

the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, FEBRUARY 7, 1975

LENTEN LETTER

My dear Family in Christ:

"The first purpose of the Holy Year is interior renewal. . . It is a new philosophy of life that must be formed in every member of the Mystical Body of Christ. Everyone of us is invited to rectify his way of thinking, feeling, and acting with regard to the ideal model of the follower of Christ, while being a loyal and hard-working citizen of contemporary civil society" (Pope Paul VI, General Audience, June 20, 1973). The message of the Holy Father expressed in these words, and often repeated, is that reconciliation with God and neighbor can only happen in each of us to the extent that we become renewed interiorly.

Lent is an ideal time for interior renewal. But this Holy Year of 1975 must be an especially important time of making new our lives in Christ.

As anyone who has tried penance realizes, interior renewal does not come about easily. A price must be paid for laying aside our old selves and putting on the new person of Christ. Prayer and penance, fast and abstinence, sacrifice and almsgiving are harsh realities. But just as Christ could only come to the new life of the Resurrection through the harsh reality of the cross, so can we come to life as renewed Christians only through the harsh reality of Lenten penance.

Lenten obligations are these:

1) Ash Wednesday and Good Friday are days of complete abstinence (no meat) and fast (only one full meal). (Fast obligation* applies to persons aged 21 through 59.)

2) The other Fridays of Lent are days of abstinence (no meat). (Applies to those who have reached their 14th birthday.)

3) Other acts of penance are to be chosen by each person according to circumstances. These ideally will include increased prayer life, greater effort in pursuit of virtue, and the voluntary surrender of some pleasures.

May God continue to bless you with His favors this Holy Year, and I pray that He will especially inspire you to renew yourself this Lent.

Devotedly yours in Christ,

+ George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

* 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."

Only new Order of Mass lawful, Vatican states

WASHINGTON—The Vatican Congregation for Divine Worship has stated that the celebration of the Mass, whether in Latin or in the vernacular, is lawful only according to the rites of the Roman Missal promulgated in 1969.

In a notice sent to bishops throughout the world, the congregation called on heads of dioceses and Religious communities to be vigilant in seeing to it that the Order of Mass of the new Roman Missal is correctly accepted and its content understood "with greater zeal and reverence by all the priests and faithful of the Roman rite."

IN THE 1969 apostolic constitutional Missale Romanum, Pope Paul VI approved a new Order of the Mass supplanting the one authorized by the Council of Trent in the 16th century. It was introduced in the United States in the English vernacular on March 22, 1970.

In its notice, issued Oct. 28, 1974 and received here recently, the Vatican congregation said that bishops may continue to permit priests "who by reason of old age or infirmity experience serious difficulties" in observing the new Order of the Roman Missal to use the 1962 edition, adapted by decrees of 1965 and 1967.

"However, the text, in its entirety or in part, can be used only for the celebration of the Mass without a congregation," the Vatican said. "In no way may Ordinaries (local bishops) grant the faculty for Masses celebrated with a congregation."

"RATHER," the statement continued, "Ordinaries—local and Religious—should be vigilant so that, with the exception of non-Roman liturgical rites lawfully recognized by the Church and not withstanding any pretext of custom . . . the Order of Mass of the new Roman Missal may be correctly accepted and that its content—a treasury of the inspired Word and pastoral teaching—may be understood with greater zeal and reverence by all the priests and faithful of the Roman rite."

The notice from the congregation was signed by Cardinal James Robert Knox, prefect, and Archbishop Annibale Bugnini, secretary.

New guidelines to be explained

The Archdiocesan Ecumenical Commission has announced a series of workshops for the clergy at which the new Ecumenical Guidelines adopted for the Archdiocese will be explained. The Guidelines are based on the teachings and directives of Vatican II and have been approved by Archbishop Biskup.

A Commission spokesman stated that separate workshops are being set up for lay and will be announced at a later date.

The clergy workshops will be held at two parishes in Indianapolis and in five other locations. All are scheduled from 1:30 p.m. until 3:30 p.m. except the session at St. Mark, Indianapolis, on Feb. 13, which is an evening meeting (from 7:30 p.m. until 9:30 p.m.).

FOLLOWING IS A listing of the dates and locations of the workshops, along with the name of the person who will serve as moderator:

Tuesday, Feb. 11, St. Joan of Arc, Indianapolis, Father Harry Hoover.
Thursday, Feb. 13, St. Mark, Indianapolis, Sister Antoinette Resino.
Tuesday, Feb. 18, St. Michael Brookville, Mr. Glenn Tebbe.
Wednesday, Feb. 19, St. Margaret Mary, Terre Haute, Father Michael Albright.

Thursday, Feb. 20, Holy Family, New Albany, Father Aurelius Boberek, O.S.B.

Tuesday, Feb. 25, St. Ambrose, Seymour, Father John Geis.

Wednesday, March 5, St. Meinrad, Father Aurelius Boberek, O.S.B.

In addition to the moderator, there will be a chairman and four members of the workshop team—clergy, Religious and lay—who will develop specific aspects of the Ecumenical issue under the headings of Rational, Sacramental, Practical and General.

to invite and encourage.

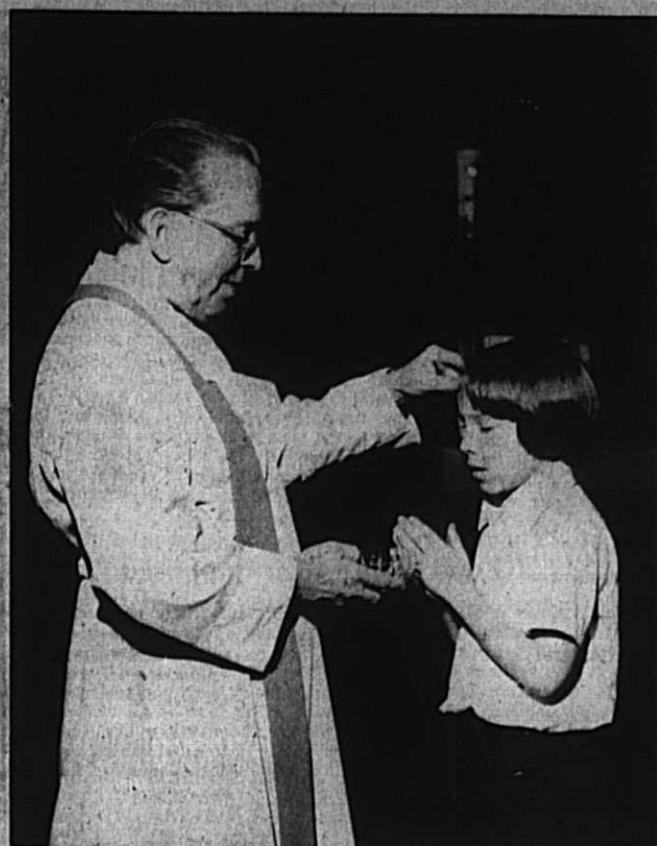
"We have failed to do this as we should have among the black and Spanish-speaking and also among those in mid-life. But we will only have

Slate scout award program this Sunday

INDIANAPOLIS — The annual presentation of Catholic scouting awards will be held at 2 p.m., Sunday, Feb. 9, in St. Peter and Paul Cathedral. Archbishop George J. Biskup will officiate.

Awards to be presented include the Ad Altare Dei medal for Boy Scouts, the Pope Plus XII medal for Explorer Scouts and the St. George Emblem for adult leaders in scouting.

Father John Ryan, Archdiocesan Director of Scouting, will preach the homily. The ceremony will close with Benediction.



"REMEMBER, MAN, THAT YOU ARE DUST"—Father Earl Feltman, pastor of St. Simon parish, Indianapolis, and fourth grader Timothy Bess enact an ancient ceremony which traditionally opens the Season of Lent—the conferring of blessed ashes as a symbol of repentance. The rite will be performed in churches throughout the world next Wednesday as the Church opens the penitential season. (Staff photo by Dave Skripky)

Appalachian bishops issue joint pastoral

WHEELING, W. Va.—In the first regional pastoral letter in U.S. Catholic history, 25 bishops have issued a joint statement on "powerlessness in Appalachia."

The pastoral centers on the plight of the poor in the region. It is divided in three parts:

• A "voice of the people" section based on the people's own description of their lives and conditions.

• A summary of Catholic social justice teachings.

• Suggested responses to the situation.

The pastoral, entitled "This Land is Home to Me: A Pastoral Letter on Powerlessness in Appalachia by the Catholic Bishops of the Region," is also unique because it is written in a lyric, free-verse style.

THE PASTORAL itself is printed as a 12-page newspaper with artwork and a poetic display to the content. The region designated Appalachia by Congress includes all or part of 13 Middle Atlantic and Southern States.

But while the language is sometimes poetic, it is also unusually strong for an episcopal statement. It criticizes the ideology of "maximization of profits" and "criminal forces" which have influenced labor unions in Appalachia, and notes at one point, "Without judging anyone, it has become clear to us that the present economic order does not care for its people. In fact, profit and people frequently are contradictory."

Referring to the coal industry, which is acknowledged to be the center of the region's economic life, the pastoral says:

"The coal-based industry created many jobs, and brought great progress to our country, but it brought other things too, among them, oppression from the mountains."

While the pastoral focuses on the particular problems of the region, it says "The suffering of Appalachia's poor is a symbol of so much other suffering, in our land, in our world."

"It is also a symbol of the suffering which awaits the majority of plain people in our society if they are laid off, if major illness occurs, if a wage earner dies or if anything else goes wrong."

The pastoral, which has been in preparation since May 1973, is also unique because it was based on extensive dialogue with the poor of the region. A series of hearings was held

throughout the region, forming the basis for much of the pastoral. The Center for Concern, a Washington-based "Think Tank" for social justice issues, helped prepare the pastoral.

ACTIONS SUGGESTED in the pastoral include:

—Increased dialogue with the poor, the "plain people" and the rich of the region, while working toward the goal of citizen or community control.

—A call for the Catholic Committee of Appalachia to draft a "comprehensive plan of action."

—The establishment of "centers of reflection and prayer in the service of action, throughout the region."

—Cooperation with university people, artists and poets, government people and "people skilled in economic life" in the region.

—Establishment of centers of popular culture in parishes and areas where there are no parishes "as a sign of the Church's concern."

—Study of economic questions, particularly of "the presence of powerful multinational corporations within our region."

—The creation of a "multinational labor movement" as a "counter-force to the unaccountable power of these multinational corporations."

—Study of issues, including the role of coal in the life of the region, energy consumption patterns and lifestyle, strip mining and deep mining, exploitation of cheap labor, occupational health and safety, union reform and extension, Church investments as seed money, cooperatives, health systems, family life, the elderly and arts and crafts.

A KEY SECTION of the pastoral (Continued on Page 3)

Simeon Project to be launched in five parishes

INDIANAPOLIS—Five city parishes will begin participation this month in the Simeon Project, a comprehensive training-service program for the elderly designed and sponsored by Catholic Charities.

