

Archdiocese outlines new financing method for seminary training



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CAUGHT IN THE MIDDLE

Social fires singe Catholic majority

BY B. H. ACKELMIRE

INDIANAPOLIS—"What happened in the counterculture and in the black revolution of the Sixties is nothing compared to what's going to happen in Middle America in the Seventies," Msgr. Geno Baroni warned an audience of more than 300 nuns gathered Saturday at Our Lady of Grace Academy.

Sponsored by the Leadership Conference of Women Religious of Indiana, the executive director of the National Center for Urban Ethnic Affairs spoke at three sites in Indiana this past week-end—Donaldson, Indianapolis and Evansville. "The cultural alienation of the priest and the nun is a byproduct of the alienation of Middle America, which is becoming increasingly disillusioned with the American way of life," Monsignor said.

THE GREAT majority of Catholics are Middle Americans, he said. They earn between \$5,000 and \$15,000 a year, "have bought the Henry Ford ethic and see themselves as part of the system." With few exceptions, they are not black, Chicano or Appalachian. Yet the Middle American Catholic represents, to a large degree, the guy hardest hit by social change, the speaker noted.

"The whites left in the cities and the whites in suburbs immediately surrounding the cities are heavily Catholic. They are confused, fearful and alienated. They don't understand the rhetoric of social change. The Church doesn't seem to care about them any more. Panic peddlers urge them to get out. They're caught in a rat race. They have lost a sense of identity," he said.

Government and private social programs of the past 10 years, Msgr. Baroni said, zeroed in on minority groups in the ghetto, but ignored "the low and low-middle income groups living right back away." The result was increased polarization.

MEANWHILE, MSGR. Baroni stated, the media either bypassed Middle America or made fun of it. "Intellectuals looked down their noses at Middle Americans and called them bigots, racists, dum-dums and so forth."

"Catholics (of all political persuasions) have been so uptight about



MONSIGNOR BARONI

what was going on in the ghetto and in the counterculture that they have ignored problems that are germane to their own community. They have let their own community fall apart," he said.

"Ministry to Middle America will have to revolve around the value question, the meaning of life and lifestyle, otherwise our people are going to get more uptight," Monsignor warned. "The big explosion of the Seventies will be your Uncle George and your nieces and nephews."

"If you are interested in social justice, social change, interested in moving the Church forward," Msgr. Baroni told the Sisters, "you will have to recognize that Middle America is going to make the difference. You are not going anywhere without it."

"ONE OF THE challenges of our ministry will be to help people find a sense of community, to help them admit there is a variety of lifestyle and to respect that," (Continued on Page 3)

A new method of financing seminary training for Archdiocesan students was announced this week in a policy statement issued by Archbishop Bishop.

Students for the ministerial priesthood will be billed directly for tuition, room and board costs by the institution attended. The new policy will apply this fall to in-

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coming freshmen and to all other college and theology students in the fall of 1973.

Rising seminary costs within the past four years and the need to provide for continuing education for priests are cited as primary factors for the policy change. The average cost has risen from \$550 to \$2,000 per student per year since 1967, the Archbishop noted.

IN ADDITION, the statement notes that there have been significant losses registered in the priests education fund in recent years due to the increasing number of students who do not enter the priesthood. The statement said:

"Of 101 students who were in college in 1967, only 32 are currently preparing for service as ministerial priests in the Archdiocese in this year of 1972. This means that only 32 per cent of the subsidy provided for students in college and theology has benefited men still preparing for the ministerial priesthood. The other 69 per cent has been spent to educate men now pursuing other professions. An important consideration in adopting new policies is to insure, as much as possible, that donations for the education of priests be applied for the education of those who actually become priests."

THE ARCHDIOCESE will continue to subsidize the education and training of its priests through funds provided in the traditional Easter Seminary Collection taken up in all parishes, but through a system of loans and reimbursements rather than outright grants.

Students accepted for ministerial training will be interviewed, along with their parents, by the Financial Coordinator of the Archdiocese to determine several options of funding their education. Opportunities for government loans, grants and scholarships will be explained.

Should direct payment and monies from outside sources not be sufficient to meet total expenses, the Archdiocese will lend necessary funds to cover the unpaid balance. A repayment schedule for the loan and interest will be determined by a Board of Review and the Archbishop.

In the event that a student discontinues his studies for the priesthood the repayment of loans will be his personal responsibility.

UPON ORDINATION, the Archdiocese will reimburse the priests a total of 85 per cent of the outstanding loans and interest over a 10-year period. The remaining 15 per cent will be the priest's personal responsibility.

Agreement will be reached for students already in college or theology at the time the new program becomes effective to cover the years prior. Each individual situation will be considered by the Board of Review, to be comprised of the Secretary for Ecclesiastical Students, the Financial Coordinator and an appointee of the Archbishop.

There will be no change in the present policy regarding the Latin School, where each student and his family assume the entire cost of tuition, room and board.

"IT IS HOPED THAT it is abundantly clear that these policies, with stress on self-help during the years of education, will not lessen the need for continued and increased donations from the people of the Archdiocese for the education of priests," the policy statement declares.

"No departure is implied or intended from the tradition of assisting in the preparation of priests for the Church in our Archdiocese. The intent of these policies is rather to direct that assistance more surely to the purpose for which it is provided."

Name lay observers for Bishops' meeting

WASHINGTON—Three laymen and two laywomen were elected here to attend the next meeting of the National Conference of Catholic Bishops as observers.

Representatives of the laity at the bishops' meeting, to be held in Atlanta in April, will be: Mrs. Helen Casey, housewife, of Midland, Mich.; David Doherty, city planner, of Pontiac, Mich.; Mrs. Rosa Gonzales, civil rights worker, of Corpus Christi, Texas; Joseph Maguire, college educator, of Worcester, Mass.; and Charles Tildon, hospital administrator, of Baltimore.

The lay delegates were elected by the 50-member advisory council of the U.S. Catholic Conference during a three-day meeting here. The Council, composed of bishops, priests and Religious as well as laity, restricted its selection to lay members.

For the first time, the April bishops' meeting will also be open to accredited members of the press.



ESSAY CONTEST WINNERS—Four of the six division winners in the first annual Essay Contest sponsored by the Archdiocesan Religious Education Department are shown above receiving awards from Sister Gilchrist Conway, S.P., adult education coordinator for the department. From the left are: Keith Boyd,

second grader at St. Lawrence School; Nancy Miller, sixth grader at Immaculate Heart of Mary School; Sister Gilchrist; Melinda Downey, seventh grader at St. Michael's School; and Mary Jo Kuehr, sophomore at Ladywood-St. Agnes High School. Each received a certificate and \$5 cash.

BOTH SIDES SCORE

N.Y. abortion law upheld— appeal readied

NEW YORK—The State Appellate Division here affirmed the constitutionality of the New York State abortion law and reversed a state supreme court ruling that could have halted abortions in city municipal hospitals.

In its 4-1 decision, the court said it did not dispute contemporary medical views that "the child begins a separate life from the moment of conception." But on legal grounds the court ruled that the unborn child was not a "legal person."

A spokesman for the New York Legal Defense and Education Fund for the Unborn said it was significant that the court chose to rule directly on the constitutional issue.

"Because it had the courage to face the constitutional issue of the unborn's right to life, rather than evade it on procedural grounds, the Appellate Division's ruling has assured the unborn child a landmark decision one way or the other in the State's highest court early this year, and the 'abortion reform' movement... has met with a stinging defeat," the spokesman said.

A CHALLENGE to the New York abortion law which permits abortions up to the 24th week of pregnancy was filed in a suit by Robert M. Byrn, 40, a Roman Catholic bachelor and law professor at Fordham University.

In his suit, Mr. Byrn charged that the state law violated the 14th Amendment to the Constitution, which holds, in part, that no state shall "deprive any person of life, liberty or property without due process of law."

On January 5, Justice Francis X. Smith in Queens issued a temporary injunction to prevent abortions. But the ban was automatically stayed by an appeal filed by the city. There has been no disruption of abortion services.

WRITTEN BY Justice Marcus G. Christ, the Appellate Division's majority opinion stressed the legal aspects of the case. "This court is not required to weigh and choose between the competing values urged by those who support the law and those who oppose it," the opinion said.

Byrn, a specialist in criminal law, announced he will appeal immediately to the State Court of Appeals. Byrn called the Appellate Division decision "a human and legal tragedy."

"It is a legal tragedy because, for the first time in this state, a court has held that a 'child' is not entitled to the law's protection," Byrn said.

Plan Seminary Regional Meet at St. Meinrad

ST. MEINRAD, Ind.—"The Brotherhood We Share" will be the theme of the St. Meinrad Seminary Regional Convention, to be held here the week-end of March 17-19.

Delegates from 25 seminaries in 14 Midwest states are expected to attend, according to co-directors Carlton Beever and John DeBakker, both St. Meinrad students.

Principal speaker will be Auxiliary Bishop Thomas Grady, of Chicago, chairman of the Bishops' Committee on Priestly Formation, who will talk on "The Relationship between Bishop, Priest and Seminarian."

Also participating will be Archbishop George J. Bishop, of Indianapolis, Archbishop Thomas McDonough, of Louisville, and Bishop Francis Shea, of Evansville.

Convention workshops will be devoted to discussion of seminary life, ministry, brotherhood, celibacy and church authority.

4,500 ENTRIES SUBMITTED

CCD Essay Contest winners announced

INDIANAPOLIS—Winners in the first annual Essay Contest for CCD and parochial school students were announced this week by the Religious Education Department.

More than 4,500 essays were received, according to Sister Gilchrist Conway, S.P.

First place winners in each of the six categories received a \$5 cash prize and certificate of merit. Certificates were also presented to second and third place winners.

CATEGORY TOPICS and winners included:

First and Second Grade, "Jesus My Friend"—Keith Boyd, St. Lawrence parish, Indianapolis, first; Kevin Brown, Holy Guardian Angels parish, Cedar Grove, second; and Sandy Rucke, St. Mary's parish, Greensburg, third.

Third and Fourth Grade, "I'm Related to God"—Lisa Mahoney, Holy Family parish, New Albany, first; John Metcallic, St. Michael's parish, Indianapolis, second; and Al Gallagher, St. Margaret Mary

parish, Terre Haute, third.

Fifth and Sixth Grade, "God Sends Us Signs"—Nancy Miller, Immaculate Heart of Mary parish, Indianapolis, first; Lisa Rathz, St. Roch's parish, Indianapolis, second; and Mark Maddox, Holy Family parish, New Albany, third.

SEVENTH AND EIGHTH Grade, "What Is A Christian?"—Melinda Downey, St. Michael's parish, Indianapolis, first; Donnie Wise, Holy Family parish, New Albany, second; and Louise Gearnis, St. Bernadette parish, Indianapolis, third.

Freshmen and Sophomores, "Who Am I?"—Mary Jo Kuehr, Ladywood-St. Agnes High School, first; Doris Radtke, Ladywood-St. Agnes High School, second; and Marilyn Pritchard, Ladywood-St. Agnes High School, third.

Juniors and Seniors, "Who's A Committed Christian?"—Lu Ann Wunderlich, Immaculate Conception Academy, first; Martha Woods, Immaculate Conception Academy, second; and Therese Staublin, Immaculate Conception Academy, third.

POPE'S PLEA

'Love Church even when it's not lovable'

VATICAN CITY—Pope Paul VI urged all Christians to love the Church even when it may not be very lovable.

The Pope made his plea during a Sunday afternoon Mass February 27 celebrated at the Church of St. Peter Damian in a working-class suburb of Rome.

Pope Paul pointed out that the Italian monk who died 900 years ago had lived at a time when the Church was suffering from the corruption of the morals of Catholics, including bishops and popes.

"HOW," ASKED POPE Paul, "did St. Peter Damian behave toward the faults of the Church which were then much graver" than today? "He loved it and taught others to love it," the Pope said. "We," he added, "must love the Church all the more, the more it seems to us inferior to what it ought to be. Just as we have greater love for a sick person because he needs to be assisted, so too we must have great love for the Church in spite of its infirmities, its weaknesses and its miseries."

Even when Christians see that the Church does not live up to its title of "Bride of Christ," they must love it, he said.

"IF WE ARE TRULY the sons of the Church, if we have understood Christ's design, we must love it more, beginning in ourselves, by being more faithful, more practicing, by being better in prayer and in exercising Christian virtues. The Church is re-edified if everyone personally endeavors to be authentic in the faithfulness that the Church has the right to demand."

The Pope stressed that St. Peter Damian urged penance and practiced it himself as a means of prayer "so that the Church might be purified from its vices."

Said the Pope: "If we are Christians, we must live as Christians. We must show by

our life and feelings that to be faithful sons of the Church is not an empty title, that it is not an insignificant attribute. . . . The Church is human too, sometimes even basely human, but it is the Bride of Christ, the beauty of Christ and the virtue of Christ."

Adult series set at IU Center

BLOOMINGTON, Ind.—A varied program of adult education classes has been announced by the St. Paul Catholic Student Center here, located on the campus of Indiana University.

Basic Catholicism will be explained in two series—at 7 p.m. Tuesdays and 3 p.m. Wednesdays.

A series of pre-Cana classes for engaged couples will be conducted at 7:15 p.m. on Tuesday evenings by a team of professional and lay resource personnel.

Cora Marie Dubitsky began a four-part adult education series on Thursday, March 2, which will continue March 16, April 13 and 27. "The Moral Life" is the March 16 topic, while subsequent titles are "New Approaches to the Sacraments" and "The Christian and the Church." All sessions are at 7:30 p.m.

Father Conrad Louis, O.S.B., of St. Meinrad Archabbey, will conduct two classes in the Sacred Scripture Series, scheduled at 7 p.m. Sunday, March 5, and Sunday, April 9.

The Catholic Center also issued a schedule of Lenten spiritual opportunities for I.U. students, faculty and other parishioners.

Unique ecumenical rite planned

JANESVILLE, Wisc.—Catholic Bishop Cletus F. O'Donnell of Madison and Episcopal Bishop Donald H. V. Hallock of Milwaukee will appear together in an unprecedented Palm Sunday ecumenical service in St. Mary's Catholic church here.

The service will be one in a series featuring joint worship by Episcopalians and Catholics during Lent.

The March 26 service featuring the two bishops will follow a special rite which has official Catholic approval.

It will be based on the Eucharist, but the consecration will be omitted. In its place there will be a prayer of general blessing for the bread, with Bishop Hallock and Bishop O'Donnell both taking part. The bread will be distributed as a symbol of unity. Wine will not be used.

Clergy Senate names observer

INDIANAPOLIS—The Priests' Senate this past Monday approved two proposals from Archdiocesan agencies and elected a priest-observer to attend the semi-annual meeting of the National Conference of Catholic Bishops.

Approval was voted to support the proposal of the Archdiocesan Catholic Charities to create a board of directors to bring about broader representation from various points of the Archdiocese.

A petition from the Catholic Information Center to change its title to the Catholic Communications Center was also approved. The Senate voted support for a statement of policy drawn up by Archbishop George J. Bishop governing the

area of public communications.

The policy statement calls for "free flow of information by providing leadership, professional news and information services for the press, radio and television."

Father Bernard Head, Senate president, was elected to serve as representative of the Archdiocesan clergy to a regional meeting of the NCCB, at which time the 15 dioceses in the three-state region will elect a priest-observer to the semi-annual NCCB meeting. Father Head was named to accompany Archbishop Bishop to the next regional meeting.

The next Senate meeting will be held Monday, March 27.

Overseas Relief Collection set

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INDIANAPOLIS—The 20th annual Catholic Relief Overseas Aid Fund collection will be taken up in all churches of the Archdiocese on Sunday, March 12.

