEPPERAK, 78, Sacred Heart, Feb. 12. Father of Anna Foli of Terre Haute; Frances Galle of Baltimore; Mary Gerlach of Cleveland; Joseph, Lawrence, James, and Anthony Pepperak, all of Clinton; Brother of Steve of Detroit; William of Clinton; Elizabeth Zenko of Diamond; Anna Bettasso and Frances Eftinoff, both of Clinton.

CONNERSVILLE
† ROY K. STROUD, 61, St. Gabriel, Feb. 12. Husband of Pauline; brother of Merle Key of Marengo; Grace Clark of Milltown; Kathleen Mix of Leavenworth; Glenn of Marengo; and Ray of Burnettsville.

FLOYDS KNOBS
† IRENE STILLER, 81, St. Mary-of-the-Knobs, Feb. 13. Mother of Cotton Stiller of New Albany; Earl and Helen Stiller, both of Floyds Knobs; and Lucille Gosney of Louisville, Ky.; sister of Raymond Sprigler, Flora Banet, and Erma Schindler, all of Floyds Knobs; Mabel Baumann and Isabel Andras, both of New Albany; and Agnes Leidolf, of Louisville, Ky.

INDIANAPOLIS
† HAROLD P. LONG, 59, Holy Cross, Feb. 14. Husband of Vera; father of Joseph; brother of Mary Denny, Bridget Stille and Dorothy Draper.

† JERRY FODASZ, 78, SS. Peter and Paul Cathedral, Feb. 14. Husband of Fania.

† MARY A. BAUMGARTNER, 71, Little Flower, Feb. 15. Wife of Herman F.; mother of Edward H. and John F. Baumgartner; sister of George and Veronica Zlinka.

† THOMAS B. CAVANAUGH, 50, St. Michael, Feb. 15. Son of Mary E. Cavanaugh; brother of Martin P. William and Robert Cavanaugh, Helen Lamb and Margaret Nash.

† ANNA ISENHOWER, 83, St. Mark, Feb. 15. Mother of Rosemary Burnett and Lucille Singer.

† HELEN E. LEE, 83, St. John, Feb. 17. Aunt of Catherine Burkhardt.

† JAMES A. BROTHERS, 85, Holy Spirit, Feb. 17. Father of James W. Brothers; brother of Roscoe Brothers, Lula Gates, Corine Allen and Mary Crouch.

† MARY E. WARRENBURG, 88, St. Patrick, Feb. 17. Mother of James P. Warrenburg, Dorothy Perry and Ruth Williams; sister of Loreen Thoele.

† NORA McELROY, 78, SS. Peter and Paul Cathedral, Feb. 17. Mother of Margaret McElroy and Nora Hodges.

† MARY HUMPHREY, 90, Holy Name, Feb. 18. Sister of Magdalene Zahn.

† Word has been received of the death of WILLIAM C. WHITE, 74, former Indianapolis resident, in Waco, Texas on Feb. 1. Husband of Evelyn Flack White; brother of Grace A. Beaver and Frank White, both of Indianapolis.

JEFFERSONVILLE
† DONALD J. HARTMAN, 46, Sacred Heart, Feb. 11. Husband of Angela; father of Donald J., Jr., Marcia A., and Donna J. Hartman, all of Jeffersonville; and Susan Smith of Vandenberg Air Force Base, Calif.; son of Anna Viola Hartman of Jeffersonville; brother of Louis E. Hartman of New Albany; and Reta A. Ivy of Jeffersonville.

† EDWARD K. CONLEN, 84, St. Augustine, Feb. 14. Father of Michael C. Conlen of Jeffersonville.

LANESVILLE
† HERMAN L. WALTER, 78, St. Mary, Feb. 11. Husband of Edith; father of Irwin Walter of Palmyra; Stephen, John, Nicholas, Jude, and Patrick Walter and Frances Hess, all of Lanesville; Mary Lou Bacon of Oxon Hill, Md.; Rose Louise Brown of Kent, Ohio; Leola Braun of Jeffersonville; and Roberta Garrett of Elizabeth.

