

CRITERION

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CONSERVATIVES REPUDIATED

Spanish cardinal says Pope backed 'reformist' stand

MADRID—Cardinal Vincente Enrique y Tarazona, Archbishop of Madrid, informed the Spanish Bishops' Conference that the controversial reformist Assembly of Catholic Bishops and Priests held here last September had the basic endorsement of both Pope Paul VI and the Vatican Secretariat of State.

Resolutions of the September Assembly were attacked by a minority of bishops, led by Auxiliary Bishop Jose Guerra Campos of Madrid, supported by the Spanish

an end to the Church's political and spiritual support of the Franco regime and demanding greater political, social and economic freedom.

THE CARDINAL, in his speech here, also denounced church conservatives who, he said, "have produced a climate of tension, even of scandal," by leaking to the press a Vatican document highly critical of the Assembly's resolutions that was, by clear implication, alleged to have the approval of Pope Paul.

The document in question, issued by the Vatican Congregation for the Clergy, accused the Assembly of last Fall of sacrificing religious values for social values, of favoring Marxist forms of society, of blurring distinctions between priests and laity and of imposing a liberal conformity on the Church. It labeled the Assembly program "immature" and contrary to Catholic dogma.

Cardinal Tarazona said he had received an envelope marked "very urgent" on the morning of Sunday, Feb. 27. It contained, he said, a letter from Bishop Campos and photocopies of covering letters from Cardinal John J. Wright, former Bishop of Pittsburgh, the prefect of the Congregation, and of a communique issued by the Congregation.

"THIS COMMUNIQUE I had just finished reading half an hour before in the newspaper," Cardinal Tarazona said. His confusion and anger were evident, he continued, when he noted that Bishop Campos' letter said "explicitly that the Congregation of the Clergy had acted with higher authorization." This could only mean the Pope, he said.

The following day, the cardinal flew to Rome to ascertain for himself the status of the document and the source of the alleged "higher authorization." He said he was warmly received by Cardinal Jean Villot, Secretary of State, and saw Pope Paul twice. Cardinal Villot gave him a letter "to read to you and to make public, since the press has aired the question," he told the bishops.

Cardinal Villot's letter flatly contradicted the implication made by Bishop Campos that the document of the Congregation for the Clergy criticizing the reformist Assembly had the approval of the Pope. The Secretary of State described the document as a work ordered by the Congregation that "by its nature has no normative character, nor has it received higher approval."

Support Cardinal

MADRID—The Spanish Catholic hierarchy overwhelmingly endorsed the reformist views of Cardinal Vincente Enrique y Tarazona of Madrid, strengthening the Church's position as a force for political and social change in Spain. In re-electing the cardinal president of the Spanish episcopal conference, the 81 cardinals, bishops and vicars general attending the annual meeting here also called for the resignation of two high-ranking Vatican prelates who reportedly tried to weaken Cardinal Tarazona's position among his fellow bishops.

government and the Opus Dei, a theologically conservative Catholic lay group that wields considerable political and economic influence.

The Assembly, chaired by Cardinal Tarazona, adopted a program calling for

Irish primate says conflict political

GULFPORT, Miss.—Cardinal William Conway of Armagh, primate of (all) Ireland, has described the conflict of Northern Ireland, not as a religious war, but "a war of social and political evils."

It is not Catholics pitted against Protestants, the cardinal told a news conference shortly after attending the dedication of St. John the Evangelist Church here.

Cardinal Conway said the battle in Ireland is centered on civil rights and independence. He said he sees no end to a spiral of violence in the embattled area until Northern Ireland drafts a new constitution.

A new constitution, the cardinal says, must provide for the Catholic minority to be included in the governmental structure.

The cardinal also said he does not condone the violence incited by the Irish Republican Army. He pointed out that he has issued from 40 to 50 declarations to this effect.

National board to meet

INDIANAPOLIS—The annual National Project Equality Board of Directors meeting will be held at Stouffer's Inn here March 22-24. Representatives and staff from 17 regional offices, national headquarters staff and 11 at-large board members will attend the meeting.

Board members from Indiana include Bishop Raymond J. Gallagher of Lafayette.



AWARDED J. EARL OWENS SCHOLARSHIPS—One of the true highlights of the 1972 CYO Archdiocesan Cadet Science Fair was the presentation of a new award, the J. Earl Owens Scholarships to the two top Eighth Grade scientists. The scholarship amounts to \$150 each for two students to the Catholic High School of their choice. The award was donated by the Our Lady of Fatima Council, Knights of Columbus, in honor of Brother Knight J. Earl Owens, long-time worker with youth and originator of the Science Fair program in Archdiocesan Schools.

The announcement of the award was made at the closing ceremonies of the 1972 Fair by Fatima Council Grand Knight Raymond Koers (left). The certificates signifying the winning of the cash award were presented by Mr. Owens himself (right). The recipients were Tim Miller, Immaculate Heart, Eighth Grade Biological winner, who will use his \$150 award as a Freshman at Brebeuf next fall, and Steve Kuehr, Holy Spirit, Eighth Grade Physical Science winner, who will receive the same amount to apply to his tuition at Cathedral.

Father Stephen Thuis succumbs at St. Meinrad

ST. MEINRAD, Ind.—Funeral services for Father Stephen Thuis, O.S.B., a former rector of the old St. Meinrad Seminary, were held in the Archabbey Church here Tuesday, March 14. He died (March 11) at the age of 76.

A native of Vincennes, Father Stephen entered the Benedictine monastery in 1916 and was ordained to the priesthood in 1921. Last summer he observed a joint jubilee celebration with two priest-brothers, Abbot Columban Thuis, O.S.B., and Father John Thuis, O.S.B.

He served as a teacher in both the minor and major seminaries and held a variety of appointed positions: spiritual director of the minor seminary, rector of the minor seminary, novice master of clerics, and spiritual director of the major seminary.

Assignments away from the monastery included chaplaincy service at the Little Sisters of the Poor, Evansville, Our Lady of Grace Convent, Beech Grove, and St. Joseph's Hospital, Huntington. He had lived the past several years in retirement.

Father Stephen was an accomplished organist and authority on Gregorian chant. At one time he taught at the Pius X School of Liturgical Music in New York and was one of the original teachers at the Gregorian Institute.



CHRIST'S DIVINITY, TRINITY

Theological doubts deplored by Vatican

BY JAMES C. O'NEILL

VATICAN CITY—The Vatican's Doctrinal Congregation, the Church's watchdog of faith and morals, warned that those who question the full divinity of Jesus Christ are "far from the true faith."

In its warning, a declaration entitled "Regarding the Safeguarding of Faith in the Mysteries of the Incarnation and of the Most Blessed Trinity From Some Recent Errors," the congregation did not name names and did not use the words "heresy" or "condemn."

The declaration, issued March 9, was ratified, confirmed and ordered promulgated by Pope Paul VI February 21.

Without specifying the theologians involved, the declaration uncompromisingly affirmed the Church's traditional teaching on the fullness of Christ's divinity and on the eternal existence of the Trinity. It turned its back on recent currents of theological thought that question Christ's divinity from all eternity or which center Christ's divinity in His humanity. The declaration states that if the eternal divinity of Christ is abandoned, then as a result there arises doubt about the eternal Trinity.

THE DOCTRINAL Congregation called on the bishops and preachers in the field of the sacred sciences to preserve and teach the dogmas on Christ's divinity and the Trinity faithfully.

"The mysteries of the Incarnation and of the Trinity must be faithfully preserved and taught. That is, as expressed in the conciliar documents, they are mysteries which belong to the immutable truth of the Catholic faith," the congregation said.

The declaration said that three "recent errors" that are "clearly opposed" to the faith are opinions which hold:

—It has not been revealed and known that the Son of God exists, in the mystery of God, distinct from the Father and the Holy Spirit.

—The notion should be discarded of a single person of Jesus Christ, born before time of the Father as regards divine nature and in time of the Virgin Mary as regards human nature.

—The humanity of Jesus Christ exists not as assumed in the eternal person of the son of God, but rather in Himself as a human person, and that the mystery of Christ can be said to consist in the fact that God, who reveals Himself, can be said to be present in the highest degree in the human person of Jesus.

THE DECLARATION stated also that "those who hold these opinions remain far from the true faith in Jesus Christ, even when they assert that God's presence in Jesus results in His being the supreme and definitive expression of divine revelation."

Moreover, said the declaration, "they also do not find again the true faith in the divinity of Christ when they add that Jesus can be called God because God is fully present in what they describe as his human presence."

The congregation's declaration stated that faith in the Trinity and especially in the Holy Spirit is damaged "when one discards the mystery of the divine and eternal person of Christ, the Son of God."

In reaffirming the mystery of the Trinity, the congregation stated that it is "contrary to the faith" to hold that

"revelation leaves us in doubt about the eternity of the Trinity and particularly about the eternal existence of the Holy Spirit as a person in God, distinct from the Father and the Son."

WARNING AGAINST treating these mysteries of faith in a sense differing from "that which the Church has intended or intends," the document said:

"The uncorrupted truth of these mysteries is of the highest importance for the whole of Christ's revelation because they are so much a part of its nucleus that, if altered, they would falsify even the remaining deposit of faith."

In conclusion, the document said that it is the "duty of the pastors of the Church to demand unity in the profession of faith of their people and above all of those who by virtue of the mandate received from the magisterium teach the sacred sciences or preach the word of God. (The magisterium is the teaching authority of the Church.)"

Bishops, the declaration said, are obligated by their office to see that "ministers of the word of God are not permitted to stray from sound doctrine or to pass on teaching which is corrupted or incomplete."

Msgr. E. T. Bockhold is buried in Tell City

TELL CITY, Ind.—Msgr. Edward T. Bockhold, retired Archdiocesan priest and former pastor of Holy Trinity parish, Indianapolis, was buried from St. Paul's Church here Thursday, March 16.

Archbishop George J. Biskup and many Archdiocesan priests celebrated the funeral Mass. The homily was delivered by Father Andrew Diezeman, pastor of St. Paul's parish.

Msgr. Bockhold, who was 76, died Sunday (March 12) in the home of his sister, Mrs. Veronica Rhodes.

He was retired from the Holy Trinity pastorate, which he held for 31 years, in 1969. The following year he observed his 50th Jubilee of Ordination.

MSGR. BOCKHOLD, one of 18 children in a Perry County family, held a variety of important Archdiocesan posts. He was a member of the Archdiocesan School Board, a Parish Priest Consultor, Diocesan Consultor and Synodal Judge. He had been a Domestic Prelate since 1958.

A native of St. Mark's parish, Perry County, he returned to his home parish as administrator in 1931, serving seven years in the position. Earlier parish assignments included St. Mary's, Indianapolis, and St. Patrick's, Terre Haute.

MSGR. BOCKHOLD's body was returned to Indianapolis last Monday to lie in state in Holy Trinity Church, where a parish funeral Mass was held Tuesday morning.

Burial took place in St. Mary's Cemetery in Tell City. Survivors include a brother, Raymond Bockhold, and three sisters, Mrs. Rhodes, Mrs. Mary Peter and Sister Mary Jerome Bockhold, S.P. Two grand-nephews are priests of the Archdiocese—Father Patrick Harpenau and Father Martin Peter.

ICC STATEMENTS

Back selective CO, counseling, minority power

INDIANAPOLIS—The Indiana Catholic Conference this week took positions in favor of draft counseling, the right of selective conscientious objection, and the organization of and support for minority caucuses within the Church.

In approving the statement on draft counseling prepared by the Social Action Department of the Conference, the board of directors made it clear they were supporting a "balanced program," embracing information on opportunities for military service as well as alternatives.

Archbishop George J. Biskup is general chairman of the board of directors.

The statement urges dioceses, parishes, and Catholic educators to participate in an education program that would provide adequate information for young men of draft age on the options within and alternatives to military service.

CATHOLIC EDUCATORS are encouraged to develop information programs, using curriculum materials drawn from Church social teachings, and to make them available to schools, religious education classes, and parents.

In addition, the statement urges the ICC accept the invitation of the Indianapolis Area Draft-G.I. Center to provide consultation service to dioceses and parishes in carrying out recommendations.

Legislative changes recognizing the right of conscientious objection on a selective basis were supported. The statement said, "... as we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection and selective conscientious objection as positive indicators within the Church of sound moral awareness and respect for human life."

CITING THE GROWING movement of minority groups seeking "legitimate aspirations," the ICC adopted a five-point policy statement encouraging the formation and action of such groups, their periodic meeting with diocesan leaders, and their increased representation in ICC departments and committees.

"Minority caucuses of Catholics," the statement said, "are developing on national, state and local levels. The purpose of these groups is to gain a united voice in speaking to the Church. As is always true of any minority group, such unification is necessary. Catholics, as a whole and as a minority in this country, found out this truth long ago."

Individual churchmen, the statement noted, have entered actively into drives for "self-determination among black, brown, red, white ethnics." It also noted that the hierarchy had spoken forcefully in support of the movement for self-determination and that the Campaign for Human Development of the U.S. Bishops had given extensive financial backing to minority group projects.

THE CONFERENCE urged diocesan leadership to take the initiative in meeting with minority groups and lending financial support to them, if help is desired, and resources are available.

In addition, state-wide minority caucuses "should be encouraged and plugged into the ICC so that the Conference in its deliberations will have the fruit of the thinking of these groups," the statement continued.

Leadership for such caucuses, it stated, should come entirely from the groups involved.



OLDENBURG FRANCISCANS STUDY OPPORTUNITIES—More than 300 Sisters of St. Francis, Oldenburg, took part in the third annual Sister Denis Professional Day last Saturday at St. Lawrence School, Indianapolis, designed to present opportunities for new apostolates. The annual program honored the memory of Sister Mary Denis Wuerz, O.S.F., former supervisor at the Catholic Office of Education. Shown above examining a display of volunteer projects at the Indiana School

for the Deaf are Sister Marilyn Brukamp, O.S.F., left, of Our Lady of Mercy School, Dayton, and Sister Concetta Hileman, O.S.F., principal of St. Louis School, Batesville. Saturday's program focused on social service, parish ministry, special education services, work with migrants and rehabilitation work. During the afternoon tours were arranged to various Indianapolis institutions.



MSGR. EDWARD T. BOCKHOLD

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Allende backs prelate's plea

SANTIAGO, Chile—Chilean President Salvador Allende has endorsed an open letter Cardinal Raul Silva of Santiago addressed to rich nations on behalf of the poor here and in the rest of the Third World of developing countries. After quoting from Pope Paul's encyclical *The Development of Peoples*, the Marxist president told the Chilean churchman: "You are right." Cardinal Silva had asked Christians in developed countries "to end this tragic manifestation of world injustice." President Allende, who on several previous occasions has shown a desire for cordial relations with the Church, stressed the common concern of Church and government even if it comes from different ideologies.



Note sharp drop in enrollment

WASHINGTON—The number of children attending the nation's private schools has dropped 23 per cent since 1965, according to the U.S. Census Bureau. "School Enrollment in the United States: 1971"—released here by the Census Bureau—reports 5.4 million American children are attending private elementary and high schools this year, compared to 7 million in 1965. Estimates from the National Catholic Educational Association (NCEA) indicate 3.9 million of those children are enrolled in Catholic schools. In 1965, the Catholic school enrollment figure was 5.6 million.

Detention policy opposed

LONDON—Twenty-three prominent Britons, including art historian Kenneth Clark and novelist Graham Greene, have urged ending detention without trial for suspected terrorists in Northern Ireland. In a letter to *The Times* of London, they said that detention seems to be the main obstacle to negotiation between the Protestant majority and Catholic minority in Northern Ireland. They appealed to the British government "to promote the release of all prisoners against whom no charges can be brought, and to bring the rest to trial without delay." Since internment began, 2,632 persons have been arrested and about 685 are still being held.