Proceeds from this annual nationwide appeal help support the emergency relief, social welfare, and self-help programs operated by Catholic Relief Services, the overseas aid and development agency of American Catholics, in 70 countries of Africa, Asia and Latin America.

Aid is distributed by the agency to all in need, regardless of race or religion. More

than 27 million impoverished men, women and children benefit from its programs each year.

Catholic Relief Services is one of the major sources of supplies and financial support for victims of the military and civil strife in East Pakistan, as well as survivors of the killer tidal waves in the Bay of Bengal area. In addition, CRS continues its aid to survivors of the Peruvian earthquake of May, 1970.

The national goal of the collection has been set at \$10 million, the minimum required to maintain the worldwide programs.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Ancestor rites are approved

TAIPEI, Taiwan—Rites honoring ancestors were performed in all Catholic churches of Taiwan at the Chinese, or lunar, New Year. It was the first time in the history of the Church in China that the bishops directed that such rites be held. The secretariat of the Chinese Bishops' Conference this year published prayers and readings for a special Chinese New Year Mass and laid down guidelines for a ritual to honor the ancestors of the Chinese people. It is 230 years since Pope Benedict XIV forbade participation by Catholics in rites honoring ancestors in the decree Ex Quo Singulari. In 1939, the Vatican abrogated the provisions of the decree. Catholics are now permitted to retain ancestral tablets in their homes if definitely superstitious ideographs are removed. But it was the Second Vatican Council and the initiative of Cardinal Paul Yu Pin, exiled archbishop of Nanking, that encouraged Church authorities to enact the new public rites in honor of ancestors.

ND fund to aid minorities

NOTRE DAME, Ind.—A \$3 million scholarship fund for minority students has been established at the University of Notre Dame here. Holy Cross Father Theodore M. Hesburgh, Notre Dame president, said that the endowed fund will provide a stabilized source of minority student awards. In recent years, such scholarships have been tied mainly to profits obtained from bowl appearances by the university's football team. Notre Dame broke a 44-year ban on post-season football appearances in 1970 to play in the Cotton Bowl—held each New Year's Day in Dallas—stipulating that net profits would go primarily for non-athlete minority student education awards. More than \$250,000 was raised for such awards through 1970 and 1971 Cotton Bowl appearances.



PLAN 'EMERALD BALL'—The St. Bridget's Division of the Ancient Order of Hibernians will present its annual Emerald Ball at 9:30 p.m. Saturday, March 4, in the Columbia Club. Green balloons, shamrocks and green carnations will be used in the decorations theme. Irish entertainment and dancing is planned as an intermission program. General chairman is Mrs. Daniel Olohan, assisted by Miss Mary Mahoney. Decorations chairman is Mrs. Francis (Speed) Hawkins. Shown above, from left, are: Mrs. Thomas McNella, tickets; Miss Mahoney; and Mrs. Leo Shanahan, publicity.

Step up annulment process

BROOKLYN—Officials of the marriage tribunal of the Brooklyn Diocese hope to be able to process more than 600 marriage annulment cases in 1972 through streamlined court procedures and emphasis on psychological factors in failed marriages. This was the prediction of Father Ralph Besendorfer, 38, a court official for 10 years, as the tribunal—headed by Msgr. Marion J. Reinhart—opened three new courtrooms in downtown Brooklyn to handle a volume of cases that has increased drastically in the last few years. In 1969, the court granted 15 annulments. The figure went up to 95 in 1970 and to 174 last year as court officials introduced such innovations as tape recorded testimony, sometimes taken by telephone, thus eliminating long delays due to secretarial transcriptions.

India relief needs still crucial

UNITED NATIONS, N.Y.—Of the approximately 9.9 million East Pakistani refugees who fled into India last year from the carnage of civil war in their home areas, about 7.9 million were repatriated by February 14, Indian authorities notified the Geneva office of the UN High Commissioner for Refugees, Prince Sadruddin Agha Khan. A report of the current situation, issued jointly by the UN General Assembly and the Security Council, emphasized that, despite the shift of the refugee problem from India's border provinces to the infant nation of Bangladesh—formerly East Pakistan—the scope of the humanitarian relief activities is now more crucial than before.

Delegates episcopal duties

BOSTON—To achieve greater pastoral efficiency, Archbishop Humberto Medeiros has reorganized the 2500-square-mile Boston archdiocese into three sectors, each to have an auxiliary bishop. In a letter announcing the move, Archbishop Medeiros said there is a "great need for closer relationship between the archbishop and the people of God who look to him for spiritual leadership." He said he hopes the new plan "will help to relieve the tensions so often aggravated by a depersonalized administrative structure." The new archdiocesan North, Central and South regions are headed by Auxiliary Bishops Jeremiah Minihan, Lawrence Riley and Joseph Maguire respectively.



Zero population seen possible

WASHINGTON—Young American wives are planning to have fewer children, according to the U.S. Census Bureau—a trend which some population experts say adds to the evidence that zero population growth in the United States may be a long-range possibility. The new Census survey—compiled from 1971 interviews with 15,000 American women—indicates that the average number of children young wives between the ages of 18 and 24 plan to have is 2.4. A similar Census study in 1967 put that figure at 2.9. Population experts consider an average of 2.1 births the "replacement level"—the point where births equal deaths.

Church tax relief imperiled

DES MOINES, Iowa—The ways and means committee of the Iowa House of Representatives has approved a bill to end tax exemptions on a wide variety of property uses, including exemptions on rectories and parsonages. Also included in the bill are property tax exemptions on non-profit retirement homes, which includes virtually all church-operated rest or retirement homes in the state.

Woods students in 'Who's Who'

ST. MARY-OF-THE-WOODS, Ind.—Three Archdiocesan students attending St. Mary-of-the-Woods College here have been named to the 1972 edition of Who's Who Among Students in American Universities and Colleges.

Among the total of seven named are Beth Luking, of Connersville, and Sue Kinley and Jeanne Hagelskamp, both of Indianapolis.

The recipients were nominated by students and faculty, selected on the basis of scholarship, participation and leadership in academic and extracurricular activities and service to the school.

Richmond plans 4-week series

RICHMOND, Ind.—A four-week adult education series was begun at St. Andrew's parish here Thursday, March 2, and will continue through March 23.

Father Gerald Gettlefinger, director of the Archdiocesan Religious Education Department, will speak on March 9 and 23. The March 16 session will be conducted by Father Michael Kattau, associate pastor of Holy Family parish.

Registration fee for the series is \$2 per person.

Brother Gregory dies at age 61

ST. MEINRAD, Ind.—Funeral services for Brother Gregory Loos, O.S.B., a monk of St. Meinrad Archabbey, were held in the Archabbey Church here Thursday, Feb. 24. He died (Feb. 22) after a long illness. He was 61.

The Indianapolis native had been an Oblate of St. Benedict since 1937. By special privilege he made the profession of vows as a Brother last year.

Brother Gregory held a variety of monastic positions, working in the kitchen, power house, tree farm and the shipping department of the Abbey Press.

Burial took place in the Archabbey cemetery.

CARD PARTY SET

BROWNSBURG, Ind.—The St. Malachy Altar Society will sponsor a card party at 8 p.m. Saturday, March 4, in the school hall. There will be prizes and refreshments. The public is invited. Admission is 75 cents per person.

Berrigans, Dr. King admired in China

NEW YORK—Fathers Daniel and Philip Berrigan and the late Rev. Dr. Martin Luther King are among the few Christians who are known and admired in Communist China today, an American visitor to China disclosed here.

Mrs. Ray Whitehead, a United Church of Christ missionary based in Hong Kong, said during a visit here that "China seems to recognize what they call 'progressive Christians'—those with whom they feel they have something in common."

"MARTIN LUTHER King and the Berrigans are talked about in very favorable terms," she said.

Mrs. Whitehead and her missionary husband study Chinese periodicals and monitor radio broadcasts from their base in Hong Kong where they serve as official "China-watchers" for the National Council of Churches (USA) China program. In June and July of last year they were part of the first group of American visitors to tour China in the

current thaw in Sino-American relations.

"I would have to say that Christianity or any other religion is very, very weak in China," Mrs. Whitehead said. "Any historical religion is overwhelmed by the philosophy of Mao."

SHE SAW SOME signs of a thaw in the rigid Chinese Communist hostility to Christianity, however. "Since we were there, people have worshipped openly in the Catholic cathedral in Peking," she said. Also, visiting Moslem dignitaries from abroad have attended services at a mosque in Peking.

Mrs. Whitehead also said that there are now emerging some "critics of the ultra-left in the Cultural Revolution." It was during the cultural revolution that the last vestiges of organized Christianity disappeared from view.

Fifty years ago seminarian Henry Trapp was elected chairman of the St. Meinrad Seminary Mission Board.



ST. PHILIP NERI FISH FRY—The Junior CYO of St. Philip Neri parish, Indianapolis, will sponsor a Fish Fry from 5 to 8 p.m. Friday, March 10, in the school cafeteria. Carry-outs will also be available. Shown above are committee members, from left: Theresa Okerson, Mary Glenn, Cheryl Stonebraker and Kathy Naughton.

APPOINTED 'WITHOUT FANFARE'

Once suspended by Holy Office, Jesuit is now body's consultor

BY BOB HOLTON

VATICAN CITY—A Jesuit priest, who a decade ago was suspended from teaching by the Holy Office, has been named a consultor to that highest ranking of all Vatican sacred congregations.

The priest is Father Stanislaus Lyonnet, a Frenchman and one of the world's leading Catholic Biblical scholars on matters pertaining to the life and works of St. Paul.

He was appointed recently as a consultor, or expert adviser, to the former Holy Office which is now known as the Sacred Congregation for the Doctrine of the Faith. It is responsible for safeguarding the doctrine of faith and morals.

During the scholastic year of 1961-62, Father Lyonnet was ordered by the Holy Office to step down from his teaching post at the Pontifical Biblical Institute in Rome of which he was dean.

The then ultra-conservative Holy Office had conducted an investigation into the teaching and writings of the Jesuit priest and ruled that some facets of

them did not agree with Church teaching.

Father Lyonnet left the classroom as directed and gave up his post as dean when the order came through. However, just before the opening of the scholastic year 1964-65, Pope Paul directed that the suspension against Father Lyonnet be lifted.

The French Biblical scholar returned to the Biblical Institute and his teaching and soon after was made vice-rector of the famed school.

Between his reinstatement and his new appointment, Father Lyonnet also was named a member of the Pontifical Commission for the Neo-Vulgate Translation of the Bible—a group working on a new translation of Sacred Scripture into Latin.

He also is a member of the Diocesan Commission of Rome for Ecumenism.

One veteran teacher at the "Biblicum" recalled the Lyonnet case, saying:

"It was during that period when the Holy Office was really attacking the Biblicum because

certain people in the congregation—not all of them by any means—felt the Biblicum was becoming too modernistic in its methods of teaching."

The appointment of Father Lyonnet as one of about 40 consultors to the congregation was carried out without any fanfare. An official mention of it was made in the Vatican bulletin for the mass media, but it did not give any background on the French priest.

"I can understand that the Holy Father didn't want a big thing made of this appointment," said one observer. "The truth of the matter is that Father Lyonnet is teaching and writing the same things today that he was at the time he was suspended. If anything, his teachings and writings are even more progressive today."

"So, the Vatican is put into the position with this appointment of saying the Holy Office was wrong 10 years ago. We all know this was true not only in his case, but in many others. But why make a formal announcement about it?"

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Mrs. Whitehead also said that there are now emerging some "critics of the ultra-left in the Cultural Revolution." It was during the cultural revolution that the last vestiges of organized Christianity disappeared from view.

Fifty years ago seminarian Henry Trapp was elected chairman of the St. Meinrad Seminary Mission Board.



ST. PHILIP NERI FISH FRY—The Junior CYO of St. Philip Neri parish, Indianapolis, will sponsor a Fish Fry from 5 to 8 p.m. Friday, March 10, in the school cafeteria. Carry-outs will also be available. Shown above are committee members, from left: Theresa Okerson, Mary Glenn, Cheryl Stonebraker and Kathy Naughton.

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TIC TACKER

Ritter bills 'Odyssey '72'

BY PAUL G. FOX

Ritter High School will present a contemporary religious play, involving a massive cast of 215 students, the week-end of March 24, 25 and 26.

"ODYSSEY '72" has been written, produced and directed by Father Joseph Kos, full-time religion instructor at Ritter. He is remembered for a production of the rock-opera "Jesus Christ, Superstar" last year at Chatauld High School.

Asked about the purpose and meaning of the current musical-drama, Father Kos commented: "I'm only hoping the audience will see its meaning and judge its worth, each person individually receiving something by this performance. I have never done a play written by myself, so I only hope those who experience ODYSSEY '72 will benefit from its meaning."

"I sincerely feel that music is the poetry of this generation, and that music is a tremendous medium that we cannot ignore. For young or old, music can say what cannot always be expressed by words alone. Working with hundreds of students each day, I realize the tremendous influence music has on the young people, especially when it is combined with powerful lyrics."

Father Kos said that he feels that his plays have certainly been an important part of his religious instruction classes. Tickets are available at the school for \$1.75 each. Judging from the success of the Chatauld performance last year, tickets will be scarce.

MESSAGE OF THANKS—A very respected, retired priest of the Archdiocese has asked us to relay his personal thanks to his many friends for their prayers and other expressions of concern during his present serious illness. Msgr. Edward Bockhold, former pastor of Holy Trinity parish, Indianapolis, has issued the following note from Tell City, where he now resides: "We will never be able to give proper thanks, save through the goodness of God, for the many Masses, novenas, continued prayers of children in many schools. Outside of a week's setback from the flu bug, we are now making some improvement, but the progress is slow. I shall say a novena of Masses and prayers for all my dear friends, benefactors, relatives, fellow priests and all who have so generously remembered us. This is my first attempt to write a note and hope that each will accept this public notice as our sincerest and warm expression of love, gratitude and appreciation. You will never be forgotten."

HERE AND THERE—Father Sam Curry, associate pastor of St. Paul's parish, Tell City, will spend the next couple of months recuperating from injuries sustained in an auto accident. After several weeks' hospitalization, he will reside at St. Bernadette's parish, Indianapolis, during his convalescence. . . . Mrs. Julia Montgomery Walsh, of Washington, D.C., a member of the St. Mary-of-the-Woods College board of trustees, has become the first woman nominee for governorship on the American Stock Exchange. She was named this week by the nominating committee for a three-year term on the exchange.

SPANISH MOVIES—The Hispano-American Center in Indianapolis is sponsoring Spanish movies on the first Thursday of each month at the Rivoli Theater, 3155 E. 10th St. Admission to the 7 p.m. movies is \$2 for adults, \$1 for students with I.D. cards, \$1 for children under 12; and free for pre-schoolers. March movies will be "Los Hermanos de Hierro," starring Tony Aguilar and Julio Aleman, and "Romeo Contra Julieta."

INDIANAPOLIS
Calendar
of Events

SUNDAY, MARCH 5

Card Party at 2 p.m., in the Father Busald hall, Shelby and Tabor Sts. All games played. Blind tallies accepted.

WEDNESDAY, MARCH 8

Luncheon Card Party at 11:30 a.m. in St. Mark's parish hall, U.S. 31 South and Edgewood Ave.

Card Party, sponsored by St. Philip Neri Altar Guild, at 8 p.m. in CYO room, 550 N. Rural. Admission 60 cents.

FRIDAY, MARCH 10

Card Party, sponsored by St. Plus X Ladies Guild, at 7:30 p.m. in the K of C hall, 2100 E. 71st St.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St.

Heads hospital
advisory board

BEECH GROVE, Ind.—Bernard W. Schotters, chairman of the board of the Indianapolis Power and Light Company, has been elected to the presidency of the St. Francis Hospital Advisory Board.