The first such project was launched recently in the Terre Haute Deanery and representatives from parishes in that area have completed the initial training phase.

Local parishes to become involved are St. Joan of Arc, Immaculate Heart, Christ the King, St. Andrew and St. John.

THE PROJECT was introduced to St. Joan of Arc parishioners last weekend from the pulpit. A preliminary organizational meeting will be held in the rectory at 3 p.m., Sunday, Feb. 9. Later in the month organizational meetings will be held at the other four parishes. Then a seven-week training course will be scheduled for volunteers from all five parishes.

The project is named for Simeon, the devout man who blessed the Child Jesus during the Presentation in the Temple. It was the elderly Simeon who recognized the Child as the Savior and who uttered cries of gratitude for having lived long enough to witness His coming.

THE PURPOSE of the project is to train volunteers to be of practical service to elderly persons residing within the parish. It also hopes to help parishes make the most of the experiences and talents of the elderly themselves.

According to Tom Morgan, assistant director, Catholic Charities, the project was initiated in Terre Haute because the area has the largest concentration of retired persons in the Archdiocese. There are, however, several Indianapolis parishes with sizeable percentages of elderly. In St. Mary parish, for example, 41.7% of the members are 62 years of age or older. One in three St. Joan of Arc parishioners is in that age bracket. Other parishes having a significant number of over-62 members are Immaculate Heart (23.9%), St. Catherine (20.1%), Little Flower (19.4%), St. Thomas Aquinas (18.2%) and Our Lady of Lourdes (17.7%).

Ladywood-St. Agnes meets target date

INDIANAPOLIS — Ladywood-St. Agnes School has reached its first-year target of \$100,000 toward a three-year \$225,000 matching grant from Lilly Endowment, Inc. The announcement was made by the school's principal, Sister Ann Casper, S.P.

The money, she said, came from a variety of sources, including special fund-raising activities, students, parents and other individuals and groups.

The funds, Sister Ann added, "helped to clear not only an operational deficit for the year, but also retired the three-year old deficit incurred during the 1970-71 merger of Ladywood and St. Agnes schools."

SOS for family

GUANARE, Venezuela—Saying unemployment, low wages, drugs and ignorance are taking a heavy toll in home life, the bishops of Venezuela have launched a five-year program to rescue the family as an institution.

The Bishops' Conference has declared 1975 the Year of the Family to foster the ideal family life as drawn from the Gospel.

New Religious Studies to be held at Ritter

The Religious Studies Program, sponsored by the Department of Religious Education, will begin a four-week session at Ritter High School, Indianapolis, on Wednesday, Feb. 26. Additional dates are Wednesdays, March 5, 12, and 19.

The following courses and instructors have been scheduled: Theory of Catechetics, Father Frank Bryan; Sacraments, Father Bernard Head; Synoptic Gospels, Father Fred Easton; Family and Contemporary Moral Issues, Mrs. Valerie Dillon; Church in Social Ministry, Raymond Ruffo; Religious Psychology of the Adolescent, Sister Olga Wittekind, O.S.F.

All sessions will begin at 7 p.m. and conclude at 9:30 p.m.

The current Religious Studies Program includes sessions at Seymour, Indianapolis, Terre Haute, Tell City, Clarksville, and New Castle. Offerings at Greensburg and Bloomington will be announced in the near future.

All interested persons are invited to participate in the program and credit may be received toward certification under the Catechist Formation and

Certification Program. Course fee is \$5 and pre-registration is encouraged. Information and registration are available by phoning 634-4453 or writing Sister Antoinette Resino, Office of Catholic Education, 131 South Capitol Ave., Indianapolis 46225.

Don't lower standards, vocations heads told

ST. MEINRAD, Ind.—The church should not sacrifice standards for numbers in trying to deal with the vocations crisis, according to Archbishop John Quinn of Oklahoma City.

"No priest is truly professional unless he is truly priestly, truly the humble servant of the Lord who emptied himself taking the form of a slave."

"When men who do not measure up to these ideals are promoted to ordination, the Church must necessarily suffer and the sword of the Spirit is blunted," Archbishop Quinn told the 10th annual vocations conference at St. Meinrad's Seminary here. Fourteen bishops, three Religious superiors and 27 vocations directors attended.

"WE MUST BE conscious of the ever-present peril of losing our head in a crisis time and sacrificing standards for numbers," Archbishop Quinn said. "The Church has a grave obligation to promote vocations to the priesthood,

to invite and encourage.

"We have failed to do this as we should have among the black and Spanish-speaking and also among those in mid-life. But we will only have

the numbers we need to do the work which Christ entrusts to His Church when the screening programs are careful and based on high standards of all the qualities needed to make a true minister of Christ."

"IN THE SCREENING process and in the evaluation process of the seminary it is necessary to keep some things in mind," he said. "There has to be a clear concept of the primary meaning of the priesthood and the candidates should have to give evidence to themselves and to those who recommend them for ordination that they understand that primary meaning."

"The priesthood is inconceivable without a living spirit of faith, deep convictions about consistent and prolonged prayer, deep convictions about the mystery of the Church born of the understanding of the indestructible union between Christ and the Church," he said.

Priests to prepare weekly reflections

Have you ever had a conversation about Sunday Mass that went something like this:

"I didn't get anything out of it."
"You would if you put something into it."
"I did! I tried to pay attention but I couldn't understand what they were talking about. For one thing, those Old Testament readings don't make sense. I could care less about all those names and places and things."

"But there's a deeper meaning that you have to pull out."
"Maybe so, but you have to be a theologian to do it! I just care about how I can live these days better: better for me and for others—the way God would want."

How many times has this happened because the Sunday Scripture readings hit you "cold" and their application in the homily seemed so unrelated to your everyday ups and downs?

Have you ever thought preparing the readings ahead of time might help you better apply the messages of Word and homily to your life even if "Father didn't quite hit it on the head" this time? Or maybe you're searching for a way to get the family together for serious discussion, Bible reading and prayer? How about using the coming Sunday's readings to get the family together? And perhaps your weekly Bible Study group would like a more consistent tie-in with the Sunday celebration, but you can't find a concise and practical presentation.

As a service to their parishioners, priests of the Archdiocese want to provide a weekly reflection on the coming Sunday's Scripture readings. The series is entitled: THE WORD THIS SUNDAY and, beginning the first Sunday of Lent, will appear in the Know Your Faith section. It will contain text citations, context and background where needed, a thematic summary paragraph and a pertinent question for personal reflection.

Each weekly installment will be produced by one of many small groups of priests throughout the Archdiocese. They gather to pray over and reflect on the Sunday readings as a preparation for their homilies. The series will be coordinated by Ministry Forum in cooperation with the Archdiocesan Liturgical Commission and the Department of Religious Education. Ministry Forum is an association of priests interested in the spiritual renewal of Archdiocesan priests and how they can better minister to their people.

Ford, clergy meet

WASHINGTON — Thirty-five Protestant leaders from the National Council of Churches met with President Gerald Ford to discuss social justice and human rights issues.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope attacks permissive morality

VATICAN CITY—Pope Paul VI has attacked permissive morality and called on Christians to build up their weakening sense of moral obligation. At his weekly general audience Jan. 29 Pope Paul said that today's man is assailed on all sides by moral corruption and the "doctrine about human life is currently in a very confused state." The Pope lamented that awareness of moral obligations flowing from "a superior... divine law is either dead or repressed" in modern man. "Permissiveness appears to be a liberation from severe and wise norms, today described by too many people as 'taboos,' of superstitious myths."



Alexians give abbey to Indians

GRESHAM, Wis.—The Alexian Brothers have agreed to turn over a \$750,000 abbey to the Menominee Indian tribe for "one dollar and other considerations" following a 34-day occupation of the abbey by members of the Menominee Warrior Society. Brother Florian Eberle, U.S. provincial, said that after conferring with Rome and the apostolic delegate, the order decided to give the abbey to the Indians as an outright gift. The abbey was closed as a novitiate in 1968 because of a decline in vocations and a change in training policy. The site once belonged to the Menominees.

Food stamp hikes opposed

WASHINGTON—The U.S. Catholic Conference (USCC) has urged support for legislation to reverse new cost increases in the Food Stamps program, charging that, through the increases, "the federal government is requiring those least able to bear an unduly heavy portion of reduced government expenditures." The food cost increases, to take effect in March, will affect some 94% of the 15 million people in the program, according to a USCC memorandum sent to state Catholic Conferences and other Church agencies.

Exiles reveal religious repression

NEW YORK—Churches are being closed and turned into markets or army warehouses by the dictatorial government of Equatorial Guinea, according to exiles from the small African nation who are living here. Members of the Liberation Front of Equatorial Guinea added that Father Idefonso Obama, apostolic administrator of the Bata diocese since Bishop Raphael Nze Abuy was expelled in 1972, was jailed for seven months on charges of disrespect to the country's president-for-life, Francisco Maclias Nguema. Equatorial Guinea is a former Spanish colony of 400,000 people which became independent in 1968.

No women priests: Bernardin

NEW YORK—The Catholic Church will not ordain women priests "in my lifetime or in your lifetime," Archbishop Joseph L. Bernardin of Cincinnati told NBC-TV interviewer Jim Hartz on the Today Show. In an interview the archbishop, who is president of the National Conference of Catholic Bishops (NCCB), also responded to questions on abortion, world hunger and overpopulation, and the influence of religion on society today. While financial support and church attendance are lower, he said, there are positive factors such as renewed interest in prayer and spiritual life and new sensitivity to social issues among Catholics.



Group warns of media corruption

LONDON—Concern that moral corruption is being spread through movies, radio and television has been expressed to a government body on broadcasting by a group of Christian spokesmen. The interdenominational Order of Christian Unity told an official committee investigating the future of broadcasting here that it is "most disturbed" by the activities of "hidden persuaders." It sees them in one-sided broadcast discussions spreading commercial or ideological propaganda under the guise of medical or other professional advice. The viewing and listening public "must be protected" from corrupt commentators, it added.

Names...

Laszlo Toth, the Hungarian-born Australian who did extensive damage to the famous Pieta of Michelangelo, was released from a mental institution and deported from Italy.

Jesuit Father Edmund Ryan, who was fired from Georgetown University last year, has been named president of Seattle University.

Father Felix Morey Amengual, the oldest priest in Chile and probably in all of South America, died at the age of 105.

Abbot Anselm Nagy, superior of the Cistercian community in Irving, Tex., has resigned as abbot.

King Baudouin and Queen Fabiola of Belgium will make a Holy Year pilgrimage to Rome in the spring.

Dr. Franklin H. Littell, professor of religion at Temple University, has urged the United States to withdraw from the United Nations.

Cardinal John Heenan of Westminster, leader of the English and Welsh hierarchy, is back at his desk part-time after a serious heart attack.