Chavez, citrus growers sign

MIAMI—Cesar Chavez and his farm workers union have signed the first labor contract with a Florida citrus grower, but the union appears to face strong opposition from other growers. The new United Farm Workers Organizing Committee contract covers 1,200 citrus harvesters working for Coca Cola's Minute Maid Corp. Under the three-year contract, farm workers salaries will rise from the current minimum of \$1.80 to \$2.25 an hour. Maximum salaries will go from \$2.25 to \$3.75.



Poles annul onerous law

BERLIN—The Polish government has stopped requiring the Catholic Church in Poland to submit reports of income and spending and to maintain detailed records of property, including sacred objects. A decree issued in Warsaw by the Ministry of Finance annulled a 10-year-old law that has been a major cause of friction between Church and state. The clergy generally refused to submit inventories on the ground that some property, such as chalices, served only religious purposes, and tax officials retaliated by imposing higher taxes on church property.

Substantive school aid asked

WASHINGTON—President Nixon's commission on school finance has recommended that governmental agencies "promptly and seriously consider" additional and more substantive forms of aid to the nation's nonpublic schools. In a long-awaited report released here March 6, the 18-member commission said court decisions on school aid "interpreting provisions of the Constitution, especially to the church-related schools" greatly limited the aid forms which the commission could recommend. Its first recommendation was that local, state and federal funds "be used to provide, where constitutionally permissible, public benefits for nonpublic school children"—such as nutritional programs, health services, the loaning of textbooks and transportation programs. Auxiliary Bishop William E. McManus of Chicago is a member of the commission's four-man panel on nonpublic education.

Vatican envoy appointed

VATICAN CITY—The Vatican and Algeria have established full diplomatic relations. The Vatican named Archbishop Sante Portuque, the present apostolic delegate in Algeria, to be the first primate there. The Vatican now has full relations with 15 Moslem states, six of which are Arab countries.

Royal nuptials held in Spain

MADRID—Two grandchildren of the men who have directed Spain's destiny this century were married here March 8 before Cardinal Vicente Enrique Tarancon de Madrid. The bride was Gen. Francisco Franco's 21-year-old granddaughter, Maria del Carmen Martinez-Bordieu Franco. The groom was Prince Alfonso de Bourbon Dampierre, 36, grandson of Spain's last king, Alfonso XIII. Maria del Carmen is the oldest of Franco's five grandchildren. Prince Alfonso is a first cousin of Prince Juan Carlos de Bourbon, Franco's designated successor and future king of Spain. Alfonso is himself third in line for the vacant throne.

Krol accusation denied

PHILADELPHIA—An official of the Philadelphia archdiocese has denied that Cardinal John Krol labeled all who oppose government aid to Catholic schools "Nativists" or members of the Ku Klux Klan. Nativists were members of the "Native American" or "Know Nothing" party, active in Philadelphia during the 1880's, who felt "papists and aliens" threatened the country. News reports in the Philadelphia Inquirer and the Philadelphia Daily News, metropolitan daily papers here, had accused Cardinal Krol, president of the National Conference of Catholic Bishops (NCCB), of making the accusation at a recent Temple University graduates' club meeting.

School aid law 'illegal'

BURLINGTON, Vt.—A U.S. appeals court panel has declared unconstitutional a year-old state law which would have meant about \$800,000 annually in aid to Vermont nonpublic schools. The March 6 decision affects 19 Catholic elementary and secondary schools serving about 8,000 students. In other school aid news around the nation, another tax credit bill benefiting parents of nonpublic school children has been introduced into the U.S. House of Representatives. It is identical to a bill submitted last month by high-ranking House Republicans Gerald R. Ford of Michigan and John W. Byrnes of Wisconsin.

How Brooklyn diocese helps the elderly

BROOKLYN—An unusual S.O.S. project to help elderly persons through the red tape of state Medicaid, federal Medicare, rent exemption and other government programs has met with modest success in its first year in the Brooklyn diocese.

S.O.S. stands for Step Out Services. It was started a year ago by the Aging Services Division of Catholic Charities. Its clientele of senior citizens covers all faiths, according to Father Rene A. Valero, director. He termed its initial success "only a start."

BETWEEN MARCH and December last year, he said, S.O.S. teams visited 20 parish centers and made themselves available to help elderly persons file applications to receive benefits to which they were entitled because of their age or limited financial means.

Fifty-seven per cent of the

over-65 population of New York City—or an estimated 532,000 persons—reside in the two boroughs of Brooklyn and Queens covered by the diocese.

FREQUENTLY, Father Valero explained, these old people live alone and hesitate to go to the Department of Social Services of New York City or to stand in line to receive Medicare or Medicaid forms at government offices.

S.O.S. brings the forms and applications to them, he said, by having a Social Services representative accompany the Catholic Charities case workers on their appearances in parish centers. Several neighboring parishes are usually involved when the S.O.S. team shows up, usually one day a week for a month in a specified parish hall, to aid the elderly.

PLAN CARD PARTY

INDIANAPOLIS—All games will be played at the card party to be held Sunday, March 26, at 2 p.m. in St. Roch's parish hall, 3603 S. Meridian St. Admission is \$1 for adults and 50 cents for children. The public is invited.

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Pope Paul tells why man avoids using word 'sin'

VATICAN CITY—Man avoids the word sin today because it implies the existence of God and of the moral human person, Pope Paul VI told a general audience March 8.

The Pope chose as his theme for the audience talk the reality of sin and modern man's indifference to it.

The Pope said that today there is a tendency in men not only to avoid "consideration of sin as such," but even the mention of it. "Today," he said, "sin is considered an obsolete word and 'a term in bad taste, almost indecent.'"

POPE PAUL said that the current attitude on sin is due to the fact that the "notion of sin implies two other realities that

modern man does not intend to deal with." These, he said, are the "mysterious but undeniable reality of God" and the "metaphysical and moral reality" of the human person.

The Pope said that there is an "unsuppressable relationship of our actions with the present, all-knowing God, who questions our free choice. Each of our actions has this value of choice, the choice of conforming or not with the law, which is the love of God."

MODERN humanism, said the Pope, "denies or neglects this relationship of ours with God" and thus "denies or neglects the existence of sin. The result is a senseless ethic, 'an optimism that is senseless because it tends to make everything permissible... and a senseless pessimism that deprives life of its deep meaning.'"

Pope Paul urged his visitors to restore "the correct awareness of sin," which, he said, is "not fearful, not weak, but virile and Christian. It is the sense of responsibility which rises from our interior moral judgment, which then grows and extends to our personal, social and religious duties."

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

Throughout, the editor, John McCarthy, formerly Executive Editor of Catholic Digest,



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BY PAUL G. FOX

This past Monday evening, I had the pleasure of the company of more than 50 of Indianapolis' finest residents—the firemen and law enforcement officers.

Msgr. James M. Downey Council, Knights of Columbus, paid tribute that evening to 78 of its members who protect the community as active or retired public employees.

Testimony at the council's first Firemen and Law Enforcement Officers' Appreciation Night was provided "in abundance" by the presence of William Leak, Chairman of the Department of Public Safety, Chief Winston Churchill of the Indianapolis Police Department, Chief David Russell of the Indianapolis Fire Department and Sheriff Lee Eads of the Marion County Sheriff's Department.

In addition, Governor Edgar Whitcomb issued a proclamation for the occasion and Indianapolis Mayor Richard Lugar sent a letter of commendation.

K of C State Deputy Lawrence P. McFadden, of Jeffersonville, commented in his remarks that he "never felt more safe" in such company.

With the largest membership of any K of C Council in Indiana, with more than 1,800 members, Msgr. Downey Council probably also enjoys the distinction of having the greatest number of firemen and law enforcement officers among its ranks.

More than 100 other council members were also in attendance to pay tribute to these public servants, termed "the finest in the world" by Chief Churchill.

Grand Knight Joseph A. Kiefer, Jr., reminded all present that a generous college scholarship program protects the families of firemen and law enforcement officers who lose their lives or are permanently disabled while in performance of their duties.

Heading the impressive list of 60 honored firemen was former Fire Chief John O'Leary, now retired, while former Police Chief Frank A. Mueller headed the 15 policemen receiving recognition. Three other honorees are members of the Marion County Sheriff's Department.

Colors and a memorial service were provided by the color guard and drill team from Roncalli High School. Principal speaker was Kenneth R. Hale, former chief agent in charge of the Indianapolis office of the Secret Service, who spoke of the continuous need for criminal justice training programs.

Purpose of the appreciation night program, according to its chairman, was "to show esteem for our Brother Knights who go about their daily labors without fanfare."

All 78 men were presented with certificates of appreciation from the Supreme Council of the Knights of Columbus.

EASTER PROGRAMS—A special Easter radio program entitled "The Minstrel" will be presented by the Sacred Heart Program over several stations in the Archdiocese on Easter Sunday, April 2. Written and narrated by Father Bert Akers, S.J., it features the music of well-known artists including the Notre Dame College Choir and the Roger Wagner Chorale. It is a

story of human love and its relevance to the Resurrection. Indianapolis stations include: WAJC-FM, WATI and WFMS. Others in the Archdiocese are: Bloomington, WTTS; Corydon, WPDF; New Albany, WREY; and New Castle, WCTW. The days of the passion and death of Jesus of Nazareth will be reenacted in a documentary-drama special, "The Crucifixion of Jesus," to be presented at 8 p.m. Good Friday, March 31, on the CBS Television Network. John Huston will narrate the hour-long drama, which was filmed entirely on historic locations in and around the ancient city of Jerusalem. It covers the period between Christ's triumphal entry into the city on what is now celebrated as Palm Sunday and His crucifixion on Good Friday, with flashbacks to major events leading up to His arrest, trial, swift conviction and sentence to death on the cross.

HERE AND THERE—The Divine Liturgy of the Melkite Liturgy will be offered at 4 p.m. Sunday, March 19, in Little Flower Church, Indianapolis, by Father Albert Ajamle, pastor of St. Rose parish, Franklin. Joseph Smith, a graduate of Marian College and Cathedral High School, has been named director of the new Human Relations Center by the Consortium of Civil Rights Organizations. The center, which is located at the Martin Center, will provide assistance and training in the desegregation of Indianapolis Public Schools. Kenneth E. Tirmenstein, director of resource development for St. Vincent Hospital, Indianapolis, will participate in the Daughters of Charity Shared Services Association Fund Development Institute May 8-10 in St. Louis.

CAMPAIGN FOR WRESTLING MAT—The Booster Club of Secena Memorial High School, Indianapolis, has embarked upon an ambitious project to secure a new wrestling mat. Betty Crocker coupons will be sought within the next 18 months to secure the necessary 400,000 points for the \$2,500 mat. Chairmen of the campaign are Mr. and Mrs. Thomas Yaggi, who have asked readers of The Criterion for coupons "before the present mat loses all its stuffing, causing some boy to do likewise." Coupons may be sent to the school, 5000 Nowland Ave., or will be picked up by calling the Yaggi's at 356-8583.

'HELP YOUNG AMERICA'—A major campaign to help five of America's leading youth groups reach their current goals has been announced by the Colgate-Palmolive Co. The company has launched a \$250,000 "Help Young America" program to assist the Boy Scouts of America, Girl Scouts of the U.S.A., Boys' Clubs of America, Girls Clubs of America and the Camp Fire Girls. Ballots are available in local stores and national magazines through the end of March to allow the public the opportunity to select the national youth organization and local unit. The fund will be distributed in April to the five national organizations in proportion to each group's percentage of the national vote, with \$50,000 of it distributed to local clubs, troops and chapters through a series of impartial drawings from all entry ballots.

GOOD RESPONSE REPORTED

Playboy ad 'effective'

BALTIMORE—Nearly three months after his newsmaking ad appeared in Playboy magazine, Father Joseph Lupo, O.S.B., has got his new vocations. Twenty-seven new men are being processed.

In all Father Lupo reports more than 500 responses to the ad.

In addition, he has received both approval and dismay for his unexpected recruiting strategy. But mail, he reports, has been running 7 to 1 in favor of the ad.

HCHE focuses on city schools

INDIANAPOLIS—Project Commitment of Central Indiana, an agency of the Indiana Interreligious Commission on Human Equality, has begun a series of community programs on integrated education in Marion County. The first program was held Thursday evening, March 16.

The series hopes to develop individual and community commitment to racial integration, educational excellence and equal educational opportunity for all students. Among sponsors are Indianapolis Catholic and Public Schools, Indianapolis Chamber of Commerce, Church Federation of Greater Indianapolis, League of Women Voters, Indianapolis Urban League and NAACP.

SISTER MARIE WERDMANN of the Archdiocesan Office of Education is a member of the coordinating council.

Additional programs in the series will be held March 23, April 6, 13, 20, and 27 from 7:30 to 9:30 p.m. at Public Schools 52, 53, 65, 108, and 110.

Program sites will be linked through the Indianapolis Public School closed-circuit television channel, permitting informational material to be shared by all participants simultaneously. Group discussions will follow the television presentations.

FOUR PREVIOUS Project Commitment series were held here in 1969 and 1970, but this is the first devoted exclusively to education. Participation is open to the public.

Additional information may be had by phoning 924-4426.

The Trinitarian priest said that the new members or postulants to the 774-year-old Trinitarian order will be tested and formally accepted in June. Not since six years ago when 26 entered has the priest been able to come near that figure.

"Five vocations a year were considered average; 10, exceptional."

The postulants, not all of whom have come from the January Playboy ad, represent only those who were accepted this year. Others may be considered in the future. The order has been hard-pressed for new members. There are at present fewer than 100 members in the United States and fewer than 500 throughout the world.

"WE GOT QUITE a few applicants too from non-Catholics. We encourage them to join the ministry in their own church or to come into the Catholic Church." Five of the non-Catholics have begun convert instruction as a result of the ad or newspaper stories about it.

Though satisfied, Father Lupo said, "I wish I could reach more, and through another magazine."

So vocation-conscious is the order these days, that when a reporter dropped by the Trinitarian Fathers' office here, a layman answering the door automatically asked if I were there to answer the vocation ad.

"We're still getting responses," Father Lupo said. Right now they're coming in "like two, three, four, five a day."

At the peak of the ad's effectiveness, he said, "we were getting 30 to 40 in one day." He attributed about 90 per cent of the response to the Playboy ad.

FATHER LUPO has advertised frequently in East Coast dailies with little response before he decided to run an ad in Playboy.

Art lay-out and ad placement cost "over \$8,000." That, Father Lupo noted, astounded some Catholics, but he contends that the Trinitarians' advertising budget is one of the smallest of all orders.

"We spent over \$10,000 on ads last year," he declared. "And I didn't get one inquiry from a half-page ad in an edition of Life magazine distributed in the Philadelphia area."

Father Lupo was reluctant to run the ad in Playboy, saying that he in no way condoned its editorial content.

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, March 17—
"Know Your Faith," lecture discussion, St. Paul, New Albany, 8 p.m.
"Great Decisions," discussion, St. Bernardette, Indianapolis, 8 p.m.
"Mass and Our Christian Heritage," lecture discussion, Rev. Melvyn Gertzel, St. Lawrence, Indianapolis, 8 p.m.

Saturday, March 18—
"Sacrament of the Sick," discussion, St. Bernardette, Indianapolis, 9:45 a.m.
"First Communion: Growing in Love," lecture discussion, Mr. and Mrs. Thomas Maxwell, St. Susanna, Plainfield, 8 p.m.
"Prayer," workshop, Little Flower School (St. Therese), Indianapolis, 9:12 a.m.

Sunday, March 19—
"The Union of the Secular and Sacred in Teilhard," dessert dialogue, Rev. David Kahle, Alverno Retreat House, Indianapolis, 7:30 p.m.
"The Christian and His Creed," lecture discussion, Sister Mary Slattery, St. Francis, Henryville, 7 p.m.
"Parish Convention," workshop, St. Ann, New Castle, 1:30 p.m.