Other officers named were: Mrs. John J. Heidt, secretary-treasurer; and Dr. Gene E. Sease, vice-president. Dr. Sease is president of Indiana Central College.

Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Sccecina 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. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Named to Board
at Lady of Grace

BEECH GROVE, Ind.—Sister Mary Philip Seib, O.S.B., superior of Our Lady of Grace Benedictine Convent here, has announced the appointment of Robert C. Hunt to a two-year term on the convent's board of advisers.

Hunt is president of Huber, Hunt & Nichols, Inc., a construction firm.

Sccecina scores

INDIANAPOLIS — Six gold medals were awarded to Sccecina Memorial High School students during the recent State Solo and Ensemble Contest, held at Butler University.

Gold medalists were: Terri Andrews, trumpet; Mark Fontaine, marimba; and Mark Fontaine, Joe O'Connell, Patty Kieffer and Tim Melloh, drum quartet ensemble.

Second place silver medals were received by a drum trio, composed of Geraldine Zappia, Patty Kieffer and Joe O'Connell.

Father Courtney

will address
St. Pat Breakfast

INDIANAPOLIS — Father Paul Courtney, pastor of St. Luke Church, will be principal speaker at the annual St. Patrick's Day Breakfast to be held Sunday, March 12, at 11:30 a.m. in the Egyptian Room of the Murat Temple.

The event is sponsored by the Kevin Barry Division of the Ancient Order of Hibernians. Toastmaster will be David Foley.

A 10 a.m. Mass at St. Mary's Church will precede the breakfast. Celebrant will be Father Thomas P. Carey, pastor of Christ the King Church and Deputy National Chaplain, AOH Father Francis Touhy, Archdiocesan Chancellor, will deliver the homily.

Following Mass will be the traditional parade from church to the breakfast site.

Honored guests at the breakfast will include Archbishop George J. Bishop, Governor Edgar D. Whitcomb, U.S. Senators Birch Bayh and Vance Hartke, U.S. Representatives Andrew Jacobs, Jr. and William Bray, and Mayor Richard Lugar.

Tickets, at \$4 each, are available through Herbert Carmichael, 4732 N. Kenwood Ave., John Glaska, 4159 N. Ruckle St., and Patrick Kinney, 5353 English Ave.

Lay principal
to be speaker

INDIANAPOLIS — William Glennon, principal of Christ the King School, will be guest speaker at the March 9 meeting of the Chatauld High School Parent-Faculty Association.

The topic of his 8 p.m. address is "A Lay Principal Looks at Catholic Education." An earlier scheduled appearance of Mr. Glennon was postponed because of illness.

Two members of the Chatauld speech class will also provide a public demonstration. Teachers will be available for conferences at 7 p.m.

Adult series set
at St. Lawrence

INDIANAPOLIS — "Mass and Our Christian Heritage" will be the theme of a three-part Adult Education Series at St. Lawrence parish, starting Friday, March 10.

Speakers for the 8 p.m. series, to be held in the parish Religious Education Center, will include: Father Joseph Beechem, March 10; Father Melvin Bertrand, March 17; and Msgr. Joseph Brokhage, March 24.

Discussion periods will follow each presentation.

Named to head
seminary at ND

NOTRE DAME, Ind.—Father James E. Kelly, C.S.C., 40, associate professor of sociology at the University of Portland, has been named superior of Moreau Seminary at the University of Notre Dame.

Very Rev. Howard J. Kenny, C.S.C., provincial, said that Father Kelly would begin a three-year term on June 15. He will succeed Father Louis Putz, C.S.C., who has been superior the past six years.

Residing at Moreau are young men who are studying to become Holy Cross priests or priests of other religious orders or dioceses.

AUXILIARY TO MEET

INDIANAPOLIS — St. Brigid's Division No. 1, L.A.A.O.H., will hold its March meeting at 7:30 p.m., Monday, March 6, at 1020 N. Parker Ave.

Fifty years ago 45 Grand Knights were among hundreds of Knights of Columbus who attended the organization's State Convention in the Claypool Hotel, Indianapolis.

NEWS EDITOR VISITS HOLY LAND

Guides provide candid insights

BY PAUL G. FOX
(One of a series)

JERUSALEM—Fifteen-year-old cousins Abed and Ziad have a good thing going for them here. Both are natives of the Old City's Arab quarter whose families remained behind after the Six Day War of 1967, when nearly 50 per cent of the Arab population moved to Jordan or other Arab nations.

Although the Israeli Government Tourist Office provides excellent guides, I chose to be shown around Jerusalem by these Moslem youths in the hope of gaining candid insights into life under Israeli occupation.

Abed "found" me about 7:30 a.m. near

the Dung Gate to the Old City, just after I had attended Mass in the Church of the Holy Sepulchre. He offered to escort me anywhere in the area. Since he didn't mention money, I wasn't sure whether he was a "bootleg" guide or just a friendly schoolboy on holiday.

IT WAS FRIDAY, the Moslem holiday, and a free day from the UNRWA school he attends. His father is a driver for the United Nations agency.

The well-dressed youth said he was third oldest in a family of 10 children. His father was born in Morocco and moved to Jerusalem in 1948. One older brother is studying medicine in France, the other is a high school senior.

Abed speaks English well, along with his native Arabic and Hebrew. He chose to be shown around Jerusalem by these Moslem youths in the hope of gaining candid insights into life under Israeli occupation.

He was obviously familiar and popular in the Old City area, as he was greeted regularly by fellow students and adults. He knew his way around, leading me through short-cuts to rooftops and atop the Old City wall itself to secure advantageous photo opportunities.

HOW HAD HIS family life changed since the 1967 war?

"Everything costs much more in the Arab section than ever before," was his immediate reply. "But wages are also up and employment opportunities are greater, so it is not so bad."

An admitted hardship was new restrictions on travel to other Arab countries for Arabs now living in the Israeli-occupied territories. An Israeli stamp on a passport does not permit the holder to enter an Arab country. The former Jordanians still have Jordanian passports, but must carry Israeli identification cards.

We walked and talked for several hours that day, seeing all sections of the Old City and former Jordanian-controlled East Jerusalem on foot. As the next day, Saturday, was a regular schoolday for him, he promised to have a "friend" meet me early Saturday morning at my hotel to continue touring.

The "friend" turned out to be his cousin, Ziad, who attended another secondary school operating on a split-shift because of damages inflicted during the 1967 war. His school day was from 12:30 to 3:30 p.m., allowing him to be free each morning for part-time work.

Between selling color slides and escorting private tourists, Ziad later admitted to earning from \$7.50 to \$12 per day—not a bad sum for a student here.

Ziad is the second of eight children,

ranging in age from eight to 24. His older brother now lives in Kuwait, where he is a mechanic. His father is a cook in the Pilgrim's Palace Hotel near the Damascus Gate to the Old City.

When asked why his family chose to remain in Jerusalem after the war, he replied without hesitation: "Because we were born here." His family has lived in the same house in the Old City for nearly 90 years.

Neither Ziad or Abed spoke with any bitterness toward the Israelis or the Israel government.

Both boys, whose mothers are sisters, indicated they were good students. Ziad said he ranked third in a class of 25, while Abed ranks third in a class of 52. Both would like to attend university, but expressed doubts about affording it. Ziad wants to study in Egypt, while Abed would study in Morocco, given the opportunity. They left no doubt in this tourist's mind that they would succeed.



SCHOOLBOY GUIDES IN JERUSALEM—Fifteen-year-old cousins Ziad and Abed, residents of Jerusalem's Old City, perch atop the Old City centuries-old wall with the Garden of Olives showing in the photo's background. The boys are Palestinian Moslems whose families remained behind in Jerusalem when many thousands left the area after the Six Day War of June, 1967.

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ON THE LINE -- two pages of opinions

You meet such irritating people

A Chicago newspaperman named Bob Casey years ago wrote a trade classic that probably lured more youngsters into the business than all the journalism intern programs ever concocted. The book was titled "You Meet Such Interesting People," an easy-going, often hilarious, recounting of memorable personalities Casey met in the course of earning his pay.

Working for a diocesan newspaper, one meets interesting people, too. They are not, however, the memorable ones. The people that stick, the ones whose comments and opinions keep beeping through the brain, are not the charmers, the eccentrics or the clowns. They are, instead, the irritants.

We thought of this as we watched Father Dan Berrigan, fresh out of Danbury prison, being interviewed on television. Now Father Berrigan is an irritant of the first order. He's pesky, persistent, and won't go away—even when he's behind bars. He makes a career of discomfiting the complacent and topping neatly constructed ideologies. Agree with him or not, he can't be ignored.

The same can be said of Msgr. Geno Baroni, the blustery ethnics expert, who spoke to an auditorium full of nuns here Saturday. Msgr. Baroni, liberal himself, antagonizes many listeners by exposing the fallacies and the phoniness often found in the so-called Catholic liberalism of today. Not content with that, he is equally annoying when diagnosing the failures of the conservative old guard of the Church. There aren't many people who can get both sides of the aisle mad with one sentence.

The day before Msgr. Baroni came to town, the Indianapolis Jaycees hosted a young out-of-towner named Gary Hill, who has turned a profitable business over

to assistants and now spends most of his time trying to get the establishment worked up about penal reform. Some of those who came to hear Hill last Friday obviously were put out with his demands that they accept responsibility for helping clean up the stinking mess we call the prison system. He couldn't be dismissed as just another dogooder. He was clearly one of their own, a go-getter in the marketplace. Yet there he was being exasperatingly insistent that his audience had a share in what goes on on the other side of the tracks and the other side of the wall.

Another irritant visiting the city recently was Sister Mary Virginia Hromy, whose lonely campaign to resurrect her religious Order would ruffle almost anybody. She taxed the patience and the logic of a subscriber who wanted to know "What is she trying to prove?" Preserving one more Order doesn't make sense when motherhouses all over the country are gradually being emptied. "Doesn't that woman know what's going on in the world?" the reader asked.

The truth is that the irritants know what's going on in the world better than the rest of us mortals. They're going to make us open our eyes to what they see, even if they have to do it by throwing a wet towel in our faces. Dale Carnegie couldn't make a dime off the lot of them. They haven't time for soft sell or carefully calculated public relations pitches.

None of them will ever win a popularity contest. They couldn't care less. They keep coming, pestiferous and provocative, jangling our nerves and itching our conscience. But as long as these irritating people keep coming, we're all right. When they become an extinct species, we're doomed.

—B. H. ACKELMIRE

ALCOHOLISM IN U.S.

Episcopalians, Jews drink, but Irish top list

WASHINGTON, D.C.—An analysis of alcohol drinkers based on religious groups stated that Jews and Episcopalians had higher proportions of drinkers than any other group, but they had relatively low proportions of heavy drinkers.

Based on country of origin, the Irish were on top of the list both in terms of percentage of drinkers and heavy drinkers. Latin Americans and those from the Caribbean were second to the Irish in terms of heavy drinkers but were the lowest in percentage of drinkers.

The statistics were contained in a new government report that labeled alcoholism as the nation's greatest drug problem afflicting some 9.6 million Americans and draining the economy of \$15 billion a year.

DR. MORRIS CHAFETZ, director of the National Institute on Alcohol Abuse and Alcoholism which prepared the report, said, "Alcoholism is America's largest untreated (but) treatable disease."

He said the alcohol-abuse problem dwarfs that of heroin or any other drug, but "American society and most of the health professions consciously push alcohol problems under the rug. Alcoholism is mistakenly looked upon as a character deficiency instead of as a treatable illness."

The public has been preoccupied with the Skid Row alcoholics, who make up no more than 3 to 5 per cent of the total problem, Dr. Chafetz said.

"I do not for a moment want to suggest that these people be forgotten," he said, "but I do want to suggest that we start focusing our diagnostic and treatment programs on the larger part of the alcoholic population—that part that comes closest to home, the part that touches every socio-economic and cultural level in the United States."

THE REPORT SAID alcohol was the cause—directly and indirectly—of almost half of all arrests in the U.S. and of 28,000 deaths annually on the highway.

The report indicated that of the 9.6 million drinkers in the U.S. about 5 per cent have serious drinking problems.

About 12 per cent of American adults are listed as heavy drinkers, 41 per cent as light drinkers. And 32 per cent do not drink at all.



"ARE YOU GOING TO LET THE AUTO-INSURANCE COMPANIES SHOW MORE COMPASSION THAN THE CHURCH? COME ON, PREACH ON NO-FAULT SIN."

THE YARDSTICK

The promised land

BY MSGR. GEORGE G. HIGGINS

There is an old adage which says, in effect, that a traveler brings back from India what he takes with him to India. I thought of this more than once during a recent visit to Israel.

I had gone to Israel with an open and sympathetic mind, determined to try to understand, as well as any Christian can, what the new State means theologically to the Jewish people, but since I had taken with me only a meager knowledge of Judaism as a living reality, I was less than adequately prepared to grapple with that central question. Unfortunately, I brought back from Israel what I had taken with me to Israel—a superficial understanding of the Jewish attachment to "the land" which God had sworn to Abraham, Isaac and Jacob that he would give to their descendants.

My visit was highly instructive, for it brought home to me my obligation as a Christian to try to make up for lost time in my study of the theology of "the people and the land." To this end, I have turned to a recent book entitled "Brothers in Hope," edited by Msgr. John M. Oesterreicher, Director of the Institute of Judaean-Christian Studies at Seton Hall University (Herder and Herder, New York, \$7.50).

THE FIFTH VOLUME in Msgr. Oesterreicher's continuing series of Judaean-Christian studies, *The Bridge*, this new collection of learned essays by a cross section of Jewish and Christian scholars probes the implications of the Second Vatican Council's Statement on the Jews. It searches for "an answer to the problem of how the two communities (Jewish and Christian) that call Abraham their father are related to one another, under the one God of Israel." It's one of the most important books of its kind published since the end of the Council.

Unfortunately, it hasn't yet received in Catholic circles the attention it so richly deserves. It is my hope, then, that this little "plug" will serve to compensate, in some small measure, for this unaccountable failure.

Several of the individual essays in "Brothers in Hope" refer, in one context or another, to the theology of "the people and the land." For present purposes, I would

remains obscure, this does not mean that there is a total lack of thought on the subject within Catholic circles. While most top Vatican authorities discount the older concept of "secret penetration" into China by individual priests, several plans for action are being studied or are already underway.

For instance, the Vatican has been working with the Rome-based Union of Superiors General for translation of Christian books—the Bible and works of Church Fathers as well as recent theological and liturgical works—for use in China. The training of priests, religious and laymen as specialists in Chinese problems is also on the docket.

As Father Chu Li Teh, provincial of the Jesuit province of China, said: "Our hope of re-entry into China is based not on any war of liberation, but on the possibility that the Peking regime will open up to the outside world. Something like what has happened to some of the countries of Eastern Europe."

call attention to Msgr. Oesterreicher's essay entitled "The Theologian and the Land of Israel."

MSGR. OESTERREICHER notes there is "a weighty difference" between the Jewish and Christian approaches to the promised land. To the Christian, he says, no country is holier than the others; hence, "no land plays a similar role in the religious experience of the Christian as does the land of Israel in the experience of the Jews. Though this lack of experience makes it difficult for the Christian to grasp the Jewish attachment to 'the land,' it certainly does not forbid him to respect this attachment."

Taking the argument a step further, Msgr. Oesterreicher points out that the living reality of the State of Israel should, for the most part, evoke the respect and admiration of the Christian theologian. "For the theologian," he says, "Israel's future cannot be a mere political problem. Heaven forbid that he allow the cry 'Politics!' to prevent him from taking a stand. Certainly, what the exact boundaries of the State should be, who would best succeed the present Prime Minister, and many similar questions are the kind of political problems that are fully outside his special competence. Not so, however, the question of whether the sovereign State should stay on, or be wiped off, the face of the earth; or whether its people should be drowned in the sea or live in peace."

