



AS LENT BEGINS—The traditional practice pictured above will be repeated many times throughout the Archdiocese next Wednesday as Catholics receive the Sign of the Cross in ashes to remind them of their mortality. Ash Wednesday, the beginning of Lent and a day of fast and abstinence, will be marked with special Masses and services in most churches (RNS Photo).

Lenten Letter

My dear Family in Christ:

The prophet, Joel, speaks to us in the liturgy of Ash Wednesday with this message "The Lord says, return to me with your whole heart, with fasting and weeping and mourning." These words sum up for us the purpose of Lent, returning to God with our whole heart.

So many things entice us, often imperceptibly, away from our God. To put aside these harmful aspects of our lives is not simple. Just willing it does not accomplish our wholehearted rededication to God. Prayer and fasting are important means for us to use in returning to our Father.

Prayer can be liturgical, principally the Eucharist. It can also be forms of prayer shared with others in a community, such as the family. Or it can be private prayer. We each need all three kinds of prayer in our lives.

Fasting in Lent is an age old Christian tradition. A statement issued by the American Bishops last fall and intended to clarify the matter of fast and abstinence points out:

1. Ash Wednesday and Good Friday are days of abstinence from meat and also of fast, that is, limited to a single full meal.
2. The other Fridays of the season of Lent are days of abstinence from meat. (Note)

Additional personal acts of penance are urged upon each Christian. These may be physical mortification or temperance or acts of religion, charity, or Christian witness.

Through our spirit of prayer and penance may God's Holy Spirit assist us to return to God with our whole heart.

Devotedly yours in Christ,

George J. Bishop
Most Rev. George J. Bishop
Archbishop of Indianapolis

(NOTE: The Bishops' statement describes the seriousness of the obligation involved in these terms:

"With regard to the obligatory days listed above, however, there is frequent question about the degree of seriousness of the matter. The teaching of Pope Paul may be simply paraphrased: the obligation to do penance is a serious one; the obligation to observe, as a whole or 'substantially,' the penitential days specified by the Church is also serious. No one should be scrupulous in this regard: failure to observe individual days of penance is not considered serious; rather it is the failure to observe any penitential days at all or a substantial number of such days which must be considered serious. People should seek to do more rather than less: fast and abstinence on the days prescribed; works of religion and charity on the Fridays outside Lent should be considered a minimal response to the Lord's call to penance and conversion of life.")



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INDIANAPOLIS, INDIANA, FEBRUARY 22, 1974

DIOCESES HAVE DIFFERED

Clear confusion in Lenten obligations

BY JERRY FILTEAU

WASHINGTON—In at least some U.S. dioceses, and in many Catholic families in the country, Lenten penitential practices will change as a result of a recent letter sent out from here to the U.S. bishops.

The letter made it clear that fast and abstinence are obligatory on Ash Wednesday and Good Friday, and abstinence from meat is required on the other Fridays in Lent.

A spot check by NC News indicated that at least one Eastern U.S. diocese last year said the practice was not obligatory but "strongly recommended," and in another diocese a large daily paper took issue with the bishop's announcement that the days of fast and abstinence were obligatory.

The causes for the confusion were many. One evident one was that in their 1966 letter abolishing the obligation for abstinence on other Fridays but retaining it in Lent, the U.S. bishops used strongly pastoral language rather than technical, legal terms.

WHILE DECLARING the Lenten obligation still binding, the bishops referred to it as "an obligation observed under a more strict formality by our fathers in the faith."

"The obligation to abstinence from meat retains special force on each of the Fridays of Lent and is particularly binding, together with fasting, on Ash Wednesday and Good Friday," a

spokesman for the bishops said.

But saying the obligation had "special force" did not seem to be quite the same as saying it was "the law."

At the same time the bishops removed the former requirement that, in order to be excused from the Lenten fast and abstinence, a Catholic had to receive a dispensation—explicit permission from the pastor.

Catholics accustomed to uniformity in Church laws throughout the world had difficulty coping with what has been called "geographical morality," the idea that one has a serious obligation under obedience in one country or diocese, while in the neighboring country or diocese there is no obligation at all.

In the matter of Lenten fast and abstinence this problem was compounded by the fact that, just one month before the U.S. declaration, the Canadian bishops completely abolished the rule of Friday abstinence, even during Lent.

Since then, diversity in Church discipline has become a part of Catholic life, so that Catholics have at least learned to live with it even if it does not get them terribly enthusiastic.

IT WAS OUT of this background that, (Continued on Page 5)

New post to be created for Director of Schools

A restructuring of the Catholic Office of Education was announced this week to the Archdiocesan Board of Education by Father Gerald A. Gettelfinger, Archdiocesan Superintendent of Education and Executive Secretary to the Board.

A new Department of Schools will be created, to be headed by a Director of Schools, who will assume responsibility for administrative leadership of all diocesan elementary and secondary schools.

Father Gettelfinger will continue in his position as chief educational administrator for the Archdiocese. A search will be conducted nationally to recruit a Director of Schools. Applications will be accepted from qualified laymen, clergy and Religious.

The other major department at present within the Catholic Office of Education is the Department of Religious Education, headed by Father Francis Bryan.

IN OTHER action of the Archdiocesan Board of Education, which met Tuesday evening at St. Lawrence parish, Indianapolis, the board approved a staff recommendation that the terms of board members or education commission members on the parish and

district levels be extended by one year for those whose terms are to expire this year.

The report indicated that 40 to 50 per cent of board terms are due to expire this year. It was pointed out that several factors are present which would make a sizable turnover in membership impractical: additional inservice work with present board members is planned; implementation of an interim district administrative structure will not be completed until April, 1974; the Board Evaluation Commission is reviewing the entire question of board structure; and possible changes which would be forthcoming from recommendation of the Commission.

The Archdiocesan Board did not mandate its recommendation to parish and district boards, but strongly urged their compliance on a voluntary basis.

Father Clarence Waldon, Archdiocesan Board member and pastor of Holy Angels parish, Indianapolis, presented an in-depth report on the Urban Educational Ministry at Tuesday's meeting. Board action is not expected on the report until the March meeting, which will be held Tuesday, March 19, at St. Anne's parish, New Albany.

Archdiocese to host cardinal from Kenya

INDIANAPOLIS—Cardinal Maurice Otunga, Archbishop of Nairobi, Kenya, will be the guest of Archbishop George J. Bishop and the Indianapolis Archdiocese during a special visit March 1-4.

The cardinal will be principal celebrant of a Mass to be offered at 2:30 p.m. Sunday, March 3, in SS. Peter and Paul Cathedral. Archbishop Bishop has invited the other five bishops in Indiana to celebrate the liturgy. Representatives of the Protestant and Jewish communities along with civil authorities also have been invited to attend.

Following the Mass, Cardinal Otunga will be honored with a banquet, to be held at 4 p.m. in the Cathedral High School auditorium. Banquet tickets are available to the public at \$10 each from St. Rita's Church, 1733 Martindale Ave. Making his first visit to Indiana, Cardinal Otunga will publicly thank American Catholics for their generous and faithful contributions to the growth of the Church in Africa. He will also cite current and pressing needs of his country.

Cardinal Otunga, the son of an African chief, became the first native Kenyan bishop in 1957. He was named Archbishop of Nairobi in 1971 and was elevated to the College of Cardinals in 1973 by Pope Paul VI. At 51, he is one of the youngest cardinals in the Church.



CARDINAL MAURICE OTUNGA

Parishes get quotas for retirement fund

Parish quotas for the Archdiocesan Retirement Fund Campaign were released this week by Campaign Headquarters at the Chancery. The figures represent an amount four times the current Chancery Assessment to Archdiocesan parishes.

A minimum of \$2 million is being sought to help finance a new Archdiocesan Retirement Plan, announced recently by Archbishop George J. Bishop for the benefit of clergy, Religious and full-time lay employees of parishes and diocesan agencies.

The campaign is presently in the Advance Gifts and Special Gifts Phases, with initial reports to be made this week and next at area meetings throughout the Archdiocese.

Following are the parish quotas, given by Deaneries:

Indianapolis Northeast—
St. Andrew, \$30,600; St. Lawrence, \$37,000; St. Matthew, \$40,000; Little Flower, \$49,000; Immaculate Heart, \$40,000; Christ the King, \$31,600; St. Joan of Arc, \$32,400; St. Pius X, \$37,600; Holy Spirit, \$40,000; St. Simon, \$36,000; St. Thomas, Fortville, \$3,000; and St. Michael, Greenfield, \$12,000.

Indianapolis West—
St. Ann, \$10,000; St. Christopher, \$28,000; St. Gabriel, \$24,000; St. Joseph, \$10,000; St. Luke, \$53,000; St. Michael, \$35,600; St. Monica, \$27,000; St. Thomas Aquinas, \$24,000; St. Malachy, Brownsburg, \$15,200; Mary, Queen of Peace, Danville, \$4,800; St. Thomas More, Mooresville, \$5,600; and St. Susanna, Plainfield, \$12,000.

Indianapolis South—
Holy Name, Beech Grove, \$39,200; Nativity, \$15,000; St. Paul, Decatur County, \$700; St. Vincent, Shelby County, \$6,000; St. Joseph, Shelbyville, \$20,000; Our Lady of Lourdes, \$36,000; St. Bernadette, \$13,000; St. James the Greater, \$16,800; St. Jude, \$36,000; St. Barnabas, \$30,800; St. Mark, \$26,000; St. Roch, \$22,800; Holy Trinity, Edinburg, \$5,000; St. Rose of Lima, Franklin, \$7,600; Our Lady of Greenwood, Greenwood, \$19,000; and St. Martin, Martinsville, \$7,000.

Indianapolis Central—
SS. Peter and Paul Cathedral, \$18,000; St. Francis de Sales, \$8,600; St. John, \$12,000; St. Mary, \$10,000; St. Philip Neri, \$23,600; St. Rita, \$12,000; Assumption, \$5,400; Holy Angels, \$4,600; Holy Trinity, \$12,000; St. Anthony, \$10,400; St. Bridget, \$4,600; Holy Cross, \$8,600; Holy Rosary, \$7,000; Sacred Heart, \$12,600; St. Catherine, \$16,000; and St. Patrick, \$10,200.

Bedford Deanery—
St. Vincent de Paul, Bedford, \$14,800; St. Charles Borromeo, Bloomington, \$19,000; St. John, Bloomington, \$7,000; St. Paul Catholic Center, Bloomington, \$4,800; Our Lady of Providence, Brownstown, \$400; Our Lady of the Springs, French Lick, \$3,200; St. Mary, Mitchell, \$2,000; St. Agnes, Nashville, \$2,000; Christ the King, Paoli, \$1,000; and St. Ambrose, Seymour, \$12,200.

Lawrenceburg Deanery—
St. Mary, Aurora, \$10,400; St. Louis, Batesville, \$29,600; St. Michael, Brook- (Continued on Page 3)

CHRISTIANS AND POLITICS

Politics is part of our everyday life, whether we realize it or not. Each tribe, each nation has evolved forms of government appropriate to its needs and situation—and government is an inseparable part of every society. Through the centuries the Christian community has arrived at fundamental principles regarding society and, as a consequence, politics as well. In "The Political Life of the Christian,"

the new KNOW YOUR FAITH series beginning this week, those fundamentals will be discussed in the light of contemporary experience.