Monday, February 20—
"The No Place Like People," lecture discussion, Rev. Jeff Godecker, Sister Antoinette Resino, St. Mary, Rushville, 7:30 p.m.
"Sin and What It Can Do to Us," lecture discussion, St. John, Bloomington, 8 p.m.

Tuesday, March 21—
"Communication and Feelings," lecture discussion, Sister Gilchrist Conway, St. Joan of Arc, Indianapolis, 8 p.m.
"Holy Scripture," lecture discussion, Assumption, Indianapolis, 7:30 p.m.
"Sacraments," lecture discussion, Rev. Edward Johnson, St. Philip Neri, Indianapolis, 7:30 p.m.
"Study of the Liturgy," lecture discussion, St. Patrick, Indianapolis, 8 p.m.

Wednesday, March 22—
"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.
"Images of Faith," lecture discussion, Sacred Heart, Jeffersonville, 8 p.m.

Thursday, March 23—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Friday, March 24—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Saturday, March 25—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Sunday, March 26—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Monday, March 27—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Tuesday, March 28—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Wednesday, March 29—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Thursday, March 30—
"Church History," lecture discussion, Rev. Gerald Gettlinger, St. Andrew, Richmond, 7:30 p.m.
"Personal Relationships," lecture discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Morality and Superstition," lecture discussion, St. John, Bloomington, 8 p.m.
"Christ Comes Among Us," lecture discussion, St. John, Bloomington, 8 p.m.
"Adult Education," lecture discussion, St. Jude's, Indianapolis, 8 p.m.
"Adult Ed.," lecture discussion, Aquinas Center, New Albany, 7:30 p.m.
"What are They Teaching Our Children?" (Grade School), lecture discussion, Mrs. Shirley Dreyer, Sister Patricia Border, St. Jude, Indianapolis, 8 p.m.

Discovery seen possible Bible study breakthrough

BY FR. LEO E. MCFADDEN

ROME—A Spanish Jesuit scholar has cautiously announced a possible dramatic breakthrough in New Testament research.

Jesuit Father Jose O'Callaghan said that fragments of Greek manuscripts found among the Dead Sea Scrolls dating from 50-60 A.D. can be identified with passages of St. Mark's Gospel and several other portions of the New Testament.

This could place the writing of St. Mark's Gospel 15 to 25 years earlier than scholars have so far believed and could prove it was written about 15 years after Christ died. Accordingly, it would mean a rethinking by scholars of the order in which the Gospels were written and give much more importance to Mark's Gospel.

The Jesuit revealed his startling discovery in the current issue of Biblica, a scholarly publication of Rome's Biblical Institute, where he lectures.

FATHER O'CALLAGHAN, described by his colleagues as a cautious scholar, said he was revealing his theory "for the consideration of my colleagues around the world."

One of his friends in Rome told NC News that scholars had previously given a date to the fragments independent of Father O'Callaghan's research. The Jesuits deciphered a few letters in each line of the fragments and then searched the New Testament to find similar letters.

Knowing that there were usually 30 letters to a line, he was able to find in succeeding lines the exact letters that appeared in the New Testament.

FOR INSTANCE, he found one word which he thought might be the Greek for "Genesareth" in the sixth chapter of Mark. He then wrote out that section of Mark with 30 letters to a line and the extant letters in the fragments matched the arrangement of letters from the Gospel.

So, far, Father O'Callaghan believes he has identified the Gospel of Mark, the Epistle of St. James, which scholars believe was written about 60

A.D., and some six other passages of the New Testament. The Spanish scholar apparently unlocked the mystery surrounding these heretofore untranslatable fragments found in Cave Seven at Qumran in 1955.

The Dead Sea Scrolls are five groups of manuscripts discovered in caves near the Dead Sea beginning in 1947. The so-called Qumran Dead Sea Scrolls were found in 11 caves in Jordan 1947 to 1956.

INDIANAPOLIS Calendar of Events

SUNDAY, MARCH 19
"Spring Fantasy" style show, sponsored by the Ladies Auxiliary, Christ the King Court, Knights of St. Peter Claver, at 3 p.m., in the I.B.E.W. hall, 3518 E. Michigan St.

Card Party, sponsored by the Ladies Auxiliary, Knights of St. John in Little Flower auditorium at 2 p.m.

SOCIALS
TUESDAY: St. Bernardette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11

p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena High School Cafeteria, 6 p.m. FRIDAY: St. Bernardette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Helpful Hints

for your carpet's beauty



Carolyn J. Holcraft, Mgr.

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

Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

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

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

March 19—Mr. Thomas Murphy, Organist.

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ON THE LINE -- two pages of opinions

The jokes aren't funny this year

Humor is all but missing this St. Patrick's Day. Time-tested witticisms and traditional toasts seem forced, the laughter hollow. Being Irish isn't fun this year. There have been too many murders, too many outrages against civil and human liberties. Ancient hatreds are flaring again in town and bog and their heat too intense to support hope for any smooth, easy settlement of the troubles in North Ireland.

As if there are not nightmares enough, 1972 may be the year in which the horror spills south across the border. One doesn't sense the immediacy of that possibility unless he reads papers published in the Republic of Ireland. The Irish Times and the fortnightly review, *Hibernia*, both have chronicled the escalation in border incidents, the deployment of Irish troops to barracks situated in possible trouble sites, the anxious recall of troops home from Cyprus, the disturbances in which the Garda (the civil police) have needed assistance from the military to restore order following civilian reaction to efforts to contain activity of IRA provisionals.

To date, incidents within the Republic have been minor and casualties few but government officials realize they are straddling a powder keg and they are not at all sure they can keep it from blowing up. Popular support for the provisional wing of the IRA, as distinct from the old Marxist-oriented core group, is snowballing North and South. Sentiment gathers for some kind of definitive solution to a situation that has rankled pride for generations.

In view of all this, it is arrogantly presumptuous to sit on

this side of the Atlantic and propose stratagems. But one can, if one has the slightest knowledge of Irish history, recognize what will NOT work.

Gary MacEoin, one of the most perceptive native Irish now living in the United States, points out the most obvious non-solution in his column elsewhere on this page. That is the resumption of full direct rule of Northern Ireland by the British government. The only fruitful byproduct of that action would be the decimation of Stormont, the government of Northern Ireland, whose power is predicated on political and civil repression of the Catholic minority. However, to suggest that the British would supplant Stormont with democratic, equitable governance flies in the face of logic and history.

For 400 years England has proven that it cannot be fair or impartial in Ireland. The record of British rule in that island is too red with blood and black with ruthless disregard of human dignity to be restored to a position of respect or objectivity at this late date. To resurrect a colonial anachronism, as MacEoin calls it, is no answer. It is a short cut to disaster.

The British do not belong in Ireland and they never did. Northern Ireland is part of the United Kingdom because it was seized by force, its people driven from the land and the land, in turn, divided among the conquerors. England has no right to maintain any semblance of control in Northern Ireland, much less assume full run and rule as is now being proposed in many quarters. Shades of St. Patrick. That would be 1916 all over again. —B. H. ACKELMIRE

Fed up with rip off, coalition gears for battle in board room

BY LOUISA PANARALE

WASHINGTON—Groups identifying themselves as oppressed and alienated minorities of the cities say they are tired of being "ripped off" by mortgage speculators, real estate sharks and the federal government.

A rip-off is a slang term which has gained popularity among minority groups. It covers a multitude of sins. It means having the hub caps of your car stolen. It means having your car stolen. It means being the victim of a swindle. It means a lot of things—all of them bad.

The charges came hot and heavy here at a press conference led by Chicago's West

War misgivings must not deter chaplaincy

NEW YORK—Rabbi Emanuel Rackman, newly elected chairman of the National Jewish Welfare Board's Commission of Jewish Chaplaincy, has called for an increase in the number of rabbis serving in the armed forces.

According to Rabbi Rackman, the fact that "the American clergy, as a whole, have misgivings about the legality or justice of the war in Vietnam does not relieve them of the moral obligation to provide chaplaincy service to the men and women who are fulfilling our government's mandate."

The Commission on Jewish Chaplaincy is accredited by the federal government for recruiting Jewish chaplains in all branches of the armed forces and in Veterans Administration and federal hospitals.

Side Coalition, an organization representing mainly white working-class groups within Chicago's mid-city West Side, an area that has been undergoing change because of an influx of non-whites there.

ONE OF THREE priests who addressed the press conference was Msgr. Geno Baroni, director of the National Center for Urban Ethnic Affairs in Washington.

"People are tired of being talked to and are demanding to be heard," Msgr. Baroni said.

"They are coming together to talk about national problems and national solutions. Wise public officials had better be prepared to listen closely."

Father Richard Dodaro, a priest-member of the West Side Coalition, accused the Federal Housing Administration of "segregating the entire nation."

"The FHA is selling slums and building brand new slums," he said. "The only ones who gain anything are the unscrupulous mortgage and insurance companies."

HE CALLED FOR the ouster of any government official who is in any way responsible for not meeting the needs of the poor. "We want them (the officials) out of office," the priest said. "We want their jobs."

Father James Ford of Providence, R.I., told reporters: "We are saying to Mr. Nixon that his trip to China was not necessary for him to see the Great Wall. The great wall is in our cities."

The West Side Coalition announced at the press conference that representatives from 50 urban areas across the country will meet in Chicago March 18-19.

GALE CINCOTTA, co-ordinator, said: "This conference is a declaration of war against the forces which are trying to destroy our cities."

She said the idea of the conference arose from the anger of residents of Chicago's West Side "who saw the value of their homes and the quality of their neighborhoods being affected, not by residents, but by a relative handful of men in financial and allied institutions."

She said the victims of panic peddling and block-busting have come to understand "that what occurred in Chicago was often the result of decisions made in corporate boardrooms in Hartford and New York."

THE YARDSTICK

Intellectuals and politics don't always mix

BY MSGR. GEORGE G. HIGGINS

The Washington Post recently featured a fascinating series of articles by Marilyn Berger, a staff writer, on the role of intellectuals in the government. Miss Berger recalls that in the early days of the Kennedy administration dozens of scholars from Harvard and other great universities flocked to Washington under the illusion that they were going to "make America new," that they would "speak the truth to power" in a congenial political atmosphere and that the problems of the world would thereby become manageable.



Then years later, she reports, it became clear, especially in the light of the Vietnam debacle, that "their hopes—and their capacities—were overinflated." She quotes James Reston of the New York Times and Professor Hans Morgenthau, among others, as saying that the intellectuals had over-estimated the capacity of words and style to influence the stubborn political and economic realities of the times.

Governor George Wallace of Alabama, among other public figures, seems to take a kind of perverse delight in ridiculing the intellectuals, especially those attached to government. I wouldn't be caught dead playing that game. It's the cheapest kind of political demagoguery.

ON THE OTHER hand, I do think that the publication of Miss Berger's recent series on the role of intellectuals in government was a useful reminder that the contribution which intellectuals can make to the political process—though indispensable—is a limited one because of the nature of the political process itself. It's good for the humility of scholars and intellectuals to be reminded of this from time to time.

One of their peers—Dr. Max Beloff, Professor of Government and Public Administration at Oxford University—recently published a most perceptive essay on this subject in "The Intellectual in Politics" (The Library Press, New York, \$3.95). Professor Beloff sees two sets of dangers in the use of academic experts in framing public policy or sponsoring legislation. There are dangers, he says, both to the intellectuals and to the particular government or administration they serve.

Intellectuals, he argues, have a crucial role to play in forming public policy. But they run the great risk, he says, of becoming political courtiers and of sacrificing their own integrity and the respect of their peers by throwing in their lot, as political partisans, with a particular government or administration. Moreover, he says, "government is itself a skill, and the politician's trade like others must be learned in practice and by early and prolonged apprenticeship."

HIS CONCLUSION is that, as a general rule, intellectuals who seek to serve the public should do so "outside political life itself or only on its margin. . . . It is the middle distance that is all-important—the creation of opinion on subjects of vital concern but not yet fully ripe for positive legislation."

If Professor Beloff is concerned about safeguarding the integrity and independence of intellectuals, he is equally concerned about the harm that intellectuals can do to the political process if they pursue an activist role in government in a doctrinaire fashion.

What worries him, he says, is "the intellectual arrogance" which assumes that important matters of State "which involve

Says procedures on 'Infallible' echo Inquisition

TUEBINGEN, Germany—Controversial Swiss-born Father Hans Kueng said that the procedures the Vatican's Doctrinal Congregation is using to study one of his books are "inquisitorial" and "arbitrary."

In a letter to Cardinal Franjo Seper, prefect of the congregation, Father Kueng raised "fundamental objections" to the study of his book "Infallible: An Inquiry." The letter is a reply to a communication from Cardinal Seper informing Father Kueng that the congregation had initiated a review of the book. Father Kueng, who teaches theology at Tuebingen University, was supposed to explain how certain views in his book are in accord with teachings of the Church.

In his letter to Cardinal Seper Father Kueng charged that: —He is not allowed access to the Doctrinal Congregation's file concerning him; —An unnamed person not chosen by himself but by the congregation is supposed to defend him; —No appeal to a higher authority is envisaged; —The congregation reserves the right to decide by itself when a decision has been reached.

The Doctrinal Congregation declined to comment on Father Kueng's letter and its charges.

the most delicate of assumptions about the political and human emotions of vast communities, and upon the successful resolution of which human survival itself may depend, are purely technical ones, that it is all a matter of correctly programming the computer."

THE PROBLEM discussed by Professor Beloff and Miss Berger is not confined to the area of civil government. It also arises,

in its own way, in the area of ecclesiastical government.

Father Andrew Greeley recently spoke to the later issue in a widely publicized paper entitled "The State of the Priesthood." Father Greeley said that while there is no reason why a Bishop should let a scholar make his decisions for him and many reasons why he shouldn't, it is urgently necessary, especially at this critical stage in Church history, for ec-

clesiastical administrators "to take scholarship seriously and be ready to learn from it."

Father Greeley hammered away very hard at the latter point. What he said about the role of scholars and intellectuals in the area of ecclesiastical government closely parallels the distinctions made by Professor Beloff. These distinctions, it seems to me, make perfectly good sense in both cases.

YOUR WORLD AND MINE

Left-handed admission of guilt

BY GARY MacEOIN

Any credibility the British government might have retained as an impartial arbiter pursuing a course based on civilized standards of justice in Northern Ireland has been destroyed by its own admissions.

Prime Minister Heath recently told Parliament that he was suspending, not eliminating permanently—some of the torture techniques used by the British soldiers in interrogating suspects. These suspects are not convicts, have not been tried, have not been charged. Under English law, they are innocent citizens.

Interrogation practices have included covering the heads of suspects in a black hood, preventing them from sleeping for several days, giving them "one round of bread and one round of water" each six hours while conducting other measures to exhaust them, preventing them hearing others or being heard by means of "a continuous and monotonous electronic hissing," forcing them to run barefoot over obstacle courses of barbed wire, broken glass, and stone chips.

IF THE INTERNEES were prisoners of war, they would be protected against such barbarities by the Geneva Conventions. As British nationals, their only protection against mistreatment at the hands of British soldiers is that accorded by the European Convention on Human Rights to which the British state is a signatory.

The government of the Republic of Ireland has, in fact, filed charges on their behalf before the European Court of Human Rights, an action which undoubtedly influenced Heath's statement to Parliament. For the present, he says, the British army will cease "harsh interrogation methods," while continuing "interrogation in depth." Where the line is drawn he failed to clarify.

Meanwhile Heath is busy rewriting the English dictionary in his concern to forestall the European Court. A committee of inquiry named by him has ruled that the interrogation practices mentioned above constitute "physical ill-treatment" but not "brutality." Article 5 of the European Convention absolutely prohibits torture or inhuman or degrading treatment.

ACCORDING TO British legal theory, the Parliament is absolutely sovereign. It can rule that the earth is flat and that the sun moves round it. But it remains to be seen if it can convince the European Court that acts which in the universal judgment

of civilized peoples are inhuman and degrading can be semantically regraded.

