

APPEAL TO STATES

U.S. Bishops ask stepped-up efforts to fight abortion

CHICAGO—The U.S. bishops' Committee on Pro-Life Affairs has called for legal, legislative and educational efforts to continue the fight against abortion.

The committee also urged Catholic hospitals and medical personnel "to stand fast in refusing to provide abortion on request and in refusing to accept easily available abortion as justifiable medical care."

In a statement responding to the U.S. Supreme Court abortion decisions, the committee condemned the decisions as "bad morality, bad medicine, and bad public policy."

The committee, headed by Cardinal John Cody of Chicago, said that "every legal possibility must be explored to challenge" the decisions.

THE BISHOPS URGED "state legislatures to protect the unborn child to the fullest extent possible under" this decision and to restrict the practice of abortion as much as they can.

The bishops pledged all the "educational and informational resources" of the U.S. Church "to a program that will present the case for the sanctity of the child's life from conception to birth."

This program, they said, "will include the scientific information on the humanity of the unborn child and the progress of human growth and development of the unborn child, the responsibility and necessity for society to safeguard the life of the child at every stage of its existence, the problems that may exist for women during pregnancy and more humane and morally acceptable solutions to these problems."

THE COMMITTEE, which was meeting here when the court's decisions were announced, said that Catholic hospitals "will not find the judgment of the court compatible with their faith and moral convictions." The bishops said they were

"confident that the hospitals will do all in their power to be the type of institutions where good morals and good medicine will be practiced."

"In conclusion, we are saying that the court has written a charter for abortion on request, and has thereby deprived the unborn child of his or her human rights," the committee declared. "This is bad morality, bad medicine, and bad public policy, and it cannot be harmonized with basic moral principles. We also believe that millions of our fellow Americans will share our reaction to this opinion. We have no choice but to urge that the court's judgment be opposed and rejected."

The committee statement was signed by Cardinal Cody, Bishop George Ahr of Trenton, N.J., Bishop Walter Curtis of Bridgeport, Conn.; Bishop Andrew McDonald of Little Rock, Ark.; Auxiliary Bishop Francis J. Dunn of Dubuque, Iowa; Auxiliary Bishop Harold Perry of New Orleans; Auxiliary Bishop Timothy J. Harrington of Worcester, Mass.; Auxiliary Bishop Juan Arzube of Los Angeles; and Msgr. James A. McHugh, director of the family life division of the U.S. Catholic Conference.

GENERAL ASSEMBLY

Bill calls for restrictions on abortions

BY B. H. ACKELMIRE

INDIANAPOLIS—A vehicle bill was filed last Friday (Jan. 26) in the Indiana Senate to permit restrictions on abortion in this state. The question at time of filing, of course, was what restrictions are possible in the light of the new U.S. Supreme Court rulings.

Sponsors of the measure are Sens. Joan M. Gubbins and Charles E. Bosma, both Republicans from Marion County, and both non-Catholics.

Mrs. Gubbins said that as soon as legal specialists can determine what leeway states now have in governing abortions, a bill will be drafted to reflect the maximum in prohibitions and regulations. The "vehicle" route allows the insertion of proposed legislation after the filing deadline has passed.

AN ARDENT FOE of abortion, Mrs. Gubbins consistently has battled efforts to liberalize present statutes and to legalize abortion counseling. She is co-sponsor with Sen. Wilfrid J. Ullrich (D-Aurora) of SB 20, which would prohibit discrimination and malpractice suits against anyone refusing to perform or assist in performing an abortion if it is contrary to conscience or religious beliefs.

The proposal has been largely ignored even by pro-life forces, the reason being that there appeared no chance of passage this session of a liberal abortion bill. Surveys showed lawmakers opposed 2 to 1 to change. The Supreme Court bombshell, however, should produce early action on SB 20 in the Senate Public Policy Committee.

A MEMBER OF the Bible Presbyterian Church in suburban north Indianapolis, Mrs. Gubbins describes abortion as "legalized murder" and scored the Supreme Court decisions as tantamount to eliminating constitutional guarantees to the right to life.

Bosma, a director of the Indiana Lutheran Child Welfare Association, is an energetic supporter of protective legislation for children and the handicapped. He is co-sponsor with Senator Ullrich of SB 150, a bill to provide state funding of 100 hospital residencies for medical school graduates interested in family practice. The measure, expected to improve medical services in rural areas and inner cities, was the subject of committee hearings last week but was not voted upon.

The Gubbins-Bosma vehicle bill climaxed a week of wait-and-see comments from state officials regarding the impact of the Supreme Court rulings on Indiana law.

INDIANA ATTORNEY General
(Continued on Page 3)



'Leisure Day' at Fatima

INDIANAPOLIS—A "Leisure Day" for mothers of pre-school children is fast becoming one of the most popular offerings at Fatima Retreat House. There were two such days last year. By demand, there are already six scheduled for 1973, one a month through June.

For a hurried and harried young mother, the day may be one of the few real bargains left. It offers spiritual enrichment, lively conversation and a buffet luncheon in peaceful, countrylike surroundings. Even more, it provides all this while the pre-schoolers, from infants on up, are solicitously cared for in another area of the retreat house. The cost: \$5 for mom and an additional 50 cents for the children's lunch.

The Criterion visited Fatima for the January Leisure Day and captured some of the activities on film. Registration (top left photo) began at 9:30 a.m. as Sister Nancy Rosborough, O.P., signed in Diane Murdock (Mrs. Charles) of St. Thomas Aquinas parish, left, and Annette Boyle (Mrs. Tom) of Nativity parish.

In no time adult volunteers in a large activities room were watching over nearly 40 children. A wall covered with drawing paper captured the creative imagination of (left to right) Michelle Lee, twins Christopher and Danny Wilkens and Angela Guntz (upper right).

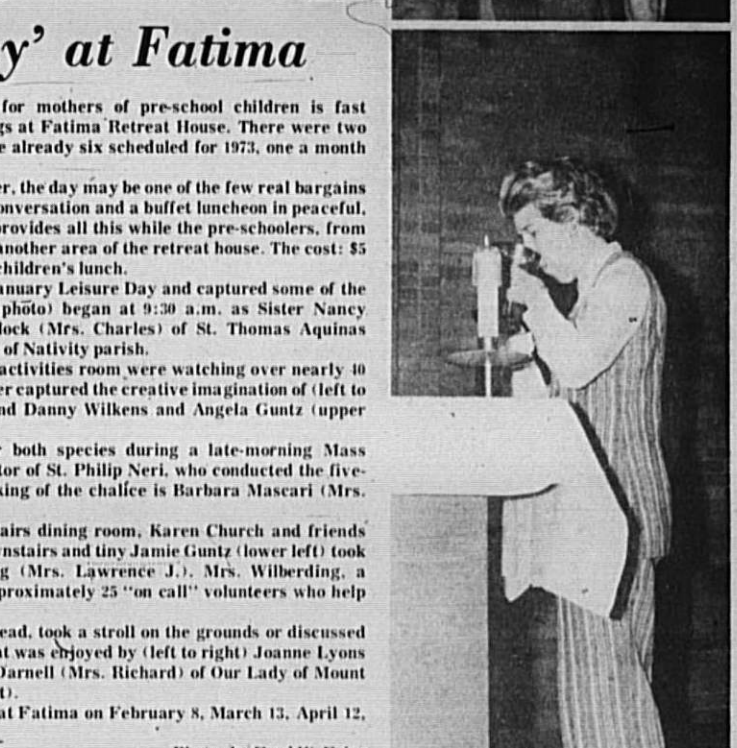
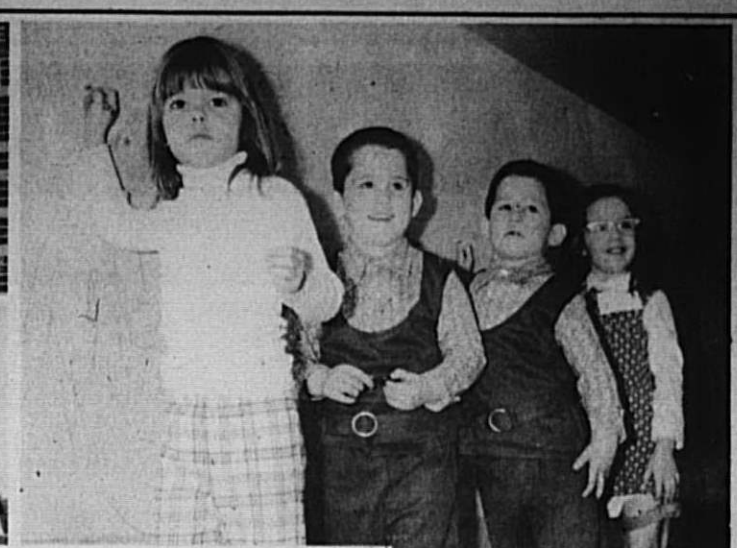
Mothers received Communion under both species during a late-morning Mass celebrated by Father Richard Terrill, pastor of St. Philip Neri, who conducted the five-hour retreat. Shown (middle right) partaking of the chalice is Barbara Mascari (Mrs. Anthony) of St. Matthew parish.

While mom enjoyed lunch in the upstairs dining room, Karen Church and friends (middle left) had milk and sandwiches downstairs and tiny Jamie Guntz (lower left) took fruit and formula from Betty Wilberding (Mrs. Lawrence J.). Mrs. Wilberding, a member of Holy Spirit parish, is one of approximately 25 "on call" volunteers who help the Sisters at Fatima.

During numerous "breaks" mothers read, took a stroll on the grounds or discussed common problems and joys. A fireside chat was enjoyed by (left to right) Joanne Lyons (Mrs. James) of St. Luke parish, Phyllis Darnell (Mrs. Richard) of Our Lady of Mount Carmel, and Father Terrill (bottom right).

Additional Leisure Days are planned at Fatima on February 8, March 13, April 12, May 8 and June 7.

Photos by Fred W. Fries



Coalition will poll Congress on abortion

EXPORT, Pa.—The U.S. Coalition for Life will poll all U.S. senators and representatives for their views on the Supreme Court decision on abortion.

The coalition's poll, to be mailed to the legislators, includes four questions, which are to be answered "Yes" or "No." The queries are:

—"Do you agree with the Supreme Court decision that places the lives of unborn children outside of the protection of the law?"

—"Would you support a constitutional amendment that would guarantee full legal protection to every child from the moment of conception?"

—"Would you support legislation prohibiting the use of federal funds for the establishment, maintenance and staffing of abortion centers?"

—"Would you support legislation prohibiting the use of tax money to underwrite the cost of elective abortion?"

Slate new hospital ministry program

ST. MEINRAD, Ind. — A new hospital ministry program will be established at St. Meinrad School of Theology here, aided by a \$30,000 grant from the William H. Scholl Foundation of Chicago.

Target date for starting the program is September, 1973. A search is underway for a program director, whose duties will be to educate and train seminarians in the hospital ministry by guidance and evaluation of their actual pastoral experiences.

Managua collection tops \$41,000 mark

More than \$41,000 was contributed to the special collection on January 12 for the relief of Managua earthquake victims, Msgr. Victor L. Goossens reported this week.

The Archdiocesan Catholic Relief Services Director, in voicing his thanks for the "generous response" to the appeal, was hopeful that the total would reach \$15,000 when all returns are in.

In addition to the collection itself, he said that there were a number of sizeable donations from individuals.

Woods is named for \$250,000 challenge grant

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College is the recipient of a quarter-million dollar challenge grant from a Chicago foundation, Sister Jeanne Knoerle, S.P., college president, announced this week.

The \$250,000 grant was given by the Paul V. Galvin Charitable Trust, through Virginia Galvin Piper, widow of Mr. Galvin, founder of the trust and former president of Motorola, Inc.

Gifts to the college during the past year will be matched dollar for dollar, with this year's contributions to be matched on a 2-1 basis by the foundation.

Mrs. Piper, who is not an alumna of the college, became interested in the institution in recent years, Sister Jeanne stated. In 1971 she established the Paul V. Galvin Memorial Scholarship at the college.

Sister Jeanne said that the grant was the largest ever received by the college in history, adding that it "will mean a budget in the black this year."

Liturgy Conference slated

ST. MEINRAD, Ind.—"The Divorce between Liturgy and Daily Life" will be the theme of the February 12-15 Liturgical Conference being sponsored here by the St. Meinrad School of Theology.

Cooperating with the seminary in the program are the Liturgical Commissions of the Indianapolis and Louisville Archdioceses, the Evansville diocese and the Benedictine Sisters of Immaculate Conception Convent, Ferdinand.

Father Patrick John Regan, O.S.B., of St. Joseph's (La.) Abbey, will be the keynote. He will also address the conference on "The Theology of Prayer."

OTHER PARTICIPANTS and their topics include:

Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, "The Theology of

WASHINGTON—In separate decisions the U.S. Supreme Court acted on three cases involving state aid for nonpublic schools.

In separate actions the high court: —Agreed to examine a Pennsylvania law which would give tuition reimbursements to parents with children in nonpublic schools.

—Agreed to schedule for a hearing in April arguments on three provisions of a New York law providing various forms of assistance to parochial schools and to the parents of children attending them.

—Refused to stay a lower court decision which prevents the parents of children in Ohio's nonpublic schools from receiving income tax credits under a 1972 state law that is being contested.

In the Ohio case, the Supreme Court in effect denied the right of parents to receive a \$90-per-child tax credit which had been enacted by the 1972 Ohio State Legislature but was ruled unconstitutional by a three-judge federal district court. Proponents of the law's constitutionality had requested a stay of the federal panel's denial of fund distribution, pending the outcome of an

appeal to the Supreme Court.

