

# the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 19

INDIANAPOLIS, INDIANA, FEBRUARY 14, 1975

## Word from the Archbishop

My dear Family in Christ:

The first organized effort to raise funds for Catholic foreign missions started just 150 years ago. Pauline Jaricot was only 20 years old in 1822 when she started the Society for the Propagation of the Faith in Lyons, France.

Her first helpers were the girls who worked in her father's silk factory. She organized them into groups of ten, each of whom made a donation every week. Each of these girls was to gather another group of ten to do the same and each of these to gather another group of ten givers and so on. Very soon thousands became regular givers to the missions. The idea spread to other cities and from France to other countries.

After one hundred years of success, that is, in 1922, Pope Pius XI made it his own society for mission support, moved its headquarters to Rome and urged that every adult Catholic be a member of the Society for the Propagation of the Faith.

That is a true society with duties and benefits. The Pope is its head who appoints an Archbishop to act as world-wide President in his name. In addition, in every Archdiocese and Diocese the Archbishop or Bishop is the local President. The Society for the Propagation of the Faith exists as a non-profit, tax-free entity for the purpose of collecting monies to assist and participate in the missionary work of the Catholic Church.

Membership in the Society is open to all. Members need not attend meetings, but they do have certain duties to fulfill. In return, members enjoy certain spiritual benefits. I urge every one of you to learn more about the Society for the Propagation of the Faith and about membership in it. Membership is no mere matter of placing a piece of money into the collection basket and then forgetting all about it. Membership in the Society for the Propagation of the Faith is a very important means of performing our Christian duty to "go preach the good news to every creature". I urge each of you to become a member in your parish. Speed the conversion of the world to Christ Jesus and so keep your own Faith strong.

Devotedly yours in Christ,

*George J. Biskup*

Most Reverend George J. Biskup  
Archbishop of Indianapolis

## Fr. William Knapp dies at the age of 75

INDIANAPOLIS—The Funeral Liturgy was offered Thursday morning in St. Anthony's Church for Father William Knapp, 75, who died Sunday in St. Vincent Hospital. Archbishop George J. Biskup was the principal concelebrant. Burial was in the Priests' Circle at Calvary Cemetery.

Father Knapp retired as pastor of St. Anthony's in 1970.

A native of Haubstadt, Ind., he completed his priestly studies at St. Meinrad, where he was ordained in 1925.

HIS FIRST appointments were as assistant at St. Mary's, New Albany, St. Bartholomew, Columbus, and St. Lawrence, Lawrenceburg. In 1935 he was named administrator at St. Mary's, Navilleton, serving in that post until 1938, when he became pastor of St. Peter, Franklin County.

In 1941 Father Knapp became pastor of Holy Rosary parish, Indianapolis, an assignment which he held until 1951, when he was transferred to the pastorate of St. Anthony parish, Indianapolis, where he served for 19 years until his retirement.

IN 1953 he was named a Pro-Synodal Judge and in 1957 a member of the Archdiocesan Building Commission.

Surviving are seven sisters, Sister Adeline of Maynooth, Ireland; Sister Estelle of DuBois; Mrs. Louise Kell, Mrs. Mary Macke and Mrs. Cecilia Sauer, all of Evansville; Mrs. Flora Martin of Haubstadt, and Mrs. Armella Epperson of Greenfield; and three brothers, Alois, Leo and Henry Knapp, all of Haubstadt.



FATHER KNAPP

## Jacobs salutes Catholic schools

WASHINGTON—Rep. Andrew Jacobs, Jr. (D-Ind.) introduced a resolution in the House of Representatives on Thursday, Feb. 6, recognizing the contribution made to the public welfare by parochial schools.

Jacob's resolution, coinciding with National Catholic Schools Week, Feb. 2-8, read:

"Whereas formal education in the United States is indispensable to the strength and civilization of our country; whereas parochial schools in America have not only provided a service to the nation generally by relieving the public cost of education, they also help to make ours a nation of enriched culture, now therefore be it resolved by the Congress of the United States that the social contribution of parochial schools is recognized and appreciated especially during this, National Catholic Education Week."

Jacobs represents Indiana's 11th District.

## Conference asked to promote more black vocations

ST. MEINRAD, Ind.—A large number of black aspirants to the priesthood come from non-Catholic homes and receive little or no parental or family encouragement, according to Auxiliary Bishop Joseph Howze of Natchez-Jackson, Miss.

Bishop Howze spoke to the 10th annual vocations conference held here Feb. 2-5. The conference brings bishops, vocation directors and Religious superiors together to discuss trends and developments in seminary education and pastoral formation.

Bishop Howze, one of the three black Catholic bishops in the country, pointed out that only 900,000 of the 25 million blacks in the United States are Catholics.