Also at issue before the European Court will be the absence of legal safeguards for internees which are demanded by Article 15 of the Convention. The seriousness of this charge was described in the London Times last November by Dr. Claire Palley, professor of public law at Queen's University, Belfast.

The procedures in Northern Ireland, Dr. Palley said, lack the safeguards given internees in Britain during World War II. They lack safeguards provided in Ghana under President Nkrumah, in Singapore under Lee Kuan Yew, and even in Smith's Rhodesia and Vorster's South Africa.

WHAT HEATH'S decision to modify interrogation techniques does show is that the British Government acts directly in Northern Ireland when it judges it to its

advantage. And that fact accentuates its continuing failure to implement the reforms which were its stated purpose when its army reoccupied the territory in 1969.

Nearly three years have since passed, with not a single soldier shot during the first 18 months while the minority waited patiently for the promises to be implemented. Yet the gerrymandering remains uncorrected. Discrimination continues at the same level as before in both public and private employment.

Flying in the face of these facts, a priest here in the United States is trying to organize a movement to encourage the British government to resume full direct rule of Northern Ireland. Such a colonial anachronism in 1972 can find no support from any who know Irish history and the continuing gap between British professions and British actions.

GUEST EDITOR

Unity from turmoil?

BY LOUIS CASSELS

Pope Paul VI, addressing a crowd in St. Peter's square on a recent Sunday, warned that the cause of Christian unity is being endangered by divisions within the Catholic Church.

"It is vain to hope that the separated brethren will reunite with us if we are ourselves in discord," said the Pontiff.

Since he was clearly speaking informally rather than "ex cathedra"

Mr. Cassels, an Episcopalian, is dean of America's religion writers and the winner of numerous awards during his more than 20 years of covering religion for United Press International. He wrote this copyrighted article for NC News.

perhaps the Holy Father will not consider it impertinent if one of the separated brethren takes issue with him on this matter.

Speaking both personally as a non-Catholic Christian and professionally as a reporter of religious news, it is my feeling that the long-range hope of Christian reunion is being enormously enhanced rather than menaced by the present turmoil of controversy within the Catholic fold.

I CAN READILY understand why this

"discord" must be distressing to the Pope. But to an outsider, long accustomed to the hassles over doctrine, policy and liturgy which are endemic to Protestantism, it is reassuring rather than off-putting to see that our Catholic brothers also are capable of thinking for themselves—and arriving at a variety of conclusions.

The biggest obstacle to Christian unity always has been the Protestant belief that the Catholic Church is a monolithic, authoritarian institution in which people are "told what they must believe" and in which everyone meekly toes the line lest he be cast into utter darkness by a priestly scowl.

NO ONE CAN LOOK at contemporary Catholicism with open eyes and retain this notion that its members are mere puppets pulled by ecclesiastical strings.

The late Pope John XXIII, in my opinion the greatest Christian of this century and one of the greatest of any century, saw clearly that Christian reunion can be achieved only on the basis of "diversity in unity."

While the One Great Church for which we all pray must be united on "essentials," Pope John said, it also must have a great deal of room for diversity of viewpoints, rites and practices.

BEFORE THE Second Vatican Council, it was very difficult for a Protestant to envision the Catholic Church as an institution that could tolerate much diversity—certainly not the degree of diversity that will be necessary if Protestants are ever to feel at home in a reunited Church.

Today, thanks to that very internal squabbling that so upsets Pope Paul VI and many other Catholics, it is much easier for those outside to see at least the distant possibility of achieving Pope John's great dream of "diversity in unity."

The Scriptures tell us that "God works in mysterious ways." Who knows but what the present travail of seeming disunity in the Catholic Church may be a necessary prelude to the birth of a wider and stronger Christian unity?

Happiness is . . .

NEW YORK—Happiness means being religious, according to Batten, Barton, Durstine & Osburn, a Madison Avenue advertising agency that asked people if they were happy.

The survey showed, according to BBDO, that "people who claim to be 'very religious' were 12 times more likely to be very happy than unhappy. Or putting it another way, unhappiness is approximately five times higher among non-religious people than among people who claim to be 'very religious.'"

The results were based on phone calls to 402 adults in the Northeastern United States. The advertising agency did the study because it believes happiness is "an important demographic and sociological characteristic of consumers at whom advertising is directed."



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BY MAUREEN LAVIN

"I first saw the heretic Patrick here at Tara 30 years ago," Druid Conall Uais, former teacher in the household of Laegaire, the High King of Erin, said in an interview.

From where we sat we could see the Palace of Tara with its roof of yellow straw. The copper rivets of the red yew door glistened in the sun. Druid Uais pointed across the fields of ripening grain to an oval-shaped house, washed with lime and thatched with heather. Above its door two leafless boughs were lashed together in the shape of a cross.

"That's one of the houses of the Man of Prayer, as they call this Patrick. They infest all Erin and even our most powerful spells are useless before them." The Druid paused.

I INTERRUPTED his dark thoughts to ask him to comment on the Royal Com-



A Druid's profile of the heretic Patrick

mission, instigated by Patrick, to revise the statute laws of Erin to ensure that none were incompatible with Christian tenets.

His craggy features showed anger and disgust.

Our Brehon Laws have no need of revision! They served Erin well long before the Christian despoiled our land with his heresies. There's no end to the gail of that fanatic."

He sat in silence for a few seconds and then began to speak with justifiable bitterness of that fateful night of Patrick's blasphemy.

In a voice quivering with a rage undiminished by the passing of three decades, he told of Patrick's defiance of the ancient precept that no fire in all Erin could be lit at the Festival of Ballinne before the Fire of the Lord God Baal.

HE SAID THAT in the horrified sight of all the princes and chieftains of Meath, the Christian had lit his sacrilegious paschal fire—the first step in his campaign of proselytization.

When the Chief Druids Lucetmail and Lochru prophesized that the fire would burn forever if it were not extinguished without delay, King Laegaire ordered the arrest of Patrick. He also forbade any sign of respect to be shown the Christian as he approached. But Erc, the son of Dego,

It is difficult nowadays to find an honest-to-Og Druid, much less one able to give a first-hand account of that Christian interloper, Patrick, and the havoc he wrought in the land of the Dagda. But Maureen Lavin, a former staff member of the British Columbia Catholic, located her man in some fanciful research. His views are reported here as part of The Criterion's continuing effort to present both sides of a story.

disobeyed and was immediately possessed by Patrick's devils. Next day the arch-poet Dubtach suffered a similar fate when he rose to greet Patrick, as did many others, the Druid said.

He denied that King Laegaire had planned the assassination of the man of the new god, who was reported to have been saved by an incantation calling on the "holy trinity, the father, the son and the holy spirit, ever blessed Mary, the mother of god" and others around a throne.

He said the stories of subsequent attempts on Patrick's life were falsehoods spread by his followers to discredit the Druid priests.

"How could we have failed so often?" he asked.

THE TALE TOO about the Druid who opposed Patrick being cast to the ground with such force that his brains spilled over the earth was propaganda, spread by the Christians to terrorize the people of Erin into forsaking their Druid faith, he said.

"Everything the blasphemous preaches is contrary to our doctrines. His religion—if

such it could be called—was founded on the sacrifice of a Jew named Jesus Christ. What is more abhorrent to our Druid faith than human sacrifice? And the man isn't consistent. He used our shamrock to explain his theory of the blessed trinity. One minute he says there's only one god and the next he says there are three!

"As for driving the snakes from Erin—even Pliny in his 'Historia Naturalis' wrote, 300 years before Patrick set foot in our country, that snakes never live where the shamrock grows. These myths are even more dangerous than the lies he teaches."

HE SAID HIS colleagues had foretold the coming of Patrick and had been criminally negligent in allowing him to disembark.

"He engulfs my land with his false teachings. Everywhere the people desert the true faith. And those bells!"

The "proliferation of cacophony" of Patrick's bells had ruined the peace of the countryside.

"His three smiths—one of them the son of King Laegaire!—cast a bell for

every house of blasphemy Patrick erects: 50 in Connaught alone. I'm told. And they dip them in bronze to increase the uproar."

He spoke with nostalgia of the days before the advent of Patrick, when the few Christians then in Ireland worshipped in fear and secrecy, and when their leader Palladius and three other bishops had been forced to flee the country.

He condemned the gullibility of those who were deceived by Patrick's tale of a dream in which he heard the "voice of the Irish" begging him to come to Erin to save them.

"Save them!" he spat.

HE SPOKE WITH pride of Milcho (Patrick's master when he was a slave in Erin) who set fire to his house rather than allow Patrick to enter.

"He and his family died in the flames, martyrs for the true faith," he said. Others, he said, continued to be deceived—even those in high places.

He instanced Aengus, King of Munster, who endured the iron spike of Patrick's crozier which accidentally pierced his foot during his baptism. Aengus thought it was part of the ceremony, to remind him of the suffering of Jesus Christ.

NO ACTIVITY of the Christian escaped Patrick Conall's condemnation. He was especially censorious of the Christian's

entry into the field of education, with his setting up of schools in opposition to the long-established Druid houses of learning.

I referred back to the Fire on Slane and asked him if there was perhaps a symbolic meaning in the prophecy that the fire Patrick lit would never be extinguished, since no fire burned there today.

He scoffed.

"We were in error. When Patrick dies—and already his strong man has to carry him across rough terrain—his spells will be worthless. I swear it by the sun and moon, water and air, night and day, sea and land. I call on Manannan macLir, on Morrigan and Badb, on Aengus Mac-In-Og son of the Dagda, and on all our gods to fulfill my prophecy that this Christian madness will be banished from our land."

He struck the earth with his rod three times, then added with great vehemence before hobbling along the Fifth Road to the Royal University on Tara's Hill:

"Then our kingdom and glory will return, and my people, my beloved people, will embrace once more the Faith of our Fathers."



CARDINAL SUENENS SEES

'Springtime' Church

BY AL ANTZAK

LOS ANGELES—"The Holy Ghost, in His own way, is preparing a new Spring for the Church," Cardinal Leo Suenens, Primate of Belgium, told 2,000 persons at a talk at the Hollywood Palladium.

"Profound things are happening in the Church," the cardinal said. "There is something of Good Friday now, Good Friday before the coming of Easter."

While the Church is going through this process, Catholics must develop, Cardinal Suenens said, "a new understanding of the Church as being a pilgrim Church, an historical Church. . . . We need to discover in a new way the presence of the Holy Spirit in the Church."

What is coming, the Cardinal said, is "an evangelical renewal, a discovery of the Gospel and of Christ in a new and fresh way, a new discovery of the meaning of Christ in this age."

AN APPRECIATION of Mary is necessary so that the Incarnation can be understood. "Christ came to us through the collaboration of Mary and the Holy Spirit," he said.

Cardinal Suenens said that the aloofness toward Mary on the part of some people after Vatican II was because they misunderstood the council and thought it made of Christianity an abstract ideology "and ideologies don't need mothers," he said.



CARDINAL SUENENS

Speaking of the future, Cardinal Suenens said that "my impression is that the many difficult moments we are now living are a preparation for the ecumenical unity that is coming. The Holy Spirit is there and will bring all Christians together. I don't know where, but we can dream dreams."

"My dream," he continued, "is for a new council. Not Vatican III, but Jerusalem II, going back to the Apostles. And the topic should be the Holy Spirit."

THE CARDINAL digressed from his prepared text to comment that issuance of the Vatican II statement on the Jews was "an act of justice and fidelity."

"We are really rooted in the historical facts of the past. In a fact called Christmas, in a fact called the Incarnation, in a fact called Easter, in a fact called the Resurrection, in a fact called Pentecost."

"We accept the past. We accept historicity. We are going to Christ not with our own faith, but with the faith of Peter and Paul, the Apostles, the Blessed Mother, and all the saints through the ages."

"I am so impressed during the Mass when I say to the Lord: Look not upon my sins but upon the faith of the Church."

"This is the meaning of tradition. And in that sense we can never speak of

"My impression is that the many difficult moments we are now living are a preparation for the ecumenical unity that is coming."

revolution in connection with the Church and with Christianity."

WHAT IS GOING on in the Church is more than evolution, he said. "We are seeing the Church with new eyes, seeing the same realities with new priorities. We are discovering more profoundly the unity of all Christians, the unity we have from being one in baptism."

The idea of the Church as static and immobile suggested that change was for the world, but not for the Church. Change, the Cardinal said, does not involve the deposit of faith, but rather its expression in new ways.

"A certain world is disappearing, but we are not living the end of the world. A certain image of the Church is changing, but the Church is not changing. I think we are at the beginning of Spring, in the month of February. But it is not yet May."

The Cardinal said he did not believe there was sufficient awareness among people of the promise Christ made to His apostles before He left them that the Holy Spirit would remain with them.

"The Holy Spirit will not reveal something new. He is not coming to proclaim new gospels, but to open our minds to understanding the words of God, to make a new penetration of the words of Christ in us."

LETTER TO EDITOR

Frances Leone says criticism healthy

To the Editor:

The NC News Service article "Don't Criticize Pope" (2-18-72) prompted this letter.

After a period of admonishment to Catholics for being lackadaisical and disinterested, we have finally moved to a period of involvement and genuine interest in Church affairs. The Religious and laity alike have become active and have progressed for the betterment of the Church and Christianity. Now Father Pedro Arrupe, head of the Society of Jesus, has decided to interpret this as "demythologization of authority."

Obviously it was more comfortable for the hierarchy to have a silent, disinterested flock to rule and dictate to, with no questions asked. But the position of Pope was never meant to be a popularity contest, or was it? Isn't the Pope infallible

only when speaking "ex cathedra" on matters of faith and morals? Why, then, should he be immune from "sincere criticism" by the certainly learned Jesuits, the many times equally learned laity and also concerned, interested laity?

Apparently Father Arrupe is more interested in press reports than in development and progress within the Church. Muzzling the Jesuits is perhaps the beginning of hushing up everyone.

Hopefully, we will never return to passive Sunday-only Catholics, many of whom didn't know what their religion was all about and didn't care. Hopefully, we will continue on our new road with active, dynamic, working, yes, even criticizing Catholics, who care about the Church and want it to be the meaningful part of their lives Jesus intended it to be.

Frances Leone
Indianapolis

Alleged experiments on living fetuses triggers probe

EAST BRUNSWICK, N.J.—The New Jersey Right to Life Committee has appointed a special commission to investigate reports of experimentation on living human fetuses.

The commission will be headed by biologist Mark Deibert, and will check into reports of experimentation from different sources.

The Right to Life Committee said it was basing its investigation on information taken from "Handbook on Abortion" by Dr. J. C. Willkie of Cincinnati, and an article in the New York Times magazine. The Times magazine article, written by Dr. Willard Gaylin, a professor of psychiatry and law at Columbia University law school, describes the process of "cloning."

Cloning, says Gaylin, may one day enable man to recreate a genetic copy of a Mozart—or a Hitler. But the Mozart clone might not compose a single symphony and the Hitler clone could grow up to be a saint.

IN QUESTIONING whether man should make exact copies of human beings, Gaylin asked "can man, will man, and

ought man" delve into this sort of technology.

"The facts are more complicated, as usual, than the polemics," Gaylin wrote.

"There is much that man can do which he does not do—because he is aware that he ought not. We do not, for example, perform many behavioral experiments on babies,

Nixon trip 'harmful'

TAIPEI, Taiwan—Archbishop Stanislaus Lo Kuang of Taipei said that "psychologically . . . the Nixon trip (to mainland China) was harmful."

The archbishop said that Nixon's visit to China "will have no immediate effect on the situation here."

"He will try to establish diplomatic relations with the Chinese Communists but it will prove difficult. They will never accept two Chinese ambassadors in Washington."

The archbishop said the bishops on Taiwan intend to issue a reassuring pastoral letter.

even though some research would unquestionably contribute to knowledge and the common good.