Archbishop Peter L. Garaty of Newark, N.J., strongly endorsed participation in the charismatic renewal.

In capsule form...

In a landmark decision, a U.S. District Court in San Francisco has granted separate food stamp rights to an unborn child of a pregnant woman already receiving food stamps... A plan for union between the Presbyterian Church of Scotland, the country's largest denomination, and the Methodist Church, one of the smallest, is expected to be presented to both churches next year... A bill to legalize "death with dignity" has been introduced in the Hawaii Legislature.

Bread for the World, an anti-hunger organization, has urged President Ford to send to starving nations the 800,000 tons of wheat whose purchase was cancelled by China and the Soviet Union... A bill introduced in the Texas legislature would bar courts from forcing clergymen to reveal information received from penitents... Amnesty International has cabled its concern to Soviet authorities over the treatment of Catholics in Lithuania.

Beatification ceremonies for Marie-Eugenie Milleret de Brou, founder of the Sisters of the Assumption, will be held at St. Peter's Basilica on Feb. 9... Tuition grants totaling \$380,000 have been awarded to 2,200 needy students attending Catholic high schools in the Archdiocese of St. Paul-Minneapolis... The National Catholic Rural Life Conference has established an "idea bank" to help the nation's 13,000 rural parishes exchange ideas, suggestions and programs to help improve rural ministry.

A quarterly journal examining social issues will be launched April 15 by the National Conference of Catholic Charities and the National Catholic School of Social Service... Last year the Catholic Medical Mission Board sent more than two million pounds of medicines and medical supplies to the needy around the world... A London daily newspaper said Pope Paul would visit England in 1978, but the Vatican said no.

The board of trustees of St. Louis University have voted to abolish the School of Divinity, merging its programs into an undergraduate-level department of theology... While saying it does not advocate abortion, the Friends Committee on National Legislation has declared its opposition to making abortion illegal... A public hospital owned by the City of Calexico, Calif., a heavily Catholic community, has refused to allow abortions to be performed.

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

Lenten Services

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.

Sunday, Feb. 16—Gregorian Chant Recital at 5 p.m., Mr. James Fox directing, followed by Holy Mass 5:30 p.m.

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Around and about



HELP WANTED—Little Flower parish, Indianapolis, has issued an appeal to former parishioners for old photos and other memorabilia that might be useful in connection with its Golden Jubilee year, which opened Jan. 1. The rectory telephone number is 357-8352. Special Jubilee events will be held throughout the year, beginning with a gala Anniversary Mardi Gras Festival and Dance scheduled for this week-end, Feb. 7 and 8, to which all former parishioners are especially invited. Festival activities open at 4 p.m. on Friday and at 2 p.m. on Saturday. There will be food and entertainment, capped off with the dance beginning at 9 p.m.

CHANNEL HOPPING—WTTV, Channel 4, Indianapolis, will air a special program on Our Lady of Grace Convent at 8:30 p.m., Saturday, Feb. 15. Entitled "For God and Mankind," the program will follow the Benedictine Sisters in their daily mission of teaching the young and of caring for the aged. In addition, some of the nuns will speak with Director Rich Green about their way of life and their commitments to their religion and to the needs of their fellow men.

BLOOD DONORS—More than 200 Marian College students, faculty and staff members have volunteered to donate blood during an on-site drawing to be held Friday, Feb. 7. Sponsored by the Clare Hall campus residence board in cooperation with the Central Indiana Regional Blood Center, the project will inaugurate a permanent blood donor club on campus to provide for needs of the college community. Debora L. Kramer, junior from Indianapolis, is chairman.

MUSICAL TRADITION—Jazz and Folk Masses are fast becoming a tradition at St. Bartholomew parish, Columbus. A high point was reached at the 11:30 a.m. Mass on Epiphany Sunday, when six instrumentalists from all over central and southern Indiana joined with two parishioners to form a special jazz group.

They joined forces with the parish folk group of singers and guitarists (and the congregation) to present a musical liturgy that those who participated will long remember. Members of the jazz contingent included: Jack Carpenter, Edinburg; Fritz Turner, Batesville; Greg Meyers, Indianapolis; Tom Williams, Madison; "Pete" Howard, Milan; Roger Williams, Greensburg; and two St. Bartholomew parishioners: Jim Fritz and Jack McCracken. Members of the folk group—all parishioners—include guitarists Sister Carol Falkner, Sister Mary Sue Freiburger, Diane Keck and Lynn Bealmer; bass player Norma Gettelfinger; and vocalist Gina Neff. Cantor Jack McCracken organizes the musical Masses with the encouragement of the pastor, Father James R. Dede. In the Jazz-Folk Mass field, it appears that St. Bartholomew parish, Columbus, has started a tradition that will be hard to match.

BACK FOR AN ENCORE—The special musical concerts on the Sundays of Lent preceding the 5:30 p.m. Mass are again on the docket this year at St. John Church in downtown Indianapolis. Included in the series are: Feb. 16—Gregorian Chant Choir, James Fox directing; Feb. 23—St. Luke Choir, Jo-Anne Smithmeyer, directing; March 2—Easter Cantata, Frank Schaler directing; March 9—Holy Name Choir, Jerry Craney directing; March 16—St. John Choir, John Van Bente directing; and March 23—Organ Recital by Mary Rita Babbitt. The concerts begin at 5 p.m.

OPERATION BEAUTY SHOP—Beauty shops in the Indianapolis area will be open on Sunday afternoon, Feb. 23, to help a worthy cause. From 12 noon until 8 p.m., shop owners will provide the use of their facilities and operators will give their time to support the St. Jude Children's Research Hospital. The operators will forego their usual charges for haircuts and accept only donations to the famed research hospital. Participating shops can be identified by the St. Jude Hospital posters in their windows. Campaign chairman is Wanda Fuesher, who can be reached at 899-1820 for further information.

Lenten series is announced

INDIANAPOLIS — St. Christopher parish is sponsoring a Holy Year-Lenten series beginning on Ash Wednesday, Feb. 12, to which the public is invited.

The services—scheduled at 7:30 p.m.—will consist of Scripture readings, song and homily.

Speakers and topics include: Feb. 12, Msgr. Francis Reine, "Lent—Time of Renewal and Reconciliation"; Feb. 19, Father Francis Bryan, "The Bible: Renewal and Reconciliation through the Word of God"; Feb. 27, Father Robert Drewes, "The Church: Community of Renewal and Reconciliation"; March 5, Msgr. Joseph Brokhage, "The Sacraments: Signs of Renewal and Reconciliation"; March 12, Father Albert Alamo, "The Eucharist: God's Gift for Renewal and Reconciliation"; and March 19, Father Francis Tuohy, "Penance: Sources of Renewal and Reconciliation."

Sr. Mary Alvara, Franciscan, dies

TERRE HAUTE — A Funeral Mass was offered Tuesday for Sister Mary Alvara, O.S.F., who died Sunday at the age of 82. She was superior of the St. Anthony Hospital convent.

She came to the hospital in 1958, where she served as director of nursing before being named superior in May of 1974. She was a native of Benton County.

Fiesta Dance

INDIANAPOLIS — The St. Pius X, Knights of Columbus Guild will sponsor its annual Fiesta Dance on Saturday, Feb. 15, at the Council, 71st and Keystone.

Social justice theme of hearing

BY JERRY FILTEAU

WASHINGTON—"In the Catholic Church the discovery of the demands of social justice is not a new event," Jesuit Father Avery Dulles told a 15-member panel of experts here at the first hearing for the Catholic Church's celebration of the U.S. bicentennial.

The hearing, on "Liberty and Justice for All"—the first of six to be held across the country in preparation for a national conference on that topic in 1976 under the sponsorship of the National Conference of Catholic Bishops (NCCB)—was being held at the Theological College of the Catholic University of America here Feb. 3-5.

IN HIS PRESENTATION to the panel of NCCB justice subcommittee members and advisers, Father Dulles, a Catholic University theologian, outlined a theology of social justice in the Church and criteria for the Church to engage in limited, self-critical social-economic-political involvement "with a bias toward the human good involved . . . in the light of the Gospel."

But other speakers disagreed with the approach of Father Dulles.

Gary McEoin, a journalist and expert on Latin America, argued that the Church has contributed no significant, consistent global view of justice that can provide the basis for an approach to solving the basic problems of justice confronting men today.

Sister Marie Augusta Neal, a Harvard University professor of the sociology of religion, argued that the Church has perpetuated structures of oppression and must, to witness justice, transform itself from a pyramid of power into a "circular" community with the greatest responsibility and power given to the oppressed, preferably oppressed women.

ON THE OTHER SIDE of the coin,

Msgr. Joseph Gremillion, former secretary of the Vatican's Pontifical Commission on Justice and Peace, agreed with Father Dulles' basic thrust of operating within the limits of existing Church guidelines. But he also seemed to push for a little more sense of risk and prophecy in Catholic approaches to meeting social ills.

Msgr. Austin Vaughn, rector of St. Joseph's Seminary, Yonkers, N.Y., also posited a clear body of social teaching but argued that one of the key problems today is pastoral—the need to translate Church teaching into local concerns and sensibilities that will create action coalitions. Even more basic, he suggested, is a theological problem of understanding the relationship between religious conviction and sacrifice and between sacrifice and social change.

Father Philip Murnion, director of pastoral research for the New York archdiocese, suggested that more basic than the question of justice or equality and inequality is the question of human solidarity and community.

The divergence of approaches to liberty and justice in the Church or the world today that surfaced in the first day of hearings indicated the immensity of the task the U.S. bishops

face in trying to put together an American Catholic bicentennial observance.

The meeting was arranged in the style of a congressional hearing, in which "witnesses" expressed their views and were questioned by the panel of bishops and their advisers.

Cardinal John Dearden of Detroit, chairman of the NCCB bicentennial committee, presided at the meeting.

THE SECOND DAY of hearings concentrated on threatened famine and the need for a global food policy. One of the star witnesses was Father Theodore Hesburgh, president of the University of Notre Dame.

Father Hesburgh said that human survival depends on interdependence and that a "Declaration of Interdependence" must succeed the U.S. Declaration of Independence.

Five women consultants, including Mary Burke and Sister Elizabeth Carroll, both of the Jesuit-sponsored Center of Concern, charged the Church and society with a broad range of discriminatory practices against women. They called for support of the Equal Rights Amendment and full equality for women in all areas of Church life, "including equality of ministry."

Appalachian bishops' pastoral

(Continued from Page 1)

centers on "maximization of profits." Referring to air and water pollution and destruction of the land resulting from mining, the pastoral said, "The driving force behind this perversion is 'Maximization of Profit,' a principle which too often converts itself into an idolatrous power."

"This power overwhelms the good intentions of noble people. It forces them to compete brutally with one another. It pushes people into 'conspicuous consumption' and

planned obsolescence.

"It delivers up control to a tiny minority whose values then shape our social structures . . .