"Seminary personnel and vocation directors need to realize this," Bishop Howze said. "There are black vocations, but current programs do not reach for them."

THE BISHOP stressed that no one, black or otherwise, should be admitted to the seminary unless he is potentially able to do at least average work after completing some remedial work.

In order to prepare those who work among the blacks, Bishop Howze said seminary curricula should include "elements of liberation theology, a theology of the oppressed which studies social justice and morality."

He added: "We must teach a willingness to remain open, seek outside advice, have patience, attend discussion groups and workshops, and pray for strength and insight."

ASKED ABOUT the possibility of establishing a seminary for blacks, Bishop Howze responded that most blacks would not wish to attend a segregated seminary in order to prepare for work in a multi-racial society. If such a seminary were founded, he said, no black should be obliged to attend it.

In a talk on vocations among Hispanic-Americans, Bishop John Fitzpatrick of Brownsville, Tex., described the problems and obstacles that a typical Spanish-American boy must face.

He said "efforts are being made to see if it is possible to bring seminary life closer to home, where the environment is closer to what they are accustomed to, where they can continue to receive family support."

He added that Spanish-American seminarians need to be involved in "some sort of action for their people."

"THEY CANNOT," he said, "for six or eight or more years divorce themselves from the struggle their peers are undertaking to bring better home and health and working conditions to their brothers and sisters. So their seminary course needs to include involvement in pastoral work in the barrio, in the jail apostolates, work among the sick, work among youth of all categories, especially the needy."

Among the 14 bishops attending the conference were Archbishop George J. Biskup, Indianapolis; Bishop Andrew Grutka, Gary; Bishop Raymond Gallagher, Lafayette; and Bishop Francis Shea of Evansville.

## Archbishop Sanchez to address workshop

ST. MEINRAD, Ind.—Archbishop Robert Sanchez of Santa Fe, N.M., and Auxiliary Bishop Patrick Flores of San Antonio, Tex., will speak at a workshop on Hispanic-American ministry at St. Meinrad Seminary here March 3.

Holy Cross Father Richard Teall of the Pontifical College Josephinum is also to be one of the principal speakers.

The purpose of the workshop is to heighten awareness of the dynamics of ministry to the Spanish-speaking peoples: Mexican-American, Puerto Rican, Cuban and others.

Speakers and small group discussions will explore the identity of Hispanic-Americans and their culture, spirituality and economic situations; the Church's response to the needs of the Hispanic-American and seminary training; and the theology of liberation and ministry to minorities.

## Board of Education to meet on Tuesday

The monthly meeting of the Archdiocesan Board of Catholic Education will be held at 7:30 p.m., Tuesday, Feb. 18, in Holy Spirit School, 7241 East 10th St., Indianapolis. Hosting the meeting will be the Indianapolis East District Board.

The major item of business will be presentation and action on the proposed budget for 1975-76.

The meeting is open to all interested persons and questions and comments from the audience are welcome.

Representatives of the Indianapolis East District Board serving on the archdiocesan board are Mrs. Mary Sitzman, Little Flower parish, and Father Joseph Riedman, St. Michael parish, Greenfield.

## Pope opens Lent with urgent plea for world's poor

VATICAN CITY—Pope Paul opened Lent with a plea to put Lenten self-denial to work for the poor.

"If each one lets his brothers and sisters come into his own life, if he shares with them of his substance rather than of his surplus, then he overcomes many obstacles to reconciliation and attains renewal," the Pope said in a Feb. 11 Lenten address to the universal Church.

Of Christ's words, "The poor you always have with you," the Pope commented:

"It almost sounds as though the efforts of Christian charity and human justice were destined to be always defeated. And would not an overall view of our times seem to confirm this? Even though we appear to have all the means of fighting poverty, we still hear of wars, famines and disasters."

"But, for the Christian, the fact that such situations continually recur does not mean they are inevitable. The Christian, rather, understands the words of Jesus in the sense that none of His followers can ignore the fact that Jesus identified Himself with the poor."

## Irish Peace Week

NEW YORK—A new, interdenominational organization dedicated to "reconciliation" in Ireland, north and south, will launch a "Peace Week" in Ireland on St. Patrick's Day, March 17.

## VISITOR 'MOUTHPIECE' FOR SOVIETS

## Bishop charges Red persecution

CHICAGO—An exiled Lithuanian bishop maintains that detailed complaints by Lithuanian Catholics documenting religious persecution in their country "are diametrically opposed" to statements in the Soviet press by Msgr. Ceslovas Krivaitis, administrator of the Vilnius archdiocese who is to visit the United States.