IN CLOSING, let me add a word of personal thanks to Msgr. Oesterreicher and his long-time associate, Father Edward Flannery, Executive Secretary of the U.S. Bishops Committee on Catholic-Jewish Relations, for all that they have done to help Catholics come to a better understanding of Judaism as a living religious reality and of the relationship between Judaism and Christianity.

They are a great credit to the Church. More power to them. Their followers, alas, are not as numerous as one might hope, but the tide of Catholic opinion is beginning to turn their way.

Not all women want equality

PHILADELPHIA—Some of the most ardent foes of women's liberation in religion are women, according to a Catholic lay woman, who is an editor of an ecumenical journal.

Speaking at a symposium on "Women's Role in Religion" held here, Mrs. Arlene Swidler, managing editor of "The Journal of Ecumenical Studies," said, "Women feel threatened if other women take on new roles—they're forced to examine themselves."

"WHEN LUTHERANS were considering whether or not to ordain women," she said, "they found that those who opposed ordination for women were more likely to be women than men. If you don't want to take on responsibilities and duties yourself, okay, but why not be supportive of your friends who want to, and why not back them?"

Sister Isabelle Keyes, president of Gwynedd Mercy College, told the audience of about 100:

"Women must assert their equality. We have been able to rise to positions like college president in church institutions because our institutions are independent

YOUR WORLD AND MINE

World opinion causing Brazil to curb excess

BY GARY MacEOIN

Disturbed by the continuing worldwide protests against its violations of human rights, the Brazilian military dictatorship is giving wide publicity to the court decision freeing Enio Silveira from a charge of threatening national security. This one decision, however, influenced by international publicity, falls far short of proving a change of heart.

I visited Silveira in Rio de Janeiro in April, 1970. Aged about 50, married, and the father of several children, he is one of Brazil's biggest publishers. Well known for his left-wing sympathies he had been jailed three times since the army seized power in 1964. He had also been cited on more than 20 charges before the military courts of first instance, and the courts had ruled he should stand trial on three of them. Meanwhile, he was administratively deprived of his rights as a citizen, which meant, among other things, that he could no longer run his own business.

Although a civilian, he was subject to trial in a military court because of the nature of the charges. The one now resolved in his favor was based on the fact that in 1963 he had published a theoretical study of Marxism.

WHAT THE government had really hoped was to get him to go into exile, as so many intellectuals have done. But on that issue he has been obdurate. "I will fight them with everything I have for the sake of the intellectual community," he told me. "I am ready to go to jail for a principle."

His harassment is not yet over, but in the present climate the military courts are unlikely to send him to jail on the charges still pending. One is for publishing a study of Julio, the famous organizer of the peasant leagues in the Northeast of Brazil which were stamped out by the present regime when it seized power. Ironically, the author of the book, a Brazilian woman journalist, was not charged. The other is for publishing an evaluation by a Bolivian writer of the regime of Goulart, the president ousted by the 1964 coup.

One observation Silveira made to me two years ago is still significant. "The Catholic Church," he said, "is the most important force still left on the side of human rights in Brazil." Today, every other voice has been totally silenced, and while the same has happened to many churchmen, some of them continue to struggle and to speak out.

THE MOST RECENT example has been a January meeting of 23 archbishops and bishops of the Northwest who published a letter expressing their support for Bishop Antonio Batista Fragoos of Cratues. Bishop Fragoos has been one of the most persistent in protesting the policies of favoring the rich at the expense of the poor. His diocese is in the most backward and neglected part of the country. While the bishops met, a detachment of federal police camped near by. Their commanding officer was a man who was identified as responsible for the torturing of a priest last year.

Thanks to the efforts of Catholic and Protestant organizations here and in other countries, the fact of widespread and persistent torture in Brazil of defenders of human rights, including the clergy, is becoming widely recognized. The defeat last October in the U.S. Senate of a foreign aid bill which included money to train Brazilian police in "interrogation techniques" was undoubtedly influenced by this awareness. The State Department, nevertheless, persists in its claim that it sees nothing.

and self-supporting. You can be sure if the church itself was providing financial support, the president wouldn't be a woman."

ANOTHER PANELIST, the Rev. Floris Mikkelsen, an ordained Disciple of Christ minister, said that ordination brings new problems.

Miss Mikkelsen, who is a chaplain at the University of Pennsylvania and a counselor to women in Philadelphia prisons, added, "I'm not sure whether I should wear a backwards collar or not. I think I'm going to get one and see what the responses are."

According to Luis F. del Pilar, executive secretary of the church's Administrative Committee, "The resolution had nothing to do with politics but with a humanitarian concern for people of Cuba who are subjected to all kinds of shortages."

The resolution was passed by a margin of 2 to 1.

Vatican and China

Waiting patiently for the agony to end

BY JAMES C. O'NEILL

VATICAN CITY—The word "inscrutable" applies not only to the Chinese but also to the Catholic Church's position in Communist China.

According to Webster, the first meaning of inscrutable is: "Incapable of being searched into and understood." The first to admit this in terms of the Church in mainland China are top leaders in the Vatican.

The Vatican has been cut off for years from any contact with Red China and whatever remains of its once four million Catholics.

"We have no contact," said Archbishop Sergio Pignedoli, the No. 2 man for missionary affairs.

THE ARCHBISHOP, who is secretary of the Congregation for the Evangelization of Peoples, which once guided the development of the growing Church in China, said: "We have heard nothing for years. Now, with the new developments, we must wait patiently for opportunities. We must be confident, optimistic and respectful."

Some China observers have said that President Nixon's visit to Peking could result in a better climate for the growth of Christianity in China.

With the Communist takeover of China after World War II, there began what has been dramatically called

"the Church's agony" behind the Bamboo Curtain.

The annual yearbook published by the Vatican this year tells the story. Under the entry for the Archdiocese of Peking, the only statistical figures listed are the last known: 1949. Shanghai has no statistics listed—only the sad note that its bishop and vicar general are "in jail for the faith."

SO IT GOES with all the dioceses of mainland China. As one China-watcher put it: "At present there is a huge blank space on the map of the Church and of Christianity: the Chinese continent with its vast population which makes up more than one-fifth of the human race."

The China-watcher referred to is Jesuit Father Louis Ladany, publisher of the China News Analysis in Hong Kong since 1953.

Father Ladany, who was in Rome recently, said that the Church in China and all forms of Christianity have been almost completely annihilated.

The once flourishing Church in China—with about 5,000 priests—has been gravely if not mortally reduced. Still another problem for the Vatican is the consecration of an estimated 40 priests as bishops without the Vatican's appointment or approval but with the consent and encouragement of the atheistic Communist regime. In short, the establishment of a "schismatic" Church has been actively fostered by Chinese Communist officials.

Fides News Service, published by the Congregation for the Evangelization of Peoples, reported that since 1966 all churches and temples have been closed in Red China. All attempts by the Vatican to make contact with Peking in recent years have received no encouragement. In fact, reported the mission news agency, "even if Peking were to enter into negotiations with the Holy See, which is unlikely under the present regime, a revival of even minimal religious freedom can hardly be expected."

DESPITE CHINA's aloofness, Pope Paul has made repeated efforts to extend the hand of friendship. On his historic trip to the United Nations in New York in 1965, he lent the support of the Church to the



"We must invoke God's blessing on these events as well as on the men who are protagonists in them, so that justice and peace may win over the dangers that entangle modern society, which is still so divided in ideas and interests and so ensnared in its own progress."—Pope Paul

admission of Red China to the UN. In 1966, he appealed to China to try to find an end to the war in Southeast Asia. In 1967, he noted the "grave obstacles" that Red China had put in his path in the Church's relations with China and then assured China's leaders of the Church's lack of ambition for temporal gains in its relations with that nation.

"We should," he said, "still like to re-establish contacts with the Chinese people of the continent, contacts that we did not voluntarily interrupt, to say to all those Catholic Chinese who have remained faithful to the Catholic Church that we have never forgotten them and that we will never renounce the hope of the rebirth and even of the development of the Catholic religion in that nation."

In 1970, Pope Paul deliberately stopped over at Hong Kong during his 10-day Asian visit, in order to be as close as possible to the Chinese people. In his speech he told China that the Church's attitude could be summed up in one word: Love. "Christ is a teacher, a shepherd and a loving redeemer for China, too," he said.

ALTHOUGH THE present outlook

The CRITERION

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CATHOLIC RELIEF SERVICES

Global first aid kit

BY JOSEPH McLELLAN

NEW YORK—This is the problem: you know that a disaster is coming, somewhere in the world, but you don't know what kind or when.

It may be an earthquake, a typhoon, the outbreak of a war, a flood—even a volcanic eruption or tidal wave. All you know is that it will happen, sooner or later, and that it will involve a lot of people—hundreds of thousands, possibly millions.

They will be homeless, hungry, helpless. There will be a strong probability of epidemics among them. And you know they are going to ask for help—fast and effective help. Your job is to be ready when it happens, to have what people need or know how and where you can get it in a hurry. And, perhaps most important, you must be able to ship it around the world fast, knowing that every hour of delay will mean people dying.

This would be your job—a part-time job—if you were Edward M. Kinney, assistant to the executive director of Catholic Relief Services. It is also a "temporary" job, but Kinney has held it for 29 years and has managed, in that time, to reduce earth-shaking disasters to something like routine.

HE KNOWS, in general, what he will need for any disaster. He has tons of

supplies stored in a warehouse on Long Island, and other supplies in storage or in transit all over the world. It is a vast and flexible system—the network of Catholic Relief Services, which gives over \$150 million each year to people in need—and it can and does focus enormous resources on short notice. In effect, Kinney is responsible for the biggest first aid kit in the world.

Planning for a disaster is not as hard as it may seem, Kinney said in an interview: "Basic human needs and the supplies to fill them are always the same—medical aid, food and shelter."

A quick look at Kinney's "constant disaster reserve"—\$150,000 worth of supplies in that warehouse on Long Island—gives a good once-over view of what is needed for fast, effective disaster relief.

THERE ARE TWO jeeps, equipped with communications equipment and a week's freeze-dried food for a disaster team. One of the first needs in a disaster is to send people in and get accurate data on the situation. If the team has to continue on foot, they will have walkie-talkies with a range of five or six miles. Minicom sets in their jeeps can relay reports for another 500 miles. With the aid of this kind of



equipment, CRS usually gets information from a disaster area faster and more accurately than governments or communications media.

Who will be in the jeeps? Ideally, a doctor and a nurse, a communications expert, a logistics man who can pinpoint problems of supply and distribution, and a CRS staff representative. At present, these people are recruited rapidly when the need arises. One of Kinney's top priorities right now is to have three permanent disaster teams organized and kept on alert.

Tarpaulins—500 of them—are kept in storage. Half are cotton, half wool, because you never know what the climate will be like at the scene of the next disaster. You can be sure that people will be in need of shelter.

LAST YEAR, in its program for the Bangladesh refugees who streamed 10 million strong into India, CRS learned the full value of plastic sheeting. More than five million square feet of vinyl sheeting was flown into India to supply shelter.

What do you do about medical care?

The emergency supplies include 12-mass inoculation guns—the kind that shoot medication right through the inoculee's skin without a needle—which are faster, cleaner and more efficient than the traditional tools for inoculation. The use of this kind of equipment stopped a potential cholera epidemic among the Bangladesh refugees.

Also on hand is a store of vitamins, skin salves and other medication that can be kept for fairly long periods. Antibiotics and other types of medicine that must be fresh are bought as needed.

Finally, disaster involves hunger and thirst. To meet these, Kinney's supply includes a store of dried food, with a special cache of baby food because babies are usually hardest-hit in a disaster. Also in the kit are lots of water purification tablets. All of these supplies can be flown out to a disaster scene within 24 hours.

THAT SUPPLY takes care of the first reaction to a disaster. What about follow-up? This is where the depth of continuing CRS activity helps it to mobilize for an emergency. When earthquakes hit Peru on May 31, 1970, CRS already had stocks in warehouses near the scene, both in Peru and in Chile, as part of its continuing development programs.

Tons of other supplies were "in the pipeline"—being shipped to CRS programs in various places—and easily diverted to the scene of the emergency. Since CRS keeps a six-week backlog of supplies for its continuing programs, this material could be used for the emergency without crippling the regular CRS activities.

Nobody knows how many lives are saved each year because CRS and Ed Kinney are ready to move quickly and massively when the need strikes. Hundreds of thousands in an average year, possibly millions when a crisis as big as Bangladesh comes up.

HARRISBURG TRIAL

Main Street bypasses top court drama

BY ERNEST A. OSTRO

HARRISBURG, Pa.—The trial of the Harrisburg Seven—six Catholics and a Pakistani Moslem charged with conspiracy against the United States and with related felonies—has been front page news here for many weeks.

Television, radio and news magazines have been chock full of accounts of the trial. The Defense Committee—a group of peace movement devotees—the local Peace Center, and Clergy and Laymen Concerned have put on some sort of trial-connected program at least four nights a week.

Some of America's best known reporters have been haunting the hotels and watering places in town. A number of prominent authors have been in and out of Harrisburg. Among the defense lawyers are a former U.S. attorney general, Ramsey Clark, and a leading civil rights attorney, Leonard Boudin.

THE MOST PROMINENT defendant, Father Philip Berrigan, is, together with his brother, Father Daniel, a leading international peace figure and author. Father Daniel is also a prize-winning poet—and both men have been nominated for the 1972 Nobel Peace Prize.

But Harrisburg has been unimpressed.

This area of Pennsylvania is certainly conservative, and has given the impression of taking the trial and all its celebrated entourage in stride without ever missing a step—or a heartbeat.

The three-county greater Harrisburg area numbers some 410,000 residents. Nearly a quarter of these are Catholics—but of the 1.5 million persons in the far-flung Harrisburg diocese, only 190,000 or 12 per cent are Catholics. Methodists and Lutherans make up half of the Greater Harrisburg population. In the rural environs of the city, fundamentalist Protestant faiths are stronger—and Catholics less numerous—than within Greater Harrisburg itself.

THE CATHOLIC community here reflects the generally conservative tone. "It's not that Harrisburg is anti-Catholic, anti-Semitic, or anti-anything," says Paul B. Beers, a columnist for the Harrisburg Evening News. "It is pro-establishment and pro-Protestant. What it does not like it doesn't attack. It simply passes over."

The Harrisburg style, as Beers



Three of the seven on trial... Egbal Ahmad, Sister Elizabeth McAllister and Anthony Scoblick.

characterizes it, is "to be a Republican, to go to Rotary, to take a beer at the Moose or Elks."

Everything about the Harrisburg Seven trial challenges this community. The major charges—conspiring to kidnap Henry Kissinger, to blow up government heating plants, and to destroy military draft records—are quite unthinkable. The defendants—three priests, a nun, a former priest married to a former nun, and a brown-skinned, alien intellectual—are anti-war activists and, as such, worlds apart from most Harrisburgers. The lawyers have been referred to as "a bunch of high-powered big-city types." The long hair, beards and sloppy attire of the Defense Committee workers contrast sharply with the predominating clean-shaven, closely cropped Harrisburg look.

NONETHELESS, Harrisburg is stirring, looking slowly at itself in the face of these curious interlopers. It is not quite the same place that it was a year ago, when the defendants were first arraigned.

Although 14 out of some 200 diocesan priests signed a statement supporting the defendants shortly after they were indicted in January, 1971, the local hierarchy steered clear of any such position. Bishop Joseph T. Daley told NC News, "I am staying completely neutral. . . . I don't want to become involved in the trial."

