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VATICAN INSTRUCTION

Improve seminary philosophy study, bishops are told

VATICAN CITY—The study of philosophy in seminaries must not be watered down or supplanted by the popular sciences, a new Vatican instruction warns the world's bishops.

The Vatican's Congregation for Catholic Education, stating that it is alarmed at a lethargy toward philosophy in seminary training, admits in the instruction the difficulties of studying philosophy but also stresses its absolute necessity for priests.

The instruction, dated January 20 but released February 17, contains some guidelines for a philosophy program in each seminary. The congregation's instruction also recognizes that many seminaries will have an uphill fight toward adequate libraries and a competent staff and suggests that seminaries do "what is possible and realistic" with the means now at their disposal.

The study of philosophy, the instruction says, can lead the seminarian to the "supreme level of knowledge."

Philosophy, it says, is not only a "science of the highest importance for man... it constitutes the soul of authentic culture because it puts questions of the meaning of things and the existence of man in a way that is truly adequate to the deepest aspirations."

ONE MAJOR OBSTACLE toward an appreciation of philosophy, the instruction says, is that the professor does too much of

the work and the students have too little interest.

"Today's professor of philosophy (must) assimilate a great quantity of new ideas which derive from a variety of philosophical mentalities and the progress of science."

"These (ideas) are often totally new. Further, there is the need for a new adaptation of language and of teaching methods. And all of this has often to be addressed in a relatively restricted period of time, with little means, and with a student body not always adequately interested or prepared."

The instruction admits also that another difficulty is the glamour of the technological age in which the mind of man is "turned toward the material world, the concrete... reducing knowledge to the level of the methods of the positive sciences."

To illustrate the lack of interest in studying philosophy, the instruction said that modern seminarians are:

—More attuned to the concrete than the abstract.

—More adjusted by previous training to practical matters.

—Confused by contradictions in philosophical currents.

—Repelled by any one fixed system which is recommended by authority.

The instruction points out that this can lead to "doubt about the value and practical utility of philosophical study."

Although admitting all of this, the instruction insists:

"There can be no doubt that the fundamental problems of philosophy are found today more than ever at the center of anxieties of contemporary men."

IN ADVOCATING the necessity of studying philosophy for priests, the instruction says that these problems facing contemporary men are placed at the center-stage of modern arts, and are voiced in the theater, song, television, movies and literature.

Because science alone cannot solve these problems, philosophy must, the instruction contends.

"There can be no doubt that authentic philosophy can notably contribute to humanizing the world and its culture, supplying a proper hierarchy of values for any fruitful action."

To improve the quality of teaching, seminaries should have a well trained

(Continued on Page 3)

Adult convert rules modified by the Vatican

BY PATRICK RILEY

VATICAN CITY—Dipping into early Christian custom, the Vatican has come up with a lengthy method of preparing would-be adult converts for full membership in the Catholic community.

The new procedure will normally require that the aspirant spend several years getting ready for Baptism, Confirmation and the Eucharist—the three sacraments of communion with the Church.

The method was itself six years in the making and was based on controlled experimentation within various cultures throughout the world, from primitive societies to sophisticated Western societies where Christianity has long been dominant. It recalls the long period of preparation required of "catechumens" in the early centuries of Christianity.

Entitled "Ordo Initiationis Christianae Adultorum" or the Order for the Christian Initiation of Adults, the Latin document was dated January 6 by the Congregation for Divine Worship and was made public February 17 by the Vatican. It will go into effect locally once regional or national conferences of bishops have adapted it to local circumstances.

THE NEW ORDER provides more than a fixed system for the lengthy preparation and reception of unbaptized adults into the Church. It offers a simpler rite for the reception of unbaptized persons in cases not requiring lengthy preparation. A still briefer rite is provided for adults in danger of death.

Beyond that, the new manual gives a method for bringing baptized but uninstructed adult Catholics to Confirmation and the Eucharist—persons baptized as Catholics but never reared in the faith.

For children who have reached the age of reason (about seven), it provides both an outline of the period of preparation and a ritual for their reception.

There is also a section devoted to alternative texts for reception into the catechumenate and other rituals, and a section on the reception into the Church of baptized non-Catholics.

The ordinary course for the reception of unbaptized adults into the Church will begin with an initial instruction in the Catholic faith, followed by formal welcome into the Christian community as an unbaptized catechumen.

FATHER JACQUES Cellier, a consultant of the worship congregation who helped draft the new ritual, described the period of the catechumenate as "a kind of apprenticeship to the Christian life."

He told a news conference that during this period of some years the catechumen "may receive basic religious and spiritual formation" and "form his Christian conscience."

The catechumen asks the bishop for Baptism, Confirmation and the Eucharist. If the bishop agrees, the catechumen spends a period of intensified preparation, usually coinciding with Lent.

Easter is singled out as the most appropriate moment for formal reception into the Church through the sacraments of Baptism, Confirmation and the Eucharist.

In Washington, Father John Rotelle, assistant director of the secretariat of the U.S. Bishops' Committee on the Liturgy, said: "We don't have a clue yet" as to how the new order will be applied in the United States.

Noting that the new ritual so far has been used only on an experimental basis, Father Rotelle said that after it is translated from Latin about three years of study will be necessary to determine how it can best be used in the United States.

Word from the Archbishop

My dear Archdiocesan Family:

One of the great challenges that faces Catholics of our time is that they be knowledgeable in the things that pertain to the Church. One of the important sources of that knowledge is our Archdiocesan newspaper, The Criterion.

There is much contained in The Criterion that is valid, instructional material for a deeper and more profound understanding and appreciation of our faith. As sometimes happens in every newspaper, there can appear articles, columns, and editorials which are controversial. However, it is unjust to condemn the newspaper for that reason.

Also, as a newspaper, it is a bearer of news. It contains an increasing amount of Archdiocesan news whereby we are better informed as to the work of the Church in our Archdiocese. The Criterion is also a means for me, as Archbishop, to communicate with all of the people of the Archdiocese.

Much of the confusion which disturbs Catholics results from the presentation of so much varied thinking about any Catholic subject. The knowledgeable Catholic must be able to distinguish the search for truth and truth itself. It does happen, all too often, that writers in their search for truth tend to sound dogmatic in their presentation. The discerning reader is able to make the judgment as to that which is speculative and that which is the teaching of the truth. The Criterion can be a service to every family in the search for knowledge that finds its foundation in the truth.

That is why this appeal is made to you to renew your subscription to The Criterion. If you are not already a subscriber, I urge you to submit your name with the nominal subscription price of \$4.00 per year to your pastor.

I am confident that in the coming year and in the years to come you and your family will benefit through the reading of The Criterion.

Devotedly yours in Christ,

George J. Bishop
Archbishop of Indianapolis

First business meeting set by Clergy Senate

The first business meeting of the newly formed Archdiocesan Clergy Senate is scheduled at 1 p.m. Tuesday, Feb. 29, to tackle specific proposals and to hear committee reports on current issues.

Father Bernard Head, Senate president, announced that the meeting will take place at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd., Indianapolis.

TWO PROPOSALS ARE slated for action by the 17-member Senate. Father Donald Schmidlin, Archdiocesan Director of Catholic Charities, will outline a proposal calling for additional Archdiocesan representation on the agency's board of directors. It will "encourage the practice of charity in every region of the Archdiocese" through a program of making available services better known.

Father Kenny Sweeney, Director of the Catholic Information Center, will present a proposal asking for renaming of the agency to better conform to its rendered services. Catholic Communications Center is the suggested new name.

THE SENATE WILL ALSO hear committee reports on more efficient use of clergy in the Archdiocese, formation of an ecumenical commission, recruitment of prospective clergy and better economic conditions for clergy and lay employees of the Archdiocese.

Expansion of the Priests' Personnel Board and the Archdiocesan Liturgical Commission is also on the Senate agenda.

Brotherhood Award given Fr. Strange

INDIANAPOLIS—Father Bernard Strange, pastor of St. Rita's parish since 1934, will be among three men cited to receive the Brotherhood Award from the Indiana Region of the National Conference of Christians and Jews.

Also named were Milton (Josh) J. Fineberg, president of Brenden Park, Inc., and Indianapolis Deputy Mayor John W. Walls.

The three will be honored at the annual Brotherhood Awards Dinner, to be held April 24 in the Indianapolis Hilton. Chairman of the event is William P. Cooling, chairman. Principal speaker at the dinner will be Mrs. George Romney, wife of the secretary of the U.S. Department of Housing and Urban Development.



NEWS EDITOR VISITS HOLY LAND

Tight security launches junket to Israel

BY PAUL G. FOX
(One of a series)

It is very difficult to sort out one's feelings after spending five days in modern Israel and two in ancient Rome. Perhaps it could best be summed up by recounting impressions of people, rather than places and things.

As a guest of El Al Airlines, which invited this reporter, along with 300 other Americans, to help launch the inaugural flight of a new Boeing 747, I can relate that

Editor's Note: Paul G. Fox, news editor of The Criterion and The Tacker columnist, recently spent five days in Israel. He and other media personnel were guests of El Al Airlines. On the return flight Mr. Fox stopped over for two days in Rome. In this exclusive series of articles he shares his experiences and reactions with Criterion readers.

the "Israeli experience" began before leaving New York's Kennedy International Airport.

Tight security was imposed upon the passengers by the ground and plane personnel. El Al has only 12 planes in its entire fleet, and a \$26 million jumbo jet puts a sharp dent in its budget for sure. We all knew that security checks had been made upon all guests and that security marshals mingled among the passengers. It became a game to guess who they were.

I MET A FEW FELLOW journalists, including former Hoosier Harold Mills,

managing editor of the Arizona Republic, sister-publication to The Indianapolis Star and News. My seatmate was Alvin Rosensweet, of the Pittsburgh Post-Gazette. There was also Mrs. Clare Aronson, of Chicago, a columnist for the National Jewish Post, which is published in Indianapolis. All were very helpful to this inexperienced traveler.

Security measures can be irritating, despite the sense of well-being. During a

two-hour layover in London, for example, the passengers were confined to the international airport lounge. There was no possibility of using the telephone, buying a postal card, stamps, or using the duty-free shop there.

The El Al crew more than made up for the inconveniences by extending every comfort. We were served no less than three complete meals, plus

snacks and beverages during the 10-hour flight. This was on top of a two-hour champagne reception in New York.

Because of the excitement and festive atmosphere, no one slept during the overnight flight which knocked seven hours from our daily routines via the time differential. It was late Wednesday afternoon in Tel Aviv upon arrival, when it was morning back home.

A word about the Boeing 747. The only time one has the sensation of flying in this "floating hotel" is when the wheels touch ground. It is so huge that one cannot see the rear from the front section. For exercise, passengers periodically lapped the two aisles. Armrest tape channels allowed a wide selection of music and commentary for private listening with earphones.

AFTER AN OVERNIGHT stay in Tel Aviv, to snatch a missing night's rest, I bused the 35-mile distance to Jerusalem. Public transportation in Israel is marvelous—buses, trains, taxis and sheruts (oversized taxis) will take you anywhere at reasonable rates.

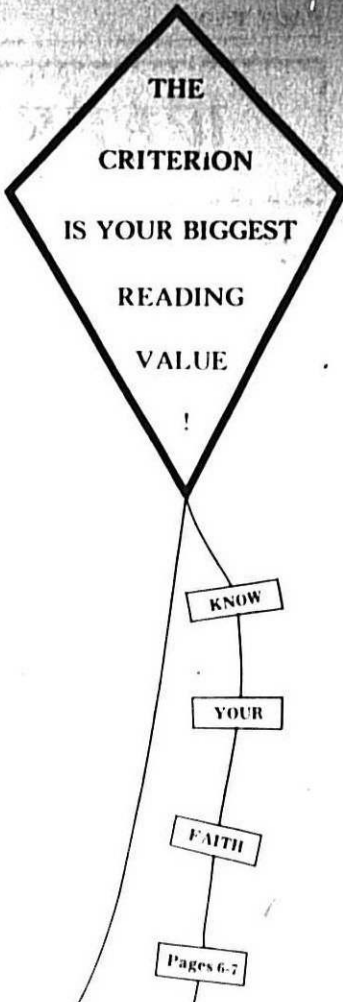
My Jerusalem hotel accommodations were made blindly through a booking agent in Tel Aviv, but they couldn't have been better. Winter rates at the American Colony Hotel there, located in the Arab quarter of East Jerusalem, were most reasonable.

The hotel, a 100-year-old pension which was originally a pasha's home, was a 10-

(Continued on Page 3)



REPORTER AT REST—Paul G. Fox, Criterion news editor, is shown in a rare moment of repose during his recent five-day flying trip to Israel and Rome. In the background is the Moslem Dome of the Rock, a landmark in Jerusalem's Old City.



LEGISLATIVE MEMO

Inaction counts in this session

BY B. H. ACKELMIRE

INDIANAPOLIS—The 97th session of the Indiana General Assembly—and the first under the new annual schedule—is down to the wire. After Wednesday, Feb. 23, only two working days remain and as this is written plans called for another recess, with clean up time and testing of gubernatorial vetoes coming next week.

It's a little early for a wrapup, but if one uses a yardstick of moral and social concern this legislature will be considered notable only for what it did not do.

It did not seriously consider the monstrous proposals to require sterilization of some welfare mothers; after a red hot courtship it finally rejected the abortion counseling bill; and it recognized the civic contributions of the churches by scratching a Unigov proposal to charge tax-exempt properties for municipal services.

IT ALSO turned down various anti-busing efforts that would have sabotaged plans for integrating public schools.

Those failures are on the credit side. In the debits column, the legislature refused to tangle with aid to nonpublic schools, killing a state income tax credit bill in committee early in the session. It did almost nothing for the poor and absolutely nothing for the migrant poor who help harvest the state's produce.

The only nod given human liberties was approval of a resolution urging President Nixon to discuss the plight of Soviet Jewry when he visits Moscow in May. Rep. Lawrence Voelker (R-Indianapolis), the state's first and only priest-legislator, was among sponsors of the legislation.

THE INDIANA Council of Churches last week was trying to correct the false impression among some legislators that the Council had supported passage of the abortion counseling bill (See letter, Page 5).

The confusion arose when a telegram of personal support from the Council's legislative director was read on the floor of the Senate by Sen. George A. Rubin (R-Indianapolis) and misinterpreted as Council position. The Council did not take any stand, pro or con, on the measure.

Tuition boost approved for Schulte High

TERRE HAUTE, Ind.—A sharp tuition increase for students at Schulte High School here was approved by the District Board of Education here Monday evening in the attempt to alleviate the financial strain on the area's parishes.