"Maximization of Profit' in today's world has become a crazy death wish, every day using up more and more of the earth's riches and our own dignity. Like those who write spy thrillers, its process is fascinated with everything that can 'self-destruct,' even if it is ourselves."

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Maisie Ward dies at age 86

NEW YORK — Maisie Ward, 86, publisher, biographer, activist and Catholic Evidence Guild charter member, died Jan. 28 in New York Hospital here.

She was the wife of Frank Sheed, who in 1926 founded with her the publishing firm of Sheed and Ward.

ABORTION DATA

TRENTON, N.J. — The New Jersey health department has disclosed that more than half of the 69 hospitals who responded to a survey still refuse to perform abortions unless the woman's life is endangered, although it has been two years since the U.S. Supreme Court struck down state laws prohibiting abortion.

Single adults set Mardi Gras

INDIANAPOLIS — The Catholic Alumni Club of Indianapolis, an organization for single, adult Catholics, will hold its annual Fasching Mardi Gras Party from 9 p.m. to 1 a.m., Saturday, Feb. 8, at the Tara West Party House, West 34th St. and Moller Rd.

The charge will be \$2.50 for members, \$3 for non-members.

Persons interested in finding out more about the organization are welcome to attend, or to phone 545-4926.

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Throughout, the editor, John McCarthy, formerly Executive Editor of Catholic Digest, has contributed a lively series of quips and jests about the Irish, humble and great.

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Criterion Comment

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

—Pope Paul VI

Lean times ahead

Ash Wednesday arrives fairly early this year—next week, to be exact. Anyone confused about the obligations of Lent should read Archbishop Bishop's letter on Page 1. Beyond the rules, however, the Archbishop touches on the spirit of the penitential season and that same perspective is discussed in greater detail by Dale Francis, whose column appears on this page. We recommend a careful reading of both.

We have nothing concrete to offer as evidence, but we suspect that the traditional spirit of Lent will be more closely observed than it has been for several years. There is a revival of respect for spare living, even sacrifice. And troubled times, such as the country is now experiencing, tend to sharpen the sense of personal discipline.

Millions of families, of course, are being forced to sacrifice these days whether they like it or not. Inflation, job layoffs, or business failures have made the decision for them. But there are others who are cutting back or cutting down voluntarily. The ecology movement and the energy scare doubtless have something to do with their decisions. Whatever

the reasons, there has been a noticeable trend to reappraise both national and personal lifestyles. Quite often the finding is that we live not wisely and too well.

We have come face to face with some hard facts. There are limits to the resources of even this most abundant land. We can no longer afford to squander our natural resources, to produce and to consume with the thoughtless abandon of yesterday.

Paralleling this new consciousness is the growing threat of widespread starvation. If famine comes, and many knowledgeable men say it is inevitable, we will not remain untouched. We may not feel the pangs of hunger, but we will not escape the whirlpooling of misery. Modern communications will see to that. So, too, we would hope, will Christian compassion.

It is wisdom to prepare spiritually as well as physically for lean times, to sharpen the impulse to be concerned, to care and to share. While a toughening of character may be an imperfect motivation for Lenten sacrifice, it is a start, and enough to keep us going until our vision enlarges enough to see the Cross.

Political pornography

A reader phoned the office the other day saying The Criterion ought to come out in support of a law prohibiting the publication of Watergate memoirs. It wasn't right, he argued, for people like Liddy, Hunt, Magruder, Dean et al to get rich telling how it feels to be a felon.

Asking people not to buy the books won't help, our caller said. That would only inflame a kind of perverse curiosity and fan sales. The publishers are the ones who have to be prevented from making the books available in the first place.

We sympathize with the suggestion. It does seem downright indecent for the Watergate crowd to profit so grandly from their crimes. And most of them, it would seem, are preparing to do just that.

But if the idea of all that political pornography flooding the bookstalls is offensive, there isn't too much that can be, or ought to be, done about the situation. The would-be authors, after all, have the right of free speech and their publishers the right to guarantees of a free press. It was exercise of the latter, remember, that eventually exposed the Watergate story to the light of day and the scrutiny of the public and the courts.

Constitutional niceties aside, it is disgusting that millions of dollars in advances, royalties, lecture fees, etc., will be paid in the months ahead to principals in the Watergate drama. That is high-level crime compounded by high-level cupidity.

Not that exploitation of public office is anything new. Former Vice President Agnew,

who resigned in disgrace, stands to be a millionaire several times over by parlaying connections he made while making the White House circuit. It is accepted custom for high ranking military men to retire to cushy jobs with manufacturers of military hardware. It is accepted custom for former federal office holders, elected and appointed, to hire on as consultants or board members of corporations dependent on government contracts.

Only recently have the courts begun to question the right and propriety of presidents and other officials to appropriate for their own use and estates of official papers, documents, and memorabilia that rightly belong to the government.

John Dean, following his first \$4,000 lecture appearance earlier this week, said that his motive in speaking out was "so that others might profit from what I learned." Who might profit? The simple truth is that old-fashioned greed has become a practiced art of too many public servants. While the rest of us know that confession is good for the soul, the Watergate crowd knows it is also great for the bank account.

In defense of the Right-to-Life supporters

BY MSGR. GEORGE G. HIGGINS

Father Andrew Greeley in one of his recent columns gave what he called the litmus paper test to the pro-life movement in the United States. He said, in summary, that the Right-to-Life people, in zeroing in on abortion, tend to remain silent on other issues involving the preservation of human life.

He asked specifically why the Right-to-Life people don't get incensed over gun control, the world food crisis, industrial safety and industrial disease. He also chided certain anonymous extremists in the pro-life movement for scaring off potential allies by their "rigid fanaticism."

Father Greeley's remarks on this subject are well taken—but only up to a point. There is no doubt about the fact that some people in the pro-life movement (some, but not all) have remained silent on gun control, the

world food crisis, and the other issues cited in Father Greeley's column.

IT IS ALSO true that some (but not all) have scared off potential allies by their "rigid fanaticism." An extreme example will suffice to illustrate the point that Father Greeley was driving at in this regard.

At the pro-life rally held on the steps of the U.S. Capitol on the anniversary of the Supreme Court's abortion decision, one of the participating organizations distributed printed handbills which, in addition to covering the abortion issue, included a sensational attack on Archbishop Casaroli, the Vatican's expert on Eastern European and other Communist nations, for allegedly selling out to Communism.

I share Father Greeley's opinion that the pro-life movement can ill afford to let itself be identified, even indirectly, with this kind of reactionary, rigidly fanatical propaganda totally unrelated to the subject of abortion.

THERE IS ANOTHER side of the

coin, however, and, I believe the time has come to talk about it candidly. While it is true that some of the pro-life people, in zeroing in on abortion, are prone to remain silent on other issues involving the preservation of human life, it is equally true—and maybe more so—that some (not all, but far too many) of those who have properly taken a stand on other pro-life issues have remained totally or almost totally silent on the issue of abortion.

For my own part, I am simply appalled by the fact that so few American liberals have been willing to speak out on this critical subject. I am not asking them to agree 100% with the Catholic position on abortion. I am simply suggesting that they ought to address themselves to the issue clearly and with a certain degree of moral passion from the point of view of their own ethical tradition.

The fact that so many of them have ducked the issue completely or have tried to get off the hook by turning it into a sectarian Catholic issue is not

at all to their credit so far as I am concerned. That goes not only for the so-called secular liberals but also, I regret to say, for a significant number of social reformers in the religious community—Catholics, Protestants and Jews alike.

SECONDLY, the record will show that many people in the pro-life movement who are thought to be hung up exclusively on the abortion issue have been given a bum rap.

Another way of saying the same thing is that certain reporters and certain critics of the pro-life movement apparently hear only what they want to hear when the pro-life people are talking. For reasons best known to themselves, these critics and reporters tend to go out of their way to create the impression that the pro-life people are concerned exclusively with the issue of abortion and could care less about other issues involving the preservation of human life. In many cases, this is a totally false impression.

DALE FRANCIS SAYS

What it takes to make a good Lent today

BY DALE FRANCIS

The observance of Lent has varied in the history of the Church. It began as most rigorous but brief—fasting from both food and water from Good Friday to Easter.

It was extended through all of Holy Week, strict but not complete fasting. By the Middle Ages it had become a 40-day fast from Ash Wednesday until Easter.

Within the memory of most adult Catholics, the Church asked of us a rather strict observance of Lent. In the last decade, the strict fast was lifted and Catholics were asked to make their Lenten observances voluntary for the most part.

So how do we make a good Lent now? First of all, if there are those who have not yet joined the U.S. Bishops in at least two days of fasting a week, then this is the perfect time to start. It can be done both as a penitential act and as an act of compassion for the starving people of the world.

WHAT FASTING means is that we have only one full meal a day, that the

other two meals be only snacks, that we not eat between meals. There may be some people whose age or state of health makes such fasting impossible. They obviously should not fast. But most of us can and should.

But making a good Lent involves more than just how we eat. It should be a preparation for Easter. Lent must make a difference in the style of our lives. If we sail through Lent in a way that does not differ from the way we lived before Lent, then obviously we aren't making a good Lent. We should consciously try to change ourselves.

There was a time when Catholics gave up things they enjoyed—entertainment, sweets, smoking. Giving up something is quite all right, but it is not the essence of what we should be doing. We should be getting ourselves ready for the coming of the resurrected Lord. What sins we have, what imperfections we have, we should try to eliminate so that we are better prepared for what is ahead.

WE CAN MAKE a good Lent by consciously trying to eliminate our faults. If we are easy to anger, if we tend to put off things, if we are impatient with others, then we should be trying to eliminate these faults. This may not mean we will always succeed, but the very fact that we consciously

are trying is a part of making a good Lent.

There are those who think of Lent as a solemn period. In a way it is, but there is no particular virtue in solemnity. It would be far better if we tried to be more pleasant, to smile more, to go out of our way to be cheerful in our relationships with others.

We should grow in love in Lent. We should, if we are making a good Lent, show greater love to our children, our husband or wife, our parents, our friends, all those with whom we are in contact in everyday life. There was no greater love than that of Our Lord who died on the cross for us. We make a good Lent if we grow in our love towards others.

WE SHOULD think of God more often, we should pray more. If we can, and most of us can if we try, then we should go to Mass during the week.

We should do some reading that turns our thoughts to God. It would be good to hunt out some of the old spiritual books for they have a universal validity. Imitation of Christ is still good spiritual reading. Do not read for volume, so that at the end of Lent you can say you have read so many books, but for thought. When

you come upon a thought that strikes you, then you should stop reading and start thinking. Many have lost the habit of meditation but it is necessary for our spiritual growth.

Turn to the Scriptures. Perhaps you could read one chapter of the Gospels each day or the Psalms. The Bible is certainly a necessary companion for a good Lent.