Yet the bishop had directed the diocesan vicar general, Father Thomas A. Leitch, to hold a meeting with area priests January 20—four days before the trial began—"to clarify the ways that the Church can relate appropriately to the demands and issues raised by the trial," Father Leitch told NC News.

"The outcome of this discussion among the priests was discussed with Bishop Daley," Father Leitch said, and the following points were agreed upon:

"That there should be a public statement on the Harrisburg Seven in conjunction with other religious leaders of the area.

"THE BISHOP indicated that this trial is a valuable occasion for discussing the broad moral implications related to the indictment without passing judgment on the innocence or guilt of the defendants. It is a time for Church people to form their consciences through prayer and deep reflection.

"The Church should make every effort through its leaders—both priests and laity—to create an atmosphere of love in which God's will can be accomplished. Specifically (this means) extending hospitality to pilgrims coming to Harrisburg on this occasion. Priests and religious Sisters and Brothers may be invited to stay in parish facilities."

Catholic churches may be used to hold trial-connected events so long as both points of view are represented.

The Defense Committee is organizing a pilgrimage to Harrisburg during Holy Week. The committee expects some 10,000 pilgrims—and a number of local Catholic parishes have already offered housing.

Nor have Harrisburgers ignored the bishop's statement—proclaimed January 30 together with other religious leaders—that "fundamental questions are being asked . . . the power and duties of responsible officials to carry out the mission of government, and the right of citizens to dissent openly; the right of an individual citizen to privacy . . . the related broader questions of justice, peace and war."

DEFENSE COMMITTEE programs—especially when the defendants participate—have brought out increasing numbers of citizens who are slowly but noticeably becoming concerned with the questions raised by the trial.

"It is a slow process," says defendant Anthony Scoblick, "but if concern and response are forthcoming here—and they positively are—then maybe we're not in the wrong place. After all, God works in mysterious ways. His wonders to disclose."

LETTERS TO THE EDITOR

Grateful for papers

To the Editor:

You are sending The Criterion to retired priests free. For that I am grateful. Since coming back to Logosotee, reading The Criterion is one of the few links that I still have with my Archdiocese.

I am sending the enclosed check as a donation.

Wishing The Criterion every success, I am

(Rev.) Irvin T. Mattingly

Logosotee, Ind.

Ignoring nonpublic saving senseless

To the Editor:

The \$80 million that the Indiana Task Force on Education says in its recent report will be saved in our public schools if all their recommendations are implemented is equal to what Indiana's nonpublic schools save taxpayers each year. Yet not one word was said by the task force in its recommendation about the economic wisdom of preserving this \$80 million savings which Indiana's nonpublic schools contribute.

The public education task force comprised of business and education leaders throughout the state, and headed by V. H. Hake of Eli Lilly Co., began the study last July at the request of Governor Edgar D. Whitcomb and State Superintendent of Public Instruction John J. Loughlin. It came up with 145 specific recommendations for changes in our education procedures which, if all were adopted, the task force estimated would save about \$80 million a year.

It is highly unlikely that all, or even close to all, these recommendations would be adopted, Bauer pointed out, but the \$80 million that is being saved by our nonpublic schools is a reality now, but could soon be lost in the next few years if the legislature does not come up with some aid to supporters of these schools to keep them open.

We will gain nothing if we make the \$80 million saving the task force recommends but lose by inaction the \$80 million the nonpublic schools now save. It will be a lot easier to save our nonpublic schools than squeeze all the savings contemplated out of the task force proposals.

If the task force really wants to save money, why didn't it also include a recommendation to save another \$80 million by preserving our nonpublic schools? And what about preserving quality and efficiency in education, as well as freedom of choice for parents which only the competition that comes from a dual education system can provide?

Burnett C. Bauer, President Indiana Committee for Educational Freedom

South Bend, Ind.

Relaying facts of Irish repression

To the Editor:

The Catholic people in Northern Ireland have had more than enough violence to contend with, not only from bullets and bombs, but from 50 years of the most severe job discrimination and gerrymandering. Yet neither the government in Belfast nor that in London is mentioning these problems.

When the Church in this country was little more than a mission, the Irish people sent their sons and daughters as priests, nuns and dedicated laity to help support our churches, schools and other institutions.

They need our help now, particularly in telling the story of their persecution so that they too can enjoy the benefits of living in the 20th century. Our proposal is to dominate the media with that story.

We are forming a strong national organization called United Ireland. Those who wish to participate may do so by sending their names to me at 86 Riverside Drive, New York, N.Y. 10024.

Daniel Lyons, S.J.
New York, N.Y.

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"Let us give each other the sign of peace"

The Christian and Women's Lib

BY RUSSELL SHAW

"Women are an oppressed class." "The women's revolution is the final revolution of them all."

These sentences, by two writers on the phenomenon of militant feminism, sum up what the feminists see as the basic problem of women (oppression) and the answer to that problem (revolution). Many people do not take either the diagnosis or the proposed remedy very seriously. But others are beginning to sense that, despite its excesses, women's liberation has hit on an unresolved social issue that deserves serious attention.

It is obvious that the militant feminists are angry women. Less obvious, at least to most men, is the cause of their anger. A typical male response to feminist outrage is patronizing laughter, followed by the assertion that the trouble with women is that they don't realize how well off they really are.

What is needed instead is an effort to see things from the feminists' viewpoint—not in order to agree with everything they say but at least to understand what it is they are saying.

IN THIS CENTURY the options available—theoretically at least—to women have increased dramatically. More educational opportunities and more career possibilities are open to them than ever before. More legal protections are afforded them. Progress has been impressive.

But a great deal remains undone. Many jobs are closed to qualified women, as if an invisible "No Women Need Apply" sign were hung on the door. Women are still frequently paid less than men for doing the same jobs. Other forms of discrimination exist and should be removed.

(On the other hand, the militant feminists go further and, in doing so,

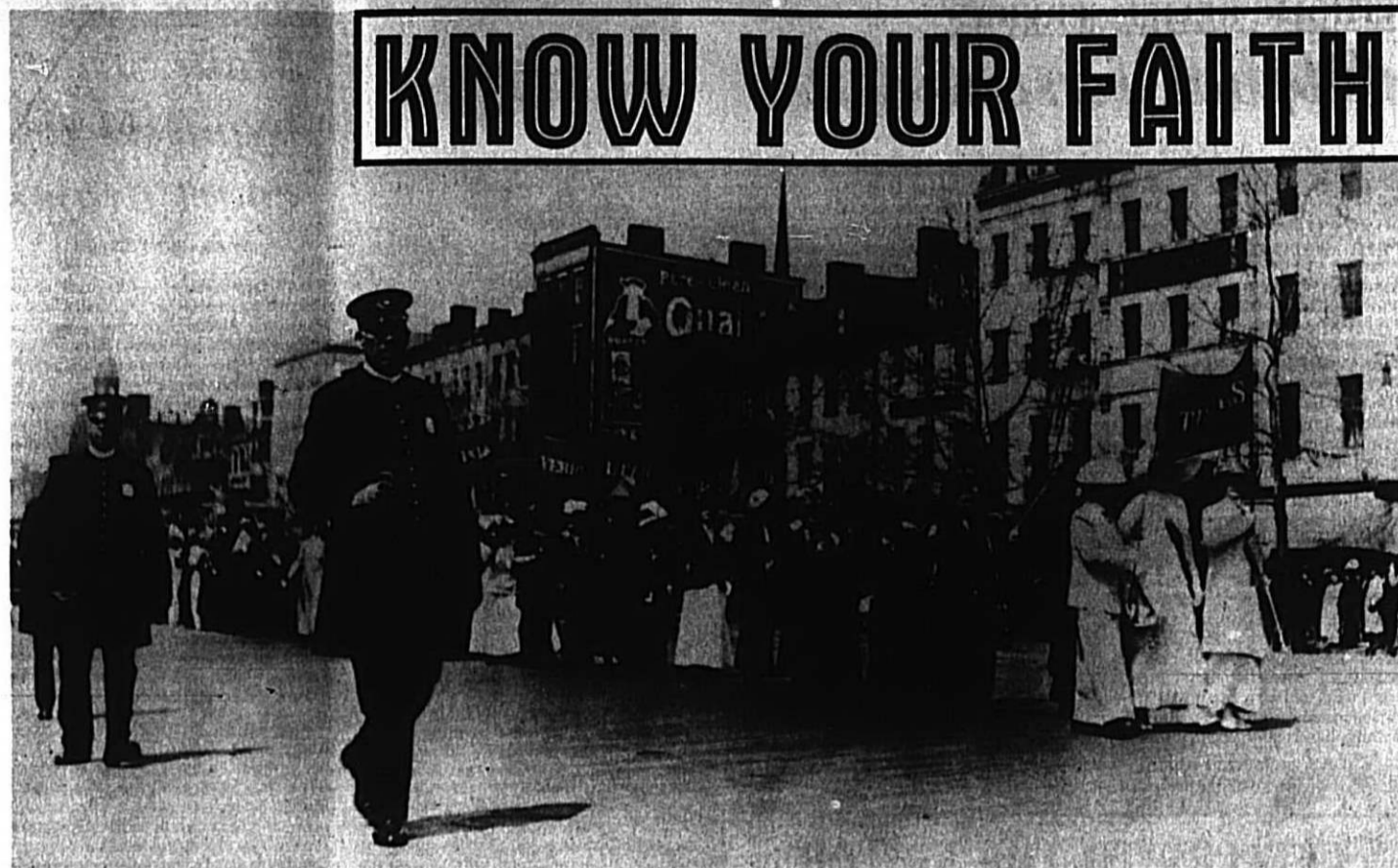
appear to have gotten themselves into a serious bind. In some instances, their resentment seems to arise from an inability to accept themselves as women.

It is as if they had been deluded—or deluded themselves—into the belief that only male values, male forms of vocational achievement, male avenues of self-fulfillment are valid and worth pursuing. Their violent rejection of "male chauvinism" could thus have the rather pathetic outcome of placing them more firmly, though subtly, under the dominance of male culture than they now suppose themselves to be.

A sensitive but unsympathetic observer of women's liberation, novelist Anne Bernays, has written that "Liberation is irresistible to women who want to be men." She adds that the root problem of the movement is "the disabling anxiety that different means the same thing as inferior." For a woman hooked on liberation, she says, "the psychic imperatives have blinded her to the pleasures of her own uniqueness."

THIS BOILS DOWN simply to the rather obvious fact—which psychological research is now beginning to document—that women are not men, and men are not women, and there is no sense in a member of either group trying to pretend otherwise. Discrimination against women, social, professional, or whatever, should and must be eliminated. But the elimination of discrimination ought not to be confused with the futile attempt to eliminate differences, for this is an excellent way to guarantee a good deal of grief for society in general and women in particular.

As Pope Paul VI said in his 1971 apostolic letter on social issues, it is desirable that there be a "charter for women" which "would put an end to an actual discrimination and would establish relationships of equality in rights and of respect for their dignity." But this is not the same thing as efforts to create a "false



Activity of the women's liberation movement began long ago and continues to the present. The activists have "come a long way," but feel that they have not come far enough. (NC photo courtesy of Library of Congress)

equality" which would deny male-female differences.

EVEN MORE THAN legislation, perhaps what is most needed is a rethinking of what it means to be a woman in today's society and action to implement this new insight. There is no reason, after all, why every woman—any more than every man—should have to adapt her life to precisely the same pattern, particularly if that pattern is based on outmoded notions of feminine inferiority. Unfortunately, this seems to be just what some of the more radical feminists are demanding.

Their pattern admittedly deviates from the traditional understanding of woman's role, but it conforms instead to male-derived notions of self-realization. Surely, though, there are better ways of being a woman today than simply being an ersatz man.

(Copyright 1972, NC News Service)

CATECHETICS

'Every Christian woman is liberated'

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

"Every Christian woman is a liberated woman." That's exactly what she said. I remember, because her words took me by surprise.

Jerry dropped by my office this afternoon with her 5-year-old daughter and a stack of religious education materials. She is a young Catholic housewife, mother of two, and a struggling CCD teacher. She was on her way from a civic meeting, picking up her children from school, hoping to be home in time to prepare dinner before her husband returned from work.

I asked her what she thought of Christianity and women's lib. Without hesitation she said, "Every Christian woman is a liberated woman." I must have looked somewhat stunned, because she asked if what she said was all wrong.

Perhaps I was a bit stunned by the simplicity, directness, and depth of her perceptive response. It reminded me of St. Paul's challenging statement about women—a statement he apparently found hard to believe himself, judging from some of his other assertions about women—"All of you who have been baptized into Christ have clothed yourselves in Him. There does not exist among you . . . slave or freeman, male or female. All are one in Christ Jesus" (Gal. 3:28).

JERRY HAD unwittingly translated Paul's insight into more modern language. What Paul and Jerry are saying is that because of Christ's freeing activity there is a fundamental equality within the Christian community between man and woman, an equality with rights as well as responsibility. Jerry sees women's lib within this context. "Basically, women's lib is against injustices. If we were truly a Christian community, there would be no need for women's lib."

She put her finger on a sensitive point. If the Church is, as the Vatican Council II

teaches, a sign or sacrament of universal liberation, then the community that makes up the Church by word and by example should be pointing out to all the fundamental equality of men and women as human beings, as unique persons. Unfortunately the Church of the present is often not notably more successful in this regard than the Church of the past.

In an interview last year a good friend of mine, Mrs. H. Arnold Karo, a member of the Presbyterian U.S. General Council, producer of a widely acclaimed television show on the Bible and modern life, stated that she could not find in the teachings of Jesus Christ "What has become church practice—to consider women as second-class citizens." She went on to say that Jesus "apparently considered even women who were under-privileged to be very valuable persons . . . He treated them as equals, as individuals. This, I think, is the cue in the life and teachings of Jesus that the rest of us must follow in this respect."

HER POINT IS well taken. Even though the Church of Jesus has only very slowly overcome cultural bias and social discrimination against women, Jesus himself stands out by his respect for women. Some of the most moving moments in the Gospels are the encounters of Jesus with women, moments rich in human love and divine revelation.

Reflect for a moment on the sensitive respect with which he related to the accused adulteress (John 8:1-11) and the public sinner (Luke 7:36-50). Some of his deepest insights were revealed in conversation with women like Martha (John 11:17-44) and her sister Mary (Luke 10:38-42) and with the women he met at Jacob's well in Samaria (John 4:5-42). Even in the midst of his agonizing walk to Calvary, he had respectful words for the weeping women (Luke 23:27-32), and one of his last thoughts was for the care of his bereaved mother (John 19:25-27). It was Mary of Magdala who first met him on Easter Sunday morning, and he entrusted to her the mission of telling the Apostles that he was alive (John 20:11-18). He responded to each person, male or female, with the same deep respect and sensitivity. He lived out what St. Paul later taught: in Christ there is no discrimination between men and women: all are free, all are liberated.

FORTUNATELY THE teaching of the Second Vatican Council comes closer to Jesus' life and teaching regarding the role of women. Recognizing women's claim for equal rights (Church in World, 9) the Council condemns all discrimination against women (Church in World, 29). Recognizing the vital role of women in the home, the Council seeks to preserve the

domestic role of the mother (Church in World, 52) while encouraging women to assume an active role in the cultural life of contemporary society (Church in World, 60) and the apostolic work of the Church (Lally, 9).

It would seem that one of the major educational tasks of the Church is to encourage and enable genuine respect for the rights of women—both in the Church itself and in society. It would seem also that this educational task can be accomplished only through the shared insights and mutual collaboration of men and women in the Church's educational life. Only then will Jerry's insight be true factually as well as theologically: "Every Christian woman is a liberated woman."