Bishop Vincentas Brizgys, exiled auxiliary bishop of Kaunas, made his comment Feb. 11, five days before the scheduled arrival of Msgr. Krivaitis. Msgr. Krivaitis was among 20 clergymen from the Soviet Union invited to the United States by the National Council of Churches from Feb. 16 to March 5.

BISHOP BRIZGYS, who was ex-

pelled from Lithuania by the Nazis in 1944 and was refused readmission by the Soviets after World War II, noted that the Vatican-appointed administrator of the Vilnius archdiocese, Bishop Julius Steponavicius, "is at present under rigorous house arrest in the isolated town of Zagare."

Vilnius is the capital of Lithuania.

He said Msgr. Krivaitis "administers the archdiocese of Vilnius as vicar capitular, that is he was supposedly elected by the clergy of the cathedral chapter."

(The Annuario Pontificio, which is the Holy See's official yearbook listing all officials of the Church's central administration and bishops and administrators of dioceses, does not

mention Msgr. Krivaitis. He is not listed in the yearbook as a monsignor.)

Bishop Brizgys, after noting that Msgr. Krivaitis was among the 20 Soviet clergymen of various denominations invited to the United States by the National Council of Churches, said:

"MSGR. KRIVAITIS was listed in a similar group which was to have visited the United States in 1972. Before its departure, Tass, the official Soviet news agency, published on April 8, 1972, an interview with Msgr. Krivaitis with the obvious purpose of playing down religious persecution in Lithuania."

"At that time, news reached the free world of the memorandum to Soviet authorities and the United Nations denouncing persecution of religion in Lithuania. The memorandum was signed by 17,000 Lithuanians."

"The proposed trip in 1972 was cancelled."

Bishop Brizgys then referred to a similar interview with Msgr. Krivaitis published last Sept. 26 in Soviet Weekly of London. He commented:

"Since 1972, several other memoranda from the Catholics of Lithuania have reached the free world. The contents of these memoranda together with those of the Chronicle of the Catholic Church in Lithuania (an underground publication) now reaching the West are diametrically opposed to statements attributed to Msgr. Krivaitis in Soviet Weekly."

## St. Maur gets new Prior

INDIANAPOLIS — Father Harvey Shepherd, O.S.B., 61, is the new Prior of St. Maur's Priory here, succeeding Father Bernardine Patterson, O.S.B., who resigned the post last December after 11 years in the office.

The new Prior, who was elected on Feb. 7, was elevated from Subprior. He also served as business manager of the seminary operated by St. Maur's and also taught homiletics. Father Harvey has also been doing week-end pastoral work at St. Bartholomew Church, Columbus.

There are 16 members of the Benedictine community, 11 of them professed. In addition to the seminary at 4545 Northwestern Ave., St. Maur's operates an Urban Ministry Center at 1456 N. Delaware St.

Prior Shepherd was a co-founder of the St. Maur community in 1948. His election was confirmed by the Right Rev. Martin Burne, O.S.B., Abbot President of the American Cassinese Federation of which the Priory is a member.



FATHER HARVEY

NEW ST. MALACHY CHURCH—Below is the new St. Malachy Church, Brownsburg, which will be dedicated on Sunday, Feb. 23, by Archbishop Biskup.



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## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Court upholds abortion law

ST. LOUIS—A three-judge federal court here has upheld a Missouri abortion regulation law in what is apparently the first major judicial victory for such a law since the January 1973 Supreme Court decision striking down most state restrictions on abortion. Louis DeFeo, director of the Missouri Catholic Conference, said he expects opponents of the bill to appeal to the U.S. Supreme Court. Provisions of the Missouri bill backed by the court include requirements for informed consent on the part of a woman prior to an abortion, parental consent for abortions on women under 18, and a husband's consent prior to an abortion.



**GOLDEN WEDDING**—Mr. and Mrs. Chester Kirsch, Route 1, Scipio, will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 5:30 p.m., Saturday, Feb. 22, in St. Mary Church, North Vernon. A reception will be held from 2 p.m. to 4 p.m., Sunday, Feb. 23, in the K of C Hall in North Vernon. The couple, members of St. Ann parish, Indianapolis, for many years, has one daughter, Nita Reuter, Indianapolis, eight grandchildren and three great grandchildren.

## Group wants aliens legalized

WASHINGTON—Some 400 delegates at a Northeast regional pastoral congress for the Spanish-speaking have sent President Gerald Ford a resolution calling for legalization of the status of hundreds of thousands of illegal aliens now in the U.S. and opposing penalties for employers of illegals. The group, which included a dozen bishops, also called for improvements in quotas and procedures for dealing with Western Hemisphere immigrants and charged that present immigration policy toward Latin America was discriminatory.