"Societal morality has traditionally disapproved of the use of human beings as research animals. Their humanness protects them from certain kinds of destructive research," he said.

"BUT EVEN THIS rule is being violated in some instances. In at least one recent situation, for example, human fetuses that were about to be aborted were used as part of an experiment to determine the potentially harmful effects of ultrasound."

The New Jersey Right to Life Committee has also concerned itself with the report in Dr. Willkie's "Handbook on Abortion" which contains a photograph of a British experiment on a live fetus at 28 weeks' gestation.

The problem of live fetuses being sold to laboratories in England was brought out shortly after that nation's liberal abortion law went into effect. It was brought to the floor of the House of Commons, and the sale of live fetuses for laboratory experimentation was banned.



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The Christian and . . .

WAR

BY RUSSELL SHAW

Christianity and war—the linking of the two ideas seems to many people today to be a contradiction. Is not war, with its hatred, violence, destruction and disruption of life, a denial of all that Christianity stands for? What stance can Christianity take toward war except to condemn it?

Yet over the centuries many sincere Christians have adopted a different attitude. Acknowledging that war is an evil, they have nevertheless postulated circumstances—self-defense, redress of extreme injustice—in which it would be possible for Christians to engage in war as a last resort. And, this being so, they have sought to establish guidelines for waging war according to moral norms.

Both strains of thought—usually referred to respectively as "pacifism" and the "just war theory"—are very much present in Christian thinking today. Each has respectable antecedents and responsible arguments to support it. Neither can be dismissed out of hand as irresponsible or unworthy of a Christian. And neither is without problems.

PROMPTED BY THE horrors of World War I and World War II, the Vietnam war and other contemporary conflicts, and the looming threat of thermonuclear annihilation, Christian pacifism has enjoyed a resurgence in our times. Many Christian pacifists stake their position on the absolute value and inviolability of human life: because God is Creator and Lord of all life, no one has the right to take the life of another. Other pacifists might acknowledge some extreme situations in which it would be morally permissible to destroy life, but insist that modern warfare simply cannot fulfill the conditions

which would legitimize this resort to ultimate violence.

Less is heard these days than in the past about the "just war" theory but this may simply be because the terminology itself is not so commonly used as it once was. Actually, those who admit that some wars may be moral enterprises and seek to distinguish these from wars which are immoral, regularly apply the "just war" principles in making their determination about a particular conflict.

The just war position is based on the conviction that, however repugnant violence and killing may be, there may arise situations where it is not only necessary but virtuous for a Christian to resort to these extreme measures for repelling violent aggression. The classic example from private life is an attack on a family by a dangerous killer. In such a case, it is said, the family would have a right and duty to protect its members by resisting—and, if necessary, killing—the aggressor.

EXTENDING THIS TO relationships among nations, the theory reasons that a nation subjected to unjust aggression has a right to protect itself by going to war. But even so, war must be truly a last resort, it

must not be aggression masked as "self-defense," it must have a reasonable chance of success, and it must observe moral limits (in particular, no direct attacks on civilian populations).

Clearcut as these matters may seem in theory, in practice they raise immensely complex questions of conscience for Christians, especially in our times. The advent of nuclear arms, with their vast potential for indiscriminate destruction of life, makes it questionable whether there could be such a thing as a "just" war in which such weapons were used.

On the other hand, "conventional" war of the Vietnam kind, in which civilians are inevitably caught up in the swirl of fighting, presents equally difficult moral problems even in a situation where atomic weapons are not used.

IT IS OBVIOUS, TOO, that the defense policies and military service laws of our country stand in need of continual review and revision in light of Christian principles and changing factual circumstances. At present, for example, the draft law gives grudging recognition to the rights of some religious pacifists; it concedes nothing, however, to selective conscientious objectors who, by their implicit recognition that some wars are moral and others are not, have in effect adopted a "just war" position.

Lastly, the Christian must ask whether too much attention is not given now to war and too little to peace. Whatever his attitude toward war may be, the Christian's first duty is to peace—how to achieve it and preserve it. The arts of war have become highly sophisticated in this century, but the arts of peace often seem to be at a tragically primitive stage of development. In the long run, though, they hold the best hope for our country and our world.

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KNOW YOUR FAITH

YOUTH-VIEWS

'There's no such thing as a just war'

BY JAMES L. ALT

Man is supposed to be a rational, peace-loving animal. Yet, it is a matter of historical certainty that there have been fewer than one hundred years in the 2000-year Christian era that a war was not being fought somewhere in the world. Even today, despite the fact that action in the Vietnam war has scaled down considerably, war is very imminent in many parts of the world.

How do today's young people, and religion teachers, look at war? "War is hell," says Sister Suzanne DeBenedictis of Mobile, Alabama, which

echoed the sentiments of all those responding. Asked to define "war," several used the definition used by John Dick (28, Battle Creek, Mich.) that war "was the armed hostile conflict between states or nations." Another teacher, Mrs. David Belanger (23, Mobile, Ala.) defined war as "an insanity between two peoples caused by lack of understanding, concern and love in which no side, in reality, wins."

To 17-year-old John Bush, Battle Creek, Mich., "war is the absence of peace, understanding, patience and love, and the presence of pain, hatred, and death." Christina Baches (15, Mobile, Ala.) thinks war is "the attempt made by governing powers to achieve political, social, territorial and other goals through armed conflict with another governing power."

WHEN DOES A WAR become necessary, or "just?" Bob McVeigh, 18, and John Bush, 17, both from Battle Creek, Mich., stated flatly "there is no such thing as a 'just war,' for war is always unjust and unfair." This opinion was shared by many of the young people, although several others defined a "just war" according to its traditional definition.

What attitude should a Christian take towards war? Joe DiNicola, (16, Uniontown, Ohio) thinks a true Christian attitude would be that "the action itself is morally wrong unless one is aggressed upon to the point where there is no other solution." Mark McMullen (17, Euclid, Ohio) says "a Christian must follow his conscience, either backing the war or refusing to participate in it if he considers it unjust."

IT DOES APPEAR that a generation-gap exists when it comes to the question of participation in a war. A middle-aged teacher from Uniontown, Ohio, Edgar Taylor, says that "if Christian-like negotiations to prevent violence failed, then I would do whatever I was called upon to do, to protect my country, my church, my family and my home."

On the other hand, both Michael Albrecht (17, Euclid, Ohio) and Lynn Donaghey (17, Mobile Ala.) think Christians should adopt the pacifist view towards all war. Lynn says "a true Christian should realize that taking the life of another person for any reason is morally wrong. Nothing is worth taking the life of another human being."

Should a person be allowed to refuse to participate in a war because of his religious beliefs? All the young people felt he should be allowed to refuse to participate, although some qualified their answers. For example, Richard Valentine, (16, Mobile, Ala.) feels a person should be obliged to serve his country, but if he objects to war, he should be placed in another position.

WHAT SHOULD THE Church be doing on the issue of war? Bill Harrison (17, Mobile, Ala.) says the Church should teach the individual to follow his own beliefs concerning war, letting his own morals guide him.

Several years ago, in an address before the United Nations, Pope Paul pleaded for "no more war; war never again." Thus far, these words have fallen on many deaf ears, and war continues to rage. Until his words become a reality, there will be no "peace on earth, good will towards all men."

"There is no such thing as a just war." A sign: an opinion. What attitude should a Christian take toward war? (NC photo)

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THE NORTH WINDS WILL BLOW AND SOON
WE'LL HAVE SNOW AND ALL YOUR TRIGGERS
WILL FREEZE!



A child uses artistic imagination to comment on man's penchant for war over the ages. (NC photo)

SACRED SCRIPTURE

The Scriptures and war

BY FR. QUENTIN QUESNELL, S.J.

There is no New Testament teaching on war. The Christians who wrote the New Testament had no power to make decisions about war or peace. They were not the rulers of nations. They did not even have the right which Americans have today of being able to vote for or against men who lead their country into war.

Moreover, wars at that time were fought by professional soldiers, not by conscripted citizens. Consequently, Christians of that time did not even have the burden of deciding whether or not to serve in a war they felt was unjust.

War was just a fact of life. Rulers and armies made war on one another and caused much suffering thereby, then as now. But discussions of the morality of war would have been totally irrelevant to the practical lives of the first readers of the New Testament.

Still, a teaching on war would be very relevant to our life and time. What shall we do? Write a New Testament of our own to suit our needs? Or continue to meditate on the one we have?

IF WE CHOOSE TO look for our answer in the New Testament which we have, then all we can do is confront the reality of modern war with the general principles of conduct which we do find in the New Testament. How the two fit together in theory may be hard to see. How they can be brought together in practice will depend on our personal practical decisions in individual cases.

First of all, as we felt war drawing closer, we would ask: "How many times can my brother sin against me and I have to forgive him? Seven times?" (Matt. 18, 21). We would remember Jesus' answer: "Not seven times, but seventy times seven times" (Matt. 18, 22). "If you do not forgive your brother, neither will my Father in heaven forgive you" (Matt. 6, 14). We would recall the prayer we say every day: "Forgive us our sins, as we forgive those who sin against us."

But if the enemy actually opened hostilities with a first aggressive move, we would think of the Lord's command: "Do not take revenge on someone who does you wrong. If anyone slaps you on the right cheek, let him slap your left cheek too" (Matt. 5, 39). "If someone does evil to you do not pay him back with evil" (Rom. 12, 17).

If the enemy attacks continued, we would strengthen one another with "Love your enemies, and pray for those who mistreat you" (Matt. 5, 43) and "If your enemy is hungry, feed him. If he is thirsty, give him to drink. . . . Do not let evil defeat you, instead conquer evil with good" (Rom. 12, 20-21).

If we actually did march out against the enemy, our reason would be "By this shall all men know that you are my disciples, that you have love for one another" (John 13, 35). A modern hymn puts that to music: "They'll know we are Christians by our love." It could be our marching song.

IF WE ACTUALLY started shooting, we would keep in mind that "whatever you do to the least of these my brothers, you do to me" (Matt. 25, 40). Our bombing raids would not leave people without homes. Our scorched earth and defoliation would not leave the least of our brothers without

food. Our napalm would not scorch them naked.

A minimum of humanity is laid down in the Geneva Conventions; but a set of Gospel Conventions would push us toward the maximum. The general principle covering our way of waging war would be "love your neighbor as yourself," (Matt. 22, 39) or better, "Love one another as I have loved you" (John 15, 12).

Do those seem like silly directions for fighting a war? Obviously they would not help us win. But those are the only directions that can be found in the New Testament.

Perhaps the reason is that our real war is "not fighting against human beings, but against the wicked spiritual forces in the heavenly world, the rulers, authorities and cosmic powers of this dark age. So take up God's armor now . . . put on righteousness for your breastplate . . . faith as a shield . . . salvation for a helmet, and the word of God as the sword that the Spirit gives you. . . ." (Ephesians 6, 12-17). This is the kind of war that the New Testament writers thought relevant. Perhaps they found it too difficult to think about both kinds of war at the same time.

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CATECHETICS

Focus on peace and not war

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

The two boys were actually shouting at each other—in sixth-grade religion class! Mike and Jim, both aged 11, were looking through daily newspapers for examples of things that restrict people's freedom. Mike saw a picture of soldiers fighting in Vietnam, and was explaining how war and the draft really kept people from being free. Jim reacted immediately, strongly disagreeing. "You're wrong! The war is to protect freedom. That's what our soldiers are fighting and dying for." Mike responded, "I don't believe that." Their feelings were strong, and the argument grew heated as others in the class joined in.

No discussion all year had involved the youngsters more intensely. Not yet in their teens, these youngsters were seriously discussing moral judgments about war. No doubt some of their opinions were immature; others undoubtedly were repetitions of opinions heard at home. But one thing was clear: they were concerned about the war, and already had strong feelings about the morality of the war in Vietnam and war in general.

THIS EXPERIENCE brought home to me with a new force the educational challenge set forth by the Second Vatican Council: "Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should regard as their most weighty task the effort to instruct all in fresh sentiments of peace" (Church in World, No. 82).

As these sixth graders grapple with the morality of war, they have a right to receive mature guidance from the adult Christian community. Because of their intense interest in the issue, they are ready to draw upon the accumulated wisdom of the Church in forming their young consciences on a very ancient moral issue.

Their right raises an even more challenging question. Does the adult Catholic community in their parish, in their city, in the United States as a whole, have an educated stance toward the Vietnam war, toward war itself in a post-Hiroshima world? How many adults in

these youngsters' lives have formed their moral judgments on war from Christian principles? Just what is Catholic teaching regarding the war? Is there just one legitimate Catholic or Christian stance toward this war, toward all war? To admit that there are differing moral views espoused by informed Catholics of good will regarding war in general, and regarding the war in Vietnam in particular, is simply to recognize facts.

It seems to me that the present ambiguity and lack of consensus suggests something about the orientation and the process needed in forming our consciences on the issue of war and the war in Vietnam.

THE FOCUS SHOULD BE on education for peace rather than on war itself. This is the orientation suggested in the passage quoted above from the Second Vatican Council. It is the orientation suggested as well by Bishop Flanagan of Worcester in a recently published interview: "It seems to me that this Vietnam thing is very urgent, but it's only part of a much bigger picture; and unless we educate our people to peace, you can settle this one and another one could break out six months later, and the same old thing could be repeated with us not learning our lesson from history" (NCR, February 11, 1972). He suggests some of the content used in his diocese in an education for peace: the theology of peace, a historical look at the Church's attitudes and teachings on peace down through the centuries, facts about this particular war, the bishops' statement on conscientious objection, and similar data.

With such information, as Bishop Gumbelton of Detroit stated in the same interview, Catholic adults are better able "to look at the policies of our government and try to apply our Christian values to those policies."

This is the process urged by the Second Vatican Council, namely to explore contemporary issues, the "signs of the times," in the light of Christ (Church in World, No. 4). It is this process of discernment that we adults must learn before we can educate our youngsters in it. Growth in this process requires the kind of factual knowledge suggested by Bishop Flanagan's educational program for peace. More than that it involves a genuine

(Continued on Page 7)

KNOW YOUR FAITH

WORSHIP AND THE WORLD

Until we meet again

BY FR. JOSEPH M. CHAMPLIN

Mary Finnegan lived a full 77 years, but her death early Christmas morning still came unexpectedly, literally in that middle of the night the gospel texts mention. She rose from bed at 2 a.m., walked to the living room of their attractive home and



complained to her concerned husband about "never having felt like this before." In a matter of moments she sat down, stood up, then sat again, slumped over and was gone.

Mrs. Finnegan was a refined lady, a strong person and a good woman. She left behind, besides her spouse, two children, sons in their forties—one a most successful architect, the other a priest classmate of mine. In addition, three very special children found themselves suddenly without their paternal grandmother.

Before the funeral the father, mother and uncle of these elementary and pre-elementary school youngsters pondered a common problem facing survivors in situations like this: "Should we bring the boys and the little girl to the wake? To the funeral? To the cemetery? Would these be harmful or helpful experiences for them?"

They decided "yes" on all counts and as I watched the family from my sanctuary vantage point during the service, I concluded they certainly had judged wisely.

THE LITTLE ONES participated in the beautiful burial of a Christian. There were tears to be sure and an occasional

cracking of the priest's voice. But the dominant atmosphere was one of serene hope, quiet resignation, and joyful anticipation. A great crowd of fellow believers—three bishops, priests by the dozens, and a church filled with friends—gathered as a community to bid Mary farewell, temporarily, and to commend her to the Lord.

Jimmy, Patrick and Maura caught, in their own limited way, all of this drama. They tasted the painful reality of death and separation, but also felt that positive joy which flows from faith in the Resurrection.

These children watched their father and mother walk up into the sanctuary and read the first scriptural passages. They heard the strong voices of men (mainly) and women singing songs which in Alleluia terms spoke of victory and a fuller life after death. "Keep in mind that Jesus Christ has died for us and is risen from the dead; he is our saving Lord, he is joy for all ages."