WHATEVER YOU do, try to give it a spiritual dimension. Try to keep a constant consciousness of God. See in the commonplace things of life the infinite dimension. Pray for others. If you read about someone in the daily paper, pray for him. If you are riding the bus to work, say a little prayer for your fellow passengers.

We have these days before Easter as a gift of preparation. They must make a difference in our lives if we use them as we should. We must not despair if we find ourselves not spiritually perfect, if when we pray the Rosary—as we should—our minds tend to wander. It is not so much the accomplishment that counts as the effort.

The important thing is to allow Lent to make a difference in your life. If you do, if you make a conscious effort, then you will make a good Lent.

Hartford Statement: getting back to basics

HARTFORD, Conn.—An interdenominational group of 18 Christian scholars issued a statement here Jan. 26 calling on fellow Christians to reaffirm their basic beliefs and to challenge ideas that are "false and debilitating" to the Church.

The Hartford statement, an "Appeal for Theological Affirmation," blasted both left-wing and right-wing attempts to limit the total Christian message.

It was issued over the names of the 18 participants, representing a variety of Christian faiths and academic disciplines, who met at the Hartford Seminary Foundation here Jan. 24-26.

The mere fact that such an interdenominational group was meeting to discuss common doctrinal concerns was called "unprecedented."

THE GROUP was led by two Lutherans—Dr. Peter Berger, professor of sociology at Rutgers University, New Brunswick, N.J., and the Rev. Richard Neuhaus, editor of Worldview magazine.

Among the participants were theologians and philosophers and historians of religion, several of them nationally known, who represented a wide range of faith commitments: Roman Catholics, Orthodox, Lutherans, and members of the Christian Reformed Church, the United Church of Christ, the United Methodist, and the Presbyterians.

IT REPUDIATED excesses such as:

- Taking modern viewpoints or perspectives too absolutely;
- Emphasis on human development and self-fulfillment to the point where God becomes irrelevant;
- Radical anti-institutionalism;
- Religious indifference; and
- Exclusive emphasis on social action or liberation, as if it were the

sole mission of the Church.

While the group debunked liberal excesses, they also challenged conservative or fundamentalist excesses. They rejected with equal force a "captivity" to earlier worldviews and an "isolation" from modern culture or from concern for liberation, social development, and human fulfillment.

CATHOLIC SIGNERS of the statement were Jesuit Father Avery Dulles and Father Carl Peter, both professors of theology in the school of religious studies at the Catholic University of America; Father Gerard Sloan, chairman of the religion department at Temple University, Philadelphia; Father George Tavard, professor of theology at Methodist Theological School, Delaware, Ohio; and Dr. Ralph McInerney, professor of philosophy at the University of Notre Dame.

The group affirmed that Jesus transcends all cultural limitations and rejected attempts to reduce Him to either some past ideal of humankind

(the 19th century Christian gentleman) or some contemporary hero (the great revolutionary, the great quarterback).

They insisted that Christianity's mission must include both the spiritual and the social, rejecting both the purely private, individualized views of religion and the pure social-change views.

THEY REJECTED views of worship and Christian formation that reduce religion to "human fulfillment." But they insisted that human fulfillment is necessary.

They affirmed a need to learn "from the riches of other religions," but repudiated attempts to ignore doctrinal differences, saying, "truth matters."

Finally, they said, to deny or ignore a "hope beyond death" is to eviscerate Christianity.

"This is the final capitulation to modern thought. If death is the last word, then Christianity has nothing to say to the final questions of life."

FR. GREELEY BLASTS WORKBOOK

BY JERRY FITEAU

WASHINGTON—As the U.S. bishops opened their first hearing here for the major Catholic observance of the nation's 200th birthday, halfway across the country the whole program was challenged by the nationally known priest-sociologist Father Andrew Greeley.

In a lengthy article in the Feb. 7 National Catholic Reporter, Father Greeley blasted the bishops' published program materials as a ridiculous exercise in "liberal and radical chic."

Father Greeley objected chiefly to a workbook for parish discussion distributed by the National Conference of Catholic Bishops (NCCB) entitled "Liberty and Justice for All."

The book is intended as a study guide for parishes.

FATHER GREELEY said the workbook is "unscholarly, simplistic, doctrinaire," "historically false," "disastrous psychologically," and "hypocritical."

"All copies of the workbook should be gathered together and burned," he said.

The thoughts and perspectives in

the book, he said, are dominated by an elite of "new" social actionists who are "rigidly anti-American." They look outside American theology to Maoism, socialism and third world liberation theology for their principles and methods. They feel ashamed of the American people.

He contrasted the new social actionists with "old" social actionists such as long-time labor specialist Msgr. George Higgins or ethnic leader community organizer Msgr. Geno Baroni.

The "old" actionists, Father Greeley said, respect the American way of doing things, are "doers, not talkers," are practical and project-oriented, flexible and prone to compromise, listeners, and "self-consciously

within the Catholic tradition.

HE SAID THE new breed of social activist is epitomized "in the Jesuit-sponsored Center for Concern" in Washington and consists of ideological systematizers who talk instead of listening or accomplishing and who try to manipulate others with words, substituting a sense of moral superiority for competence, and barely paying lip service to their Catholic social tradition.

The booklet, Father Greeley said, shows "absolutely no awareness of the genius of the American political and social experiment" which "for all its faults and failings, is still the most ingenious and the most successful experiment in freedom that humankind has ever devised."

As an alternative to the perspectives offered in the book, Father Greeley proposed a program involving exhortation to social action, preaching hope and persistence and reconciliation.

Besides zeal, he said, the Church should encourage "professional competency" and instead of nailing down scapegoats for the evils in society it should engage in coalition-building in the classic American political tradition.



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QUESTION BOX
Q.A.Q.A.Q.A.Q.A.Q.A.Q.

BY MSQR. R. T. BOSLER

Q. If I could confess my sins just to God, I think I could have more peace of mind and live a better life because I'm sure I have a firm resolution of amendment and am really sorry for my sins. Telling my sins to a priest causes no end of anxiety both before and after confession, leaving me worried not only about that confession but many past confessions. Now I have again given up both confession and Communion. This has been the pattern of my life. I can't cope with confession. What can be done?

A. I repeat what I have written often before, that the only time we must confess our sins to a priest is when we are sure we have committed a serious sin, that is, turned away from God completely. If you have not done this, and you find confession to a priest is destroying your spiritual life, then it would be better to give up confession.



But, let's think this thing through.

If we believe in the sacraments at all, we believe that Jesus Christ uses them to reach us in a human, sensible way. If we have sinned—even though not seriously—and Jesus were with us as He was in Palestine, wouldn't we go to Him for help and want to hear Him forgive us and give us the encouragement and strength to do better? That's what we believe happens in the sacrament of penance. And furthermore, when we sin—even though not seriously—we hurt the Church, we give a bad example, we fall our brethren. The priest is the official representative of the Church. We go to him to admit we have failed our brothers, we have hurt the Church, and we ask not only the forgiveness of God but also the forgiveness of the Church.

You give the impression of having been improperly prepared for the meaning and purpose of confession. You seem to look upon God as a task master requiring that you go through a certain formula to have your sins forgiven. Why the anxiety about

confessing your sins? Do you think you must come up with a grocery list of all that you have done before you make a good confession? All you need do is admit to the priest as the representative of the Church that you have failed to support your fellow members of the Church and that you have not loved God enough and mention one or two failures you are particularly sorry for. That is all. Then believe that in the sacramental absolution you are forgiven by the Lord, Himself and given the strength to be more aware of your obligations to others in the future. Regular confession can be the means by which you check up on your spiritual life and become more aware that you are not a lone individual but that everything you do or fail to do affects the whole Church.

Q. If, as you wrote recently, God cannot be defined as masculine, feminine or neuter, why does the Church refer to the Deity as if the Almighty were a male?

A. Why is a mighty ocean liner called a she? Custom determines a lot

of things. More to the point, God's revelation is mirrored through humanity. His revelation to the Jews had to be tapered to their culture and understanding; otherwise it would have been meaningless. The Old Testament people lived in a patriarchal society. The head of the house, the head of the tribe was a man, who had complete power over his wife and children. To reveal Himself as a loving mother would have been meaningless for the Jews; mothers had no authority or power and they were supposed to be loving. Fathers were

stern authority figures. If God was to reveal Himself as the leader and protector and lover of his people, then it had to be in the image of the loving father. In a patriarchal society, doubtless, God would reveal Himself as a loving mother.

Q. If an individual has a Private Revelation from the Holy Spirit, is that person obliged to secrecy, or is the individual obliged to make known the secret?

A. Private revelations are very, very rare. Inspirations to do something

worthwhile, realization of the nearness of God, renewed fervor in prayer—for all these we can be grateful and may safely conclude that the Holy Spirit is at work in us. But when we think we have received a revelation, we should be extremely careful and presume it comes from an emotional disturbance or an overactive imagination. The best advice I can give you is to talk this matter over with an experienced priest. Meanwhile, keep it to yourself.

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At 'Catholic Schools Week' Mass



More than 1,000 pupils, teachers and education officials from the Archdiocese jammed St. John Church in downtown Indianapolis last Friday morning for a special Mass opening "Catholic Schools Week." Principal celebrant and homilist was Father Gerald A. Gettelinger, Archdiocesan Superintendent of Education. Concelebrants were Father Robert Drewes, Director of Religious Education; Father Robert Scheidler and Father Gerald Kirkhoff, both of the Latin School; Father Patrick Harpenau of Chatard High School; and Father James Byrne, pastor of Holy Cross Church, Indianapolis. The photo at the upper left shows a

portion of the crowd during the processional. At upper right is sixth grader Richard Messer, who served as the scripture reader. At the lower left Father Kirkhoff is shown distributing Communion. The final photo features four trumpet players who accompanied the special choir provided by Jerry Craney of Holy Name parish, Beech Grove. The young musicians, all Holy Name pupils, are, left to right: Danny Deak, Christ Blanshard, John Tierney and David Jenkinson. Education officials were enthusiastic about the response to the Mass and plan to make it an annual prelude to the "Catholic School Week" observance.

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Renewal

PENANCE (Part Two)

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

"Let the priest receive the penitent with brotherly love . . . and greet him with kindly words." This directive or rubric (guideline) is from the rite for reconciling individual penitents, a rite provisionally revised for the Holy Year of reconciliation and renewal. The directive sets the tone for the new rite of private penance.

The Latin word for "kindly" is *humanior*. It expresses everything that we would expect of a more human relationship. Not that priests in the past were inhuman, or unkind or insensitive to the needs of their penitents. Rather the setting for hearing confessions was often too impersonal, too formal and formidable for the priest and penitent to be fully human.

The priest in the confessional had many roles. He was to be judge, physician and spiritual father to his penitent. But in the dark recess of the confessional, where the only greeting was often the opening of a slide in the wall to announce the presence and readiness of the priest to hear the confession, the spiritual father became for many "my ghostly father."