Writing the theme articles for the series, which continues through April 5, is Father Peter Henriot, staff associate at the Center of Concern, Washington, D.C. Father Henriot focuses on Individual Rights and Responsibilities in this issue.

Holy Trinity parish celebrates Catholic Schools Week



CATHOLIC SCHOOLS WEEK—Many Catholic elementary and secondary schools throughout the Archdiocese are observing Catholic Schools Week (February 17-24). In-cluding Holy Trinity School in Indianapolis. Homilies on Catholic education will bracket the observance there, the first offered last week-end and the second to be given this coming Saturday and Sunday. Monday, Feb. 18, was "Citizenship Day" (Washington's Birthday) with special attention given to the civic and civil community. State Sen.

Leslie Duvall presented a State flag, being accepted above by Anna Rajt, eighth grade class president. Also shown in the photo are Father Paul Landwerlen, pastor, Sister Ramona Lunsford, O.S.F., principal, and flag bearers Larry Lackner, left, and Jeff Leffler. Four students are shown in the middle photo greeting a representative of the Indianapolis Fire Department, Officer Elmer Swalla, and Officer Gary Darland of the Indianapolis Police Department at the school entrance. The students include: Mark Lazar,

Norilyn Jimenez, Theresa Hollaran and Herman Sanders. The third photo shows three seventh grade boys putting a special altar drape, which they constructed, into place. From left: David Gardner, Andy Lackner and Ron Runyon. Not present was Vince Sabotin, who also contributed to the project. Each day's observance had a special theme. Tuesday was "Uniform Day," with students wearing uniforms and school colors. Wednesday was "Smile Day," which featured kickball games for fourth and fifth graders

with students from Public Schools 52 and 73. Thursday was "Sweatshirt Day," with Holy Trinity students clad in school sweatshirts and delivering leaflets throughout the neighborhood inviting the public to an Open House from 1 to 3 p.m. Sunday, Feb. 24. Friday, Feb. 22, will feature a pep session in the school gym featuring brief student essays on the meaning of Catholic schools. Sunday's Open House will feature regular classroom activity. A special invitation was extended to the neighborhood Protestant ministers.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Hits Mass right refusal

BIRMINGHAM, England—Archbishop George Dwyer of Birmingham has criticized the decision of British prison authorities not to allow a priest serving a 12-year sentence to celebrate Mass in prison. The priest, Father Patrick Fell, 32, was found guilty in November of conspiracy to damage buildings and of taking part in the control and management of the Coventry unit of the outlawed Irish Republican Army.

To hear defamation case

ROME—A case of alleged defamation against the late Pope Pius XII has been set for hearing here March 5 by a Roman court. Brought by a niece of Pope Pius, the case against the producer, director and author of the movie "Massacre in Rome" revolves around their contention that the Pope failed to intervene in a Nazi execution of 335 Roman men and boys in 1944 following the ambush of 32 German soldiers.

Once over lightly . .

Pope Paul VI has reached out halfway across the world to select the man he wants to preach his Lenten retreat this year—Bishop Eduardo Pironio of Mar del Plata, Argentina, president of the Latin American Bishops' Council (CELAM). . . The new Spanish government is working hard to improve its relations with the Church and the Vatican, relations that were severely strained in Church-state confrontations last year. . . Catholic and other nongovernment schools in the state of New South Wales, Australia, are to receive about \$15 million under the provisions of the Karmel Report on education. . . The American Jewish Congress (AJC) a leading opponent of government aid to religious schools, has asked the New York City Board of Education to supply speech correction services to parochial schools on an equal basis with public schools.

With an assist from the Vatican, plans are being made at the United Nations for a center to provide information to Catholic organizations about the programs and activities of the UN. . . The synod of the Lutheran Church of Germany declared in a resolution that it is "false to condemn unrestricted abortion as morally untenable for Christians." Despite the resolution, a majority of the synod participants said they do not favor unrestricted abortion. . . The Puerto Rican government has announced it opposes abortion and does "not favor the legalization of abortion in Puerto Rico." . . The Louisiana Catholic Conference endorsed the proposed new state constitution as a document which "will adequately protect the citizens of the state and provide them with a constitution which will not need wholesale amending every two years."

The central committee for the Holy Year at the Vatican has put it squarely up to tourist agencies and travel companies to keep costs to individual Holy Year pilgrims down, particularly for the poor and the young. . . A Baltimore Catholic and a Lutheran hospital, which had been the focus of an abortion dispute, have worked out a proposal to build two hospital buildings under a cooperative plan. . . A weekly roundup of national and international news of religion, written in Spanish, now has over 30 subscribers, it was reported by the National Catholic Office of Information in Washington. . . The Italian Catholic bishops' conference has decided to review and classify all motion pictures shown within the country because of the growing number of pornographic and "sacriligious" films now being offered, Italian Radio reported.

Approves supplying textbooks

PHILADELPHIA—A three-judge federal court here upheld the constitutionality of lending textbooks and other instructional material to nonpublic schools by the state. The court decided that lending of instructional equipment such as charts, globes, maps, films, tapes and recordings which could also be used in a public school was constitutional. But the panel drew a distinction between educational equipment "not conducive to use for religious purposes," such as gymnasium or laboratory supplies, and equipment like projectors which, the panel said, could be used to show religious films.

Praises people of Spain

VATICAN CITY—Pope Paul VI affirmed the Church's willingness to cooperate with the government of Spain in promoting the development of the Spanish people. Receiving Spain's new ambassador to the Vatican, the Pope praised the Spanish people for their determination to stress spiritual and moral values rather than the pursuit of riches. Unmentioned by either the Pope or the new ambassador was a strain in relations between Spanish Church leaders and the regime of Gen. Francisco Franco and the negotiations now under way for a new Vatican-Spain concordat.



Loses pulpit, still runs

SAN FRANCISCO, Calif.—Despite being denied Church permission to run for public office, Father Eugene J. Boyle has announced his candidacy for the state legislature and had his privilege of preaching from pulpit revoked as a result. In refusing his permission, San Francisco Archbishop Joseph McGuiken cited a statement made by the World Synod of Bishops in 1969 which said that priests should be given permission to run for public office only if competent laymen are not available.

Remember them

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

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

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

CORYDON
JOHN EARL STAUGH, 60, St. Joseph's, Feb. 13. Husband of Audrey L.; father of Mrs. Karen Calaway of Indianapolis. Mrs. Judith Bryant of Corydon, and Earl Wayne Staugh of Corydon.

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

TERESA R. KOSS, 89, Holy Trinity, Feb. 13. Mother of Martin and Paul Koss.

DR. JOSEPH L. CONLEY, 85, St. Augustine Home Chapel, Feb. 13. Father of Sister Mary Joseph, D.C., of Allon, Ill.

KLARA JERZECZAK, 78, SS. Peter and Paul Cathedral, Feb. 13. Mother of Josephine Wodzinski.

EDWARD P. COOKE, 59, St. Rita's, Feb. 15. Husband of Kajah; father of Calvin, Karan, Sharon, Vicki and Tammy Cooke.

FRANCES V. HARRIS, 55, St. Bridget, Feb. 15. Mother of Vernon and Kenneth Pullings; Annette and Patricia Harris.

HELEN M. HEIDENREICH, 75, St. Jude, Feb. 15. Wife of Arthur W.; mother of William A. Heidenreich, Joann Meyers and Helen Campbell; sister of Ann Obergfell and Elmer N. Staub.

FRANK C. THOMPSON, 57, St. Joan of Arc, Feb. 16. Husband of Lena M.; father of Julie Thompson and Jennifer Kelly; brother of Phillip L. Thompson and Mrs. George Petro.

CHARLES J. RINDERKNECHT, 75, St. James the Greater, Feb. 18. Husband of Helen E.; father of Helen E. Moore and Mary C. Hill; son of William H. Rinderknecht; brother of Louise Mill.

ELLEN A. MISH, 94, St. Paul Hermitage Chapel, Feb. 18. No immediate survivors.

ESTHER M. PAETZ, 78, Holy Spirit, Feb. 18. Mother of Harold C. Paetz, Loretta Kistner and Helen Nicol; sister of Raymond, Etta, Lorena and Ruth Hauser, Louise Schalk and Helen Franz.

WILLIAM F. McMILLEN, 77, St. Jude, Feb. 19. Husband of Irene; father of William C.

McMillen and Mrs. Edward Dreier.

MARY E. EGOLD, 82, St. Roch's, Feb. 19. Wife of Edward C.; sister of Thomas Stofer and Mable McGinley.

JEFFERSONVILLE
CHRISTOPHER T. PADDOCKS, 62, St. Augustine's, Feb. 11. Husband of Betty Ann; father of Mrs. Jan Pinnick of Jeffersonville.

MARGARET ENGLER, 91, St. Augustine's, Feb. 14. Survived by stepson, Theodore Engler of Evansville, Ill., and three stepdaughters, Mrs. Marcella Kunz, Mrs. Reta Weber and Mrs. Rose Mary Hennelly, all of Evansville.

CLARENCE J. CROWE, 66, St. Augustine's, Feb. 16. Husband of Theodora E.

NEW ALBANY
JERRY J. QUEEN, 46, Our Lady of Perpetual Help, Jan. 30. Husband of June; father of Joe, Jerry and Jacqueline; son of Mr. and Mrs. C. V. Queen of Jeffersonville.

ANNA B. GOHMANN, 74, St. Mary's, Feb. 12. Brother of Bernard of Floyd County, Edmund and Phillip, both of New Albany, and Mrs. Louise Coomes of New Albany.

MARY GARNER, St. Mary's, Feb. 15. Wife of Dr. William H. Garner; mother of William H. Garner, Jr., of New Albany, and Mrs. Nancy Hummer of Toledo, O.; sister of Edward Kavanaugh of St. Matthews, Ky., Mrs. Catherine Elder and Mrs. Agnes Dingle, both of Louisville.

CHARLES W. (BILL) TROBAUGH, 45, Holy Family, Feb. 16. Husband of Patricia; father of Craig, C. Anthony, Gary Trobaugh and Luann Trobaugh, all of New Albany; grandson of William Cotner of New Albany.

JOHN W. BROWN, 59, St. Mary's, Feb. 16. Husband of Thelma; father of Donald Brown of Louisville, James Brown of Topeka, Kan., John P. Brown of New Albany, Mrs. Ethel Day of Beltsville, Md., Miss Mary M. Brown of Indianapolis, and Miss Joy A. Brown of Louisville.

ST. CROIX
HENRY J. HUBERT, 82, St. Augustine, Feb. 20. Husband of Tullie; father of Preston and Virgie Hubert, both of St. Croix; brother of Annie Holman of Fostoria, O.

TERRE HAUTE
FRANCES M. KEARNS, 66, St. Margaret Mary, Feb. 18. Mother of Mrs. Lawrence P. Lucarelli of Terre Haute; John J. Kearns of Urbana, Ill.; R. Jerome Kearns and Michael H. Kearns, both of Terre Haute; daughter of Mrs. M. W. Hunter of Paris, Ill.; sister of Mrs. Arthur Englund of Paris, Ill.; William P. Hunter and Mrs. Max Stark, both of Indianapolis.

Delay sterilization rules

WASHINGTON—The Department of Health, Education and Welfare (HEW) has deferred for 30 days regulations on sterilizations performed fully or partially with federal funds so that the regulations might be "as free from serious legal doubt as possible." The move was taken in response to complaints that the regulations issued February 6 do not provide adequate safeguards against involuntary sterilization of minors, the poor and the mentally incompetent.