THEY OBSERVED THEIR uncle, vested in white and assisted by eight other priests, leading the congregation in prayer and concelebrating Mass. They saw a bishop offer the final prayer and a blessing over the body. They heard this older man with a red cap speak soft, personal words of comfort to their father and grandfather.

Then, of course, there were other silent signs to be noticed. The handsome white pall, for example, draped over the casket, a reminder of Mary's baptism so many years ago and the present hope it offers for her personal triumph over death. Or the sign of peace exchanged between all the clergy in the sanctuary and carried down

into the pews among the congregation. Or the sprinkling of water and burning of incense, the former recalling a baptismal ceremony in the past and the latter promising a bodily resurrection in the future. Or the burning Easter candle placed before the bier as a symbol of Jesus' and our conquest of sin and destruction.

True Christian that she was, Mary Finnegan in younger days and to the end had lent caring, sharing, helping hands to neighbors in need. The homilist for this funeral liturgy, now the Finnegan's pastor, but once a next door friend, remembered those past kind deeds and spoke of them to the congregation. He was not the only beneficiary of her sensitive concern. Many in the church had felt that touch in former years and came to pay their respects, to send this lady on her way to God.

THE RITE OF FINAL commendation and farewell at the Mass's conclusion expresses this rather well. During it, a united group of believing relatives and friends assembled for the last time to say "good-bye" or, better, "until we meet again." "Father, into your hands we commend our sister Mary. . . . Lord, hear our prayer: welcome Mary to paradise and help us to comfort each other with the assurance of our faith until we all meet in Christ to be with you and with our sister Mary forever."

It seems to me that fully participated Christian burial service should have left a lasting and healthy impression on those Finnegan children. They must have sensed the full picture, the sorrow and serenity, the beauty and pain of a loved one's death. Later, instead of fearing the dark and unknown, perhaps they will be able to say with St. Paul, "O death, where is your victory? O death, where is your sting?"

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WHAT DIFFERENCE DOES JESUS MAKE?

What Jesus had to say to the wealthy

BY F. J. SHEED

When, a few years ago, the Church established the Feast of Christ the Worker, there were those who felt that it was at last taking a cautious step in the direction of its Founder's word that a rich man could get

into the Kingdom of Heaven less easily than a camel through the eye of a needle. Jesus, they felt, had been a proletarian revolutionary, whereas the Church had linked itself with the rich, the Establishment. To those who saw it so, that first step was so very cautious as to be a mockery, the Church was still bothering with the world to come and ignoring the agonies of the world in which men actually are.

At the turn of the century, Joe Hills had put the Christian answer to the starving savagely into song:

You will eat by and by
In that beautiful land beyond
The sky.
Work all day, feed on hay,
There'll be pie in the sky when
You die.

More and more Catholics were coming to feel that Joe Hills, not the Church, was speaking for Christ; and they noted that the Establishment executed Joe as an earlier Establishment had executed Jesus.

NOW IT IS TRUE that Jesus attacked the rich. But it was not for their exploitation of the poor that he attacked them: it was precisely for thinking only of this world and ignoring the next—"laying up treasures on earth where moth and rust consume instead of in heaven" (Matt. 6-

19). There was a rich man complacent in his wealth, but God said to him "Fool! This night your soul is required of you. And the things you have prepared, whose will they be?" (Luke 12).

The Old Testament speaks of the fool who says in his heart there is no God. Jesus reserves the word for the man who forgets that he must die. I can find no hint of Jesus as a proletarian revolutionary. His criticism of the rich is always for the harm their wealth does to themselves. "Delight in riches chokes God's word in them so that it proves unfruitful" (Matt. 1, 3-22)—in other words wealth sterilizes. In the parable of Dives and Lazarus, the rich man had not exploited the poor man, simply been heartless about him: he was punished for having given himself totally to this world's pleasures. Jesus did, indeed, tell one rich young man to sell all he had and give to the poor but this was for his own perfection!

WE HEAR FROM JESUS no condemnation of the social-economic structure, any more than of the Roman domination of the Jewish homeland. We think, perhaps, of: "He put down the mighty from their thrones, and exalted those of low degree" (Luke 1:52), but that was his Mother speaking, not himself. Peter did, indeed, tell the crowd that "Jesus had healed all that were oppressed"—but oppressed by whom? "By the devil" (Acts 10:38). Exploitation and conquest were symptoms of a deeper disease, a disease in the depths of men's very selves. To the healing of that Jesus gave himself wholly. Till it was healed, those other evils could not be.

It was the same with his immediate followers. Only in the Epistle of James

(5:4) do we meet "Laborers mowed your fields and you cheated them . . . the cries of the reapers have reached the ears of the Lord of the world." James too had clearly meditated on Jesus' words about rust and moth. "Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted and their rust will eat your flesh like fire" (James 5:2).

But James was an exception. Paul and the rest concentrate as Jesus did on the harm wealth does to the wealthy. "Those who desire to be rich fall into many senseless and hurtful desires that plunge men into destruction. For the love of money is the root of all evils" (1 Tim. 6:9).

THE ROOT WAS WHAT concerned Jesus and his earliest Church. Render unto Caesar the things that are Caesar's is a sound rule provided you render unto God the things that are God's. Without that, all the political reformer can do is substitute new Caesars for the old. So with slavery. It was age-old and universal, but we never hear Jesus mention it. And we find Paul taking it for granted, sending his new convert, the runaway slave Onesimus, back to his owner Philemon, an earlier convert.

One feels that he tells slaves to obey their masters very much as he tells wives to obey their husbands—because that was how each should behave, things being as they were: but husbands must love their wives as themselves, Philemon must treat Onesimus "as a beloved brother, not only in the flesh, but in the Lord." For a mightier work had already begun on which all other healings depended—in family life, in the life of society as a whole: only in Christ was there "neither slave nor freeman, neither male nor female."

QUESTION BOX

Can the existence of God be proved scientifically?

BY MSGR. R. T. BOSLER

Q. In a philosophy course I am taking at a state university, the author of our text, "Primary Philosophy," concludes that there is no God, because he, Michael Scriven, professor of the History and Philosophy of Science at Indiana University, thinks God's existence cannot be proved scientifically. His arguments are poor, but I have not found any good source to read to counteract Scriven. I am distressed that such a text is being used in state universities which I as a taxpayer help to support. Such texts may very well upset young students and cause doubts in their minds.



A. If the author of the textbook says that using the methodology of modern science it is impossible to prove or disprove the existence of God, then he is not questioning religious claims. If he concludes that because it is not possible to prove "scientifically" the existence of God, therefore, there is no God, then he is a victim of scientism—the stultifying theory that nothing can be known except what can be deduced from counting and measuring physical phenomena.

Science can know nothing about God. Neither can it know anything about what love is, or beauty or justice. Science cannot prove that a man has a right to life or freedom or the pursuit of happiness. The true scientist, who has had a balanced education, is aware of the limitations of his methodology, but unfortunately there are too many scientists today who are the narrow, bigoted products of an education in which the liberal arts were ignored and all the emphasis was placed on mathematics and the empirical sciences.

I am not, however, so worried that the young are taken in by these as I was some years ago. The youth of today are waking up to the fact that scientists, who can create an affluent society, harness nuclear energy and send men into outer space, have no answer to the gut questions, what is life all about and how should all the scientific discoveries be turned from destruction into happiness for men.

Can we prove that God exists? The

Catholic Church in Vatican Council I taught that "God, the origin and end of all things, can be known with certainty by the natural light of human reason from the things that he created." This in no way commits Catholics to the traditional philosophical proofs for God's existence. We must honestly admit that modern man is not convinced by these and look for better ones. Protestants generally have been satisfied with the conviction that God makes his presence felt through faith. For a discussion of this problem I recommend "The Problem of God" by John Courtney Murray, S.J., published by the Yale University Press, New Haven, Conn., 1965.

Q. I'm 45-years-old and lonely. My husband and myself were both raised Catholic. We brought children into the world and now they are about raised. I read a lot and enjoy keeping up on the latest issues of the day. I would have loved to travel, but my husband travelled in World War II and never wanted to take a vacation. He always had two jobs as a young husband and was home only to sleep. He never enjoyed me or the children. He enjoyed everything and everyone but us. Now we have nothing in common. He works out of town, as he couldn't find work at home. He really doesn't bother much with us. What does the future hold for me and many Catholics like me?

A. I'm passing the buck on this one and asking the readers to help. Your problem is by no means unique. Others have faced it and maybe found a solution other than divorce. Any help is welcome. Send me your letters and I'll pass on the advice in a column to come. Even if nothing is forthcoming the space here is not wasted, for your desperate letter may save younger couples from making the same mistake.

Q. When all the changes were made I thought Psalm 50 would be changed or taken out. I was taught that my mother and father did not sin when I was conceived. Psalm 50 still reads: "In sin my mother conceived me." Do husband and wife sin when they perform the marital act?

A. No, you are reading something into the text that is not there, though I admit it is open to misunderstanding. The

Jerusalem Bible renders the sense more precise with this translation: "You know I was born guilty, a sinner from the moment of conception."

The New American Bible translates this way: "Indeed, in guilt was I born, and in sin my mother conceived me." But to clarify the meaning there is this explanation in a footnote: "Catholic tradition sees in this passage a foreshadowing of the basic Christian doctrine of original sin, which was not clearly revealed before the time of Christ."

Q. Is it permissible to marry a brother-in-law?

A. In church law there is an impediment of affinity forbidding marriage of in-laws. It is, however, possible to obtain a dispensation from this impediment. A sufficient reason for granting one might be the need of the children left without a father or mother. A well-loved aunt or uncle could make a good substitute parent.

(Copyright 1972)

Pfeifer

(Continued from Page 6)

sharing and listening within the Catholic community.

WHILE URGING Catholics to reflect seriously on what the Bishops have to say about peace and war, Bishops Flanagan and Gumbleton are joined by Bishop Dougherty of Newark in openly admitting how their own moral stance on the war was influenced by widely differing segments of the Catholic community as well as by authoritative teaching and historical study. Dialogue led them to further research, study and wider consultation.

The interview with these three Bishops suggests a model of education for peace among the adult community and in sixth grade as well. (1) Honest exploration of the facts of the case; (2) honest exploration of the teachings and attitudes of the Christian community today and in history regarding peace; (3) a climate of mutual respect characterized by listening to each other in our mutual search for peace.

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Semi-finals slated in Play event

Semi-final competition will begin this coming week in the Archdiocesan Junior One-Act Play Contest.

In the Comedy Division, St. Catherine's and Holy Family, New Albany, will host semi-finalists St. Pius X and two other plays will compete at 2 p.m. Sunday, March 19, at St. Catherine's. There will be two entries competing at 7:30 p.m. Tuesday, March 21, at Holy Name.

Serious Division sites will include St. Gabriel's, Connersville, at 3 p.m. Sunday, March 19 (Connersville and Little Flower); St. Catherine's, at 6:30 p.m. Sunday, March 19 (St. Columba, Columbus, St. Rita's and St. Barnabas).

Classic Comedy sites: Immaculate Heart of Mary at 2 p.m. Sunday, March 19 (Immaculate Heart, Holy Spirit and St. Andrew's, Richmond); Holy Name or Our Lady of Lourdes at 7:30 p.m. Sunday, March 19 (Lourdes and one other); and St. Catherine's at 7:30 p.m. Monday, March 20 (St. Catherine's and Our Lady of Mt. Carmel).

Finals in all divisions are scheduled at Roncalli High School the week-end of March 24 (Serious), March 25 (Classic Comedy) and March 26 (Comedy).

Group and individual awards will be presented in each division. Admission prices will include 50 cents for adults, 25 cents for grade school and \$1.50 family.

CYO NOTES

Final deadline for Marian Award applications is Friday, March 17. The ceremony will be held March 26 in St. Anthony's Church, Indianapolis.

Other CYO deadlines: Archdiocesan Cadet Instrumental Music Contest, March 27; Cadet A, B and Junior Kickball Leagues, March 27; "56" and Cadet Baseball Leagues, April 4; Summer Baseball, April 3.

Deadline is past for Cadet Boys Dual-Meet Track League. Coaches met March 16. Season will start after Easter. The Cadet Girls Dual-Meet Track League is doubtful, unless a minimum of four teams enter.

The Cadet Boys' Wrestling Tourney will begin next week, with the final deadline listed as Friday, March 17. Coaches will meet for seeding at 3 p.m. Sunday, March 19. Preliminary matches will begin March 21 at St. Simon's parish, with weigh-in at 5:30 p.m. Finals will be held Saturday, March 25, at Cathedral High School, with weigh-in at 11 a.m. Fifteen individual events are scheduled. Ribbons will be presented down to fourth place. Five team trophies will be awarded, with team scoring starting in semi-final round.

The Cadet Girls Volleyball Tourney concluded Thursday night at Little Flower. Semi-finalists included: St. Rita's, St. Roch's, Holy Spirit and St. Jude's.

The first mailing has been sent for the annual Archdiocesan Junior CYO Convention, to be held April 21-23 at Secena Memorial High School. Registration deadline is April 12. Housing cards are included in the advance mailing. Convention theme will be: "Youth Concerned for Others." Voting changes have been approved to allow for more voting delegates, including separate delegations for the two Indianapolis Deaneries. A change in officers was also approved, creating a new position of Deanery Coordinator, in addition to President, Vice-President, Recording Secretary and Corresponding Secretary.

Set Irish Fair

INDIANAPOLIS — Secena Memorial High School will sponsor its annual Irish Fair from 5 to 10:30 p.m. Friday, March 17, at the school. Meat and fish dinners will be served. Other attractions will include various booths, games and prizes for all ages. Proceeds of the event will benefit the Secena Scholarship Fund.

Thirty years ago Bernice Butler, St. Agnes Academy student, won second place in an oratorical contest sponsored by the American Legion.



ARCHDIOCESAN SCIENCE FAIR, TOP FOUR WINNERS—These four young scientists were chosen by judges as the first place winners in the four categories of competition at the 1972 Archdiocesan CYO Cadet Science Fair, held at Little Flower for the sixth consecutive year. Left to right, the outstanding exhibitors are: Nancy Lazar, St. Matthew, Seventh Grade Biological winner; Francis Dillon, St. Luke, Seventh Grade Physical winner; Tim Miller, Immaculate Heart, Eighth Grade Physical winner; and Steve Kuehr, Holy Spirit, Eighth Grade Physical winner. Kuehr and Miller also were named as the first winners of the J. Earl Owens Scholarships, awarded by Our Lady of Fatima Council, Knights of Columbus.



ARCHDIOCESAN SCIENCE FAIR, EIGHTH GRADE PHYSICAL SCIENCE WINNERS—The Eighth Grade Physical Science category at the 1972 CYO Archdiocesan Science Fair produced its usual share of excellent exhibits, typified by this group of winners from the category. Front row, left to right: Jeff Satterthwaite, St. Joan of Arc; Bill Pierce and Tim Eisenhut, Little Flower; Karl Roddy, St. Joan of Arc. Second row, left to right: Mike Fischer, St. Bartholomew, Columbus; Pat Gallagher, St. Joan of Arc; Tom Pappas, Holy Spirit (his partner, Greg Alsip, was not able to be present for the awards); Matt Fornfeldt, St. Luke; Steve Kuehr, Holy Spirit.



CYO FRESHMAN-SOPHOMORE LEAGUE CHAMPIONS—Although they were upset in the post-season Holy Spirit Tournament, this Baxter YMCA, playing in the CYO for the second year, won their second consecutive Freshman-Sophomore League championship, defeating Mount Carmel in the title game, 44-34. Shown with the champions is Coach Bill Zenor. The other coach, Dick Elkins, was not able to be present for the picture.

Irish net hopes 'in moth balls' Awards revised Black Culture program on tap

Cathedral High School's hopes of winning the state basketball championship are, to coin a phrase, back in moth balls for at least another year.