(Copyright 1972, NC News Service)

YOUTH-VIEWS

Opinions on women's lib

BY JAMES L. ALT

Within the past five years, women's liberation has been one of the foremost topics of conversation in this country. Women no longer are willing to consider themselves the "weaker sex." In the business and scientific world, women are demanding equality in jobs and pay, and in many cases, getting them. The movement has even reached the religious realm; accepted for roles such as lector, women are now striving to achieve parity with their male counterparts as priests.

Is the "women's lib" movement a fad, or are women really an oppressed class? A housewife, Mrs. Pauline Shollette (47, Ogdensburg, N.Y.) thinks women are discriminated against in many things. "But I also think many of those I have seen and listened to or read about who advocate women's lib have gone too far in what they call their rights. Times are changing and many things are coming our way that we never had before and many more will come with time and when they do I'm sure most women will act like women and most men will still treat us like ladies. Personally, I enjoy being a girl."

Tim Irving (18, Ogdensburg) thinks women are discriminated against in some areas. "For instance, it is almost impossible for women to become C.P.A.'s. Also, there are fewer women executives, and women are discouraged from pursuing careers in many fields."

ON THE OTHER HAND, several teen-

KNOW YOUR FAITH

SACRED SCRIPTURE

'Neither male nor female, but all one in Christ'

BY FR. QUENTIN QUESNELL, S.J.

"At that moment Jesus' disciples returned; and they were surprised to find him talking with a woman" (John 4:27). The disciples must have felt that same surprise many more times before they came to understand Jesus.

They saw him talk with Peter's mother-in-law (Mk. 1:30f.), with Jairus and his wife (Mk. 5:21-43), with the woman embarrassed by the flow of blood (Mk. 5:25ff.), with the bent woman (Luke 13:10-17). They saw him talk with the Syro-Phoenician woman (Matt. 15:21-28), with the woman who was a sinner (Luke 7:36-50), with the women of Jerusalem on the way to the cross (Luke 23:27-31).

They soon found themselves surrounded by a large group of women who traveled along with him wherever he went: Mary, Magdalene, Joanna, Susanna, "and many other women who helped Jesus and his disciples with their belongings" (Luke 8:2). The disciples must have accompanied him when he visited the home of Mary and Martha (Luke 10:38-42). They must have learned that "Jesus loved Martha and her sister and Lazarus" (John 11:5).

STILL, THEY SEEM never to have learned their lesson very well. When a group of mothers tried to get near Jesus with their children, the disciples wanted to keep them away (Mk. 10:13-16). When a week before his death, the woman at

Bethany pours out her precious perfume on his person, "the disciples saw this and became angry" (Matt. 26:8). Again, Jesus had to set them straight and insist that the woman was right (Matt. 26:9-13).

The first appearances of Jesus after his resurrection are to women. The first of these, Mary Magdalene, "went and told it to his companions, and when they heard her say that Jesus was alive and that she had seen him, they did not believe her" (Mk. 16:10f.).

The disciples on the road to Emmaus say: "Some of the women of our group surprised us. They went at dawn to the grave, but could not find his body. They came back saying they had seen a vision of angels, who told them he was alive" (Luke 24:22f.). Silly women. Who could believe them? So "some of our group went to the grave and found it exactly as the women had said, but they did not see him" (Lk. 24:24).

IN AN AGE when women were passed over or passed around, the disciples must also have been surprised and perhaps a little annoyed at how often Jesus' parables and examples were about women or were drawn from the typical experience of

women. There were the parables of the wedding feast, of the ten maidens, the lost coin, the measure of meal, the persistent praying widow, the praise of the widow's mite. And there was his concern for the dignity of woman and the equality of woman in his teaching on the permanence of marriage and the malice of "looking after a woman to lust after her . . ." (Matt. 5:27f.).

It took them a long time to overcome their inbred prejudices about the inferiority of women. St. Paul, twenty years later, still has a few: "A woman should have a covering for her head, to show she is under her husband's authority" (1 Cor. 11:10). "The women should keep quiet in the church meetings . . . If they want to find out about something, they should ask their husbands at home" (1 Cor. 14:34f.).

But the example of Jesus and the teaching of Jesus got through sometimes anyway, so that Paul was able to leave us at least one magnificent statement on woman's equal place in the church: "In Christ there is neither male nor female) but you are all one in Christ Jesus" (Galatians 3:28).

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Men and women are equal in the duties expected of them in the state of Israel. Many of Jesus' parables and examples were about women, or were drawn from the typical experience of women. (NC photo by Robert Hirschfeld)



WORSHIP AND THE WORLD

Some confusion about Confession

BY FR. JOSEPH M. CHAMPLIN

Our before-Christmas Common Penance Service opened with congregational singing of "Whatsoever You Do to the Least of My Brothers," included the traditional "Come Holy Ghost" and ended with music from "Jesus Christ Superstar."

A woman proclaimed the first scriptural selection, a man the second, and a married couple led the community in an examination of conscience by alternately reading appropriate passages from the Old Testament (Deuteronomy 5, Leviticus 19) and the New (Matthew 5, Mark 7).

This 45 minute ceremony also featured the TeleKETS film on Penance (very, very excellent, moving many, perhaps most to tears), joint recitation of two psalms, a brief homily, and words or gestures of reconciliation and peace at the conclusion.

The questions and answers which follow guided us in our evaluation of the experiment and reflect views of both the planners and the participants.

WAS IT TOO LONG? Probably. The lady didn't object and one couldn't detect in the congregation the usual deadly signs of boredom—coughing, uneasiness, watch-glancing, but we felt it could have been slightly shortened. Omission of one reading with introductory remarks and its reflective pause would just about take care of that difficulty.

How successful? Moderately so. It attracted fewer than anticipated, although other factors (snow, shopping, basketball) may have interfered with attendance. However, there were enough to justify the effort and those who worshipped that evening, as far as we could determine, generally found the service inspirational and a source of true spiritual renewal.

Did they become confused and wonder if this replaced confession? Very definitely. A sermon on the preceding Sunday and the homily within the rite itself attempted to explain these points: forgiveness of sins can come outside of confession in many ways (e.g., reception of the Eucharist, works of charity); serious failures require

submission to the priest in the content of confession; confession, even when not required, offers much to us in terms of grace and growth. But some in the coffee and cookie period after the service indicated by their conversation that they really hadn't grasped these notions.

WOULDN'T GENERAL absolution within the ceremony solve that difficulty? I don't really think so. Apart from current Church legislation which prohibits this except in cases of emergency, it seems to me there are serious practical, pastoral reasons which make that unwise.

If mortal sin means a free, deep, total rejection of God's love and his plan for us, then it is sufficient for one guilty of this to be reconciled through a group communal rite, however beautiful and compelling. I have my doubts and the long tradition of the Church would seem to support me in that conviction. Moreover, if we believe that lesser sins can be forgiven outside confession by sharing in something like a common penance service, then why complicate matters by interjecting an absolution formula within the ceremony.

Why not interrupt the rite, make sufficient priests available and have participants confess individually to them? This apparently is a frequent resolution of the problem. In it, the penitent skips the initial formula (bless me Father . . .), merely recites a list of sins and the confessor omits advice, counseling or other words tailored to needs of the specific person. All then normally complete a single, previously agreed upon penance.

I AM NOT ONE TO quibble with success—and this procedure does seem to enjoy considerable popularity—but I retain serious reservations about the practice. The confessor here becomes an absolving machine and, further, is in effect prohibited from any type of dialogue or discussion with the penitent should that seem desirable or necessary.

Anything which tends to interfere with the freedom of either the priest confessor or the person confessing has always made me most uncomfortable. I view this solution in that light and, in addition, see it forcing confession into a false framework for the sake of giving participants the best of both worlds.

What did we do about confession? We invited other priests over for the occasion and, following the service, offered those who wished this opportunity for individual confession of sins. Moreover, the ceremony didn't really conclude. After the gesture of peace and reconciliation the musicians (organ and guitar) played for about five minutes, creating an atmosphere in which those who attended either pondered what took place, moved toward the confessionals, or walked downstairs for refreshments.

The quiet sense of repentance and hope (not really an ebullient rejoicing) continued on and we were busy with confessions (fruitful ones I would add) nearly an hour afterwards.

My overall impression? The common penance service serves an excellent purpose, should be conducted several times a year (e.g., Advent, Lent), complements confession, but does not and ought not to replace it.



SHEED

New illusions replacing old

BY F. J. SHEED

Two illusions were in the atmosphere the plain Catholic breathed before Vatican II—that the clergy were by vocation guarded from sex's pressures, and that whatever the Pope said or did was clothed in his—in fact rather rigidly defined and rarely exercised—infallibility. These two seem to have been there by osmosis for the Church did not teach them. Its officials knew that they were not so.

Celibacy, for instance: they knew that the nineteen churches from Greece and Egypt eastwards, which had at various times returned to Communion with the Pope, had married priests. They knew that within our Western Church the movement for obligatory celibacy got under way only after 500 years, and was firmly established only 500 years after that—even then not universally, as Iceland's history shows. It was much the same for that universalized infallibility. Any normally educated priest would have known of papal pronouncements and papal actions which no one would now hesitate to criticize. There was, for instance, Innocent IV's introduction of torture into the Inquisition's procedure which contradicted the four hundred year earlier teaching of Pope Nicholas I, and was thrust into the discard by Vatican II's teaching on religious liberty.

NO CATHOLIC surely ever heard either "illusion" preached. But our leaders knew they were there and did not correct them—on the ground, I have suggested, that they did no harm. Harm they did in plenty when they were exploded in these last ten years. But even before the explosion they did harm, partly on the principle that holding what is not true is always harmful, partly because they blocked the way to the understanding of sex and of the Papacy. The illusion about the clergy meant that many a layman, urged to chastity from the pulpit, found himself muttering "It's all very well for him. He hasn't got my temptations." There was no awareness at all of the sheer strength of the calls for. The illusion about the Pope meant that the Church's role as guardian and teacher of revelation was not grasped at all. Only a very un-theological pope could have said what Pius IX is supposed to have said, "I am tradition." But millions of Catholics would have echoed it happily. In our two illusions there was simply no



QUESTION BOX

Dispute heavenly ranking

BY MSGR. R. T. BOSLER

Q My sister-in-law and I had a discussion and we don't quite agree. She says because she was born a Catholic and practices the religion that she will have a higher place in heaven than someone not born a Catholic. She says Catholics are the chosen people of God. I can't imagine God picking one kind of people when he made us all equal. I am a convert for about 25 years. My parents were very good Christians, and I have a lot of neighbors that practice their religion maybe more than my sister-in-law. Who are we to say how far up in heaven we will be?

A Tell your sister-in-law she reminds me of the Pharisee in the Lord's parable of the two who went up to the temple to pray. "God, I thank thee that I am not like other men," said the Pharisee. "God, be merciful to me a sinner," said the tax collector. (Luke 18:9-14).

It is true that we Catholics apply the words of 1 Peter 2:9 to the members of the

Church: You are "a chosen race, a royal priesthood, a holy nation, God's own people, called that you might declare the wonderful deeds of him who called you out of darkness into this marvelous light." But since Vatican Council II, at least, we would apply these words to all Christians who, one way or another, are united with us in Christ.

Being members of a chosen people, however, does not necessarily guarantee a higher place in heaven, but rather is a call to be suffering servants with Christ in building up God's Kingdom. The greater the responsibilities, the greater the possible failure. Membership in the Church is no guarantee of salvation; that depends for Christians as it does for members of other religions, upon how well they make use of the gifts God bestows on them.

Q What is the present position of the Catholic Church regarding the writings of Pierre Teilhard de Chardin? I am aware of the difficulties he had with the Holy Office. I was exposed to the works and theories of Chardin when I attended two Catholic colleges. Was this wrong for my professor to do this? Is he still condemned?

A The mystic and scientist, Teilhard de Chardin, was indeed under a cloud and often misunderstood by the leading theologians of his day. He was forbidden by his Jesuit superiors to publish his many writings. This, today, is acknowledged as a great mistake, for it kept Chardin from the criticism of his peers that would have helped him clarify his thought.

Chardin's writings have never been condemned by the Church. In 1962 the Holy Office issued a "monitum," warning against uncritical acceptance of his theories, but it did not question the value of his scientific work or the sincerity of his intentions. His difficulties arose from the failure of leading theologians to understand his writings. How completely great minds can misunderstand another is described by Henri de Lubac in his "Teilhard de Chardin, The Man and his Meaning," a masterful defense of his friend against the critics. Father de Lubac applies to the critics of Chardin what Etienne Gilson said of another writer: "You must see that you are qualified to understand the text before you comment on it." Chardin has suffered from friends and foes alike who have commented on him without understanding him.

I hope your professors understood him and helped you to see through his eyes that the universe is alive with God. What he strove to do Chardin sums up in this short prayer: "Lord, grant that I may see, that I may see You, that I may see and feel You present in all things and animating all things." Why he attracts so many today is expressed by Jean Lacroix: "If so many souls have been touched by his message it is perhaps primarily because he knew how again to make of the universe a Temple."

Q I am contemplating a marriage with a divorced Jew who married a Jewess in his own religion. I would like to know if the Catholic Church would consider this marriage valid as I would like to marry in the Catholic Church.

A The Jews take marriage seriously. The presumption, certainly, is that the man's marriage was valid, and you would not be allowed to marry him in the Catholic Church. Of course, there could have been something in the way that made the marriage invalid. You should discuss the possibilities with your parish priest.

(Copyright 1972)

James Alt

(Continued from Page 6)

women have the lesser jobs while the men have the complete say over all."

Tim Irvine agrees. "Women are restricted from full participation in the liturgy. While the new liturgy is an improvement, women are still confirmed last, men always take precedence, and women are restricted from the priesthood," he says.

How much will the "women's lib" movement affect the Church? Will women priests become a reality? Only time will tell, as many of us, if we were really honest, would probably agree with the observation of Father Mark MacDonald, "Equality for women; yes; as far as ordination of women—I'm really undecided."

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St. Rita cops third straight Cadet title

St. Rita's parish, Indianapolis, captured an unprecedented third consecutive championship in the Archdiocesan Cadet Basketball Tournament last Sunday.

A crowd of 1,000 persons

watched as Coach Charles Guynn's squad led narrowly throughout the game, outlasting a strong Holy Spirit team, 52-48.

Gary Morrow meant the difference for the victors with a dazzling performance netting 33

points. Top point man for Holy Spirit was Bob Sego with 16.

Holy Spirit coach is Ed Gaughan.

For the first time in its 12-year history, Holy Cross won its own "56" A Basketball Tourney last week, over St. Matthew's, 45-44.

In the semi-final round, Holy Cross again emerged the victor by one point over St. Monica's, 44-43. St. Matthew's gained the final round berth by edging St. Michael's by an identical 44-43 score. The consolation trophy was won by St. Monica's, who defeated St. Michael's.

Tom Weisenbach, of St. Matthew's, received the tourney's sportsmanship plaque.

Table tennis diadem won by Lourdes

Our Lady of Lourdes upset the defending champion St. Michael's to win its first overall team title in the Junior Table Tennis Tourney last Sunday at Little Flower parish.

A scant margin of five points separated the top teams—168 and 163. St. Pius X registered third in the overall team totals with 95 points.

The Freshman-Sophomore Division title was won by St. Michael's with 103, while Lourdes captured the Junior-Senior Division with identical points. St. Pius was second with 78 points in the Freshman-Sophomore Division, while St.

Cadet Science Fair Sunday, March 5th

Little Flower parish will host the annual Archdiocesan Cadet Science Fair on Sunday, March 5, as 25 exhibits will be competing for ribbons, trophies, camperships and high school scholarships.

The Science Fair will feature the top prize winners from 42 parish school fairs, displayed by seventh and eighth graders in biological and physical science divisions.