Priest, seminarians freed

SAO PAULO, Brazil—A Dominican priest and two seminarians were freed from a prison here only a few days before their four-year term was to end. The Supreme Federal Court in Brasilia decided to reduce the terms of Father Fernando de Brito and seminarians Ivo Do Amaral Lespaupin and Carlos Alberto Cristo from the original four years to two, and they were thus freed immediately. The priest and the seminarians had allegedly been involved with an urban guerrilla group headed by Carlos Marighella, a Marxist, that had waged warfare against Brazil's military government.

Names . .

Bishop Francis R. Shea of Evansville, Ind., has been appointed to the advisory board of the Word of God Institute, Washington-based effort to renew scriptural preaching throughout the country.

Holy Cross Father Charles D. Sherrer, now at the University of Portland, takes over as president of King's College, Wilkes-Barre, Pa., in June.

Soviet foreign minister Andrei Gromyko will meet with Pope Paul for the fourth time during a visit to Rome on February 18-22.

The Associated Press reported that Bishop Robert E. Tracy of Baton Rouge was arrested on a charge of

driving while intoxicated and released on bond.

Sportscenter Dick Schaap of WNBC-TV, New York, publicly apologized after he was deluged with calls from irate viewers objecting to his calling Mary and Joseph a famous pair of "stable-mates."

Cardinal John Cody of Chicago and a chancery official were robbed in the parking lot of Holy Name Cathedral.

Cardinal John Heenan of Westminster was criticized by the Tablet, national British Catholic weekly, for sending a personal letter to Prime Minister Edward Heath offering suggestions about the present industrial and political crisis.

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reports, bank reconciliation,
prepare taxes, 11, typing, \$3 to
\$3.20 hr.
CLERK TYPIST: Must type at
least 40 wpm, file, check pay-
roll orders, 1 yr. exp. des-
ired. \$400 to \$425 mo.
CREDIT CLERK: Investigate
credit, keep track of titles, verify
insurance figures, file and do it.
typing. Pref. mature applicant
with 1 yr. exp. \$335 mo.
EXECUTIVE SECRETARY:
Will be secretary to assistant
treasurer of major corp. Must be
capable of handling ad-
ministrative and statistical
reports. \$600 mo. & up. Pref.
applicant to have at least 2 yrs.
exp.
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field secretary to area rep. of
community service organization.
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take shorthand 80 wpm. Handle
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of program manuals. Very
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many openings. From \$1.50 to \$2
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company benefits to person exp.
in pipe fitting, carpentry,
masonry, painting and some
electrical and plumbing.
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qualified plater. Must have
aluminum coating exp. Will coat
precision parts of bomb casing.
Must read written instructions
and be able to determine flow
thickness and control panel.
Must have own trans.
PORTERS: Own trans. Cleaning
exp. helpful. Various shifts.
Some part-time and temporary
openings. From \$283 to \$500 mo.
REFRIGERATION ME-
CHANIC: Pays from \$3 hr.
and up, depend on exp. Can use
person with exp. or technical
training. Will work on small
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some field work.
TOOL GRINDER OPERATOR:
Pays \$4.45 hr. Must have 2 yrs.
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Must read blue prints. Will be
working 2nd shift. Own car req.
WAITRESSES AND WAITER:
Some food serving exp. helpful.
Trans. needed on many openings
because of hours or location.
Must be 21 to work in establish-
ments serving liquor. Salary and
tips.

THE TACKER

First-hand Peace Corps account

BY PAUL G. FOX

William Luke (Willie) Laast, Deputy Director of the Peace Corps in Ghana, was in Indianapolis for several days this past week making public appearances to bolster confidence in the government-sponsored service program and to speak with prospective applicants.

He believes that much public education needs to be done in America, a subject he is addressing himself to during his 10-month stay through June.

The Peace Corps, organized 13 years ago by President Kennedy, is today no less valid than when it was originally conceived, he stated. "We have learned much by experience," he said in an interview. "Our programs are now much more flexible and appeal to a broader range of volunteers than the original focus on idealistic U.S. college graduates."

Citing his nation as an example (Ghana was the first country to invite Peace Corps volunteers), early concentration was on teachers for all subjects, as Ghana was newly independent and did not possess a single institution of higher education.

"Times have changed," he revealed. "We now have many nationals to teach the basic subjects and we have several colleges. Now our needs are for teachers of modern mathematics, sciences, business education, vocational and technical education, music and physical education."

"We also need older persons to teach farming and livestock control techniques. Experienced teachers are also being recruited from American schools and colleges to work in our teacher-training institutions."

Laast, who is an influential Catholic layman and national vice-president of the Ghanaian Catholic Youth Organization, said he was surprised to learn that Catholics make up the largest percentage of PC volunteers.

On his present visit to the U.S. he learned why this was so. "We have discovered that it is because of the mission-orientation of Catholic schools in this country, largely through the efforts of the Society for the

Propagation of the Faith and the Holy Childhood Association, which make Catholic youths more receptive to serving abroad."

He said that his nation has about 280 PC volunteers, with more in the "staging" or preparation phase. Greater flexibility now allows volunteers to serve up to five years. Several volunteers have elected to remain abroad serving in advisory capacities or in interesting employment.

"Peace Corps offers a moral commitment, rather than a legal one. We are open to anyone who feels he or she has something to offer." He added, however, that most volunteers readily admit that they "learn more than we give."

His home base in the U.S. through June is in Detroit (15151 W. 8 Mile, Detroit, Mich. 48235). The Indianapolis office is located in the Century Building, 36 S. Pennsylvania St.

MISSION REPORT—Sister Romaine Kuntz, O.S.B., daughter of Mr. and Mrs. Carl Kuntz of St. Boniface parish, Fulda, is currently completing a home leave from missionary work in Peru. She is one of six members of the Benedictine Convent of the Immaculate Conception, Ferdinand, presently assigned to Peru. Accompanying her on home leave is Sister Mary Baehl, of Haubstadt. Superior of the Ferdinand community, Mother Carlita Koch, is currently visiting with community members assigned to Guatemala, returning on February 27. Serving in Guatemala are: Sister Mary Victor Kercher, Sister Mary Elise Bassler, Sister Mary Janet Van Horn, Sister Mary Aquin Verkamp, Sister Mary Anne Verkamp and Sister Mary Judith Fleig. All the Sisters have previously taught in Archdiocesan schools. Other Sisters working in Peru include: Sister Rosa Lee Koch, Sister Patricia Ann McGuire, Sister Diane Weiss and Sister Barbara Jean Leubbehusen.

LATIN SCHOOL REPORT—An additional eight students took the entrance examination last Saturday at the Latin School, raising the number of prospective freshmen to 44. The number is considerably higher than at this same period last year and vocational recruiting efforts are continuing, according to Father Harold L. Kneueven.



DIRECTOR—Father John Ryan, pastor of St. Anthony's, Indianapolis, will conduct a week-end retreat at Fatima Retreat House on March 1-3 for ladies from Christ the King, St. Simon, St. Christopher, St. Monica and Our Lady of Carmel parishes.

Academy slates Spaghetti Social

BEECH GROVE, Ind.—The 16th annual Spaghetti Social at Our Lady of Grace Academy will be held from noon until 6 p.m. Sunday, Feb. 24. The event, open to the public, is sponsored by the Academy Parent-Teacher Organization.

Spaghetti dinners will be served all afternoon in the school cafeteria. Entertainment appealing to young and old will be available in the Student Center. Attractions will include a sweet shop, boutique booth, fish pond, golf putt and cake walk. Door prizes will be awarded throughout the afternoon.

The social provides funds for school improvements and classroom equipment, according to Sister Louise Hoeling, O.S.B., principal.

General arrangements are under the direction of P.T.O. officers: Robert Bonke, Paul Shanahan, Mrs. Paul Sponsel, and Mrs. George Zimmer.

Parking will be available at OLGA campus and nearby Beech Grove Junior High School. Shuttle buses will provide transportation from the Junior High parking area.

LAY FRANCISCANS

INDIANAPOLIS—The monthly meeting of the Sacred Heart Lay Franciscans will be held at 1:30 p.m. Sunday, Feb. 24, in the Sacred Heart parish hall, 1500 S. Union St. A Holy Hour with Exposition of the Blessed Sacrament will close the meeting at 3 p.m.

CHILI SUPPER

NEW ALBANY, Ind.—The Santa Maria Circle, Daughters of Isabella, will sponsor a Chili Supper from 5 to 7 p.m. Saturday, March 2, in St. Mary's parish hall here.

Parishes get quotas for fund

(Continued from Page 1)

ville, \$27,000; Holy Guardian Angels, Cedar Grove, \$6,000; St. John, Dover, \$2,800; St. Anne, Hamburg, \$2,400; St. Lawrence, Lawrenceburg, \$17,000; St. Charles, Milan, \$1,800; St. Anthony, Morris, \$6,400; and St. Maurice, Napoleon, \$3,200.

St. Paul, New Alsace, \$5,600; St. Magdalen, New Marion, \$700; St. Cecilia, Oak Forest, \$900; Holy Family, Oldenburg, \$10,000; St. John, Osgood, \$6,000; St. Joseph, St. Leon, \$6,000; St. Mary-of-the-Rock, Franklin County, \$2,200; St. Nicholas, Sunman, \$7,600; St. Peter, Franklin County, \$4,800; St. Pius, Ripley County, \$900; and St. Martin, Yorkville, \$3,600.

New Albany Deanery—St. Michael, Charlestown, \$7,000; St. Anthony, Clarksville, \$27,600; St. Francis Xavier, Henryville, \$1,600; Sacred Heart, Jeffersonville, \$24,400; St. Augustine, Jeffersonville, \$12,800; St. Joseph, Clark County, \$7,400; St. Augustine, Salem, \$1,800; American Martyrs, Scottsburg, \$2,800; and St. John, Starlight, \$4,000.

St. Michael, Bradford, \$4,000; St. Joseph, Corydon, \$5,200; St. Bernard, Frenchtown, \$3,200; St. Mary, Lanesville, \$8,000; St. Joseph, Milltown, \$700; St. Mary, Navilleton, \$4,400; Holy Family, New Albany, \$22,400; Holy Trinity, New Albany, \$18,400; Our Lady of Perpetual Help, New Albany, \$21,200; St. Mary, New Albany, \$16,400; Most Precious Blood, New Middletown, \$1,400; St. Mary-of-the-Knobs, Floyd's Knobs, \$13,600; and St. Peter, Harrison

County, \$1,400.

Richmond Deanery—St. Elizabeth, Cambridge City, \$5,000; St. Gabriel, Connersville, \$34,800; St. Rose, Knightstown, \$2,200; St. Bridget, Liberty, \$3,200; St. Anne, New Castle, \$13,600; Holy Family, Richmond, \$20,000; St. Andrew, Richmond, \$18,400; St. Mary, Richmond, \$20,000; and St. Mary, Rushville, \$12,400.

Tell City Deanery—St. Michael, Cannelton, \$5,000; St. Mary, Derby, \$400; St. Boniface, Fulda, \$3,000; St. Augustine, Leopold, \$4,800; Sacred Heart, Magnel, \$600; Holy Cross, St. Croix, \$1,600; St. Isidore, Bristol, \$900; St. Mark, Perry County, \$4,800; St. Meinrad, St. Meinrad, \$9,600; St. Martin, Siberia, \$1,800; St. Paul, Tell

City, \$32,000; and St. Pius, Troy, \$3,000.