THE PENNSYLVANIA case which the court agreed to hear involves a 1972 law which would channel an estimated \$47-million a year to parents of nonpublic school pupils. It provides for partial tuition reimbursements—\$75 for each elementary school student and \$150 for each high school student—to be taken from state cigarette tax revenues.

A three-judge federal court in Philadelphia found the law unconstitutional last April, and the state appealed to the Supreme Court. The law had replaced an earlier statute which the Supreme Court struck down in a major nonpublic schools decision in 1971.

THE NEW YORK law, for which the court will hear arguments in April, is designed to aid financially pressed parochial schools through tax credits, tuition grants and maintenance payments.

The tax credits provision allows families with gross incomes up to \$25,000 who pay at least \$50 a year in school tuitions to deduct amounts ranging up to \$3,000 from the state taxable income. This provision was previously upheld in a federal district court by a two to one margin.

The tuition grant provision was earlier struck down by the same federal district court on the grounds that it violated the First Amendment's clause prohibiting the establishment of religion. It provided direct payments of \$50 per elementary school student and \$100 per high school student to parents whose net taxable income was less than \$5,000 a year.

THE MAINTENANCE payment provision of the New York law was also struck down by the federal district court as a violation of the establishment of religion clause. It provided for maintenance subsidies—heat, light, custodial services—amounting to \$4-million a year for some 280 nonpublic schools in densely populated urban areas.

The Supreme Court still has another New York law under consideration—a 1970 statute appropriating \$28-million a year to nonpublic schools for record keeping, testing and other state-required services in nonpublic schools.

Clark County parish to host adult series

SELLERSBURG, Ind.—St. Joseph's parish, Clark County, will host a four-part adult education series on the Wednesdays of February. Sponsored by the Religious Education Center for the New Albany District, the series is open to the public without charge.

Dates, speakers and topics will include: Feb. 7—Father Lawrence Richardt, associate pastor of Holy Trinity parish, New Albany, "The Church: A Praying Community."

Feb. 14—Father Francis Bryan, Archdiocesan Director of the Religious Education Department, Indianapolis, "The Church: Scriptural Background of the Christian Community."

Feb. 21—Father Karl Miltz, religion department chairman at Our Lady of Providence High School, Clarksville, "The Church: The Community at Worship."

Feb. 28—Father Donald Evrard, pastor of St. Bernard's parish, Frenchtown, "The Church: The Kingdom of God and Its Mission in Today's World."

All sessions will begin at 7:30 p.m. in the parish hall.

New adult series set at Richmond

RICHMOND, Ind.—St. Mary's parish is sponsoring a four-part adult education series on the Thursdays of February.

Three sessions will be conducted by the following speakers:

"Christology"—Father William Ernst, associate pastor of St. Joseph's parish, Shelbyville; "Scripture"—Father Michael Kattau, associate pastor of St. Andrew's parish, Richmond; and "Contemporary Faith for Contemporary Man"—Father Jeff Godecker, religion department chairman at Roncalli High School and associate pastor of St. Catherine's parish, Indianapolis.

The series will begin at 7:30 p.m. each Thursday evening. Registration for the series is \$2.

WEEK'S NEWS IN BRIEF

BY NCNEWSERVICE

Issue fifth priesthood study

WASHINGTON—The National Conference of Catholic Bishops published its fifth study on the priesthood, "Spiritual Renewal of the American Priesthood." The document encourages priests and bishops "to pray together . . . to identify and reinforce the mystery of Christ at work in their own lives." The study was part of the bishops' massive study of the priesthood begun in 1967.

Look to future after ceasefire



WASHINGTON—Religious leaders looked mainly to the future at home after the announcement of a peace agreement and ceasefire in Vietnam. Leaders of the peace movement expressed a sense of "too little too late." Cardinal John Krol, president of the National Conference of Catholic Bishops, called the ceasefire "most heartening and a tribute to the courageous and persevering leadership which has achieved this result." Bishop Carroll T. Dozier of Memphis, Tenn., however, questioned whether the ceasefire now achieved could not have been achieved earlier, with fewer lives lost.

Offers inauguration prayer

WASHINGTON—Peace dominated the prayers at President Richard M. Nixon's inauguration here. "Heavenly Father, our nation yearns for peace," Cardinal Terrence Cooke said. "Help us to achieve true peace at home and abroad and be an example of a peace-loving, peace-making people to nations of the world."

Study stresses academic freedom

WASHINGTON—The teaching of heresy does not automatically require the dismissal of a theologian from a Catholic university, according to a document approved by delegates from Catholic universities around the world. The document was approved at a meeting in Rome and released in English here. The section dealing with relations between the Catholic university and bishops emphasized academic freedom.

Levels proselytization charge

NEW YORK—The American Jewish Congress charged that the chief of Navy chaplains has encouraged chaplains "in effect, to engage in religious proselytization" by promoting the Christian evangelistic effort called Key 73. Rear Adm. Francis L. Garrett, head of the Navy chaplains' corps had promised that the corps would support Key 73.

Council sells South Africa stocks

GENEVA, Switzerland—The World Council of Churches sold its \$2 million in investments in South Africa and announced a new round of its controversial grants to liberation movements in Africa. The council said it sold the stocks to dissociate itself from the racist regime. The new anti-racism grants are worth \$200,000.

Reweigh lay preaching bid

VATICAN CITY—The Congregation for the Clergy and the German bishops have agreed to further discussion of a recommendation of the bishops' desire to permit laymen to preach at Masses and other services. The German bishops had earlier rejected a Vatican letter objecting to a paper recommending preaching by laymen.

Prelate lauds late President

SAN ANTONIO, Tex.—"His heart was with the poor." This comment on the late President Lyndon B. Johnson came from Archbishop Robert E. Lucey, former head of the San Antonio archdiocese, who had known the late President for more than 30 years. Referring to the Vietnam War, Archbishop Lucey said that the late President shared his conviction "that if unjust aggression became popular and profitable, it would be the end of freedom in our country and of peace in the world."

Sees unity efforts progressing

LONDON—Anglican Archbishop Michael Ramsey of Canterbury said that Christian unity is more likely than it seems to some people. He said that "the Church of Rome is now appreciating some of the Reformation values like the use of Scripture, the role of the laity . . . and equally you see the Protestant churches that broke away are now far more appreciative of tradition than they used to be, and of liturgical worship."



Hits 'repressions' by Portugal

VILA CABRAL, Mozambique—Bishop Enrico Dias Noqueira of Sa da Bandeira, Angola, said that "lamentable and useless excesses" have been committed by Portugal in its African territories. Bishop Dias Noqueira criticized military "repressions" that follow attacks by black African nationalists seeking independence from Portugal.

Ecology Lab briefings set for teachers

INDIANAPOLIS—Proposed plans for the Wetland Ecological Laboratory at Marian College will be discussed during two workshops for elementary and secondary teachers on February 8 and 9.

Educational uses of the 22-acre site on the Marian campus will be explained by representatives of the Minnesota Environmental Sciences Foundation, Inc.

The February 8 workshop will include a "community planning exercise," an overview of potential activities and a session on how community members can be involved with the area's development. When completed, the laboratory will contain specimens of most of the plant life which grew in the original wetland areas of the state.

Sample field activities for elementary and secondary levels will be conducted during the February 9 program. Participants will include Dr. Alexander Moore, assistant superintendent of the Indianapolis Public Schools, curriculum and supervision division; and Dr. Magdalene Davis, director of the IPS outdoor education program.

Registration for the two-day workshops is being handled by Sister Marie Bernard Witte, O.S.F., Wetland Project director, 924-3291.

CLOTHING DRIVE

PHILADELPHIA—More than a million pounds of usable clothing were donated by Catholics in the Philadelphia archdiocese for the 1972 Thanksgiving Clothing Collection.



PLAN NORTH DEANERY LUNCHEON—The North Indianapolis Deanery Council of Catholic Women will meet at 12 noon Wednesday, Feb. 14, in the St. Pius X Council, Knights of Columbus, 2100 E. 71st St. Co-chairmen of the event are Mrs. Richard D. Wagner, left, and Mrs. Leonard Delehanty, center. Also shown is Mrs. Louis W. Krieg, DCCW Family Commission Chairman. Not present was Mrs. John Reeder, decorations chairman. Featured speaker at the event will be Father Lawrence Voelker, associate pastor of St. Patrick's parish, Indianapolis. Reservations are available by calling 849-5859 or 849-1321.

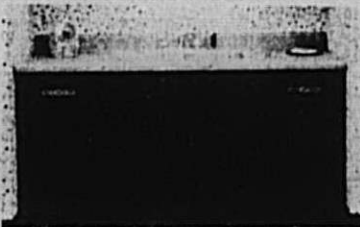
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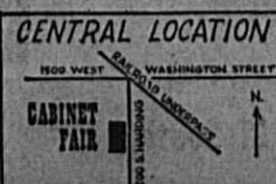
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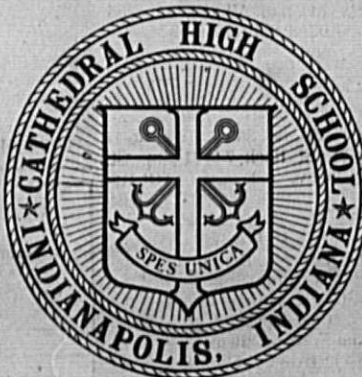
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A Special Word of Thanks from the Board of Trustees

To the many eighth graders and parents who attended the very successful open house.

To the 541 loyal students of Cathedral who demonstrated their confidence in the school by remaining enrolled at semester break. Not one Cathedral Man transferred out because of any changes at Dear Old Cathedral.

To the people of Indianapolis, and business, civic and religious leaders for their generous support and sincere backing.

You are all helping make a Great Cathedral even Greater!

THE TACKER

Hermitage officials cite statistics

BY PAUL G. FOX

It has been 12 years since the opening of St. Paul's Hermitage, the Archdiocesan retirement home in Beech Grove conducted by the Benedictine Sisters of neighboring Our Lady of Grace Convent.

Some interesting statistics were recently compiled by retirement home officials, which we are happy to pass along.

Since its opening, the Hermitage has admitted 378 residents, including two original guests—George Derleth and Mrs. Lena Greenwell.

The oldest current residents are Joseph Cortese, who is 97, and Mrs. Flora Newton, who is 100 years old. Average age on the nursing floor is 82, while the average age of those living on the residential floors is 80. Two married couples are among the 90 current residents.

One hundred and eighty persons, including 133 women and 47 men, have been prepared for death.

The Hermitage is licensed by the Indiana State Board of Health as a Residential Care and Comprehensive Nursing Care Home and is certified as a participant in the Indiana Medicaid Program as an Intermediate Care Facility.

According to Sister Rosemary Braun, O.S.B., administrator, the home's purpose is "to provide a good life for its residents in a comfortable and home-like atmosphere, in pleasant surroundings that will yield many fruitful years of living, marked by independence, dignity and purpose."

SECICNA TO THE DERBY—The 120-member marching band of Secicna Memorial High School, Indianapolis, was officially invited this week by the Festival Committee of the Kentucky Derby to participate in the Festival Parade in Louisville on Thursday, May 3. Directed by Robert Cashman, the band has finished second among Marion County units the past two years in the Indiana State Fair competition.

NAMES IN THE NEWS—George Henninger, a freshman at St. Edward's University, Austin, Tex., was named to the Dean's List there. He is a graduate of Secicna Memorial High School and a member of Little Flower parish. . . . Jerry Crane, organist and music director of Holy Name parish, Beech Grove, will give a piano and organ concert in the parish church at 6:30 p.m. Sunday, Feb. 25. . . . Dr. Annetta C. Seulean, podiatrist and wife of Dr. Charles E. Kelley, also a podiatrist, members of St. Catherine's parish, Indianapolis, attended a podiatry convention last week in Chicago. While there—you guessed it—Dr. Seulean broke a bone in her foot. (She said that it was definitely NOT on the convention proceedings for the benefit of fellow-foot doctors.)

PULITZER PRIZE SPEAKER—Peter Arnett,

Pulitzer Prize war correspondent for the Associated Press, will discuss "War's End: Timetable, Aftermath and American Guilt" at St. Mary-of-the-Woods College on Tuesday, Feb. 6. The 8 p.m. free lecture will be given in the Hayes Auditorium of the Woods' science building. A native of New Zealand, Arnett received the Pulitzer Prize for international reporting for Vietnam War coverage in 1966.

ESSAY CONTEST ON CRIME—The Marion County Sheriff's Department is sponsoring a county-wide essay contest for high school students on the topic "How I Would Deter Crime in My Community." Final deadline is April 30. The top prize of a \$100 savings bond will be contributed by Msgr. Downey Council, Knights of Columbus. Two other prizes will also be awarded.

STATUARY SHOP IN GEAR—Responding to the increased difficulty in jobbing out castings for their statuary line, the Abbey Press of St. Meinrad Archabbey has initiated its own statue-making shop on the abbey grounds. Designed to handle both plaster and metal statuary, the shop has turned out and sold more than 12,500 statues during the past six months. The largest selling pieces of statuary, according to Brother Benedict Barthel, o.s.b., who makes the molds and castings, have been 17-piece Christmas crib sets.

PASTORAL AND SOCIAL MINISTRY—A summer program in pastoral and social ministry will be sponsored by the University of Notre Dame June 25 to July 20. Planned by Msgr. John Egan, a member of the university's theology faculty and head of the Catholic Committee on Urban Ministry, the program will include a series of one-week workshops in American minority experience, the Church as an historical and cultural phenomenon, pastoral responses to urban abandonment, the building of community through liturgy and ministry to the religiously and socially alienated.