Schulte, with a current enrollment of 415 students, is faced with a current year's operating deficit of \$238,000, which will be borne by parishes served by the high school.

Parish subsidy this year amounts to 78 per cent of the total operating budget, while only 22 per cent will be realized through tuition payments and other sources of income.

Tuition next fall will be increased from the present \$175 to \$275 for one student and a flat \$425 for two or more students from one family. The present tuition for two students in the same family is \$250. Students who are not members of participating area parishes will pay \$400 tuition.

Schulte reached an enrollment peak of 526 students in 1967. The faculty is composed predominantly of lay teachers, with only one full-time teaching nun and two priests serving there.

Chancery announces two clergy changes

Two clergy changes in Indianapolis were announced this week by the Chancery Office, effective February 23.

Father Thomas Withem, associate pastor of St. Lawrence parish, Indianapolis, at his own request, has been granted a leave of absence by Archbishop George J. Bishop.

Father Melvin Bertrand, former chaplain at Community Hospital, Indianapolis, was appointed associate pastor of St. Lawrence parish.



DEAD AT 87—Cardinal Eugene Tisserant, Vatican librarian under six Popes and staunch anti-Communist, died on February 21 at the age of 87. The French-born prelate had been a cardinal for 35 years. (Story on Page 2)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pontiff makes Lenten appeal

NEW YORK—A broadcast message from Pope Paul VI to the Catholic school children of the United States launched the 26th annual Catholic Relief Overseas Aid Fund Appeal in dioceses throughout the country on February 16, Ash Wednesday. The goal of this year's appeal is to raise \$10 million for the emergency relief, self-help and social welfare projects conducted in some 70 nations by Catholic Relief Services and other overseas programs supported by the American bishops. Beginning on Ash Wednesday every year, the annual fund appeal reaches its climax with a collection on Laetare Sunday.

Funds provide mobile clinic

CAIRO, Ill.—The poor and elderly here will soon receive preventive as well as crisis health care on a regular basis at a mobile clinic to open with funds from the American bishops' Campaign for Human Development, (CHD). The clinic, affiliated with St. Mary's Hospital, hopes to bring the services to families who would otherwise get little or no medical attention.

Five religion texts approved

ST. LOUIS—A lengthy investigation and evaluation of religion texts for grade schools closed in the Archdiocese of St. Louis with Cardinal John Carberry's designation of five textbook series as "suitable for effective use."

Four were recommended to Cardinal Carberry by the Archdiocesan Commission on Religious Education. They are:

Bible, Life and Worship Series, published by Allyn and Bacon, Inc.; Come to the Father, by the Paulist Press; Our Life with God, by W. H. Sadler; and World and Worship, by Benziger Bros.

A fifth series—Way, Truth and Life, by the Daughters of St. Paul—was added by Cardinal Carberry after it failed by only one vote to secure approval of the Commission.

Promote visitation program

NEW YORK—An unusual interreligious program of weekly clergy visits to the some 14,000 inmates in New York City prisons will be expanded to include laymen, according to William J. vanden Heuvel, chairman of the New York Board of Correction. The volunteer program, started in March, 1970, involves 150 Protestant, Catholic and Jewish clergy and includes a number of Catholic nuns.

Mandates religious garb

JERUSALEM—The Middle East Latin-rite bishops have ordered their priests to wear cassocks and nuns and Brothers their religious habits. The bishops' decision was made known in a decree from Archbishop Giacomo Beltritti, Latin-rite Patriarch of Jerusalem. Visiting priests and Religious also are required to wear a cassock or habit. The decree also forbids reception of Communion in the hand and the handling of the chalice by communicants. The decree forbids the wearing of lay clothes by priests and Religious—including a clerical suit with a Roman collar—without special authorization of the local bishop.

Plan rehabilitation program

NEW YORK—Emmaus House, an informal experimental community center operated largely by Roman Catholics in East Harlem, will open a rehabilitation program for recently released ex-convicts this summer. The immediate goal is to provide such basic needs as shelter, food and clothing, as well as counseling, for 40 ex-prisoners. Facilities for the program are currently being sought.

Says ill treatment continues

DUBLIN—Cardinal William Conway of Armagh in Northern Ireland, the primate of all Ireland, charged that ill treatment of Catholic prisoners in Northern Ireland continues despite criticism from many quarters, including a British government inquiry committee. "I regret to say that an impressive body of medical and other evidence indicates that physical assault of arrested and uncharged persons, especially during questioning, is continuing," Cardinal Conway reported. He said that when those whose job it is to uphold the law appear to violate it with impunity, the foundations of respect for law and order are eroded.

Idaho bishop 'trades down'

BOISE, Idaho—Bishop Sylvester Treinen of Boise has sold his large house and moved into a small apartment in a middle class neighborhood in this city. "Don't feel sorry for me," he wrote in the Idaho Register, the diocesan newspaper. "I'm very happy about this development." Bishop Treinen explained that the move is intended to give witness to the wise use of spending "Catholic money." He said the funds from the sale of his former residence would be used for future diocesan needs, and that the interest had been earmarked for charity programs in the state.

Ordinations rise in Poland

VIENNA—The number of priestly ordinations in Poland rose to 480 in 1971, according to the monthly press survey of Pax, Poland's government-backed Catholic organization. In 1970 the number of ordinations was 381, and in 1969, 406. There were 3,131 students for the diocesan priesthood and 1,093 candidates for the priesthood in Religious congregations and orders. The Warsaw archdiocese, which has 856 priests, has 216 students in its seminary, according to the survey.

Pledges Church cooperation

LIMA, Peru—Cardinal Juan Landazuri of Lima said the Church in Peru "is ready to cooperate with the country's revolutionary regime in its efforts to improve the cultural and material lot of the people." The cardinal spoke as 24 families moved into new homes at Vitarte, a Lima suburb, on land given to the poor by the archdiocese. "We want to help these people gain the security of a home as a stepping stone to other gains," the cardinal said.

See demise in New York of parochial schools

NEW YORK—The demise of parochial school education in New York in the next decade was predicted here.

The New York State commission on the quality, cost and financing of elementary and secondary school education made the prediction February 9 during a press conference. The commission released the latest chapter of a report dealing with racial and ethnic school integration and financial aid to nonpublic schools.

The commission is informally known as the Fleischmann Commission, after its chairman Manly Fleischmann, a Buffalo, N.Y. lawyer.

ACCORDING TO THE report public funds and tax revenues are not to be used to support students at nonpublic schools.

Its recommendation against additional, nonpublic school aid was accompanied by projections which indicated that nonpublic school enrollments will continue to decline during this decade.

The predicted decline in Catholic school enrollment was attributed to "falling birth rates and changing parental tastes, even if anticipated state aid were provided at a level which would eliminate the need for all tuition payments."

MSGR. JOSEPH T. O'Keefe, secretary for education for the New York archdiocese, viewed

Fifty years ago a new dormitory was constructed at Ghazett School for Boys in Terre Haute.



RETREAT MASTER—Msgr. Joseph D. Brokhage, pastor of Holy Rosary parish and rector of the Latin School of Indianapolis, will conduct a retreat for the women of Little Flower, St. Andrew, St. Bridget, St. Simon, and St. Thomas Aquinas parishes the week-end of March 10-12. Reservations may be made by calling Ernestine Nally, 356-3601, or the retreat house, 545-7681.

IN TV INTERVIEW

Cardinal Alfrink says nomination harmed Dutch bishops' authority

BY HANS BRONKHORST

UTRECHT, The Netherlands—Cardinal Bernard Alfrink of Utrecht, president of the Dutch Bishops' Conference, said the Dutch bishops' authority has been harmed by the controversial nomination of the new bishop of Roermond.

In a television interview, the cardinal also said that "many people get the impression that Rome does not take the Dutch bishops seriously. The impression is given that this nomination procedure is wrong, and it is regrettable that it happened like this."

On January 22, Pope Paul VI named Bishop Jan M. Gijzen, 39, a conservative, to head the Roermond diocese despite the diocesan cathedral chapter's submission of three other names.

A NUMBER OF Dutch Catholic groups and individuals, including the pastoral council of the Roermond diocese and the deans of the diocese, have protested the nomination.

Invited to participate in the episcopal ordination of Bishop Gijzen in Rome's St. Peter's Basilica, Cardinal Alfrink first told the Pope that he found it difficult to accept the invitation and then, at renewed Vatican urging, accepted.

The present controversy has arisen about a year after the controversy over the nomination of Bishop Adrian J. Simonis of Rotterdam, also considered a conservative, who is a long-time friend of Bishop Gijzen.

TV commentator Ad Langebent reminded Cardinal Alfrink of his speech on the occasion of the episcopal ordination of Bishop Simonis in Rotterdam's cathedral last year, when the cardinal had

expressed disapproval of the nomination procedure and said the tension in the Rotterdam diocese could have been prevented.

Cardinal Alfrink said at that time, "any repetition of a situation like this must be avoided."

The cardinal told Langebent, "I regret very much that they did not pay any attention to my words. The experience in this case again teaches how this manner of nominating a bishop makes a bad impression of the public and on the community of the faithful. I really had hoped it would not happen again, and I regret very much that it has happened."

Cardinal Alfrink told Langebent that an improvement in communication with Rome is desirable. "I dare say that for more than 20 years I have been trying to develop good communication," the cardinal said. "But it is very difficult, and I think it is getting more difficult than ever before."

IN ROME FOR his episcopal ordination, Bishop Gijzen told newsmen that the Pope's decision to ordain him in Rome was a "gesture to stress the

unity of the world-wide Church."

The new bishop expressed the hope that everyone in The Netherlands will be convinced that the Pope wanted to demonstrate how important he considers The Netherlands within the Church. "Holland, which is so progressive in the matter of international collaboration," Bishop Gijzen said, "can show its progressiveness by stressing the international nature of the worldwide Church over the national character of the local church."

Asked what his wishes were, Bishop Gijzen said, "I wish that there will be peace and quiet, that we can be one in our diocese."

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has contributed a lively series of quips and jests about the Irish, humble and great. THE HOME BOOK OF IRISH HUMOR, published by Dodd, Mead & Company, is the perfect gift for an Irish friend or yourself.

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All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

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TIC TACKER

Rome stopover trip's climax

BY PAUL G. FOX

An unexpected two-day visit to Rome last week provided an opportunity for conversation and dinner with four Archdiocesan seminarians at the North American College and three St. Meinrad Benedictines at the International San Anselmo College there.

I was equally surprised to find Father Kenny C. Sweeney in Rome. The Catholic Information Center Director had arrived a couple of days previous to attend the ordination ceremony of Archbishop Edward L. Heston, C.S.C., director of the Vatican Social Communications Commission.

It was really interesting to share the European experiences of the seminarians. Newly-ordained Father Robert Sims, of St. Patrick's parish, Terre Haute, is completing his final year of theology studies and will return to the Archdiocese for assignment in July.

He was ordained in St. Peter's Basilica, along with 32 other ordinands, in December. It was the last class to be ordained there, he related, as the ordinands will probably be ordained in their home dioceses in the future.

FATHER SIMS reported briefly on an interesting apostolate last summer in Dar-Es-Salaam, Tanzania, where he worked as a deacon.

Second-year student Mark Svarczkopf, of St. Michael's parish, Indianapolis, spent most of last summer working in a Boy Scout camp in Germany. A long-time Scouter, Mark has a Boy Scout troop in Rome, composed of 50 English-speaking boys from 11 to 14 years old. He shares the troop leader's chores with three other men. After a visit home this summer he plans to return to the Scout camp in Germany.

First-year students Jim Farrell and Bob Guiday, both of Little Flower parish, Indianapolis, haven't yet finalized their plans for this summer. They want to visit relatives in Ireland, then journey to England and Belgium, where they will meet with Archdiocesan seminarians studying at Louvain, Belgium. Because the Louvain students know French and they know Italian, the plan is to pair off to make the most of their collective language facility in traveling.

At San Anselmo College, I enjoyed sauerkraut and wieners (with table wine) in the monks' refectory before retiring to the office of Biblical scholar Father Aelred Cody for conversation and libation.

Joining in were Father Ephrem Carr, who is completing work on two doctorates in oriental theology, and Brother Theodore Brune, who is attending the English Beda College for delayed vocations.

I was glad that the German Sisters of the Most Sorrowful Mother gave me the keys to the gate and front door of their little hotel where I was staying, because I arrived back "late" each evening.

It was altogether a very pleasant experience, one not to be forgotten.

THE RETURN flight to New York from Rome's Leonardo di Vinci Airport aboard El Al Flight 243 was also exciting, but for another reason. For nine hours and 15 minutes, the duration of the flight, a total of four passengers had the undivided attention of 11 crewmen and two sky marshals.

I learned a great deal about El Al Israel Airlines during the trip.

For example, the airline has a total of 12 planes in its all-jet fleet, including two Boeing 747's. To staff the fleet are 50 pilots, all combat veterans of the three Israeli wars, 240 stewards and 240 stewardesses, each of whom fly from 50 to 70 hours per month.

One of the stewards on the flight was personally involved in a thwarted attempt 18 months ago to hijack his plane. I remembered the bare facts of the incident. Three jetliners had been hijacked by Arab guerrillas in an international conspiracy and landed in the Jordanian desert near Amman. One was eventually blown up.

Well, an El Al jetliner was supposed to be the fourth plane involved. This steward, Shlomo Vider, jumped the would-be hijacker in his plane's first class section enroute from Amsterdam to New York. The plane's sky marshal had locked himself in the pilot's cabin when the gunman attempted to reach the pilot.

VIDER WAS SHOT four times by the guerrilla, but managed to wrestle him to the floor of the aisle, at which time the marshal emerged from the cabin and killed the man with a single shot. Following two weeks' hospitalization in London, Vider was given six weeks' vacation and a gold medal.

The sky marshal on the flight was fired and the pilot was suspended for two months without pay for breach of tight security regulations.

El Al is proud of the fact that it has yet to lose an airplane. That's what the security precautions are all about.

HERE AND THERE—The Drama Club of Chatham High School will give two performances of their recent production "Christ in the Concrete City" at the first Christian Church, Noblesville, on February 27, and at St. Andrew's Church, Indianapolis, on March 15. Director is Miss Susan Martlage. . . . Sister Mary Terence, O.S.F., nursery and pre-school administrator at St. Francis de Sales parish, Indianapolis, would appreciate the donation of a television receiver with UHF reception. She may be reached, from 6 a.m. to 6 p.m., at 546-8409. . . . Louis B. Renner, founder of Renner's Express, Inc., Indianapolis, has been named recipient of the American Legion's 11th District Distinguished Citizen of the Year Award. He is a member of St. Monica's parish. . . . Father John Stahl, pastor of American Martyrs parish, Scottsburg, is hospitalized in St. Anthony's Hospital, Louisville.