THE NEW RITE OF private (individual) penance offers priest and penitent an opportunity to change the climate and the setting of the confessional. In its ideal form, it calls for a lighted confessional room rather than a darkened confessional box,

where "the priest or penitent himself reads some appropriate text from sacred scripture" as part of the rite.

In this more real setting, the new rite presumes that in some cases the penitent will be known to his confessor, but if not, "it will prove helpful to acquaint him (the confessor) with his condition in life, the difficulties that he has in leading a Christian life, and other matters which may be useful for the confessor to know for the exercise of his ministry."

The role of the priest as physician is "to diagnose the soul's ills and prescribe the proper remedies." Most priests have spent years of preparation in learning the difficult art of spiritual counselling, but the confessional of the past has rarely been a suitable place to exercise and develop the art. Hopefully all this will change to the profit of priest and penitent.

In the past the confessional screen or grill prevented the priest from "extending his hands over the head of the penitent," an ancient ceremonial gesture to signify the giving of the Holy Spirit for the forgiveness of sins.

The new rite has restored this gesture, which is but another way of saying that the newly restored rite of private penance calls for an enrichment not only in the prayers and formulas of penitent and confessor, but a change in the confessional itself.

Not everyone will welcome the change in climate encouraged by the new rite. And many will appeal to the reported statement of Paul VI that the

confessional with its protective screen "must never go." But since Paul VI has authorized the new rite, the pontiff can only mean that the complete privacy and anonymity of the penitent is to be respected if the penitent so desires. Others, however, will find that the more open rite of confession, sufficiently protected by the "seal" will be a more meaningful and effective sacramental means for ongoing spiritual therapy, spiritual conversion and reconciliation, and for growth in holiness.

BESIDES PRIVATE penance, the new Order of Penance provides a second or optional rite "for reconciling several penitents with individual confession and absolution"—allowing a general absolution for those who cannot confess individually for grave reasons, provided they are willing to submit their serious sins in private confession at a later time.

This rite is sometimes called communal penance, since "it manifests more clearly the ecclesial (community) dimension of the sacrament." In this rite the individual penitents together form a worshipping community. They confess their sins not only to the priest; they confess their individual and collective sinfulness to God in the midst of the community. They hear together the liturgy of the Word. Together they pray for the grace of true repentance, for themselves and for other sinful members of the community.

In this community setting the faithful recapture a dimension of the sacrament which has been lost or obscured, the communal or community dimension of sin, of penance and of pardon. They are reminded of the solidarity of all the members of Christ's mystical body; they are more consciously aware that the sinfulness of one member affects the whole body, and that the whole body, to paraphrase an ancient writer, must work together for the cure of an ailing member of Christ's body.

In the early Church penitents were reconciled individually but publicly in the sight and hearing of the whole congregation. The new rite of communal Penance has the penitent absolved immediately after confession and in a place apart from the worshipping community. But no penitent will be so removed as to forget that the priest who absolves is the representative of Christ and of the community of which he is a member.

As he hears the priest invoke God, the Father of mercies, "to pour out the Holy Spirit for the forgiveness of sins through the ministry of the Church," he will be reminded of the ancient saying: "The whole Christ forgives sins, the Head and the Members."

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A commercial fisherman in Wisconsin repairs his net for the coming season. (NC photo by George P. Koshollek)

Need for forgiveness

BY SR. PATRICIA MURPHY, O.L.V.M.

Buried alive is never having to say you're sorry! And living at all means that we, like fishermen, are always about the process of mending the nets of our relationships. The fabric of relationships is never soldered—it is made of strands carefully woven—and they break! With stress, with carelessness, and often simply because of weak materials, the bonds from ourselves to others are easily torn and fractured.

Moments of pure love are sung and celebrated (and no one denies how precious they are), but most of us are more familiar with the hallowed seconds ticking in the silences after we have repaired bonds and rebuilt bridges between ourselves and "others." Jesus himself was more comfortable around the people who knew their weaknesses, were aware of the tenuous moves they made in bewildering kinds of darknesses, and who knew—however crudely—that they needed others. Here, at least, he could bring His light, His love-touch and His reconciliation.

The Pharisees had it all sewn up with their fasts and penances—God at least was taken care of; could they help it if their fellowman was an untidy intruder on an otherwise orderly facade of life? Most of us, at least in our better moments, "would be better than the Pharisees." We would opt for people in our better moments, "would be better than the Pharisees." We would opt for people in our lives—as messy as relationships sometimes are and as awkward it sometimes is in keeping them alive.

WHEN BONDS ARE broken by our weaknesses and selfishness, when lives are altered by mindless and unintentional acts of ours we are often much more hurt ourselves than we would admit. A very human reaction to this hurt is to relieve ourselves by assigning guilt. If we can determine whose fault it is, then we can proceed in life with a clear conscience. Life is never so simple. When our touching people becomes a hurting thing—even unintentionally—our conscience doesn't so easily let us be, even if we are declared legally innocent!

Ray Hendricks experiences this truth in all its nuances in a simple, human story called "Penance," a film from TeleTeles. Ray, a successful businessman, drinks more than one toast in his honor at a party given for him one afternoon, and on the way home he hits and paralyzes a little girl. He is horrified at what happened, declaring over and over again that the girl just ran out in front of his car, that it wasn't his fault! And the law agrees with him, affirming that he was not legally drunk. But this does not release Ray. It does not change how he feels about drastically hurting someone.

HIS ENCOUNTER with the child's parents, at which he tries to convey his sorrow, only stirs up their anger and blind hurt. He cannot erase the pain and anguish with a simple apology. Not knowing what to do, and not being able to unload the pressure of the accident, Ray turns to finding release in declaring his innocence to his golf partner, his business associate, his girlfriend and even his doctor (he cannot sleep now).

The fabric of his own life has been torn. He touches the rawness of his need of being mended by the one he hurt. This is the moment of redemption. All the pain and anguish and inner search has prepared him for this moment. He takes the risk of being again rebuffed by the parents and goes to see the little girl. They sit in painful awareness of each other's need of healing. Two hurt human beings, each in need of being mended by the other, open to each other in sorrow and forgiveness. Now it is not important who is right and who is wrong! There is only deep felt pain. The child opens the doors with trust and welcome. The one who hurt her walks across the threshold. The healing has begun.

THE SACRAMENT of forgiveness has occurred between two human beings as they release each other to live more fully and love more deeply because of the mended ties between them. The child's parents happen upon the scene and their faces turn to stone when they see the man who brought about this suffering. But healing tends to encourage healing, and Ray begs of the father, "Can I come back, please?" Once again two human beings in need of mending if they are to go on—alive—extend the fabric of peace.

The Church will celebrate this healing, this reconciliation, in the rite of the Sacrament of Penance.

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Basic beliefs course draws good response

BY FR. JOSEPH M. CHAMPLIN

Parishioners generally are disposed to do something extra for God, the Church, and their own spiritual growth during the Lenten season. We sought to capitalize on that attitude in 1974 by offering a Basic Beliefs Course throughout those six weeks. Because of its success, we intend to repeat the educational program in modified fashion this year.

Bulletin announcements and publicity releases for the local press indicated that the short, compact series was "for Catholics who would like to 'brushup' for members of other Churches who are dating or planning marriage with a Catholic and have questions, and for all those who would like to investigate Catholic beliefs and practice without any obligation."

A surprisingly large number of people responded (average attendance 42). Moreover, their intense interest for the entire double lecture, two-hour Monday night sessions quickly convinced me we had discovered a program much needed at the present moment.

We used two basic texts, both relatively inexpensive paperbacks: "Christ Among Us" by Paulist Father Anthony J. Wilhelm and the very popular "Good News for Modern Man."

THE COURSE FOLLOWED in the main a lecture format, but with some time for questions and answers and a sprinkling of various audio-visuals to supplement the verbal and chalkboard presentations.

These topic titles for the six evenings should give readers an idea of the content: "God, God's Book, God's People"; "Jesus Christ, His Life and His Church"; "The Catholic Church"; "Worship and the World"; "Sin and Forgiveness, Love and Sickness"; "The Christian Life Here and Hereafter."

A legal-size, mimeographed sheet of paper listed essential facts about the series and the course outline. It also indicated

the pertinent chapters in both Wilhelm's text and "Good News for Modern Man" for each Monday's subject.

Priests and religious educators, anxious to move Roman Catholics along the renewal path of Vatican II, sometimes may forget that the ordinary lay person still wonders about and asks very rudimentary religious questions like these which follow.

How do we know there is a God? Did Jesus have brothers and sisters? What is a cardinal? A monsignor? Are Catholics excommunicated when they get a divorce? May Protestants be godparents for a Baptism? What about priests in politics?

OUR PARTICIPANTS raised these inquiries and many more. Most were Catholics seeking to update themselves and settle some issues about the changing Church which have troubled them. About a dozen, however, either had no church affiliation or tenuously belonged to different Protestant congregations. Half of these became members of the Catholic Church after completion of the course.

Smooth and effective introduction of the revised rite for Penance, described in other articles of this week's Know Your Faith section, will require continued instruction of the type given in our Basic Beliefs Course. If believers are to feel comfortable with new provisions and benefit from them, they must know not only what to do, but why.

Consider, for example, the extension of hands over a penitent; the 10 suggested acts of contrition; the reading of Scripture by penitent, priest or both; the assignment and acceptance of personal, creative acts of satisfaction complementing or replacing traditional Our Fathers and Hail Marys; communal services with and without absolution; prayerful dialogue between confessor and sinner; the face-to-face encounters in rooms of reconciliation rather than anonymous exchanges in traditional boxes.

An explanatory development of such points will form part of our own Lenten series this year.

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A Sister and two other women join in prayer at a communal penance service in Endicott, N.Y. (NC photo by Michael Serino)

The revised rite of Penance

BY FR. JOHN CASTELOT, S.S.

The new rite of reconciliation through Penance is very thoroughly and beautifully scriptural. It is designed to communicate the basic biblical truth that our God is a saving God, a God of love, a forgiving Father:

"Yes, God so loved the world that he gave his only Son, that whoever believes in him may not die but may have eternal life. God did not send the Son into the world to condemn the world, but that the world might be saved through him" (Jn 3:16-17).

The new rite accomplishes its purpose in many indirect ways, but also through the actual use of Sacred Scripture. In one of the optional forms of the sacrament, confessor and penitent begin by reading together an appropriate passage. And how many of them there are!

One thinks immediately of Jesus' moving story of the Prodigal Son, which is really a parable of the Forgiving Father. Even his little details speak eloquently of what can be called God's eager mercy—not his reluctant, grudging mercy, but his eager mercy. Recall that when the father sees the boy coming up the road, he doesn't wait for him to crawl and grovel on his knees. He actually runs to meet him, throws his arms about him, and kisses him. Could there be a more appropriate, a more reassuring way to start the rite of reconciliation than by a thoughtful reading of this story?