Terre Haute Deanery—Sacred Heart, Clinton, \$6,000; St. Mary, Montezuma, \$800; St. Joseph, Rockville, \$2,000; St. Mary-of-the-Woods, St. Mary's Village, \$2,400; Sacred Heart, Terre Haute, \$15,000; St. Ann, Terre Haute, \$6,400; St. Joseph, Universal, \$400; and St. Leonard, West Terre Haute, \$2,800.

St. Benedict, Terre Haute, \$8,800; St. Joseph, Terre Haute, \$7,200; St. Margaret Mary, Terre Haute, \$13,000; St. Patrick, Terre Haute, \$28,800; Annunciation, Brazil, \$9,000; St. Mary, Diamond, \$200; St. Augustine, Fontanet, \$200; St. Paul, Greencastle, \$7,000; Holy Rosary, Seelyville, \$3,200; and St. Jude, Spencer, \$1,000.

Enrollments still accepted in RE catechetical courses

Registration remains open for the Archdiocesan-wide classes for catechist formation and certification of religion teachers, sponsored by the Religious Education Department of the Catholic Office of Education.

The six-week series of classes will begin next week at three deanery sites—Monday at St. Paul School, Tell City; Tuesday at Our Lady of Providence High School, Clarksville, and St. Gabriel School, Connersville; and Thursday at St. Mary School, North Vernon. Sessions at Ritter High School, Indianapolis, will begin Wednesday, March 6.

CLASSES BEGAN this past week at four other sites—St. Louis School, Batesville; Roncalli High School, Indianapolis; St. Charles School, Bloomington; and Schulte High School, Terre Haute.

Two levels of instruction are being offered. Basic Teachings and Theory of Catechetics are designed for those at the beginning level of certification and those who have not yet completed the provisional level.

Teachers who have completed the provisional level and who are working on intermediate or advanced levels are being offered a variety of courses: Christology, Non-Christian Religions, Sacraments, Liturgy, Ecumenism, Sacrament of Penance, The Church, Church History, Scripture, Morality and Vatican II Documents.

FOUR LEVELS of catechist certification will be provided: provisional, 60 clock hours; intermediate, an additional 60 hours; advanced, 300 hours; and professional, requiring a degree in theology or religious studies.

All classes are scheduled from 7:15 to 10 p.m. Designed for religion teachers on the pre-school, elementary and secondary levels, both in-school and CCD, the classes are also open to interested adults.

The curriculum was planned by 40 diocesan priests in consultation with the Religious Education Department staff. Program coordinator is Sister Antoinette Ressino, O.S.F.

Clothing collected

NEW YORK—More than 16 million pounds of usable clothing, blankets, bedding and footwear valued at \$25 million have been raised by the Catholic Relief Services (CRS) during its annual Thanksgiving drive.

As of the end of January, receipts at CRS' main processing depot here totaled 9.25 million pounds with an additional three million pounds expected to be consigned to this installation by the end of April.

Special events at All Saints salute schools

INDIANAPOLIS—All Saints School, a consolidated elementary school serving St. Anthony's, St. Joseph's and Assumption parishes, is observing Catholic Schools Week (Feb. 17-24) with daily activities to develop the theme "Different Where It Counts: Message, Community and Service."

Highlights include a public installation of school board officers, an open house for parents, reading machine demonstration in the learning laboratory, pep sessions, cheerleading performance and science exhibition.

Pastors of the three parishes will concelebrate a special liturgy Friday, Feb. 22, followed by visitation of the classrooms.

Principal of All Saints School is Sister Donna Watke, S.P.

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LOURDES MARDI GRAS DANCE—Our Lady of Lourdes parish Council of Catholic Women will sponsor a Mardi Gras Dance at 9 p.m. Saturday, Feb. 23, in the parish school cafeteria. Music will be provided by Bob Wright and "The Versatiles." Tickets are \$4 per couple in advance and \$5 at the door. Chairman of the event is Pat Dwyer, second from above right. Also shown, from left, are: Catherine Dezellan, reservations; Joanne Ajamie, reservations; and Helen Ramsey, CCW president.



PLAN RONCALLI BOOSTERS' DANCE—Parents, alumni and friends of Roncalli High School are invited to attend the Roncalli-Brebeuf basketball game and dance on Saturday, Feb. 23. "The Fashionaries" will play for dancing from 9:30 p.m. to 12:30 a.m. Tickets for the game and dance are \$4 per couple, or \$3 per couple for the dance only. Chairmen of the event, shown above from left are: Mr. and Mrs. Robert Heck, Mr. and Mrs. John R. Basch and Mr. and Mrs. John Williams.

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

Lenten Services

Ash Wednesday—Ashes will be distributed before & after all Masses and from 5 to 6 Wednesday afternoon.

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.



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BY JERRY FIETEAU

BEHIND THE NEWS

WASHINGTON—The repression of human rights in Latin America is drawing increasing fire from Catholic Church officials in the United States, Chile and Brazil.

Leaders of the U.S. hierarchy, which usually maintains a diplomatic silence on foreign affairs, have formally protested Chile's and Brazil's violations of human rights. And leaders of the Chilean Church may soon speak out as their Brazilian counterparts have done, according to Father Frederick McGuire, director of the Division for Latin America (DLA) of the U.S. Catholic Conference (USCC).

Father McGuire predicted the stronger protests by Chilean bishops, especially Cardinal Raul Silva of Santiago, president of the Chilean bishops' conference, during an interview here with NC News.

THE INTERVIEW with Father McGuire and his assistant director James Cotter was occasioned by the statements of the USCC Administrative Board. The board consists of 28 U.S. bishops, including the American

REPRESSION IN CHILE, BRAZIL ROUSES U.S. HIERARCHY

An unprecedented protest

hierarchy's top national officials and its elected representatives.

"It was a historic point in the actions of the Administrative Board," said Father McGuire.

But even if the action was unusual, he said, "I'd never consider this a radical approach. It was very reasoned, even to the very careful wording."

In its statements, the Administrative Board said it was acting "in solidarity with" the Churches of Chile and Brazil, and it urged the U.S. government to reexamine its policies of foreign aid to the two countries if the prevailing situation does not change.

FATHER MCGUIRE said he saw a strong significance in the simultaneous release of protests against both

governments.

Reports of systematic political repression by Brazil's right-wing military regime, including political imprisonment, torture and death, have been emanating from that country for almost a decade.

"Unfortunately, Brazil's bishops thought they could work things out quietly without coming right out publicly," said Father McGuire.

"They were afraid a confrontation would bring even greater suffering to the people."

"They see now that it isn't right (to take that approach)," said Cotter.

The two DLA officials cited numerous recent public protests of government actions by individual Brazilian bishops, regional bishops' conferences, and the

national conference of Brazilian bishops.

The history of the Brazilian situation has shown signs of repeating itself in Chile since the September 1973 takeover by the right-wing military junta, they said.

UP TO NOW, said Father McGuire, Cardinal Silva "has been keeping a low profile. But he has recognized that people have misinterpreted his stance."

On a recent tour to the United States and several European countries the leader of the Chilean Church repeatedly said he would have the same basic relationship with the junta that he had had previously with the democratically elected Allende government, which was Marxist.

"Cardinal Silva's concerns are pastoral, not political," said Cotter. "He is working for the good of the people."

But more recently, he said, he has had "private communications" with associates of the cardinal indicating that Cardinal Silva "is changing his

view . . . is about to take a stronger stand" against the repression of rights by the junta.

OFF THE RECORD, Father McGuire cited several instances of such communications, but he said they could not be published because of the possibility of retaliation in Chile.

Father McGuire, who has been with the DLA as associate director of the U.S. bishops' mission secretariat for 19 years, recently visited Chile on an extensive fact-finding tour that helped provide the background for the USCC Administrative Board's statement.

He praised the board for its positive action on Chile and Brazil, but stressed that it was in line with papal statements and the U.S. bishops' pastoral statements on social justice.

The difference, he said, was that "while their pastoral letters have been very clear on social justice, they have dealt with general principles rather than specific cases."

But on Chile and Brazil, he said, "I don't think the Administrative Board ever had brought before them so clearly the concrete situations of social injustice."

He pointed out that the Brazilian situation has been developing for years and the statement itself was in the process of development for a full year before the board actually spoke.

EDITORIALS

Catholic Press Month

Valentine's Day aside, February is hard to love. By the time it rolls around we are rubbed raw from winter's stern demands and Spring is still light years away. Appropriately enough, February is also National Catholic Press Month.

We say appropriate because the Catholic press has been slogging through rough weather for several years now. The winter of discontent that has seized some segments of the Church has reduced circulation and support of religious publications of every kind. Diocesan newspapers have been no exception to the rule of hard times. But whatever the state of their fortunes, diocesan newspapers aren't any more likely to disappear from the scene than are Februaries. They've been around too long, they have become too much a part of Church life, and they perform too many jobs that wouldn't get done otherwise.

The diocesan newspaper tells readers what is going on in their Church, in the diocese and at the

Vatican. It gives the most complete, most accurate coverage of events and decisions that affect the Church today and tomorrow. It provides the most accessible and inexpensive form of religious education and instruction. It permits the bishop to speak to his people and the people to one another.

In a period when churchgoing has fallen to all-time low, we are finding that the diocesan newspaper is frequently the sole remaining link with the Church.

The diocesan press in the United States is a unique communications phenomenon. No other country and no other religious group has developed a nationwide network of newspapers, each independent but with a common purpose and tradition.

We are grateful to be part of the phenomenon, grateful to the subscribers and the pastors and the advertisers who keep us doing the business of the Church. We hope we merit their loyalty and trust in the Februaries ahead.



"WHAT TIME DOES THE SECOND SHOW START?"

Eyewitness to murder

The current television season is awash in violence. There is more blood-and-guts per square inch on the picture tube than ever before. All this despite the growing fear of what violence does to the human psyche and the growing accumulation of evidence that what it does is unhealthy at best.

One of the recent studies of violence concludes that children become numb in more place than one from protracted television viewing. The tube "desensitizes" children to violence, a team of psychologists from the University of Utah found in a series of strictly controlled tests conducted on 120 viewers between the ages of five and 14.

In other words, the kids get used

to violence and they come to accept it as the norm rather than the extreme. The inescapable next step is that if children consider violence on television routine and ordinary, then that same judgment will prevail in their everyday actions and reactions.

Some figures compiled by the same Utah team make us fear for what gentleness still resides in the world. Presently 96 per cent of all homes in the United States contain at least one working television set. By the age of 14, the average American child has witnessed more than 11,000 TV murders.

And we worry about how their bones are developing!

Madmen at work

About the only thing sure about the frightening Hearst kidnapping is that it will be repeated. That is the nature of terrorism. Madness begets madness.

Just as one skyjacking triggered another, there is every reason to fear that the Hearst case is the beginning of a wave of seizures of prominent persons by self-styled terrorist organizations who wrap their insanity in the cloak of sacrificial ideology.

It is folly to depict the madmen who kidnapped Patricia Hearst as disciplined, intelligent "soldiers" dedicated to lofty, if misguided, principles. In truth, they are a bunch of dangerous idiots. And their irrationality was revealed for all to see in the incredible and wholly impossible demands which

were stated as a predisposition to negotiating the heiress' release. And if further evidence is needed of the kind of mentality that is involved, there is the 80-page collection of illiteracy and incoherence that the group calls its manifesto.