'OUR MEN IN ROME'—Shown above are the four Archdiocesan seminarians attending the North American College in Rome. Visited recently by News Editor Paul G. Fox. Seated from left are Mark Svarczkopf, of St. Michael's parish, Indianapolis, and James Farrell, of Little Flower parish, Indianapolis. Standing at left is Robert Gilday, of Little Flower parish, and on the right is Father Robert Sims, of St. Patrick's parish, Terre Haute. Father Sims, ordained in St. Peter's Basilica last December, will return to the Archdiocese for assignment in July. (See Tic Tacker)

Cardinal Tisserant dies at age of 87

ROME—Cardinal Eugene Tisserant, French war hero, master of languages, Vatican librarian under six Popes and staunch anti-Communist, died in a clinic near Rome February 21 at the age of 87.

Pope Paul VI had sent his secretary of state, Cardinal Jean Villot, to the bedside of the dying cardinal late in the afternoon of February 21. On learning of the cardinal's death, the Pope said Mass for him in his private chapel in the Vatican late that night.

The Cardinal was buried from St. Peter's Basilica on the morning of February 24. Pope Paul was to interrupt his annual retreat to be present for the ceremony. Customarily, the Pope does not attend the funerals of cardinals.

The French-born prelate, a

cardinal for the past 35 years, was called to the Vatican shortly after his ordination to be keeper of Middle East manuscripts in the Vatican library and professor of Assyrian to Roman seminarians.

AN EARLY fascination with languages of New Testament times led the young Tisserant to a study of Middle East culture. At 20 he went to Jerusalem to begin scripture courses and a few years later he entered the Catholic Institute of Paris to gain degrees in Hebrew, Arabic, Syriac, Assyrian and Ethiopian. He was also fluent in

Bishops' board renews Catholic press support

(Related story, Page 5)

WASHINGTON—Deeply concerned about the special difficulties facing Catholic newspapers, in part because of substantial postal rate increases, the U.S. bishops' administrative board voted unanimously to reaffirm their commitment and support for what they said is "our principal medium of communications."

The vote by the U.S. Catholic Conference (USCC) board came after it heard a report from Bishop Edward McCarthy of Phoenix, Ariz., regarding Catholic newspapers and NC News Service.

Bishop McCarthy heads a special task force of the USCC Communications Committee assisting NC News which, he said in an interview after the board met, is the lifeblood of Catholic newspapers in the United States and throughout the world.

THE TASK FORCE report is to be sent to all the American bishops and to NC subscribers. Describing his report, Bishop McCarthy said he told the 25-member board chaired by Cardinal John Krol of Philadelphia, president of the nation's conference of bishops, that his task force found many positive aspects.

He cited among them these signs: seven new diocesan publications established in the past year; 10 more Catholic newspapers today than during the 1962-65 Vatican Council; 46 newspapers reporting higher circulation now than last year.

Bishop McCarthy said he reported that NC's religious education series, Know Your Faith, played a key role in raising new subscriptions in many dioceses.

BISHOP MCCARTHY said the postal increases of last May hit diocesan newspapers very hard, resulting in financial difficulty for many of them and for NC News, the only Catholic news

service in the United States.

He also reported that the task force found another very serious concern, namely, an apparent concerted effort to discredit NC News. He pointed out that this campaign should not be confused with legitimate, welcomed criticism.

Since NC News is not considered a conference house organ, he said the task force feels NC must maintain professional respect and credibility by living up to the recommendation of Pope Paul VI that the Catholic Press "should be a clear mirror which will reflect honestly information on life as it is lived . . . given in the interest of truth."

Philosophy

(Continued from Page 1)

faculty that uses modern teaching methods and has an opportunity for ongoing education. The instruction suggests also that the philosophy department have an adequate library and work in conjunction with the other disciplines.

THE INSTRUCTION demands that the seminary teach more in its philosophy courses than "what others have said," and that it does not merely present the history of philosophy or a treatment of modern authors.

"It is necessary that the teaching of philosophy present the various principles and materials which the students can attentively consider, seek to weigh and gradually assimilate," the instruction says.

Addressed to the bishops of the world, the 12-page instruction, "On the Study of Philosophy in Seminaries," was signed by the prefect of the education congregation, Cardinal Gabriel Garrone and by the secretary, Archbishop Joseph Schroeffler.

Palestine, where his valor won him the Croix de Guerre. Following the war he returned to the Vatican library as an assistant prefect. As secretary of the Congregation for Eastern-rite Churches from 1936, Cardinal Tisserant spoke out openly against the Communist per-

secution of the Churches in Eastern Europe that followed the Second World War. His death leaves the college of cardinals at 119, only 93 of whom are entitled by age to enter a conclave to elect a new Pope. Twenty-six living cardinals are over 80 and have lost that right.

FIFTH OF A SERIES

Abortion and population

BY MARY KAY WILLIAMS

In early January, a significant little news item appeared in the New York Times. It was a report on abortion and population control.

The study, prepared for a presidential panel on population, was written by Dr. Christopher Tietze. Widely recognized as a statistical authority on birth control, Tietze made this conclusion: legalization of abortion in every state would have little impact on population growth.

On the surface, the statement may not seem highly dramatic. But those who are involved in right-to-life for the unborn will

greet it as no minor victory. They know of the tremendous pressures of population groups lobbying for abortion as a legitimate family planning measure. They know of the constant attempts by abortion promoters to have abortion included in national legislation dealing with population control. And so Tietze's conclusions on abortion and population are extremely valuable to the pro-life effort.

Fortunately, in past legislation on this issue, abortion has been excluded. Respecting the difference between prevention of life and destruction of life once conceived, the Family Planning Services and Population Research Act of 1970 specifically prohibited abortion: "None of the funds appropriated under this title shall be used in programs where abortion is a method of family planning."

BUT ONE CANNOT rest on this victory. Presently pending in Congress are over 40 bills and resolutions on population control. There will be clever efforts to include abortion as a population control measure—as last-ditch contraception—or as a means to satisfy some abstract demographic ideal. These early days in the formation of a U.S. population policy are crucial ones. They will set the precedent for the future.

This being election year, it's vital that the voter knows the position of the

share. The church is presently engulfed in scaffolding because of extensive rebuilding efforts.

Another goal I had was to visit an Israeli kibbutz, which I managed to accomplish on my last full day in the country.

IN THE HOTEL BAR I met three Australian farmers who were planning an early morning trip to Haterzim Kibbutz, located about 60 miles south of Jerusalem near Beersheba in the Negev Desert. They were happy to have an American journalist tag along.

Organized 25 years ago on the near-barren soil of the former Arab land, Haterzim Kibbutz has miraculously transformed thousands of acres into productive orchards and vegetable fields through development of a specialized process of drip-irrigation.

The Holy Land visit concluded the next morning with a three-hour flight to Rome, where I spent two days with the four Archdiocesan students attending North American College and the three Benedictine monks from St. Meinrad Archabbey at the International San Anselmo College.

But there is more to tell.

candidates on abortion in general, and abortion as a means of population control.

Congressional candidates cannot slough off the issue. They may try. They may say that abortion is a private matter between a patient and her doctor. What they are really saying is that they approve of abortion-on-demand. The first is just a different, perhaps softer, way of saying it. Or their position may be that abortion should be handled by the state and not on a national level. This, at first, might seem to get them off the hook, until one remembers those 40 population bills pending in Congress. Abortion will be very much an issue in those deliberations.

A CONGRESSMAN cannot evade the question with a non-position. The same is true for presidential contenders. As the campaign gains momentum in the primary states (New Hampshire, Florida, Wisconsin, California) the candidates must be persuaded to square off on the issue. They have not been pressed thus far except by women's liberation. The candidates have been getting by with veiled comments, clichés which go unchallenged, shifts in stance depending on the audience being addressed.

The views of the President do make a difference on abortion public policy in the United States.

President Nixon has been clear on it. He has prohibited abortions at American military hospitals in states where the laws prohibit abortion. Before that, military hospitals could perform abortions in any state.

AGAIN, THE President has said: "From personal and religious beliefs I consider abortion an unacceptable form of population control. . . . Ours is a nation with a Judeo-Christian heritage. It is also a nation with serious social problems of malnutrition, of broken homes, of poverty, and of delinquency. But none of these problems justifies such a solution."

Least this article be misunderstood, let us borrow for a minute some presidential jargon: "Let me make this perfectly clear." This article is not meant to be a political endorsement at this stage in the contest. But the point is that the President has spoken on the subject of abortion. And he has spoken bravely, forcefully and very specifically. The American voter deserves to know how his challengers will respond. Certainly the challengers will be clear on Vietnam, Phase II, and Alaskan baby seals. But abortion is no less a public issue.

(Next: Abortion and Alternatives)

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ON THE LINE -- two pages of opinions

Continuing education catching on

One way of gauging the importance of a given event is the amount of time or space the media give it. The method isn't foolproof, but fairly reliable. Harry Flood, flying to Japan on business, doesn't get a nod from anybody but Mrs. Flood. President Nixon goes to China and every news agency in the world wants to tag along. It's a matter of priorities and public interest.

The Criterion obviously believes continuing education in the faith is important. Each week a minimum of one-fifth of the paper is devoted to Know Your Faith. In addition, we publish the Adult Education Calendar, listing programs to be held throughout the Archdiocese during the coming week.

Compiled by the adult education division of the Religious Education Department, the calendar details the number and variety of lectures, discussions, study sessions and workshops in progress.

Is adult education catching on in the Archdiocese? The calendar answers yes. Last year at this time, an average of one-half column of type was needed to list current programs. Last week the calendar required a full column.

Moreover, not every program of adult education was included in the listing. Separate stories told of a twice-a-month series scheduled at St. Jude, Indianapolis, and of weekly seminars beginning at St. Michael, Brookville. Almost every week one or more parishes announces coming attractions in religious programming.

We're not implying that vast numbers of Catholics regularly participate in continuing religious education. Unfortunately, the opposite is the case. Nonetheless

an ever increasing number of programs are being offered, more and more parishes are scheduling them, and more and more adults are engaging in study and discussion in order to learn more about their faith and their Church. It is also fact that many more adults are so engaged this year than last.

We believe that to be progress of the finest sort and much of the credit should be given to the Religious Education Department and its adult education division, coordinated by Sister Gilchrist Conway.

No educational program comes all boxed, beribboned and ready for presentation. Much spadework had to be done to achieve present results and the RE department would be the first to insist that much more mind-bending tillage is in store before the harvest. Even so, the calendar is evidence that a breakthrough has been made and continuing education is shaping a place for itself in the Archdiocese.

Archbishop Biskup wrote in his letter regarding The Criterion that the paper "can be a service to every family in the search for knowledge that finds its foundation in the truth." He stressed the need for Catholics "knowledgeable in the things that pertain to the Church."

We hope every family in the Archdiocese takes advantage of the instruction and information carried each week in The Criterion. We hope, too, that adults in those families choose to expand and test their knowledge of the Church by participating in the diverse programs offered by the RE department.

—B. H. ACKELMIRE

PARISHES PARALYZED BY BILLS

Attitude of defeat prevents devising new money methods

BY DANIEL J. CARSON

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

In the diocese where I live, a fund drive took place seven years ago. A bold plan to build four diocesan high schools was conceived and carried out with enthusiasm. A well done brochure was printed and in every parish people went door-to-door visiting their Catholic neighbors and getting pledges of support for building the schools.

A computerized billing set-up was employed and monthly statements, with return addressed envelopes were sent to those who pledged gifts. The money rolled in to the chancery office at the rate of about \$600,000 per month. At the end of the 30-month pledge period, \$20 million was collected and the schools were built.

Now, only seven years later, these schools are on the verge of closing their doors. Inflation and a shortage of Religious teachers have caused an operating deficit of \$1 million a year. Apparently the size of that deficit has overwhelmed both the clergy and the laity of our diocese.

NOBODY CAN believe that the people who contributed \$600,000 a month six years ago to build these schools will contribute about 15 per cent of that amount each month to keep them open. In fact, if a drive to support the schools were held today and were half as successful as the drive to build them, the schools could probably operate tuition free!

But nobody believes that either.

An attitude of defeat seems to be sweeping through Catholic dioceses all across the country. Like the 12 in the upper room, some pastors seem almost paralyzed by the dread of the bills piling up on their desks. Fortunately, others are doing something about it.

Many lay people are accepting the closing of Catholic schools, hospitals and nursing homes, even whole parishes, with complete apathy, convinced there is absolutely nothing they can do to turn the tide.

YET, THE FACT IS, that right now there are more Catholics in this country than ever before. They are making more money than ever before. Our lay people possess enormous talents they lacked a generation ago; they are systems analysts, marketing specialists, communication experts and computer geniuses.

Our pastors have these talents at their disposal. All they have to do is use them. Christ told us how to get the ball rolling: "Ask and you shall receive, knock and it shall be opened to you."

It can all start right now. Here's how.

If you are a lay person, pick up your phone and call your pastor. Tell him you are going to try to give him an extra \$1, \$2, \$5 or whatever you can afford each month. Ask him to mail you a reminder each month so you can put it with your bills.

Tell him you'll continue with your regular offering each Sunday, but you'll mail in the monthly contribution as well. Ask your pastor if there is anything you can do to help him in his pastoral work. Don't be surprised if he drops the phone in astonishment. He'll recover.

IF YOU ARE a pastor, pick up your phone right now and call your bishop. Discuss the most pressing financial problem your diocese has right now. Tell him you think a well organized fund drive will solve the problem.

Tell him you'll back him all the way, that you'll talk yourself hoarse in your parish to get the people behind him. Tell him you think your parish will outdo all the others in his diocese in supporting the drive. Don't be surprised if your bishop asks you if you've been at the altar wine. You'll eventually be able to convince him you are serious.

That's all it will take . . . confidence,

Ask prisoners Bill of Rights

NEW YORK—An appeal for the adoption of a national "Bill of Rights for Prisoners" was launched here as some 450 religious, racial, business, labor and civic leaders endorsed a statement on human rights for prison inmates aimed at preventing future "Attica" tragedies.

The statement was sent to governors of all 50 states, state attorneys-general, leaders of state legislatures, the U.S. Attorney General and Congressional leaders.

AMONG those initiating the statement were Bishop Raymond J. Gallagher of Lafayette, Ind., chairman of the U.S. Catholic Conference's Social Development Committee, and Mrs. Cynthia Wedel, president of the National Council of Churches. More than 70 Catholic bishops signed the statement.