THIS FORM OF the rite allows for a direct, open meeting of priest and penitent, so reminiscent of Jesus' many meetings with troubled souls. Unlike the sinless Lord, the priest

himself has to contend with sin in his own life, and no one is more conscious of that than he is. But by the mercy of God, he has been called to act as a sign of Christ's forgiving presence in the sacrament, to communicate the graciousness and tact which Jesus displayed in welcoming people burdened with guilt.

Sinners were never objects for our Lord; they were always persons and He respected their personhood. There is a fine illustration of this in the story of the woman caught in adultery (Jn 8:3-11). Some of Jesus' adversaries dragged her to him, making a public spectacle of her in the temple area. For she was an object, a pawn in a cruel game to trap Jesus on a point of law. He didn't even deign to answer their loaded question, but invited anyone of them who was sinless to throw the first stone at her. After they had drifted away, he turned to the woman. And now she was no longer an object, but a poor, humiliated, terribly embarrassed person. "Woman, where did they all disappear to? Has no one condemned you?" "No one, sir," she answered. Jesus said, "Nor do I condemn you. You may go. But from now on, avoid this sin."

THERE IS A PARALLEL to this in Luke's story of the penitent woman (Lk 7:36-50). A certain Pharisee invited Jesus to dinner. While they were reclining at table, a woman with a rather bad reputation in town came in and fell at Jesus' feet, anointing them with perfumed oil, kissing them, and weeping copious tears. The Pharisee was scandalized that Jesus would let such a creature even come near him. After the Lord has taught His insensitive host a lesson, He said to her, "Your sins are forgiven," at which His fellow-guests began to ask among themselves, "Who is this that He even forgives sins?" Meanwhile He said to

the woman, "Your faith has been your salvation. Now go in peace." Graciousness. Tact. How many men and women felt them, and were glad! We read in the Gospel of John that the risen Lord appeared to the disciples on Easter night, breathed on them, and said:

"Receive the Holy Spirit. If you forgive men's sins, they are forgiven them; if you hold them bound, they are held bound" (Jn 20:22-23).

This is echoed in the new rite when the priest extends his hands over the head of the penitent and says:

"God, the Father of mercies, has reconciled the world to himself through the death and resurrection of his Son and poured forth the Holy Spirit for the forgiveness of sins. May he grant you pardon and peace through the ministry of the Church. And I absolve you from your sins in the name of the Father and of the Son and of the Holy Spirit."

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Close contests mark net play

BY DENNIS SOUTHERLAND

St. Plus X edged Our Lady of Mount Carmel, 54-50, in overtime for the CYO Freshman-Sophomore League crown last week. St. Philip Neri defeated Baxter YMCA, 54-47, in the consolation game.

In the Cadet "B" League

ADULT EDUCATION CALENDAR

Following is a listing of Adult Education programs received by the Archdiocesan Department of Religious Education. All programs are open to the public. For further information on any of these, contact Sister Gilchrist Conway, (317) 634-4453.

Sunday, Feb. 9: "A Decade of Growing Pains," Father Bernard Koopman, discussion, St. Vincent, Bedford, 7:30 p.m.

Monday, Feb. 10: "Religious Studies Program," three separate courses, St. Ambrose, Seymour, 7 p.m.

Tuesday, Feb. 11: "Religious Studies Program," five separate courses, Secelna High School, Indianapolis, 7 p.m.

Wednesday, Feb. 12: "An Approach to Lent," 75, Sister Gilchrist Conway, lecture/discussion, St. Charles, Bloomington, 7:30 p.m.

Wednesday, Feb. 12: "Lenten Discussion," Father Donald Schmidlin, Mass/discussion, St. Plus X, Indianapolis, 8 p.m.

Thursday, Feb. 13: "Religious Studies Program," six separate courses, Schulte High School, Terre Haute, 7 p.m.

playoffs. St. Rita's perennial contenders turned back a scrappy St. Plus X team, 64-51, for the League Championship. St. Michael "Red" nipped St. Michael "White", 42-41, in the consolation match.

In 56 "A" action, champion Holy Cross defeated St. Simon, 52-33, in a little thriller. St. Plus X outlasted St. Andrew, 33-24, for third place.

Two exciting games decided the 56 "B" championship and consolation playoffs. St. Barnabas edged St. Andrew, 27-21, for the title, and Little Flower "C" nipped St. Christopher, 36-22, for consolation honors.

Most teams are participating in post-season tournaments at various sites.

CYO NOTES

One Act Play Directors will meet at 7:30 p.m. in the CYO Office next Monday, February 10. All Directors are urged to attend. Also, all plays were to be on file in the CYO Office yesterday, February 6.

Entry deadlines for Junior Girls' Volleyball and Table Tennis are February 19 and February 20, respectively.

Cadet Wrestling League action begins next week. Schedules have been mailed to coaches and Priest Moderators.

CARD PARTY SET

INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party at 8 p.m., Tuesday, Feb. 11, in the Community Room, 550 North Rural St. The public is invited.

INDIANAPOLIS Calendar of Events

WEDNESDAY, FEB. 12 Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood Ave. The Luncheon begins at 11:30 a.m. Ruth Johnson is chairman.

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council 3433, 7 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 8:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secelna High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. SATURDAY: K of C, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Plan Spaghetti Social at Grace BEECH GROVE, Ind. — The Parent-Teacher Organization at Our Lady of Grace Academy is announcing the annual Spaghetti Social to be held Sunday, Feb. 9. The event, open to the public, will begin at noon and continue until 6 p.m.

Spaghetti dinners are the main feature of the Social. They are served in the Academy cafeteria. There will be entertainment, refreshments and booths of all kinds in the Student Center.

Proceeds provide for school improvements, classroom equipment and curriculum updating, according to Sister Louise Hoelger, principal.

Shuttle buses run from the Beech Grove Junior High School parking lot to the Academy. This allows for convenient parking on the OLG lots or at the junior high school.

STANDINGS

VOLEYBALL (Through Jan. 31)

DIVISION I—All Saints 6-0; Immaculate Heart (Blue) 5-1; St. Malachi 4-2; St. Plus X (White) 3-3; St. Michael 2-3; St. Christopher 2-3. DIVISION II—Holy Spirit 6-0; Little Flower "A" 5-1; St. Plus X (Purple) 4-2; St. Simon (Blue) 4-2; St. Philip Neri 3-3; St. Rita 2-4; St. Andrew 0-6; St. Lawrence 0-6. DIVISION III—St. Bernadette 7-0; Little Flower "B" 6-1; St. Mark 5-2; St. Jude 4-3; St. Roch 4-3; South Central "A" 3-3; Holy Name 2-5; Our Lady of Greenwood 2-5; South Central "B" 1-5. DIVISION IV—St. Joan of Arc 6-0; Our Lady of Lourdes 5-1; Little Flower "C" 4-2; St. Plus X (Gold) 3-2; Christ the King 3-3; St. Matthew 1-4; St. Simon (White) 1-5; Immaculate Heart (White) 0-6.

PLACEMENT EXAMS

INDIANAPOLIS — Placement exams will be held for 8th and 9th graders at Cathedral High School at 8:30 a.m. Saturday, Feb. 8. The school is open to young men of all faiths. Tuition is \$500 a year, with financial aid available. Call 634-1481 for additional information.

Remember them in your prayers

CANNELTON
† ROSE HYDE JELISON, 72, St. Michael, Feb. 1. Mother of Russell Hyde of Fishkill, N.Y., and Lois Schneider of Tall City; sister of Francis Costello of Owensboro, Ky.; Martha Dunn of Hesseville, Ky.; Mary Costello of Ft. Wayne; stepmother of Raymond Jelison of Cannelton; Eula Anson, also of Cannelton; Pauline Guillemme of Indianapolis; and Catherine Purcell of Bloomington.

FLOYDS KNOBS
† ALPHONSE J. DUBAT, 70, St. Mary-of-the-Knobs, Jan. 29. Husband of Leona, father of Elmer, Robert, Jerome, Regis, James, and Mary Alice Dibat, and Pat Holsclaw, all of Floyds Knobs.

HENRYVILLE
† STEVEN T. MULLINS, 23, St. Francis Xavier, Feb. 1. Son of Mr. and Mrs. Thomas Mullins of New Albany; brother of Jeffrey, at home; grandson of Elizabeth Schafer.

INDIANAPOLIS
† AMY K. SAMAH, 4, Little Flower, Jan. 30. Daughter of Mr. and Mrs. Douglas Seaman; granddaughter of Mr. and Mrs. Charles Seaman and Mr. and Mrs. Robert C. Reilly; great granddaughter of Mrs. Imogene Seaman.

† CHARLES H. ECKLER, 40, St. Patrick, Jan. 31. Father of Edward and David Eckler; brother of Mary J. Curry and Martha Doney.

† EDWARD J. SPRINGER, 53, St. Bernadette, Feb. 1. Husband of Rita C.; father of Michael and Mark Springer, Susan James, Sharon Horsman and Mary J. Hogan; brother of Richard Springer and Norma Cernoch.

† JACK HARRINGTON, 80, St. Augustine Home Chapel, Feb. 3. No immediate survivors.

† SANDRA R. ROBINSON, 28, St. Plus X, Feb. 3. Daughter of Mr. and Mrs. John W. Robinson; sister of Richard, Mark and Stephen Robinson; Mary J. Snyder and Cathy Robinson; granddaughter of Goldie Robinson.

† ELIZABETH PFLEGER, 87, Little Flower, Feb. 3. Mother of Lawrence and Marie Pfleger.

† MATILDA LINDENMEYER, 90, Sacred Heart, Feb. 3. Aunt of Albert J. Kramer.

† ROSE F. MORIARTY, 80, Holy Cross, Feb. 3. Mother of Thomas

J. and Francis R. Moriarty; sister of Lucy Resino.

† MICHAEL A. SMITH, 17, St. Philip Neri, Feb. 4. Son of Mr. and Mrs. Charles E. Smith; brother of Christopher, Daniel and Tommy Smith; grandson of Mr. and Mrs. Charles R. Hayes, Pearl Payton and Charles E. Smith.

† KATHERINE C. SHANK, 80, SS. Peter and Paul Cathedral, Feb. 4. Sister of Minnie Buck.

† JULIA L. MAHERN, 79, St. Jude, Feb. 4. Aunt of Mrs. John McAllen.

† PIERRE B. LOBELLE, Sr., 56, Immaculate Heart, Feb. 5. Father of Pierre B. Jr., Nicholas and Randolph Lobelle, Toni Locke, Christine Prange, Susan, Rina and Donnette Lobelle.

† MURIEL M. FAULHAVER, 83, Our Lady of Greenwood, Feb. 5. Mother of Robert L., Jack E., Richard F. and Gerald T. Faulhaber and Patricia Etter.