MADISON
† ROBERT L. McGUIRE, 68, St. Mary, Feb. 8. Father of Robert, Jr., of Stone Mountain, Ga.; Larry of Gaston, Ind.; and Betty Grant of Hurst, Tex.

NEW ALBANY
† ELIZABETH STEWART, 67, St. Mary, Feb. 3. Sister of Florence Peters of Louisville, Ky.; Mary Dultz, Jean LaCaffiere, and Ethel Hargrave, all of New Albany.

PERRY COUNTY
† SHARON HAUSER, 36, St. Mark, Feb. 15. Wife of Cyril; mother of Noel Allen, Beth Ann and Sara Jane, all at home. Sister of Nancy Kest, Mary Seibert and Becky Hagedorn, all of Tell City; daughter of Elizabeth Jenkins of Tell City.

RUSHVILLE
† RALPH B. AUSTRUMAN, 72, St. Mary, Feb. 17. Husband of Inez; father of Ralph, Jr., of Franklin, O.; Sally White of Richmond; Virginia Brandenburg of Boston, Mass.; stepfather of Gene Evans of Richmond and Jo Ellen Thalls of Phoenix, Ariz. Brother of Paul of Richmond.

TERRE HAUTE
† MILDRED F. SEXTON, 58, St. Benedict, Feb. 14. Mother of Otis and Michael, both of Terre Haute; Bill of Portsmouth, Mass.; and Sandra Eblor of Terre Haute.

† JOSEPH H. LIEHR, 85, St. Ann, Feb. 12. Husband of Gertrude; father of Mary Klotz and Virginia Gallion, both of Terre Haute; and Richard Liehr of East Glenn.

CYO NOTES

Archdiocesan Science Fair entry deadline is February 27.

The Cadet Volleyball League ends February 28. League play-offs will follow immediately, and the post-season tournament starts the first week in March.

Entry blanks for Boys' and Girls' Track have been mailed. They should be back in the CYO Office by March 10.

The Girls' Volleyball Tournament drawing is scheduled at 10 a.m. Tuesday, Feb. 25, in the CYO Office. All coaches are invited to attend.

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VIEWING WITH ARNOLD

Filmland honors a genius

BY JAMES W. ARNOLD

Orson Welles, the greatest American maker of films—and probably also our greatest native actor—finally got his due from Hollywood this week. He was the recipient (in a program televised Feb. 17) of the third Life Achievement award of the American Film Institute. (The previous honorees: John Ford, James Cagney).

Welles has done everything ahead of schedule. He was a child prodigy, overwhelmed Broadway as an actor-director in his early 20's, sent the country into a spin

with his brilliant "War of the Worlds" radio broadcast at the age of 23, and went to California with a blank check to make his first movie at 25. The result was "Citizen Kane," probably the finest film ever made anywhere. It revolutionized the art; he wrote and directed it, played the title role. He then married the reigning movie goddess (Rita Hayworth). Now at 60, an absurdly early age, he has received the AFI's highest honor. As ever, he has problems finding another challenge.

THE TRAGEDY OF Welles is that a quarter-century of

his creative energy has been largely wasted on memorable but lesser acting roles (Harry Lime in "The Third Man," Wolsey in "A Man For All Seasons"), and on various directing projects, mostly in exile in Europe, mostly under-financed. Unlike others, he did not dissipate his talents with self-indulgence. He was the victim of a system, built on schlock and box-office, that had no place for a maverick genius.

Consider all the films made in the last 25 years, from Doris Day to Dean Martin, while Welles had to scratch out his own work with money from odd acting jobs and commercials. His later movies had fine things in them, but were always compromised by demands of time and budget. (His extraordinary "MacBeth" was slapped together in 23 days for Republic Studios).