The 50-state campaign for prisoner rights is sponsored by the National Alliance on Shaping Safer Cities, a New York-based coalition of civic, religious, social and business groups dedicated to "making the criminal justice system fair and just."

"WE MUST not allow the tragedy of Attica to move us to repression," the statement declared.

"Instead we must intensify speedy reforms, so that prisons will no longer create embittered, angry, hopeless people, but rather a real force in the process of rehabilitation."

The statement said adoption of UN standards would provide the nation with an opportunity to "assert its moral leadership among the nations of the world."

POPE LEADS WAY
Institutional justice poses moral challenge

NEW YORK—Christian moralists today face the "double challenge" of developing guidelines for institutional morality—"a whole new ethic"—and of communicating an awareness of this emerging dimension of morality, a Vincentian priest declared here.

Father Brian J. O'Connell, C.M., said the "built-in" injustice of today's institutions continues because the responsibility for these injustices does not fall directly on one person or group. But, he added, "we must confront its current moral implication."

The priest who teaches at St. John's University, Jamaica, N.Y., wrote in the February 19 issue of America, the Jesuit weekly review.

FATHER O'CONNELL said that Vatican II pointed to this "new dimension of moral theology" when it declared: "Profound and rapid changes make it particularly urgent that no one, ignoring the trend of events or drugged by laziness, content himself with a merely individualistic morality."

The council noted, said Father O'Connell, that "obligations of justice and love are fulfilled" when the individual "also promotes and assists the public and private institutions dedicated to bettering the conditions of human life."

HE SAID THERE has been an increased awareness in recent years of some institutional problems like pollution, inflation and the military-industrial complex, but he asserted that "it is rare that the moral dimension of these issues is considered."

Father O'Connell contended that Pope Paul, in his encyclical Populorum Progressio, made some very specific recommendations with respect to price stability in the Third World, multi-national corporations, rising debt levels, and "other imbalances of national and international institutions."

"Here Pope Paul has not only outrun most Catholics in his knowledge of these issues, he apparently has outrun most of the moral theologians as well," the priest said.

Religion required in Swedish schools

PHILADELPHIA—Public school courses in religion are considered "as natural as courses in arithmetic or history or geography" in Sweden, according to the retired primate of The Church of Sweden (Lutheran).

Archbishop Gunnar Hultgren pointed out that "compulsory religion courses in our elementary and high schools are not indoctrination in a particular faith."

enthusiasm and determination, coupled with a willingness to try some new methods!

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THE YARDSTICK

Checking the record

BY MSGR. GEORGE G. HIGGINS

Three bishops, whose position on the war in Vietnam I fully share, agreed in a recent interview in the National Catholic Reporter that the November, 1971 statement of the American hierarchy on the war, though slow in coming, represented a "breakthrough." By this they meant—in the words of one of the three, Auxiliary Bishop John Dougherty of Newark—that the American bishops emerged from a Catholic community which had a history of "unquestioned compliance with governmental policies on questions of war and peace."

This is a familiar point of view. Though accurate enough as a general statement, it needs to be qualified, at least in the case of the Second World War.

An important segment of the official record on the attitude of American Catholics in general and the American hierarchy in particular with regard to our involvement in that conflict was made available in 1969 in a volume published by the Vatican Press under the title "The Holy See and the World War, July 1941-October 1942."

GIVEN THE KEY position of the United States in world affairs, it is not surprising that a substantial number of the documents in this reference work were addressed to and from the Apostolic Delegation in Washington. A careful reading of these Vatican-Washington letters, cablegrams, and memoranda indicates that it is not entirely accurate to say that the position of the American Catholic community and the American hierarchy was one of "unquestioned compliance with governmental policies on

West German draft legalizing abortion branded as 'Nazism'

ROME—Italy's Catholic bishops have accused the West German government of "Nazism" in proposing a draft law legalizing abortion on demand and authorizing voluntary sterilization for all men and women over 25.

The bishops' views were carried in their nationally circulated newspaper, Avvenire, published in Milan.

"In the Gospel," the bishops said, "we find the strength for a commitment to justice capable of defeating the Nazism of those who do not want more people to be born."

"Perhaps more newly born may be a threat to abortion backers' lunch and dinner."

The proposed law, authorizing abortions on medical, ethical, genetic and social grounds, was approved by Chancellor Willy Brandt's Cabinet after months of discussion and despite a nationwide campaign against the draft law by religious organizations. It is expected to be approved by the West German Parliament.

The East German Communist government has also approved a proposed law allowing women to obtain abortions on demand during the first three months of pregnancy.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

The Jim Doyle-Vincent Carey discussion illustrates both the difficulty of intra-Church dialogue and its possible benefits. The difficulty? Let's face it—an intra-Church discussion is tense. No matter how hard the participants try to be civil, there is considerable strain. After all, we are not talking about the weather or football. We are taking our deepest religious convictions and putting them on the table—and we know these convictions will probably be dismissed by other people.

We enter into such discussions because all that we know about charity and openness and communication convinces us intellectually that this type of exchange is necessary. Christians should talk to each other rather than fight with each other. Nevertheless, it is very difficult emotionally, and, if our civility slips for a moment, people will see how deep our feelings actually run.

ANOTHER DIFFICULTY in intra-Church dialogue is that the same words can have a variety of meanings. For instance, Mr. Carey and Mr. Doyle both wrote extensively of change, but I received the impression that Mr. Carey was concentrating on doctrinal change while Mr. Doyle was thinking primarily of change in other areas.

Perhaps my impression is mistaken, but, if true, it would illustrate how the identical phrase can be used in two different senses—both of them valid, but not the primary meaning attached to the phrase by the other participant in the discussion.

What about possible benefits from discussion? I think the final Carey-Doyle articles show how surprising areas of agreement can be developed. This, in turn, can make it easier to talk with the other person when there is disagreement. It takes a conscious effort to bring out such agreements because of our tendency to concentrate on what needs correction. The other person is often astounded to discover that we agree with some of his major points.

A SECOND BENEFIT of intra-Church exchanges is that they frequently spotlight unsolved problems common to all Catholics. Consider, for example, the reaction of both progressive and traditional Catholics when faced with an unfavorable Church decision. Since they were powerless to influence the decision, both sides instinctively feel that proper consultation was lacking, and this brings us right to a major unsolved problem—how does the Church involve millions of people in the decision-making process? Will the solution be found in parish councils, diocesan councils, a national pastoral council? Or will these councils actually involve only the relatively few people who serve on them, leaving 99.9 per cent still out of the decision-making process? On at least one occasion (the proposed change in holydays), our bishops experimented with something close to a national popular vote. Is this the answer?

While we grope for a good solution to the problem of effective consultation, it is all the more important for Catholics with different attitudes to seek channels of communication with each other.

be shocked or even scandalized.

FOR BETTER or for worse, the position of a large percentage of the Catholic laity and hierarchy up to the time of our actual entrance into World War II was almost diametrically opposed to that of the Roosevelt administration.

This would seem to suggest that our current impatience with the slowness of the American bishops to declare themselves on Vietnam shouldn't lead us into the trap of saying without qualification that American Catholics have always blindly followed the lead of the government in matters of war and peace. The record will not support such a sweeping statement.

Sees tax threat to churches

CHARLOTTE, N.C.—Federal tax laws have become "a bar to effective collective action" by churches in areas of public interest, the General Board of the National Council of Churches charged here.

In a resolution, the 250-member policy-making board of the NCC criticized the Internal Revenue Service for recent decisions which jeopardize the tax-exempt status of some churches and church organizations.

The Internal Revenue Code grants tax-exempt status to churches and church organizations if propaganda and other activities designed to influence legislation are not a "substantial part" of their activities.

Before approving the resolution, the board heard a report that said about 15 times in the last year and a half IRS agents have subpoenaed the record books of churches or church agencies suspected of "substantial" political activity.

The National Council is one of the agencies that have been under investigation by the IRS on such grounds. Long a target of reactionary leaders in both religion and politics, the NCC has been active in commenting on proposed legislation in such fields as civil rights. Speculations that the Council was in danger of losing its tax exemption have been circulating for months.

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THE IRISH CRISIS

Charges U.S. press repeats British 'lies'

NEW ORLEANS—The Roman Catholic Archbishop of New Orleans has accused portions of the U.S. press of repeating the "lies" of the English government in reporting on the crisis in Northern Ireland. In his weekly column in *The Clarion Herald*, the archdiocesan newsweekly here, Archbishop Philip M. Hannan wrote: "Curiously, the American press repeats the lies of the English government; for instance in the February 7 issue of *The (New Orleans) Times-Picayune* the AP dispatch from Newry stated, 'The Catholics accuse British paratroopers of deliberately shooting down unarmed demonstrators. Refusing this, the army says 200 shots from IRA gunmen provoked the troops' fire.'"

"THE CORRESPONDENT does not state," the archbishop wrote, "that this lie of the British army was refuted by all the correspondents who saw the British massacre and the TV cameras at the scene did not record a single shot against the British before the massacre. The lying of the British has completely undermined the confidence of the Irish in the words of the English."

Archbishop Hannan, episcopal chairman of the Communications Department of the U.S. Catholic Conference, recently visited Ireland.

In the column, written for *The Clarion Herald*, he asserted, "The situation there is a perfect example of how the festering injustice of the English rule has caused an explosive situation."

IN HIS VIEW, "The massacre of 13 unarmed men in Derry in Northern Ireland and the wounding of many more by English paratroopers in Derry on a Sunday afternoon has united Ireland as never before."

Archbishop Hannan concluded, "Unfortunately, despite the constant pleas of the Irish bishops, the sympathy of the Irish people is growing for the IRA which has announced its policy of violence against the presence of British troops."

"The sad events demonstrate the violence that can be caused by lack of justice. Only justice can correct the situation."

Orthodox primate writes of youth

NEW YORK—The 1972 Lenten season should be devoted to showering love and affection on youth and attempting to understand the "spiritual thirst" of the young, Archbishop Iakovos said in an encyclical.

The encyclical was to be read in all Greek Orthodox parishes on Sunday, Feb. 20, the day before Orthodox Lent begins.

SATISFACTION PLUS PAY

Working wife phenomena won't hurt family IF . . .

WASHINGTON—The family of the future will survive working wives, according to an article in *People* magazine, if such women have stimulating jobs that fulfill family needs.

To be successful on the job and at home, working wives must manage to do most of the household chores and still find time for their families, the article said.

Such women, the article added, must hold jobs that financially support the family, and at the same time, intensify a sharing relationship with their husbands.

If the need for community and creativity is grasped by the new woman, the family might well be in a golden age," wrote Antoinette G. Bosco in the February issue of *People*, published here by the National Council of Catholic Laity.

"FOR THE MATURE woman with fully developed talents and unquenched creativity will have the resources to eventually eliminate conflict as she concurrently holds a job and builds a family," said Miss Bosco, a staff writer of the *Long Island Catholic*.

Miss Bosco contrasted the changing attitudes of Catholic women, noting



The 'quiet revolution' . . . preparing to expand



CROSSES FOR THE DEAD—Demonstrators march down a street in Dungen, Northern Ireland, carrying 13 white crosses commemorating the 13 Catholic victims of the "Bloody Sunday" killings in Londonderry.

YOUR WORLD AND MINE

Right of conscience

BY GARY MacEOIN

"Are there circumstances in which you would be tempted to overlook the violation of a law, on the ground that justice was better served or the spirit of the law was better fulfilled by violation of the letter?"

This or an equivalent question was put to each member of a panel of prospective jurors in the process of jury selecting for a trial which is currently receiving substantial national attention.

Enough negative answers were obtained to permit a jury to be chosen, and that I find strange and indeed shocking. For the negative answer seems to me incompatible with the clear Christian teaching that one is to obey God rather than man, and equally incompatible with the virtues extolled by American folk culture, from the Boston Tea Party to John Brown's Raid.

Of course, the question is more often raised at the present time in terms of the right of the individual to follow his conscience when it leads him into a course of conduct which is both illegal and unpopular. An extreme example was provided by an issue which was recently before the federal court in Newark, N.J.

THE CASE WAS that of a young man



charged with failure to register for the draft. The circumstances were quite unusual. He is the sort of a clergyman who had brought him up in a strict tradition of pacifism. It would have been easy for him to obtain a deferment as a conscientious objector. Stranger still, he is a seminarian preparing for the ministry, and as such he was also entitled to a deferment.

His conscientious position, however, is that it would be wrong for him to cooperate in any way with a law which he regards as immoral. He is not even prepared, for example, to accept alternative service in lieu of the armed forces.

On the issue of conscientious objection there has been a significant evolution of opinion in recent years. As the American bishops said as far back as 1968, "the war in Vietnam typifies the issues which present and future generations will be less willing to leave entirely to the normal political and bureaucratic processes of national decision-making."

OUR LEGAL practice has begun to take note of this change of mentality. The plea of conscientious objection will now be recognized for those who are not members of one of the few small denominations or sects which have traditionally been pacifist.

The law and practice, nevertheless, still hold back from recognizing the sovereignty of conscience in other areas, for example, where the individual rejects a particular war or the methods by which a particular war is being waged, or where there is a total refusal to use the processes set up by the law to secure an exception.

YET, IF THE principle of conscientious objection is once established, it seems unreasonable to refuse to apply it in favor of those whose reasons of conscience are more personal and specific.

One can understand the concern of judges and other law enforcers to prevent cowards from avoiding their civic duty. But when, as in the case cited, it would be perfectly easy for a person lacking principle to escape the law, it is impossible to doubt the reality of the beliefs of one who refuses that escape. To impose harsh punishment in such circumstances is to be prisoner of the letter of the law.

LETTER TO EDITOR

Explains ICC took no stand regarding abortion counseling

To the Editor: You have permission to reprint my letter to Father Ackerman of Kokomo. It may help clarify some of the confusion regarding the position of the Indiana Council of Churches on the abortion counseling bill. The letter is as follows:

Rev. Joseph R. Ackerman
Saint Joan of Arc Church
900 S. Purdue Street
Kokomo, Ind. 46901

Dear Father Ackerman: I appreciate very much both your telephone call and the subsequent letter in regard to the position of the Indiana Council of Churches on SB 251 (the abortion counseling bill). It was a mistake on the part of Rev. Frank White, chairman of the Council's Department of Legislation and Civic Affairs, to present his personal point of view in such fashion as to imply that this was also the Council's position.

