



VOL. XI, NO. 21

INDIANAPOLIS, INDIANA, FEBRUARY 18, 1972

OFFICIAL APPOINTMENTS

Effective February 23, 1972

REV. HENRY BROWN, appointed administrator of St. Anne parish, Jennings County, and will retain his assignment as pastor of St. Mary parish, North Vernon.

REV. PATRICK COMMONS, appointed administrator of St. Dennis parish, Jennings County, and will retain his assignment as pastor of Immaculate Conception parish, Millhouse.

REV. RICHARD LAWLER, appointed administrator of Most Sorrowful Mother parish, Vevay, and will retain his assignment as pastor of St. Anthony parish, China.

REV. BERNARD VOGES, from pastor of St. Anne parish, Jennings County, to pastor of St. John the Baptist parish, Osgood, and administrator of St. Magdalen parish, New Marion.

REV. WILLIAM ERNST, from associate pastor of St. Andrew parish, Richmond, to associate pastor of St. Joseph parish, Shelbyville.

REV. PAUL EVARD, from associate pastor of St. Joseph parish, Shelbyville, to associate pastor of St. Andrew parish, Richmond.

Effective February 23, 1972

Most Sorrowful Mother Mission, Vevay, is transferred as a mission of St. Patrick parish Madison, to a mission of St. Anthony parish, China.

St. Dennis Mission, Jennings County, is transferred as a mission of St. Anne parish, Jennings County, to a mission of Immaculate Conception parish, Millhouse.

St. Magdalen Mission, New Marion, is transferred as a mission of St. Anthony parish, China, to a mission of St. John the Baptist parish, Osgood.

St. Anne parish, Jennings County, becomes a mission of St. Mary's parish, North Vernon.

The above appointments are from the Office of the Most Rev. George J. Biskup, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

February 14, 1972

ACTIVE FORCES FOR RENEWAL

Presbytery, Senate functions explained

INDIANAPOLIS—"The very establishment of the Presbytery and the Priests' Senate is an indication of their future use in guiding the affairs of the Archdiocese," Archbishop George J. Biskup told a news conference Monday.

The Archbishop said there is a growing involvement of the people—clergy, Religious and lay—in the mission of the Church today. "The Presbytery and the Senate is an outgrowth of that involvement," he said.

"We have always looked for consultation with the people," Archbishop Biskup continued. The vehicles for promoting that consultation, however, have not always been available, he noted. He said he could foresee an organization of lay people of the Archdiocese comparable to the Senate of Priests.

THE NEWS CONFERENCE was held in connection with the first general meeting of the recently formed Presbytery held at the Latin School here. A total of 150 priests from throughout the Archdiocese attended the day-long session.

With Archbishop Biskup at the news conference was Father Bernard Head, president of the Presbytery and Senate, who told newsmen "this is the first opportunity the Senate has had to present itself to the community."

portunity the Senate has had to present itself to the community."

Father Head explained that the 17-member Senate is made up of elected representatives of the Presbytery, which includes all the priests of the Archdiocese.

"For the past 10 years," Father Head said, "the Church has been engaged in reform and renewal, evaluating structures and methods. The meeting today of priests of the Archdiocese is part of this process of renewal and updating."

THROUGH THE SENATE, Father Head continued, "priests will be able to participate more fully and democratically in the affairs of the Church in this area. Members of the Senate will express the interests and concerns of the priests to the Archbishop and, in turn, will bring the concerns of the Archbishop back to the priests."

Issues in which the Senate will become involved, Father Head continued, "will depend largely on requests from priests and indirectly from their people."

He noted that issues already suggested for study included the structure of the Archdiocese, ecumenism, and the question of justice for all the people of the Archdiocese, including personnel of the church, specifically regarding pensions and medical benefits for priests and lay employees.

Asked about the role of the Senate in setting policy, Father Head said that policy statements would be drawn up in consultation with the Archbishop. In the area of decision making, he said the Senate in most instances would be asked to determine the best of options presented to it.

ARCHBISHOP BISKUP said that the opinion of the Senate and the Presbytery would be a major factor in future affairs of the Archdiocese. "These groups represent a feed-in of expertise and know-how that will be invaluable. I am confident of that," he said.

Father Head remarked that the Presbytery was originally scheduled to meet once every two months. Because of enthusiastic response from the priests and a crowded agenda of business, however, meetings will be held once a month for the foreseeable future, he said.

Workshop scheduled on 'The Eucharist'

INDIANAPOLIS—Teachers and parents are invited to attend a workshop sponsored by the Religious Education Department on "The Eucharist." The workshop will be held at St. Thomas Aquinas parish and will begin at 9:30 a.m. and conclude at noon. The main workshop topic will be the preparation of children for the reception of the Eucharist.

Included in the workshop will be a lecture presentation entitled, "Children and the Wonderful Deeds of God," by Sister Gilchrist Conway. Registration fee is \$2 per person.

Tax credit bill for tuition in House 'hopper'

BY SUE CRIBARI

WASHINGTON—A bill allowing parents of nonpublic school children to subtract some tuition costs from their federal income tax assessment was introduced in the U.S. House of Representatives here February 8.

Rep. John W. Byrnes, (R., Wisc.), said the legislation which he and Rep. Gerald R. Ford (R., Mich.) are co-sponsoring "will strengthen our entire system of elementary and secondary education in the United States both public and private."

The bill—which takes the form of an amendment to the federal income tax law—"will provide direct and indirect tax relief to virtually all taxpayers," Byrnes said, adding that the financial crisis afflicting nonpublic schools imposes "greater financial strains on the public schools and the general taxpayer."

THE BYRNES-FORD bill—dubbed H.R. 13020—does not deal with tax deductions but tax credits. It allows a parent to subtract from his final tax bill half the tuition he pays for each of his children to attend a nonpublic elementary or secondary school—up to \$400 per child.

Costs for books, supplies, fees and other items may not be included. The credit allowable is also reduced proportionately if a family's gross income exceeds \$25,000 per year.

The bill specifically excludes from eligibility parents whose children attend private schools which discriminate on the basis of race or which fail to fulfill state compulsory education requirements.

BISHOP JOSEPH L. Bernardin, U.S. Catholic Conference (USCC) general secretary, said in a February 9 statement that USCC hopes the Byrnes-Ford bill "will be given serious attention by Congress."

"At the time of their meeting last November," the USCC general secretary said, "the nation's Catholic bishops expressed their concern for parental rights in education and urged that responsible action be taken by government to protect these rights."

"Federal tax credits of the sort envisioned in H.R. 13020 would be entirely consistent with this goal," he noted.

LEGISLATIVE MEMO

Senate defeats counseling bill

BY B. H. ACKELMIRE

INDIANAPOLIS—The abortion counseling bill went down to defeat in the Indiana Senate late last Thursday, three votes shy of passage. The tally was 23 for the bill and 24 against, with 26 needed to send the measure on its way.

In floor debate preceding the Senate vote, four members spearheaded opposition to the bill—Sen. Wilford J. Ullrich (D-Aurora), Sen. Joan Gubbins (R-Indianapolis), Sen. Robert Mahowald (D-South Bend), and Sen. Joseph Bruggenschmidt (D-Jasper).

Before the Senate acted, however, a similar bill had been withdrawn in the House when sponsors realized support was fading.

Thus abortion counseling—even in restricted form—is a dead issue in this session of the legislature, an outcome that did not seem likely two weeks ago. It should be remembered that the Senate approved a wide open counseling measure on January 22, the House Judiciary Committee overwhelmingly supported an amended version on February 7, and the bill's sponsor was Sen. George A. Rubin (R-Indianapolis), one of the most skillful strategists in the General Assembly.

The defeat can be attributed to two factors: the opposition marshalled in the Catholic community and the realities of an election year. The majority of lawmakers obviously did not want to tangle with controversy any more than necessary.

On the alcoholic front, the bill lowering the drinking age to 18 was awaiting the Governor's action and Marion County lawmakers were desperately searching for some way to push through a Sunday liquor sales bill. The outpouring of opposition to both proposals makes the anti-abortion response look like peanuts.

The fate of the no-fault divorce bill is expected to be decided today, Friday, Feb. 18. Vote on a Senate-House conference report is due.

Bishops, Vocation Directors to meet

ST. MEINRAD, Ind.—St. Meinrad Seminary will hold its seventh annual "Conference for Bishops and Vocation Directors" on the seminary campus February 21-23.

About 35 bishops and vocation directors are expected this year to represent the majority of the 46 dioceses and archdioceses having students in St. Meinrad College and/or School of Theology.

The conference is held each year to update vocational personnel on the latest trends and developments in seminary education and pastoral formation, as well as to incorporate their thought and ideas into information compiled for future programs. This year's conference will focus on the introduction of increased professional methods into the pastoral formation programs, which are adding new dimensions to seminary education.



NINETEEN BISHOPS ORDAINED — New prelates prostrate themselves in front of the altar in St. Peter's Basilica as they are ordained by Pope Paul VI. Nineteen bishops and archbishops from 13 countries—including two Americans—were ordained on February 13. The Americans were Archbishop Edward L. Heston, 64, a native of South Bend, Ind., and head of the Vatican's Social Communications Commission, and Bishop

Edward T. O'Meara, 50, national director of the Society for the Propagation of the Faith, who was ordained as an Auxiliary to Cardinal John Carberry of St. Louis. Also ordained by the Pope was Father John M. Gilsen, 39, as Bishop of Roermond, The Netherlands, whose appointment has caused considerable controversy. (RNS photo)

Plans firming for ecumenical RE Conference

INDIANAPOLIS—The three leaders of the Indiana Ecumenical Teaching Ministry Congress met last Wednesday with local church representatives to firm plans for the statewide religious education conference to be held here April 10-12 at the Indianapolis Hilton.

In attendance at an afternoon session held at Interchurch Center were Dr. James Michael Lee, Professor Morton Kelsey and Rev. Harold Burgess, all members of the faculty of the University of Notre Dame. Dr. Lee is chairman of the department of graduate studies in education.

The three are in charge of planning, organizing and leading the plenary sessions to be held each morning of the Congress. Dr. Lee, Professor Kelsey and Rev. Burgess represent the three traditions of Christian religious education, Catholic, Protestant and Evangelical, respectively.

THE CONGRESS, the first of its kind in the state and nation, is expected to attract more than a thousand religious educators from throughout Indiana. It has been endorsed by the Indiana Catholic Conference and the Indiana Council of Churches.

Following morning sessions, the Congress will be divided into workshop meetings dealing with teaching techniques in various age groups and educational ministry in specialized settings.

Members of the Religious Education Department of the Archdiocese of Indianapolis are coordinating workshops by age groups and participating in overall planning.

THE CONGRESS has been called to provide an opportunity for dialogue between Catholics and Protestants on major church educational issues. As outlined by leaders, the primary goals of the conference are development of an appreciation and understanding of the various educational traditions within the churches; the support and enrichment of professional and paraprofessional religious educators and parish education ministers; devising of workable models of sharing educational responsibilities at the parish level; and the general improvement of the education ministry.

Registrations for the Congress are to be made through the Indiana Council of Churches, 1100 W. 42nd St., Indianapolis 46208. There is a registration fee of \$17. Hotel reservations must be made directly with the Indianapolis Hilton, Ohio and Meridian Sts., Indianapolis 46202.



DR. JAMES MICHAEL LEE

Drug issue opens new Know-Faith series

Is America really a drug-oriented country? What role should Christians take in helping solve the drug problem? Why are our young people turning to drugs? What's the difference between getting high on alcohol and high on marijuana?

For some answers to these provocative and worrisome questions, turn to the KNOW YOUR FAITH section and begin the first in a new series of Development in Social Awareness.

For the next six weeks the series will explore issues that everybody's talking about and concerned about—drugs, race, women's lib, welfare, war, and politics. Whether we like it or not, those issues have a religious dimension and we have a duty to see them in that light.

Particularly helpful in this examination will be the lead articles by Russell Shaw,

director of the Information Bureau of the United States Catholic Conference and a veteran writer for National Catholic News Service. Additional insight will be given by regular columnists Father Carl J. Pfeiffer, S.J. (Catechetics), Father Joseph M. Champlin (Worship), Father Quentin Quesnell, S.J. (Scripture) and James L. Alt (Youth-Views).

As usual, the KNOW YOUR FAITH pages will be augmented by Monsignor Rosier's Question Box and Frank Sheed's essays on the here-and-now meaning of Jesus.

If you haven't yet developed the KNOW YOUR FAITH habit, let us warn you right now that passing up Pages 6 and 7 can be injurious to your spiritual and mental health—and, for the next six weeks, detrimental to your reputation as an informed conversationalist.

ONE NUN'S 'FOOLISHNESS'

She won't give up

BY B. H. ACKELMIRE

It was 18 degrees outside. She wore three layers of woolen scarfing to protect a head acutely sensitive to cold and a coat purchased two years ago at a Salvation Army store. She walked with a slight limp, a stranger in town looking for a place to hear evening Mass.

Not until later did I see the blue and white modified habit of the Daughters of Mary, Health of the Sick. She is the only woman in the world now wearing it, the single remaining member of a religious Order that not too many years ago was operating missions in Okinawa and Guatemala, as well as New York State.

The Order was never a big one. Founded in 1935 to aid the Catholic Medical Missions, the community had 13 members when she joined in 1939 and 31 Sisters at its peak.

Now the Okinawa clinic is closed, the Guatemala mission has been taken over by another Order, and the motherhouse and novitiate at Cragmoor, in New York's Catskill country, stand idle and empty.

THAT IS HISTORY. But the lady in blue does not live in the past. She is Sister Mary Virginia Hromy and she is in Indianapolis recruiting for her Order. Yes, this one-woman community is traveling about the Midwest as best she can, contacting groups that might include likely aspirants, searching out prospective candidates, and speaking to audiences that may help spread her message.

Between trips, Sister Mary Virginia lives and works at a hospital in Pittsburgh. Those who join her in her gloriously foolish venture must have a marketable skill or profession. They will be expected to work at a paying job at first, coming together after work to pray as a community. Later, as the dream is resurrected, the Order will concentrate on the old jobs of medical missions and catechetics. There will, of course, be the traditional vows of chastity, poverty and obedience.

It was implied that Sister Mary Virginia is a fool. She must be, so many people have told her so. Chancery officials, vocation directors, other Religious, family and friends have urged her to give up, to enter another Order and let the Daughters of Mary become a footnote in Church annals.

THE GALLANT LADY will not comply. She insists the Order must go on. That was her stand in October, 1970, when an intention to disband was brought before ecclesiastical authorities in the New York Archdiocese. She immediately filed an appeal to continue the community. Communication followed upon communication. Months went by and the stalemate persisted. Gradually the other 13 remaining Sisters asked for and received dispensations or entered other Religious groups. Then, in November, 1971, she was summoned. The appeal was granted. "The community now exists in you," she was told. "Do whatever you can."

Why, at a time when religious vocations are at an all-time low, when secularism flourishes and spirituality fades, did Sister Mary Virginia assume her awesome burden?

The answer: "Every religious community faithful to the practice of deep prayer life, to the practice of the vows and virtues of the religious life, and performing works of mercy and charity, combining contemplative life with apostolic works, is an asset to the Church."

THE DAUGHTERS of Mary were, are, and she is determined—will continue to be an asset to the Church.

In her second-hand coat, Sister Mary Virginia is herself a rich asset to the human race, a woman driven to defy all odds for what she believes is God's will.

As this is written, she is at Our Lady of Grace convent in Beech Grove. She'll be in town another few days but can be reached by mail at 5300 Stanton Ave., Pittsburgh, Pa. 15206.

"I have nothing to offer but the Cross," she said.

Are there any takers?

Brookville parish to conduct family life seminar series

BROOKVILLE, Ind.—St. Michael parish will sponsor a series of seminars on family life at 8 p.m. each Wednesday of Lent, beginning February 23.

Father Louis Schumacher, pastor of St. Michael Church, will moderate the seminars, concluding each with a talk relating spiritual and practical aspects of family life.

The series will be based on the work of Urban G. Steinmetz, nationally known author and lecturer and executive director of the Family Enrichment Bureau in Escanaba, Mich.

A charge of \$2 per couple will be made to cover program expenses.

Nun is appointed head of NY schools

NEW YORK—A 41-year-old Dominican nun has been named by Cardinal Terence Cooke to head the New York archdiocesan school system, the first woman ever appointed to such a post in any of the nation's major dioceses.

"Why not a woman, if qualified?" remarked Sister Elinor Rita Ford when she talked with NC News after her appointment as superintendent of schools was announced. "We never found the necessity for women's lib in our office."

Sister Elinor assumes her new post on February 22, succeeding Msgr. Edward M. Connors as the archdiocesan official responsible for 314 elementary and high schools with 184,000 students.