Though it is obvious that officials must exercise the greatest restraint and caution in dealing with the kidnappers—for Miss Hearst's sake—it is ridiculous for the media to dignify the actions and statements of a bunch of idiotic cutthroats as ideological strategy.

Charges prisons make monsters

SPRINGFIELD, Ky.—The American prison system is a monstrous industry which manufactures "insane human beings," according to Sister Dorothy Donnelly, a professor of theology at the Jesuit School of Theology in Berkeley, Calif.

Only 15 to 18 per cent of the inmates in prison, she maintained, need to be confined because of "medical, mental, physical or psychological difficulties." By locking up the other 85 per cent, Sister Donnelly added, America is "ruining all this good human potential which our country needs to develop." Instead of incarcerating convicted criminals, she suggested greater use of paroles, harsher and longer prison sentences, she said, do not deter crimes. Ministry to prisoners, she added, should not be left up to priests, Brothers, and Sisters but should include lay persons also.

LETTERS TO THE EDITOR

Backgrounds racial injustice in S. Africa

To the Editor:

I notice that the ambassador to the United States from South Africa will be speaking at the Hilton in Indianapolis Thursday, Feb. 21.

This past summer the Missions office sent two missionaries from the city of Port Elizabeth, South Africa, to our parish to ask for our spiritual and financial support for their work. Thus it was that I dug out the statement of the Committee for International Affairs of the United States Catholic Conference dated March 21, 1971, because it has much to say about the responsibility of U. S. Catholics in regard to South Africa. At one point the Committee says:

"To keep silent in the knowledge of U.S. involvement in the racial tragedies of Southern Africa is to give tacit approval to injustices that our consciences decry at home. To those who suffer the painful consequences of discrimination and apartheid and those engaged in the woefully unequal struggle to combat them, we owe the loud clear voice of our moral support."

Catholics in South Africa are working at this severe injustice that plagues their nation. James Jennings, Catholic layman educated at I.U. in Business and now associate director of the office of Justice and Peace in the USCC wrote recently after a visit to South Africa:

"In Johannesburg and Cape Town alert Catholic clergy and laity are . . . trying to organize Church resources to deal with the racial issue. Vladimir Ledochowski, the first chairman of the newly formed Province Commission on Justice and Peace, brings an international ingredient to the work. Ledochowski is a post-World War II immigrant to South Africa from Poland, and he has been active in

face relations for a number of years. When asked why he is so involved in South Africa's racial problems he said, "I can't criticize communism for its oppression if I am silent about inhuman treatment of non-whites in South Africa. I scold my friends who leave socialist countries, settle comfortably into this system and say, 'This is heaven!' I tell them it seems so only because where they come from they were oppressed; here they are the oppressors."

I hope that those who attend(ed) the ambassador's talk will not be led to believe that all is well in South Africa or that token changes will still our impatience with the unjust domination by the minority (19 per cent) white population.

Fr. Charles Noll, pastor
St. Malachy's Church
Brownsburg, Ind.

Blames 'new theology' for weak Catholics

To the Editor:

Your editorial of February 8, "All those empty pews," laments the startling decline in Mass attendance last year—from 61 per cent in 1972 to 48 per cent in 1973, and it specifies the age group over 55 as showing the greatest drop in attendance figures—from 76 per cent in 1972 to 55 per cent last year.

Later on the editorial asks the reason for this drastic decline and suggests steps that might be taken to find out the reason why.

But before posing this question, the editorial has a paragraph which, to me, furnishes the clue to one of the most far-reaching answers to the question regarding the fall-out past age 55. To quote, "This is the group, remember, that grew up with the belief that missing Mass on Sunday was a mortal sin, the group that accepted church on Sunday as an absolute obligation, the thing that most distinguished them from non-Catholics or 'fallen-away' Catholics. For the most part, this is still an age group of absolutes in morality and manners. How then account for the drastic turnabout?"

Taking this at face value, readers would have to assume that missing Mass on Sunday is no longer considered a mortal sin, that "church on Sunday" is no longer considered an absolute obligation and that, without having to feel guilty, we can join the 48 per cent non-attending and lower this percentage to an even more distressing figure.

The sad truth is that people of all ages are very much confused by all the "new theology," the new permissiveness in "morality and manners," the scandal of

so many priests and Sisters renouncing their vows, the dissent of many priests and even some bishops from the pronouncements of the Holy Father, the diversity and disharmony between the positions taken by our various Catholic newspapers and journals. With so much confusion among those who should lead, it is small wonder that the average Catholic is floundering in uncertainty and growing ever more weak in his commitment.

G. L. Hubbard
Richmond, Ind.

Deplors 'watered down' religion taught in schools

To the Editor:

This letter is by way of comment on an item in a recent issue (1-11-74) regarding the study made by two priests on the favorable results of attending a Catholic school. Their findings obviously refer to people who are now mature and settled in life, who had the benefit of solid religious teaching which was to be found in Catholic schools a few years back.

We submit that as of now the teaching of our Catholic faith is so watered down in our schools that the results will not justify the mountainous expenditures. If so many of our Catholic high school pupils now can toss all morals aside (and I have this first hand from priest-teachers and distressed parents), then any survey taken 10, 15, 20 years from now will not be a favorable commentary on our schools.

We are members of a parish that borrows \$15,000 every year to keep 100 children in our "parish school." As of the end of this year our debt will be approximately \$45,000 for school operation alone, with no foreseeable possibility of ever paying anything but the interest on this debt. This in addition to a tremendous new church debt on which we pay nothing but interest! It makes one speculate cynically if our archdiocesan "loan office" has weighed the advantages of a steady income against solvency.

We are not at all convinced that our so called "parish vote" did not include some percentage juggling since it is practically impossible to find anyone in favor of keeping the school open. As a protest, useless probably, we are limiting our tithing and putting the balance of what we feel we ought to be paying into other church projects. When our parish council starts operating within income, as any successful business or home budget must operate, then we will again give it our full support. We refuse to consider the debt it is piling up on our own.

Indianaapolis

Disturbed Couple

viewously attacking Israel. Frankly, these letters tend to confirm my long-standing impression that, in the case of many of Israel's more simplistic and intemperate critics, the line between anti-Zionism and anti-Semitism is so thin as to be almost imperceptible.

IN ALL HONESTY, I must say that with unsolicited friends like the people who have irately rushed to his defense in response to my recent column, Father Berrigan needs no enemies. With few exceptions, his defenders have made it perfectly clear that their hatred of Israel is made up in equal parts of political anti-Zionism and religious or cultural anti-Semitism.

I think it's significant that none of these letters in defense of Father Berrigan's speech makes any reference to the fact that the second half of the column they found so offensive referred not to that speech, but rather to a nakedly anti-Semitic (and not merely anti-Zionist) statement made within recent weeks by King Faisal of Saudi Arabia, whose dominant influence in determining Arab policy with regard to the State of Israel is a matter of public record.

King Faisal's attack on Israel had nothing to do with the politics of the Middle East crisis. It was a classic regurgitation of cultural and religious anti-Semitism. The fact that none of those who wrote to me about the Berrigan matter took any notice of the King's unconscionable statement tells me more than my correspondents probably wanted me to know about their own attitudes with regard to the Jewish people and the Jewish religion, as distinct from their attitude concerning the political aspects of the Middle East conflict.

I WOULD have expected them to repudiate or, at the very least, to disassociate themselves from Faisal's position, which runs absolutely contrary to the teaching of their own Church on Christian-Jewish relations.

Let it be thought that Faisal's recent statement misrepresented his true feelings with regard to the Jewish people and the Jewish religion, let me report, for Father Berrigan's defenders, that when Eric Rouleau, Middle East expert on the staff of Le Monde, the leading newspaper in France, asked for a visa to accompany the French Foreign Minister, M. Jobert, on a recent visit to Saudi Arabia, he was refused because he had described himself as a Jew in his visa application.

IN ANY EVENT, M. Jobert did not protest Saudi Arabia's refusal to admit Rouleau, but the French National Union of Journalist Syndicates, in a written "solemn protest" expressed its "indignation at racist, philosophical or religious pretexts used to prevent the free exercise of a journalist's profession and to suppress freedom of expression." King Faisal, who played a major role in masterminding the Arab oil embargo against the United States is regarded as one of the most influential Arab figures in the Middle East. He began the new year in Mecca with two million Moslem pilgrims chanting "liberate Jerusalem." Faisal told the throng: "We need to stand strong and united against the Zionists, the enemies of Allah. Jews have no religious or historic rights to Jerusalem. Israel has no right to remain in the holy city."

King Faisal is not a participant in the Geneva negotiations, but it would appear that President Sadat of Egypt has consistently deferred to him and taken his advice on crucial matters.

THE CONFERENCE of Presidents of Major American Jewish Organizations in the United States, in a recent release on the Middle East crisis, bluntly asks this question: Will Sadat have the strength to reject Faisal's rabid anti-Zionism and his even more rabid anti-Semitism and adhere fully to his agreement with Israel? For Sadat, says the Conference, "this may be the supreme test."

Father Berrigan and his followers can help Sadat to meet this test by disassociating themselves from King Faisal's blatant anti-Semitism. The fact that, as of this writing, they have failed to do so is not at all to their credit.

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QUESTION BOX

Reader asks Scriptural basis for dogmas

BY MSGR. R. T. BOSLER

Q. Your reply to the man who felt he could no longer live with his wife because she believed only in the doctrines of the Bible and not those of the Catholic Church puzzles me. You state that "the Roman Catholic Church bases her doctrines upon the Bible." This implies to me that without the Bible the Roman Catholic Church would have no doctrines. Tell me the Scriptural basis for the dogma of the Immaculate Conception and Assumption. Didn't the Bible as we know it receive its authenticity from the Catholic and Apostolic Church as opposed to the Church receiving its authority from the Bible?



A. There was a Christian Church fully organized and spread throughout the Mediterranean World many years before what we know as the New

Testament came to be. Scripture for the early Christians was the Old Testament in the Greek version called the Septuagint. Gradually Christians came to look upon the letters of St. Paul and then the various Gospels as Scripture along with the Old Testament, but this took considerable time. It was not until around the year 150 that there was general agreement among the churches over what early writings were to be considered the Word of God, and even then some writings were quoted as Scripture which later on were not included among the sacred books. Even as late as the fifth century there was still doubt about the Letter to the Hebrews and the Apocalypse or Revelation.

The Church, therefore, existed before the New Testament; the Church wrote the epistles and gospels as a means of preserving for posterity the revelation received from Jesus and handed down at first simply by preaching. But the Church composed these Scriptures with the help of the Holy Spirit and with the same Spirit decided what writings were

to be considered inspired. And this is the all important point.

When I say the Catholic Church bases her doctrines upon the Bible, I mean first of all that Catholics find in the New Testament a description of a Church organizing itself under the direction of the Holy Spirit, advancing in its knowledge of who Jesus of Nazareth was and is and stands for, empowered to teach and to make decisions in the name of this same Lord Jesus with the help of the Spirit. Therefore, just as the Christians of the second century were convinced by what they read in the Gospels, Acts and letters of Paul that they had the assistance of the Holy Spirit which authorized them to decide what writings constituted Scripture, so later Christians who decided these should be bishops instead of a group of elders in charge of a given church or that the bishop of Rome was the principal bishop and source of unity or that there were seven sacraments and not two, etc., based their actions and

authority upon the concept of the Church they found in the New Testament.