I called Senator Rubin at once to indicate that the Council was not on record in support of his bill and I have also communicated with Bob Mooney, political writer for the *Star* in the same vein. Mr. White had not cleared with me his communication with Senator Rubin or I could have helped him to clarify the difference between his personal opinion and the legislative posture of the Council. Senator Rubin read Mr. White's telegram to me and I do not blame him for interpreting it as he did.

Grover L. Hartman
Executive Secretary
Indiana Council of Churches
Indianapolis

News service shrugs off barbs, feeds Church press hard facts

The article reprinted here was written by Gerard E. Sherry, editor of the *Central California Register*, weekly publication of the Diocese of Fresno, and appeared in the February 10 issue of that paper. Because it deals with National Catholic News Service, which supplies the bulk of our national and international news coverage, we thought it would be of interest to subscribers.

One of the major sources of information for diocesan newspapers is the National Catholic News Service of Washington, D.C., located at the headquarters of the National Conference of Catholic Bishops. In the 50 years of its existence, it has had a checkered career; sometimes accused of being a mere propaganda arm of the bishops, and at other times, of being an outlet for the frustrations and disappointments of dissident Catholics. Still, it has weathered all the storms, and has become one of the most vital news agencies in the world.

Since the advent of Richard Guilderson as its director, in the summer of 1969, the Service has improved immeasurably. Guilderson, former managing editor of the *Long Island Catholic* weekly newspaper, has used his expertise to a highly successful degree. Innovations, such as the "Know Your Faith" Series, have provided editors with meaningful material in the quest for continuing adult education, based on sound religious instruction. The Service now also expresses the diversity which is the Church. The News Service is no longer slanted. It gives in-depth coverage to all the trends within the Church.

NATURALLY, NOT everyone is happy with the wide coverage given by NC; nor do some like "Know Your Faith"—for here again the stress is on reform and renewal, in the light of Vatican II. There are some who would like to forget that there ever was a Council in the 20th century. Their agnosticism (updating) is confined to the 16th-century Council of Trent.

The biggest critics of the NC are the ultra-conservatives, with the editors of the *Frawley* newspapers—The *National Catholic Register* and *Twin Circle*—as their usual spokesmen. Patrick Frawley, their financial angel, is well known for his support of ultra-conservative causes, and the editorial policies of these newspapers mostly conform to his philosophy.

The *National Catholic Register* has launched a continuing editorial campaign to discredit the NC News Service. It

suggests that the Catholic agency be divorced from the bishops. If this is accomplished, they seem perfectly prepared to provide the financing of a substitute. One hasn't to think too hard to figure out who provides the money.

THE CAMPAIGN to discredit the NC takes on many forms. The usual one is for the *National Catholic Register* to publish editorials and letters of criticism of the News Service, charging it with inaccuracy, deception, or plain Communist propaganda. The most recent examples of this were NC's coverage of Castro's visit to Chile, and the two-part series on Cuba, written by an administrative assistant of the Latin American Bureau of the United States Catholic Conference.

The *National Catholic Register* also took aim at the NC coverage of the recent Rome synod. Yet, despite its discrediting of the NC, the *National Catholic Register* published 29 of NC's stories on the synod, as against nine from Religious News Service (a non-denominational service which covers news of all churches). It seems rather strange that the *National Catholic Register* should denounce the NC's synod coverage, yet use the Catholic News agency three to one over Religious News Service.

Dutch Reformed report advocates passive euthanasia

AMSTERDAM—A report by a Council of the Dutch Reformed Church, Holland's largest Protestant body, advocates acceptance of "passive euthanasia."

The report, prepared by the Council for Church and Theology for discussion at a forthcoming Synod at Utrecht, defines "passive euthanasia" as "refraining from medical treatment aimed at prolonging a human life as much as possible, even though there are no prospects of recovery."

Stating that human life "in the Biblical sense" presupposes the possibility of rational mental activity, the document cites examples of patients kept "alive" for years, even after it had been established that their brain cortex was "dead" and that there was no medically conceivable possibility of their recovering rational consciousness.

"It must be considered ethically justified in such cases to stop all medical treatment designed to prolong 'life' since continuation of such treatment offers no prospect of any positive results."

... not above criticism, but some critics have ulterior motives.

The point that I am making is that, while the News Service is not above criticism, some of its critics appear to have ulterior motives. They obviously don't know what a Catholic news agency is all about. It must cover the whole spectrum of the Church—the good and the bad—and it's up to editors to make the prudential judgments in relation to what is used and what isn't. But to fault the news service simply because it reports ideas (and facts) which these ultra-conservatives don't like, merely confirms a growing suspicion that the *National Catholic Register* and its associates want the news and information slanted their way. What they apparently want is propaganda—not news.

IT SHOULD BE noted that it was Pope Paul himself, in a private audience granted to Guilderson last November, who endorsed the concept of total coverage of the Church—the good and the bad, the joys and the sorrows, the triumphs and the failures. He wasn't calling for a one-sided view of the news or instruction.

The same thing could be said in relation to the "Know Your Faith" Series. The ultra-conservatives have been carrying on a vitriolic and nasty campaign against new or revised religious instruction texts; they're always trying to discredit the competent theologians who prepare the material. They fail to acknowledge that there is a committee, appointed by the Catholic Bishops, which supervises the "Know Your Faith" material, thus safeguarding readers against error in doctrinal presentation.

It emphasizes a point I have made many times—the ultra-conservatives in the Church are a joyless lot, forever looking at the dangers in reform and renewal, ignoring the opportunities for good that are ever present. They are harping negativists.

I don't think the NC News Service is, by any means, perfect, but it is much better than its critics make it out to be. It is performing a most essential service to the Church, and is portraying a total picture which—to paraphrase Pope Paul VI—is a true reflection in the "Mirror of Truth."

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"Let us give each other the sign of peace"

THE CHRISTIAN AND RACE

BY RUSSELL SHAW

Racial problems seem so thoroughly contemporary, so closely tied to the latest headlines, that it comes as a bit of a shock to reflect that at bottom they arise from a serious philosophical and theological error. That, however, is very much the case.

Tell the average racist that he is suffering from bad philosophy and theology, and he is likely to question your sanity. People often do not see how such supposedly "abstract" concerns relate to real life. But they do—and their impact is profoundly felt.

In the case of racism, the problem—the error—lies in thinking that not all human beings are equally human. The truth lies in the opposite proposition: All human beings are equally human.

Notice what this latter statement does not say. It does not say that all men are de facto equal in all respects. Some men are taller than others, some stronger, some more intelligent—and so on through the whole catalogue of attributes that a human being can possess.

BUT THIS DOES NOT affect the proposition asserted above. Despite obvious differences in regard to particular attributes, all men are equal in their humanity, all are equally human. There is no question of one man or group of men being essentially more—or less—human than another man or group.

The racist, however, does not accept this. For him all men are not equally human. Rather, just as in George Orwell's famous phrase all animals are equal but some animals are "more equal" than others, so for the racist all men may be

equally human but some men are "more human" than others.

Seen in this light it is apparent that racism actually corresponds to—and applies in a particular context—one of mankind's most primitive and most pernicious mental attitudes: exclusivism. This is the attitude that, arbitrarily but inflexibly (and perhaps inflexibly because arbitrarily), assigns rights and prerogatives to one group of human beings but denies them to another. In primitive tribal societies, it is common for members of a tribe to feel that they have ethical obligations only to other members of the same tribe; one has no such obligations to non-members, who are regarded as being in effect less fully human than the tribe members.

IF IT IS SUPPOSED that this exclusivistic approach no longer really counts for anything today, one need only take a look at the current abortion controversy for evidence to the contrary. Proponents of abortion choose to assert—as arbitrarily and without proof as any primitive tribesman—that the unborn child is not yet human; since he is not human, they say, he does not possess human rights, including the right to life, and can therefore be killed with impunity. Thus old errors do harm in new ways.

The exclusivistic mentality is also at work causing and perpetuating racism. For all practical purposes, racists have simply read some of their fellow human beings out of the human race. They assert, implicitly at least, that some groups of men are not as fully human as others. And if a group is not fully human, it is by definition subhuman—and can be treated accordingly.

What does "treated accordingly" mean here? Two things at least.

The first is discrimination and persecution—the form in which we most readily recognize virulent racism. This was the Nazi racism expressed itself in the case of the Jews and other groups.

The second is paternalism—the mentality expressed in talk of the "white man's burden" during the colonial period of the 19th century. In this view, the "superior" white race was obliged to take the "inferior" colored races in hand—for their own good, of course.

IN OUR OWN TIME and country, racism is primarily a matter of black-white (and, in some areas, brown-white) relations. Historically white racism in the United States has been a blend of both things—punitive discrimination and paternalism. Provided they were willing to accept deprivation of many of their fundamental rights and seek no redress, black and brown people were usually tolerated and, in some instances, treated with patronizing concern. But they were forced to pay an enormous price in exploitation.

It is obvious that this arrangement has long since broken down. But the United States is still a long way from arriving at a new, viable pattern of racial relationships. The attitude from which racism springs goes very deep in man. And despite 2,000 years of fitful trying, Christianity has not yet rooted it out. Will it, one wonders, in our time?

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SHEED Disillusioned Catholics

BY F. J. SHEED

Jesus died, rose from the dead, is with his Father in heaven. The continuance of his work on earth he entrusted to the men he had been training for a couple of years. How does Jesus stand now, for Catholics I mean? How does his Church?

As we have seen, Jesus Christ Superstar builds its own Jesus out of the ruins, the bits and pieces of the Gospel Jesus; and the Church is despised by the Jesus Kids as lifeless, undevoted, uncommitted. What Catholics think of Superstar depends on how well they know the Gospels; in any event, Superstar will pass. But what we think of the judgment passed on the Church by the Jesus Kids matters catastrophically—Christ's work in the world must be affected by how well or ill-equipped we are to weigh that adverse judgment, how much we even care whether it is true or false.

WHICH BRINGS US to the disillusioned Catholic. On its present scale the disillusion I speak of is a recent phenomenon. In the past Catholics dropped out, either because they saw no point in staying in, their interests being elsewhere; or because they could no longer believe in Jesus or in God; or because the conduct of the Church's leaders, cleric or lay, turned their stomachs.

But they did drop out: now—since John XXIII say—great numbers of the third sort remain in (thank God, I remark, as a purely personal reaction); so that there is a criticism from within of wholly new force, gale force. Consider two Encyclicals which treat of Contraception, Pius XI's Casti Connubii and Paul VI's Humanae Vitae.

The first was all invective "this foul sin," "God regards it with unspeakable loathing;" the second had no invective, said simply that Contraception was "not in accord with the will of the Author of Life," did not even call it a grave sin, much less mortal. The first provoked no very audible outcry, but how deafening was the uproar which greeted the second.

What the percentage is of disillusioned Catholics among the rank and file of us I do not know; I only know that I meet them everywhere. I may add that I am not one of them myself, because, for purely biographical reasons, I never had the illusions whose loss generates so much heat. What were they? Every man has his own, of course, but I think there were two which made the atmosphere in which most Catholics lived reasonably contented—before Pope John.

THE FIRST WAS a feeling that a (Continued on Page 7)

The exclusivist view of race denies members of another race access to the "open door" of opportunity and advancement within society. (NC photo by Frank Cole)



Prejudice can be overcome by reaching a hand toward a member of the minority anywhere and can lead to strength. (Drawing from J. S. Pauluch Co. booklet "Celebrate.")

SACRED SCRIPTURE

How Jesus handled prejudice

BY FR. QUENTIN QUESNELL, S.J.

The people Jesus grew up with had no problem of black and white. But they found some good substitutes. After all, most groups of people aren't completely comfortable unless they can despise and dislike the members of some other group. Since there were no men of a different color to be prejudiced against, the people of Judea had to settle for hostility against certain nationalities and classes.

Their most popular objects of abuse were two: the Samaritans and the tax-collectors. The Samaritans were their nearest neighbors to the north. The tax-collectors were local agents of a threatening foreign government. To understand Jewish feelings toward the tax-collectors, we should, perhaps, think not so much of the dislike Americans may feel toward the Internal Revenue Service as of their feelings in regard to American communists.

At any rate, in the way Jesus spoke and acted in regard to the minority groups people hated then, we might see how he would act in a country like ours today.

Ten lepers were healed, and only one returned to give thanks. Jesus asked "Where are the nine?" and pointed out that the one with sense enough to give God thanks was a Samaritan (Luke 17, 11-19).

JESUS TOLD A STORY of how a man lay hurt and wounded by the roadside. Two clergymen passed him by without a glance, and the only man with decency enough to help him was a Samaritan (Luke 10, 29-37).

John's Gospel tells of the first city where many people believed in Jesus and confessed their belief openly. It is a city of the Samaritans (John 4, 39-42). People did



KNOW YOUR FAITH

"not use the same dishes that Samaritans use" (John 4, 9), so Jesus amazed a Samaritan woman by asking: "Give me a drink of water" (John 4, 7).

After a persecution breaks out in Jerusalem, the first Christians are scattered. They preach as they go—and their first converts are Samaritans (Acts 8, 4-25). Incidentally, the next convert mentioned is an Ethiopian, "an important official in charge of the treasury of the Queen of Ethiopia" (Acts 8, 27).

Jesus told the leaders of his people: "The tax-collectors and the prostitutes are going into the kingdom of God ahead of you" (Matt. 21, 31). People complained about him: "Why do you eat and drink with tax-collectors and outcasts?" (Luke 5, 30). They said, "Look at this man! He is a

glutton and wine-drinker, a friend of tax-collectors and outcasts" (Luke 7, 34).

JESUS TOLD OF TWO men praying in the temple, one of whom was heard for his humility, the other rejected for his stuffy self-satisfaction. The one whose prayer was heard was a tax-collector (Luke 18, 9-14). He visited the home of the chief tax-collector of the city of Jericho. When people were shocked he replied: "This man also is a son of Abraham" (Luke 19, 9).

The pattern is clear. Jesus seeks out the ones against whom the majority is prejudiced. He acts without prejudice himself. When he preaches and tells stories, his heroes are always members of

the hated minority group.

Did the lesson sink in? Well, "sink in" may be putting it a little too strongly, considering how many times Christians have failed to follow the example of Christ in this. But did they hear the lesson and remember at least to repeat the right words? Many of them did. Paul, for instance remembered enough to write: "There are no Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves or free men, but Christ is all in all" (Colossians 3, 11). "There is one God, and there is one who brings God and men together, the man Christ Jesus, who gave himself to redeem all men" (1 Tim. 2, 5f.).

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CATECHETICS

Archie Bunker funny, but prejudice is not

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

It is Saturday evening. I have just turned off the television, and I am sitting down at the typewriter. Archie Bunker is on my mind. The latest episode of ALL IN THE FAMILY was as entertaining as ever.