WELLES HAS been no wild radical. His themes have been classical (Shakespeare, Cervantes), humanist and moral. His "Kane" is an enduring study of the prototype American materialist—the good fellow with an emptiness at the core, who collects more "things" than anyone else. Welles' films have always been theatrical, even

melodramatic, both full of life and larger than life. Like his heroes Quixote and Falstaff, he has understood the world better than most; there has been melancholy but never despair.

The AFI, which is outside the film business, is a kind

Set Blood Donor workshop Feb. 26 at Joan of Arc

INDIANAPOLIS — Parish Volunteer Blood Donor Program chairmen and other interested persons are invited to attend a workshop at 10 a.m., Wednesday, Feb. 26, in the St. Joan of Arc meeting room, 42nd and Central.

Purpose of the workshop, according to Mrs. John Thompson, ACCW Community Affairs Chairman, is to assist parishes in establishing or building on current donor programs.

Representatives from the Central Indiana Regional Blood Center will show a film to provide information to parish committees. They will explain how a parish can qualify for their total blood needs as soon as a percentage of their quota of blood donations is met.

A question and answer period is scheduled, and donor identification cards to be used at the blood drawings will be distributed.

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Sr. Clementine, Franciscan, dies

OLDENBURG, Ind. — The Mass of Christian burial for Sister M. Clementine (Caroline) Zerr, O.S.F., was celebrated on Feb. 14 in the Motherhouse chapel.

A religious superior at the local level and an elementary principal for most of her religious life, she died Feb. 12 at Margaret Mary Community Hospital. She was 80.

A native of Yorkville, she spent her entire teaching career in the schools of Indiana and Missouri. In the Archdiocese she taught at Brookville, Shelbyville, Morris, Indianapolis and New Albany. She was a graduate of Marian College.

Sister Clementine retired (in 1967) to the Motherhouse, where she celebrated her 60th anniversary last summer.

There are no immediate survivors.

Announce plans for Chili Supper

NEW ALBANY, Ind. — The Daughters of Isabella will sponsor their annual Chili Supper on Saturday, March 1, in St. Mary's cafeteria, Eighth and Elm Sts. Serving will be from 5 until 7 p.m.

Homemade chili and pie will be featured. Proceeds will go to various charities.

HOLY YEAR PILGRIMAGE

May 27 - June 18, 1975

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'BIBLE QUIZ' CHAMPIONS—Above are shown the members of the CYO Bible Quiz team from St. John parish, Starlight, which captured top honors in the recent competition at Holy Family, New Albany. Father Edmund Banet, Deanery CYO Director, handled the questioning. Shown above, left to right, are: Barbara Zumstein, Mary Jude Owen, Blanche Finn (coach), Carmel Finn and Beverly Geswein.

The week's TV network films

THE TRAIN ROBBERS (1973) (NBC, Saturday, Feb. 22): Another of Burt ("Support Your Local Gunfighter") Kennedy's easy-going comic westerns, with comely widow Ann-Margaret enticing John Wayne to help her sneak a cache of gold past some greedy outlaws. Also on hand are Ben Johnson and Rod Taylor. Harmless western entertainment, especially for indiscriminate Wayne fans.

A FISTFUL OF DOLLARS (1967) (ABC, Sunday, Feb. 23): Sergio Leone's breakthrough European western, introducing the soon-to-be-famous Clint Eastwood as a kind of cowboy Bogart, tough and competent but a soft touch for women, kids and old men. There is probably more brutality, sadism and death than in all the Hollywood

westerns since William S. Hart, but at least it's done with flare and style. Satisfactory only for adult western buffs.

IN THIS HOUSE OF BREDE (CBS, Thursday, Feb. 27): A new film version of Rumer Godden's novel, about a sophisticated London businesswoman who renounces her career to become a cloistered Benedictine nun. The star is Diana Rigg, and the writer-director team is the same that produced "Little Moon of Alban" and "A War of Children."

GOLDEN NEEDLES (1974) (CBS, Friday, Feb. 28): A lightweight adventure flick in which Liz Ashley and Joe Don Baker chase after an oriental idol that carries the secret of eternal youth. Harmless schlock, right at home on television.

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