Jean Ancelet's laddies took it on the proverbial chin in last Saturday's second afternoon game, 76 to 68. Despite their customary "Arnold Palmer" charge in the last half, the Irish could not cope with the height and rebounding strength of their opponents from Connersville.

The winners showed real class as they went on to wipe out Cinderella team Center Grove, 72-54, in the night game to put them in the Final Four. A little less class was displayed, however, by some of the Connersville fans if the legend we saw displayed on one of the buses is any indication. The slightly "sick" legend read: "Send Cathedral back to Belfast!" (by F.W.F.)

A new revised schedule of awards has been announced for the annual Archdiocesan Cadet Instrumental Music Contest, to be held April 15-16 at Cathedral High School.

First place winners will receive medals with attached ribbons and bars, while second and third place recipients will receive red or white ribbons. Outstanding exhibitor medals will also be presented.

Band and orchestra champions will be given cups with runners-up to receive plaques from third through fifth place.

INDIANAPOLIS — St. Rita's Junior CYO is sponsoring a black culture program Sunday, April 9, in the Marian College auditorium.

"A Glimpse Into the Heart of the Black Man," told through poetry and music, will be presented by Mr. and Mrs. Timothy Carson, Indianapolis educators and religious leaders. Proceeds of the performance will benefit the St. Rita's youth program. Tickets are on sale at the parish CYO office in St. Rita's School, 1800 N. Arsenal Ave. Information is available by calling 631-3146 or 636-9178.

Guild to hold Euchre Party

INDIANAPOLIS — The Holy Family K of C Ladies Guild will sponsor a Euchre Party at 8 p.m., Thursday, March 23, in the K of C hall, 220 N. Country Club Road. Proceeds will

benefit the Gibault Home for boys. A \$25 door prize will be awarded. Tickets, \$1.25 each, may be purchased at the door. The public is invited.

Stress need for dialogue

VATICAN CITY—In a handbook of recommendations, the Vatican's international Lait Council has made a strong pitch for open financial accounting in place of Church secrecy, permanent dialogue that does not duck conflicts and controversies, and the shedding of "all triumphalist, authoritarian and bureaucratic attitudes" in the debating of issues.

The Lait Council's unusual report, released at a news conference here March 7 and entitled "Dialogue Within the Church," was essentially a plea for honesty and frankness in all matters among bishops, priests and laity in a rapidly changing world where absence of dialogue turns people off.

It called for "an atmosphere of permanent dialogue" inside the Church and suggested the creation of some sort of Department for Cultural Change at the Vatican, which would link the Lait Council and the Pontifical Justice and Peace Commission in research, documentation and help in new cultural, economic, social and political problems.

The 124-page handbook was put together out of a week-long symposium held at the Vatican one year ago by the Lait Council and attended by some 60 laity and clergy. Cardinal Maurice Roy of Quebec, president of the Lait Council, presided at the 1971 symposium and also introduced the handbook at the news conference this March.

CYO SPORTS

CADET GIRLS' VOLLEYBALL TOURNAMENT
Round One: St. Michael 2, Little Flower (White) 0; Little Flower (Blue) 2, St. Bernadette 1; St. Roch (Blue) 2, Immaculate Heart 1; St. Rita 2, St. Malachy 0; St. Catherine 2, St. Roch (Gold) 0; St. Lawrence 2, St. Christopher 1; St. Jude 2, St. Thomas 0; St. Joan of Arc 2, All Saints 1; St. Andrew 2, St. Barnabas 0; St. Pius X 2, St. Simon (Blue) 0; St. Philip Neri 2, St. Simon (White) 1.

Round Two: St. Michael 2, St. Matthew 0; St. Roch (Blue) 2, Little Flower (Blue) 0; St. Rita 2, Our Lady of Greenwood 0; St. Catherine 2, St. Lawrence 1; St. Jude 2, St. Monica 0; Little Flower (Gold) 2, St. Joan of Arc 1; St. Pius X 2, St. Andrew 0; Holy Spirit 2, St. Philip Neri 0.

Round Three: St. Roch 2, St. Michael 1; St. Rita 2, St. Catherine 0; St. Jude 2, Little Flower (Gold) 0; Holy Spirit 2, St. Pius X 0.

JUNIOR GIRLS' VOLLEYBALL

Standings
Division 1: St. Christopher 20, St. Joan of Arc 10, St. Thomas 10, St. Rita 11, St. Michael 0, St. Monica 0, Immaculate Heart 0.

Division 2: St. Pius X 20, St. Rita 12, St. Philip Neri 10, Holy Spirit 11, St. Andrew 11, St. Matthew 0.

Division 3: Our Lady of Greenwood 10, Our Lady of Lourdes 11, St. Catherine 11, St. Jude 0, St. Roch 0, Holy Name 0.

CADET WRESTLING LEAGUE

Standings
Division 1: St. Michael 50, St. Joan of Arc 10, St. Malachy 21, St. Roch 23, St. Catherine 23, St. Martin 13, Our Lady of Greenwood 0.

Division 2: St. Simon 40, Little Flower 41, Holy Spirit 22, Our Lady of Lourdes 22, Immaculate Heart 23, St. Lawrence 14, Christ the King 0.

D of I MEETING

INDIANAPOLIS — The Madonna Circle D of I will hold its monthly meeting at 7:30 p.m., Thursday, March 23, at St. Andrew's school, AV room.

New Castle parish sets first parley

NEW CASTLE, Ind.—The first St. Anne's Parish Convention will be held here at 1 p.m. Sunday, March 19, featuring seminars and programs for all age groups within the parish.

Father Charles Berkemeier, pastor, described the convention as "an occasion in which all members of a parish gather together for a day of renewal, worship, dialogue, and community meal for the full living of parish life."

REGISTRATION will begin at 1 p.m. with the program to get underway at 1:30 p.m.

Keynote will be Father Jeff Godecker, of Roncalli High School, Indianapolis. His theme will be "Church, Parish and Family."

Seminar topics will include: "Theology of Marriage," led by Mr. and Mrs. Wayne Tolen, of Richmond, "Encounter in a Family Group," with Father Kenneth Murphy, of Knightstown, and "A Celebrating Family," with Father Godecker and Sister Antoinette Ressino, O.S.F.

A TEEN-AGE section entitled "A Happening on What It Means to Be a Christian" will be conducted by Sister Margaret Lynch, S.P. Grade school sections will be staffed by Misses Mary Ann, Betsy and Louise Tolen, of Richmond. Mass will be celebrated at



PLAN MARIAN CARD PARTY—The Indianapolis Chapter of the Marian College Alumni Association will hold its annual Card Party at 7:30 p.m. Wednesday, March 22, in the college's gymnasium lounge. Examining a hand-crocheted afghan, to be awarded that evening, are Mrs. Charles Robinson (seated above), general chairman, and Mrs. David Allen, East Indianapolis ticket chairman. The afghan was donated by Mrs. Carlos Taggart, of Indianapolis. Proceeds will be used for the Alumni Scholarship Fund. Tickets are available from area chairmen and at the door.

Marian to give French comedy

INDIANAPOLIS — "Hotel Paradiso," a French farce-comedy by Georges Feydeau and Maurice Desvallieres, will be presented by the Marian College Drama Department in three performances—March 24-

4:45 p.m., followed by a pitch-in supper.

General chairmen of the program are Mr. and Mrs. Bernard Baranski and Mr. and Mrs. Thomas Wickens.

26 in the college auditorium. Curtain time is 8 p.m.

Principal roles will be portrayed by Greg Rodick, South Bend, Pat Arcady, Cincinnati, Bob Grause, Cincinnati, and Marianne Able, Indianapolis. Other Indianapolis students in the production include Carlos Barbera, Roberta Donahue, Alan Roell and Joe Rea.

Director is Sister Francesca Thompson, O.S.F. Tickets are available at the door for \$1.50 (adults) and \$1 (students).

Indianapolis Parish Shopping List

ASSUMPTION BROWN'S UNION 76 1210 S. Harding St. 636-8887 Service, Accessories, Road Service 7 a.m. to 9 p.m. 6 Days a Week Waddy Hayden's PKG. LIQUOR STORE 2017 W. Morris 632-5714 OPEN 8 A.M. to 11 P.M.—Mon. thru Thurs. 8 A.M. to Midnight—Fri. & Sat. CHRIST THE KING "Buy The Best For Less" at Richards Market Basket 3230 E. 82nd St. at Keystone 331-9243 FARMER'S Jewelry and Gift Shop Accessories and Gifts Crown Jewels, Diamonds, Fine Watches U.S. Post Office 20 Remember loved ones with Gift Certificates Keystone Plaza—3230 E. Keystone Phone 333-9070 Johnson's Gulf Service Center 1017 E. 86th St. Ph. 255-0702 "Bonus Stamps" HOLY ANGELS BRAUN & SCHOTT MARKET 1164 W. 30th St. 726-0465 ★ Fine Meats ★ Quality Fruits and Vegetables ★ Clark's Walgreen Agency Photographic Equipment — Supplies Clark Prescription Pharmacy Plenty of Parking Space 2722 Northwestern Ave. 925-9225 Norman Reed, Mgr. 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TOM GATEWOOD AT ST. RITA'S—Notre Dame senior Tom Gatewood, picked on many post-season 1971 All-American football teams, was a recent visitor to St. Rita's parish, Indianapolis, where he spoke and was the honored guest at a Junior CYO function. A top scholar and athlete, Gatewood has made numerous appearances to promote anti-drug campaigns. He was sponsored in Indianapolis by the Indiana Bell Telephone Company. Gatewood is shown above at St. Rita's with (from left): James Dumes, Brother Howard Studvant, O.S.B., Denise Gavla, Mrs. Linda McMahon (of Indiana Bell), Larry Keough and Bennie Ray. The lad in the left background is Mike Patterson.



17TH CENTURY INSTRUMENTS—Seventeenth century baroque music will be played on 17th century instruments by six students at the annual spring concert of Our Lady of Grace Academy, Beech Grove, scheduled at 7:30 p.m. Sunday, March 19. The harpsichord and recorders will be used to perform music of Bach and Scarlatti. Shown above, standing from left, are Donna Carr, Mary Carr, Rose Kern, Vicki DesLauriers and Paula Baldwin, ballerina. At the harpsichord is Mary Diane Deyler. The concert is open to the public without charge.



ST. MARY'S SCHOLARSHIP DANCE—The Fathers' Club of St. Mary's Academy will sponsor its first Scholarship Dance on Saturday, March 25, at 9 p.m. in the school gymnasium. A continental breakfast, to be served at 12 midnight, is included in the ticket price of \$5 per couple. Door prizes will also be awarded throughout the evening. Shown above discussing plans for the event, from left, are: Robert Wilkes, Paul West, Ray Rath and Dutch Roembke. Also shown is Sister Carmen deBarros, O.S.F., moderator.

Marriage series set at Richmond during April

RICHMOND, Ind.—The first in a four-part series for engaged and recently-married couples will be held at St. Andrew's parish here at 7:30 p.m. Sunday, April 9.

Subsequent sessions are scheduled on Wednesday, April 12, Sunday, April 16, and Wednesday, April 19.

Dr. Alfred Hollenberg will conduct the first session on the topic "A Doctor Looks at Marriage." A panel on "Finances, Insurance and Banking," scheduled April 12, will feature Luby Williamson, Thomas Swanson and Phillip Kidd.

Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will speak April 16 on "Marriage and Morals." Steven Nelson, of the Camilla Dunn Mental Health Association, Richmond, will present the final session on "Marriage Tensions."

Moderator for the program, open to all couples without charge, is Father Paul Evard, associate pastor.

Women to meet in Tell City

TELL CITY, Ind.—The Tell City Deanery Council of Catholic Women will hold their quarterly meeting at 1:30 p.m. Sunday, March 19, at the Sunlight Hotel.

A special program on "The Madonna in Art and Legend" will be presented by Mrs. Mary Conen.

A White Elephant auction will follow the meeting. All council members are urged to attend.

Newman Guild Recollection set

INDIANAPOLIS—The annual Day of Recollection for members of the Newman Guild of Butler University will be held at 10 a.m. Tuesday, March 21, in St. John's Church.

Father Martin Peter, Newman Guild chaplain, will conduct the spiritual exercises. Luncheon will be served at 12:15 p.m. at the Atkinson Hotel.

Mrs. Thomas A. Cortese is chairman and Mrs. George Paulissen, co-chairman.

Fifty years ago the Honorable Edward F. MacSweeney, Knights of Columbus official from Boston, was the speaker at the St. Patrick's Day observance in Tomlinson Hall, in Indianapolis.

Remember them in your prayers

BRISTOW
REBECCA LYNN GENLHAUSEN, 15, St. Isadore, March 15. Daughter of Mr. and Mrs. Rudolph Genlhausen. Sister of Daniel Genlhausen. Of Ferdinand. Mrs. Anthony Lasher of Siberia. Kenrick, Timothy, Jacinta, Michelle and Jacquelin, all of Bristow, grand daughter of Mr. and Mrs. Anthony Paulin of Bristow and Mr. and Mrs. C. H. Genlhausen of Birdseye.

FRENCH LICK
WINIFRED DALEY O'NEALL, 81, Our Lady of the Springs, March 13. Sister of Mrs. Grace Daley Bateman of West Baden, aunt of James F. Bateman of West Baden and Mrs. Margaret Bateman Batling of Indianapolis.

INDIANAPOLIS
BRIDGET BROSNAN, 94, 55 Peter and Paul, Cathedral, March 8. Sister of Helen Brosnan.

MARY F. HAGGERTY, 94, St. John's, March 9. Sister of Martin Fahy.

BLANCHE B. SCHUTTER, 85, Holy Spirit, March 11. Mother of Clarence J. Schutter and Aurelia B. Fry. One brother and one sister also survive.

GEORGE E. PFAU, 78, Holy Spirit, March 13. Father of Jerome and James Pfauf, Mary A. Armstrong and Patricia Worrell.

NORA M. MERRIMAN, 86, St. Andrew's, March 11. Sister of Clara R. Zix.

EMILY ARMSTRONG, 74, Holy Spirit, March 13. Mother of Albert James and Kenneth Armstrong and Irene Shaw. Sister of Henry Dornan.

LAMESVILLE
ELMER T. HOFFMAN, 71, St. Mary's, March 11. Husband of Alice. Father of Richard Hoffman of Milledgeville. Mrs. Alma J. Scroggs of Louisville. Donald Hoffman and Mrs. Mona L. Gobin, both of Georgetown.

ROCKVILLE
WILLARD H. HANN, 54, St. Joseph's, March 14. Husband of Sarah. Father of Carolyn Hann of Lafayette, Kathryn and Ruth Hann, both of Rockville, son of Mrs. Leona Hann of Danville, Ill. brother of Mrs. Evelyn Kelly of Greencastle and Mrs. Edith Cerasi of Danville, Ill.

RICHMOND
MRS. WILLIAM E. WICKETT, 51, St. Andrew's, March 7.

SANDRA ROSE DEVINE, 37, St. Mary's, March 10. Daughter of Mr. and Mrs. Francis Devine. Sister of Sally, Cynthia, Diane, Tim and Tom Devine, all of Richmond.

SHELBYVILLE
JULIA M. REUTER, 74, St. Joseph, March 15. Husband of Julia. Father of Robert L. Reuter of Greenfield. Father Charles Reuter, O.F.M. of Colorado Springs, Colo. Harold Reuter of Recirc, Brazil. Mrs. Wilbur (Juliana) Horing of Rushville. Alfred Reuter and Mrs. Robert (Angela) Miner, both of Shelbyville. Father Leon Reuter of Cleveland, O. Mrs. Frank (Roseann) Schofield of London, Ind. Francis Reuter and Mrs. James (Eileen) Blatz, both of Indianapolis. Six brothers and two sisters also survive.