Almost every adult in the United States must know Archie Bunker. While it is risky to attempt to explain the popularity of TV shows, it may not be too far off to suggest that ALL IN THE FAMILY has soared to popularity because Archie shouts out on the screen what all of us in one way or other feel. It is a rare American who does not feel suspicion, prejudice or fear of some kind in the face of the rapid changes in our society.

We laugh at Archie's prejudicial behavior toward every conceivable minority group but deep down there may well be in many of us an ache after the laughter subsides. Archie is funny; but our prejudices in real life are not. Laughter may have a healing effect for some. For others it may be the nervous laughter that is quieted by simply switching to another station rather than take a hard look at ourselves.

The teaching of Christ on brotherly love is direct and clear. The Second Vatican Council translates the Gospel law of love into contemporary, concrete social realities. "With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent" (Church in World, 29).

THAT RACIAL discrimination in obvious and subtle forms still exists in the United States is a fact. That such discrimination is still practiced by Catholics is also a fact. Our ability to laugh at Archie Bunker's overt prejudices may be a healthy sign of our willingness to at least admit the reality of prejudice in our society. But in holding up a mirror to our inner feelings and outward actions, Archie challenges us to change.

That challenge is in fact an aspect of the religious education task of the Church, and we may be grateful to Archie and his family for helping us recall it. As Catholic adults we are challenged to take a hard look at ourselves in the light of the strong teaching of Christ in the Scriptures and in today's Church. "The Church rejects as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion" (Vat. II, Non-Christians, 5).

There is really no honest way around this challenge to examine our own actions. We cannot fulfill Christ's command to love God without seriously trying to love our neighbor. Anything less is a lie (1 John 4:20).

NOR CAN WE fulfill our educational role as parents, teachers, or priests without first looking into our own attitudes and actions. It does no good to teach the young the words of Christ, while not living by them.

Fortunately we have come a long way from the days when Catholic parents publicly burned religion texts because they contained the photograph of Martin Luther King. Unfortunately we still too

often seem more concerned about whether textbooks contain the Ten Commandments than about how the Catholic community translates the law of Christ into daily action. The young learn more from what we do than from what we say.

The General Catechetical Directory from Rome affirms the central role in the whole religious education process of "the witness of a life which agrees with the message of Christ's love and of a living and mature faith that is manifested by works of justice and charity" (49).

Next time we find ourselves laughing at Archie Bunker, we might also find a moment to look at our own lives—in which prejudice is rarely a laughing matter.

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ANOINTING OF THE SICK

Parish bulletins can be effective

BY FR. JOSEPH M. CHAMPLIN

"Monday at 7 a.m. there will be a Mass for so and so requested by so and so; at 7:30 a.m. the Mass will be for so and so requested by so and so; Tuesday at 7 a.m. there will be..." The priest's voice droned on like this endlessly, reading all the intentions for the coming week's services — information already published in the parish bulletin. I sat through that bad waste of time and poor use of the printed word but a few years ago in a large Eastern city.

Such incidents, fortunately, seem rare today. Announcements are fewer and bulletins better. In fact the development of more attractive, readable and informative parish newsletters or bulletins has probably contributed greatly to the elimination or at least decrease in vocal notices during Mass.

Two articles in current magazines and personal observations around the country lead me to believe that an increasing number of churches now recognize and are realizing the potential parish bulletins possess for communication.

FATHER PHIL POIRIER of Resurrection parish in Tempe, Arizona, for example, crams an amazing amount of

information into his weekly hand-out. The style is breezy, the printing done by offset press and, best of all, the advertising, an unobtrusive one-liner at the last page's bottom—"Courtesy of Gibbons Mortuary-Tempe."

His friend in neighboring Phoenix, Father John McMahon of St. Theresa's Church, finds a Polaroid camera and professional parish volunteers invaluable for the bulletin. Photos of meetings, events, and individual leaders always interest readers; the obviously artistic layout attracts attention and highlights major items.

My columnist colleague, Dolores Curran, writing in "Today's Parish" for November-December advises: "It might profit bulletin writers—and bishops who write regular pastoral letters for that matter—to read 'Time' with an eye to style rather than for news." She is right. The first paragraph of an article in that weekly journal or in "Sports Illustrated" normally will induce you to complete the story.

Father George Brown of St. Athanasius parish in Evanston, Illinois summarized that church's efforts with their Sunday bulletin in the December "Pastoral Life," a magazine for priests. "The Chimes" is a six-page foldout with neat, legible eleven-point universe type face. One section covers not only the Mass schedule for a coming week, but also celebrates for the

(Continued on Page 7)

YOUTH-VIEWS

Racism out of place in Christian country

BY JAMES L. ALT

Just four days after Christians this year commemorate the Good Friday death of Jesus Christ, Americans will commemorate the anniversary of the death of Martin Luther King, Jr. Two deaths, two "saviors"; one for all mankind, the other more specifically for a minority of racially-oppressed people.

All Christians are aware of the achievements of Jesus Christ and accept them, trying at the same time to live their lives accordingly. Unfortunately, not everyone who professes to be a Christian is as willing to acknowledge the achievements of Martin Luther King, or of the black minority he represented. Today, several years after his death, blacks—and other minority groups—still encounter racial prejudice in nearly every aspect of their lives.

What is the basic racial problem in America, a land supposedly the land of opportunity for all? Leo Canter, a 17-year-old senior from Amarillo, Texas,



Sheed

(Continued from Page 6)

vocation to the priesthood excluded not only marriage but even sexual temptation. No one, I imagine, actually said this or even formulated it as a thought. But it was in the air the ordinary Catholics breathed. Occasionally, of course, he might hear of a priest marrying, but the usual reaction was that the poor fellow clearly had no vocation.

The second was a generalized feeling that the infallibility the Pope has in interpreting the revelation of Christ somehow extended to his day-by-day running of the Church, and, indeed, covered every utterance that came out of Rome. Any Catholic who, publicly at least, questioned any such utterance was assumed to be on his way out of the Church (and, all things considered, would make it easier for everybody if he left it altogether!)

THERE IS LITTLE remaining of either illusion. By now newspapers hardly bother to report the marriages of priests; the newly established Synod of Bishops in Rome discussed the possibility of voluntary celibacy. As to Rome's authority, people who could not run a hot-dog stand feel no twinge of self-consciousness as they tell the Pope how he ought to run the worldwide Church. There had certainly been an overbalance the other way, there had to be a swing of the pendulum, but for many the pendulum has swung right off the clock, is swinging in a vacuum.

Very well. Illusions have been lost. The condition of the disillusioned Catholic ought to be pleased relief—error healed, now we can go forward; however, it is anger, and where do we go from here? The reason for both is the conviction that the illusions had existed because the Church deliberately deceived them—and how far can they trust her again?

In fact, as we shall see, there was no intention to deceive, only the feeling in our leaders that the illusions were harmless and did not call for treatment. How harmless were they? Did they possibly miss the whole point of Jesus?

considers the basic problem to be "the ignorance of some Americans in the area of human equality and an inveterate prejudice against any deviation from the norm in many of them. Traditional ideas of black or brown inferiority would be very hard for them to discard."

A TEACHER, Norbert Mahoney, 40, also from Amarillo, says "the basic racial problem is fear. We usually fear the unknown and most of us really do not know members of minority groups. Even if by chance we do know a black or a brown man quite often we are fearful of his reactions to what we say. We fear the implications of his different way of looking at a problem. We may even fear the different value system that he may have, seeing it as undermining our own comfortable value system."

Both students and teachers agreed with John Bottoms (17, Amarillo), that a "racist" basically is a person who thinks and acts as though his race is superior. Everyone also agreed that the younger generation as a group is less racist than the older generation. "I don't know why, but kids will accept other colors when their parents won't," says Dean Kibbett (16, Amarillo).

A. M. Bottoms (55, Amarillo) defines the Church as "people who believe in Jesus Christ and follow this teaching." His son, John, 17, says the Church "is made up of those people who believe and worship together and practice what they preach." "These people," says Johnnie Holmes, 17, "are a combination of all races, worshipping God."

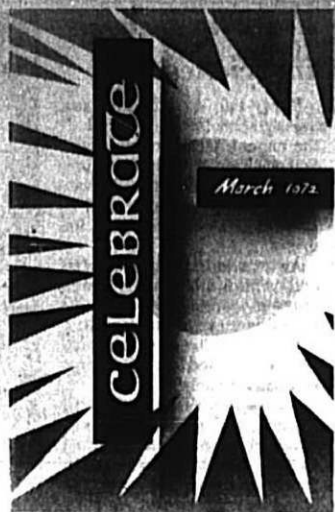
If the Church is a combination of all races, why does racial prejudice remain in a country that considers itself Christian? What can an individual do to help solve the race problem that exists in this country today?

LEO CANTER THINKS the way to begin is by respecting the rights of everyone else and by not reacting irrationally when provoked by a bigot. Norbert Mahoney feels the best thing he can do is to increase his contacts among minority groups. "To know a person is to love him—and by going out to meet others, I can show my love," he says.

Unfortunately, the wounds of several hundred years of racial prejudice will not heal overnight. Through the leadership of men like Martin Luther King, progress is being made for racial equality.

As a young man, King's credo was that "all a black man had to do to be an acceptable success in a white world was to be twice as smart as everyone else, and twice as good a Christian." Only when this credo is disproven in fact can we say we are a truly Christian country.

(Copyright 1972, NC News Service)



This Mass booklet put out by the J. S. Pauluch Co. uses art work to good advantage. Many bulletins in parishes are getting better and more readable due partly to the influence of outside publications.

Fr. Champlin

(Continued from Page 6)

next Sunday and confessors for the following Saturday. Moreover, it lists the names of newly-baptized infants and their parents, obituaries, banns for marriage, and the previous week's collection (the last, a point of high interest in every parish).

WE HAVE HAD SUCCESS with several innovations in our own bulletin:

—A specially designed cover created by a parishioner-artist and printed in quantity at a local shop.

—Some light-hearted imagination in publishing the banns of matrimony. To illustrate: "What is this thing called love? Ask James Zarichny and Michele Dings, James Bacher and Jeri Malone."

—Announcement of the following Sunday's preacher and topic.

—Distribution of bulletins as parishioners leave the church after Mass. This eases the problem of litter in the pews and keeps bored listeners from falling into temptation during the homily.

—Total dropping or at least substantial reduction of announcements from the pulpit. With newsy bulletins and no announcements, parishioners begin to read faithfully the weekly hand-out for fear they will otherwise miss something of significance.

THE NEW ORDER OF Mass suggests before the dismissal that "if there are any brief announcements, they may be made at this time."

In practice I have found the conclusion of the thanksgiving after Communion interval best for such verbal notices. Worshippers are comfortably seated; the celebrant by his voice can easily effect a transition from reflective prayer to practical concern for the week ahead; the entire congregation is not then jumping up and down in the space of seconds or standing uneasily while Father runs through his list of reminders about the altar-rosary dinner, the school open house, the new adult education class and the special schedule for an approaching holiday.

In such an arrangement worship certainly improves; and so too, I think, does the communication channel between priest and parishioner.

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QUESTION BOX

Homosexual objects to Church's attitude

BY MSGR. R. T. BOSLER

Q. I am 17 years old and want to know why the Catholic Church frowns on homosexuality. I am a homosexual, many times being proud of it and other times feeling bad. The time I felt bad was when I went to confession and was told by a priest that being gay is a sin. But if this is what I want and wish to live this way, why does the Church say it is bad? I am a good Catholic, attend church every week and receive the Eucharist at least once a month. And I'm gay. I am a homosexual as well as a heterosexual. Can't something be done to allow me and so many like me to remain both gay and good Catholics?

A. The Church opposes homosexuality to preserve the likes of you from a life of frustration and unhappiness. You may not be a homosexual at all. From what you say about being heterosexual also, I suspect you are not.



D. J. West, in a Penguin Book study, "Homosexuality," says: "Many young men who practice homosexuality in their late teens or early twenties grow out of the habit after meeting a suitable woman and settling down to heterosexual life. These are not true homosexuals harboring deep-rooted and intractable inhibitions with regard to the opposite sex; they are simply late starters in heterosexuality." The author adds something that may reassure you:

"Provided the young person shows no tendency to adopt manners and habits more appropriate to a member of the opposite sex, and provided he has no special aversion to mixed company, then permanent sexual deviation need not be anticipated."

You are not going to be happy in the "gay life." The name is a complete misnomer. Homosexuals are always going to be a small minority forced to recreate among those who share their same tastes, and this means they are doomed to live a restricted, abnormal life. There is a trend today toward more tolerance and sympathy for homosexuals. But as the expert quoted says: "Tolerance toward homosexuals is not the same as encouragement. No doctor should advise a young person to rest content with a homosexual orientation without first giving a grave warning about the frustration and tragedy that so often attend this mode of life."

Q. My wife is a Lutheran. The other day I was discussing the seven capital sins: pride, avarice, lust, anger, envy, gluttony, sloth. She says none of these are sins. I was taught in parochial school they were sins. I am confused.

A. The seven capital sins are so named because they are the sources of sin in us. It is pride that leads us to hurt others by uncharitable acts. It is avarice, the inordinate desire for money, that can lead us to dishonest actions. If you were going to write a book on what makes us sin, what motivates us, you might find that the

division into the seven categories of the capital sins would help describe the psychology of sin very well.

These categories came down to us from the Middle Ages, when they enjoyed enormous popularity in preaching and spiritual writing. Chaucer's *Parson's Tale* ends with a typical sermon on the seven "deadly sins," as they were also called. Dante's *Purgatorio* is structured around these seven sins. So, they are part of our literary heritage as well as an answer we used to memorize from our catechism.

Q. Some time ago a lady mentioned that in case of death she preferred not to have her body taken to the church but after prayers at the funeral home she wished to be taken to the cemetery and immediately after burial have a requiem offered at the church. I feel the same way and wonder if this is permissible.

A. This is common practice in some European communities. Your request for it will be respected. However, have you given sufficient thought to others? Once you are dead it won't make any difference to you whether your body is brought to church or not, but the new Mass of the Resurrection and the great lessons on the importance of baptism that are now part of the church ceremonies at the time of burial may help your friends and relatives. People come to church for funerals who come at no other time. I personally—and I am sure most priests could say the same—know of many who returned to the sacraments or found the faith through a funeral experience.