Ethnic Affairs head to speak

INDIANAPOLIS—Msgr. Geno Baroni, executive director of the National Center for Urban Ethnic Affairs, Washington, D.C., will speak at Our Lady of Grace Academy, 1402 Southern Ave., Beech Grove, on Saturday, Feb. 26, at 2:30 p.m. Msgr. Baroni will discuss the current spiritual and social transitions in ethnic Middle America.

Sponsored by the Leadership Conference of Women Religious of Indiana, the lecture is free of charge and open to the public.

MSGR. BARONI has extensive experience in urban affairs. Prior to establishing and directing the National Center for Urban Ethnic Affairs at the Catholic University of America in 1971, he was director of program development of the Task Force on Urban Problems of the United States Catholic Conference. Previously he was executive director of the Office of Urban Affairs, Archdiocese of Washington, D.C.

DURING THE PAST eight years, Msgr. Baroni has served as a consultant to the Office of Economic Opportunity, National Credit Union Movement, U.S. Senate and House committees, National Urban Coalition, and other national groups.

Msgr. Baroni also will speak at the Convent Ancilla Domini, Donaldson, Ind., on February 26, and at the Memorial High School Auditorium, Evansville, Ind., on February 27.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Israeli-Vatican dispute ended

JERUSALEM—An out-of-court agreement that Israeli authorities will resell to the Vatican a monastery acquired more than a year ago has concluded a dispute that reached the highest levels at the Vatican and in Israel's capital. The Vatican will now buy those parts of the former Notre Dame monastery that were sold by the Assumptionist Fathers to a subsidiary of the Jewish National Fund, which intended to use them for student housing. The function of the Jewish National Fund, set up in 1901, is to acquire land and hold it in trust as the inalienable property of the Jewish people. (A spokesman at the Vatican said: "So far as the Holy See is concerned, the controversy is over. The question has been resolved satisfactorily.")

Prelate denies threat to resign

UTRECHT, The Netherlands—Cardinal Bernard Alfrink of Utrecht, president of the Dutch Bishops' Conference, has denied threatening to resign last year if the Vatican appointed Father John Joosten bishop of Roermond. At a meeting of the Utrecht diocesan pastoral council, Cardinal Alfrink was asked about reports of his threatened resignation. He replied: "A bishop never threatens." The Catholic paper De Limburger of Maastricht said recently that 62-year-old Father Joosten, dean of Echt, whom the paper described as "very conservative," was the Vatican's first choice to be bishop of Roermond. The paper claimed that the Vatican named Bishop-elect John M. Giesen, 39, whom it called "moderate to conservative," after Cardinal Alfrink threatened to resign if Father Joosten an arch-conservative, were appointed. The paper asserted that the Vatican had yielded to the cardinal on condition that he accept a new candidate unconditionally.

Vincentians to expand role?

CHICAGO—National directors of the Society of St. Vincent de Paul have met to decide on how far to commit themselves on new demands for a war on poverty that goes far beyond personal acts of charity. Members of the board of trustees of the society's U.S. superior council met in a special session dominated by the question of how Vincentians should respond to directives of Pope Paul VI and the recent world Synod of Bishops that Catholics must put pressure on political and economic institutions to eradicate injustice at all levels. For Vincentians, the issue is engagement as an organization in political activism—a new dimension for their long tradition of person-to-person service to the poor which causes deep misgivings for many of them.

Urges social action, not talk

SYDNEY, Australia—"We have enough documents on social justice . . . now it is time for action," said Father Theodore Van Asten, superior general of the White Fathers, in Sydney for Australia's first National Mission Conference. "The Church should be speaking out against social injustice in any country or situation which demands it. This is her mission—to render witness to justice and the rights and dignity of man. 'And I say that is why I acted in Mozambique,' the Dutch-born priest said. "Our missionary work there was in danger. The decision had to be made—to stay or pull out . . . to act or remain silent."

Orthodox visit Pope Paul

VATICAN CITY—Pope Paul VI told a four-man delegation of the Russian Orthodox patriarchate of Moscow that Catholic and Orthodox Christians share a common faith that they are obliged to preserve, understand and transmit to future generations. The delegation was headed by Archbishop Filaret, rector of the theological academy and seminary of Zagorsk. The delegation visited Rome for several days to discuss possible academic exchanges with various Roman Catholic educators. The visit was an outgrowth of recent visits by Catholic churchmen, including Jesuit General Father Pedro Arrupe, to the Moscow patriarchate and its seminary at Zagorsk.

Aid Bangladesh rehabilitation

ROME—Catholic relief agencies around the world have assumed the \$30 million task of rehabilitating about 1.2 million people left homeless by the recent war in what is now Bangladesh. Msgr. Joseph Harnett, regional director of Europe of the U.S. Catholic Relief Services (CRS), told NC News this at his Rome office February 4 after a 20-day inspection tour in India and Bangladesh. The Philadelphia priest said that the Bangladesh people face "immense difficulties," but that with the euphoria of victory in the war and the aid promised them they can "face the future with a good chance of success." The role of worldwide Catholic relief agencies will be to assist 50,000 families (not necessarily Catholic) in each of the four dioceses of Bangladesh to begin earning a livelihood again.

French honor Cardinal O'Boyle

WASHINGTON—Cardinal Patrick O'Boyle, with Washington archdiocesan chancery aides and French Embassy officials witnessing the honor, was made a commander of the National Order of the Legion of Honor. President Georges Pompidou of France nominated the cardinal for the award, the highest that the French government can give an individual, as a long-time friend and benefactor of the French people. Ambassador Charles Lucet placed the ribbon and medal around the cardinal's neck in ceremonies February 3 at the city's cathedral.

Prelate replies to Fr. Kueng

VATICAN CITY—Father Hans Kueng's advice to priests to disregard Vatican regulations on mixed marriages has not been forgotten here. Almost two years after the stormy petrel of Catholic theology publicly lambasted Pope Paul's new rules for marriages involving a Catholic and a non-Catholic, a Vatican official has raised Father Kueng's criticisms and replied to them. Msgr. Jozef Tomko, head of the doctrinal office of the Vatican's Doctrinal Congregation, replied to Father Kueng in a book entitled "matrimoni misti" (Italian for mixed marriages). Father Kueng's opinions are under formal scrutiny at the Doctrinal Congregation, which is responsible for promoting and defending Catholic truth. For Msgr. Tomko, the tone of Father Kueng's widely published article on the mixed marriage regulations was "of a harshness unheard of."

KC opens drive for new members on anniversary

INDIANAPOLIS — A 90th anniversary membership drive was launched at a meeting of the Indiana Jurisdiction, Knights of Columbus, held here last week-end. State Deputy Larry McFadden of Jeffersonville presided. Cosmas Mascari of Indianapolis, state membership chairman, will direct the four-month recruitment effort. He will be assisted by William Penish and Kenneth Underhill, both of Indianapolis.

BACK FROM CUBA VISIT Socialism, Catholicism compatible, bishop says

MEXICO CITY—Socialism and Catholicism are compatible, said Bishop Sergio Mendez Arceo of Cuernavaca on his return from a trip to Cuba.

The bishop said he spent two weeks in Cuba "to see how the Church operates in a Marxist nation."

A reporter at the airport here asked him: "Can they be compatible? I mean the Church and socialism."

"They are indeed," the bishop answered.

"The new Cuban hierarchy is made up of younger bishops. They are searching for new ways for the Church to live in a socialist society. There is no established path. They are making that path."

ASKED WHAT his main impressions of Cuba were he replied:

"I found austerity, hard work and progress toward equality."

Bishop Mendez denied charges that his trip to Cuba aided communism. "They call me a Communist," he said. "I am not. I am with the Gospel and Christ. Wherever Christ is placed—the right, the center or the left—there I am."

He admitted to reporters here that two weeks left him "little time to engage in detailed conversations with Cuban Christians." But, he said, he found that there is no persecution of priests or nuns, and that there is freedom of worship as long as it is confined to churches. But, he added, some young people told him there have been individual cases of

discrimination against Christians in universities.

AT CUERNAVACA, in a sermon during his first Mass after his return, he again spoke of his impressions of Communist-ruled Cuba.

"As Christians," he said, "we must show our solidarity with efforts to redistribute wealth to the poor so that they may share in the national abundance."

"We must protest against the

poverty that selfish capitalism generates among the underprivileged.

"The Church has to be poor, as Christ was poor, and search for a system that can channel love and abundance to the poor. To me, socialism is the economy of the poor."

"The oppressed must be the agents of their own liberation, and it does not matter much if they do it inside or outside the Church."

HIS HARSH words about capitalism, but "not for our capitalist brothers, even if they have fattened their purses with the blood of the humble and dispossessed. We, the Church leadership, have been fattened as part of the process."

Cuba, he continued, is trying to feed everyone and make everyone equal, but needs help from abroad.

He reported on his talk with Archbishop Francisco Oves Fernandez of Havana, who spoke of his country's climate of austerity and of a deep spirituality in which Cuban Catholics, mostly of the "more humble class," live today.

Confirmation Schedule

Editor's Note — Following is Archbishop Bishop's Confirmation schedule for the month of March. The schedule for the remaining months will be printed prior to the beginning of each month. The entire spring schedule extends through mid-May.

March 2, Thursday, 7:30 p.m., St. Lawrence, Indianapolis.
March 4, Saturday, 6:30 p.m., Franklin.

March 5, Sunday, 4 p.m., St. Vincent (Shelby County); 7:30 p.m., Shelbyville.

March 7, Tuesday, 7:30 p.m., St. Michael, Indianapolis.
March 9, Thursday, 7:30 p.m., St. Monica, Indianapolis.

March 11, Saturday, 2:30 p.m., Leopold, Derby, Magnet; 4 p.m., Troy; 7:30 p.m., Fulda.

March 12, Sunday, 2 p.m., Tell City.

March 14, Tuesday, 7:30 p.m., Batesville.

March 16, Thursday, 7:30 p.m., Brownsburg.

March 19, Sunday, 1 p.m., St. Michael (Madison); 4 p.m., St. Mary (Madison); 7:30 p.m., St. Patrick (Madison).

March 21, Tuesday, 7:30 p.m., Greensburg.

March 23, Thursday, 7:30 p.m., Greenfield.

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The contents of THE HOME BOOK OF IRISH HUMOR are divided into twelve sections: Pubs, Publicans and Patrons; Irish Bulls and Pure Poteen; Born Politicos; The Great Georgians; The Landed Gentry; Tales from the Irish Countryside; The Renaissance; For the Bend in the Road; North of the Border and Down Under; Irish Ballads, Songs and Sagas; Irish Proverbs; and Wakes and Wags.

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Adult Education Calendar

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

Friday, February 18—
"Post-Cana: Growing in Love," lecture-discussion, Mr. and Mrs. Thomas Maxwell, Religious Education Department, 8 p.m.

"Toward an Understanding of Community," lecture-discussion, Sister Gilchrist Conway, Aquinas Center, New Albany, 7:30 p.m.

"Know Your Faith," lecture-discussion, St. Paul, New Alsace, 8 p.m.

"Great Decisions," discussion, St. Bernadette, Indianapolis, 8 p.m.

Saturday, February 19—
"Preparing Children for the Eucharist," workshop, St. Thomas Aquinas, Indianapolis, 9:30 a.m.

"Prayer," lecture-discussion, St. Bernadette, Indianapolis, 9:30 a.m.

Sunday, February 20—
"Changing Doctrine," lecture-discussion, Rev. Gerald Conway, St. Barnabas, Indianapolis, 8 p.m.

"Study of the Liturgy," filmstrip-discussion, St. Monica, Indianapolis, 7 p.m.

"Parents Prepare for First Communion," lecture-discussion, Sister Betty Rosenberger, Holy Trinity, New Albany, 7:30 p.m.

"Religious Prejudices: A Catholic Jewish Dialogue," discussion, Secena High School, Indianapolis, 7:30 p.m.

"Communication in Marriage," lecture-discussion, Mr. and Mrs. Thomas Maxwell, Holy Spirit, Indianapolis, 7:30 p.m.

"Applying the Christian Message Today," lecture-discussion, Father Michael Welch, St. Gabriel, Connersville, 7:30 p.m.

"Liturgy and Community," lecture-discussion, Sister Mary Jane Maxwell, St. Susanna, Plainfield, 10 a.m.

Monday, February 21—
"Introduction to Scripture," lecture-discussion, Rev. Patrick Kelly, Holy Spirit, Indianapolis, 7 p.m.

"Prayer: Only Man Can Listen to the Silence," lecture-discussion, Rev. Jeff Godecker, St. Mary, Rushville, 7:30 p.m.

Tuesday, February 22—
"The Christian Communication," lecture-discussion, Sister Gilchrist Conway, St. Joan of Arc, Indianapolis, 8 p.m.

"Belief and Receiving the Gospel," lecture-discussion, Rev. Michael Kattau, St. Elizabeth, Cambridge, 7:30 p.m.

"Images of Faith," lecture-discussion, Sacred Heart, Jeffersonville, 8 p.m.

"Study of the Liturgy," lecture-discussion, St. Patrick, Indianapolis, 8 p.m.

"Holy Scripture," lecture-discussion, Assumption, Indianapolis, 7:30 p.m.

"Human Growth and Interpersonal Relationships," lecture-discussion, Rev. Paul Voigt, St. Thomas Aquinas, Indianapolis, 8 p.m.

"Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis, 7:30 p.m.

Wednesday, February 23—
"The Church," lecture-discussion, St. Ann, Indianapolis, 8 p.m.

"The Presence of Christ in Scripture," lecture-discussion, Rev. Francis Bryan, Christ the King, Indianapolis, 7:30 p.m.

"Know Your Faith," lecture-discussion, St. Paul, New Alsace, 8 p.m.

"Parents Prepare for First Communion," lecture-discussion, Sister Betty Rosenberger, St. Mary, New Albany, 7:30 p.m.

"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8:30 p.m.

"The Bible," lecture-discussion, St. Thomas Aquinas, Indianapolis, 7:30 p.m. Supper available at 6:30 p.m.

Thursday, February 24—
"Teacher Training," lecture-discussion, Secena High School, Indianapolis, 7:45 p.m.

"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

"Meditation for the '70's," lecture-discussion, Sister Barbara Doherty, Schulte High School, Terre Haute, 8 p.m.

"Personal Relationships," lecture-discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.



NEW ST. JUDE LEAGUE OFFICERS—Robert Seay, above center, has been elected to head the St. Jude League during the coming year. Composed of Catholic members of the Indianapolis Police Department, the St. Jude organization has provided scholarships for a number of years to boys attending the Latin School of Indianapolis. Other officers pictured include (from left): Francis Evans, secretary-treasurer; Father Laurence Lynch, chaplain; Clifford Devine, public relations; and Thomas Schneider, first vice-president. Not present were: Gene Laugle, second vice-president; Robert Elliott, lay chaplain; John Kestler, inside guard; and David Bradley, outside guard.

CHOOSING A COLLEGE

Financial aid possible in a variety of forms

BY MISS PATRICIA JEFFERS
Financial Aid Officer
Marian College

Hundreds of thousands of college students today are financing their education by the twin resources of loans and employment. Colleges administer several federal loan programs, the largest and oldest of which is the National Defense Student Loan Program. In addition to the NDLSL program, other federal loan programs are directed toward specific areas of study such as the Nursing Student Loan Program, the Health Professions Student Loan Program, the Law Enforcement Loan Program. All of these federal loan programs carry minimal interest charges and they all provide opportunities for the borrower to cancel a portion of his loan if he enters a field of work for which the loan program was specifically designed. For example, a borrower on the NDLSL program who goes into the teaching field may cancel a portion of his loan for each year of teaching service.

Besides the federal loan programs which are administered by the college or university, commercial lending institutions, in cooperation with the federal government, have made billions of dollars in loans to college students at interest rates below the commercial loan market.

In 1966 the Federally Insured Student Loan Program began operation. This program provides for students to negotiate loans through local lenders, the federal government agrees to guarantee these loans up to a maximum of \$1,500 a year for undergraduate students. If the income of a student's family is under \$15,000 a year (after taxes) the government pays the interest on the loan while the borrower is in school. The maximum interest that may be charged on a Federally Insured Student Loan is 7 per cent.

THIS PARTICULAR loan program is especially helpful to students who come from middle-income families. All of the federal programs discussed thus far are directed to students from low-income families who have demonstrated substantial financial need. The Federally Insured Student Loan Program places no restrictions on family income and hence, a student from a middle, or even upper-middle income family, may

Benefit dance set at Secena

INDIANAPOLIS—Proceeds from the Secena Memorial Boosters Club Annual Dance will benefit the School's Scholarship, Athletic and Band Programs. The dance will be held on Saturday, Feb. 19th, in the school cafeteria.

The dance will begin at 9 p.m. with music by the "Headliners." For tickets and reservations call Mr. and Mrs. Larry Michaelis at 638-0269. Preparations have been completed by Mr. and Mrs. James Carr, chairman couple and Mr. and Mrs. James Traub, co-chairmen.