ATTEND ORDINATION—Twelve priests and laymen from Indianapolis attended last Sunday's ordination ceremonies in Jackson, Miss., marking the elevation of the Most Rev. Joseph Howze as auxiliary bishop of the Natchez-Jackson diocese. He is the second Black priest in modern times to be raised to the episcopacy. The Indianapolis delegation included: Very Rev. Bernard Patterson, O.S.B., prior of St. Maur's Priory; Father Bernard Strange, pastor of St. Rita's parish; Father Athanasius Ballard, O.S.B., associate pastor of St. Christopher's parish; and the following laity: Robert Kiser, Anthony Black, Miss Rita Guyann, Miss Marie McElroy, Mrs. Seary Greenwell, Mrs. Mary Guyann, Martin Strange, Curtis Guyann and Mrs. Sylvia Williams.

Hong Kong notes conversion hike Plan Workshop on the liturgy

HONG KONG—For the first time since 1961, diocesan statistics show an increase here in the number of adult conversions.

The baptism of 3,536 adults, a two per cent increase over last year, coupled with 2,911 infant baptisms brought the Catholic population of Hong Kong up to 257,713 as of Nov. 1, 1972. Hong Kong's population is more than four million.

Since 1961, a period when refugees were finding new hope and help at the hands of Catholic priests and Sisters—the majority of whom were refugees themselves—the number of adult conversions

moved from a slow to rapid decline. From 12,218 in 1961 they dropped to 10,780 in 1964, to 4,050 in 1969, to 3,378 in 1971.

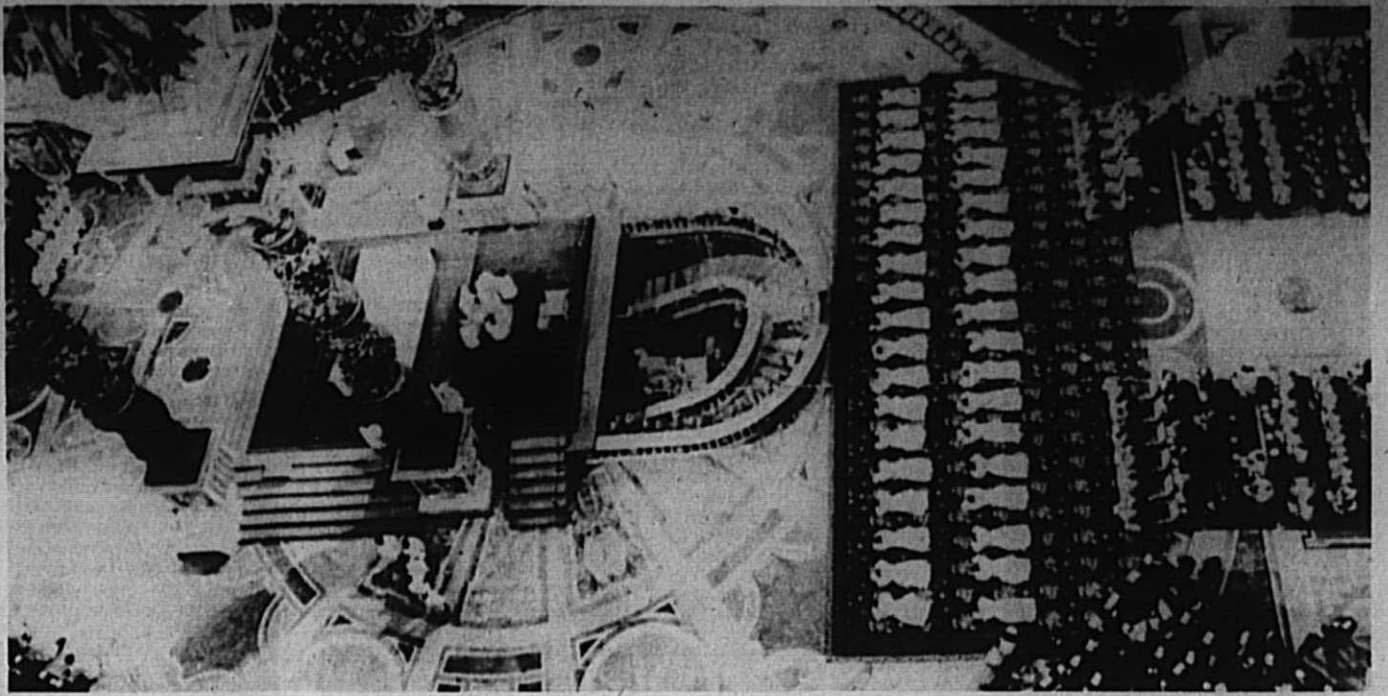
Other 1972 statistics for the Hong Kong diocese show that there are now 333 priests serving here, of whom 121 are diocesan and 212 from 12 religious communities; 117 Brothers from 10 congregations, and 797 Sisters from 22 congregations.

Catholic primary, secondary, technical and evening schools total 183 and are attended by 243,857 students, of whom 38,155 are Catholic and 205,702 are non-Catholic.

FRANKLIN, Ind. — St. Rose of Lima parish here will host a Liturgy Workshop for parish liturgy committee members, cantors, commentators, organists and other interested persons on Saturday, Feb. 10, from 2 to the concluding Mass at 6:30 p.m.

Charles Gardner, executive secretary of the Archdiocesan Liturgical Commission, and other members of the Commission will offer explanations and practical assistance for workshop participants.

Registration fee will be \$1.



ORDINATION IN ST. PETER'S—Thirty-eight new priests lay prostrate in front of the altar in St. Peter's Basilica during their ordination by Pope Paul VI. In a Mass on the Feast of the Epiphany, among the new priests representing 16 nations were two from Yugoslavia, four from North Vietnam and three from South Vietnam. The Mass and ordinations fell on the 350th anniversary of the founding of the

Congregation for the Propagation of the Faith. All the new priests were enrolled at the Congregation's college in Rome. The pontiff, making his first appearance outside his apartment since he became ill with the flu 10 days earlier, told the new priests that they should never entertain doubts about their identities as ministers of the Word of God. (RNS photo)

INDIANAPOLIS

Calendar of Events

FRIDAY, FEB. 2

Fish Fry from 5:30 to 8:30 p.m., in St. Gabriel's parish hall, 6000 W. 34th St. Fish dinners, beef stew and ala carte selections. Adults \$1.30, children 80c.

SUNDAY, FEB. 4

Two Card Parties at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine. All games played, refreshments served.

Card Party in the Father Busald Hall, Shelby and Taber Sts., at 2 p.m. All games played and blind tallies accepted.

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. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secicna High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** 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.; Knights of Columbus, Council No. 437, 4 p.m.

Plan breakfast

BEECH GROVE, Ind. — Our Lady of Grace Academy Alumnae Association will hold its annual Mass and breakfast meeting at 11 a.m. Sunday, Feb. 4. All of the more than 500 alumnae have been invited to attend.

Father Robert Mohrhaus, assistant chancellor and chaplain at St. Paul Hermitage, will celebrate the Mass in Our Lady of Grace Chapel.

Mrs. Joseph Bruce, Shelbyville, chairman of the Association, is arranging the program with the assistance of Mrs. Richard Holmes, vice-chairman.

DANCE ON TAP

PLAINFIELD, Ind. — The Men's Club and the Women's Club of St. Susanna parish will sponsor a dance Saturday, Feb. 3, at the Westside K of C hall, 220 Country Club Rd. Bob Wright's Versatiles will play for the event starting at 9 p.m. Tickets are \$5 a couple. Advance reservations may be made by calling Dave and Betty Cheaney, 839-9379.

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

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



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DIALOGUE IN PRINT

Selection of bishops

(Editor's Note: Often polarization develops in the Church simply because people stop talking to each other. In an effort to bring opposing sides together NC News presents dialogues on issues under debate in the Church. The writers are Donald Thorman, publisher of the National Catholic Reporter, a liberal weekly; and Christopher Derrick, a British writer and critic and a contributor to *Triumph*, the conservative Catholic magazine.)

A liberal view

BY DONALD THORMAN

Unfortunately for the contemporary bishop's psyche, he is as much a symbol as he is an ordinary human being struggling for some temporal and eternal happiness. Liberals hold him responsible because too little has happened in his diocese since the close of Vatican II; conservatives blame him for so much occurring that it upsets their static vision of an unchanging Church.

Being a symbol, therefore, the office of bishop is the subject of intense concern for those who conceive the bishop as the chief leader of the local Christian community. In modern urban communities, of course, it is utterly impossible for the average bishop to know all (or even most) of the people for whom he is supposed to act as shepherd. And not even all the persons in the giant urban metropolises of today know their bishop's name (or the Pope's, for that matter).

THIS ANOMALY between how the bishop is theoretically conceived and the reality of his usual lack of personal contact with his people is partially responsible for the attention given to the choosing of bishops today.

Personalism is the cry and need of increasing numbers and to be "governed" in a religious sense by a person you have no choice in selecting and probably will never meet in person is repugnant to most of those who have had the experience of living in a democracy where the leadership is routinely held accountable to its constituency.

WHAT THIS ALL adds up to is that there will likely be increasing pressure in the future for the voices of the People of God to be heard in the selection of those who are supposed to act as their spiritual leaders.

Selecting a procedure that will allow the participation of the entire People of God in selecting their leadership is probably as

important in the long run as the actual choosing of particular bishops. For if the bishop is to be a sign of reconciliation to his people, all views must be programmed into any selection procedure.

Two additional points are essential, however, to any consideration of choosing bishops:

FIRST, WE SIMPLY must have either many more bishops in our larger archdioceses at least, or we must have many more smaller dioceses. In an age of business conglomerates and government centralization, this may seem inappropriate. Yet, I cannot believe we are unable to divine some manner of combining financial and business centralization, with all its efficiency and economies, with the essential I-thou relationships possible in smaller dioceses or with more bishops.

Second, related to the first, it is now

imperative to look for new bishops for new times. There was a time when the good bishop, like the good pastor or bishop was evaluated on how much more brick-and-mortar he put up than his predecessors.

I DO NOT HAVE any simple answers. Perhaps we even need two kinds of bishops—administrators and creative thinkers, not unlike the positions of chancellor and president at large universities—who can meet different needs. While the direction in which we should proceed is not entirely clear, there should be no doubt about the need to update our present inadequate and ineffective system, built largely on a monarchical model.

The only clear point is that the principle of coresponsibility and collegiality must be part of the choosing of bishops, both for the sake of the bishop and his people.

(Donald J. Thorman was graduated from DePaul University in Chicago and holds a master's degree from Loyola University. After service in the U.S. Marine Corps in World War II, he taught at Loyola for five years, then turned to editing. He was managing editor of several periodicals before joining National Catholic Reporter in 1965 as publisher. Thorman is author of "Emerging Laymen," "Christian Vision," "American Catholics Face the Future" and "Power to the People of God.")

Derrick's Response

BY CHRISTOPHER DERRICK

I agree happily with a good deal of what Mr. Thorman says; I, too, would be glad to see smaller dioceses, with a closer relationship between each bishop and his people, and with the bishop himself less preoccupied with fund-raising and real estate than some bishops are now.

But these questions are secondary. The fundamental question concerns our notion of what a bishop is and what he's for; and about that question, Mr. Thorman and I seem to disagree radically. It's as though—in his copy of the New Testament—Christ said: "Going, therefore, listen to all nations, and exercise a kind of easy-going chairmanship over whatever religious views and activities they happen to find congenial." That's not what it says in my book.

HOWEVER THAT may be, I would like to warn Mr. Thorman against putting too much trust in the democratic procedures that he seems to favor, with the bishop "routinely held accountable to his constituency." It might let him down. My own experience (British and American) suggests that a really popular vote might lead to an episcopate and a Church that would be—by his standards—disgustingly static and traditional. In religion as in politics, the ignorant mob doesn't always want what clever people think it ought to want.

In the Church of today, our real choice is not between democracy and episcopal authoritarianism; it is between the Christ-appointed authority of the teaching Church and the self-appointed authority of the intelligentsia.

of the Church is concerned, the way and truth and life of Christ, it is the burden and duty of his office to instruct public opinion, to enlighten it, to correct it where necessary.

If any system of choosing bishops obscures that principle or impedes its practical operation, it will be—to that degree—a bad system.

BEYOND THAT point, I don't think we ought to worry too much. Some kind of a bishop will be sent to us by God, who will be operating (as usual) through secondary causes of very human and imperfect character. If we have close dealings with the bishop, his faults will become obvious; they may or may not be worse than our own, but we shouldn't set ourselves up as judges in this matter.

All we can really ask is that he should preach the Catholic faith and not some substitute for it, recently thought up by the intelligentsia; also, he should be in communion with the See of Peter. The method of selection will only become a really important question when these basic requirements are ceasing to be met.

(Christopher Derrick was educated at the Benedictine Abbey in Douai, France, and at Magdalen College, Oxford. He was a pilot in the R.A.F. in World War II, has pursued a career as a writer, critic, editor and lecturer. He is former editor of *Good Work*, publication of the Catholic Art Association in the U.S. His books include "Honest Love and Human Life" and "Trimming the Ark," as well as several edited volumes. He is a contributor to conservative magazines, including *Triumph*.

Thorman's Response

BY DONALD THORMAN

Mr. Derrick and I must part company on how he apparently regards the role of the bishop. Among other things, he says: the bishop "should certainly take sympathetic account of lay and clerical opinion. . . . But where the faith of the Church is concerned, . . . it is the burden and duty of his office to instruct public opinion, to enlighten it, to correct it where necessary."

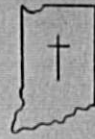
This concept of a bishop, as traditional as it may be, is simply not theologically accurate, in my humble opinion.

The Pope himself does not claim infallibility for all his daily actions, speeches or allocutions. It would be a serious theological error to hold that the authority of individual bishops exceeds that of the Pope.