Indianapolis-area exhibitors are asked to set up their displays from 1 to 5 p.m. Saturday. Others may set up from 10:30 a.m. to 12 noon Sunday.

Judging will take place privately from 12:30 to 3:30 p.m. Sunday, at which time the displays will be opened for public inspection. Awards will be announced at 4:30 p.m.

Each exhibitor will receive a ribbon for first, second or third place. The top 30 outstanding exhibits will receive cam-

perships to the CYO camps in Brown County, provided by Knights of Columbus Councils.

Tuition grants of \$150 will be awarded to one boy and one girl who will attend a Catholic high school next fall. The J. Earl Owens Scholarships, provided by Our Lady of Fatima Council, Knights of Columbus, will honor the founder of the Science Fair.

CYO NOTES

Eighteen teams will initiate the first Junior Girls Volleyball League in three divisions on March 8 and 9. They will play through March 26, followed by playoffs.

Entry blanks for the Archdiocesan Cadet Instrumental Music Contest, to be held at Cathedral High School April 15-16, are due by the March 27 deadline.

The Cadet Volleyball League play ended this past week. Results will be announced next week. The post-season tourney will start March 7 and play through March 16.

Spring sports deadlines: Cadet A, B and Junior Kickball Leagues, March 27; Cadet Baseball League, April 4; Cadet Boys Dual-Meet Track League, March 10. Summer Baseball League deadline is April 3.

Play Contest ready to open

The first round in the Comedy Division of the Junior CYO One-Act Play Contest starts the week of March 5 with a total of 29 division entries. Out-of-Indianapolis plays will enter competition during the following week's second round.

Eighteen Serious Division and 11 Classic Comedy Division entries will begin the week of March 12.

Finals in all divisions will compete the week-end of March 24-26 at Roncalli High School, Indianapolis.

Individual and group awards will be presented at the contest conclusion.

Marian Award date announced

INDIANAPOLIS — Father John Ryan, Archdiocesan Director of Scouting, this week announced that Archbishop George J. Biskup would present the Marian Award and St. Anne's Medal during ceremonies at 4 p.m. Sunday, March 26, in St. Anthony's Church.

Applications for the awards must be submitted to the CYO Office by March 15.

The St. Anne's Medal is given for outstanding volunteer service by adults affiliated with the Catholic Daughters of America, Girl Scouts, Camp Fire Girls and the Junior Daughters of Isabella.

Thirty years ago 45 Scouts received the Ad Altare Dei Award from Bishop Joseph E. Ritter in ceremonies at St. Peter and Paul Cathedral.

CYO SPORTS

1972 JUNIOR CYO TABLE TENNIS TOURNAMENT RESULTS

Individual

Freshman-Sophomore Division

Boys' Singles: Mike Miller, St. Mary, North Vernon, defeated Andy Murdock, St. Pius X, 21-12, 21-16 (Consolation); Mark Thomas, Our Lady of Lourdes, defeated Tony Razouk, St. Pius X, 22-20, 21-18 (Championship).

Girls' Singles: Mary Mullin, St. Catherine, defeated Martha Mullin, St. Catherine, 21-17, 21-7 (Consolation); Maureen Fleetwood, St. Michael, defeated Peg Kinley, St. Michael, 21-16, 21-11 (Championship).

Boys' Doubles: Andy Murdock, Marty Landwerlen, St. Pius X, defeated Mike Mayer, Dave Hester, St. Mary, North Vernon, 19-21, 21-18, 21-13, 19-21, 21-13.

Girls' Doubles: Maureen Fleetwood, Helen Russell, St. Michael, defeated Mary Mullin, Martha Mullin, St. Catherine, 21-17, 21-17.

Mixed Doubles: Chris Doherty, Peg Kinley, St. Michael, defeated Jim Mackell, Mary Sifferlen, Our Lady of Lourdes, 13-21, 21-17, 21-15.

Team

Freshman-Sophomore Division: St. Michael, 103; St. Pius X, 68; Our Lady of Lourdes, 65; St. Catherine, 41; St. Mary, North Vernon, 33.

Junior-Senior Division: Our Lady of Lourdes, 103; St. Michael, 60; St. Catherine, 31; Immaculate Heart, 28; (Tie) St. Pius X and Little Flower, 27.

Over-all: Our Lady of Lourdes, 168; St. Michael, 163; St. Pius X, 95; St. Catherine, 72; St. Mary, North Vernon, 46.

CADET GIRLS' VOLLEYBALL

Division 1: All Saints 11-1; St. Malachy 8-3; St. Michael 8-3; St. Thomas 6-5; St. Monica 5-6; St. Christopher 1-11; St. Martin 0-11.

Division 2: St. Pius X 12-0; St. Joan of Arc 9-3; St. Andrew 7-4; Immaculate Heart 7-5; St. Matthew 5-6; Little Flower (White) 4-7; Mount Carmel 1-10; St. Simon 1-11.

Division 3: St. Jude 11-0; St. Roch 9-7; St. Catherine 6-5; St. Barnabas 5-6; Little Flower (Gold) 5-6; St. Bernadette 2-10; Our Lady of Greenwood 1-10.

Division 4: Holy Spirit 11-0; Little Flower (Blue) 8-3; St. Philip Neri 5-6; St. Rita 5-6; St. Simon (Blue) 5-6; St. Lawrence 4-7; Our Lady of Lourdes 0-12.

CADET WRESTLING

Division 1: St. Jude 7-0; St. Michael 7-0; St. Martin 1-1; St. Roch 1-1; St. Malachy 1-1; St. Catherine 0-1; Our Lady of Greenwood 0-1.

Division 2: Immaculate Heart 7-0; St. Simon 1-0; Little Flower 2-1; Christ the King 1-1; Our Lady of Lourdes 1-1; Holy Spirit 0-2; St. Lawrence 0-2.

SPEAKER NAMED

GREENFIELD, Ind.—Father Martin Peter, pastor of St. Thomas Aquinas parish, Indianapolis, will speak on "The Dutch Catechism" at 7:30 p.m. Sunday, March 5, in St. Michael's parish here.

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TEXT OF NEW POLICY STATEMENT ON FINANCING SEMINARY EDUCATION

SITUATION IN THE PAST

A tradition for the people of the Archdiocese of Indianapolis has long been that of generous support for young men preparing for the service of the people of God as ministerial priests. The record of giving through the yearly Easter collection and through bequests in the Wills of generous persons for this purpose has for generations been evident proof of the sincere appreciation on the part of the laity of the Archdiocese of the responsibility for providing assistance in the education of young men seeking to serve the people of the Archdiocese as ministerial priests.

The intention of the laity in providing these funds and the policy of the Archdiocese in dispensing them has been that no man should be denied Ordination as priest because of lack of material resources for the education necessary for priests.

On the other hand, whenever possible, the parents of young men in schools of preparation for the ministerial priesthood have been asked to assist in the cost of their son's education. In many cases heroic sacrifices were made by families for this purpose. Participation in these costs by parents is appropriate, since the education of children is a natural parental responsibility.

In addition, the men receiving this education have participated in meeting its cost, either during the years of education or afterwards. The men, in doing this, have indicated recognition of a responsibility to participate in the costs of their own education, and also have helped make possible the education of future generations of priests.

During these years, circumstances made necessary the subsidization of the majority of seminary students. The difficult financial condition of most families with sons in the seminary was a major factor. Also, in the past, seminary education had little employment value to a man discontinuing studies for the ministerial priesthood. Then, as now, many men did leave the seminary, and since it was impossible to recover the cost of the education of these men, the generous people of the Archdiocese absorbed this cost as part of the price to be paid in order to gain priests for the Archdiocese.

SITUATION IN 1972

The traditional philosophy of meeting the costs of education for candidates to the ministerial priesthood is still sound and valid. However, the following recent developments make some adjustments necessary in the application of this philosophy to present day situations.

As in all areas of life, costs for education have risen each year, and continue to rise. In just four years time (1968 to 1972), the cost per student in seminary college and theology has risen \$550.00 to an average of \$2,000.00 per student per year. In addition, advanced education after Ordination for priests is becoming more common and more necessary if priests are to best serve the Church. Such developments make it vitally necessary that funds made available for the education of priests through the Easter collection and bequests be carefully and judiciously expended.

To more fully explain, parents have in recent years paid an average of 30 per cent of the cost of this education for their sons. The subsidy provided by the people of the Archdiocese to students on the high school level averaged \$250.00 and on the college and theology level \$1,200.00 during the past school year. The coming school year, without changes of policy, this subsidy on the high school level would increase to \$300.00, and at the college and theology level would rise to \$1,400.00.

The loss to the fund collected for the education of priests has been very significant. Of 101 students who were in college in 1967, only 32 are currently preparing for service as ministerial priests in the Archdiocese in this year of 1972. This means that only 32 per cent of the subsidy provided for students in

college and theology has benefited men still preparing for the ministerial priesthood. The other 68 per cent has been spent to educate men now pursuing other professions. An important consideration in adopting new policies is to insure, as much as possible, that donations for the education of priests be applied for the education of those who actually become priests.

SITUATION IN FUTURE

New policies are needed to meet the challenges of the future. Family participation in the expense of education needs to be increased where possible. Advanced education is common in our days, and is part of the budget of many families. While this means careful planning and sacrifice, many families are able to meet the costs of education for their sons and daughters. And in some instances students themselves are able to finance their own education. Because seminary education is a more readily saleable commodity in many fields today, those who choose a profession other than the ministerial priesthood should absorb the cost of their education, rather than depend upon donations given for the education of priests.

For those who are ordained as priests, however, a subsidy for the repayment of loans for education costs is usually still vitally necessary. The salary received for service as priests is not adequate to fully pay for the expensive preparation involved.

With these thoughts in mind, the following new policies have been developed. The plan is to introduce the program for incoming freshmen in the fall of 1972, and for all other college and theology students one year later—in the fall of 1973.

POLICIES BEGINNING 1972-1973

Costs of education for young men seeking to attain Ordination in the Archdiocese of Indianapolis shall be met as follows:

LATIN SCHOOL

The present policy with regard to students on the high school level will remain in effect. This requires that each student and/or his family assume the entire cost of tuition. Parents will likewise pay for the room and board for their sons who reside at the Latin School. The appropriate Latin School faculty members will judge requests for school employment in cases of need when it is not possible for the parents to bear this responsibility, and will make appropriate arrangements.

COLLEGE AND THEOLOGY

Upon seeking application to the seminary or college, the student and his parents will be interviewed by the Financial Coordinator of the Archdiocese to discuss various means of financing the education of the applicant. At this time the following options will be explained in detail:

1. Direct payment of education costs by the individual and/or his family, either in full or in part according to their ability.
2. Government loan opportunities. All students would be expected to take out such a loan, except when the family or scholarships meet all education costs.
3. Scholarship opportunities that might be available.
4. Government grants, which are available to persons at certain income levels.

Should the above sources fail to provide funds sufficient to cover the costs, the Archdiocese, rather than give a subsidy, will lend sufficient money to cover the unpaid balance. In such instances, the parents will be asked to complete the "Parents' Confidential Statement" if they have not already done so. An Archdiocesan Board of Review consisting of the Secretary for Ecclesiastical Students, the Financial Coordinator, and an appointee of

the Archbishop, shall review the financial situation of these candidates. If a loan from the Archdiocese is determined necessary, the amount of the loan, the interest due, and the repayment schedule shall be determined by the Board, and approved by the Archbishop.

All colleges and seminaries shall directly bill students of the Archdiocese of Indianapolis for the cost of their education. Should any student of the Archdiocese of Indianapolis discontinue his studies in preparation for the ministerial priesthood, repayment of loans for his education costs would be his personal responsibility.

The salary paid to priests in the Archdiocese is not adequate to allow them to fully repay loans for that portion of their education costs which their family has been unable to bear. Therefore, upon Ordination as a ministerial priest of the Archdiocese of Indianapolis, assistance in the repayment of outstanding loans for the cost of education shall be forthcoming from the Archdiocese. This assistance will consist of payment of 85 per cent of the principal and interest of these loans. The remaining 15 per cent of the loan will be the personal responsibility of the priest. Thus, the priest participates, at least in part, in assisting students as he himself was assisted.

Payment of this assistance will be made once each year for 10 years directly to the priest, and he shall make payments as they become due to the lending agencies involved. This assistance by the Archdiocese shall continue for the ten year period as long as the priest continues to serve actively as priest with an appointment from the Archbishop of Indianapolis.

In the case of those already in college or theology as the new policies become effective, an agreement will be necessary for the years completed prior to the adoption of new policies. Each individual situation will be considered by the Board of Review. On the occasion of the meeting of the student, his parents, and the Financial Coordinator, the Board's recommendations will be explained.

For those students who pursue their studies in colleges, universities and schools of theology abroad, these same policies apply with regard to costs of tuition, board and lodging. In addition, the Archdiocese shall provide a reasonable and sufficient payment to cover the cost of travel to the school initially and return home after the completion of studies. In addition, when these men do not have the opportunity for gainful summer employment, a payment shall regularly be made to them to assist with their out-of-pocket expenses. This shall be determined by the above mentioned Board of Review.

SOME FINAL THOUGHTS

It is hoped that it is abundantly clear that these policies with stress on self-help during the years of education will not lessen the need for continued and increased donations from the people of the Archdiocese for the education of priests. No departure is implied or intended from the tradition of assisting in the preparation of priests for the Church in our Archdiocese. The intent of these policies is rather to direct that assistance more surely to the purpose for which it is provided.

Another reason for even more funds being needed is the increasing need for continued education of priests, briefly alluded to above. The process of education in today's world is scarcely completed for a priest when he is ordained a ministerial priest. On a regular basis he needs to be able to avail himself of educational opportunities. This can only be accomplished if adequate help is given by the people of the Archdiocese, who will be ultimately the beneficiaries of good education for their ministerial priests.

With pride in past accomplishments, with eyes open to present needs, and with confidence in a future intelligently planned for, we can and must continue to cooperate closely in providing for a well-trained clergy in the Archdiocese of Indianapolis.



'SHOWERS OF FLOWERS' CARD PARTY—The annual Style Show and Card Party, sponsored by St. Pius X K of C Guild, will be held Friday, March 10, in the K of C Auditorium, 2100 E. 71st Street, Indianapolis. Proceeds of the event, to begin at 7:30 p.m., will benefit St. Augustine's Home. Mrs. Jean Kelliher, second from above left, is chairman of the card party. Style Show chairman, Mrs. Theresa Jonas, was not present. Also shown, from left, are: Mrs. Connie Henn, loot bag chairman; Mrs. Muriel Berry, ticket chairman; and Mrs. Helen Rees, special gifts chairman. "The Peddler's" will present the style show at 8 p.m. Tickets are \$1.50 each. Theme of the event is "Showers of Flowers."

† Remember them in your prayers

CORYDON
LEONARD T. (Pop) FEY, 68, St. Joseph, Feb. 21 Husband of Rosella, father of Leonard Fey and Mrs. Doll R. Wooley, both of Louisville. Frank Fey of Corydon and Gilbert Fey of Bedford. A sister also survives.

FRENCHTOWN
CHRISTINE LEE ROBERTS, 21, St. Bernard, Feb. 19, Daughter of Mr. and Mrs. Jon Roberts, granddaughter of Mr. and Mrs. Raymond Roberts of Milltown and Mr. and Mrs. Austin Schellinger of Depauw.

INDIANAPOLIS
JAMES VESPO, 59, St. Bernadette, Feb. 24 Husband of Madonna, father of Mrs. Joan Winslow, brother of Jerry, Danny, Edward, Fred and Wanda Vespo, and Mrs. John Booth.

BYRON H. BAKER, 67, St. Michael's, Feb. 24 Husband of Kathryn, father of Dr. Duke H. Baker, brother of Mrs. Joseph West and Mrs. Ernest West.