No Tic Tacker

Paul Fox is on vacation. His Tic Tacker column will be resumed next week.

qualify for this kind of aid.

Many times a family which is by no means financially deprived may have unusual financial circumstances such as a large number of dependents or excessive medical expenses. This could create a drain on their resources and restrict their ability to provide for college expenses. The Federally Insured Loan Program can supplement or replace what would normally be the parental contribution. Many lending agencies, banks, credit unions, etc., throughout the country participate in this loan program. Here in Indiana the banking institutions have been most cooperative in supporting it. Recent legislation has made provisions for other agencies, such as colleges and fraternal organizations to become lenders on the Federally Insured Loan Program. As more and more students enroll in college, this kind of loan assistance will probably provide the single, largest source of student assistance. Applications for this aid program may be obtained from any participating lender.

Finally, the most direct help a student can generate for himself is that of part-time employment. An overwhelming majority of students today are using this source of self-help. College costs being what they are, however, part-time earnings must usually be supplemented with other forms of aid. If a student lives at home and attends a state institution, his costs will be at a minimum and he may be able to earn most of them, but it would seem that only in those circumstances could he earn the bulk of his educational expenses.

REMAINING SERIES TOPICS

What is Financial Aid? (III)
Tests — PSAT-NMSQT, SAT, ACT, ACH, APT, CLEP
The Importance of the College Counseling Service
College Terminology — Just What Does It Mean?
Four Years Later—Now What?

Series to open for RE teachers in New Albany

NEW ALBANY, Ind.—A four-week series on "Communicating Christianity Within the Group Process" will begin this evening, February 18, at Aquinas Center. The series is especially designed for teachers involved in group religious education.

Included in the four-week series will be sessions on understanding the group process, the dynamics of the Gospel, facilitating discussion and group gimmicks. The series will be conducted by Sister Gilchrist Conway, Director of Adult Education for the Archdiocese. All sessions begin at 7:30 p.m. and will conclude at 10 p.m. Registration for the series is \$3.

Observe Brotherhood Month

INDIANAPOLIS—St. Thomas parish is observing Brotherhood Month with a series of sermons relating to brotherhood.

Remaining sermons in the series will be given by Father Martin Peter, St. Thomas co-pastor, on Sunday, Feb. 20, and by Rev. Herman Greene, Prior of the Indianapolis Ecumenical House on Sunday, Feb. 27.

Father Peter will speak on "Ecumenism—The Catholic Viewpoint—Who is a Catholic?" Rev. Greene's topic will be: "Brotherhood from the Protestant Viewpoint." The sermons will be preached at all Sunday Masses. Visitors are welcome.

Special posters and collages executed by pupils of the parish school as well as the Sunday School are being displayed in the church during the month.

Super-lecture package returns to Little Flower

INDIANAPOLIS—Interested in soul food? They'll be serving both the corporal and spiritual variety again this year at Little Flower's Super Seminars on the Wednesday evenings of Lent.

An inexpensive supper will be served following the 6 p.m. evening Mass. The spiritual food will come in the form of a lecture and discussion beginning at 7:30 p.m.

The over-all topic this Lent is the Bible. Questions to be probed include: In What Way is the Bible the Word of God? What Meaning Does the Bible Have for Us Today? How Can the Bible be Without Error? How Can I Read the Bible with Spiritual Profit?

The series is open to the public. Those who can't make the supper, may come for the lecture only at 7:30 p.m.

Little Flower sets Festival

INDIANAPOLIS—The Little Flower Winter Festival, sponsored by the Parish Council, will be held in the Parish Hall on February 25th and 26th. Festivities will begin at 5 p.m. both days, with dinners being served until 8 p.m. Fish will be served on Friday and chicken on Saturday. Games and booths will continue until 11 p.m. each night.

Lloyd Neeley is president of the Parish Council. Patrick Smock and William Brockway are award co-chairmen.

RE series set at St. Jude's

INDIANAPOLIS—The Committee for Continuing Religious Education of St. Jude's parish has announced the first in a twice-a-month series to be held on Thursday evening, Feb. 24, in the school cafeteria.

The opening speaker will be Father Raban Hathorn, O.S.B., of St. Meinrad, who will discuss "Living Together as a Family." The topics for the series are based on a preference survey conducted in the parish. The sessions are scheduled for the second and fourth Thursdays of each month.

Observance set at Holy Spirit

INDIANAPOLIS—Father Eric Kahn, O.S.F., of Alverna Retreat House, will conduct an "Evening of Reflection" at Holy Spirit Church on Sunday, Feb. 27. The conferences will follow a 6 p.m. pitch-in supper.

Details may be obtained by calling 856-4612 or 359-0769.

CARD PARTY SET

INDIANAPOLIS—St. Rita's parish will sponsor a benefit card party in the church hall from 2 until 4 p.m. Saturday, March 4. Blind taffies will be available.

FOURTH OF A SERIES

Abortion and conscience

BY MARY KAY WILLIAMS

If you are against easy abortion laws, you're not alone. Almost 80 per cent of Americans agree with you. This was the conclusion reached by Dr. Judith Blake, internationally respected social scientist and chairman of the Department of Demography at the University of California.

Dr. Blake's analysis is probably the most sophisticated piece of research on how Americans feel about abortion. Although she personally favors abortion, Dr. Blake had the courage to publish data contrary to her feelings.

If so many people are against easy abortion, why isn't there more opposition to it? The answer might be partially contained in this all-too-familiar comment: "I don't want to impose my morality on anybody else."

WHILE THIS comment may sound like acceptable liberal pluralism, a necessary distinction must be made. And that is: to know the difference between personal morality and public morality. This point was a key consideration by Michigan's Lt. Gov. James H. Brickley as he explained why he recently reversed his pro-abortion position.

Discussing the state's authority to "legislate morals," Brickley said: "The state should not legislate in the field of 'private morals,' a violation of which would not affect the rights of others. For

instance, it is not a crime simply to tell a lie. It may be personally immoral, but it does not affect another person. It is a crime, however, to tell a lie—perjury, for instance—that damages another person."

Abortion not only damages another's life, it destroys it. Abortion forfeits the very basic right to life from which all other rights proceed. Without question, it is a moral issue—both deeply personal and highly public. Highly public because there are two parties involved, the mother and the fetus.

TO DENY THE fetus this status is to deny all of what modern medical science has been saying about the child's development in the womb—evidence which should make the fetus more protectable than ever before. Drawn from the disciplines of biology, genetics, fetology, and perinatology, this evidence affirms that:

1. The fetus is different from the parent organism
2. Fetal life is independent
3. The fetus is largely in charge of the pregnancy, and the mother is a passive carrier
4. The fetus is treated as a separate patient by obstetricians.

That there is more than one patient expands the question of abortions from the area of private morals into the area of public morals. A noted Methodist theologian, Dr. Paul Ramsey of Princeton, observes that physicians have a "lively

knowledge" of these facts of fetal development and subsequently they "know the grounds for believing that there is more than one patient in cases of abortion."

THERE WILL BE those who will agree that abortion is a public moral issue. But then they will say that the state has no business legislating in the area of morality anyway. This is a failure to recognize that there is a moral basis for most of law.

Consider the laws against theft, burglary and homicide. Or the recent massive program of school desegregation enforced by the federal courts. These are issues of public morality and justice no more or less than the issue of abortion. It would be absurd for the state to allow segregation, or murder, or theft on the grounds of "not wanting to impose morality on anybody else."

Those who would acknowledge the unborn should not be timid or embarrassed to speak on the moral implications of abortion, to use what science and law and medicine have to say about human life, to be unrelenting, clever and energetic in exposing the arguments for abortion for what they really are.

And if this energy is enlightened by the kind of charity St. Paul talks about—that has "no limit to (its) forbearance, to its trust, its hope, its power to endure"—then it's possible that we may see more than just a victory for the unborn.

(Next: Abortion and Population)

Pope says 'self-interest' can attract man to faith

VATICAN CITY—Man's own self-interest can be used to attract him to the Christian faith because it offers him eternal salvation, Pope Paul VI told a general audience February 3.

In discussing man's attitudes and relations with faith and God, the Pope said that today "religious life can no longer follow, as it did in the past, the tranquil ruts of habit." He added: "To be Christians today, it is necessary to want to be Christian."

The problem, the Pope said, is that religion is considered by many as superfluous, old-fashioned and boring. "Modern

mentality," he said, "is persuaded, deep down, that faith is useless."

AS A MEANS of combating this mentality, the Pope suggested that teachers of religion take advantage of man's egocentric attitude. The Pope made it clear he did not mean that religion should be presented only in terms of "temporal, economic and earthly interests, or in purely selfish advantages."

But he stressed that religion can be presented to the human person in terms of its own value to the individual, that is, in terms of the eternal salvation

offered by the Christian faith.

"Does not present-day theology gravitate toward the center of interest, the supreme human interest—the salvation of man, the salvation of the world?" he asked.

THE POPE concluded by saying that it is right to "view religion from this vital aspect of human utility" because "God is blessedness. God loves us and has been so concerned with us that He made Himself our brother in Christ and indeed our Savior."

The Pope added: "We are in

the sphere of love if we enter the sphere of faith. There has been much talk of love when preaching Christian devotion. But we have perhaps not always realized, and have not made others realize, how enchanting is the discovery of God's love for us, and how it penetrates and pushes against the threshold of our desires and sorrows to make us feel again the need and the happiness of being Christians, that is, true men, men who have been saved."

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

+ (This Mass will not be held until Sat., Feb. 26, because of a previous commitment)

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.

Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m.

Feb. 20—Miss Carol Esselborn, Organist

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ON THE LINE -- two pages of opinions

The women, God bless 'em

In recent weeks I have talked with numerous Catholic women who were worried about the abortion counseling bill in the state legislature. The inevitable question was "What can I do?" Some were speaking as individuals, some as members of parish groups. But all had one objective in mind—the defeat of the bill.

As that measure neared eligibility for passage last week, approximately 400 telegrams poured into the legislature asking lawmakers to vote against it. There is no way of checking this out, but it's a good guess that better than nine out of 10 wires were from Catholic women.

With the exception of three men, all those testifying against the counseling bill before the House Judiciary Committee were women. In contrast, as many men as women spoke in support of the measure. Granted most of the supporters, male and female, were organizational spokesmen. But we wondered at the time

where were all the good Catholic men's organizations. Where, too, was the clergy of the Archdiocese and the state?

Clearly it was the women who carried the ball as far as the Catholic community was concerned. Some carried it blindly, unsure of the legislative process and their role in it. A few scored for the other side by sowing House committee members with excessively emotional and lengthy testimony. Even considering that, it was the women, God bless 'em, who had the gumption and took the time to fight a dangerous piece of legislation.

Church authorities and Church agencies only dimly perceive the potential pressure women could exert in the public sector, in this instance the state legislature. Presently the influence of women is used almost exclusively in a manipulative fashion. This can be seen in the operations of the Indiana Catholic Conference, for example.

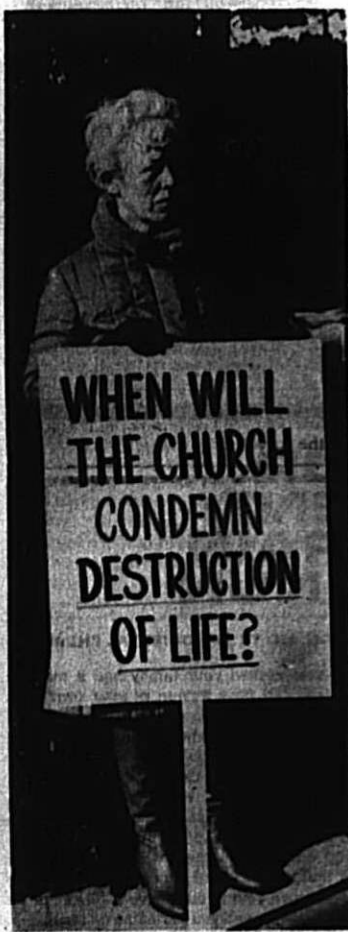
The Conference must depend on womanpower to support or oppose legislation having moral or religious implications. It gets that womanpower by putting out an S.O.S. to Catholic women's organizations, thereby mobilizing troops for the campaign at hand. But how much influence do women have in deciding policies and priorities of the Conference? One woman sits on the 11-member board of directors, one on the 16-member board of advisors, and 44 (27 lay, 17 Religious) serve on the various committees having a total membership of 146.

Isn't it just plain common sense to assume that women—like their male counterparts—are going to respond with greater numbers, enthusiasm and energy to an organization in which they have full recognition and participation?

This is not intended as a criticism of the ICC. It is a criticism of the kind of thinking which relegates women to the sidelines and lets them into the game only when it can't be won without them.

The saddest aspect of this situation is that many Church agencies delude themselves into believing they are making full use of womanpower by operating in this manner. Just as sad is the fact that women allow the delusion to persist.

—B. H. ACKELMIRE



WOULD SPECIFICS BE SELF-DEFEATING?

Code for laity legal dilemma

BY PATRICK RILEY

VATICAN CITY—A basic dilemma is hobbling the Church's efforts to draft a special law for the laity.

On the one hand the Church's legislation on the laity, like the whole projected reform of canon law of which it is a part, is by nature juridical. On the other, it is seeking to satisfy widespread demands for theological insights and a pastoral approach.

This dilemma helps explain why some of the proposed statutes, which were leaked to the press in December, seem closer to constitutional law than to statutory law. It also helps explain why some of these proposed laws seem less than professional to a professional eye.

However, Vatican officials to a man are emphasizing that canon law on the laity is still being roughed out. It is still in committee and has not even been submitted to

the cardinals of the Commission for the Revision of Canon Law. One high official denied that it could even be called a proper draft.

FOR THAT REASON, specific criticisms of the legislation can be at the same time wholly justified yet unjust if they fail to point out the legislation's embryonic state.

The fact that the legislation is still in its earliest stages explains much of the overlap between it and the Church's proposed Fundamental Law, which itself seems far from final approval.

"There's a lot of sifting and chopping to be done," this same official commented. "It's partly a question of coordination. Some of the canons now in the laity section probably belong to a fundamental law."

THE PROPOSED Fundamental Law of the Church, if enacted, would establish the basic rights and duties of the Church and its members, and the derivation of such rights. It would bear substantially the same relation to statutory canon law that the American Constitution bears to statutory civil law.

The attempt to put a pastoral approach into the law on the laity has resulted in canons that are purely exhortatory. Statutory law ordinarily does not issue calls for "prudence" and for "reverence." Nor does statutory law urge that members of a society "value highly" certain institutions.

More fundamental than any of these questions is this: should there be a special section in canon law on the laity and the laity's juridical status?

A SECTION of the laity, as well as frequent mention of laymen in other sections of the code, would be an attempt to remedy the clericalism of the old code.

CHURCH IN CHILE

Cautious support of Allende rule based on hope

PHILADELPHIA—The Catholic Church in Chile is cautiously supporting President Salvador Allende's Marxist government in hopes that it will fulfill his promise to help the country's masses, especially the poor, a Chilean priest-sociologist said here.

"There are some Christians who feel after serious study and analysis that they must add their efforts to those ideologies that offer an alternative to capitalism, that is to say, to one of the diverse types of socialism," said Father Renato Poblete, director of Centro Bellarmino, a Chilean center for social action and research.

THE JESUIT said that none of the existing forms of socialism completely satisfy Christians, but he added that in Chile today, "they feel that nothing is gained by lamenting over the past and that the urgency of the moment does not permit them to cross their arms and wait for the best possible ideology."

Father Poblete came to the United States to attend the annual meeting of the Catholic Inter-American Cooperation Program in Washington, D.C.

Discussing Allende's Popular Unity government, Father Poblete said its programs, including the nationalization of various industries, "have been taking place without suppression of freedom, with no control of the press, with normal congressional activity and with a normal exercise of congressional control over the executive branch of the government."

HE AGREED THAT the fears of economic and political chaos are not without some foundation because of the novelty of Chile's political experiment.

He said, however, that "the conviction continues to grow that the capitalist system is not the solution to the necessity of scaling the abyss separating the underdeveloped from the developed nations."

"Faced with this reality, Christians have looked sympathetically upon the socialist system, in its utopian aspect, as well as in its sincere desire for greater justice for all men. It is a tendency toward a democratic, not a totalitarian type of socialism."

Father Poblete noted that "it is this type of democratic socialism that the Chilean bishops have said they could support."

"At this point in Church history it is difficult to make a judgment about what a Christian should do," Father Poblete said. "Consequently, the Church is extremely open and respectful of the freedom of a man to choose what political action he thinks best."



PRESIDENT ALLENDE

The old code of 1918—which is still in force—deals almost exclusively in its 2,414 canons with the rights and duties of those in Holy orders or religious communities. Laymen receive sparse mention.

But the proposed remedy may be unnecessary, at least.