AND HERE IS WHERE the rub comes in. A bishop should teach, preach and govern to the best of his ability. But he does so as a fallible human being without any direct pipeline, as an individual, to the infallibility of the Holy Spirit.

Indeed, it would probably be the better part of discretion for me not to document historical instances of serious errors of judgment and governing on the part of hierarchical office holders. All of us—including this writer—are fallible and subject to error. This, and most bishops would be the first to agree, is also true of bishops.

The error is not on the part of bishops who are, in my experience, acutely aware of their limitations. The mistake is made by uncritical Church loyalists such as Mr. Derrick who are desirous of giving to bishops more of a share of infallibility than they themselves claim.



Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

The first Vincennes residents to learn of the approach of Clark's men were some duck hunters they captured on the Wabash River after an arduous march in almost constant rain on 20 February. Three days later Clark sent one of the hunters into town with a message announcing his impending entrance and giving the people the choice between remaining within their houses if they were "true citizens and willing to enjoy the liberty I bring you and repairing instantly to the Fort to fight like men if they were Friends of the King of England."



No one seems to have repaired to the fort, while several hours passed after the delivery of the message before Clark and his men entered the town under cover of darkness. Hamilton was unaware of their presence until they began to fire at the fort.

Not only did the inhabitants remain within their houses, several of them supplied the invaders with ammunition, which they had been able to conceal from Hamilton's inquisitors. This was badly needed, for Clark had sent most of his supply by boat, which had not yet arrived, and much of the powder his men carried was ruined as they waded the last few days in water almost up to their shoulders.

IN THE FIRST volleys at the fort, half a dozen of the defenders were wounded. Yet, as Hamilton later reported, the regular soldiers were ready to resist to the death. Not so the Detroit militia. Despite Father Potier's eloquent words, they "hung their heads" and "began to murmur, saying it was very hard to be obliged to fight against their countrymen and relatives, who they

now perceived had joined the Americans."

There was reason for Hamilton's bitter remark with reference to Father Potier's exhortation: "The subsequent behavior of these people has occasioned my recalling the circumstances." On the other hand, he manifested a certain naivete in expecting the Frenchmen to become instant Englishmen, eager to shed their blood for King George.

At any rate, with half his men nearly mutinous and a sixth of the rest disabled, he had no choice but to get the best terms he could and surrender. On 25 February he and his men marched out of the fort, over which the flag of Virginia went up, its name being changed to Patrick Henry in honor of the governor of the state.

On the day of the surrender Phillibert baptized a little girl, born that day, who received the name Victoire. While the name was not an unusual one in Vincennes, its choice on that occasion may have had more than usual significance.

In July 1779 there occurred another notable event in Vincennes, the establishment of the civil government for which the people had long hankered. In December 1778 the Virginia legislature had created the temporary County of Illinois, embracing all the country Clark had conquered, and Governor Henry had appointed Colonel John Todd, a former comrade in arms of Clark, as county lieutenant, empowered to conduct the election of judges to administer the law, and to command the militia.

AFTER HOLDING elections at Kaskaskia and Cahokia, Todd came to Vincennes to perform that function there. In this election, the first to be held under legal authority in Indiana, all the judges and militia officers chosen were Frenchmen, though by that time a number of Americans had settled at the post.

The judges were Le Gras, Bosseron, Dejeant, Guery, called La Tulippe, Gamelin, Edeline, Barron and Legrand. Most of them also became militia officers. Le Gras was named lieutenant colonel and commandant as well as first judge. Francois Bosseron, as major, became second in command.

It is safe to assume that Father Gibault accompanied Todd to Vincennes and that he took part in the installation of the officials both there and in the Illinois towns, though no record of these celebrations has survived. That he was in Vincennes at this time we know from the church records: between 7 and 27 July he baptized three infants, assisted at four marriages and conducted one funeral.

One of the weddings is especially noteworthy. On Sunday 18 July, Jean-

- opinion
- reaction
- analysis
- background

Marie Le Gras, Colonel of Militia and Commandant of the post, widower, and Marie Desvegnets, widow, were married. The record was signed by the groom and by two witnesses, but the bride declared that she could not sign, as in most instances. For the other marriages three banns were published, but for this one Father Gibault as vicar general, for good and necessary reasons, dispensed from the publications.

This was the first occasion on which Father Gibault visited Vincennes in three successive years. It was also to be the last one for five years. Phillibert continued to administer baptism and to conduct funerals as he had been doing for many years.

(To be continued)

Letters to Editor

(Continued from Page 4)

St. John Academy, Indianapolis, a long time ago. She worked in the student cafeteria. She seemed to know when we girls were in need of a smile and an encouraging word. She saw to it that we knew she cared about us and our problems. She stood ready to be the understanding friend we all needed at one time or another.

Our friendship lasted until she went home to heaven. I can just imagine the joy there when she arrived.

To all who knew Sister St. Bernard, she was a joy and a shining example of a good religious. One could see Christ clearly in her. Her passing leaves a void at the Woods but while her friends' hearts are heavy, there is no grief—she is at home now with God.

I am glad I had the privilege of knowing such a Sister as Sister St. Bernard. She will always linger in our hearts.

Grateful Friend

Indianapolis

A conservative view

BY CHRISTOPHER DERRICK

This seems to be a prudential question rather than a theological one. So far as I know, nobody claims that bishops have got to be chosen in this way or that way, as a matter of theological or sacramental necessity. And history shows us that bishops—including the bishops of Rome—have in fact been chosen by a surprisingly wide variety of methods.

It's a question about which we shouldn't be too dogmatic. Different methods may be appropriate in different countries and centuries and cultures. There may be something to be said for the apostolic use of lottery or chance, when heavily backed by the Church's prayer (Acts 1:26); there may even be something to be said for the system under which the new bishops' name emerges mysteriously from the inner workings of the hierarchical establishment, local and Roman.

IT DEPENDS partly upon the kind of man a bishop needs to be; and on lines not always strictly "religious," this can be affected by local circumstances. In the United States at present, a bishop has to function not only as an apostle, but also as the chief executive of a very wealthy corporation. In civil law, he is also the sole owner of that corporation.

If you're appointed to a big diocese, you're an instant millionaire; and if you later go off the rails and turn (say) Mormon, nothing can prevent you from handing over the diocesan property—to the cathedral, the seminary, the lot—to those people in Salt Lake City. You might even sell it all and spend the proceeds on riotous living. The diocese might object; but if I

understand the matter correctly, not even the Supreme Court could restrain you.

WHILE THIS system continues, therefore, any system of choosing American bishops is bound to be heavily loaded in favor of "the safe man"—the one who, whatever his failings, seems likely to leave the Church, whether for Mormonism or for riotous living. As an Englishman (and we have a different system, with the real estate of the diocese technically owned by lay trustees), I shan't comment upon the desirability of all this.

To speak in more religious terms: the main requirement is that our chosen system should not favor the ambitious man—the man who wants to be a bishop and exercise power in the Church. He's always a bad candidate; and this is the chief argument against any quasi-political process of democratic election.

THE QUALITIES that make you a successful campaigner are not the qualities that will make you a holy apostle. And when the last possible word has been said about the People of God and the Priesthood of all Believers, the fact remains that a bishop is not a delegate or a chairman or a figurehead. He is a father in God, and a teacher, and a ruler, responsible to God and not to an electorate.

He should certainly take sympathetic account of lay and clerical opinion within his diocese and elsewhere, respecting it very humbly in a great many secondary and practical matters. But where the faith

Thorman's Response

BY DONALD THORMAN

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SHARING

BY SR. JANAAN MANTERNACH, OSF

To share is one of the hardest things to do because it isn't a "natural" for most of us. If we learn the value of it and recognize the need for doing it, we do it because it's the right and loving thing to do. And the opportunities for doing it are multiple.

No matter who we are or where we are, someone needs something that we have—our time, sympathy, encouragement, a smile, some advice, and a share in our material goods. The former is much more important than the latter in many situations because it's a giving of self. However, we often learn how to share ourself by the exercise of giving something other than ourself.



"Example" is a good means of learning. And often the example of sharing set for us is so obvious that we wonder why we hadn't thought of it ourselves.

AN EXAMPLE THAT immediately comes to mind is one that was given to me recently. I liked a beret one of my friends was wearing and told him how nice it looked. I thought it was a French beret, but he said, "No, it's from England." He had had one that he brought from France and which he liked better, but he had given it to someone because he didn't need two.

That very evening one of the Sisters in the convent where I live asked if I had a small black bag she could borrow. I not only had one, but two. The thought occurred to me that I really don't need two black bags, so I gave her one. Sharing? Yes!

Perhaps one might say, "That's sharing

out of plenty and without sacrifice." Not necessarily! No one really needs two black purses, but having two can be convenient. Sharing doesn't necessarily need to hurt, but sometimes it will. For example, when another has nothing, and we have something, although it be just a little bit, then we may be obliged to the point of hurting.

Often we're vaguely aware of others' needs but that's as far as we ever get, except for the insertion of a couple of dollars in an envelope in response to a plea, the dropping of a few coins in a poor box or the placing of a quarter in a cigar box or tin can of the blind or lame person begging on the street. This, without a doubt, is sharing, but it's not the kind of sharing that I believe is at the heart of what it means to be our brother's keeper. Truly being our brother's keeper is the kind of caring and sharing that not only is responding to others in a global, impersonal sense, but responding also to the needs of those who are with us on a "people-to-people" basis at home, at work, and at play. What a help and an inspiration we might be to each other if we would share something of what we are and have in some small way each day.

Let's reflect on a few of those people who could profit most from our sharing.

Many of our aged relatives and friends, even our own mothers and fathers, are frequently lonely, and are caught in a struggle with feelings of hopelessness and helplessness. Those of us who should care and share ourselves with them may be too busy to do the little and big things which could make them feel genuinely wanted, and useful and beautiful. For them sharing could mean sustained happiness.

MANY OF OUR children have dropped out of the habit of communicating with us, because "we weren't there to share" even when we were "present." A sixth grade girl in a CCD class I am teaching wrote the following to substantiate her statement: "Most of the time adults are too busy to talk or listen to us." This is just as she wrote it:

Well it all started one day in school our class got to make spring scenes in paint so we all did one and the teacher told the class that mine was the best one, so I went home and ran in and went Mom Mom!! and she was on the phone and she goes sh sh!!!!!! And then I went back to my room she got off the phone and then I didn't even care.

It often only takes a moment to give of ourselves or to relinquish, for another, something that we have. And each time we take time, we are sharing. And each time we share, we may be developing our capacity to love. And where there is love, God is loving and sharing himself, creating happiness.

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CATECHETICS

Christ exemplified sharing

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

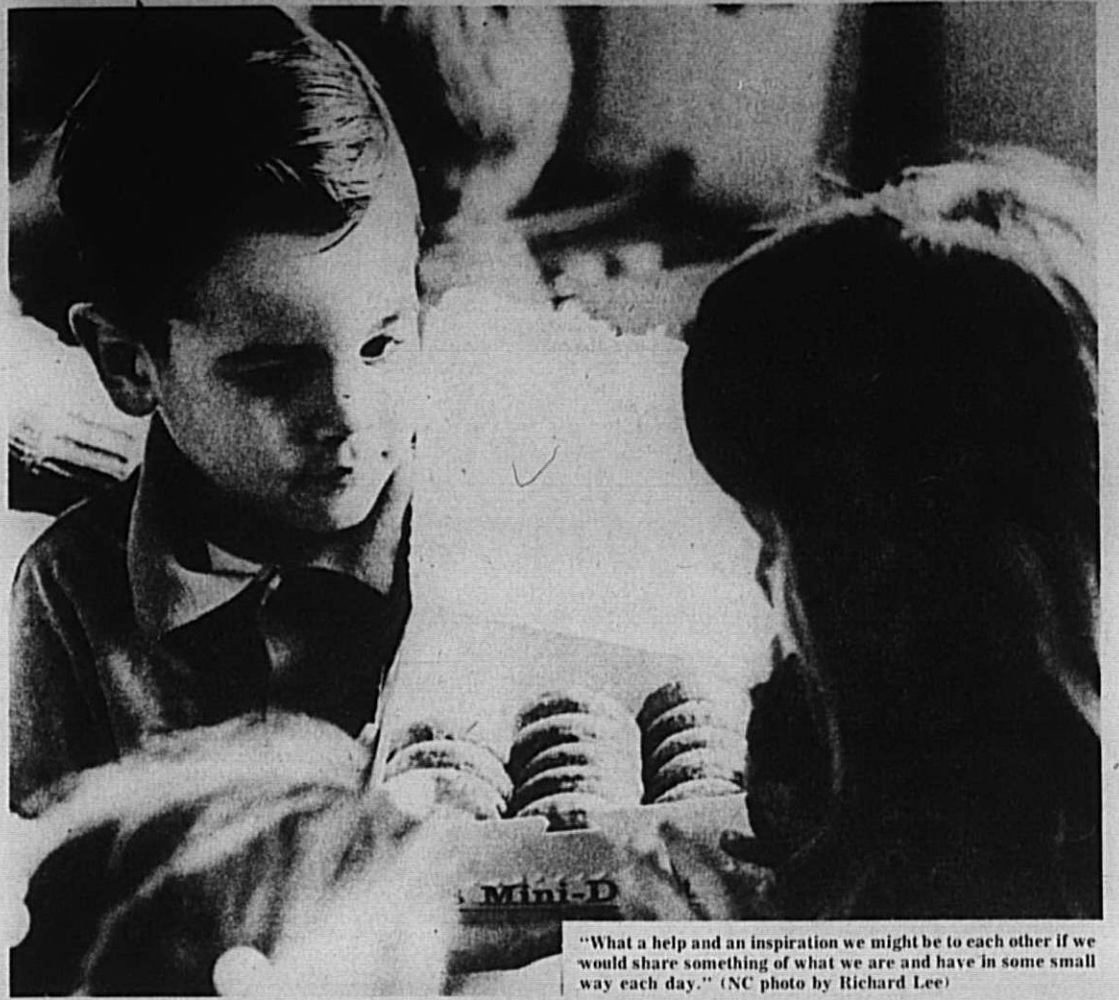
On my desk is a fire-red toy sports-car, Benji, age three, brought it to me one day. He said he wanted me to have a toy to play with. I asked him if he didn't need the red sports-car for himself. Showing me a blue car, he assured me that he could get around with it, and wanted me to drive the red one.