## Limit to farm size asked

WASHINGTON—Congress should consider placing limitations on conglomerate, corporation and even individual holdings in agriculture "when their size would be harmful to the common good," according to Father John McRaith, executive director of the National Catholic Rural Life Conference. Large holdings destroy the family farm, cost more and may be inefficient, he said. Father McRaith also called for study and legislation on areas of the food production and distribution system which affect consumers, including food retailing and grain exports.

## Bishop salutes Catholic press

WASHINGTON—The Catholic press offers a unique ministry of evangelization, Bishop James Rausch told a group of Catholic editors and press personnel here. The bishop, who is general secretary of the National Conference of Catholic Editors and the U.S. Catholic Conference, was speaking informally at a dinner during the annual meeting here of the Catholic Press Association-NC News Service (CPA-NC) Liaison Committee, Feb. 6-7. He said he would like to see the day when "we bishops can lay our hands on the people in the press" to invoke the Holy Spirit to bless their "special ministry." Such a laying on of hands, he said, "would not be just a recognition of merit, but a sending forth to bring Christ to the people."



## In capsule form . . .

Following a wave of burglaries in churches throughout Mexico, Catholic bishops have called for an inventory of all religious artistic treasures and objects of value housed in some 20,000 churches . . . The executive secretary of the Georgia Catholic Conference has urged the state legislature to pass a handgun control law . . . Each of Singapore's working Moslems is being asked to pay a voluntary tax of 25 cents a month to be used for building new mosques.

Canada's Anglican bishops have rejected the plan of union proposed for their Church and the United Church of Canada and the Christian Church . . . Four priests have been jailed in Pamplona, Spain, for refusing to pay fines imposed on them for preaching in support of the right to strike . . . A goal of \$3.8 million has been set for the 1975 Catholic Charities Appeal in Philadelphia.

The art gallery at St. Mary's College, Moraga, Calif., was completely destroyed by fire . . . A spokesman for the National Conference of Catholic Charities urged a Senate Committee to improve and expand the food stamp program . . . The Diocese of Oakland will launch a permanent diaconate program for married and single men.

A move to abolish all film censorship in the London, England, area has been defeated by a metropolitan council . . . A society concerned about child abuse must also be concerned about abortion, the 10 bishops of Minnesota said in a joint statement . . . Rev. Lindsay King of Toronto, Ont., wanted to join two mynah birds in matrimony but his United Church congregation voted 5 to 1 against permitting the ceremony.

## Names . . .

Hortensia Aliende, widow of Chile's former president, was granted a brief audience with Pope Paul on Feb. 5.

Playwright Tennessee Williams heads a list of distinguished poets and authors to appear at the annual Sophomore Literary Festival at the University of Notre Dame March 2-8.

Jesuit Father William Sullivan resigned as dean of the St. Louis University School of Divinity in reaction to what he called the trustees' "tragic error" in deciding to abolish the school.

The Duke of Norfolk, England's leading Catholic peer, died at the age of 66.

Father Josef A. Jungman, S.J., one of the most renowned experts on the liturgy, died at Innsbruck, Austria, at 86.

Mgr. Thomas G. Fahy, president of Seton Hall University, has been given the annual brotherhood award of the New Jersey Conference of Christians and Jews.

Mother Mary Martin, founder of the Medical Missionaries of Mary, died at Drogheda, Ireland.

Jeanne Zurcher, 57, has been ordained the first woman pastor in the Lutheran Church of France in a ceremony at Courbevoie in the Paris suburbs.

## † Remember them in your prayers

**BRADFORD**  
† JOSEPH CHRIS BERKENMEYER, 57, St. Michael, Feb. 3. Father of Gertrude Gray of New Albany; and Frances M. Dear and Joseph G. and Carl Berkenmeyer, all of Ramsey.

**CLARKSVILLE**  
† MARILYN E. HAAS, 47, St. Anthony, Feb. 4. Mother of Larry Haas of Sellersburg; Barbara Haas of Carlsville; Donna Sue Groen and Margaret (Maggie) Ridge, both of New Albany; daughter and stepdaughter of Mr. and Mrs. Urban Smith of Louisville, Ky.

**ENOCHSBURG**  
† CAROL BUTTMAN, 33, St. John, Jan. 31. Wife of Cletus; mother of Glen, Glenda, Rosemary, Anita and Carolyn. Daughter of Mr. and Mrs. Clarence Obermeyer.

† LORETTA LONGAN, 77, St. John, Feb. 6. Mother of Margaret Oljace and Eileen Cain; sister of Dr. William Meyer, Mrs. Albert Helfrich and Mrs. Lee Lauderdale.

**INDIANAPOLIS**  
† MARY F. BECKER, 66, St. John, Feb. 6. Wife of Edward J.; sister of Mrs. Susa Day.

† JAMES B. DELANEY, 70, St. John, Feb. 7. Husband of Ruth; father of Mrs. John McGovern and Kathryn Delaney; brother of Mrs. W. Logan Murney, Kathryn and Gertrude Delaney.