Once the new law establishes the Vatican Council's vision of the Church as the whole People of God, then all Church laws apply naturally to God's people as a whole unless otherwise specified. But such specific exceptions should apply most often to persons in special states: the clergy, Religious and the hierarchy. The rights and duties of the laity are ordinarily spelled out in laws ordering the rights and duties of all the faithful.

FOR THIS REASON, frequent mention of the laity seems unnecessary. But there is more.

In principle, the more legislation there is about the laity, the less liberty the laity have to make their individual contributions to the Church's life. Hence an attempt to remedy the old code's clericalism by drenching the new code with laws about the laity's rights and duties may be self-defeating.

These are some of the basic problems that will be argued when the draft legislation is thrown open for debate. They are already being argued within the Vatican. They bode to be argued heatedly throughout the whole Church.



"FRANKLY, I EXPECTED A LOT MORE FREEDOM AS AN ASSISTANT IN THIS PARISH!"

THE YARDSTICK

Who's job is it?

BY MSGR. GEORGE G. HIGGINS

Discussing the role of the Church and particularly the role of the ordained priest in the social and political order, the recent Synod of Bishops took a middle-of-the-road position. It stressed the right and the duty

of the Church, and of the ordained priest, to preach and to give witness to justice at every level of society, to denounce violations of justice, to help promote the full development of persons and of nations—and to do all that this involves without fear or favor. But, it also noted that the institutional church "is not alone responsible for justice in the world" and has neither the competence nor the responsibility to offer concrete solutions to particular social problems.

In its statements on the Ministerial Priesthood and on World Justice, the synod strongly emphasized that, under ordinary circumstances, the laity have the primary responsibility for effecting necessary structural changes in society. For this reason, the synod called upon priests to be "mindful of the laity's maturity, which is to be valued highly when it is a question of their specific role."

It also called upon the laity "to fulfill their temporal obligations with fidelity and competence" and to do so on their own free initiative, acting not as representatives of, or spokesmen for, the Church, but as mature and independent members of society who "have the same right and duty to promote the common good as do other citizens."

SHOULD PRIESTS become directly involved in partisan politics? On this question, the synod, once again, "split the

Church press must deal in controversy, help shape opinion

CINCINNATI—Catholic publications should deal honestly with issues that deeply affect people's lives, the editor of one of them said here.

Father Jeremy Harrington, O.F.M., editor of the St. Anthony Messenger, spoke at the annual meeting of the Salesian Guild which includes workers in communications media.

Father Harrington said the Church has not made the most of its opportunities to work with communications, despite the fact that "the image of the Church for most people depends on what the secular media present."

The Franciscan editor also acknowledged that even honest reporting with adequate background "won't please everybody."

"Some don't want to hear anything unpleasant or disturbing," he said. Nevertheless, he went on, a religious publication must deal with controversial issues "if we're going to form public opinion in the Church and help to form it outside the Church."

Failure to report such issues will mean that "we're not fulfilling our responsibility as religious journalists," he said, despite the fact that "when we do fulfill this responsibility we turn many off."

difference." It pointed out that "in circumstances in which there legitimately exist different political, social and economic options, priests like all citizens have a right to select their personal options." But it urged priests, as a general rule, to maintain a certain distance from partisan politics.

What the synod set out to do in this area was to stress once again the urgent need for a deeper involvement in the field of social reform on the part of all the members of the Church while at the same time noting that the Church should not and does not claim "technical competence in the secular order" and fully recognizes and respects the latter's autonomy.

The synod's middle-of-the-road approach has already been subjected predictably, to severe criticism in certain quarters.

SOME PEOPLE want the Church to do less, others want it to do more than the synod documents recommend. Some people define the Church in rather narrow hierarchical terms, others define it more broadly as the total People of God. Some fear that the synod documents overemphasize the social implications of the Gospel message; others feel that the documents are wishy-washy. And so it goes—from one end of the spectrum to the other.

My own feeling is that what the synod said about the social mission of the Church and the specific role of the ordained priest in the field of social reform is reasonably adequate as a statement of general principles but is not and was never intended to be the final word on this matter. The synod deliberately refrained from getting bogged down in particulars. Fully conscious of the fact that social, economic and political conditions vary enormously from one part of the world to the other, the synod made no pretense at being able to come up with a set of definitive formulae or propositions which could automatically be applied across the board.

FOR THIS REASON, the final section of the synod's document on World Justice pointedly notes that "the examination of conscience which we have made together regarding the Church's involvement in action for justice will remain ineffective if it is not given flesh in the life of our local churches at all their levels." To this end, the document calls upon national episcopal conferences "to pursue the perspectives which we have had in view during these days . . . for instance by setting up centers of social and theological research."

The use of the word "perspectives" in this context is significant. It suggests that the synod wanted it clearly understood that it was opting for the principle of pluralism and for a large degree of local autonomy.

It remains, then, for the local churches to take up where the synod left off and to assume their own responsibility in the area of social reform.

There is nothing in the synod document on World Justice to prevent the local churches from fulfilling their responsibilities in this regard. It's a set of forward-looking guidelines aimed at promoting an all-out effort on the part of the entire Church in behalf of social justice.

Those who think that the document is too conservative shouldn't throw up their hands in despair. To the contrary, they should roll up their sleeves and try to fashion local programs of social action which may be more to their liking.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Today our "traditional" writer, Vincent Carey, responds to the question, "What changes in the Church since Vatican II do you like?")

RESPONSE OF VINCENT CAREY:

For a dialogue to be meaningful, it should present both sides of a given subject and also present both sides of both sides. This may sound complicated, but it simply means that I as a "traditionalist" should not be painted as negative and opposed to all change—nor should the "liberal" be painted as opposed to all tradition.

So what changes since Vatican II are good changes? Perhaps a little review of Vatican II history can best indicate my position. Vatican II really started with Vatican Council I in 1869-70. The first council was aborted by the Franco-Prussian War after completing only four of its intended 15 chapters. Since the burning question at the time was the infallibility of the Pope, these completed chapters dealt primarily with his role and his authority. The Council had not been able to complete its work and balance the picture with a discussion of the role of bishops, priests, and laity.

It remained for Vatican II to perform this function and to bring balance to an institution too interested, perhaps, in structure, legalism and authority. I feel Vatican II did just that and where changes have been pursued in this context they have been good.

WE AS A CHURCH had stressed the divinity of Christ and had overlooked to some extent His humanity. It was necessary to bring a more even distribution. We did need greater emphasis on love rather than legalism.

The post-Vatican II emphasis on social questions is a positive good. For many years' papal encyclicals, which in the social area were revolutionary, had been, to a great extent, overlooked by the Church. *Rerum Novarum*, *Quadragesimo Anno*, et al., were subjects for study but not action.

To sum up, the social awareness and the action of the Church as an institution involved more dramatically in this area is, indeed, a Post-Vatican II plus. The methods employed by some may be questioned, but over-zealousness is often the price we must pay for "new" approaches.

THE REVISED liturgy using English is also a change which is helpful to many and must be considered a plus. One has only to attend the new ceremonies surrounding the burial rites to see improvement. The emphasis on joyful reunion with God and the concept of death as not a *Dies Irae* but a returning home were long overdue.

The general re-emphasis on the "Mystical Body of Christ" under the new title of "People of God" served once again to make us aware of our interdependence. What I do spiritually and materially affects us all and what my neighbor does—even in the most remote corner of the world—affects me. Christ is in us and through us.

To state succinctly my position, then, changes have been made which are good and necessary. The changes are the re-emphasis of positions held previously but underplayed because of a preoccupation with structure and orderly authority within the Church. Vatican II brought about the necessary balance and under the Holy Spirit redirected our thinking. As suggested in previous columns, there have been excesses in interpreting the direction these changes should take and even in some cases an attempt to go too far the other way. The future will undoubtedly restore the balance and the Pilgrim Church will find less troubled waters.

Silence, not unrest, more worrisome to Scottish cardinal

ST. ANDREWS, Scotland—Any impression that the Catholic Church is crumbling under widespread unrest is not accurate, Cardinal Gordon J. Gray of St. Andrews and Edinburgh told the St. Andrews University Theological Society.

The vast majority of Catholics, he said, quietly accept the consequences of the Second Vatican Council.

In an age of ceaseless questioning, he said, many of the disciplinary laws made by the Church are being questioned and sometimes opposed. As a result, the cardinal said, a distorted picture can sometimes emerge when the voices of extremists become loud.

"The very fact there is controversy does not worry me," he said, "because surely that is a sign of life. If there was silence, then I would worry."

The CRITERION

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LETTERS TO THE EDITOR

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 124 West Georgia St., Box 174, Indianapolis 46206.

Mrs. Harry A. Stout applauds Monitor's expression of 'debt'

To the Editor:

Enclosed is a copy of an editorial from the Christian Science Monitor of February 7. I found this editorial (on the North Ireland troubles) very pleasing. It is good to know that the Christian Scientists do feel appreciation and debt to the Church of antiquity. I have seldom seen this idea so well expressed as it is in the editorial:

"In his remarkable television series 'Civilisation,' Sir Kenneth Clark reminded us that when the Mediterranean was overrun by Islam in the seventh century, Western Christianity was preserved by groups of dedicated scholars who sought refuge from persecution in such inaccessible places as Ireland's Atlantic Coast. How much Christians owe to those courageous men who kept the fires of their faith alight in their remote monasteries! Without them the westward march of Christianity might have been lost forever."

Mrs. Harry A. Stout

Indianapolis

Liturgical music can be improved, writes Fr. Survil

To the Editor:

Having served in one parish where I had the unenviable job of replacing one firmly established but poorly-practiced organist with someone who also would expect more pay, I know how hard it is to give "liturgical action . . . a more noble form when the sacred rites are solemnized in song" (Vatican II, "Sacred Music").

I'm also sensitive to the same Decree's admonition that "religious singing by the people is to be skillfully fostered so that in devotions and sacred exercises as well as at liturgical services, the voices of the faithful may ring out . . ."

I hope it was my sensitivity when, in another parish, I set up a personal conference with Martha, who was one of our faithful daily communicants. Thanks to her powerful lungs and desire to participate fully, Martha managed to lead our liturgical singing, rather than let the organ have, its proper place, in leading the congregation. I was forced to act when, on one occasion, I taped the Mass and then played back the Our Father" at double speed and found that Martha had halved the proper tempo by her vigorous leadership and her sense of "proper" timing.

Since coming to Indianapolis, I've been visiting parish liturgies to get some ideas, looking to the day when I'll have a greater responsibility for the music at Mass. Notice, the word is "greater responsibility," not the responsibility.

As I've visited various parishes here and

talked with my students here at Cathedral High School, I've noticed that if there is criticism about the liturgical music, very often it's because "our priest doesn't do anything about it."

Vatican II, speaking to composers said: "Composers, filled with the Christian Spirit, should feel that their vocation is to cultivate sacred music . . ." I would suggest that people in the parish, who feel, as I indeed do, about the importance of music in the liturgy, should find a creative outlet for this urging of the Spirit within them.

Every parish could have a worship committee. The Archdiocesan Liturgical Commission (4720 E. 13th St., Indianapolis, Ind. 46201) exists to help foster such committees. Mr. Charles Gardner of Little Flower parish, a member of that commission, advises and encourages on matters musical.

Living and celebrating the Eucharist daily with the Brothers of Holy Cross here at Cathedral, I often have the good experience of leaving the chapel humming one of the Mass songs. It's a good way to pray and start the day. Too often, after leaving an average parish liturgy, I've joined the stampede after the first verse of the recessional hymn, rather than agonize through a second verse. That need not be so.

One of my luckier days in one small coal mining parish in Western Pennsylvania was the time a college girl called and asked if she and several of her friends could sing some music, they had heard while visiting a parish in New York City. I encouraged the group to practice thoroughly, which they did. Their contribution to the liturgy brought ecstasies from the youngest to the oldest in the parish.

So take the initiative. The liturgy as an uplifting, prayerful experience is waiting for the music makers and music lovers agonizing in the pew.

Father Bernard Survil
Cathedral High School
Indianapolis

Fr. Marquard asks stamps for Village

To the Editor:

May I impose on your kindness to ask your readers to save all cancelled stamps of any denomination for St. Francis Village.

These stamps are sold and the funds received from them are a great help to the Village.

Many of our residents sort the stamps preparatory to selling them to dealers. This is one of the ways they find much joy and usefulness in doing something for their Village.

May I also ask you to let others know we have need of their cancelled stamps?

Rev. Philip Marquard, O.F.M., Director
St. Francis Village
P.O. Box 16310
Fort Worth, Tex. 76133

(Editor's Note: Father Marquard is former director of Alverno Retreat House in Indianapolis. St. Francis Village is the first Catholic-sponsored retirement community of its type in the U.S., a non-profit organization sponsored by the Third Order of St. Francis.)

YOUR WORLD AND MINE

Drawing moral line

BY GARY MacEOIN

What is the most important area of research for the theologian today? I put that question recently to Father Bernard Haering, the German-born Redemptorist who is universally regarded as the dominant thinker on the staff of the Accademia Alfonsiana in Rome.

Medical ethics, he replied without hesitation, and I think many theologians agree. An enormous quantity of literature has grown up around the biological revolution, man's newly discovered ability to modify his own nature, to alter his personality, to change the genetic code. But should he do everything he can do? Is there an ethical or moral limit to experimentation?

Protestant theologian Paul Ramsey would set up an absolute prohibition of such experimentation, as do many Catholic theologians. He rejects what he calls "these grand interferences for man's self-reconstruction and control over the evolutionary future." In particular, he condemns any attempt to alter the established method of human reproduction, for example, by "cloning" which would give exact duplicates or carbon copies of an existing individual in much the same way as some plants can be reproduced from cuttings.

FATHER HAERING is less dogmatic. There are no taboos, he says, using the word in its technical sense of an act not to be performed because an intrusion into a sacred area. But there are absolutes, such as man's dignity and man's purpose. His dignity results from the fact that he is in the image and likeness of God. He has a purpose which follows from his being in God's image and likeness, namely, to reciprocate love.

Even if there are no taboos, the fact that man has a purpose requires the establishment of criteria in order to ensure that experimentation does not lead to the negation of that purpose. Here Father

Haering singles out man's freedom, his ability to perform moral actions, as a reference point. He would reject all forms of experimentation that would ultimately manipulate man's freedom.

ANOTHER POINT on which Father Haering is emphatic is that the theologian cannot stay on the sidelines and pass judgment on scientists without himself becoming equally immersed in their knowledge. Before he can make judgments on human life, for example, he must know all the theories from which the biologists start their experiments. He must, in other words, have an interdisciplinary approach. He must engage in dialogue with the scientists so that together they can work out moral guidelines.

Writing in Christian Century, Dr. Charles Stinson of Dartmouth College stresses an important aspect of the problem. Here in the United States, he notes, we are "in a period of intense revolution against scientific inquiry and practice." We feel we are being "engineered" by all kinds of salesmen. We are pressed hard by urban and environmental destruction. In consequence, we tend to react emotionally against a prospect so disturbing of our basic assumptions as the biological revolution.

TO RESTORE our perspective, Dr. Stinson suggests that we put ourselves in the place of the people who first read Mary Shelley's novel "Frankenstein" early in the last century. It would, he says, have been profoundly disturbing to them to be told that the chemical code of life could be broken not only in a novel but in the laboratory. Yet that is a fact which for us today is taken for granted.

I see no reason to question Dr. Stinson's judgment that 100 years from now Western society will take for granted "some degree of responsible biological and genetic engineering." I also think that the theologians who accept Father Haering's approach are more likely to help in determining how responsible that engineering will be than those who join Dr. Ramsey in a total moral condemnation.

LATIN AMERICAN COLLECTION INSERT

The fund-raising pros said No

Hard-hitting gospel rouses salvos and slams

... 'pink propaganda' and 'about time we told the truth'

WASHINGTON—By almost anyone's standards the photo could be considered a shocker. It shows a dead man's face, badly swollen and lacerated and streaked with dried blood.

A headline above the photo reads: "This priest was murdered, martyred for liberation."

The photo is on the first page of a four-page insert for diocesan newspapers. It is a paid advertisement by the United States Catholic Conference's Division for Latin America.

The purpose of the insert is to stimulate the collection for the National Catholic Collection for Latin America. It is taken up once a year on various Sundays around the country.

The collection was held in the Archdiocese of Indianapolis on January 30. The promotional insert was included in the January 21 issue of The Criterion.

The question raised in the minds of some who have seen the insert is whether such stark and ugly reality has any place in Catholic fund-raising. They also ask whether it is proper for fund raisers to get involved in the politics of other nations.

THOSE WHO FAVOR the insert argue

SILENCE BETTER

Don't criticize Pope, advises Jesuit leader

ROME—The General of the Jesuits has sent a circular letter to the order's 31,700 members calling for increased loyalty to the Pope and taking to task members who have caused damage to "the public image of the Holy Father."