Like all boys and girls his age, Benji is mostly concerned with what is his. He likes to get more than give. That is to be expected at his age. Knowing this, I was impressed at the fact that he was willing to leave his red sports-car with me.

The red car on my desk is a reminder not only of Benji's act of sharing, but of the importance of unselfish sharing in life. In a sense that is what life is all about. It all started when God decided to share himself with us. So he created the world. He creates each of us to share the goodness, truth and beauty that overflows from his own fullness of life.

EVERYTHING WE KNOW and have, everything we are, is God's gift. St. Paul once asked the Christians in Corinth: "Name something you have that you have not received." (1 Cor 4:7). That is why thanksgiving is so characteristic of the Christian response to life. We pray at each celebration of the Eucharist: "Father, all-powerful and ever-living God. We do well always and everywhere to give you thanks through Jesus Christ our Lord."

True gratitude finds expression in sharing. As Jesus once told the disciples, "The gift you have received, give as a gift" (Mt 10:8). His own life exemplifies his words. His radical unselfishness is seen in many ways during his busy life. He gave of his time to such an extent that he often lacked time even to eat (Mk 6:31). He



"What a help and an inspiration we might be to each other if we would share something of what we are and have in some small way each day." (NC photo by Richard Lee)

LITURGY

Private Confession still required

BY FR. JOSEPH M. CHAMPLIN

"Has the Church done away with Confession?"

"You never hear priests preach about Confession anymore."

"Why can't I go to God directly and have my sins forgiven? Why must I tell them to another human being, to a man, a sinner like myself?"

"I heard about this priest in a nearby city who gives absolution at the beginning of Mass and tells people it takes care of their Confession."

"We attended one of those Penance services the other night. In the middle of it we went to a priest, just said our sins—no 'Bless me Father' beforehand or words from the priest afterwards, except for the same penance everyone got—and returned to the pew. Later all the priests stood in front of us near the altar and said together aloud the words of absolution."

"Someone said you shouldn't bother the priest for Confession anymore unless you committed a mortal sin."

THESE ARE FREQUENTLY heard comments today about the sacrament of Penance. Because of these and similar other remarks or practices, Pope Paul VI, through his Congregation for the Doctrine of the Faith, issued last June 16 a decree, "Pastoral Norms Concerning the Ad-

ministration of General Sacramental Absolution." This brief document does not respond to all the questions raised above nor treat any of those inquiries in detail. However, it touches a number of areas closely connected with them.

The text begins with a reference to Jesus' institution of this sacrament as a means by which those who have sinned might obtain mercy from God, and reconciliation with the Church. The next paragraph then recalls the teaching issued at the Council of Trent which requires three acts for full and perfect forgiveness of sins: contrition, confession, and satisfaction—"be sorry for my sins, tell my sins to the priest, do the penance the priest gives me" in familiar words of the very young. The Roman decree, finally, repeats the Church's requirement that a penitent confess each and every mortal sin and significant circumstances which surround it to a priest.

HAVING REITERATED this traditional doctrine, the "Pastoral Norms" proceed to examine several contemporary practical situations and give fairly precise directives about them.

The recent custom by which mortal sins are absolved when they are confessed only generally or through what is called a community celebration of Penance is prohibited and termed a "serious abuse." Individual and integral Confession and absolution, the decree states, remain the only ordinary way for believing Catholics to be reconciled to God and the Church unless certain impossible factors excuse from such a confession.

Nevertheless, particular circumstances occasionally occur in which general absolution may or even should be given to a number of penitents without previous individual Confession. It cites two cases: "imminent danger of death" and situations when in view of the number of penitents there are not enough confessors at hand to hear properly the confessions of each.

Conditions for reception of such general sacramental absolution are these: repentance for the sins committed, resolution to avoid sin, intention to make up for harm done, and awareness of the obligation to confess in due time each serious sin he or she is at that moment unable to confess.

Priests should seek to determine what days and hours would be most convenient for the faithful to confess and schedule these opportunities accordingly. At Holy Family we are experimenting with a mid-day, mid-week period for confessions. It is too early for a judgment about the success or failure of this venture, although we are encouraged by the preliminary response and believe this is the direction in which we should be moving.

The document encourages liturgical celebrations and community rites of Penance as greatly useful in preparing for Confession and in amending one's life. However, it warns that these should not be confused with sacramental Confession and absolution.

If in the course of such celebrations participants make an individual Confession, each is to receive absolution singly from the confessor to whom he goes.

When circumstances do permit general sacramental absolution, the celebration of this rite is to be kept quite distinct from the celebration of Mass.

The Roman text, referring to Pope Pius XII's encyclical in 1943 on the "Mystical Body of Christ," encourages frequent or devotional Confession. It draws attention to this sacramental meeting with Jesus in faith as a source of assistance in living the Christian life. To achieve that goal, the directive urges priests to display a constant readiness for this task of hearing Confessions. Moreover, the "Pastoral Norms" cautions teachers and preachers from conveying a false notion that individual Confession should be reserved for serious sins alone.

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"The 'Pastoral Norms' cautions teachers and preachers from conveying a false notion that individual confession should be reserved for serious sins alone." (NC photo by Fr. Carl Pfeifer)

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"But do take thought about food and drink and clothing for the least of his brothers who are without them." (NC photo)

QUESTION BOX

Were so-called 'good old days' all that good?

BY MSGR. R. T. BOSLER

Q. I quote you: "Isn't it ridiculous to be arguing over such an insignificant problem (as women wearing hats for Mass) when we should all be working together to attract young people back to Sunday Mass?" Yes, Monsignor, it is ridiculous, but:

It seems to me that before the Church authorities started to be lenient with everything about the Catholic religion, more people were attending Mass; when women were wearing hats, when we were fasting from meat on Fridays, when we abstained from food and drink from midnight before receiving Holy Communion, when we had the Latin Mass, before we had rock music in church, when we were saying "Holy Ghost" instead of "Holy Spirit," more people were going to church. Something went wrong. Maybe if we start worrying about the insignificant little things, people will start realizing what it's all about and return to church.

A. Maybe what went wrong sprang from the fact that too many of our people grew up believing that the essence of religion consisted in those insignificant things. When these were changed or ignored, their religion crumbled. I have a great sympathy for those who stay away from church for this reason. The Lord in his goodness will take care of them in His own way and make up for the mistakes we made and the way we taught religion in the past.

It is certainly true, as you point out, that the impression has been given that the Church no longer makes demands upon people. As long as this impression endures, the Church will not attract and hold on to the young. A church must make demands, but more as a challenge than by laws. St. Paul made great demands of the first Christians, but he wanted the response to be free, not forced by law.

An example would be his appeal to the Corinthians for money. He does not refer to the law of tithing of the Old Testament. He wanted the money to be "ready as a gracious gift, not as an exacting." "Let me say this much," he wrote, "He who sows sparingly will reap sparingly, and he who sows bountifully will reap bountifully. Everyone must give according to what he has inwardly decided; not sadly, not grudgingly, for God loves a cheerful giver." (II Corinthians 9:5-7)

The Church today is attempting to return to this spirit of St. Paul's. She still challenges us to self denial on Fridays, urging us to do more than give up meat, which might be easy for some, by suggesting we choose our own penance, such as giving up beer and cocktails, or visiting the aged in nursing homes, or whatever we "inwardly decide." The challenge to recognize Christ in our neighbors is a tremendous demand that the Church must make vivid and real if the young are to be attracted.

A. A dear friend of mine died recently and I fear for his soul. However, this person was wearing a blessed five-way scapular medal. I know that the cloth scapular has the promise that whosoever dies wearing it will not see everlasting fire. I am wondering if the scapular medal has the same promise. If "Yes," does it have to be worn in a certain way or like that person wore it, from a chain around his neck?

A. According to a legend popularized by the Carmelite Friars, Our Lady appeared to Saint Simon Stock in 1251, showed him a brown scapular and promised him that whoever wore it until death would be preserved from hell. This is the origin of your belief. Most reputable church historians have concluded that this legend was an invention of later times since there is no evidence that the Carmelites of the 13th century knew anything about the story.

In the 14th century, John Wycliffe denounced certain friars for claiming that those who wore their habit would never go to hell. "Apparently there were friars who made such a claim or at least claims that lent themselves to distortion into that form, and these were transferred to the small scapular when this began to be used in the 16th century," writes the New Catholic Encyclopedia. It would have been legitimate enough to claim that a friar who remained faithful to his vows and lived the life of charity his habit professed would not be damned, but to claim that the wearing of the habit in itself would guarantee freedom from damnation was rank superstition, of which there was altogether too much in the Middle Ages.

We must honestly admit that the scapular claims have lent themselves to misinterpretation. Many of our Catholic people, I fear, did actually think that the mere wearing of a cloth scapular or scapular medal would preserve them from Hell. This was superstition, for it attributed a magical power to the scapular and made a piece of cloth seem more

important than the Sacraments.

So, we must say that the medal your friend was wearing could not in itself be any assurance that he was saved. However, the medal may have reminded him of his obligation to God and did in-

dicating that he had some concern about life after death. Your best ground for hope is the mercy of God who loves your friend more than you could.

I am not trying to discourage the wearing of the scapular. I was the chaplain

of the Third Order of Carmelites for a number of years. One who wears the scapular professes that he wants to live according to the Carmelite ideals of striving for contemplative prayer and greater love for Jesus through the devotion

to his Mother, Mary. The proper wearing of the scapular must be understood to include the interior dispositions which are absolutely essential for union with God.

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THE CHURCH AND I

How Catholics finally shed 'siege mentality'

BY F. J. SHEED

I have told how, when I was sixteen, Belloc's Danton and Chesterton's Heretics turned my mental world upside down. What these two men did to me was only one example of what they did to the whole world of youth. I shall talk of this first before coming to me.

In any Catholic who had a mind they ended the siege mentality—which I have defined as a feeling that while we had the Faith "they" had the arguments, so that it was better to wrap ourselves in the Faith and avoid discussion with them.

Since we were bound to come off worst. Back in the 13th century King Louis IX had offered two simple rules for discussion with a heretic: "If you are a learned cleric, reason with him. If you are a plain man-at-arms thrust your sword into his belly as far as it will go." Some of us may have longed for those dear dead days; but the sword not being in our hands, silence was the obvious alternative.

IF ANYONE THINKS this an exaggerated description of the average Catholic at the beginning of the century, he might ask himself how eager he is here and now to discuss his religion with unbelievers.

Belloc and Chesterton ended all this, not only by what they had to say but far more by the total devil-may-careness with which they said it, the sheer high spirits with which they took on anybody and everybody. Later Catholics criticize Chesterton's immoderate fooling and Belloc's aggressiveness, without realizing the battle they fought and won against a world which thought Catholics not worth listening to, and against unnerfed Catholics who did not try to speak to it. They were, indeed, immoderate but battles are not won by moderation—as Chesterton said: "You can't be moderate

with a battle axe."

Each had his own way of being himself, which means that they had their different ways of forcing men to listen. I shall tell a story about each, well-known to men of my generation, not perhaps to our juniors.

(1) Belloc was kneeling at Mass in Westminster Cathedral. A sacristan whispered to him, "Excuse me, sir, we stand here."

Belloc: "Go to hell."

Sacristan: "I'm sorry, sir, I didn't know you were a Catholic."

(2) Chesterton was a vast man physically—over 20 stone, say 300 pounds. During the War a patriotic lady accused him of cowardice.

Patriotic lady: "Why aren't you out at the Front?"

Chesterton: "Madame, if you will go round to the side, you'll see that I am."

The stories are typical—Belloc rude to the polite stranger, Chesterton polite to the rude stranger, each quite unlike anyone else. Given that the world's eye had no habit of seeing Catholics, its ear no habit of hearing them, the need of the moment was for Catholics who could not be overlooked, whose voice had to be heard. In these two the need was met in measure pressed down and (sometimes) overflowing.

Nobody wanted to overlook Chesterton—one might miss something amusing. His book *Manalive*, for instance, opens with

the words, "The human race, to which so many of my readers belong . . . " Naturally, one went on reading. There was his remark on the Women's Liberation movement as it was then: "Ten thousand young women stood up and said 'We will not be dictated to.' Then they went out and got jobs as stenographers."

THE TWO JESTS DON'T prove anything—they were just a flourish of heels. Was he wise to do so much of it? He himself noted in his *Autobiography*: "People cannot believe that anything decorated by an incidental joke can be sensible." Anyhow he felt like jesting, he jesting, and people read him.

There was no flourish of heels in Belloc, his Latin gravity forbade it. He could be immensely entertaining. There were the children's books—*A Bad Child's Book of Beasts*, *More Beasts for Worse Children*, *Cautionary Tales*. Remember his lines on doctors—

Who murmured as they took their fees
"There is no cure for this disease."

And there is his account of the llama:

The llama is a woolly kind of fleecy goat
With an indolent expression and an
undulating throat
like an unsuccessful literary man.

Ogden Nash did a llama too. You might compare their llamas.