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St. Lawrence cops Junior cage trophy

Cadet finals slated Sunday

St. Lawrence parish, Indianapolis, won its first Archdiocesan title in any sport last Sunday in annexing the Archdiocesan Junior Basketball Tourney championship trophy. They eliminated St. Catherine's in the final game, 78-47, at Secenia Memorial High School.

Windup on tap in table tennis this Sunday

INDIANAPOLIS — The windup of the Junior Table Tennis Tourney, which began with 900 entries, will be held Sunday, Feb. 27, at Little Flower gym. Semi-finals and finals in the 10 events are scheduled.

Defending overall team champion St. Michael's is still in the running, along with St. Catherine's, St. Pius X, Our Lady of Lourdes and St. Mary's, North Vernon. At this writing, Lourdes is the overall point leader, followed by St. Michael's.

Trophies will be given winners and runners-up in doubles events, first through fourth place in singles, along with Freshman-Sophomore and Junior-Senior Divisions winners.

The overall team champion will also receive possession of the Junior Youth Council's Traveling Trophy.

10 and nine points for St. Catherine's.

St. Rita's parish will vie for an unprecedented third consecutive title in the Archdiocesan Cadet Basketball Tourney next Sunday as they meet Holy Spirit in the tourney finals in the Secenia gym at 2 p.m.

The defending champions dropped two opponents last Sunday in near identical scores. St. Andrew's, Richmond, was defeated, 53-36, while St. Michael's, Brookville, went down by 53-37. Brookville had earlier eliminated Sacred Heart, Terre Haute, 39-24, in the afternoon tilt.

Holy Spirit advanced to the championship berth in the southern tier of the tourney by dropping Sacred Heart, Jeffersonville, 41-36, and Pope John XXIII, Madison, 29-26. Madison earlier eliminated St. Ambrose, Seymour, 36-26.

Admission for Sunday's game will be 50 cents for adults, 25 cents for grade school pupils, with \$1.50 the maximum family ticket cost.

The annual meeting of all basketball coaches will take place in the Secenia library at the conclusion of the championship game at 3:45 p.m. Bill Kuntz, Secenia principal and CYO aide, will lead a review of the past season's rules, regulations and scheduling.

St. Catherine's captured the championship of the Holy Spirit Freshman-Sophomore Invitational Basketball Tourney over St. Thomas Aquinas 62-40 in overtime.

Consolation trophy went to Our Lady of Mt. Carmel, who dropped fourth place Northwest Youth Activities Association (NYAA).



ON MARIAN BOARD—Indiana Bell President James E. Olson has been named to the board of trustees of Marian College. The North Dakota native has been with the Bell System since 1953 and came to Indianapolis in 1970 as vice-president for operations. He became Indiana Bell president last month, succeeding David K. Easlick, who also served as a Marian trustee.

Marian cops NAIA berth

INDIANAPOLIS — With offensive star Bill Smith scoring 31 points, the Marian Knights qualified for the NAIA District 21 playoffs with a convincing 91-83 victory over Franklin College Tuesday night in the Marian gym.

The triumph boosted the Marian season record to 19-6, the best in the school's history. They can make it 20 wins with a victory over Thomas More College in the finale at Covington, Ky., Saturday night.

Ed Schilling's charges led 43 to 43 at the half and at one point in the fourth quarter held an 82 to 63 lead, thanks largely to Smith's sharpshooting.

Earlham and Tri-State and a third team still to be named will join the Knights in the District 21 playoff March 6-8. The tourney site has not yet been selected.

CYO SPORTS

INDIANAPOLIS DEANERIES
CADET DEANERY
American Tournament
Finals: St. Rita 74, St. Gabriel 50.
National Tournament
Finals: Holy Spirit 53, St. Simon 48.

HOLY CROSS "M" TOURNAMENT
Upper Bracket
Quarter-finals: St. Michael 34, St. Philip 36; St. Matthew 31, Little Flower 30.

Lower Bracket
Third Round: St. Monica 41, Our Lady of Greenwood 26; St. Catherine 37, Mount Carmel 30; St. Mark 45, St. Simon 27; Holy Cross 44, St. Jude 39.

Quarter-finals: St. Monica 54, St. Catherine 25; Holy Cross 52, St. Michael 50.

NEW ALBANY DEANERY
Cadet Tournament
Consolation: St. Anthony, Clarksville 39, Holy Trinity 31; Holy Mary, New Albany 38.

Championship: Sacred Heart, Jeffersonville 38, Our Lady of Perpetual Help, New Albany 37.

CADET ARCHDIOCESAN TOURNAMENT
At Clarksville: St. Mary and Michael, Madison 36, St. Ambrose, Seymour 26; Holy Spirit 41, Sacred Heart, Jeffersonville 36; Holy Spirit 29, St. Mary and Michael 26.

All Indianapolis: St. Rita 53, St. Andrew, Richmond 36; St. Michael, Brookville 36; Sacred Heart, Terre Haute 24; St. Rita 53, St. Michael, Brookville 37.

JUNIOR ARCHDIOCESAN TOURNAMENT
Finals: St. Lawrence "B" 78, St. Catherine 47.

Series on tap in New Albany

NEW ALBANY, Ind. — Aquinas Center here will sponsor an Adult Education Program for four weeks, starting at 7:30 p.m. Thursday, March 2.

Speakers for the program's three sections will include: Father Edward Johnson, Father Carl Miltz, Father Herman Briggeman, Father Lawrence Richard and Father Andrew Murchie, O.S.B.

Moderators for the series will be Sister Mary Slattery, S.P., and Sister Betty Rosenberger, S.P., area coordinators for the Religious Education Department.

Forty-two schools in Science Fair

Forty-two Archdiocesan parish schools are entered in the annual Archdiocesan Cadet Science Fair, to be held Sunday, March 5, at Little Flower parish, Indianapolis. A total of 225 exhibits will compete for prizes.

Awards will include blue, red and white ribbons for each entrant, in addition to 34 trophies to outstanding exhibitors. Fifteen camperships will be awarded to CYO Camps in Brown County.

Our Lady of Fatima Council, Knights of Columbus, will award the first annual J. Earl Owens Scholarships to two youths, providing tuition grants toward attendance at Catholic high schools. The award honors J. Earl Owens, founder of the Science Fair and long-time volunteer to youth activities.

Couple to mark Silver Jubilee

INDIANAPOLIS — An Open House at 4 p.m. Saturday, March 4, will mark the 25th Wedding Anniversary of Mr. and Mrs. Paul D. Murray, 1221 Charleston East Drive.

A Mass of Thanksgiving will be offered at 8 a.m. that morning in St. Joseph's Church, Shelbyville, where they formerly resided. Friends and relatives are invited to attend both events.

They are the parents of six children: Mrs. Kenneth (Teresa) Gill, Michael, Sister Patricia, O.S.F., Mary Jo, Peter and Dion Murray. The children are sponsoring the Open House.



MARRIED COUPLES' RETREAT—Father Eric Lies, O.S.B., of St. Melard Abbey, will conduct a Married Couples' Retreat at Our Lady of Fatima Retreat House, Indianapolis, the weekend of March 17-19. Reservations are available by calling Sister Nancy Rosborough, O.P., at (317) 545-7681.

Sister Joanna dies at Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Joanne Henke, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, Feb. 23. She died (Feb. 20) in the convent infirmary.

The Chicago native entered the convent in 1925 and had been in charge of housekeeping at the motherhouse until 1951, when she sustained a broken hip. She was confined to the infirmary for the past several years.

There are no immediate survivors.

Volleyball play in final stages

INDIANAPOLIS — Final season play in the Cadet Girls Volleyball League will be completed Tuesday, Feb. 29, to be followed immediately by playoffs.

Division leaders at this writing are: Division I—All Saints; Division II—St. Pius X; Division III—St. Jude; and Division IV—Holy Spirit.

Playoff schedule calls for Divisions I and III to meet, along with winners of Divisions II and IV. Play will be March 1 and 3 at Little Flower. A total of 29 teams participated in league play.

The post-season tourney will be held from March 7 through 16, with the finals at Little Flower.

RE teachers to attend workshop

RICHMOND, Ind. — Teachers of religion in the Richmond Deanery are invited to attend a religious education workshop to be held from 1 to 4:30 p.m. Saturday, March 4, in St. Mary's parish here.

Serving as resource personnel will be the following: Primary—Sister Antoinette Ressino and Sister Jane Anthony; Intermediate—Sister Marie Werdehan; Junior High—Sister Mary Jane Maxwell; and Senior High—Sister Margaret Lynch.

Registration fee for the workshop is \$1. Reservations may be made with Sister Antoinette Ressino, Religious Education Center, 204 N. 10th St., Richmond, IN 47374.

CYO NOTES

Pairings have been mailed for the Junior One-Act Play Contest. The Comedy Division competition will commence the week of March 5, followed the next week by the Serious and Classic Comedy Divisions. Finals are scheduled the weekend of March 24-26 at Roncalli High School.

Deadline for entries in the new Junior Girls Volleyball League is Friday, Feb. 25, with 10 to 20 teams expected to enter. The season will begin within 10 days and play through March.

Pairings have been mailed to the 28 teams entered in the Cadet Girls Volleyball Tourney, to begin March 7.

Entry blanks have been sent for the three spring kickball leagues—Cadet A, B and Junior. Deadline is March 27.

Cadet Spring Baseball entries are due April 4. Summer Baseball League deadline is April 3. March 10 is the final date for entries in the Cadet Boys Dual-Meet Track League. Entry information has been mailed for the proposed "56" Baseball League.

Weigh-in ceremonies for the Cadet Wrestling League participants are slated Saturday, Feb. 26, from 9 a.m. to 12 noon at the CYO Office. All wrestlers must be weighed.

Fifty years ago Marie Kerr and Leo Moran starred in a stage production of "Peggy O'Neil" in St. Philip Hall, Indianapolis.

Indianapolis Parish Shopping List

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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 25—
"Being A Christian Today," film-discussion, St. Monica, Indianapolis, 7:30 p.m.
"Know Your Faith," lecture-discussion, St. Paul, New Albany, 8 p.m.
"Great Decisions," discussion, St. Bernadette, Indianapolis, 8 p.m.

Saturday, February 26—
"Penance," discussion, St. Bernadette, Indianapolis, 9:45 a.m.

Sunday, February 27—
"Liturgy Series," filmstrip-discussion, St. Monica, Indianapolis, 7 p.m.

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

"Morality," lecture-discussion, Rev. Jeffrey Godecker, St. Gabriel, Connersville, 7:30 p.m.

"Man and Morality," lecture-discussion, Sister Gilchrist Conway, Immaculate Heart of Mary, Indianapolis, 7:30 p.m.

Monday, February 28—
"Changing Modes of Leadership," lecture-discussion, Rev. William Ernst, St. Elizabeth, Cambridge City, 7:30 p.m.

"Prayer: Deepest Mirror of Our Own Heart," lecture-discussion, Sister Antoinette Renss, St. Mary's, Rushville, 7:30 p.m.

"Introduction to Scriptures," lecture-discussion, Rev. Patrick Kelly, Holy Spirit, Indianapolis, 7 p.m.

"The Inner Life of a Christian," discussion, St. John, Bloomington, 8 p.m.

Tuesday, February 29—
"Religious Education Films," film-discussion, Sister Margaret Lynch, St. Joan of Arc, Indianapolis, 8 p.m.

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

"Study of the Liturgy," lecture-discussion, St. Patrick, Indianapolis, 8 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, March 1—
"Prayer," desert-dialogue, Rev. Keith Hoseney, Roncalli High School 7:30 p.m.

"Christ Among Us," lecture-



"CALICO CARD PARTY"—The Women's Club of St. Joan of Arc parish, Indianapolis, will sponsor a "Calico Card Party" at 8 p.m. Friday, March 3, in the Ladywood-St. Agnes High School cafeteria. A large number of table and door prizes will be awarded. Tickets are available by calling Mrs. Raymond Basso, 283-6581, or at the door. Mrs. James Church, above right, is chairman of the event. Also shown are Mrs. Richard Gement, center, co-chairman; and Mrs. John O'Donnell, decorations chairman.

discussion, St. Bernadette, Indianapolis, 8:30 p.m.

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

"Sacred Scripture: Revelation for Modern Man," lecture-discussion, Christ the King, Indianapolis, 7:30 p.m.

"The Bible: Myth or God's Word," Rev. Patrick Kelly, St. Margaret Mary, Terre Haute, 7:30 p.m.

"Birth Control, Abortion, Right to Life," lecture, Dr. Paul Muller, Nativity, 7:30 p.m.

"Experience in Other Religions," interview-discussion, Rev. D. Davis and Rev. Robert Borchertmeyer, St. Charles, Bloomington, 8 p.m.

"The Church," lecture-discussion, St. Ann, Indianapolis, 8 p.m.

"St. Paul's Second Missionary Journey," film-discussion, St. Mary-of-the-Knobs, Floyd's Knobs, 7:30 p.m.

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

Thursday, March 2—
"Personal Relationships," lecture-discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.

"Images of the Church," lecture-discussion, Sister Ruth Eileen Dwyer, Schulte High School, Terre Haute, 8 p.m.

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

"Abortion: Whose Right to Choose?," lecture-discussion, Rev. John Schoettelkotte, St. John, Bloomington, 8 p.m.

"Teacher Training," methods-discussion, Secina High School, Indianapolis, 7:45 p.m.

"Our Life and God," discussion, St. John, Bloomington, 8 p.m.

RE workshop series set in New Albany

NEW ALBANY, Ind.—A series of workshops and film studies in religious education has been announced here by Sister Mary Slattery, S.P., R.E. Area Coordinator for the New Albany Deanery.

Seven film discussions have been slated for the Henryville Youth Camp on consecutive Saturdays, starting February 26 and continuing through April 15.

"Religion Is A Belief, Life, Worship" will be the theme of a teachers' workshop from 9:30 a.m. to 1 p.m. Saturday, Feb. 26, to be held at St. Mary's parish, North Vernon.

Sister Mary will discuss "Teaching Values in Process Education" at a faculty meeting at Catholic Central School, New Albany, on Thursday, March 16.

St. Paul's School, Sellersburg, will be the scene of a mini-workshop for religious educators from 4 to 5:45 p.m. Tuesday, March 14. Textbooks from five publishing firms will be evaluated during the sessions.

Announce plans for card party

INDIANAPOLIS — The Ladies Guild of St. Pius X Council, Knights of Columbus, will hold its annual Card Party at 7:30 p.m. Friday, March 10, at the K of C, 2100 East 71st St.

Theme of the event will be "Showers of Flowers" and will begin with a style show by the Peddler's Door prizes, table prizes and candy prizes will be awarded.