Father Pedro Arrupe, head of the Society of Jesus, recalled that during the 1971 Synod of Bishops he said that the Pope's public image "has suffered great damage." In a letter released here February 10 he linked this damage with some of the statements and activities of Jesuits.

REFERRING to what he called a "demythologization of authority" now in vogue in some Church circles, he said it has caused "great confusion and disorientation on key points."

He said that one result has been that "the loyalty toward the Holy Father, or at least the way of living it, of some members of the society has been affected."

Father Arrupe said that some persons maintain that loyalty to the Pope "implies sincere criticism," including the right to express ideas and views contrary to his.

FATHER ARRUPPE suggested that it may be good to ask oneself honestly if in being critical "we may not have been seeking after popularity."

Criticism of authority, he added, "is today an easy way of attracting attention, while the defense of authority is unpopular and requires courage."

Father Arrupe did not rule out possible difficulties in accepting some papal point or directive, but he suggested that one who disagrees with the Pope should "determine whether a 'respectful silence' might not actually be of greater service." He said that "the use of pressure through public opinion and personal criticism is not an appropriate means to make known one's ideas or opinions to the Holy Father."

Billy Graham preaches 'basic' Christianity, says Jesuit scholar

NEW YORK, N.Y.—A Jesuit scholar has asserted that Roman Catholics can agree with much of the teaching of Billy Graham because "he is preaching basic Christianity, not Protestantism per se."

Writing in the January issue of Homiletic and Pastoral Review, a theological journal for priests, Father Charles W. Dullea, S.J., commented: "The Christ Graham preaches is the Christ of orthodox Christianity . . . I have heard or read nothing by him that is contrary to Catholic faith."

Father Dullea, superior of the Pontifical Institute at Rome, praised the evangelist for confronting his hearers with a decision. "He faces them with a choice and makes them face up to the choice, the radical, fundamental choice, the option fondamentale spoken of, by modern theologians, which seems more and more necessary today to achieve adult Christian maturity," Father Dullea wrote.

Vote for option

DUBLIN—Sixty-five per cent of Irish priests questioned in a recent survey said priestly celibacy should be optional. Over 77 per cent of the group were in favor of conducting a worker-priest experiment.

The survey was made among 130 members of the Association of Irish Priests. Partial findings were reported in the Dominican monthly Doctrine and Life.

About 90 per cent of the respondents are 50 years old or under.

that it tells the truth, and that Catholics too long have been shielded from what is happening to clergy in other countries.

The murdered priest is identified as Father Henrique Pereira of Brazil. The insert says he "was brutally murdered because his work with university students emphasizing Christian liberation was considered subversive."

On another page of the insert an

LOCAL REACTION

In a letter reprinted in The Criterion (2-4-72), a Richmond reader called the USCC Division for Latin America's insert "a pink propaganda sheet," adding that "the authors . . . seem to believe that everything the U.S. government does, especially in the field of foreign affairs, is stupid, wrong and a failure."

Two calls received at The Criterion objected to the picture of the murdered priest, saying it was too shocking for use in a family newspaper.

Msgr. Victor L. Goossens, missions director for the Archdiocese of Indianapolis, said he received no criticisms of the insert at the Society for the Propagation of Faith office.

HE DID, HOWEVER, receive letters objecting to a sermon he preached on the collection at St. Mary's Church, where he is pastor. One writer offered him a one-way ticket to Cuba.

Msgr. Goossens, alerted to the insert in advance of its publication, heartily endorsed its hard-hitting approach.

"We have been babying our people, protecting them, not letting them know how harsh things really are. It's time they grew up," he said.

"ONE OF THE saddest things is that despite the teachings of the Church, no progress was made among the poor in Latin America until the communist takeover. As Christians, we should be ashamed of that."

"It is time the truth was told," Monsignor continued. "We can't overemphasize the extreme poverty and the extreme wealth that exists in Latin America. The distance between those two groups is beyond the understanding of most people in this country."

"Not everything that the communists have done in Latin America is wrong. But they have done it in the wrong way and for the wrong purposes."

article questions the way U.S. foreign aid is spent in Latin America. The article charges that more than half of each U.S. tax dollar allocated to Latin America is spent for military aid.

"The National Catholic Collection for Latin America has avoided the paternalistic pitfalls and administrative errors that have plagued the U.S. foreign assistance program," the article says.

JAMES T. COTTER, the division's information director, said the division decided to change its approach for this year's collection, despite warnings against it from professional fund raisers.

"We decided to inform U.S. Catholics that Latin American members of their Church are now being killed, tortured and jailed as subversives and Communists because they dare to implement Christian social justice."

Cotter said the division has received letters of support from Latin American spokesmen "who have long felt insulted by the starving-babies-approach traditionally used by Catholic fund-raising appeals. They claim our approach is a significant breakthrough."

But there also have been letters of concern and outright indignation.

Father George K. Fitzsimons, Kansas City, Mo., diocesan director of the Society for the Propagation of the Faith, reported that he received some letters of outrage over the insert.

CHARLES MAHON, editor of the Catholic Virginian in Richmond, said he received several letters of complaint. Mahon himself said that he would not argue over the style and content of the insert, but added that he was disappointed that the Division for Latin America did not identify itself within the insert and did not indicate that the insert was a paid advertisement.

Kathleen Toups, managing editor of the Southwest Louisiana Register, praised the new approach as "unusual and dramatic."

"I don't think people are aware of the repression going on in the world," she wrote. "This should be good information for them." She described the picture of the murdered priest as "morbid" but added, "It gets the idea across."

The key argument of the Division for

This Priest Was Murdered Martyred For Liberation



Commitment Costs

Latin America on why it depicted the murdered Father Pereira is that he, like many other priests and nuns, has suffered persecution "because they dared to preach the Gospel message."

"The message we convey," said Father Frederick McGuire, director for the Division for Latin America, "is disturbing only because it frankly expresses the full force of the Gospel message of Christian social justice. It is unfortunate that so many U.S. Catholics mistakenly believe that assisting the oppressed and exploited is a communistic rather than a Christian activity."

Archbishop advises, don't be ashamed of religious ritual

DAYTON, Ohio—Catholics should not be ashamed to hang crucifixes or holy pictures on walls in their homes, Archbishop Nicholas T. Elko said here, pointing out that the late Pope John XXIII "had one in every room."

"Today you must make your faith evident," said the auxiliary bishop of Cincinnati. "How can we do that if we hide from the original rituals that identify a Christian?"

"Many idolize Pope John because he opened up new doors toward a universal love for all men. Archbishop Elko told a Crusillo reunion. Nevertheless, many read only one side of the saintly pope's countenance—the side that was turned toward the neighbor."

Calling for a "return to simple rituals" as a means of communicating with God, Archbishop Elko recalled that "Pope John, for instance, fingered and mediated on the Rosary. He prayed to and honored the Blessed Virgin Mary. He believed in the efficacy of holy water. Why can't we, if we admire John, follow him not half way but all the way?"

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Let us give each other the sign of peace

THE CHRISTIAN AND DRUGS

BY RUSSELL SHAW

"Modern man beats a path from cocktail party to medicine chest, from corner pub to street pusher."

The author of those words was Archbishop Humberto Medeiros of Boston. His astringent comment, in a pastoral letter on drug abuse issued at Easter last year, sketched the outlines of one of the most serious problems in American society.

Drugs. Drug abuse. For most Americans the words suggest experiences—and people—beyond the ambit of their own lives. Teen-age protesters smoking pot at an antiwar rally. Hippies on an LSD trip. Inner-city



addicts using heroin. All deplorable—and all quite alien, apparently, to the average American.

The facts are different. This is a drug-oriented culture and country. The reason the average American does not think of himself and his friends as being personally involved in the drug problem is that he has conveniently defined "drug" to include only things he does not himself indulge in—heroin and LSD, for example—and to exclude the drugs he does use—such as alcohol and tranquilizers.

A STUDY BY the New York Health Services Administration concluded that there may be as many as 300,000 alcoholics in New York City alone. By contrast, there are perhaps 250,000 heroin addicts in the entire country. This does not suggest anything about the relative merits (if that is the word) of heroin addiction as com-

pared with alcohol addiction. It does suggest that a view of the drug problem which leaves socially acceptable drugs like alcohol out of the picture is hopelessly shortsighted and thereby certain to produce inadequate explanations and solutions.

It is true, nevertheless, that certain drugs—marijuana, LSD, heroin, etc.—do play a special role in today's "youth culture." Drug use has become a frightening part of the phenomenon of youthful protest, the drop-out syndrome, the repudiation of middle-class, over-30 values. But while the drugs young people use may be special symbols of the youth culture, the fact that they use drugs at all is depressingly consistent with the overall drug orientation of American society.

WHY DO AMERICANS take drugs? There is no one answer but a few basic reasons are apparent. Some people take drugs because it is the thing to do in their particular social circle, whether that is a group of teen-agers among whom it seems grown-up to smoke pot or a group of middle-aged executives among whom social drinking is perceived as sophisticated.

A more painful problem is posed by people who use—and generally abuse—drugs because they provide a means of escape. Reality is too drab or too painful or too intractable. Drugs make it possible to turn one's back, at least temporarily, on facts that cannot be coped with. They

make it possible to substitute illusion for reality, fantasy for fact.

Saddest of all are those who take drugs because they no longer have any choice. The addicts and the alcoholics. In them the more or less agreeable fantasy has become a nightmare.

What is to be done about the drug problem in American society? Many different steps clearly are needed. Laws must be reviewed, and probably revised, to put less emphasis on punishing the users of drugs and more on rehabilitating them. Continued research on the effect of drugs, the reasons for drug use, and methods of treatment is essential. More programs and facilities for drug users are badly needed.

NONE OF THESE approaches, however, goes to the heart of the problem. Four young ex-addicts indicated what that may be in testimony last year before the President's Commission on Marijuana and Drug Abuse. Urging effective drug education (and not just horror stories) for school children, they said such programs must "ask them who they are and what they are worth, so they won't be tempted."

"Who they are and what they are worth." These may be questions to which America's drug users—and millions of other Americans, too—do not have answers. And that, more than anything else, may be why they pop pills, smoke pot, and keep the nation's liquor store cash registers jingling. The challenge to Christians, who do have a vision of man's nature and destiny, is clear enough. Whether they can communicate that vision to others—and thereby make a possibly unique contribution to solving the drug crisis—remains to be seen.

(Copyright 1972, NC News Service)



What is to be done about the drug problem in American society? What about the young who face this problem? "Who are they and what are they worth?" (NC Photo by Frank Hoy)

SACRED SCRIPTURE

High on the Spirit

BY FR. QUENTIN QUESNELL, S.J.

Not long ago, John Allegro tried to popularize his theory that most of the New Testament reflects an early stage of Christianity which centered on the use and symbolic worship of a sacred, intoxicating mushroom. No reviewers found the theory even plausible as applied to historical Christianity. But the fact remains that religions can and do use various intoxicants and narcotics to produce feelings of exaltation, ecstasy or mystical union with God.

For drugs and drinks can produce results that resemble intense religious experience. The possibility of confusion does appear occasionally in the New Testament. For instance, the first Christians at the first Pentecost were filled with the Spirit and began speaking in strange tongues. This was a profound religious experience. But many of those who saw it said: "They are full of new wine" (Acts 2:13).

Again, Paul remarks about a community at prayer, filled with the Spirit and showing forth the charisma of speaking in tongues: "If some ordinary people or unbelievers come in, won't they say that you are all crazy?" (1 Cor. 14:23). Remember how people said of Jesus himself: "He's gone mad" (Mark 3:21), or "You have a demon in you" (John 8:48).

THE WILD VISIONS reported in the Book of Revelation (Apocalypse) remind some people of the hallucinations brought on by drugs. Think of "hall and fire, mixed with blood, came pouring down on the earth" (Rev. 8:7). "Something that looked like a large mountain burning with fire was thrown into the sea" (Rev. 8:8). "Smoke poured out of the abyss, like the smoke from a large furnace. . . . Locusts came down out of the smoke unto the earth" (Rev. 9:2). "The locusts looked like horses ready for battle; in their heads they had what seemed to be gold crowns, and their faces were like men's faces. Their hair was like women's hair, their teeth were like lions' teeth" (Rev. 9:7f.).



Superficially, the effects of narcotics and of intense spiritual activity can be very similar—because, after all, a human being has only one body and one nervous system on which outside influences can register. No matter whether the influences are physical or spiritual. They work on the one body of a man.

But the similarities are also the key to the differences. "Do not get drunk with wine, which will only ruin you; instead be filled with the Spirit" (Ephesians 5:18). This saying implies that a man will have to get drunk one way or the other—with wine or with the Spirit.

A MAN IS built for more than day-to-day plodding, droning routine, merciless monotony. Every man yearns for something more. This yearning merely proves that a man is made for more than what he sees around him. A man is made for God. If a man has never learned that the craving within him is a craving to be filled by God, he knows only that he is restless, that he can't stand the grind any longer, that he has a certain real need for drunkenness, for ecstasy, for any experience that will break the pattern of the normal.

He can approach such experience in life-risking adventure. He can find temporary transcendence in romance and sex. Alcohol can help. Drugs may let him taste it.

But the experience which these provide is an experience without an object, something like a taste when there's nothing in your mouth. You get the experience but you can't satisfy the hunger, because the object isn't there. To get the experience in a way that will satisfy and will last, a man really needs the object. But the object is God. We can possess God through the Spirit whom "God has sent into your hearts" (Gal. 4:6).

Rejoicing and singing and exulting and ecstasy, new life in the Spirit and its deep, inward peace—these are favorite words and ideas in the New Testament. The early Christians wrote about them because they found them. We can find them too.

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YOUTH-VIEWS

America described as 'drug-oriented'

BY JAMES L. ALT

Many Americans are discovering that the rapid developments taking place in our technological society are solving many of their problems—but are also creating new ones. Space age living has brought with it such a great dependence on tension-relievers and pain-killers that "tired blood" has become a part of our everyday life.

Some measure of the impact of drugs on our way of life can be seen when we realize that many young children can repeat "speedy Aika-Seltzer" slogans long before any form of prayer becomes a part of their life.

But is it really fair to label America "a drug-oriented country?" A student, Mary Beth Pilewski, 17, Erie, Pa., thinks so, and widens the scope of the "drug addict" definition. "If a person uses tranquilizers, drinks alcohol, is dependent on pills," says Mary Beth, "this person is as much a drug abuser as the person on LSD or heroin."

"There are drug abusers in every generation. Perhaps the parents aren't tripping out on LSD—but if they 'need' a few drinks every night, they are in as much trouble as the 'speed' addict."



Many teen-agers felt that alcoholism was as serious a problem as the taking of drugs. Mary Ita Power, (16, Erie, Pa.) maintains "It is hard to draw the line between a drug addict and a 'social drinker' when really they both are damaging to society and to themselves."

"I believe alcohol is more socially acceptable," says Mary Carole Genheimer, (15, Erie, Pa.) "and therefore it is a more predominant, unseen problem than is drug addiction."

There is no doubt in Mary Beth Pilewski's mind that alcohol is the greater evil in America. "It definitely is," she states, "not only by the numerical statistics but by the fact that alcohol is openly sold, socially acceptable and easily obtained. And it can eventually become a bad habit and ruin the person's mind and body."

ALCOHOLISM MAY well be as great a problem in our society as are drugs, and many of the same reasons given why youth takes drugs could apply to the alcoholic as well. Sister Michelle, teaching at Villa Maria Academy in Erie, thinks the young turn to drugs "because they are lonely, they are searching and want to be free—and they want an escape from the pressures of parents and society." The young people named similar reasons, although some mentioned that youth often are "hooked" when they try drugs out of pure curiosity.

No doubt youth, and adults, will always be faced by problems that seem insurmountable. However, instead of turning to drugs or alcohol, they need a friend to turn to when the going gets rough. Sometimes it only means "being there," but most have experienced that "a friend in need is a friend indeed." And to be a friend is to be a Christian.

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SHEED

'Jesus Kids' are teaching us lessons

BY F. J. SHEED

The "Jesus Kids" have a devotion to the Jesus of the Gospels which leads them to change their own lives, and drives them into the streets to win others to him. But throughout the ages men have been finding their own Jesus in the Gospels, differing violently one from another—not as to the main facts of his life, indeed, but as to what he taught, what he meant. What Jesus have these newest crusaders found? What Jesus do they introduce others to?

It is not easy to discover. I have read a longish book about them and any number of articles. In the book there is no mention of Calvary or the Resurrection, of the divine in Jesus, of God the Father (mentioned 90 times in John's Gospel alone, and as often in Paul), of the World to Come ("I go to prepare a place for you," said Jesus, and again "It is better to enter life maimed or crippled than with two hands and two feet to be thrown into the eternal fire").

That Calvary and Resurrection and Christ's Divinity and the Father and the next world are not mentioned in the book is surely mere chance. The "Jesus Kids" must have them in their minds and in their message. But these very realities have been splitting Christians from the beginning until now. And we get a bleak little hint of something similar in the story of one Jesus Commune visited by members of another who used a different selection of Scripture texts and drew all the members away with them, leaving the first house empty.