WRITING FOR GROWN-UPS Belloc could be amusing too, but often enough you could feel the cold steel in his jesting:

I'm tired of love, I'm still more tired of
rhyme
But money gives me pleasure all the
time

He wasn't only jesting—he could write a book on economics, but handled his own finances with no great competence.

There was the Christmas card he sent out with two lines of his own verse on it:

May all my enemies go to hell
Noel, Noel, Noel, Noel.

He wasn't jesting here either. He had a great power of anger, in controversy especially. A man with so much bite in his Christmas greetings—imagine his bite when he was angry. No one enjoyed controversy with Belloc. I am not saying that biting belongs in religious discussion. But so many teeth had sunk into our quivering flanks so often, that it was a pleasure to see other flanks bloodied for a change.

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St. Roch's girls lead Style Show parade

BEECH GROVE, Ind.—Eleven parishes shared honors in the 19th annual Junior CYO Style Show, held last Sunday at Holy Name parish here. St. Roch's emerged with four winners, while St. Mary's, Greensburg, Our Lady of Lourdes and St. Catherine's had three each.

Trophies were awarded to the following division winners: Skirt and Blouse—Martha Klotzbier, St. Gabriel's; Sportswear, Joann Koenig, St. Pius X; Pantsuits, Ann Carrels, Mount Carmel; Tailored Dress, Laura Shake, St. Catherine's; Tailored Suit, Jane Knecht, St. Mary's, Greensburg; and Party and Formal Dress, Ginny Meyer, St. Mary's, Greensburg.

Double wins were registered by four young ladies: Terri Matthews, Our Lady of Lourdes; Karen Sahm, Immaculate Heart; Ginny Meyer, St. Mary's, Greensburg; and Martha Klotzbier, St. Gabriel's.

In all, 26 gift certificates of \$5 were awarded.

CONTEST JUDGES included: Mrs. Maurice Schwab, Mrs. Mary Ann Shanley, Mrs.

Mabyle Glendy, Mrs. T. Michael Smith, Mrs. Mary Elizabeth MacDuff, Mrs. Marjorie Mattingly and Mrs. William Kuntz.

Serving as fashion commentator for the event was Mrs. Norma Dollar. Masters of ceremonies were Bill Sahm, Jr. and Joe Weber, officers of the Indianapolis Deaneries Junior Youth Council.

Awards were presented by Father Donald Schneider, Archdiocesan CYO Director, and Mrs. Dollar.

The evening was concluded with a dance, with music provided by "The Light Touch."

STYLE SHOW RESULTS

Skirt and Blouse Division—Overall winner: Martha Klotzbier, St. Gabriel; Gift Certificate Winners: Sarah Farney, St. Pius X; Terri Matthews, Our Lady of Lourdes; Joann Koenig, St. Pius X; Carolyn Beagle, St. Catherine.

Sportswear Division—Overall Winner: Joann Koenig, St. Pius X; Gift Certificate Winners: Ginny Meyer, St. Mary, Greensburg; Linda Fry, St. Andrew; Christine Donahue, St. Gabriel.

Pantsuit Division—Overall Winner: Ann Carrels, Our Lady of Lourdes; Gift Certificate Winners: Martha Klotzbier, St. Gabriel; Cindy Shock, St. Roch; Julie Looney, Holy Name; Karen Sahm, Immaculate Heart; Colleen Murphy, Our Lady of Lourdes.

Tailored Dress and Unlined Suit Division—Overall Winner: Laura Shake, St. Catherine; Gift Certificate Winners: Terri Matthews, Our Lady of Lourdes; Donna Carr, Holy Name; Marne Maxwell, St. Catherine; Vette Vernier, St. Andrew.

Tailored Suit and Coat Division—Overall Winner: Jane Knecht, St. Mary, Greensburg; Gift Certificate Winner: Lesela Helm, St. Rita.

Party Dress and Formal Division—Overall Winner: Ginny Meyer, St. Mary, Greensburg; Gift Certificate Winners: Karen Sahm, Immaculate Heart; Karen Niedenthal, St. Roch; Carla Maier, St. Roch.

Guild planning skating party

INDIANAPOLIS — South District members of the St. John Bosco Guild will sponsor a skating party Sunday, Feb. 11, at Ice Dome South, from 5:30 to 7:30 p.m.

Tickets either pre-sale or at the door are \$1 for children and adults. Skate rental is extra. Proceeds will benefit the CYO. Mrs. Herbert W. Pennington is chairman of the event.

Post-season tourneys in high gear

INDIANAPOLIS — Post-season basketball tourneys will get underway Saturday, Feb. 3, for four leagues.

Thirty-four teams in the "56" A League will begin the Holy Cross Tourney there and continue play through Feb. 18. The "56" B Tourney, to be held at Little Flower, will play through Feb. 13 with 32 teams.

Our Lady of Lourdes will host the Cadet B Tourney, with 32 teams, through Feb. 13. The Freshman-Sophomore Tourney will be held at Holy Spirit through Feb. 15.

SEMI-FINALS in the "A" and

"B" divisions of the Junior-Senior Tourney will be played Feb. 4 at Secena Memorial and Roncalli High Schools. Finals are scheduled Feb. 7 at Secena. The winners will begin the Archdiocesan Tourney Feb. 11, with the "A" winner playing at Secena and the "B" winner journeying to Providence High School, Clarksville.

The second round of the Cadet A Tourney, divided into "American" and "National" sections, will be played Saturday and Sunday, Feb. 3 and 4. The 16 winners will meet Feb. 6 and 7 for the quarterfinals, with the semifinal round set Feb. 11 at Secena and

Roncalli. The championship games will be played Feb. 14 at Secena.

The "American" winner will begin the Archdiocesan Tourney Feb. 18 at Providence, Clarksville, while the "National" winner plays at Secena the same day.

BASKETBALL TOURNEYS

INDIANAPOLIS DEANERIES JUNIOR-SENIOR "A"

First Round: St. Roch 75, St. Anthony 46; St. Mark 52, Holy Trinity 20; St. Ann 62, Immaculate Heart 53; Holy Spirit 80, St. Matthew 46; St. Lawrence 78, St. Andrew 48; Our Lady of Lourdes 50, St. Philip Neri 47; St. Simon 36, Nativity 30; St. Jude 98, St. Gabriel 56.

JUNIOR-SENIOR "B"

First Round: Mount Carmel 44, St. Rita 41; Little Flower 50, St. Lawrence 41; St. Martin 58, St. Bernadette 44; St. Pius X 47, Holy Cross 38; St. Barnabas 45, St. Michael 40; St. Malachy 50, Our Lady of Greenwood 46; St. Catherine 50, St. Christopher 42; St. Simon "A" 76, St. Luke 33.

LAWRENCEBURG DEANERY JUNIOR-SENIOR

First Round: St. Anthony, Morris, 34, St. Peter, Franklin County, 32. Second Round: St. Paul, New Alsace, 41, St. Michael, Brookville, 40; St. Lawrence, Lawrenceburg, 71, St. John, Enochsburg, 55; St. Louis, Batesville, 45, St. Anthony, Morris, 39; Immaculate Conception, Millhouses, 31, St. Mary, Greensburg, 30.

CADET TOURNEY

First Round: St. Paul, New Alsace, 45, St. Mary, Aurora, 26; St. Michael, Brookville, 41, St. Lawrence, Lawrenceburg, 31; St. Louis, Batesville, 51, St. Nicholas, Sunman, 20; St. Anthony, Morris, 38, St. Peter, Franklin County, 32.

All six cage leagues are winding up play

INDIANAPOLIS — Action was completed in all six CYO basketball leagues this past week, including playoffs in four leagues. Results will be announced next week.

Division winners in the "56" A League included: St. Barnabas, Division I; St. Rita, Division II; St. Roch, Division III; and Holy Cross, Division IV. St. Barnabas met Holy Cross and St. Rita played St. Roch on Tuesday evening, with the championship and consolation games played Wednesday.

IN THE "56" B League, the division winners were: St. Rita, Division I; Holy Spirit, Division

II; and St. James, Division III. St. Rita drew the bye to the Wednesday championship game, while Holy Spirit met St. James on Tuesday evening.

Cadet B League division winners included: St. Mark, Division I; St. Philip Neri, Division II; and St. Luke "C", Division III. The latter two played Tuesday evening and the winner met St. Mark on Wednesday evening for the league championship.

IN THE FRESHMAN-Sophomore League, the division winners were: St. Malachy, Division I; St. Rita, Division II; Baxter YMCA, Division III; and St. Philip Neri, Division IV. Wednesday playoff games were between St. Malachy and St. Rita Neri and between St. Rita and Baxter YMCA. The championship and consolation games were played Thursday.

Division winners were declared in the Cadet A League, which will not have playoffs because of the deanery tourneys scheduled for all teams. Trophies were awarded the following teams: Division I—St. Rita; Division II—Immaculate Heart, Mount Carmel and St. Matthew; Division III—Holy Trinity; and Division IV—Holy Cross.

SEEK NEW MEMBERS

INDIANAPOLIS — The Ave Maria Guild of St. Paul Hermitage is presently having a membership drive. The organization is open to all women who are interested in promoting the welfare of the home for the aged. For further information call 881-2868 or 786-0610.

Scout Award rite Feb. 11th

INDIANAPOLIS — Forty Catholic Boy Scouts will receive the coveted Ad Altare Dei Award during ceremonies to be held at 4:30 p.m. Sunday, Feb. 11, in Immaculate Heart of Mary Church.

Father John Ryan, pastor of St. Anthony's parish and Archdiocesan Director of the CYO and associate pastor of Holy Cross parish.

The final board of review for award candidates will be held at 2 p.m. Sunday, Feb. 4, in the CYO Office, 1502 W. 16th Street.

STANDINGS

"56" A LEAGUE
Division I—St. Barnabas 9-0; St. Pius X 8-1; St. Jude 6-3; St. Matthew 6-3; St. Simon 5-4; St. Michael 4-5; Holy Name 3-6; Little Flower 2-7; Holy Spirit 2-7; St. Lawrence 0-9.
Division II—St. Rita 9-0; St. Philip Neri 8-1; St. Gabriel 7-2; Mount Carmel 6-3; Immaculate Heart 4-5; St. Joan of Arc 4-5; St. Andrew 3-6; St. Christopher 3-6; Our Lady of Lourdes 1-8; Christ the King 0-9.
Division III—St. Roch 7-1; All Saints 7-1; St. Monica 6-2; St. Catherine 5-3; St. Bernadette 4-4; St. Luke 3-5; St. Malachy 2-6; St. Thomas 1-7; St. Mark 1-7.
Division IV—Holy Cross 8-0; St. Ann 5-3; Our Lady of Greenwood 5-3; Nativity 5-3; St. Martin 4-4; St. James 4-4; Holy Trinity 3-5; St. Patrick 2-6; Sacred Heart 0-8.

"56" B LEAGUE
Division I—St. Rita 9-0; St. Pius X 8-1; St. Christopher 7-2; Immaculate Heart "Blue" 5-4; St. Joan of Arc 4-5; St. Andrew 4-5; St. Gabriel 3-6; Christ the King 3-6; St. Michael "B" 2-7; St. Malachy 0-9.
Division II—Holy Spirit 10-0; St. Anthony "Black" 8-2; St. Michael "C" 8-2; Holy Name 8-2; St. Lawrence 6-4; St. Simon 5-5; St. Jude 3-7; St. Barnabas "Red" 3-7; Little Flower "Gold" 3-7; Our Lady of Lourdes 1-9; St. Catherine 0-10.
Division III—St. James 8-1; Little Flower "Silver" 8-1; St. Matthew "Red" 7-2; St. Michael "D" 6-3; St. Luke 5-4; St. Barnabas "White" 4-5; St. Bernadette 3-6; St. Mark 3-6; Mount Carmel 1-8; Immaculate Heart "White" 0-9.

CADET A LEAGUE
Division I—St. Rita 9-0; St. Pius X 7-2; St. Jude 6-3; St. Simon 6-3; Little Flower 5-4; Holy Spirit 5-4; St. Lawrence 3-6; St. Andrew 3-6; Holy Name 1-8; St. Michael 0-9.
Division II—Immaculate Heart 7-1; Mount Carmel 7-1; St. Matthew 6-1; St. Philip Neri 5-3; St. Barnabas 4-4; St. Joan of Arc 3-5; Our Lady of Lourdes 2-6; St. Gabriel 1-7; Christ the King 0-8.
Division III—Holy Trinity 8-0; St. Catherine 6-2; St. Thomas 5-3; St. Luke 5-3; St. Mark 4-4; St. Christopher 3-5; St. Malachy 3-5; St. Monica 2-6; St. Martin 0-4.
Division IV—Holy Cross 7-1; St. James 6-2; St. Patrick 5-3; All Saints 5-3; St. Bernadette 4-4; St. Roch 4-4; Nativity 3-5; Sacred Heart 2-6; Our Lady of Greenwood 0-8.

CADET B LEAGUE
Division I—St. Mark 11-0; St. Rita 10-1; St. Michael "B" 8-3; St. Andrew 7-4; St. Thomas 7-4; St. Malachy 6-5; St. Joan of Arc 5-6; St. Luke "B" 4-7; St. Gabriel "White" 3-8; St. Pius X 3-8; St. Christopher 1-10; Immaculate Heart "Blue" 1-10.
Division II—St. Philip Neri 9-0; St. Simon 8-1; St. Matthew "Red" 7-2; Little Flower "Blue" 5-4; Holy

Name 4-5; St. Jude 4-5; St. Barnabas 4-5; Holy Spirit 3-6; St. Lawrence 1-8; Our Lady of Lourdes 0-9.
Division III—St. Luke "C" 9-0; St. Catherine 8-1; St. Matthew "White" 7-2; Mount Carmel 5-4; Little Flower "Gold" 5-4; St. Bernadette 3-6; Immaculate Heart "White" 3-6; St. James 3-6; St. Gabriel "Green" 1-8; St. Michael "C" 1-8.