† MARGARET I. BURNS, 80, SS. Peter and Paul Cathedral, Feb. 7. Wife of Robert H.; mother of Mrs. Gerald Fogarty, Robert T. and William J. Burns.

† EZRA W. WILLIAMS, 78, St. Jude, Feb. 7. Father of Mrs. Patricia Doyle, Francis E., William A., John E. and Robert G. Williams; brother of David Knox, Marlene Shriner, Myrtle McAtee, Ella Strange, Margaret Seaton, Gerald J., Jerome and Valentine Williams.

† NELLIE BARNHORST, 85, Holy Name, Feb. 8. Mother of Mrs. Albert Rose, Edward F., Howard B. and Leo A. Barnhorst.

† WILLIAM SCHALK, 81, Little Flower, Feb. 8. Uncle of Bernard Amberger.

† OTTILIE C. CARVER, 83, St. James the Greater, Feb. 8. Sister of Clara Linville and Alva Langer.

† LEONA W. FLEISHER, 78, Sacred Heart, Feb. 8. Mother of William G. Comley; sister of Mary Luthy.

† FRANCIS L. STEWART, 83, Holy

Name, Feb. 8. Son of Florence Stewart; brother of Betty Glenn and Margaret Bumps, Edward W., Joe H., Charles R. and John F. Stewart.

† STEPHEN C. ROST, 17, St. Christopher, Feb. 8. Son of Mr. and Mrs. Richard F. Rost; brother of Mark W., Thomas J. and Richard M. Rost; grandson of Mr. and Mrs. Elmer C. Rost and Mrs. Gertrude Nickels.

† GERTRUDE F. MEDLIN, 72, Christ the King, Feb. 10. Mother of Mrs. Diane Ball.

† ALICE C. CANFIELD, 73, St. Christopher, Feb. 10. Mother of Betty Kahlor and Robert Canfield.

† HAROLD J. DIETZ, 45, Sacred Heart, Feb. 10. Husband of Patricia; father of Michael, Richard and Timothy; brother of Gene Dietz.

† JOSEPH E. STARKEY, 78, St. John, Feb. 10. Husband of Mabel L.; father of Josephine Giddens, Juanette Tedphopio, Jack F. and Patrick E. Starkey.

† JOHN J. DEVINE, 69, St. Philip Herl, Feb. 11. Father of Bernard, Patrick and John F. Devine.

† CARMELIA VESPO, 74, Little Flower, Feb. 11. Mother of Mary Jo Chandler, Paul M., Anthony J. and Daniel E. Vespo.

† ALMA FEISTIKJI, 70, Our Lady of Lourdes, Feb. 12. Sister of Emma, Katherine and Joseph Feistikji.

**JEFFERSONVILLE**  
† EDWARD M. LEONARD, 67, St. Augustine, Feb. 3. Husband of Nellie; father of Harry H. Leonard of Jeffersonville; and Mary Jane Bischof of Clarksville; son of Ethel Leonard of Jeffersonville.

† CATHERINE L. KARLEN, 89, St. Augustine, Feb. 5. Mother of Eugene Karlen of North Dakota; Bernard and Sylvester Karlen, Viola Ehrsam, Marie Tack, and Lucille Blue, all of Louisville, Ky.; and Katherine O'Neal of Jeffersonville.

**LAWRENCEBURG**  
† EUGENE J. LUX, St. Lawrence, Jan. 27. Husband of Elizabeth; brother of August of Lawrenceburg.

† HELEN STANLEY, 86, St. Lawrence, Jan. 29. Mother of Floretta Meyer of Lawrenceburg; Vincent of Sunman; Anthony of Cincinnati; and John of Indianapolis.

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Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.

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

## Lenten Services

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

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

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



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## THE TACKER

## Missals are back

BY FRED W. FRIES

Remember the "good old days" when ladies wore hats to church and almost everyone carried a missal to Sunday Mass? There is little hope that the feminine headgear will ever come back (Pauline admonitions notwithstanding), but, dear readers, the Sunday missal is definitely returning. Honest!

Youngsters under the age of ten might as well tune us out because they won't understand what we are talking about, but we invite you older folk to do a little reminiscing.

UP UNTIL A LITTLE over a decade ago, one of the last things that mother did before settling out for Sunday Mass (there were no Saturday night Masses in those days, son) was to check and see that every member of the family who could read had his or her personal hand missal. You will recall that each one took a proprietary interest in his own missal, and woe to anyone else using it. It was as unthinkable as someone "borrowing" your toothbrush.

For one thing, the colorful page markers were all in their proper places so that the worshipper could follow the celebrant with a minimum of confusion, and then there were the various holy cards and personal mementos to mark the various special collects and other ritual prayers.