BUT AT LEAST the "Jesus Kids" are reading the Gospels avidly, praying continuously, vividly conscious of Jesus, excited about him. In their excitement lies their challenge to the rest of us. The challenge would be there for us even if they did not explicitly launch it: in face of them we can hardly fail to measure our own consciousness of him.

But, of course, they do launch the challenge. They dismiss us and the other Christian bodies totally, explicitly, very totally, very explicitly. The phrase they use is that there is "no body movement" in us, no sign that Jesus vitalizes us or means anything much to us.

We, of course, regard as fantastic the charge that he means nothing to us. What goes on within a man is not in the public domain, not in the public gaze. But there must be very few Christians who have not wrestled with Christ, pitting self against him to self's defeat. All the same, it would be folly not to examine ourselves closely to see what justification there may be even for an accusation we find fantastic.

WOULD THE unbiased observer feel the power of Christ in us? Would he, indeed, see very much difference between us and the mass of men? I once noted that we tend to wear the Faith as a flower in the lapel of the same kind of coat that everyone else is wearing. But even that may be flattering us—at least, a flower would be visible; but how much of our faith shows? The real presence of Jesus in the consecrated Host may not be very evident either. And at least there is one element of Faith in which we cannot compare with the "Jesus Kids"—they are apostolic, alive with the desire to bring others to him. Most of us would cringe at the thought of mentioning him even to unbelievers we know well, whereas they confront strangers with him.

You may wonder what basis there is for my thus describing "most of us." In 50 years of teaching the Faith in parks and on street corners with the Catholic Evidence



CATECHETICS

'Building bridges' with drug abusers

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

Yesterday evening I enjoyed a pleasant evening with a friend of mine who recently returned from a year or two in Vietnam. He is an officer in the U.S. Army, with broad experience as a counselor. In fact, much of his time in Vietnam was spent in trying to cope with the spiraling abuse of drugs among the men in our armed forces.

Knowing his professional competence and experience, I asked him about the drug problem among young people. As the father of five growing youngsters, and as a dedicated Catholic layman, I knew he had a deep personal as well as professional interest in the educational challenge posed by drug abuse.

He felt that the first thing parents and educators needed to do was to keep a balanced perspective on the whole situation. Many adults, coming face to face with drug abuse for the first time, regard it as something quite alien to normal American life. They tend to be shocked and to create a psychological distance between themselves and the young drug user. Sometimes even physical barriers of separation are imposed by outraged and or frightened parents or teachers.

YET, AS HE pointed out, our whole culture is permeated with the use of chemicals to control our feelings. Several hours of watching TV ads is enough to convince one of the all-pervasiveness of chemical means of coping with reality. We have pills for headaches and insomnia, chemicals to control perspiration, nervous indigestion, and conception. Ready at hand are pills, drops or sprays to help us cope with every feeling from extreme depression to unbounded exhilaration.

GUILD, we found that our fellow Catholics regarded us as amiable eccentrics. In 15 years on Times Square we had wonderfully attentive crowds, but never more than a dozen speakers. In all those years two priests spoke, once each.

What the "Jesus Kids" see in us is a comfortable Christianity. The judgment may be too superficial, leaving out too much. Liveliness is not necessarily life—a volcano in eruption is lively, a sleeping child is alive. But that reminds me that it is over 50 years since I heard a priest use the frightening phrase "The Church Dormant." And it was 500 years ago that one of our own spiritual writers warned us of the shame of being "delicate members of a thorn-crowned head."

Five hundred years ago, 50 years ago—today we have Pentecostals of our own to remind us.

My friend's point was not that these chemical aids to physical and emotional control are bad, but that they occupy a very prominent place in our culture. It is not surprising or alien that increasing numbers of young people, for a variety of reasons, turn on to drugs in order to cope with feelings of loneliness, depression, tension, boredom, or just to have a good time, just to feel good.

For him a symbol of the interrelation of so-called drug abuse and socially acceptable uses of drugs is the fact that one of the most common drugs abused by GI's in Vietnam is a French brand of dextedrine, Obesitol, manufactured for weight control in persons tending toward overweight.

With a balanced perspective on drugs—not condoning their abuse, but attempting to understand rather than condemn those who have a problem with drugs—parents and teachers are in a better position to educate the young from early years. First of all, such a perspective leads us to look at ourselves—our own use of alcohol, nicotine, and countless pills available for almost every ache and pain. The young are much more influenced by our example than by our verbal cautions or threats. Relaxing with a martini is not notably different from relaxing with marijuana. Such understanding makes possible the building of bridges with drug abusers.

SECONDLY, keeping the drug situation in proper perspective will help us recognize the vital need for early education in learning to cope creatively with the stresses of contemporary life, and to use things in a healthy, productive, and recreational way. There are many physical and psychological stresses in today's world. Popping pills is often the

least satisfying way to cope with these stresses—as an adult or adolescent.

My friend had another practical suggestion. Besides viewing drug abuse within the perspective of our drug permeated culture, he felt it was of the utmost necessity to keep a relationship going with the young. Perhaps nothing is a better preventative or educative factor than healthy relationships with parents or other significant, respected adults. Likewise, it would seem that nothing has more of a curative effect once one has a drug problem. Rejection, breaking off communication, hurts more than it heals.

TWO COLLEGE GIRLS, one in the Midwest, the other in the East, confirmed this insight. From quite different environments and widely varying experience, both girls felt that the most important thing adults could do for the young drug user (or potential user) was to communicate with genuine understanding.

In their opinion, much of the use of drugs, beginning already in grade school, arises out of loneliness, boredom, feeling that no one really cares or understands, depression, lack of challenging things to do in and for the community, being sated with material things.

For the Christian educator, at home, in the classroom or pulpit, it might be that the first step in drug education is a closer look at one's own use of God's gifts, particularly one's own use of chemical means of controlling one's feelings and coping with the stresses of life. Having honestly taken the first step, a second might be serious efforts at learning to listen sensitively.

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The calm which comes from sharing a quiet moment with a friend transcends both drug and alcohol-induced "calm." (NC Photo by Patricia Slater)

ANointing OF THE SICK

Revised rite to emphasize role of faith

BY FR. JOSEPH M. CHAMPLIN

The patient was in her sixties, a lovely but frightened lady gasping for breath with eyes which clearly spoke of the terrible fear she felt. Tubes carried life-sustaining oxygen into her sickly lungs while a tearful husband held his wife's hand and tried to help in some way this anxious woman, a beloved companion for over 30 years.

Before Vatican II we rushed to give persons the "last rites"; in recent years we employed the same basic ritual but termed this sacrament instead the "anointing of the sick"; soon, thanks to a November decision of the American Bishops, we will use the revised "Rites for the Sick" issued provisionally by the Holy See. There are a number of new developments in this reformed text.

1. A clearer statement of the sacrament's purpose. Its "proper grace" gives strength to the sick person. This grace endows him with God-given peace of soul to bear his suffering. And, if God so wills, the sacramental anointing can even effect a total restoration of physical health.

2. A change in the anointing procedure. "The celebration of this sacrament consists especially in the laying on of hands by the presbyters of the Church, their offering the prayer of faith and the anointing of the sick with oil sanctified by God's blessing." "The sacrament is normally conferred by anointing the sick person on the forehead and on the hands. The words are divided so that the first part is said while the forehead is anointed, the latter part while the hands are anointed."

3. A different "form" or formula for the actual anointing. "Through this holy anointing and his great love and kindness, may the Lord fill you with the power of his Holy Spirit. In his goodness may he ease your suffering and extend his saving grace to you, freed from all the power of sin."

4. A beautiful section on the mystery of human sickness. It emphasizes we "should struggle against all sickness and carefully seek the blessings of good health, so that we can fulfill our role in human society." At the same moment it recognizes that for the sick Christian disease, illness and death which can't be avoided have "meaning and value for their own salvation and for the world's."

5. A word of praise and encouragement for "doctors and all who are dedicated to helping the sick." "They fulfill the command of Christ to visit the sick." Our Lord implied by those words that we "should be concerned for the whole man and offer both physical relief and spiritual comfort."

6. A recognition of Viaticum as the "last rites" of the Church for a dying individual. "When the Christian, in his passage from this life, is strengthened by the body and blood of Christ, he has in it the pledge of resurrection which the Lord promised: 'He who feeds on my flesh and drinks my blood has life eternal, and I will raise him up on the last day.'"

7. A wide and flexible variety of texts. In addition to many scriptural selections, the restored ritual includes optional prayers and blessings designed for the special circumstances of sick recipients. For example, it offers formulas "when the illness is a result of advanced age, when the sick person is in great danger, for those about to die."



8. A recommendation that we make greater use of the Bible in caring spiritually for the sick. Prayers of and for the infirm "should draw primarily upon the scriptures, by meditating on those parts which speak of the mystery of human suffering in Christ and in his works or by using prayers drawn from the psalms and other parts of the Bible."

I would like once again to recommend a little booklet "Fear Not, I Am With You," compiled by the National Association of Catholic Chaplains and published by Alba House on Staten Island. It contains nearly 100 biblical passages relating to sickness and death with a thematic index plus many prayers for the sick and dying. A handy item to have for the hospital and home.

9. A reminder of faith's importance in this anointing rite. "The sick man will be saved by a faith that looks back to the sacrifice of the cross (which is the source of the sacrament's power) and looks ahead to the Kingdom to come (which is pledged in the sacraments)."

My fearful friend in the hospital was comforted by the anointing I administered and the prayers recited by her side that Saturday afternoon. But I think she and her worried husband would have been strengthened even more if I had followed the new ceremony.

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QUESTION BOX

Good to confess regularly

BY MSGR. R. T. BOSLER

Q. I find it very hard to go to confession and confess sins I have not committed. In fact after searching for three years for a reason for going to confession once a year and not finding one, I did not go to confession at Easter time and now I wonder if I should be excommunicated.

The priests I have talked to have told me to go to receive grace. Would you believe, two retreat masters told me to find some fault and confess this each time and then try to get rid of the fault. I know I'm not perfect, but for thirty-four years I made a promise to God to "amend my life," and I feel it is hypocritical to believe I can go to confession each week and believe God will give me grace for confessing the same sin I promised I would try not to commit again.

A. You are not excommunicated. If you are not aware of any serious sin, you are

not obliged to receive the Sacrament of Penance. But that doesn't mean you shouldn't go to confession regularly.

Your problem with confession is like my problem with letter writing. I once tried to write to relatives once a year and found I had nothing to write about, so I quit writing letters. People who write weekly letters tell me they find too much to write about, and the more they write to their friends, the more personal their letters become. I think the secret of successful use of confessions of devotion is to make them personal and to make them regular.

Any confession that is not obligatory because of serious sin is devotional, when we come not because we must, but because we want to lead a better Christian life.

If you are like most of us, you were taught to think of a list of how many times you broke the commandments, try to be sorry for them, and rattle them off in confession; and so you find that what you confess now is pretty much what you confessed 30 years ago.

Unlike obligatory confessions, which require little preparation (you know what you have done, you know it was seriously

wrong, and you want to do something about it right away), confessions of devotion require considerable preparation. What you must do here is to compare your personal life with the Gospel ideals: "Be you perfect as your heavenly Father is perfect." "A new commandment I give you, that you love one another as I have loved you." "Blessed are the meek . . . Blessed are the merciful . . . Blessed are the peacemakers." A Christian is one who has "put on Christ," as St. Paul says. A Christian wants to go beyond the Ten Commandments.

So, a confession of devotion should be a very personal thing in which we relate how in one way or in several we, as housewife or doctor, social worker or teacher, waitress or plumber, failed to put ourselves out for others as Christ would in our place, remained so self-centered we were not aware of the needs of those who lived and worked with us, etc. You will notice that the emphasis is not so much on sins we have committed as upon the good we have failed to do in our own peculiar circumstances. Our daily small sins are forgiven through acts of sorrow and our union with Christ at Mass. What I am suggesting is that we use the confessions of devotion and the special helps that come to us from the Sacrament of Penance as a means of going beyond the commandments and striving for perfection. The more regularly we make an effort to compare our humdrum lives with the ideals of the Gospel, the more we will have to talk about in confession.

Q. The son of a Catholic friend of ours was divorced and soon will be married again in a Protestant church with a large wedding. Part of our family may be asked to participate, but we are reluctant because of the anti-Catholic circumstances. Are we being old fashioned? Personally I feel guilty in even thinking about going and am hoping and praying something occurs to excuse our presence.

A. By all means, find an excuse if you feel guilty about attending the wedding. But need you? What are the anti-Catholic circumstances? Since it is impossible for the marriage to take place in a Catholic church, the girl is certainly not anti-Catholic because she wants the wedding in her own church. You, of course, do not want to put your approval upon the action of the man who enters a second marriage contrary to the laws of his Church. Will your attendance at the wedding do this? You must decide this for yourself. If the family knows what your own convictions are concerning marriage, they will more than likely understand that your presence at the wedding is a gesture of friendship toward them and not a condoning of the action of their son.

Q. A non-Catholic couple was married and at the time of the wedding the bride had never been baptized. Sometime later she decided to be baptized in a non-Catholic church. After several years, the couple divorced. Eventually the divorcee married a Catholic girl. Is there any way by which such a marriage can be righted in the eyes of the Catholic Church?

A. There is no possibility of dissolving the marriage in favor of the faith by using what is known as the Pauline privilege, if that is what you want to know. Whether or not the marriage was invalid for some reason or other must be discussed with your parish priest. I hope it is clear in your mind that a marriage between two baptized Protestants is considered by the Catholic Church just as indissoluble as a marriage between two Catholics.

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PARISH FINANCES II

Imagination counts

BY DANIEL J. CARSON

(This is the second in a series of articles about new methods of supporting parishes.)

A friend of mine, a traveling sales executive, frequently attends Mass in a distant city, but is conscious of his obligation to support his own parish. Each month, as he paid all his other bills, he wrote one check for his parish, based on the number of Sundays in the month, plus any special collections.

One Sunday the pastor stopped him, explaining that getting his check in the mail was really quite a nuisance. The parish system was to total collections right after the last Mass on Sunday, do the necessary bookkeeping, and make the bank deposit Monday morning. Getting that check in the middle of the week upset the pastor's routine. He told my friend if he couldn't put his donation in the collection on Sunday like everybody else, he should keep it.

My friend took the pastor's advice and now the parish is losing \$40 a month in income. What would have happened if the pastor used this man as an example and encouraged those who found it more convenient to mail in contributions? Suppose he even offered postage-paid envelopes to mail the donations?

If only a dozen families responded, he could increase his parish income by as much as \$500 a month! It would be worth a trip to the bank in the middle of the week!

ANOTHER FRIEND of mine is the pastor of a Protestant church near my home. When he took this assignment about seven years ago, the congregation was small, the deacons were discouraged and some even felt they should unite their little church with a more successful group in the next town.

One deacon was strongly opposed to giving up. He was a marketing expert for a chain of department stores and had a good knowledge of people's habits . . . and he was a good salesman. That deacon and the minister developed a simple plan.

As the minister made his daily rounds, he carried a notebook in his pocket. Whenever he happened to be, speaking at a Rotary luncheon, visiting a hospital, or just walking around town, he constantly stopped people "to get acquainted" and have a short chat.

If the person admitted not having any strong religious affiliation, the minister would smile and say, "My congregation puts out a small monthly bulletin that I think you would enjoy reading. Let me send you a few issues. There's no cost and you will be under no obligation. Let me jot down your name and address."

More often than not, he got the name for his notebook. This energetic minister was determined to add at least five new names to his list each day. Sometimes he failed, but some days he got eight or 10. At the end of his first year, his monthly bulletin was being mailed to over 1,000 people, names he had just "picked up" in his notebook.

HIS SALES-MINDED deacon assisted him in preparing his monthly bulletin. It was light reading, full of the good times the congregation was having, the good works they were doing in their charitable endeavors, and the joys of praising God together. They also included a self-addressed envelope for anyone who might want to make a contribution.

Today that little church is mailing its monthly bulletin to about 3,500 souls. They have built an addition on the church, with classrooms for Sunday school and a new parsonage for the minister. On Sunday morning you can hear the hymn singing two blocks from church! All it took was enthusiasm on the part of the pastor and the cooperation of a knowledgeable council member.

Any pastor who is willing to work hard, who believes in what he is "selling," and who is prepared to use up-to-date methods for contacting his people should be able to do as well.

It may take special know-how. Not everybody can write a bright bulletin every month and see it through the intricacies of printing and bulk mailing. But any parish, rich or poor, has people who possess or can develop such skills and who would be happy to offer their time and energy to the church.

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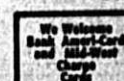
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Msgr. Raymond Bosler

These are typical of the questions that the author attempts to answer in this exciting, new, easy-to-read book.