Secondly, I say the Catholic Church bases her doctrines on the Bible because I agree with the growing number of Catholic theologians who hold that all revelation is in some way, though perhaps obscurely, contained in Scripture. What is contained in the New Testament, of course, was first of all handed down by tradition and tradition, or the growing understanding of revelation as taught by the Church, is necessary for a proper interpretation of Scripture. Consequently, I hold with Vatican Council II that "it is not from

Sacred Scripture alone that the Church draws her certainty about everything which has been revealed." (Const. on Revelation) The seven sacraments are not clearly mentioned in Scripture; they are there in germ only as is the doctrine of the Immaculate Conception and Assumption.

With Vatican II I should like to conclude: "Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, which is committed to the Church . . . sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without

the others . . ." (Const. on Revelation)

Q. I would like to leave my body to medical science, but I do not know of any way to get in touch. My priest assures me that cremation, under these circumstances is allowed. As I am alone I would want to do something worthwhile when I go.

A. Your priest is correct and your intentions are splendid. Write to a university in your area for the information you require. If they do not do medical research, they will put you in touch with a center that does.

(Copyright 1974)

Serrans protest magazine article

INDIANAPOLIS—The Serra Club of Indianapolis registered strong objections to an article on former priests which appeared in the February issue of Indianapolis magazine, a publication of the Indianapolis Chamber of Commerce.

Titled "A Priest Who Chose Marriage," the article featured a lengthy interview with Peter Scanlan, former associate pastor of St. Luke's parish, Indianapolis, and former copastor of St. Ann's parish, Terre Haute, who left the diocesan priesthood in 1971. He married shortly thereafter.

The article also concerned the departure from the priesthood of Robert Ware, a former member of the Holy Cross Order, Indiana Province, also married.

Fourteen Serrans who hold business memberships in the Chamber signed a letter addressed to Carl Dortch, executive secretary, disapproving of the article and asking for equal space to relate the positive aspects of the priesthood.

THE LETTER said, in part:

"For an organization whose every effort has been to promote positive approaches to the accomplishments of the community, publication of such an article is a total insult to the many priests who have already given a lifetime of service to our community and the hundreds more who continue today to find 20th century religion a very challenging career of service to God and His people.

"Nobody is denying either the existence or the magnitude of priests

facing career changes within their own lives. Yet spotlighting the recent detachment of Peter Scanlan and Robert Ware from the priesthood seems to serve little, if any, purpose in a widely read community magazine whose function is to extend a professional approach to the many accomplishments of Indianapolis and its people.

"We feel you should consider printing an article of comparable length on the performance and dedication of the priests who continue to serve in their priesthood."

The letter was signed by Charles G. Wagner, John B. Shank, Richard B. Zink, Robert J. Aldering, Frederick H. Evans, M.D., Joseph W. Van Camp, Robert J. Boyle, Charles E. Stimming, Leonard F. Benedetto, John A. Huser,

Dr. Russell A. Lane, Robert B. McNamara, Harry J. Feeney and Richard E. Townsend.

DORTCH TOLD The Criterion this week that he "deeply regretted" publication of the article.

"I am sorry that we so naively and unwittingly offended so many good friends," he said.

He had approved publication, he said, on the basis that the article seemed to add "local color to what I understood was a national problem."

The March issue of the magazine has gone to press, he said, but every effort possible will be made in an early issue to correct misimpressions created by the February article.

Clear confusion in Lenten duties

(Continued from Page 1)

In response to inquiries, Bishop Rausch, general secretary of the National Conference of Catholic Bishops, sent the U.S. bishops a memorandum clarifying the Lenten obligation in this country.

The memorandum stated clearly that Catholics in the United States have an obligation to abstain completely from meat on Fridays in Lent.

In addition, the memorandum said, on Ash Wednesday and Good Friday, U.S. Catholics are obliged not only to abstain from meat but to fast, eating only one full meal

during the day.

The memorandum also clarified the seriousness of the Lenten obligation,

BUT THE memorandum emphasized, as the bishops had in 1966, that the Catholic view towards penance should not be limited to the question of the minimum obligations.

"People should seek to do more rather than less," the memorandum said. "Fast and abstinence on the days prescribed; works of religion and charity on the Fridays outside Lent should be considered a minimal response to the Lord's call to penance and conversion of life."

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INDIVIDUAL RIGHTS, RESPONSIBILITIES

BY FR. PETER HENRIOT, S.J.

Each evening a guard in Washington, D.C. locks up the rights of American citizens. With a push of a button, the guard at the National Archives puts our independence, our guarantees and privileges, our rights, behind the heavy doors of a fire-proof, bomb-proof, steel and reinforced concrete vault.

What is being "locked up," of course, is only the original parchment documents of the Declaration of Independence, the Constitution, and the Bill of Rights. Locking up these precious papers so tightly each evening does not



mean that we American citizens don't continue to enjoy our rights and practice our responsibilities. Our government keeps on functioning.

BUT WHAT WOULD happen if our government decided to ignore the guarantees of rights and do away with the responsibilities of us citizens? Would we still have them? The Christian knows that it would make no difference at all in the reality of his or her rights and responsibilities. These don't come from governments; they don't exist because some documents say so.

For the Christian, rights and duties in society come directly from human nature, the creation of Almighty God. Because of the dignity of the human person—child of the Father, redeemed by the Son, filled with the Spirit—each of

us possess rights and responsibilities which no government can give or take away.

In the opening of his encyclical, *Pacem in Terris*, Pope John XXIII emphasized this truth about the source of individual rights and responsibilities: "Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely, that every human being is a person, that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature. These rights are therefore universal, inviolable and inalienable."

The most important right a person has is the right to life—not just animal survival but full human development.

That is why it is so important that the government, the means by which the people promote the common good, should be concerned about the social and economic conditions of its citizens.

WHAT ABOUT responsibilities? Responsibilities and duties are the "flip side" of the rights inherent in human nature. Because I have the right to life, I have the responsibility to preserve it. Because I have the right to a decent standard of living, I have the duty to live in a proper fashion.

For every right that I possess as an individual human being, there is a corresponding duty in other human beings to respect my right. A Christian view of society demands mutual recognition and promotion of rights.

When we take this view of rights and responsibilities, as realities coming from our human nature, we can then see why the Church and the individual Christian must always be alert to promote rights. Pope John summed this up beautifully in *Pacem in Terris*: "When the relations of human society are expressed in terms of rights and duties, men become conscious of spiritual values and understand the meaning and significance of truth, justice, charity, and freedom."

(Copyright 1974, NC News Service)



Fourteen-month-old Cora Ives of Renton, Washington, gets a helping hand from her father, Edwin C. Ives, symbolizing her chance for full development after being given the gift of life. (NC photo by Kay Lagreid)

CATECHETICS

Young should be taught to respect rights of others

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

Two recent experiences set me thinking about the importance—and difficulty—of helping people grow up free but responsible, aware of their rights yet respectful of the rights of others. In both cases I was the dinner guest of friends.

When I arrived at Harry and Jane's shortly before dinner, I was delighted to see them and their four children. I was a bit late, so we sat down almost immediately to dinner. The children ate fast and then left the table. Two of them sat down on the floor beside the table and turned on the television. The other two played games on the other side of the table. There was almost continual shouting back and forth since the TV was quite loud. Harry, Jane and I were unable to talk because of the noise. It was unfortunate and frustrating because we had not seen each other for several years.



shared school equipment. In another class there was little evidence of respect for things or other people.

It seems to me that one of the objectives of religious education both at home and in school is to enable youngsters to become aware of their own freedom, their own rights. Part of such learning involves the awareness that freedom and rights implies respect for the freedom and rights of others. Freedom involves responsibilities. The Second Vatican Council clearly teaches this basic principle:

"In the use of all freedoms, the moral principle of personal and social responsibility is to be observed. In the exercise of their rights, individual men and social groups are bound by the moral law to have respect both for the rights of others and for their own duties toward others and for the common

welfare of all." (Religious Freedom, 7)

Since the young learn best from example, and are moved more by what they see than by what they hear, we need to look at our own style of life as parents, teachers, priests. Do we honestly try to respect the rights of others? Is our home marked by a sense of freedom balanced by a sense of respect and responsibility? Is freedom encouraged and responsibility expected in our parish?

In the present climate of our country, few educational objectives are as important and difficult as that of fostering responsible freedom, of balancing rights and responsibilities. My two recent dinner experiences caused me to reflect on this challenge. Perhaps you, too, may also find it worth pondering.

(Copyright 1974, NC News Service)

LITURGY

Disputes drastic drop in Mass attendance

BY FR. JOSEPH M. CHAMPLIN

"The last year has been a grim one for American Catholicism. The precipitous decline in church attendance that has been going on for several years has reached almost catastrophic proportions."

With these shocking words, Father Andrew Greeley and his partner, Mr. William C. McCready, introduced in the National Catholic Reporter their report of a survey on weekly church attendance in 1972-73.

The figures are clear, but painful: Catholics participating weekly or almost weekly in Sunday Mass dropped from 61 per cent to 48 per cent during the 1972-73 period. Particularly surprising was the data that this slip occurred in the main among those over 30.

Several unscientific, informal soundings of my own cause me to wonder how valid or accurate such a survey is.



I do not mean here to quibble seriously with the Greeley-McCready date; only to raise questions based on a few impressions.

The more substantive issues remain: Why a decline, if there has been one? What steps should we take to counter that trend? In this connection I offer two observations.

First, we need to preach and teach once again about a Catholic's serious obligation to participate in Mass every Sunday.

The catechesis, however, should take a positive thrust, stressing that Christians celebrate the Eucharist weekly more to keep alive their faith in Jesus' Resurrection than to observe a church law.

IN THE EARLY centuries through the Middle Ages, it was understood or taken for granted a Christian worshipped each Sunday. A living tradition demanded this; only later did ecclesiastical legislation codify the expected practice.

An excellent leaflet from Canada, "The Sunday," (Liturgical Commission, 1070 Waterloo St. N., London, Ontario N6A 3Y7, quantity discounts available) provides a helpful aid for those in teaching or preaching positions who speak or write on this matter.

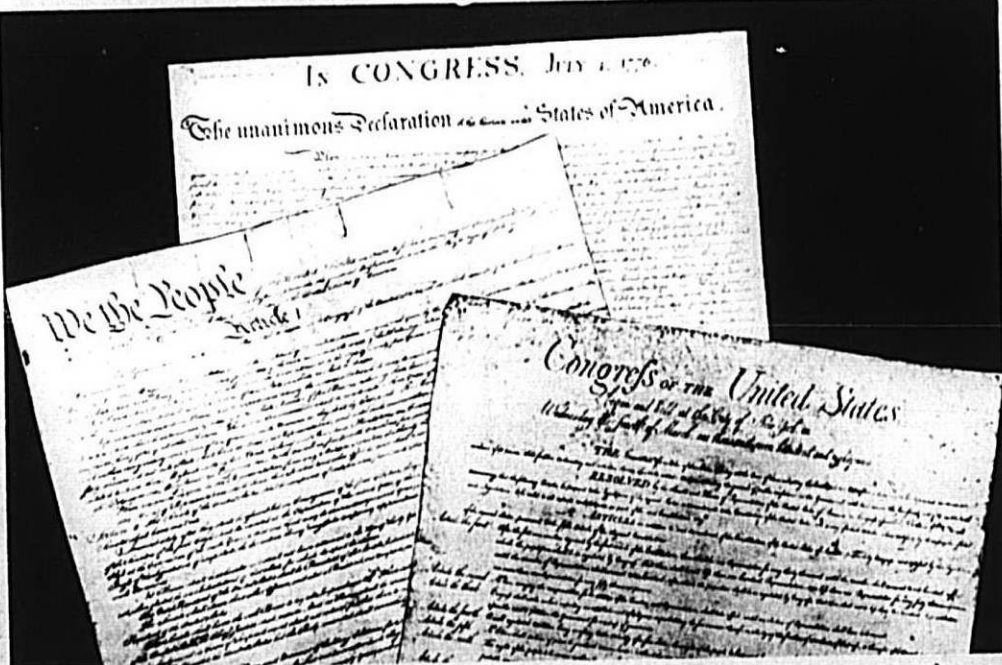
Secondly, parishes should evaluate their Sunday liturgies.