FRESHMAN-SOPHOMORE
Division I—Mount Carmel 6-1; NYAA "A" 6-1; St. Malachy 6-1; Holy Trinity 3-4; St. Christopher 3-4; St. Luke 2-5; St. Monica 2-5; St. Martin 0-7.
Division II—Baxter YMCA 7-0; Immaculate Heart 5-2; St. Pius X 5-2; St. Joan of Arc 4-5; NYAA "B" 3-4; St. Andrew 2-5; St. Lawrence 1-6; St. Matthew 1-6.
Division III—St. Rita 7-0; St. Mark 6-1; St. Catherine 5-2; St. Barnabas 4-3; St. Jude 3-4; Holy Name 1-6; St. Roch 1-6; Southport Christian 1-6.
Division IV—St. Philip Neri 5-1; St. Simon 4-2; Our Lady of Lourdes 4-2; Holy Cross 3-3; Holy Spirit 3-3; Little Flower 2-4; Nativity 0-6.

JUNIOR-SENIOR
Division I—NYAA 8-0; Holy Trinity 7-1; St. Malachy 5-3; St. Christopher 5-3; St. Michael 5-3; St. Martin 2-6; St. Ann 2-6; St. Anthony 2-6; St. Gabriel 0-8.
Division II—Mount Carmel 7-1; St. Lawrence "B" 6-2; St. Pius X 6-2; St. Rita 6-2; St. Matthew 5-3; Immaculate Heart 3-5; St. Luke 2-6; North Methodist 1-7; Lifeline 0-8.
Division III—St. Catherine 8-0; Baxter YMCA 7-1; St. Mark 5-3; St. Barnabas 5-3; St. Jude 3-5; St. Roch 3-5; Our Lady of Greenwood 2-6; Nativity 2-6; St. Simon "B" 1-7.
Division IV—Our Lady of Lourdes 9-0; St. Simon "A" 8-1; St. Andrew 5-4; Holy Spirit 5-4; St. Philip Neri 5-4; St. Bernadette 4-5; Little Flower 3-6; St. Lawrence "A" 3-6; Holy Cross 2-7; Miramar 1-6.

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Division I—All Saints 4-0; Holy Trinity 3-1; St. Christopher 3-1; St. Malachy 2-2; St. Michael 2-2; St. Monica 1-3; St. Thomas 1-3; St. Martin 0-4.
Division II—St. Pius X 4-0; Immaculate Heart "Blue" 3-1; St. Andrew 3-1; St. Joan of Arc 2-2; St. Matthew 2-2; St. Lawrence "White" 1-3; St. Simon "White" 1-3; Immaculate Heart "White" 0-4.
Division III—St. Catherine 4-0; St. Roch 4-0; St. Jude 3-1; St. Mark 2-2; St. Barnabas 1-3; Little Flower "Gold" 1-3; Our Lady of Greenwood 1-3; St. Patrick 0-4.
Division IV—St. Simon "Blue" 4-0; Holy Spirit 3-1; St. Rita 3-1; Little Flower "Blue" 3-1; Our Lady of Lourdes 1-3; St. Bernadette 1-3; St. Philip Neri 1-3; St. Lawrence "Red" 0-4.

CYO NOTES

Final deadline for the Junior One-Act Play Contest is Monday, Feb. 5. Tentative date for the meeting of directors is Feb. 12 or Feb. 15. Starting date for the contest will be the week of March 11 or 18, depending upon the number of entries. Parishes are reminded to submit a resume of the plays to help determine the correct classification.

Junior Table Tennis deadline is Feb. 14. The event is scheduled Feb. 18-25 at Little Flower parish.

Junior Girls Volleyball League deadline is Feb. 21. The league will begin March 6.

Parishes are reminded of the

dates for the Archdiocesan CYO Convention, to be held April 13-15 at Secena Memorial High School, Indianapolis. The Archdiocese will host the National CYO Convention next November at the Convention and Exposition Center.

Information will be mailed next week for the Archdiocesan Cadet Instrumental Music Contest, to be held at Cathedral High School on March 31 and April 1. Deadline is March 12 for entries.

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Fourteen teams will participate in the Cadet Boys Wrestling League, to begin the week of Feb. 18 and continue through Mar. 18. Defending division champions are St. Simon's and St. Michael's.

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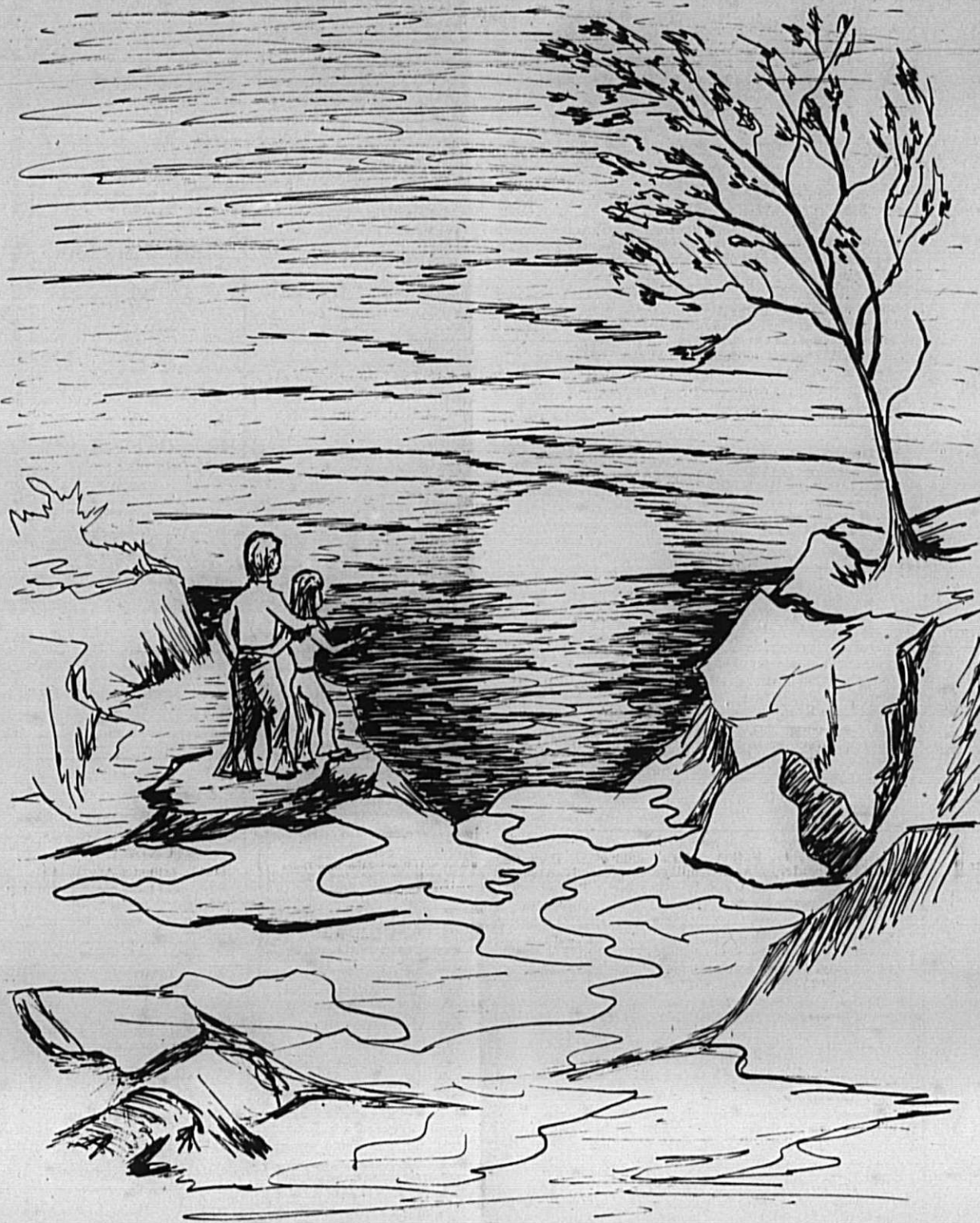
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SCECINA



MEMORIAL

VIEWING WITH ARNOLD

Subtle as a pneumatic drill

BY JAMES W. ARNOLD

Director Sam Peckinpah, one of the few masters of film ultra-violence to insist on giving a moral edge to his mayhem, seems to have surrendered to Mammon in his latest, "The Getaway," which has few pretensions beyond grooving to the gore. It's his first contemporary crime flick, toppling major attractions Steve McQueen and Ali MacGraw, and the sex-violence formula is labored so diligently that the final reel is almost parody.

The cool McQueen is a professional crook who yearns for parole and Ali, and makes a deal

with an influential Texas syndicate boss (Ben Johnson) to lead an assault on a small-town bank. After multiple double-crosses, the bulk of the action has Steve and Ali fighting their way to the border with the loot while smearing various competing mobsters over the Texas landscape and wreaking havoc on fleets of pursuing police cars.

As far as I could see, no cops are ventilated on screen by our charismatic couple, a fine moral point which may account for "Getaway's" unbelievable PG rating. The skinny Miss MacGraw becomes a sex symbol chiefly by leaving her shirts unbuttoned.

CLOSE SCRUTINY may reveal a passing concern with old Peckinpah themes—the survival of the strong man who fights fire with a firestorm

("Straw Dogs"); sympathy for the independent skilled operator, the frontier man-with-a-code, vs. various kinds of modern corruption—psychopaths, organization crooks, compromisers and weaklings ("Wild Bunch," "Junior Bonner," et al). But the noise from the guns tends to drown out thought.

Steve and Ali function as little more than organisms seeking (1) to escape capture or destruction, and (2) to hang onto an ill-gotten half-million dollars. The big human issue in the film is whether McQueen will forgive MacGraw for seducing Johnson to help spring him from prison. I hope it doesn't spoil the movie for you, but he does.

THERE WAS philosophical searching, a questioning and even agonizing, that kept the bloody slow-motion savagery of "Wild Bunch" and even "Straw Dogs" in context. "Bonnie and Clyde," of course, was practically a moral tract on the misuses of violence. In contrast, "Getaway" is a series of action scenes and shootouts, tense and noisy, but no more worth an

intelligent viewer's attention than a Roadrunner cartoon.

Peckinpah often inserts sardonic Hitchcock touches to lighten the grim material. Happily, many of them work, especially sequences in which a small-time thief takes the money-bag by mistake and in which the hiding Steve and Ali are dumped into a garbage truck.

On the debit side is a secondary situation where a ruthless bad guy picks up a couple as hostages, and the girl (Sally Struthers) constantly debases herself to stay alive, eventually driving her husband to suicide. Peckinpah, with the subtlety of a pneumatic drill, handles it for laughs, and it's about as funny as a concentration camp.

"The King of Marvin Gardens" tries to say something touching and significant about broken dreams, and perhaps about the shattered American dream. (At times the characters seem more types than

The week's TV network films

ELMER GANTRY (1960) (NBC, Saturday, Feb. 2, postponed from Jan. 20): Richard Brooks' vivid, powerful adaptation of Sinclair Lewis' controversial 1927 novel about a corrupt revivalist preacher. The story is altered so that the con man is redeemed by his association with a sincere lady evangelist, but it remains a piteous look at Bible Belt fundamentalists. Burt Lancaster has seldom been so impressive. With Jean Simmons and Shirley Jones. Satisfactory for mature viewers.

GOODBYE COLUMBUS (1969) (ABC, Sunday, Feb. 3): A more shallow but still interesting version of Philip Roth's short novel, in which a gentle Jewish idealist (Richard Benjamin) attempts to free a golden princess (Ali McGraw) from her castle of affluence. The film is wining and losing in analyzing the value-conflict between generations and in frankly devastating the materialism of some newly rich Jews. The movie abounds with sex, some necessary and some not, and one is baffled as to what TV will do to it. Satisfactory for mature viewers.

THE BROTHERHOOD (1969) (ABC, Monday, Feb. 5): A sociological melodrama about the passing-on of power in the Mafia, with practically all of the themes used later in "The Godfather," but with virtually no violence, sex or sadism. (It was a flop). Directed by Martin Ritt ("Sounder"), with Kirk Douglas and Alex Cord. Satisfactory gangster stuff for adults and mature youth.

FUNERAL IN BERLIN (1967) (NBC, Monday, Feb. 5): The disappointing sequel to "Ipcress File," with likeable secret agent Harry Palmer (Michael Caine) on a cliché mission to meet a Russian defector in Germany. Palmer is still more interesting than Bond, but here he is only a cardboard man in a routine spy melodrama. This show ended a promising series. Not recommended.

FIRECREEK (1968) (NBC, Tuesday, Feb. 6): James Stewart takes a turn as the nice-guy sheriff who finally blows his top and shoots it out with a nasty outlaw gang terrorizing a town. Henry Fonda switches sides to play the villain. Solid cast and good direction make an otherwise routine western respectable. Satisfactory for action fans.

THE PROFESSIONALS (1966) (CBS, Thursday, Feb. 8): An adult western, full of violence, dirty words, Meaning and Message. Writer-director Richard Brooks turns a classic plot (rescuing-the-female-captive) into an ironic fable on war, morality, and truth that finally gets ludicrous. Some dubious values are expressed, but much of the film is dazzlingly photographed against the craggy wastes of the deep southwest. There is also some good hard action. Acceptable for action fans, but too rough for children.