ST. CATHERINE VS. ST. LAWRENCE 'B'

Two Indianapolis teams vie in Junior cage finals

Two Indianapolis teams, St. Catherine and St. Lawrence 'B', will compete for the Archdiocesan Junior Basketball Tournament title this Sunday at

Secena High School Archdiocesan Cadet Tourney action also begins at two sites Sunday afternoon.

In Junior play, St. Lawrence

advanced at Providence High School in Clarksville by defeating St. Bartholomew of Columbus 84-58 in a first-round contest and St. Joseph Hill of the New Albany Deaneary, 79-55, in the evening semi-final.

St. Joseph Hill had advanced to the semi-final with a 46-42 win over St. Paul of Tell City. At Secena High School, St. Catherine narrowly edged two opponents to advance to the final game. The Southsiders defeated St. Lawrence of Lawrenceburg in the afternoon by a score of 77-74 while St. Gabriel of Connersville was beating Sacred Heart of Terre Haute 61-44. In the evening game, St. Catherine eliminated the Connersville team by 49-48.

Prior to the St. Catherine-St. Lawrence battle Sunday, Archdiocesan Cadet Tourney play gets underway at Secena and Clarksville High Schools.

At Providence, St. Mary-Michael of Madison, North Vernon Deaneary winner, meets St. Ambrose of Seymour, Bedford Deaneary winner, at 1 p.m. At 2:15 p.m. the New Albany winner, unknown at press time, will play Holy Spirit, Indianapolis. The two afternoon winners will meet at 7 p.m. Sunday at Providence High School for the semi-final game.

AT SECENA High School in Indianapolis, St. Andrew of Richmond, Richmond Deaneary winner, will play St. Rita, Indianapolis, at 1 p.m. Sacred Heart of Terre Haute, Terre Haute Deaneary winner, meets St. Michael of Brookville, the Lawrenceburg Deaneary champion, at 2:15 p.m. Again the afternoon winners will return in the evening to play for the right to advance to the championship game, set for 7 p.m. Sunday, Feb. 27, at Secena High School.

St. Rita, defending champion, is seeking its third consecutive title.

Trophies will be presented to the losing semi-finalist at each site following this Sunday's 7 p.m. match. Championship and runner-up trophies will be awarded the following Sunday.

Thirty years ago St. Charles parish, Bloomington, hosted the annual Archdiocesan CYO basketball tournament.

OPENS FEB. 20

Table Tennis tourney set

The 21st annual Junior CYO Table Tennis Tourney gets underway at Little Flower parish, Indianapolis, on Sunday, Feb. 20, and continues

through Sunday, Feb. 27. All matches will be played at Little Flower.

Between 700 and 1,000 entrants are expected to participate in the tourney.

Singles in the Freshman-Sophomore Division will be played this Sunday from 1 to 5 p.m., with play continuing into the semi-finals.

FROM 5 TO 9 P.M. Sunday, competition will be held in the Junior-Senior Division, with play again going into the semi-finals.

Freshman-Sophomore Doubles will be played from 7 to 10:15 p.m. Monday evening, with Junior-Senior Doubles scheduled for the same hours on Tuesday.

The tournament will be completed the following Sunday, beginning at 1 p.m.

There will be 10 to 12 tables available for competition all during the tourney. Balls will be provided, but entrants must have their own paddles.

THE DEFENDING team champion in all three categories is St. Michael's.

Trophies will be awarded to the champion, runner-up and third place teams in each category, plus three trophies for the overall team champions. Individual trophies will be presented to champions and runners-up in each of the 10 individual events, plus third and fourth place trophies in singles events.

Thirty years ago St. Charles parish, Bloomington, hosted the annual Archdiocesan CYO basketball tournament.



MARIAN'S TOP SCORER—Bill Smith, above, became Marian College's all-time scoring leader for a single season when he racked up 29 points recently against I.U. Southeast of Jeffersonville bringing his total to 562, erasing the old mark of 561 set by Mike Noone in the 1961-62 season. Marian won the game by a score of 108 to 71. The Knights meet traditional rival Franklin College in a home game on Tuesday, Feb. 22.

Science Fair set March 5

Many schools are holding fairs this week preliminary to their participation in the Archdiocesan Science Fair to be held March 5 at the Little Flower gym, Indianapolis. Forty-two parishes will be represented.

School entries are due at the CYO Office on Friday, Feb. 25. Exception is being made for those schools holding their fair that week-end. Their entries will be accepted the following Monday.

Indianapolis participants are to bring their exhibits to the Little Flower gym on Saturday, March 4, between 1 and 5 p.m. Out-of-town participants are to bring their exhibits on Sunday, March 5, between 10 and 11:30 a.m.

New to the list of awards this year is the J. Earl Owens Scholarship, offered by Our Lady of Fatima Council, Knights of Columbus. The scholarship amount of \$300 is expected to be divided among three winners. Money is to be applied to tuition costs at a Catholic high school.

CYO SPORTS

HOLY CROSS

"A" TOURNAMENT

Lower Bracket: St. Monica 47, St. Bernadette 33, Mount Carmel 24, St. Thomas 22 (overtime), St. Catherine 56, St. Malachy 20, St. Mark 38, St. Gabriel 21, St. Simon 33, St. Roch 27, Holy Cross 48, St. Joan of Arc 31, St. Jude 48, St. Rita 39.

Upper Bracket: St. Michael 48, Immaculate Heart 24, St. Philip Neri 45, St. Barnabas 37, Little Flower 32, St. Lawrence 27, St. Matthew 43, St. Christopher 39.

LITTLE FLOWER

"B" TOURNAMENT

Second Round (Partial): St. Christopher 24, St. Lawrence 18, St. Michael (Red) 28, St. Rita 27.

Third Round: St. Matthew (White) 27, St. Andrew 14, St. Michael (Blue) 32, St. Barnabas 17, St. Simon 35, St. Michael (Blue) 32, St. Michael (Red) 47, St. Christopher 33.

SEMI-FINALS

St. Michael (Blue) 29, St. Simon 33, St. Michael (Red) 37, St. Matthew (White) 20.

CONSOLATION

St. Michael (Blue) 37, St. Michael (Red) 24.

OUR LADY OF LOURDES

CADET "B" TOURNAMENT

Second Round (Partial): St. Michael (Red) 35, Mount Carmel 26, St. Luke 30, Immaculate Heart (White) 27.

Third Round: St. Pius X 46, St. Matthew (White) 30, St. Philip Neri 38, Little Flower (Blue) 27, Holy Spirit 42, St. Lawrence 25, St. Michael (Red) 39, St. Luke 25.

SEMI-FINALS

St. Pius X 53, St. Philip Neri 48, Holy Spirit 42, St. Michael (Red) 40.

CONSOLATION

St. Pius X 77, Holy Spirit 45.

CADET "A" AMERICAN

TOURNAMENT

Third Round: St. Gabriel 53, Immaculate Heart 33, St. Michael 46, St. Philip Neri 37, St. Barnabas 44, Holy Name 25, St. Rita 71, St. Mark 39.

SEMI-FINALS

St. Gabriel 32, St. Michael 25, St. Rita 65, St. Barnabas 45.

CADET "A" NATIONAL

TOURNAMENT

Third Round: St. Thomas 57, St. Luke 39, St. Simon 44, St. Catherine 23, St. Andrew 34, St. Lawrence 25, Holy Spirit 48, St. Martin 40.

SEMI-FINALS

St. Thomas 26, Holy Spirit 56, St. Andrew 32.

HOLY SPIRIT FRESHMAN

SOPHOMORE TOURNAMENT

First Round (Partial): St. Malachy 56, St. Matthew 40, St. Simon 47, St. Patrick 46 (overtime), St. Lawrence "B" 89, St. Lawrence "A" 35.

SECOND ROUND

St. Catherine 57, Little Flower 72, Holy Name 45, Mount Carmel 51, Baxter YMCA 43, St. Barnabas 64, St. Susanna 40, St. Thomas 51, St. Christopher 46, Holy Spirit 59, St. Joan of Arc 57, NYAA 64, St. Malachy 37, St. Simon wins by forfeit from St. Lawrence "B".

THIRD ROUND (PARTIAL)

St. Catherine 57, Our Lady of Lourdes 54, Mount Carmel 62, St. Barnabas 53, St. Thomas 74, Holy Spirit 56.

JUNIOR SENIOR "A"

TOURNAMENT

Championship: St. Catherine 51, St. Pius X 47.

JUNIOR SENIOR "B"

TOURNAMENT

Championship: St. Catherine 51, St. Pius X 47.

JUNIOR ARCHDIOCESAN

BASKETBALL TOURNAMENT

At Clarksville Providence: St. Joe Hill 10 46, St. Paul, Tell City 42, St. Lawrence "B" 84, St. Bartholomew, Columbus 58.

AT SECENA High School:

St. Catherine 57, St. Lawrence 74, St. Gabriel, Connersville 61, Sacred Heart, Terre Haute 44.

SEMI-FINALS (AT PROVIDENCE):

St. Lawrence "B" 79, St. Joe Hill 10 55, (At Secena): St. Catherine 49, St. Gabriel, Connersville 48.

LAWRENCEBURG DEANEARY

CADET TOURNAMENT

Semi-finals: St. Michael, Brookville 37, St. Louis, Batesville 34, St. Lawrence, Lawrenceburg 47, St. Anthony, Morris 33.

Championship: St. Michael.

CADET "A" NATIONAL

TOURNAMENT

Third Round: St. Thomas 57, St. Luke 39, St. Simon 44, St. Catherine 23, St. Andrew 34, St. Lawrence 25, Holy Spirit 48, St. Martin 40.

SEMI-FINALS

St. Thomas 26, Holy Spirit 56, St. Andrew 32.

HOLY SPIRIT FRESHMAN

SOPHOMORE TOURNAMENT

First Round (Partial): St. Malachy 56, St. Matthew 40, St. Simon 47, St. Patrick 46 (overtime), St. Lawrence "B" 89, St. Lawrence "A" 35.

SECOND ROUND

St. Catherine 57, Little Flower 72, Holy Name 45, Mount Carmel 51, Baxter YMCA 43, St. Barnabas 64, St. Susanna 40, St. Thomas 51, St. Christopher 46, Holy Spirit 59, St. Joan of Arc 57, NYAA 64, St. Malachy 37, St. Simon wins by forfeit from St. Lawrence "B".

THIRD ROUND (PARTIAL)

St. Catherine 57, Our Lady of Lourdes 54, Mount Carmel 62, St. Barnabas 53, St. Thomas 74, Holy Spirit 56.

JUNIOR SENIOR "A"

TOURNAMENT

Championship: St. Catherine 51, St. Pius X 47.

JUNIOR SENIOR "B"

TOURNAMENT

Championship: St. Catherine 51, St. Pius X 47.

JUNIOR ARCHDIOCESAN

BASKETBALL TOURNAMENT

At Clarksville Providence: St. Joe Hill 10 46, St. Paul, Tell City 42, St. Lawrence "B" 84, St. Bartholomew, Columbus 58.

AT SECENA High School:

St. Catherine 57, St. Lawrence 74, St. Gabriel, Connersville 61, Sacred Heart, Terre Haute 44.

SEMI-FINALS (AT PROVIDENCE):

St. Lawrence "B" 79, St. Joe Hill 10 55, (At Secena): St. Catherine 49, St. Gabriel, Connersville 48.

LAWRENCEBURG DEANEARY

CADET TOURNAMENT

Semi-finals: St. Michael, Brookville 37, St. Louis, Batesville 34, St. Lawrence, Lawrenceburg 47, St. Anthony, Morris 33.

CHAMPIONSHIP:

St. Michael.

Brookville 48, St. Lawrence, Lawrenceburg 39.

Junior Tournament

Semi-finals: St. Charles, Milan 67, St. Michael, Brookville 65; St. Lawrence, Lawrenceburg 64, St. Peter 54.

Championship:

St. Lawrence, Lawrenceburg 68, St. Charles, Milan 45.

NORTH VERNON DEANEARY

CADET TOURNAMENT

Semi-finals: St. Mary, North Vernon 48, St. Vincent, Bedford 42; St. Mary and Michael, Madison 2; St. Bartholomew, Columbus 0 (forfeit).

Championship:

St. Mary and Michael, Madison 46, St. Mary, North Vernon 35.

NEW ALBANY DEANEARY

CADET TOURNAMENT

Semi-finals: Our Lady of Perpetual Help, New Albany 46, St. Anthony, Clarksville 43, Sacred Heart, Jeffersonville 43, Holy Family, New Albany 35.

RICHMOND DEANEARY

CADET TOURNAMENT

Championship: St. Andrew, Richmond 41, St. Mary, Richmond 36.

CADET GIRLS' VOLLEYBALL

Standings

Division 1: All Saints 8-0, St. Michael 5-2, St. Malachy 5-3, St. Thomas 5-3, St. Monica 3-4, St. Christopher 0-8.

Division 2:

St. Pius X 9-0, St. Andrew 6-2, St. Joan of Arc 6-3, Immaculate Heart 5-4, St. Matthew 4-5, Little Flower (White) 2-5, Mount Carmel 1-7.

Division 3:

St. Jude 9-0, St. Roch 7-1, St. Catherine 5-4, Little Flower (Gold) 4-4, St. Barnabas 3-4, Our Lady of Greenwood 1-8, St. Bernadette 0-9.

Division 4:

Holy Spirit 8-0, Little Flower (Blue) 5-2, St. Rita 4-3, St. Lawrence 4-4, St. Simon (Blue) 3-5, St. Philip Neri 3-5, Our Lady of Lourdes 0-8.

Melkite Mass

INDIANAPOLIS — Father

Albert Ajamie will offer Melkite Mass on Sunday, Feb. 20, 4 p.m., at Little Flower Church. Communion may be received under both species.

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Pope cites dual role of media

VATICAN CITY—Those in the communications media have a twofold task as witnesses to the truth and as servants of those who listen to and read them.

This was the main point of Pope Paul's talk February 12 to the staff of Radio Monte Carlo. Communicators are witnesses in the world, said the Pope, and they have the task of bringing to light "with objectivity and according to the level of its importance, daily history, both past and present."

THE COMMUNICATOR, the Pope said, is a witness of "the aspirations and needs of men, of the signs of hope growing out of events." He is also, the Pope added, a "witness of truth, of justice and of all the moral and spiritual values which ennoble man."

Communicators are also servants of their public, Pope Paul said. "They are man's servants not to favor men's passions or to tell them what they want to hear, but rather to educate them and to indicate to them what is useful for their human development, since this is a service that is truly for the good of humanity."

SUCH A ROLE, the Pope continued, "supposes constant care on your part to make available to your neighbor elements of judgment, reflection and cultural and artistic training."

The Pope explained. "The secret of being true servants of men is that of being servants of God, of seeing always His image and likeness in each of our brothers. He who respects God, respects man and works efficaciously for man's true good."

Fifty years ago St. Margaret Mary Church, Terre Haute, was dedicated by Bishop Joseph Chartrand.



BOSCO GUILD PLANS CARD PARTY—The St. John Bosco Guild will sponsor a "Queen of Hearts Card Party" at 8 p.m. Tuesday, Feb. 22, at Chataud High School and Roncalli High School. Door prizes, table prizes and special awards will be given away. Shown above, left to right, are: Mrs. Merrill Blackwell, publicity; Mrs. William M. Schum, tickets; Mrs. James Mullin, general chairman; and Mrs. Ed Warren, co-chairman. Tickets for the Roncalli party can be ordered from Mrs. Schum, 206-2225, and those for the Chataud party from Mrs. Joseph Ritter, 251-7503. Guild president is Mrs. Jerome Fairstall. Proceeds from the affair will go to the support of CYO activities.

Final details announced for 'Impact on Indiana'

ST. MARY OF THE WOODS, Ind. Final details were announced this week for the "Impact on Indiana" program for Sisters to be held at St. Mary of the Woods College on Saturday, March 4. All nuns serving in the state of Indiana are invited to participate.

A panel presentation on "Belief in Religious Life" will open the agenda at 9 a.m. Panelists include Sister Anne Doherty, S.P., Sister Maria Tasto, O.S.B., Sister Norma Rocklage, O.S.F., and Sister Teresa Mayne Mount, S.P.

Five work sessions will follow. They will be repeated in the afternoon, so that each Sister present may attend two of her own choosing. The four workshops and their respective moderators are as follows: Prayer, Sister

Maureen Mangum, C.P.P.S., Education, Sister Elaine Kohn, S.P., Nursing and Care for the Aged, Sister Elizabeth Strecker, P.H.J.C., and Social Concern, Sister Jacqueline Kessel, O.S.B. "Impact on Indiana" is sponsored by the National Association of Women Religious and the Sisters' Councils of the five Indiana dioceses. Serving as general chairman is Sister Patricia Mahoney, S.P., of Gary. Details may be obtained by contacting Sister Marie Clarice, Owens Hall, St. Mary of the Woods, Ind. 47376.