† EUGENE V. MICHEL, 52, St. Bernadette, Feb. 6. Husband of Eula J.; father of Jada Jordan, Judith Hancock, Janette Wolf, Jerome, Jeffrey, John, Jane and Joyce Michel; brother of John Michel.

† BENJAMIN F. COY, 75, St. Catherine, Feb. 6. Father of Ronald Coy; brother of Wilbur and Paul Coy.

NEW ALBANY
† CLEMENS (Kenny) KANINEN-BERG, 70, Holy Trinity, Jan. 29. Father of Jo Ann Brown of Floyds Knobs; and Rita Stewart of Jeffersonville.

† FRANK E. VERY, Sr., 65, Our Lady of Perpetual Help, Jan. 31. Father of Charles E., Stephen, and Frank E. Very, Jr., all of Charlestown, and Pearl Kannapel of New Albany.

PERRY COUNTY
† ARTHUR HOWE, 88, St. Isadore, Feb. 1. Father of Vera Schaefer of Los Angeles; Virginia Barnes of Boonville; Cordelia Hoefling, Sister Mary Judith and Joann Howe, all of Indianapolis; Woodrow of Evansville; Homer of Denver; Colonel Ernie of Bloomington; and Albert of Nashville, Tenn.

SHELBYVILLE
† MARILYN HESSEBROCK, 54, St. Joseph, Jan. 27. Mother of Harry Jr. of Austin.

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VIEWING WITH ARNOLD

'Little Prince' is real gem

BY JAMES W. ARNOLD

The story of "The Little Prince" was first published during World War II, and there could hardly have been a greater contrast for its gentle charm and message of wise but innocent hope. Today, the context is equally obnoxious, cluttered with Godfathers, Xaviera Hollanders and Towering Infernos, and we need it as

badly. The only problem with Stanley Dohen's lovely film version is that it may get lost amid the trash, like a beautiful Christmas toy.

This is the short fantasy (much in the mood of Chesterton and Thurber) by airman-novelist Antoine de Saint Exupery, about the pilot who crashes in the Sahara and is confronted by a magical child who claims to have come from another

planet, wandering the cosmos in search of knowledge. The Prince's planet, is very small (the diameter looks to be about 12 feet), and he has fled it out of his frustration with a lovely but terribly vain and demanding rose.

THE TALE is purportedly for children, and is likely to fascinate those not yet spoiled by the grossness of

popular culture, but its main appeal is for adults. Our illusions are mocked as the Prince moves from one tiny planet to another, visiting an officious King (happy at last to have found a subject), a Businessman (who says he owns the stars and spends his life counting them), an historian ("I make things up") buried in his library, and a tough general ("What is life all about?—Dying"). On

earth, the Prince also encounters a Snake, who counsels euthanasia, and a Fox, from whom he learns the Truth.

The movie doesn't quite get all that Saint Exupery (who disappeared on a war mission in 1944) packed into his story, but otherwise it is practically perfect. Dohen, who is one of the unsung cinema masters of the last 25 years (from "Singin' in the Rain" to "Two for the Road"), is careful not to over-produce the fragile fable, and lets it carry itself.

THE CASTING is superb—likeable Richard Kiley as the pilot, tow-headed Steven Warner as the Prince, dancer-director Bob Fosse as the Snake, and Gene Wilder, brilliant and touching as the Fox. And there is the sadly romantic music of Lerner and Loew ("Gigi") to produce some sound correspondence to the lyricism of Saint Exupery's language.

The camera work makes the Tunisian desert locale glow with beauty, and the planet sets are witty versions of the author's own drawings. As always, Dohen is inventive with technique, using the fish-eye lens, slow motion and shrewd editing to establish the atmosphere of magic. But his finest achievement is in bringing this bright little masterpiece unsullied to a generation that might have missed it. "The Little Prince" is a film to see on an otherwise bad day. [Rating: A-1—unobjectionable for all]

Fatima plans two events for married couples

INDIANAPOLIS — Fatima Retreat House has scheduled two St. Valentine's Day-related events. The first is an Evening for Married Couples, planned for Tuesday, Feb. 11, under the direction of Father Eric Lea, O.S.B., of St. Meinrad Archabbey.

A "getaway" week-end for married couples has been arranged for Feb. 14-16. Directing discussions of the religious and psychological dimensions of fulfillment in marriage will be Father Hilary Ottensmeyer, O.S.B., president of St. Meinrad College.

Both events require advance registration. Information may be had by phoning the retreat house, (317) 545-7681, or writing 5353 East 56th St., Indianapolis 46226.

Set Scholarship Dance at CHS

INDIANAPOLIS — The Cathedral High School Scholarship Dance will be held on Saturday, Feb. 8. In the gymnasium. Dancing will begin at 9 p.m. following an 8 p.m. cocktail hour. A continental breakfast will follow the dance. Music will be provided by After Five.

Proceeds will be used to give financial aid to needy students. Mrs. James Klesle (283-2469) is handling reservations.

DO IT TO MEET

INDIANAPOLIS — The Mother Theodore Circle No. 56, Daughters of Isabella, will meet at the Knights of Columbus hall, 13th and Delaware, on Tuesday, Feb. 11. Dinner is scheduled for 6:30 p.m., but it will not be the customary pitch-in. Effie Bauer is in charge of arrangements.

The week's TV network films

COOL HAND LUKE (1967) (NBC, Saturday, Feb. 8): What may be, in retrospect, Paul Newman's finest film, the poetic tale of an existential hero (perhaps a Christ-figure), who is sent as a convict to a southern road-gang work camp, and transforms it by his spirit and natural goodness. The system ultimately triumphs, but not until it has turned him into a legend. Highly recommended for adults and mature youth.

FRENZY (1972) (ABC, Saturday, Feb. 8): Alfred Hitchcock's most recent and probably most over-rated film, a genial but tired potboiler, burdened with clichés, about a cheerful Londoner who strangles women with his necktie. The movie is loaded with thinly disguised hatred of women. Satisfactory, but mostly for

Hitchcock buffs. AIRPORT (1970) (ABC, Sunday, Feb. 9): Rose Hunter's original old-fashioned movie about a jetliner and several marriages in distress, which somehow gets you through 500 plot complications in two hours and leaves you feeling queasy but good. Most of the cast is over 40, interestingly, but only George Kennedy's exuberant head mechanic is recognizably real. Satisfactory escapism fare, but not for the cerebral.

RESUME SOCIALS

INDIANAPOLIS — The Women's Club of St. Patrick's parish will resume their Card Party socials the second Sunday of each month, beginning February 9, at 2 p.m. in the school hall, 936 Prospect.



Christian Heritage

A history of the Catholic Church in Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

In the seminaries where Bishop Brute was invited to address the students he laid before them the opportunities for the exercise of their zeal in the American missions.

The year in Europe was a fruitful one. For many years the missionary societies made generous grants to the diocese of Vincennes, without which many parishes would have been unable to build their churches, and the bishops would have been obliged to turn away boys that wished to study for the priesthood.

So great was the volume of church goods the bishop brought back that the customs officers caused him some delay while they inspected his baggage, and he felt it necessary to send three members of his party to accompany it as it was floated down the Ohio River. But his greatest joy was in the 20 men that sailed with him to serve the Church in America.

Eleven of these were priests, two for other dioceses, but the rest for Vincennes. Most of the recruits were from Brittany, but there were some from other places, including a few from Strasbourg, whose knowledge of German would meet a growing need.

Three of the newcomers were members of the Congregation of Jesus and Mary, commonly called Eudists after their founder, St. John Eudes. This society, formed in the seventeenth century for the education of priests, was in process of reorganization after the disruption caused by the French Revolution; it was engaged for the most part in conducting boys' schools until it could rebuild its seminaries. In Vincennes there was a school for girls under the direction of the Sisters of

Charity of Nazareth, Kentucky, and the bishop intended that the Eudists should provide one to give the boys an equal opportunity. Apparently, he expected ultimately to place them in charge of his seminary.

ONE SERIOUS PROBLEM facing the new missionaries was that of language: most of them had only the smattering of English they had picked up on the passage from Le Havre to New York, and learning the language at Vincennes, where most of the Catholics spoke only French, would be no easy matter.

In the case of two Strasbourg priests, there was a simple solution. One of them, Bernard Schaeffer, was sent directly to Chicago to work among the Germans there under the direction of Father St. Cyr; the other, Louis Mueller, was assigned to Fort Wayne, where, as has been noted, German was the language of most of the Catholics.

There were two deacons in the company: Julian Benoit and Vincent Bacquelin; these would soon be going to places where only English was spoken. When the party reached Baltimore the bishop enrolled them at St. Mary's Seminary, where they would perform speak English.

Perhaps at Baltimore another deacon joined the party, one who would have no language problem. This was Anthony Deydier, whose friendship with Bishop Brute was of many years standing.

As a seminarian he was a member of the group brought from France by Bishop Flagnet in 1810, of which Brute was also a member. He entered St. Mary's Seminary and in due course became a deacon in 1812. When the time came for ordination to the priesthood he deferred the decisive step. Twice more he refused ordination and then left the seminary to join the faculty of St. St. Mary's College and Seminary at Emmitsburg, where Brute was one of the teachers.

For some years afterward he supported himself as a private teacher in Albany, New York. In 1834 he reentered the Baltimore seminary, but

when ordination time came, his old hesitancy returned and he held back. If he did not accompany the Bishop's party he came to Vincennes a short time later, for he was there at Christmas time.

FROM BALTIMORE the party proceeded to Emmitsburg. This was Brute's first visit there as a bishop, and his coming was the occasion for a joyous celebration by teachers and students and the townspeople, whose parish priest he had been.

Here he left the Eudists: Jean Vabret, a priest, and the brothers Maurice and Peter Berel, the one a deacon, the other a Brother. In addition to a situation favorable for improving their English, Emmitsburg would afford them ample opportunity to observe the operation of an American college to guide them when they opened theirs at Vincennes.

One of the French priests, Louis Neyron, evidently knew English fairly well.

When the company reached New Albany, the bishop installed him there to care for the Catholics in that town and at Floyd's Knobs, a few miles away. Most of these people had come from Kentucky and had been receiving the benefit of occasional visits of Bardstown priests.

Of this appointment Brute remarked that in New Albany "there are also Germans, whose language he understands fairly well and in which he will probably perfect himself." His silence with respect to English permits us to infer that it would present no difficulty.

There were also a few French speaking Catholics in that area, but the only parish besides Vincennes where French was the predominant language was one on the Illinois side of the Wabash River some 12 miles below Vincennes, then called Cat River and later named St. Francisville. Here Father John Corbe a Breton 30 years of age, whose previous occupation had been that of tutor to a nobleman's son, became the pastor. (To Be Continued)

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Then tell him to word it this way—

I give . . . etc. . . to the Society for
The PROPAGATION OF THE FAITH, Inc.,
136 West Georgia Street, Indianapolis,
Indiana, the sum of \$ for its
corporate purposes.

CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR
136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225