Members of the Dallas Liturgical Commission believe that a decline or increase in church attendance frequently results from the low or high quality of worship in a given community. They would not oversimplify either the problem or solution by reducing it totally to one of a liturgical nature. Nevertheless, they and I agree that the excellence or poverty of worship in a parish can contribute greatly to its growth or decline.

Interestingly enough, one week after this survey appeared in the NCR, the mother of four teen-agers wrote a "Name Withheld" letter to the editor citing her case as part of the statistics. She had "reluctantly, gradually, but definitely" joined them as non-attenders because of the "staid, stifling liturgy" in their own parish.

June 1970—58,167; June 71—56,777; June 1972—57,173; June 73—57,857

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A closeup of the Declaration of Independence, the Constitution and the Bill of Rights. (NC photo)

SACRED SCRIPTURE

Abraham: unlikely choice to lead the chosen people

BY STEVE LANDREGAN

Sometimes we lose the impact of the words of the prophet, Isaiah, who admonishes the Israelites "... my thoughts are not your thoughts, my ways are not your ways—it is Yahweh who speaks" (Is 55:8).

Take Abraham for instance. If anyone went looking for someone to become the father of a great nation, the last person he would choose for the job would be a 75-year-old man with a barren wife. Yet, that's just what God did when he chose Abraham.

Abraham, the "wandering Aramaean," was about as unlikely a candidate as could be found for the job. But God picked him and told him, "I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing."

That's quite a promise and if Abraham had little else going for him, he had faith—faith enough to leave the relative security of his family's traditional home in search of a land promised to him by this God who had called him.

ABRAHAM WAS still human, however, and like so many of his descendants, believed in covering all contingencies. Of course, he believed that God would look after him and his wife if he was to fulfill God's promise. Nevertheless, Abraham took the very prudent step of passing his wife, Sara, off as his sister when he was forced to journey to Egypt because of famine.

God was patient with Abraham. After all, he had just gotten over being a pagan. So when Pharaoh decided to take Abraham's "sister" for his harem, God protected her from harm and saw to it that she was returned to her husband.

But Abraham still hadn't gotten the message that when this God, who had called him promised something, He would make all the arrangements. Abraham didn't have to do anything but believe and do what he was told. But alas, Abraham became concerned about all the descendants he had been promised ... more numerous than the stars, Yahweh had said.

So Abraham and Sara decided that it was up to them to do something to get this great nation underway. They invoked a custom of the people from whence they had come that provided for a barren wife to permit her husband to have children by her maidservant. The children were then legitimized by their acceptance by the wife.

So Abraham and Sara agreed that he

should go to her maidservant, a handsome Egyptian girl named Hagar.

HAGAR CONCEIVED a child and gave birth to a son. He was named Ishmael. Sara accepted the boy, but not without a tinge of jealousy and hurt, and Abraham realized that he had a problem on his hands.

But he loved Ishmael, and what 86-year-old man would not love his firstborn son?

But Ishmael was Abraham's and Sara's way of implementing God's plan—not God's way.

So God told Abraham that His way was for Sara to have a son. Sara, who was eavesdropping, got a good laugh out of the prospect of having a child at her age. But



Abraham—a depiction in stained glass. (NC photo)

surprisingly, Sara did have a son. He was called Isaac.

Abraham was proud of Isaac. What 100-year-old father wouldn't be? But Isaac's birth spelled more trouble for Ishmael and his mother. The law of their land said that a natural-born son took precedence over one born of a maidservant. Sara's jealousy increased with her newfound fertility and she demanded that Hagar and Ishmael be sent away.

Abraham realized that he had not had sufficient faith in God's fulfilling His promise, but he loved Ishmael and pleaded for him. And God promised that Ishmael, too, would sire a great nation.

ABRAHAM LEARNED his lesson in faith and when God told him to sacrifice Isaac ... he didn't hold back. His faith was well placed because God saved the boy who was to become the link between Abraham and the descendants promised to him.

As Christians, we are called upon to believe in the Good News of Jesus Christ. We must fully accept that He has made it possible for us to return to the Father only through Him. Yet how difficult it is for us to accept this simple promise of redemption!

St. Paul told the Corinthians that "the wisdom of this world is foolishness to God." That seems like another way of saying "... my thoughts are not your thoughts, my ways are not your ways ..."

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THE CHURCH AND I

Where, oh where, are readers?

BY F. J. SHEED

Our deepest problems were in finding writers and readers. Take readers first. Catholic America was fascinated by the Catholic Intellectual Revival. It was in Denver that I first lectured on it. That was in 1953, and in the next dozen years I must have been asked for it at least 20 times a year. But not only did it not produce writers as it had in England, it did not produce any great number of readers.

If only the people who thronged to hear about the surge of new Catholic writers had been willing to read them, we should have had nothing left for avarice to dream about. But limitless as the interest in the writers was, it did not extend to their actual writing. I was



forever receiving letters from boys and girls to say their class was studying the Catholic Intellectual Revival, and that the writer of the letter had been allotted me by the teacher: would I tell her (it was usually a girl) about myself? Usually I dropped these letters into the wastebasket. One I answered. It began: "I am doing a research paper with you as the subject." She wanted any information I might think useful about my psychosomatic problems. I told her I did not even know I had any.

MOST OF THESE requests came from high schools. But one college graduate (the only one, I hasten to say) was given me as a theme for her M.A. thesis. She interviewed me at length and got her M.A. She was kind enough to send me a copy of her thesis. It opened, "Black hair crowns the strange paradox of laughing eyes and a sad smile." (Continued on Page 8)

SCORES AND STANDINGS

INDIANAPOLIS DEANERIES
JUNIOR A TOURNEY
Finals: St. Malachy 55, Our Lady of Lourdes 48.

JUNIOR B TOURNEY
Finals: St. Simon 32, St. Plus X 28 (Consolation).

ARCHDIOCESAN TOURNEY
JUNIOR DIVISION
Round One: Sacred Heart, Jeffersonville 54, St. Columba, Columbus 45; St. Simon 42, St. Paul, Tell City 40; St. Malachy 72, Sacred Heart, Terre Haute 61; St. Lawrence, Lawrenceburg 57, St. Andrew, Richmond 54.
Semi-finals: Sacred Heart, Jeffersonville 61, St. Simon 51; St. Lawrence, Lawrenceburg 78, St. Malachy 73.

CADET DIVISION
NORTH VERNON DEANERY
Finals: Pope John XXIII, Madison 54, St. Mary, North Vernon 37.

FRESHMAN-SOPHOMORE
HOLY SPIRIT TOURNEY
Finals: Mount Carmel 75, St. Andrew 70 (championship); Immaculate Heart of Mary 61, St. Malachy 52 (consolation).

INDIANAPOLIS DEANERIES
CADET AMER. TOURNEY
Semi-finals: Holy Spirit 42, Immaculate Heart 32; St. Jude 47, Monica 37.

CADET NAT'L TOURNEY
Semi-finals: St. Catherine 39, St. Philip Neri 32; Little Flower 35, Mount Carmel 30.

HOLY CROSS
"56" A TOURNEY
Round Three: Holy Spirit 34, Nativity 14; St. Michael 44, St. Jude 34; Immaculate Heart 56, Holy Cross 45; Christ the King 40, St. James 30.

Semi-finals: Holy Spirit 42, St. Michael 36; Immaculate Heart 57, Christ the King 33.
Finals: Holy Spirit 38, Immaculate Heart 36 (championship); St. Michael 29, Christ the King 23 (consolation).

OUR LADY OF LOURDES
CADET B TOURNEY
Finals: St. Joan of Arc 47, St. Plus X "B" 45 (overtime) (Cham-)

Blanks on way

Dual-Meet Track season entry blanks will be mailed this week. Entry deadline is March 11. Deadline for the Archdiocesan Cadel Instrumental Music Contest is March 14. The latter event will be held at Cathedral High School on March 30 and 31.

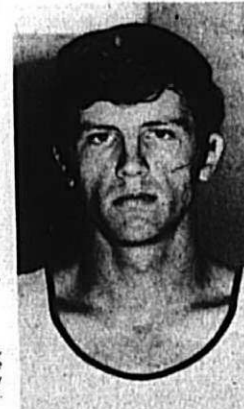
Finals: St. Simon 32, St. Plus X "C" 28 (Consolation).

CADET VOLLEYBALL
Division I—St. Michael 9-1; St. Joan of Arc 7-3; Immaculate Heart (Blue) 6-4; St. Malachy 5-5; St. Monica 5-5; St. Christopher 2-8.

Division II—Holy Spirit 10-0; St. Philip Neri 9-1; St. Rita 7-3; Little Flower "A" 5-5; St. Simon (Blue) 4-6; St. Plus X (Purple) 2-7; St. Andrew 1-8; St. Lawrence 0-10.

Division III—Our Lady of Lourdes 9-1; St. Mark 7-3; St. Jude 6-4; St. Bernadette 5-4; St. Catherine 5-5; St. Barnabas 4-6; Our Lady of Greenwood 3-6; St. Roch 0-10.

Division IV—St. Plus X (Gold) 10-0; Little Flower (Gold) 8-2; Christ the King 6-4; Holy Trinity 5-5; Little Flower (Blue) 4-6; St. Simon (White) 3-6; St. Patrick 2-6; Immaculate Heart (White) 0-9.



MARIAN CAPTAIN—Senior Earl Brinker serves as team captain of the Marian College Knights, who will entertain two opponents this week-end at the Naval Armory on W. 30th St., the Knights' home court. Marian will meet Northwood Institute on Friday and Kentucky State College on Saturday. Both games will begin at 7:30 p.m. The Knights are sporting a 17-5 record this week. Brinker, a Cathedral High School grad, is the son of Mr. and Mrs. George Brinker of St. Anthony's parish, Indianapolis.

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CADET "B" WINNERS—After finishing the regular season with a mediocre 6 win 4 loss record, the young men from St. Joan of Arc came back to capture the Our Lady of Lourdes Cadet "B" Post-season Tournament by defeating St. Plus X "B" in an overtime championship game. Coaches responsible for the development of the boys are pictured in the back row. They are Larry Elpers (left) and Clifford Robinson (right).



"56" "B" TOURNAMENT WINNER—In their first year of "56" basketball, Holy Cross came on strong at the end of the season and went on to capture the Little Flower "56" Post-season Tournament. The near eastiders defeated Holy Spirit 35-25 in the championship game and are shown here with their first "56" "B" trophy. Coaches pictured in the back row (left to right) are Charles Kehrer and Leon Grimes.