Chatard slates Showboat Party

INDIANAPOLIS — The Chatard High School Parent-Faculty Association will sponsor a Mississippi Showboat Party on Saturday, Feb. 19, beginning at 9 a.m. Nancy Siebert's Dixieland Band will provide the music. Door prizes will be given away. Reservations can be made with George Beckenrich, 254-0829. A donation of \$4.00 per couple is payable at the door. Proceeds will be used to help finance the school's extra-curricular activities.

DO I TO MEET
INDIANAPOLIS — The Madonna Circle, Daughters of Isabella, will feature "Gourmet Night" at their next meeting on Thursday, Feb. 24. The 7:30 p.m. meeting will be held at 3922 E. 38th St.

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Set Inter-parish Lenten Program in Terre Haute

TERRE HAUTE, Ind.—An Inter-parish Lenten program will be held in the city's Catholic churches on the Wednesday evenings of Lent, beginning February 23. The program will be held in a different church each week, with all services scheduled for 7:30 p.m. The schedule is as follows: February 23—St. Margaret Mary, Mass and homily; March 1—St. Benedict, Mass and homily; March 8—St. Patrick, Mass and homily; March 15—St. Ann, special Lenten service; March 22—St. Leonard, Lenten Bible Vigil; March 29—St. Joseph, Mass and homily.

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CANNELTON
ROSE M. POTTER, 79, St. Michael's, Feb. 12. Sister of Pauline Tucker of Cannelton, Bertha Cummins of Richmond, Va., Mrs. Jule Spayd of Louisville and Elbert Kuppenbrock of Cincinnati.

INDIANAPOLIS
HANNAH M. LYNCH, 63, St. John's, Feb. 11. Sister of John, Martin, David and William Lynch.

LEONARD A. STAAB, 66, Assumption, Feb. 12. Husband of Margaret C. father of Leonard J. and Thomas N. Staab and Mary L. Roemke, brother of William Staab.

SARAH M. RILEY, 54, Holy Cross, Feb. 12. Wife of Harold, mother of William, Maureen and Kathleen Riley and Elton Crews, sister of Joseph and James McHugh and Mary C. Hahn.

JOSEPHINE KOESTERS, 88, Sacred Heart, Feb. 14. Sister of Frank Koesters.

ELIZABETH M. LONBERGER, 76, St. Anthony, Feb. 14. Mother of James Lonberger, Rose Magers, Dorothea Stumpf and Carolyn Davy.

CAROL L. VAWTER, 9, St. Gabriel's, Feb. 15. Daughter of Mr. and Mrs. Paul E. Vawter, sister of Mark, Michael and Cheryl Vawter.

RHEA E. KIZER, 80, Little Flower, Feb. 16. Mother of Gerald and Geraldine Kizer, sister of Willard Huttler.

Word has been received here of the death of **STEPHEN HOWARD EAST**, Sr., 72, at Temple City, Calif., Feb. 13. He was a former member of Holy Name parish, Beech Grove. Husband of Mary, father of James, Patrick and Nancy Stenger, all of

California, Vincent, Bernard, Bruce, Stephen, Jr. and Rita East, all of Indianapolis.

LAWRENCEBURG
CLARA LOU PAPE, 77, St. Lawrence, Feb. 11. There are no immediate survivors.

JOHN J. KLUEBER, 70, St. Lawrence, Feb. 10. Father of Mrs. Paul Herrick, Lawrenceburg. Brother of Mrs. Lenora Gribben, Chattanooga, Tenn., Mrs. Otilie Klueber, Lawrenceburg, Mrs. Leyman Schnebelt, Lawrenceburg, and Mrs. Pauline Lebeck, Aurora.

MORRIS
AUGUST BRUM, 44, St. Anthony's, Feb. 5. Brother of Mrs. Elizabeth Waechter and Mrs. Alma Tenbrink, both of Cincinnati, O. and Mrs. Elvora Nordmeyer of Morris.

RICHMOND
CLARA J. SANDERS, 83, St. Andrew's, Feb. 11. Mother of Mary Jane Sanders and Loretta Howells, both of Richmond.

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MARY DAVIS, 69, St. Andrew's, Feb. 14. Mother of Mrs. George Cook and Mrs. Fred Marrs, both of Richmond; sister of Henry Meiners of Brea, Calif.

TERRE HAUTE
FLO ANN SEKERAK, 63, St. Joseph's, Feb. 11. Wife of Joseph, mother of Mrs. Betty Walburn of California, sister of Mrs. Cordie Anderson of California; Robert Walburn, Mrs. George Mehalie and Mrs. Lula Elkins, all of Michigan.

FLORENCE L. MURTAUGH, 81, St. Joseph's, Feb. 10. Wife of Francis, mother of Father Ralph Murtaugh of Zambia, Africa, Dr. Leonard P. Murtaugh of Flint, Mich., sister of Robert P. Damer of Plymouth, Mich.

ELLEN M. DRISCOLL, 79, St. Patrick's, Feb. 8. Mother of Raymond D. Dwyer of Terre Haute; sister of Mrs. Elizabeth Piersall of Pasadena, Calif.

WEST BADEN
JOHN W. DALEY, 75, Our Lady of the Springs, French Lick, Feb. 17. Brother of Grace Bateman and Winifred O'Neill, both of West Baden. Mr. Dailey was for many years associated with the Indiana Catholic and Record, predecessor of The Criterion, as advertising salesman.

Roncalli dinner

INDIANAPOLIS — The Roncalli High School Band Parents' Association will sponsor its 5th annual Spaghetti Supper on Friday, March 1, from 1 p.m. to 8 p.m., in the cafeteria. In addition to spaghetti and meat balls, the menu will include salad, Italian bread, homemade cake and beverage. Tickets are \$1.50 for adults and 75 cents for children.

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VIEWING WITH ARNOLD

'Dollars' stars Goldie Hawn

BY JAMES W. ARNOLD

"Dollars" seems to be a film that was built backwards, starting with a number of at least theoretically delightful effects, and then providing a story to fill in the gaps. This is okay with me, but it does take nearly the whole two hours to figure out who is robbing whom and why, and where all the frantic, all-but-endless chases are leading.

Effect number one (which is probably the key idea for the entire flick): the sight of the double-takes by three nasty and greedy crooks when they go to



their safe-deposit boxes, find several hundred grand in loot missing, and realize they can't go to the bank manager and complain. It is beautiful, hilarious and cathartic, especially at income tax time. (Goodness, exclaims one frustrated villain, when you can't trust a bank!)

EFFECT NUMBER two: the sight of Goldie Hawn, now the screen's pre-eminent cutie-dumb blonde, being afraid of an attack of stage-fright in her minor role in the caper (calling bank manager Gert Frobe in a whispered voice) because she had once gotten no farther in articulation than hiccup in a Hollywood screen test. While alarms are ringing, police sirens screaming, and everyone in the bank is shouting and panicking, Goldie runs to the bathroom to throw up.

Effect number three: the sight of Warren Beatty, with that patented ambiguous grin and twinkle, emerging from the smoke-filled vault, applauded by reporters and onlookers as a hero for having thwarted a robbery. At home in front of TV, Goldie is applauding too, because she knows Beatty has transferred all the crooked

money (roughly \$1.5 million) into her safe deposit box.

Effect number four: The leading heavy in a car chasing the running Beatty, and skidding right and left trying to run him down on a frozen lake. Unfortunately, the heavy proves too heavy and the car sinks into oblivion, while his colleague on the shore mutters something helpful, like "Stupid!" (Kidding aside, the encounter has much of the excitement of the classic confrontation between Cary Grant and the crook-dusting airplane in Hitchcock's "North by Northwest").

Final effect: Goldie tooling along on a California highway in a snazzy yellow convertible, giggling happily as the soundtrack plays "When you're smiling, the whole world smiles with you."

THE SUSPENSE is also jacked up throughout by anticipation of another effect: what will happen when somebody takes a swig of raw LSD which has been stashed in a friendly-looking whiskey bottle? We're not disappointed, but as a dubsomely comic idea it seems left over from one of the James Bond sado-epics.

Thus, the general drift of this big-budget caper film by writer-director Richard Brooks ("In Cold Blood") ought to be clear. It's mostly for thrills and laughs, one of the rare ventures in that direction by Brooks, who has a reputation for tough, hopelessly profound realism.

The effects make "Dollars" palatable, although the intervening narrative is lost largely in wild editing that cuts so quickly and crazily around the picturesque locale (mostly Hamburg, Germany) that it's like a long Coca-Cola TV commercial.

CAPER FILMS—will the gang successfully pull off the ingenious complicated heist?—always pose something of a

moral problem, since the spirit of the drama requires the temporary suspension of one's scruples about theft. In this case, the problem is softened because the victims are racketeers being deprived of their ill-gotten goods. Especially unlikeable baddies at that: a blustering Army sergeant (Scott Brady) involved in the PX racket and black market, a Las Vegas bagman (Robert Webber), and a murderous dope smuggler (Arthur Brauss).

But the moral tone is still something less than soaring. Goldie is the inevitable golden-hearted hooker, there are moments of unfunny brutality, and crime does seem to pay.

The whole situation, in which the world revolves around protecting or swiping a dishonest buck, is fair comment on our times. And a repeated nightclub image, in which a nude dancer performs before the backdrop of a huge dollar bill, may be Brooks' wry observation on the state of the entertainment industry. (Rating: B-objectable in part for all.)

Communications is series topic

INDIANAPOLIS — St. Joan of Arc parish will sponsor a four-week series on "Catholic Communications" for the adults of the parish. The series will begin on February 22, Tuesday, at 8 p.m., with a presentation by Sister Gilchrist Conway on the nature of communication.

During the second week, participants will explore religious education films as a vehicle of communication.

The third session will be a panel presentation of Catholic publications: newspapers, books and magazines.

The final session will explore personal communications.

Named to board

ST. MEINRAD, Ind.—John F. Berry, owner of an Evansville accounting firm, and Father William O'Hare, priest of the Louisville Archdiocese, were recently named to the St. Meinrad Seminary College and School of Theology Board of Overseers.

The new appointments bring the board membership to 28.



TO THE RESCUE—Kenny Maze, Mike Hauz, Mike Doerr, Mark Grannan, Gary Nichols and Joseph Bush (left to right), all members of Boy Scout Troop 462, sponsored by Nativity parish, have been cited for the lifesaving rescue of another scout.

Nativity scouts cited for rescue

INDIANAPOLIS — Three youthful members of Nativity parish are among six members of Boy Scout Troop 462 who were saluted Monday night for their bravery and quick action in saving another scout from drowning.

Cited for the rescue were Joseph Bush, 12, son of Mr. and Mrs. John P. Bush, Sr.; Mike Doerr, 13, son of Mr. and Mrs. Joseph F. Doerr; and Mark Grannan, 13, son of Mr. and Mrs. Anthony (Tony) J. Grannan. All are members of

Nativity, which sponsors the troop. The other scouts are Kenny Maze, 13, son of Mr. and Mrs. Maurice Maze; Mike Hauz, 12, son of Mr. and Mrs. Raymond Hauz; and Gary Nichols, 13, son of Mr. and Mrs. James Nichols.

The lifesaving incident occurred January 22 at Camp Bradford in Morgan County, when a scout from another troop fell through the thin ice of a small lake. The six Nativity scouts formed a human chain to effect the rescue. All six had

just received Red Cross merit badges for swimming; three had just completed the Red Cross lifesaving course.

The boys were given framed certificates from the Central Indiana Boy Scout Council, a letter of recommendation from their troop committeeman, and Scouters rings.

Mark Grannan and Mike Doerr are both in the eighth grade at Nativity School. Mike previously was awarded a four-year scholarship to Roncalli High School for outstanding leadership.

'Flanagan' booked at St. Meinrad

ST. MEINRAD, Ind.—"Mississippi Flanagan," popular Chicago-based folk-rock group, will appear at St. Bede's Theatre here on Saturday, March 4, in a benefit concert sponsored by CACD, Inc., St. Meinrad College's community development organization.

There will be two performances, at 6:30 and 9:30 p.m. EST. Admission is \$2.00, and tickets may be purchased at the door or in advance by writing to Tickets, Box 160, St. Meinrad College, St. Meinrad, Ind., 47577. Please enclose payment and a self-addressed, stamped envelope. Those who wish to order by phone may call (812) 357-6393.

AUDITIONS SLATED

INDIANAPOLIS — The Catholic Theatre Guild will continue auditions at Council 437, Knights of Columbus, this (Friday) evening for "The Solid Gold Cadillac," which requires a cast of 10 men and five women. Marge Dutton will direct the comedy slated for April 21-23 performances at the K of C Hall.

Van Dyke regrets TV 'blunder'

NEW YORK—Television comic Dick Van Dyke has expressed regrets over an episode in his comedy series in which a nun and a priest renounced their celibacy to run away and get married.

Van Dyke said he received "thousands and thousands" of letters from Catholics against the episode, which was broadcast last November 13.

The actor made his remarks on the David Frost television show here. "Never in my life," said Van Dyke, "in all my years of television did I receive such reaction to a program."

Van Dyke said, "I stand corrected. At a time when the Catholic Church is in much agony because of so many nuns and priests giving up their celibacy, it (the subject) was not a good thing to do, particularly on a comedy show. I frankly regret it, even though there was no feeling that we had done a bad thing at the time."

Dean's List announced at Marian

INDIANAPOLIS — Approximately 100 students representing over 10 per cent of the total enrollment at Marian College, achieved academic distinction at the end of the first semester of the 1971-72 school year by qualifying for the Dean's List.

Dean's List students must be carrying an academic load of at least 12 hours and earn a 3.5 grade average out of a possible 4.0.

FORTY-THREE of the students are residents of the Indianapolis Archdiocese. Of these, three received over the perfect 4.0 by virtue of being on the Honors Program. These students are: Ellen Dugan, Louann Grady and Charles Whitehill, all of Indianapolis.

Those receiving a perfect 4.0 average are: William A. Byron, Jr., Carol Robideau, and Thomas Scanlan, all of Indianapolis; Kathleen A. Giesting, Batesville; Ruth Merkel, Batesville; and Merle V. Tebbe, Brookville.

Other Indianapolis-area students on the Dean's List are: Thomas Blank, Mrs. Sara Sue Coyle, Charlotte Forster, Judith Ford, Sallie Geiger, Robert G. Heneghan, Janice M. Hynes, Nancy Claretta Jones, Robert E. Kamm, Nancy Kirch, Frederick Kilban, Joyce A. Miller, Mrs. Rosemarie Mizer, Stephen J. Pike, David J. Prestipino, Joseph L. Rea, Larry J. Roberts, Sandra Robinson, Alan Roell, Donna M. Ross, Clare Louise Stickan, Danny G. Taylor, Carol A. Wethington and Julie Sylvester.

Other Archdiocesan students on the Dean's List are: Karla Bartling, Morris; Patricia Baumer, Centerville; Larry J. Delpha, Bedford; Jeanne Eliason, Centerville; Martin Merkel, Batesville; Diana Ryker, Oldenburg; and Randy Teltoe, Hope.

Alumni to meet

INDIANAPOLIS — The Indianapolis Chapter of the Marian College Alumni Association will meet at 7:30 p.m. Tuesday, Feb. 23, in the college library auditorium. Dr. Louis Gatto, Marian president, will be the featured speaker.

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes.)

THE 25TH HOUR (1967) (NBC, Saturday, Feb. 19): Anthony Quinn reprises his bit as a simple, loveable peasant, this time undergoing all the ironic miseries of WW II, ranging from being sent to a camp as a Jew to being tried as a Nazi war criminal. The tone alternates between farce and tragedy: whatever the idea was, somebody, somewhere lost control. Not recommended, unless you have trouble getting to sleep.

BEN-HUR (1959) (CBS, Part II, Sunday, Feb. 20): William Wyler's all-time box-office spectacular loses much of its impact on the TV screen. Its strength is definitely in expansive visuals, not in the acting or script, despite a well-intentioned moralistic tone and switch from pagan materialism to Christian sacrifice and inspiration. The chariot race is worth seeing, but there is graphic violence that makes it problematic viewing for either the very young or the sensitive. Satisfactory entertainment for adults and youth.

A LOVELY WAY TO DIE (1968) (ABC, Monday, Feb. 21): An unintended satire of the tough-detective genre, with Kirk Douglas as a Bondish ladies' man trying to catch the guys who really killed Sylvia Koscina's husband. The laughs come in the wrong places, but there are some, if you can survive the interminable leering and the dum-dum dialogue. Not recommended. BANDOLERO (1968) (CBS, Thursday, Feb. 24): A melange of several modern westerns, both good and bad, with some tenderness, intelligence and uplift redeeming (at least partially) a lot of violence and vulgarity. Dean Martin grapples with Mexican bandits and Raquel Welch, as James Stewart and George Kennedy uphold a semblance of virtue. Adequate, for mature western buffs.

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