THE UNDEFEATED (1969) (CBS, Friday, Feb. 9): John Wayne and Rock Hudson mess around in this tame, fake-Ford western about Civil War enemies who become friends to survive in hostile Mexico. The main interest is watching Rock struggle with a Dixie accent. About as tough as cotton candy. Not recommended.

Sr. Roberta Marie Klumper dies

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Roberta Marie Klumper, S.P., were held at the motherhouse of the Sisters of Providence here Saturday, Jan. 27. She died (Jan. 25) in the convent infirmary at age 84.

A native of Jasper, Sister Roberta Marie entered the convent in 1908. She was an elementary grade teacher, serving at St. Benedict's, Terre Haute, and Holy Cross, Indianapolis. Her last assignment was at St. Patrick's, Indianapolis, from which she was retired in 1960.

Survivors include a brother, Joseph Klumper, and a sister, Mrs. Rose Mehringer, both of Jasper.

Plan TV film on Pope John

NEW YORK — Raymond Burr will star in "Portrait: A Man Named John," a television special based on an incident in the life of Archbishop Angelo Roncalli—Pope John XXIII.

The ABC Television special, to be presented on Easter Sunday, April 22 (8-9 p.m. EST), describes an incident which took place during World War II, when Archbishop Roncalli was Papal Nuncio to Turkey.

Mr. Burr, who will have the title role, is a veteran motion picture actor who has also had two long-running television series—"Perry Mason" and "Ironside."

Thirty years ago Father John Casey was appointed Archdiocesan superintendent of schools.



PLAN 'OLD FASHIONED' CARD PARTY—The Women's Guild of St. Matthew's parish, Indianapolis, will sponsor an "Old Fashioned" Valentine Card Party at 8 p.m. Wednesday, Feb. 14, in the parish hall. A fashion show will be presented by Stenzdale's of Broad Ripple. Proceeds of the event will help provide scholarships to Catholic high schools. Tickets are \$1.25 each and available from Mrs. John Ryan, 546-7883, and Mrs. John Perrin, 547-3987. Shown above viewing the fashions are Mrs. Harry Fox, left, and Mrs. John Adamson, card party chairmen.

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When Bernard Way was a boy, he often dreamed that someday he would go deep into the remote jungles of Burma. There, riding high atop a giant elephant, he would stalk and kill the deadly tiger. Grateful villagers would reward him with every luxurious comfort.

Unlike most childhood dreams, those of Father Bernard Way have come true, but not quite in the way he had imagined. He was the first Columbian missionary to reach Burma in 1936. Fr. Way has ridden elephants on occasion—but he has covered many more miles of jungle trails on foot.

He has never gone on a tiger-hunting safari—but the village sharpshooter did kill one on his doorstep. No matter where he goes, he can be sure his villagers will offer him whatever "luxury" they have—even the best corner in the biggest hut as a place to sleep.

Now Fr. Way must dream new dreams as he searches for ways to expand his religious teaching center. He must double and redouble the number of catechists in the Kachin Hills of northern Burma to instruct non-Christians. An almost unbelievable number of 18,000 prospects are waiting to hear the Good News of Christ.

How does one cover 30,000 square miles of rugged terrain and steaming jungles to care for the some 40,000 Catholics in more than 1,000 villages? It is a tough problem; especially since 1966 when the government said that all foreigners, even missionaries, not living in Burma before independence in 1948, must leave. And no others could enter to work!

Today Columbian Bishop John Howe, 12 aging missionaries and four recently ordained Kachin priests are trying to cover the same territory where 35 younger men once worked. The parishes are so far-flung and travel is so slow, a priest can spend no more than one night in a village. He has little if any time to instruct the growing number of those who wish to become Christians.

That's why the need to train many more catechists has taken on special importance. Catechists have always played an important part in the Kachin Hills.

Trained in Fr. Way's school, they have overall charge of the Catholics in five or six villages. Between the visits of the priests, they care for the sick, baptize the babies and bury the dead. On Sundays they bring Catholics together for prayer. Every day they're on the jungle trails, spending the night in a small village as they explain the faith to small groups or individual families.

Due in large measure to these men and women, the number of Catholics in the area has soared from 3,500 in 1948 to its present 40,000.

But the problem of 18,000 awaiting instruction—and 300,000 Kachins yet to be reached—must still be met! That's why Fr. Way must dream new dreams to expand his catechetical school.

Fortunately, prayer and almsgiving can help his dreams—and the dreams of all missionaries—to come true.

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individuals, and as their illusions crumble, tough and efficient blacks seem to linger on the edges of the frame, ready to take over. But whatever point is intended is lost in the general lugubrious air of depression. The most appropriate locale is Atlantic City, a seedy, decaying mass resort that embodies the Parastat Lost theme, (and provides the street names for the get-rich game of Monopoly) all gloomily photographed by Laslo Kovacs ("Easy Rider").

Jack Nicholson comes on as a laconic, almost schizoid Philadelphia radio essayist, obsessed with a sense of human tragedy, suddenly called into the Big Deal world of his extroverted brother (Bruce Dern). He has a new scheme for buying a Pacific island and exploiting underworld connections to turn it into a gambling resort. Obviously it's a pipedream, and Nicholson spends most of the film bad-mouthing the idea to Dern in various moody AC locations.

ALSO INVOLVED are two Dern camp-followers, an aging broad (Ellen Burstyn of the "Last Picture Show" Oscar nomination) and her stepdaughter, a worldwide woman-child (Julia Anne Robinson), who is about to graduate from Mama's finishing school for hustlers. They also represent

dreams that are dead or about to die, and actress Burstyn makes the most of some obscure but artsy-poignant moments provided by director Bob Rafelson ("Five Easy Pieces").

The scene everyone will remember is a sad spoof of the Miss America pageant in the empty civic auditorium, with Miss Robinson faking it as the ideal of American womanhood. But otherwise it's one of those films forever building to a revelation that never comes, not even during a bitterly half-comic shock ending.

"How do you know who's really crazy in a fun house?" the Nicholson character sums up, pitifully. "Marvin Gardens" bumps around in the fog, shedding no light and suggesting that the only answer is, "No way." (Rating: A-1 - unobjectionable for adults with reservations)

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BOGOTA, Colombia—The Jesuits announced here they are closing two high schools in Colombia in order to concentrate resources on the education of the poor.

The principals at the San Luis High School in Manizales and the San Luis High School in Barranquilla were instructed by Jesuit superior Father Fernando Londono to start phasing out their activities, mostly serving the education of upper middle class students.

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A HAPPY OCCASION—Mayor John Lindsay of New York and Father Anthony LoGatto, pastor of St. Rosalia's Church in Brooklyn, celebrate the return of two diamond-studded crowns and other gems to the Regina Pacis shrine, a mission of St. Rosalia. The crowns and gems, which had adorned the painting of the Virgin Mary and Christ Child in the background, had been stolen from the shrine. Their return was credited to an unlikely if not "unholy" alliance of the FBI and local "organized crime." (RNS photo)

'Organized crime' factor in return of church jewels?

BROOKLYN — An unlikely if not unholy alliance of the FBI and local "organized crime" was credited with recovering jewels insured for \$100,000 and stolen from a Catholic shrine here Jan. 10.

The jewels, also stolen in 1952 and returned by mail eight days later, were recovered 12 days after the theft at Regina Pacis shrine, a mission of St. Rosalia Parish, which is reputedly attended by members of the Mafia.

This time the two gold crowns, encrusted with diamonds and other gems, were found in a locker at the East Side Airlines Terminal in Manhattan after the FBI received a "tip" by phone. Three persons, including a 17-year-old girl, were arrested Jan. 18 and charged in the robbery.

John F. Malone, acting director in charge of the FBI's New York office, said: "We believe organized crime may have been instrumental in recovering the jewels. That doesn't mean organized crime was instrumental in stealing them."

FATHER ANTHONY LoGatto, pastor of St. Rosalia's, said he and the parishioners are "more than grateful" for the return of the jewels, which adorned a painting of the Madonna and Child Jesus

Ten years ago final approval was given for the construction of a new Fatima Retreat House for women on a 12-acre tract located at 3300 E. 54th St., Indianapolis.

suspended above the shrine's altar.

In identifying the recovered crowns, the priest said that a bracelet and ring stolen from the shrine were still missing.

Mr. Malone, who said the FBI will turn the jewels over to local police for use as evidence, said that his agents have been in touch with certain members of "organized crime" in the area. He speculated that the word was passed to recover the jewels and return them to the shrine.

Brooklyn District Attorney Eugene Gold said the three suspects, two unemployed construction workers with police records and a young woman cashier from Staten Island, had no connection with organized crime.

THE STOLEN crowns were fashioned from the gold wedding bands of World War II widows in St. Rosalia parish and were considered to have great devotional and aesthetic value, said Father LoGatto. But the priest said the jewels will no longer be affixed to the painting. "It's too much of a temptation," he observed and indicated they would be kept in a vault.

The jewels, valued at \$350,000 but insured for \$100,000, were installed in the shrine in 1951 just after it was built as a memorial to peace through contributions from parishioners. Just before the jewels were stolen in 1952, they had been blessed by Pope Pius XII.

May extend aid to North Vietnamese

NEW YORK — Catholic Relief Services (CRS) hopes to provide direct aid to North Vietnam after the truce, according to Bishop Edward E. Swannstrom, executive director of the U.S. Catholics' overseas aid agency.

"If the government of North Vietnam permits, we will try to do what we can there," said Bishop Swannstrom.

He also said that the CRS has sent a "task force" over to South Vietnam to see how the relief agency could step up its programs and restructure them in the wake of the ceasefire. "We have to find out what the governments will be doing," he said, "in order to know how we can best coordinate our programs with theirs."

BISHOP Swannstrom said the CRS "has been laying out plans for some time" in anticipation of an eventual truce. But, he added, the specifics of the plans will depend on how the post-war situation develops.

The bishop said that CRS programs would also be stepped up in Cambodia and Laos. "I met with a representative of the Cambodian government just last week to discuss increased programs there," he said.

The executive director admitted that CRS has been rebuffed in past efforts to provide aid in North Vietnam. "We are hoping that situation will change now," he said.

He pointed out that CRS will be coordinating its efforts in Southeast Asia with Catholic charities agencies of other countries, with Caritas Internationalis, international Catholic charities organization, and with Cor Unum, the papal umbrella organization for Catholic relief and aid agencies. If CRS cannot provide direct aid to North Vietnam, he said, it will still help indirectly through its cooperation with the other agencies.

MEANWHILE, the American Friends Service Committee (AFSC) in Philadelphia announced a new million-dollar campaign to more than double its war relief work in North and South Vietnam.

The Quaker organization said that it would direct its early fund-raising efforts primarily at the university communities across the country.

"We have found that many young people are seeking a way to do something . . . that can make a difference," said Wallace Collett, board chairman of AFSC. "Their support of AFSC's programs has been identified by many of them as one way to make a difference to the thousands of victims of this war."

Duke to conduct church concert

LOS ANGELES — Duke Ellington will play his sacred concert in a Catholic church for the first time Feb. 20 at St. Paul the Apostle Church here.

Father Joseph P. Flynn, pastor, said that the concert is not a jazz Mass nor a jazz concert.

"A jazz Mass takes liberties with—or improvises upon—a traditional ritual and its music," Father Flynn said. "Duke Ellington's sacred concert is a wholly original religious celebration of worship and service for orchestra, choir and soloists."



ST. LAWRENCE CARD PARTY—The Ladies Club of St. Lawrence parish, Indianapolis, will sponsor its annual Card Party at 7:30 p.m. Tuesday, Feb. 20, in the parish hall. A fashion show presented by the Stretch and Sew Fabric Shop will precede the playing of cards. Tickets are available at \$1.50 each by calling 547-8404 or at the door. Mrs. Marvin H. York, above seated left, is chairman of the event. Also shown from left are: Mrs. Richard Warner, publicity; Mrs. William J. Wilkins, tickets; and Mrs. Louis J. Wampler, refreshments.

First aborigine to be ordained

MELBOURNE—When he is ordained next year, Pat Dodson, 25, will become the first Australian aboriginal to become a Catholic priest.

Dodson's grandfather, Pat Djarween, is one of the last three elders of the Yarora aboriginal tribe, the remnants of which live near Broome, a pearling town on the far northern coast of Western Australia.

Dodson, who is studying at the Sacred Heart Seminary in Melbourne, told newsmen he hopes his ordination will take place at Broome, so that members of the Yarora tribe can attend.

At a news conference here, Dodson, who studied in the State of Victoria, said that if his parents and his school marks "had been different," he might well have been "stuck" in the "usual situation" that faces the country's "underprivileged" aboriginal population.

By all accounts, the vast majority of Australia's 140,000 aborigines lead a precarious existence in the Outback or become slum dwellers in the cities.



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Slate workshops for RE teachers

RICHMOND, Ind.—Two workshops for religion teachers will be conducted at the Religious Education Center, 204 North 10th Street, next week. Elementary school teachers will meet at 1 p.m. Sunday, Feb. 4. Conducting the workshop will be Sister Jane Anthony, O.S.F., Sister Antoinette Ressino, O.S.F., and Sister Elaine Merkel, O.S.F.

High school religion teachers will meet at 7:30 p.m. Tuesday, Feb. 6. Resource personnel will include: Sister Antoinette Ressino, O.S.F., Sister Margaret Lynch, S.P., and Father Michael Kattau.

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TO CONDUCT WORKSHOP—A workshop in liturgical dance will be conducted at St. Thomas Aquinas parish, Indianapolis, by Gloria Weyman, above, a member of the dance faculty at Thomas More College, Covington, Ky. The workshop will be held Saturday, Feb. 3, starting at 1 p.m. It is oriented toward those with no prior dance experience. Registration is \$5 and can be paid at the door.