All in all, the hand missal was a treasured and valuable adjunct to Sunday morning Mass.

THEN CAME Vatican II in the early 1960's, and the grand old Roman missal became obsolete overnight. People tossed their missals into closets or attic trunks, hoping that someday they could be retrieved and used again. But their hopes were in vain. Not only did the good Fathers of Vatican II mandate the use of the vernacular (eliminating the need for a translation from the Latin, which the missal provided), but they also ordered a drastic (and long overdue) revision of the forms and texts of the Mass.

This conciliar mandate spawned not the "age of Aquarius," but the "age of missalette." Missalette publishers strove to keep up (often futilely) with the latest changes in format and translations. It was a period of necessary confusion and experimentation.

But the changes and experimentation are now a thing of the past. Rome has not only approved the "revised" Roman

rite, but recently ordered its use exclusively.

This action is what paved the way for the return of the old, beloved hand missal for the laity.

AS FAR AS WE KNOW, the first such missal to hit the market is the "New American Sunday Missal," just published by Collins and World of New York and Cleveland.

The editor is Bernard Benziger, a name long respected in church publishing circles. Notre Dame's Murphy Center for Liturgical Research (including St. Meinrad's Father Aurelius Boberek, O.S.B.) has directed the writing of helpful explanatory introductions which make the missal easy to use.

The compact volume of 1,536 pages includes all the Sunday and Holy Day texts for the full three-year cycle, but also includes all the Holy Week Masses, the rite of Baptism during Sunday Mass, Marriage during Sunday Mass, Funeral Masses, as well as a wealth of texts and prayers for personal reflection and study.

We recommend the "New American Sunday Missal" without reservation.

HERE AND THERE—Father Robert J. Ulrich, associate pastor of St. Peter and Paul Cathedral and part-time chaplain of Winona Memorial Hospital, is the new president of the Catholic Hospital Chaplains of Indianapolis. Priests in the Terre Haute area have initiated a pulpit exchange program during the season of Lent as an aid to spiritual renewal. Sister Diane Ris, S.P., organizer of the Open Classroom at St. Patrick parish, Indianapolis, has joined the faculty of IUPUI as associate professor of Education on a part-time basis. Sister Carlos, D.C., administrator of St. Vincent Hospital, was recently presented the Nora Sertoma Club's "Service to Mankind" Award.

JUBILARIANS—Tacker extends congratulations to three couples on the observance of their 50th wedding anniversary: Mr. and Mrs. Chester Kirsch of St. Mary parish, North Vernon; Mr. and Mrs. Anthony Kleber of Sacred Heart parish, Indianapolis; and Mr. and Mrs. William Mark of St. Elizabeth parish, Cambridge City. Best wishes also to Mr. and Mrs. William J. Clark of Christ the King parish, Indianapolis, who are marking their 58th milestone later this month.

## CANON LAWYERS DISAGREE

## Altar girls allowed—yes or no?

WASHINGTON—A leading Church lawyer was challenged here on a statement he made suggesting that local bishops can allow girls to serve Mass without any change in current Church law.

Father Thomas Lynch, chancellor of the archdiocese of Hartford, Conn., and former executive coordinator and president of the Canon Law Society of America (CLSA), was widely reported in both the secular and Catholic press as saying that individual bishops, by the pastoral powers they exercise in their own dioceses, could dispense individuals from observing Canon 813 of the Church's Code of Canon Law.

That canon, which Father Lynch described as "anachronistic," prohibits women from serving as acolytes at the altar.

But Father John Rotelle, executive director of the national secretariat here for the U.S. Bishops' Committee on the Liturgy, said Father Lynch's position is untenable.

HE POINTED OUT that two more recent instructions from the Vatican—the Nov. 1969 General Instruction for the Roman Missal and a Sept. 1970 liturgical instruction from the Vatican's Congregation for Divine Worship—prohibit women from serving at the altar.

The controversy has been raised in several areas of the country recently as bishops have stopped the practice of altar girls when they discovered it was going on.

Father Lynch told NC News he believes the two instructions from the Vatican are not liturgical regulations, strictly speaking, but merely repetitions of the general Church law—canon law—which is explicitly not a liturgical norm but only a disciplinary norm. Therefore, he argued, by a 1968 document on the rights and duties of bishops, individual bishops have the right to

dispense from such disciplinary laws in individual cases for appropriate pastoral reasons.

Father Rotelle, however, argued that the very law which Father Lynch cited (Canon 2) as an indication that the original law on altar girls was not liturgical, states that liturgical laws drawn up in the appropriate manner "retain their own force."

From that, he said, it is clear that the instruction in 1970, as a liturgical decree, stands as the binding liturgical law on the subject.