MARY C. JENNINGS, 75, St. Bernadette, Feb. 25 Mother of Mrs. Helen Knight, Mrs. Patricia Reese and Mrs. Blanche Fales, sister of Walter Maloy.

GEORGE W. MITCHELL, 75, St. Philip Neri, Feb. 25 Husband of Marquette, father of Mary Frances Clark, John D. Mitchell, Dorothy A. Gordon, Ronald J. and Geraldine M. Mitchell, brother of Pearl Moss, Goldie Cooper and Charles G. Mitchell.

ANNA M. BURKE, 66, St. Philip Neri, Feb. 25 Sister of John E. and Tressa A. Brewer, Nell Wehage and Helen Dipeel.

ERNEST DELLA PENNA, 94, Immaculate Heart, Feb. 26 Husband of Mary, father of Lillian Mauer, Albert and Alfred Della Penna.

THOMAS F. DELANEY, 70, St. Mary's, Feb. 26 Father of Mrs. Joan Marie Breen and James P. Delaney, brother of Mrs. Catherine

C. Brock and Leonard Delaney.
MILDRED W. OTTMAN, 79, St. John's, Feb. 26 Wife of George R. Otman, father of Katherine, Kenneth and Chief Warrant Officer Joseph Berry.

GEORGE E. ROBARDS, 68, St. Peter and Paul Cathedral, Feb. 26 Husband of Lenora.

JOSEPH E. BERRY, 86, St. Andrew's, Feb. 28 Husband of Vivian, father of Katherine, Kenneth and Chief Warrant Officer Joseph Berry.

LEOPOLD MARY FOURY, 83, St. Augustine, March 1 Mother of Carl E. Foury of Tell City, Mrs. Augusta Keeler of M. Cordville, Mrs. Irene Hermonway and Mrs. Rosanna Stewart, both of Indianapolis, sister of Joe Flamon of Tell City and August Flamon of Bristol.

LINTON EDNA M. CHIPMAN, 64, St. Peter's, Feb. 25 Mother of Mrs. Joan Kline of Corydon, Mrs. Myra Orman of Linton, Frederick L. Silvey of Marion, sister of Frank Kirschak of Alexandria, James Kirschak of Columbus, O., Leonard Kirschak of Torrance, Calif., Mrs. Delma Fuller and Mrs. Dorothy Hesse, both of Niles, Mich., Mrs. Catherine Warren of Torrance, Calif., Mrs. Mary Leighty and Mrs. Anna Thompson, both of Indianapolis.

RICHMOND ALBERT J. NOLAN, 75, St. Mary's, Feb. 28 Brother of Florence Nolan.

TELL CITY DENNIS JOE HAGEDORN, 19, St. Paul's, Feb. 28 Son of Mr. and Mrs. Dennis Hagedorn, brother of Mrs. Victoria Dickman of Tell City, Rosa, Julie, Holly and Brett, all of Tell City, grandson of Mr. and Mrs. Clarence Howland of Tell City.

TERRE HAUTE ANNA MARIE NEWPORT, 71, Holy Rosary, Feb. 26 Mother of Mrs. Joan Reynolds, Robert and Dee Stone, all of Terre Haute.

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VIEWING WITH ARNOLD

Twiggy film wins plaudits

BY JAMES W. ARNOLD

Ken Russell's "The Boy Friend" is an instant classic, unquestionably the cleverest, most inventive and raucously good-natured movie musical in decades. One is tempted to call it the "2001" of musicals except that it doesn't have a shred of seriousness. It is simply gorgeous fun, an elegant soufflé, the triumph of much style over little content.

Producer-director-writer Russell is a controversial Briton who specializes in adaptations—novels ("Women in Love"), biographies (Tchaikovsky in "The Music Lovers"), and sensational plays ("The Devils"). Part of what makes him controversial is that his film versions are so visual and gussied up with cinematic tricks that the original all but disappears. He turns everything into Russell—audio-visual fireworks. Another thing the films have in common is sex, a lush flashy eroticism that transmutes the most ordinary smooch into an earthquake, a full-scale ballet backed by the London Symphony and the

Mormon Tabernacle Choir. Imaginative he is, but tasteful he is not always.

SOME OF THE same qualities arise in "The Boy Friend." Purists may be turned off—"When I pay to see 'The Boy Friend,' I want to see that show and not an encyclopedia of film technique." So also may be those for whom the story is the thing. What story remains in "The Boy Friend" is all but obliterated in a glittering melée of razzle-dazzle and campy jokes. But looking for it is a waste, like trying to find a glass marble in a chest of diamonds. The Russell sex is there, too: he has amazingly captured the vampish lure of the cutesy-pue ladies of the 1920's: one is awash in eyes, legs, lips, shimmering clothes and girls. But it is hardly objectionable. It's about time somebody saved sex, which the skin-flicks have given a bad name. There is nothing in this whip-creamy film that wouldn't delight Little Orphan Annie.

Most dazzling is the way Russell solves the problem of adaptation. As a stage musical, Sandy Wilson's roughly 15-year-old show was a stylized spoof of 1920's stage musicals, with a silly story about romance and mistaken identity at a fancy girls' finishing school on the

Riviera. Everything was just an excuse for bursting into song (a lovely, toe-tapping score), and the point was to delight in the minutiae of the theatrical past. But how can you satirize the stage medium in the film medium? What will happen to all that ludicrous artificiality in the "real world" of the screen?

RUSSELL'S answer is practically out of the textbooks on film aesthetics. "The Boy Friend" becomes a play-within-a-film, in which the "real story" goes on backstage during a single performance of the play in a seedy, almost empty provincial theater. The device allows the stage performance to be kidded, just as in the original. It works even better, because now the girls-on-the-Riviera thing is obviously a play, peopled with hammy actors, and is in no danger of being taken as a comic comment on the world. It is a comic comment on the theater.

The movie begins by showing us the play as we would see it in the theater, from a fixed seat in mid-orchestra. Then slowly the magic of the camera opens it up for us—by closeups, by flying into motion, teetering on the diagonal, getting on the stage itself. But even this is only an imaginatively filmed play. Russell completes the transition by letting us see the numbers in the mind's eye of the producer ("if only we had the money"), of the stand-in who has a crush on her leading man, and (ingeniously) of a movie director who is scouting the show as a possible project.

Since he is a 1920's director, his scenes are in the 1920's style, and so, by a crazy magic, "The Boy Friend" also becomes a spoof of old movies—the "Gold Diggers," Busby Berkeley stuff, rotating kaleidoscopes of leggy girls, outrageous settings.

angles, costumes, multiple split-screens, etc.—all brilliantly emulated.

TWIGGY (Leslie Hornsby), herself practically a camp reincarnation of the 20's look, is marvelously cast as an inexperienced girl rushed into the lead. Her incompetence becomes part of the plot! Yet she is attractive and likeable and dances well—by no means a drag on the proceedings. And she is surrounded by talented people (especially Chris Gable as the Duck Powell-ish juvenile lead, and dancers Antonia Ellis and Tummy Tune) whose zip and comedy flair are equal to Russell's breathless, Chinese Fire-drill-type production. "The Boy Friend" also shrewdly exploits the nostalgia fad: one comes out shaking to the Charleston beat and hearts-and-flowers sentiment. Russell must share the credit with set-designer Tony Walton, whose products are pure joy, and cameraman David Watkin, who specializes in kooky exuberance ("Help," "The Knack," "Catch 22": It's the most innocent, sheer-happy film concoction since "Singin' in the Rain." (Rating: A-1: unobjectionable for all.)

Adult Education Calendar

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

Friday, March 3—"Great Decisions," discussion, St. Bernadette, Indianapolis, 8 p.m.
"Growing in Love," lecture-discussion, Mr. and Mrs. Thomas Maxwell, St. Susanna, Plainfield, 8 p.m.
"Know Your Faith," discussion, St. Paul, New Abasco, 8 p.m.

Saturday, March 4—"Eucharist," discussion, St. Bernadette, Indianapolis, 9:45 a.m.

Sunday, March 5—"The Quality and Quantity of Life," lecture-discussion, Sister Gilchrist Conway, Immaculate Heart, Indianapolis, 7:30 p.m.
"Celebrating the Sacrament of Penance," Rev. Albert Ajamie, St. Gabriel, Connersville, 8 p.m.
"Formation of Conscience," lecture-discussion, Sister Mary Jane Maxwell, St. Susanna, Plainfield, 10 a.m.

"Sacramental Preparation for Parents," lecture-discussion, Sister Betty Rosenberger, Holy Trinity, New Albany, 7:30 p.m.
"Study of the Liturgy," discussion, St. Monica, Indianapolis, 7 p.m.

Monday, March 6—"Christian Presence in the World," discussion, St. John, Bloomington, 8 p.m.
"Penance, Reconciliation and Community," lecture-discussion, Rev. James Dooley, St. Elizabeth, Cambridge City, 8 p.m.

"The Early Church in the New Testament," lecture-discussion, Father Edward Johnson, Holy Spirit, Indianapolis, 7:45 p.m.

Tuesday, March 7—"Images of Faith," lecture-discussion, Sacred Heart, Jeffersonville, 8 p.m.
"Study of the Liturgy," lecture-discussion, St. Patrick, Indianapolis, 8 p.m.

"Holy Scripture," lecture-discussion, Assumption, Indianapolis, 7:30 p.m.
"Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis, 7:30 p.m.
"Human Growth and Interpersonal Relationships," lecture, discussion, Rev. Paul Voigt, St. Thomas Aquinas, Indianapolis, 8 p.m.
"Catholic Publications," panel discussion, St. Joan of Arc, Indianapolis, 8 p.m.

Wednesday, March 8—"Speaking of Marriage," lecture-discussion, Dr. Brian Hall, St. Louis, Batesville, 7:30 p.m.

"Youth—the Church and Generation Gap," panel-discussion, Nativity, Indianapolis, 7:30 p.m.

"Christian Sensitivity: A Black Priest Views the Catholic Church," lecture-discussion, St. Margaret Mary, Terre Haute, 8 p.m.
"Sacramental Preparation



RONCALLI PLANS SPAGHETTI SUPPER—The Roncalli High School Band Parents' Association will hold the Annual Spaghetti Supper at the school on Friday evening, March 3, from 4 to 8 p.m. The three people on the left in the photo will direct and handle the preparation of the famous spaghetti sauce. They are, left to right: Maggie Corsaro, Clara Catto and Joe Schembra. Schembra and Clarence Whentley are co-chairmen for the dinner. Also in the photo are Ben Matthews, Association president; Helen Beck, secretary; and Betty Sahn, right, publicity chairman.

Two are named Merit finalists Plan Hot Stew Supper March 4

INDIANAPOLIS — Two Cathedral High School students have been selected as National Merit Scholarship finalists, an honor earned by approximately one-half of one per cent of high school seniors in the nation. The two are Terrence Osburn, a member of St. Mark parish, and John Cohoat of Little Flower parish.

Both seniors will receive their award certificates at Cathedral Honor Night May 16.

Cohoat, Osburn and Richard W. Jones, a member of Holy Spirit parish, were recently selected as Outstanding Teenagers of America in an awards program which qualifies the winners for further state, regional and national honors. Sponsors of the program include the Jaycees, Boy Scouts of America, Future Farmers of America and the YMCA.

Priest-guitarist to give program

INDIANAPOLIS — Father Carey Landry, priest of the Diocese of Lafayette in Louisiana and well-known composer-guitarist, will present a musical program in St. Thomas Aquinas Church, 4610 N. Illinois St., on Friday, March 10, from 8 to 9:30 p.m.

Father Landry has conducted workshops on liturgical music throughout the country. He has composed several religious songs, among them "The Spirit Is A Mover." His third recording was released recently by North American Liturgical Resources. Some of his original compositions in liturgical music will be featured in the church concert.

A sing-along, led by Father Landry, will be held in the parish gym following the program.

'Shamrock Fling'

INDIANAPOLIS — Bernie McShea's band will play for the "Shamrock Fling" sponsored by the St. Clare Division, AOH, on Saturday, March 11. The dance will be held in the Secena High School cafeteria. For reservations call Susie Smith, 849-3544, or Joyce Hawkins, 888-6722.

for Parents," lecture-discussion, Sister Betty Rosenberger, St. Mary, New Albany, 7:30 p.m.
"Christians at Corinth," film-discussion, St. Mary-of-the-Knobs, 7:30 p.m.

"Know Your Faith," discussion, St. Ann, Indianapolis, 8 p.m.
"Experiences in Other Religions," interview, St. Charles, Bloomington, 8 p.m.

"City of Jerusalem," slide-lecture, Rev. Robert Schneider, Christ the King, Indianapolis, 7:30 p.m.

"Know Your Faith," discussion, St. Paul, New Abasco, 8 p.m.

Thursday, March 9—"Living Together as a Family," lecture-discussion, Rev. Raban Huthorn, O.S.B., St. Jude, Indianapolis, 8 p.m.

"Adult Enrichment," lecture-discussion, Aquinas Center, New Albany, 7:30 p.m.

"Teacher Training," methods, Secena High School, Indianapolis, 7:45 p.m.

"Christian War and Violence," lecture-discussion, St. John, Bloomington, 8 p.m.

"God's Gift of Himself," discussion, St. John, Bloomington, 8 p.m.

"The Generation Gap," discussion-lecture, Rev. Patrick Murphy, Schulte, Terre Haute, 8 p.m.

"Personal Relationships," lecture-discussion, Rev. Paul Voigt, St. Monica, Indianapolis, 7:30 p.m.
"Changes in the Teaching of Religion," Sister Gilchrist Conway, St. Mary, North Vernon, 7:30 p.m.

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NEW Sunday Mass Schedule

(Beginning First Sunday of Lent)

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

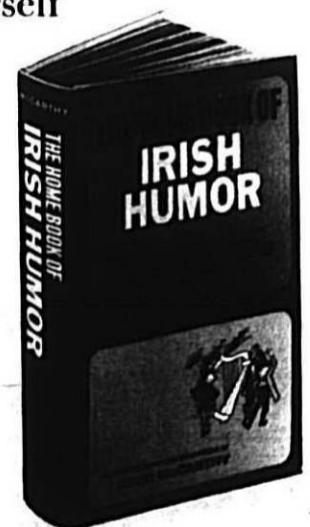
All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.
All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.
Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m.
March 5—Holy Name Choir, Mr. Jerry Craney, Director.

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FASHION SHOW AND CARD PARTY—The Alumnae Association of Our Lady of Grace Academy, Beech Grove, will sponsor a Fashion Show and Card Party on Thursday, March 9, starting at 7 p.m. in the Academy Student Center. Fashions will be provided by Sears of Lafayette Square. Tickets are \$1 each and are available by contacting Jean McMullen, 787-3882, or Rita East, 887-2868. Janet Nixon, seated above right, is Card Party chairman. Also shown are Charlene Holmes, left, Alumnae vice-chairman; and Ann Bruce, Alumnae chairman.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

St. Bernadette FISH FRY
Saturday, March 4—5 p.m.-7 p.m.
School Cafeteria—433 Fletcher Avenue

ANNUAL EMERALD BALL
Auxiliary A.O.H.—St. Bridget Division
Saturday, March 4—9:30 p.m.-1 a.m.
Columbia Club

Roncalli Band Parent Spaghetti SUPPER
Friday, March 3—4 p.m.-8 p.m.
High School—3300 Prague Road

St. Marks
LUNCHEON—11:30 a.m. Card Party—12:30 p.m.
Wednesday, March 8
Church—31 Highway South

ANNUAL CARD PARTY
Friday, March 10—7:30 p.m.
Ladies Guild of St. Pius X of C
K of C Hall—2100 East 71st Street

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