ST. MEINRAD
DANIEL H. RASCHE, 19, St. Meinrad, March 15. Son of Mr. and Mrs. Robert Rasche. Brother of Robert Rasche of Ferdinand. Lester Rasche with the U.S. Army in Germany. Mrs. Larry Faulkenberg of Ferdinand. Linda Carol, Mary Steven, Donald, Allen and Ann Rasche, all of St. Meinrad.

TELL CITY
JOSEPH REICHEL, 71, St. Paul's, March 10. Brother of Mrs. J. L. Reiche of Evansville and Mrs. Mary McCallough of Cincinnati.

TERRE HAUTE
ROBERT SCHROEDER, 72, St. Benedict's, March 14. Husband of Carrie. Father of Mrs. Barbara Houghton of Hawthorne, Calif.

TERRE HAUTE
ANN SEPRODI ABEGG, 61, St. Ann's, March 13. Sister of Mrs. Helen Tonetti and Mrs. Betty Bealmeier, both of Terre Haute. Mrs. Rosemary Kilborn of Berwyn, Ill. Mrs. Lillian Shade of Kendall Park, N.J. and Robert Holston of Indianapolis. Sister of Mrs. Eleanor Purcell of Cincinnati, O. and Mrs. Genevieve Winecuff of Racine, Wis.

TERRE HAUTE
EDWARD COMER, 66, St. Margaret Mary, March 14. Husband of Bertha. Father of Richard Comer of Terre Haute and Miss Sandra Comer of Gary. Brother of Elmer Comer of Princeton and Mrs. Margaret Land of Lawrenceville, Ill.



ARCHDIOCESAN SCIENCE FAIR, EIGHTH GRADE BIOLOGICAL SCIENCE WINNERS—This group of winners from the Eighth Grade Biological Science category at the 1972 CYO Cadet Archdiocesan Fair again reflects the broadest possible range of scientific interests. The winners are: (front, left to right) Tim Miller, Immaculate Heart; Patty Keller, St. Simon; Debbie Hampton, Nativity; Gayle Porter, St. Simon. (Back, left to right) Jeff O'Brian, St. Michael; Lisa Corbett, Sacred Heart, Jeffersonville; Kristyne Blackwell, Mount Carmel; Steve Sudhoff and Kevin Dugan, St. Columba, Columbus.

NEW MIDDLETOWN
EDNA SCHILLMEYER, 80, Most Precious Blood, March 11. Sister of Mrs. Pearl Schillmeier of Kent, O.

OLDENBURG
EMMA M. MOSTER, 77, Holy Family, March 11. Wife of John. Mother of Mrs. Paul Frey of Batesville. Bernard Moster of Brookville. Albert Moster of Liberty. Humbert Moster of Cincinnati, O. Walter Moster of Harrison, O. Leo Moster of St. Peters and Anthony Moster of Morris, stepmother of Mrs. Anna Workman of Erlanger, Ky. and Mrs. Emma Moloney of Foster, Ky. Sister of Mrs. Albert Kunkel of Connersville.

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ARCHDIOCESAN SCIENCE FAIR, EIGHTH GRADE BIOLOGICAL SCIENCE WINNERS—This group of winners from the Eighth Grade Biological Science category at the 1972 CYO Cadet Archdiocesan Fair again reflects the broadest possible range of scientific interests. The winners are: (front, left to right) Tim Miller, Immaculate Heart; Patty Keller, St. Simon; Debbie Hampton, Nativity; Gayle Porter, St. Simon. (Back, left to right) Jeff O'Brian, St. Michael; Lisa Corbett, Sacred Heart, Jeffersonville; Kristyne Blackwell, Mount Carmel; Steve Sudhoff and Kevin Dugan, St. Columba, Columbus.

NEW MIDDLETOWN
EDNA SCHILLMEYER, 80, Most Precious Blood, March 11. Sister of Mrs. Pearl Schillmeier of Kent, O.

OLDENBURG
EMMA M. MOSTER, 77, Holy Family, March 11. Wife of John. Mother of Mrs. Paul Frey of Batesville. Bernard Moster of Brookville. Albert Moster of Liberty. Humbert Moster of Cincinnati, O. Walter Moster of Harrison, O. Leo Moster of St. Peters and Anthony Moster of Morris, stepmother of Mrs. Anna Workman of Erlanger, Ky. and Mrs. Emma Moloney of Foster, Ky. Sister of Mrs. Albert Kunkel of Connersville.

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SHELBYVILLE
HARRY C. REUTER, 74, St. Joseph, March 15. Husband of Julia. Father of Robert L. Reuter of Greenfield. Father Charles Reuter, O.F.M. of Colorado Springs, Colo. Harold Reuter of Recirc, Brazil. Mrs. Wilbur (Juliana) Horing of Rushville. Alfred Reuter and Mrs. Robert (Angela) Miner, both of Shelbyville. Father Leon Reuter of Cleveland, O. Mrs. Frank (Roseann) Schofield of London, Ind. Francis Reuter and Mrs. James (Eileen) Blatz, both of Indianapolis. Six brothers and two sisters also survive.

ST. MEINRAD
DANIEL H. RASCHE, 19, St. Meinrad, March 15. Son of Mr. and Mrs. Robert Rasche. Brother of Robert Rasche of Ferdinand. Lester Rasche with the U.S. Army in Germany. Mrs. Larry Faulkenberg of Ferdinand. Linda Carol, Mary Steven, Donald, Allen and Ann Rasche, all of St. Meinrad.

TELL CITY
JOSEPH REICHEL, 71, St. Paul's, March 10. Brother of Mrs. J. L. Reiche of Evansville and Mrs. Mary McCallough of Cincinnati.

TERRE HAUTE
ROBERT SCHROEDER, 72, St. Benedict's, March 14. Husband of Carrie. Father of Mrs. Barbara Houghton of Hawthorne, Calif.

TERRE HAUTE
ANN SEPRODI ABEGG, 61, St. Ann's, March 13. Sister of Mrs. Helen Tonetti and Mrs. Betty Bealmeier, both of Terre Haute. Mrs. Rosemary Kilborn of Berwyn, Ill. Mrs. Lillian Shade of Kendall Park, N.J. and Robert Holston of Indianapolis. Sister of Mrs. Eleanor Purcell of Cincinnati, O. and Mrs. Genevieve Winecuff of Racine, Wis.

VIEWING WITH ARNOLD

Cabaret 'disappointing'

BY JAMES W. ARNOLD

"Cabaret" is, I guess, the first show whose musical numbers are designed to make you sick on purpose, and by and large they succeed. Despite the somewhat over-heralded film-singing debut of Liza Minnelli, it makes a film that is hard to find a reason to recommend, unless you are a masochist or have stock in the production company (American Broadcasting-Alloy Artists).



This is a product with a long and complicated history as a collection of Christopher Isherwood short stories, a straight play and then a film ("I Am a Camera," which the old Legion of Decency condemned in one version or another), a stage musical, and now a film adaptation of that, which emerges as a kind of drama with incidental night club numbers.

Much has changed in this gauntlet of alterations. E.g., virtually the only characters salvaged in the new film are the diabolic Emcee (a classic Broadway performance repeated by Joel Grey) and Sally Bowles (Miss Minnelli), the swinging American broad looking for happiness in the wrong places in pre-Nazi Berlin. At least half the songs (mostly those sung "off-stage") are gone.

THE THEME, however, remains constant: the moral decay, social and personal, that contributes to the rise of fascism in Germany. It is difficult to understand how this alone has kept Sally and friends alive through so many reincarnations, since as individuals they are essentially shallow and uninteresting, and the German thing has been done better and often elsewhere (e.g., "Ship of Fools," "The Damned," the great documentaries "Night and Fog" and "Memorandum," to name just a few). You have to conclude that it is sheer morbid interest in social disease, an enthusiasm that it is not easy to share.

The musical play (songs by John Kander and Fred Ebb) had some special things going for it. Amid all the gloom there was the touching middle-aged romance between the cynical landlady and the Jewish shopkeeper to provide some warmth and human perspective. (The film, apparently, has changed this to an utterly dull, predictable affair between a young gigolo and a lovely Jewish heiress—she has to overcome her virginity and he has to find the courage to confess that he is a Jew who has suppressed his identity. It is a sub-plot whose inanity numbs the mind.) The stage version also had an intriguingly fresh aesthetic, using the decadence of the night club as a metaphor for what was happening outside, a subtle and chilling irony enhanced by the very method of the presentation: both club

performers and "real people" were acting out on the same stage.

THIS DOESN'T work as nicely in the film, where the stage metaphor has to be rammed down our throats by a lot of obvious cutting from the cabaret to events "outside." The decision to eliminate all the musical numbers except those that occur on the Kit Kat Club stage leaves us only with songs and dances that are intended to be "bad"—that is, deliberate realistic imitations of the cheesy period. They're not much fun, at least to normal tastes. It's like watching the old soft-shoe as presented in Nero's Rome. Grey's Emcee also suffers from this change. At a distance, on a stage, he is surreal, symbolic, a ghostly presence. As a character in a realistic film, he is simply grotesque and repulsive.

All the musical numbers must also be presented on the

postage-stamp sized club stage, an absurd restriction for a film. You feel like you're in a closet.

Director Bob Fosse, given these crucial handicaps, works hard to provide moody and visually exciting choreography, but he is much more inhibited than in his breezy, expansive film of "Sweet Charity." The only exception to the "deliberately depressing" rule are several big numbers by Miss Minnelli, which not only don't fit (Sally is not supposed to be very talented) but embarrassingly recall Liza's mother. The situations and staging could only be called Judy-esque.

AS AN ACTRESS, Liza has some talent (cf. "Sterile Cuckoo"). But she is most adept at playing a cute kook with big eyes that shine or water on demand. She is great as a rejected kiewpie-doll, and that's the way she plays Sally, and it's just not right. If she's really

supposed to be that flighty and simple, the funny, unloved kid from next door, it's Dullsville. The bottom falls right out of a yarn that desperately needs some depth, complexity, tragic sense.

If the music and Miss Minnelli are not quite right, the rest of "Cabaret" is just short of awful. There is a two-boys-and-a-girl triangle out of "Bloody Sunday," and endless demonstration of the purposelessness, amorality, and bad taste of the time. One whole scene is built around the hilarity of finding synonyms in various languages for a famous four-letter word, and the desperate authors seem unable to find any comic climax to a scene short of a loud, uttered vulgarism. Man, that's wit.

The film's best moments are in its stylized re-creation of the time in the club scenes. But I don't think those few glimpses are worth an honest two bucks. (Rating not yet available.)



SCRIPTURE RETREAT—Father Conrad Louis, O.S.B., novice master at St. Meinrad Archabbey, will conduct a special Scripture Retreat the week-end of March 24-26 at Our Lady of Fatima Retreat House, Indianapolis. Reservations are available by calling (317) 545-7681.



WATER IS PRECIOUS ITEM—The modern state of Israel is said to survive upon two principal items—guns and water. The Haterzim Kibbutz, located at the edge of the Negev Desert, has developed a method of trickle irrigation to get the best possible mileage from its rationed water supply. In the photo above, a kibbutznik (left) demonstrates the use of the irrigation system to three Australian farmers who have experienced similar difficulties with poor soil and inadequate rainfall.

NEWS EDITOR IN HOLY LAND

A lesson in communal living

BY PAUL G. FOX

BEERSHEBA, Israel—The Haterzim Kibbutz near here provides a rather successful model for a controversial life style—the communal farm. Organized 25 years ago on the edge of the Negev Desert, this kibbutz is one of the more "prosperous" of the nation's 330 agricultural communes.

Hundreds of young people from the United States and a score of other countries—in search of a new life style—are today experiencing communal life here where everyone "contributes to the best of his abilities and receives according to his needs."

These short-term volunteers are not full members of the kibbutz, which is reserved for those over 21 who wish to

remain permanently. Only full members enjoy the rights and privileges of the purely democratic, communal society of the kibbutz.

FOR WOMEN'S lib advocates, it means complete equality with men—in the fields, the factory, the kitchen and the family. Their children are cared for in the kibbutz nursery, day care center, school and separate dormitories, freeing them for their duties.

Kibbutzniks receive no wages—only lodging, meals, clothing and other personal needs. In return they accept specific rotating assignments for periods of three months to two years. Supervisory personnel are elected by the members for two-year periods, after which the managers

return to the rank-and-file as common laborers.

Despite the fact that children are housed separately in dormitories with others their own age, family life flourishes. Parents and children have about four hours together each evening for recreation, conversation or helping with the homework. But at bedtime, each returns to his own dormitory.

HATERZIM Kibbutz has specialized in the development and manufacture of a special method of drip irrigation, which has provided economic stability. Since the method was perfected in 1962, thousands of acres of the Negev have been transformed into orchards and vegetable fields with amazing yields. In fact, production has doubled each year. More could be accomplished except for a chronic labor shortage.

The commune refuses to hire extra labor because it would violate its principles. It must depend upon the production of its own members and the scores of high school and college-age volunteers who apply for short-term work periods.

Haterzim has 180 members, indicating a rather slow growth since its inception 25 years ago. The largest increase occurred last year, when 60 new candidates arrived from South America in three separate waves. A year's successful probation period is required before membership is approved.

Tzvi Keren, one of Haterzim's founding members and presently director of development and planning, told this reporter that the commune had "come a long way" from the early years when the members had only half an egg for breakfast.

"We used to accuse our chickens of laying only half-eggs, because that is all we saw," he mused. Today Haterzim has 25,000 chickens that produce more than six million eggs yearly. It also has some livestock to make the kibbutz self-contained as possible. An extensive inter-kibbutz cooperative provides for an exchange of surplus goods, with the remainder sold to the outside world.

BUT THE REAL success story at Haterzim is drip irrigation. Its factory manufactures plastic tubing and inserts dropper valves, providing an above-ground network of controlled irrigation for parched or otherwise poor soil. The patented "Netafim System" is now marketed throughout Israel, Australia, South Africa and Mexico.

Despite the success of its factory, however, the kibbutzniks here are even more proud of having achieved a stable, self-sufficient society, which provides its members with dignity—and complete equality.

End of series

The week's TV network films

CAPER OF THE GOLDEN BULLS (1967) (ABC, Monday, March 20): What will they think of next? This time a bank heist is pulled off during the running-of-the-bulls festival in Pamplona. The Spanish scenery and the caper sequence are okay, but the rest is mostly bull. Not recommended.

PROMISE HER ANYTHING (1966) (CBS, Thursday, March 23): Another pre-"Love Story" Arthur Hiller film, about a girl with an infant who gets mixed up with a child psychiatrist (Robert Cummings) and a maker of skin-flick movies (Warren Beatty). Largely tasteless and witless. Not recommended.



PLAN BENEFIT FOR PARISH ATHLETICS—Grade and high school athletics at Holy Name parish, Beech Grove, will benefit from the proceeds of a Monte Carlo Night, at 7:30 p.m. Saturday, March 18, in the parish hall. Tickets are available at the door for \$1 each. Sponsoring the event is the Holy Name Athletic Association. Shown above discussing plans are, from left: Father Charles Lahey, Joseph Matis, Richard Kidwell, James Louzon and Ed Griffin.



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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

SPAGHETTI SUPPER
St. Philip Neri Boy Scout Troop No. 535
School Hall—535 Eastern Avenue
Saturday, March 18—5 p.m.-8 p.m.

Ritter Parents Club—St. Patrick Day Dance
Friday, March 17—6:30 p.m.-11:17
Ritter Cafeteria \$4.00 per couple

Monte Carlo Nite
Saturday, March 18—7 p.m.-12 p.m.
School Hall—Holy Name (Beech Grove)

Pillowcase CARD PARTY
Little Flower Auxiliary Knights of St. John
Sunday, March 19—2 p.m.
Little Flower Auditorium—14th and Bosart

"Odyssey"
Presented by Father Kos
Ritter Auditorium
Fri.-Sat.-Sun., March 24, 25, 26—7:30 p.m.

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