UNLESS EXPRESSLY stated otherwise, such laws can be changed only by a change of the general Church law, or by approval of the Vatican for a specific country after two-thirds of that country's bishops

have asked for a change.

If the only legislation forbidding altar girls were in the Code of Canon Law and not in the new liturgical instructions, said Father Rotelle, "I would agree with Father Lynch."

But with these instructions in existence, he said, "I can't see how he doesn't see it as a liturgical law."

Both men indicated they would rather see the whole controversy disappear.

Father Lynch called it "a tempest in a teapot" and said he would rather see the Church focusing its energies on the broader, more substantive questions of the general rights of women in the Church.

## Bogus priest, lawsuit trip traditionalists

BY JERRY FILTEAU

Catholic Church for four centuries.

A group of traditionalist Catholics in Orlando, Fla., was jolted recently upon learning that the "priest" celebrating their weekly Tridentine Mass never was ordained.

Several members of the group became suspicious of the "priest" variously known as Father Arthur G. O'Connor, Arthur G. Connors and Arthur A. Connor when he repeatedly made mistakes during the Tridentine rite.

THE INCIDENT was the latest in a series of events around the country indicating the traditionalist movement is still very much alive, if not exactly prospering. Among the others were: A traditionalist "bishop" recently lost a court case in Toledo, Ohio, when two angry men sued him for causing "the destruction of their marital relationships" by attracting their wives and some of their children to his religious beliefs.

After a newspaper story made public that a Tridentine Mass was being said in his diocese, Bishop Edward O'Rourke of Peoria, Ill., formally told local Catholics that they would not fulfill their Sunday obligation by attending the unauthorized rites.

The Tridentine Mass—named after the 16th-Century Council of Trent which highlighted the Catholic Counter-Reformation—was the basic order of the Mass for the western

IT WAS UNDERGOING some changes in the 1950s and early 1960s when the bishops of the world, at the Second Vatican Council, called for a revision of the whole Roman Missal.

The old Missal was banned, with some minor exceptions, following a phase-out period after the new, revised Order of the Mass was made official in 1969.

In a recent letter to bishops the Vatican's Congregation for Divine Worship repeated the ban, saying that the only priests exempted would be those who have difficulty observing the new order "by reason of old age or infirmity." In those cases, Mass may be celebrated only without a congregation.

THE TOLEDO case involved Francis K. Schuckardt, who claims he was ordained a priest and bishop in Chicago in 1971 by Daniel C. Brown. Brown says he himself is a priest and bishop in the Church of Utrecht (Old Catholics), a small schismatic group that broke from Rome over a century ago but claims a legitimate historical line of bishops.

Once international secretary for the Blue Army of Our Lady of Fatima and a frequent lecturer at Catholic meetings in the Toledo area, Schuckardt, now 37, has broken with the Church over the Mass and claims to be "the only Tridentine Latin rite bishop" in the U.S.

## Nurses for Life organize

INDIANAPOLIS — Ms. Phyllis Stewart, a member of Holy Cross parish, is chairman of Indianapolis Concerned Nurses for Life, a newly-formed chapter of National Nurses Concerned for Life.

One of the primary purposes of the non-denominational organization is to offer educational programs on the medical and ethical facts involved in various life issues. Programs are being planned on such topics as the consequences of the liberalized abortion law, fetal experimentation on aborted babies, infanticide and the intentional killing of the aged and handicapped.

THE ORGANIZATION currently is arranging in-hospital service programs and will present the first of a three-part seminar at IUPUI School of Nursing at 7:30 p.m., Thursday, Feb. 27, Room 108. Additional sessions

will be held April 10 and May 8.

Seminar speakers will include physicians, nurses, attorneys and other experts qualified to discuss the legal, moral and ethical dilemmas facing nursing today.

ALL SESSIONS are open to the public, and no registration or fee is required.

The Indianapolis chapter has a film library and a speakers bureau which is available to aid community organizations plan life-oriented programs. Information regarding these may be had by phoning 849-7730 or 787-3078 or writing Indianapolis Concerned Nurses for Life, P.O. Box 68009, Indianapolis 46268.

Among charter members of the chapter are Francis Leone, R.N., St. Pius parish; Margie Schmitz, R.N., and Barb Kowich, R.N., both of St. Luke parish.

## Host husbands

INDIANAPOLIS — Members of Newman Guild of Butler University will host their husbands and friends at the annual "Fun and Frolic Party" at 8 p.m. Tuesday, Feb. 18, in the Christ the King social room, 5858 Crittenden Ave.

A covered dish dinner is set for 7 p.m., following a social hour.

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**PAPAL AUDIENCE**

A holy year audience with His Holiness, Pope Paul VI, is scheduled, as well as a comprehensive tour of Vatican City. These are only a few of the high spots! Write or call today for your detailed itinerary!