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VIEWING WITH ARNOLD

'Serpico' explores 'agony of honest cop'

BY JAMES W. ARNOLD

With "Serpico," the new Al Pacino film about the agony of being an honest cop on the New York police force, the main problem is separating admiration for the character from a ho-hum reaction to the routine melodrama of Sidney Lumet's film.

Let's put it this way. Frank Serpico as a film hero is something to be grateful for: a doggedly honest man with no major vices (unless you count a Greenwich Village lifestyle), and an Italian ethnic to boot. Pacino plays him with intelligence and compassion, making a nicely subtle transition from youthful idealism to a kind of puzzled and resigned, beaten puppydog cynicism. One can only quibble that Pacino plays his hero in that mumbling, slouchy anti-hero style he shares with Dustin Hoffman. Visually, he represents the counterculture in conflict with Corrupt Authority.

THIS IS THE essentially

factual account (based on Serpico's book with Peter Maas) of how Serpico discovered widespread gangland graft as routine among his fellow cops, and how his failure to join the hustle won him hatred instead of respect. His attempts to achieve reform within the department led only to pious cover-ups. Finally, with the aid of a few equally honest friends and the New York Times, his revelations launched the 1972 Knapp Commission hearings. But the net effect has apparently been minimal. The embittered Serpico is gone to Switzerland, and the payoff system undoubtedly grinds on.

The movie, however, is really an elaborate cop-film cliché, full of the usual scenes of brutality (black suspects often get the "French Connection" treatment), chases through city streets and apartments, tense dialogues in offices and squad rooms, and the familiar respite with girl and dog back at the pad. (Arthur Ornitz's New York photography is grittily accurate, an asset to the film, although some spots have appeared in films almost as often as the Eiffel Tower).

The tone of the flick is relentlessly simple-minded. Except for the grave nature of the subject, it recalls the old West Point films about the scorned non-conformist who is martyred by his ignorant and unworthy classmates.

The week's TV network films

THE GREEN BERETS (1968) (NBC, Saturday, Feb. 23): John Wayne's \$7 million, pseudo-heroic "hawk" film on the Vietnam War. It is ultra-violent, shamelessly sentimental, and deliberately primes viewers to hate the "enemy" and enjoy his suffering. It's hard enough to justify, on moral grounds, its original production, much less its network Saturday night showing in 1974. Not recommended.

THE SECRET LIFE OF AN AMERICAN WIFE (1968) (ABC, Sunday, Feb. 24): One of those dubious racy George Axelrod comedies about the neglected suburban wife of a Hollywood press agent who masquerades as one of the girls her husband "provides" for an aging movie star to test her sex appeal. Walter Matthau is funny as the star, but the idea came off better in a similar episode in Neil Simon's "Plaza Suite." Not recommended.

THE SCALP HUNTERS (1968) (NBC, Monday, Feb. 25): One of the earlier westerns on the theme of black-white cooperation, as an ex-slave (Ossie Davis) and a veteran fur-trader (Burt Lancaster) join forces to fight off hostile Indians and a savage gang of bounty-hunters. Satisfactory adventure for all but very young children.

HARD CONTRACT (1969) (ABC, Monday, Feb. 25): A trying and pretentious moral treatise on violence cast in the form of a tough thriller, as a cold and utterly insensitive assassin (James Coburn) falls in love and loses his taste for blood. A sincere, provocative, but very strange and unsatisfying film. Not recommended.

THE THOMAS CROWN AFFAIR (1968) (NBC, Wednesday, Feb. 27): An empty romance between two crooks (Faye Dunaway, Steve McQueen) plotting a Boston bank heist, told in marvelous, bravura, cinema style, complete with split-screen and Oscar-winning music, brilliantly photographed by Haskell Wexler. The audio-visuals are fantastic, but the total effect is as if Michelangelo had painted his impression of "Bonnie and Clyde" on the ceiling of the Astrodome. Mostly for adult cinema buffs.

HELLO, DOLLY! (1969) (CBS, Thursday, Feb. 28): The TV debut of the blockbuster stage musical, produced out of its mind (for \$20 million) into a practically perfect movie entertainment. The plot, set in the innocence of Old New York, has its tedious spots, but it's merely an excuse for absolutely socko musical numbers staged in

and the kind of depth that might really rattle your vertebrae, he chooses irrelevant and conventional sensationalism. E.g., one of the few street crimes shown is a detailed gang rape. Serpico's first girl friend announces her engagement (to someone else) while she and Frank are having a bath. Then there are the four-letter words, which must account for half the pseudo-tough script provided by Waldo Salt ("Midnight Cowboy") and Norman Wexler ("Joe"). It's overdone to the point of absurdity, apparently as a cheap substitute for impact that cannot be achieved by art.

Pacino sometimes manages to move us on his own, e.g., in a powerful hospital scene, after he has been nearly killed by the willful negligence of fellow officers, he refuses to accept the long-sought detective's badge as a reward for getting shot. But we are simply presented with his integrity. We never know its source. Why does he resist, against all reason? Why doesn't he adapt to the cruddy state of things? He tells a vivid story about seeing some

relentlessly whip-creamy fashion by Gene Kelly. Barbra Streisand is just impossibly good as the comic matchmaker, and Walter Matthau is her marvelously stuffy straight man. Highly recommended for the tired businessman and harassed housewife.

Special Notice

DR. JOSEPH L. CONLEY. The daughter of Dr. Joseph L. Conley wishes to express her sincere thanks to all who sympathized with her in her recent bereavement—to those who sent Mass cards, floral tributes, all who called personally and attended the funeral Mass. She also expresses her deep gratitude to Bishops Schulte and Pinger; Little Sisters of the Poor and their employees and residents; Doctors Healy, Finnegan and Lord; Sisters of Daughters of Charity and St. Vincent Hospital Nursing Staff; pallbearers and many friends, God bless you all. Sister Mary Joseph Conley Daughters of Charity Alton, Illinois

heroic cops when he was nine years old. It won't do.

THE POINT is vital. Our society is clearly in moral malaise. The police force is not the only institution where the norm is amoral, and the ordinary human being is squeezed to conform and "get along." (The dialog makes

this point neatly: "Who can trust a cop that doesn't take money?" Does a person have nothing to fall back on but mere stubbornness? Perhaps it's enough. I understand that since the film arrived in New York, where it's a major hit, there have been an unprecedented 52,000 applications for 6,000 police

vacancies. Martyrs and saints are seldom understood in life. It is the sheer audacity of their example that counts. But I would dearly love to see what a film artist could have done with Frank Serpico's story. (Rating: A-4—unobjectionable for adults with reservations)



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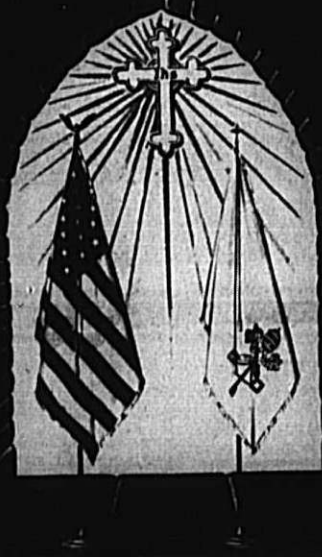
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'Ghandi of Sicily' to speak at Alverna

INDIANAPOLIS — Danilo Dolci, popularly known as the "Ghandi of Sicily," will be in this city for two appearances on Friday, March 1.

He will speak at 1:30 p.m. in the Lecture Hall, Indiana-Purdue University-Indianapolis and will be the guest at a reception and benefit dinner to be held that evening at Alverna Retreat House, 8140 Spring Mill Rd.

Dolci, a non-violent social activist, is founder of the Center for Study and Action in Western Sicily and has been in the forefront of numerous campaigns to better the living conditions and opportunities of Italian villagers. He is presently on a lecture and fund-raising tour in the United States.

Information regarding dinner reservations may be had by phoning Alverna (317) 257-7339.



DANILO DOLCI

Wrong number

We regret a typographical error in the phone number given in last week's story about Inquiry-Instruction classes at St. Thomas Aquinas parish, Indianapolis.

The correct number to call to register or receive additional information about the classes is 253-1462.

The classes, conducted by Father Joseph Dooley, co-pastor, began last Wednesday and continue for 15 weeks. Inquiries are still invited.

Where, oh where, are readers?

(Continued from Page 6)
Naturally, I read on.

Certainly the space we had chosen as our own—just above the middle of the brow—was not a congested area. It contained no reading public sufficient to keep a publisher even in that frugal comfort which Leo XIII saw as desirable for the working classes, to which we surely belonged. It seemed that other Catholic book publishers had written off that expanse of brow as unlikely to pay the expenses of exploitation. So we had to create our reading public or perish. The next 40 years would have been easier if we had decided to perish. The thought never occurred to us. We just tried this and that.

We advertised eight books, priced a little above cost, each with a Tutorial Introduction (by me, I fear), showing how it might be studied by groups in four weekly sessions. We used as a slogan, A Masterpiece a Month to Form a Catholic Mind. Cheap, you think? Slogans tend to be. The first year of the Tutorial Masterpieces was a solid success. I prepared a second lot, but they were never published—prices of paper and printing had risen too fast for us.

We tried whatever we could think of, two sorts of effort stay in my mind. There were discussion meetings led by our authors in the Sheed & Ward office. And in conjunction with Catherine de Hueck we formed an Outer Circle of Friendship House—Negroes and whites meeting every week or so in our Riverdale Drive apartment or at Earle

Hall, Columbia. The meetings were conducted on Evidence Guild Training lines. They were vast fun. But most of those who got most out of them had no spare money for the buying of books.

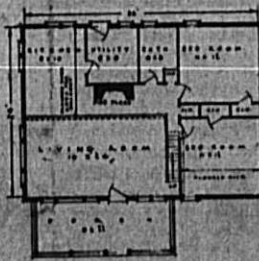
THEN THERE WAS our house organ. Three or four times a year we gave away up to 150,000 copies of the Trumpet. As a literary periodical it was comparable with the best then on the market, the one difference being that it treated the books of only one firm. The articles were either written by ourselves or reprints of reviews. The illustrations by Jean Charlot showed a combination of wit and spiritual insight as surprising as Ronald Knox's; most readers revelled in them, and the handful who didn't hated them. One review we reprinted was a very notable treatment by Evelyn Waugh of Ronald Knox's translation of the Bible. We received a demand from Waugh for payment—at a very large price. What made it just about bearable was that he instructed us to pay the money to the Catholic Worker.

Our idea in distributing such vast numbers of the Trumpet was that it would lead to a sale of books sufficient to cover the expense. The trouble was akin to what I found with my lecturing on the Revival—that too many people found the Trumpet so rewarding that they saw no point in reading the books it described. All the same, with one thing and another we had by 1950 built up a body of readers who made the business profitable. It continued so for another seven years—till the Pope John explosion.



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Saturday, March 2 — 8 p.m. to 1 a.m.
Columbia Club — Harold Cork Orchestra

BENEFIT CHILLISUPPER
Sisters of Providence Retirement Fund
St. Philip Neri Community Room
Lower Level of School
Saturday, March 9 — 5:30 p.m. to 9 p.m.

MONTE CARLO NIGHT
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Friday, February 22 — 7 p.m. to 12 p.m.

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