Proceeds will benefit the St. Augustine's Home. Mrs. John Kellner is general chairman.

The public is welcome and may purchase tickets by calling Mrs. Porter Berry at 849-2491.

Parish slates Morality series

INDIANAPOLIS — A three-week series on Contemporary Morality will be offered at Immaculate Heart of Mary parish, from Sunday, Feb. 27, to Sunday, March 12.

Sister Gilchrist Conway, S.P., director of adult education for the Religious Education Department, will present the topics: Man and Morality, The Quality and Quantity of Life and Social Ethics.

Plan card party

INDIANAPOLIS — A Lunch-con and Card Party will be held at St. Mark's parish, U.S. 31 South and Edgewood Ave., on Wednesday, March 8. Luncheon will be served at 11:30 a.m., followed by cards at 12:30 p.m. Ladies of the Mission Sewing Group will be chairladies.

Family Affairs workshop slated

YORKVILLE, Ind.—Mrs. Patrick Lawley, Family Affairs Commission Chairman of the Archdiocesan Council of Catholic Women, will present a workshop at St. Martin's parish here Thursday, March 2.

The presentation will be made during a meeting of the Lawrenceburg Deanery Council.

Additional information may be obtained by parish family affairs chairmen or others from Mrs. Lawley by calling (317) 357-1622.

Remember them in your prayers

BLOOMINGTON
JOHN W. "Marshall" McAFEE, 78, St. John the Apostle, Feb. 19.

BROOKVILLE
CLARA A. BACK, 72, St. Peter's, Feb. 17. Mother of Mrs. Dorothy Giesting of Batesville; Mrs. Virginia Hoff of Osgood; and Mrs. Marlene Hoop of Brookville; Albert and Victor of Sumner; Clarence of Guilford, John, Harold, Paul and David, all of Brookville; and Charles, Jr., of Hamilton, O.

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Heart, Feb. 22. Husband of Frances M.

CATHERINE GRIFFIN, 50, St. Philip, Feb. 21. Mother of John J. and Mary Griffin, Josephine Farrell and Ellen Castello; sister of Ella Driscoll.

BETTY L. CONNANON, 51, Monica, Feb. 21. Wife of Cletus; mother of Stephen; daughter of Mrs. Clara B. Worley.

MILDETTA GRUBE, 57, St. Peter and Paul Cathedral, Feb. 22.

GEORGIANN R. HOLTZ, 50, St. Plus X, Feb. 23. Wife of Carl; mother of Steven and Pally; daughter of Mr. and Mrs. George Raderstorf.

JEFFERSONVILLE
CLIFFORD M. MORLANDER, 77, St. Augustine, Feb. 12. Husband of Mary; father of Frank Morlander, Louisville, Ky.; Michael Morlander, Fern Creek, Ky.; Mrs. Mary Jane Daniel, Jeffersonville; a brother and a sister also survive.

LAWRENCEBURG
FREDERICK J. TEKULVE, 90, St. Lawrence, Feb. 16. Father of Mrs. Rosemary Tekulve of Saylor Park, Ohio; Mrs. Marcella Moon and Fred W. Tekulve, both of Lawrenceburg; brother of Mrs. Mayme Weigel of Batesville.

MADISON
CHARLES E. JOHANN, 50, St. Michael's, Feb. 5. Husband of Margaret; father of Thersilla Thornton, Madison and Lesa Johann, Columbus, Ind. Son of Mr. and Mrs. Henry Johann, Madison.

JANE G. SHELLEY, 71, St. Mary's, Feb. 4. Daughter of William and Rebecca Gebel, sister of Mrs.

THERRA HAUTE
Word has been received of the death of JOSEPH L. OTTEN, 75, in Boise, Idaho. He was buried on Feb. 14 from St. John's Church here. He was the father of Joseph L. Otten, Jr., with whom he made his home.

MIRIAM SPARKS, 83, St. Patrick, Feb. 18. Mother of Mrs. Woodrow Suttle and Mrs. Margaret Ann Blower, both of Terre Haute; and Jerry, Jr., of Louisville, Ky.

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VIEWING WITH ARNOLD

Picks 'ten best' religious films

BY JAMES W. ARNOLD

American Catholics with long memories have the mistaken impression that there have been more good religious movies than there actually have been.

This is partly because we have all been brainwashed to revere pious films of our childhood and youth, though most of them hardly deserved to be called religious, and partly because it fits the fall-of-Rome syndrome. Movies are so bad now that they must have been perfect, orthodox, edifying, etc., in the dimly remembered Golden Age.

The decline is not all imaginary. There aren't many good religious films around today because few of any quality are being made. Since 1968, the only religious movies I can recall are a thin and ragged band indeed: "Where Angels Go, Trouble Follows," "Shoes of the Fisherman," and two compassionate films about priests who leave, "Pieces of Dreams" and "Act of the Heart."

THE PROBLEM may be that we're still using the old definition: a religious movie must have a central figure who has committed himself to God (usually a priest, minister or nun), or be about a saint, or based on the Bible, either specifically or symbolically, or deal primarily with the issue of man's relation to God. For clarity's sake, let's specify religious rather than anti-religious: it must be a film supportive of faith in the broad Judeo-Christian tradition.

Yet even expanding the definition, unless you expand it into meaninglessness, doesn't help much, at least post-1968.

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):

ANZIO (1968) (CBS, Sunday, Feb. 27): A routine sector of the World War II battlefield. A small patrol is trapped behind enemy lines, and stubborn generals mess up the operation. Dull and draggy, with little relationship to the historical Battle of Anzio. Not recommended.

THE BLUE MAX (1966) (ABC, in two parts, Sunday-Monday, Feb. 27-28): This flick is really about the psychology and mores of the aristocratic German pilots during WW I—perhaps the world's last genuine military swash-bucklers. For those who don't dig that lively topic, there are (1) a vast collection of movie clichés; (2) George Peppard, wearing a smirk; (3) Ursula Andress, trying to act; (4) endless bloody scenes of air and ground combat, splendidly photographed. Satisfactory for determined war-movie buffs.

HARPER (1966) (CBS, Thursday, March 2): Detective Lew Harper (Paul Newman) is a hard-boiled throwback to the Raymond Chandler private eyes of the 1940's—a genuine human specimen who thinks, feels and bleeds as he tries vainly to bring law and order to the bizarre roadhouse underworld of Los Angeles. Newman gives the character humor and compassion, but the story is a long seedy cliché, full of violence and California wileidos. Lauren Bacall, Julie Harris, Arthur Hill and Shelley Winters add some class to the dialogue. Satisfactory for mature lovers of the private eye genre.

Dutch pastors given a lift

THE HAGUE, The Netherlands—An increasing number of Brothers, nuns, deacons and lay persons are sharing in the work of priests by doing full time parish work in this country, a Catholic agency reported.

The Dutch Catholic Social Ecclesiastical Institute (KASKI) said that as of January 1, 1971, there were 209 such non-priestly pastoral workers functioning in 160 parishes.

"Cromwell" might have been religious to some; "2001" raised deep theological questions; "Fiddler on the Roof" has religious aspects, and there is interesting theological repartee in "My Night at Maud's." There is also indirect religious significance in "The Fixer" and "The Angel Levine" (oddly, both Malamud stories) and in "The Heart is a Lonely Hunter." But other elements are also strong, and few audiences would think of these as primarily religious films.

So we are apparently in a decline that makes the stock market look as healthy as the UCLA basketball team, and it causes us to reminisce. What were the good religious films, anyway?

The best "saint movies" have been about St. Joan of Arc, who also accounts for several excellent plays (and a few klunkers as well), probably because of the built-in drama of her life. Yet most Americans have probably not seen the two best: Carl Dreyer's silent "Passion of Joan of Arc," and Robert Bresson's austere "Trial of Joan of Arc" (1962),

whose dialogue comes entirely from the trial record. Another French film, "Monsieur Vincent" (1947), about St. Vincent DePaul (the only film ever financed by parish collections!), is a moving, unsentimental portrait of the man who gave his life for the poor in an otherwise cruel age.

HENRY KING'S "Song of Bernadette" (1943) has been knocked as "Hollywood religious," a reputation it earned, yet in its frequent TV

showings it holds up surprisingly well. Its only really colossal mistake was using Linda Darnell, backed by a heavenly choir, as a holy-card Blessed Virgin (contradicting Bernadette's own description). "Becket" seemed to me a failure, not certainly as drama, but as a study of a saint. (Peter O'Toole's raging monarch steals the show). Robert Bolt's "A Man for All Seasons" (St. Thomas More) is one of the most literate and sophisticated saint-dramas, but its values are more literary-theatrical than cinematic. It will be better remembered as a great play.

The passing of 14 years has convinced me of the enduring quality of "The Nun's Story," which was amazingly prophetic in its dramatization of the conflict between a nun's spiritual and social vocations. "The Keys of the Kingdom" (1946) (Gregory Peck in the missions) also continues to look remarkably well on TV, despite the Hollywood clichés about China. Both pass a crucial test by presenting mission life in a real but inspiring way. The same year, Rossellini presented

his underground hero martyr-priest in the memorable "Open City."

FOLLOWING are the "10 best" explicitly religious films as I remember them. You may like to quarrel, or add your own titles. At any rate, they are exciting choices to begin a religious film festival at your parish hall—not only for nostalgia's sake, but to open up their marvels to new generations:

Passion of Joan of Arc (Dreyer, 1928)
Trial of Joan of Arc (Bresson, 1962)
Gospel According to St. Matthew (Pasolini, 1964)
The Seventh Seal (Bergman, 1956)
The Virgin Spring (Bergman, 1959)
Diary of a Country Priest (Bresson, 1950)
Monsieur Vincent (Cloche, 1947)
La Strada (Fellini, 1954)
Whistle Down the Wind (Forbes, 1961)
The Nun's Story (Zinnemann, 1958)



NEW TELL CITY CCW OFFICERS—Above are the new officers of the parish Council of Catholic Women at St. Paul's Church, Tell City. Standing, Mrs. Virgil Rhodes, secretary, left, and Mrs. Clarence Cronin, curator. Seated, left to right: Mrs. Lauretta Petry, treasurer, Mrs. Marcella Young, vice-president, and Mrs. Dale Adams, president. The council has scheduled a Coffee Social for April 13 in the old convent building. During the afternoon affair free instructions in needlepoint will be given. The public is invited.

Catholic Rural Life workshop stresses farmer cooperation

BY JOHN MUTHIG

HENRY, III.—Getting farmers off their feet and on to the bandwagon of agricultural cooperation became the unofficial theme of a National Catholic Rural Life Conference (NCRLC) workshop here.

Talks by extension specialists and Church rural life leaders triggered discussion for about 60 NCRLC members from

Named to USCC education post

WASHINGTON—A Saginaw, Mich., priest who has been a prime mover in establishing local boards of education for Catholic schools will become director of the U.S. Catholic Conference (USCC) education department here next month.

The appointment of Father Olin J. Murdick, 54, Saginaw diocesan school superintendent, to fill the USCC post vacated last September has not yet been officially announced.

Sources told NC News that Father Murdick will assume the education job in late March. The post was held by Msgr. Raymond Luckner, before he became an auxiliary bishop of the St. Paul-Minneapolis archdiocese last fall.

Illinois, Indiana and Wisconsin on the future of family farming, finding community in rural America and the mission of the rural Church.

Dr. Richard Feltner, chairman of the agricultural economics department at the University of Illinois Extension Service, judged that, despite an alarming exodus of family farmers from the land, current trends toward concentrated and corporate farming could be slowed and even reversed through conscious policy decisions.

THE DEGREE of access to education, marketing news, credit, technological advances, and land ownership—and the interplay of governmental and public institutions with the private sector in these fields—will determine America's agricultural future, Dr. Feltner emphasized.

"The budget for public school systems could potentially determine the course toward or away from corporate farming," he said, "for if public support for land-grant colleges were cut, education would continue but only for very few. Farm corporations would then probably develop their own schools and acquire an edge over the family farmer."

Similarly, if government

marketing news were eliminated, corporate agriculture firms would compile reports and sell them to the highest bidder.

CONVERSELY, legislation restricting acreage ownership would work in favor of the family farmer, Feltner added. "The farm block in Congress is dying," he continued, "and any progress that is going to be made will have to come from agricultural people in concert with non-agricultural groups."

He conceded that southern and western farmers still have congressional clout, but maintained that "preferential programs for tobacco and peanuts don't help the Midwest soybean producer very much."

In a keynote speech NCRLC co-director Msgr. John George Weber stressed the conference's goal of preserving family farming through farmer unity.

"Studies show that the main advantages of corporate farming lie in the ability to buy large and sell large," he said. "Now if these are the advantages, small farmers can do the same thing through cooperatives or farmers' organizations."

Family farming's worth, he continued, stems from the farmer's close family bond and his "God-consciousness, coming from his very living on the land."

Changing times require new approaches to saving rural America, the Kansas native noted. Particularly necessary now are new industries in larger rural communities of between 25,000 and 30,000 people. "With technology we don't need as many farmers as we did 50 or even 10 years ago, but this is not a sign that we must shove rural people into the cities."

CREATIVE conservation is another sphere of NCRLC interest, said the monsignor. "We ought to develop our resources by using our intelligence to make soil more productive, not just by stopping pollution or returning soil to its natural state, but by putting the stamp of human intelligence on the environment."

NCRLC is a foe of the large federal subsidy which facilitates gobbling up of acreage by large corporations and "forces the little guy off the land quicker." The conference would like to see a \$20,000 ceiling on subsidies to farmers rather than the present \$50,000 limit, the monsignor said.

Dr. Jerry Robinson, Jr., University of Illinois Extension specialist on rural sociology, lauded the maintenance of traditional values in rural America "where the community of work and the community of residence are still the same." He cautioned, however, that modern technology "has a great potential for increasing or degrading the quality of rural life and only to the extent that rural residents act together as a community can they cope with threats to their lifestyle and culture."

3RD ORDER TO MEET

INDIANAPOLIS — The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, Feb. 27, in Sacred Heart Church, 1530 S. Union St.

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

WINTER FESTIVAL
Little Flower Church
Friday-Saturday, February 25-26
Dinners will be served 5 p.m.-8 p.m.

Monthly Card Party
Mary Queen of Peace church hall-Danville
Saturday, February 26 - 7:30 p.m.
Public invited

Catholic Daughters of America
REGULAR MEETING
Sunday, February 27 - 1:30 p.m.
Kemper House - 1028 North Delaware St.

Evening of Reflection and Pith in Supper
Sunday, February 27 - 6 p.m.
Holy Spirit Panel Room Christian Family Movement

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