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Haverkamp, Dorothy Pearl  
Ramirez, Jose  
Cappella, Ralph S.  
White, Mary Patricia  
Nally, Isabel M.  
Sevenish, Mary Jane  
Murray, Harold E.  
Buenting, Helen  
Logue, Helen S.  
Rietel, Richard M.  
Ashby, Jane C.  
Ritchey, Russell T.  
Kaley, Helen E.  
Schuck, Wilbert Henry  
McKeand, Wallace O.  
Kerr, Ruby F.  
Jochum, Katherine

O'Brien, Harry J.  
Burk, Dorothea  
Morgan, Elizabeth

## ST. JOSEPH

Kialber, Donald J.  
Hoehhammer, Kate  
Mullenholz, Gladys L.  
Zeunik, Rose A.  
Ray, Otto  
Lutz, Marie R.  
Botzum, Helen C.  
Venezia, Josephine  
Dezslan, William O., Sr.  
Kennedy, Clara A.  
Reimondy, Charles J.  
Simon, Mae E.  
Lang, Estella J.  
Shea, Helen S.  
Glackin, Richard L., Sr.  
McCreary, Pauline M.  
Flick, Carl E.  
Wilson, Mart H.

Stahl, Inf. Scott Michael  
Wiwi, Ralph W.  
Springman, Albert W.  
Thorne, Inf. Melissa Christine

## CALVARY

Klee, Anthony J.  
Moran, Patrick J., Jr.  
Lucas, Agnes E.  
Fels, Robert F.  
Thompson, Phillip L.  
Sheehan, John  
Michaelis, Mary A.  
Hertz, Walter E.  
Hickie, Leonard E.  
Mooney, Florence E.  
Drefals, Frank A.  
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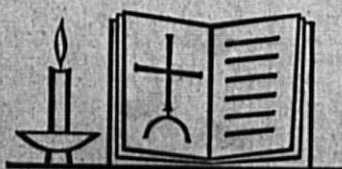
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## Criterion Comment

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

—Pope Paul VI

## Time to cry foul

Within a few weeks the Federal Communications Commission is expected to issue a detailed report on the state of televised smut and violence. It's about time the agency took official recognition of what has become a national problem—the pollution of the public airways.

The FCC is empowered to grant and revoke the license to broadcast. It is also supposed to monitor a broadcaster's pledge to observe certain boundaries of good taste and moral behavior. It obviously has not been doing its job or else it has become so calloused that it sees nothing wrong with the frightening brutality that characterizes so many police shows, the effort to normalize deviate behavior and the blatant exploitation of human sexuality.

The FCC has been a notoriously weak agency, and its occasional scolding of broadcasters has carried as much weight as a cream puff. That sad situation must change.

This week on television in prime time and at hours early enough to capture even the grade school audience, the networks have served up such goodies as a story about a famous ax murderer, another

charming interlude in the lives of the prostitutes and pervers that reside in a Baltimore hotel, and a commercial for an R-rated movie that features the dismemberment of victims. And those are only the high spots.

It wasn't too long ago that worried parents, educators and churchmen were assured that the porno fad was about to run out, that in no time at all the public would get bored, profits would fall off and the garbage would disappear. That clearly hasn't happened and isn't about to.

Guidelines for decency have to be enforced by the FCC, and, if necessary, bolstered by federal legislation. We are long past the stage where censorship would be worse than what it restricts. Today we are awash in marketplace filth, when homosexual rape is simulated on film, intercourse is performed live on the stage, human bestiality is a dramatic hallmark and gutter language as commonplace as commercials.

The pendulum has swung too far in the direction of obscenity. Balance must be restored. Regrettably, that can be accomplished only with a degree of censorship that does not now exist.

## Catholic Press Month

February isn't much to brag about, particularly an Indiana February. It's usually packed with unpleasant weather, i.e., 13-inch snowfalls, and medical emergencies, i.e., flu epidemics.

Yet for all its unlikeable features, February is a special month for those involved in publishing a diocesan newspaper. It is National Catholic Press Month, a time for some quiet soul-searching and some brass horn tooting. And with your indulgence, we'd like to do a little of the latter.

The fact that this issue of The Criterion arrived in your mail box is a victory in itself. The depression that is seeping into nearly every segment of the economy today infiltrated the diocesan press about five years ago. Very few Catholic papers have escaped a marked decline in circulation and budget and we are grateful that The Criterion has fared as well as it has.

We have cut costs, drastically so. We have switched printing processes, reduced the number of pages and trimmed the staff by one-fourth. Yet not once did we question the need for the paper or the fact that, somehow, it would remain in business.

We are as convinced as it is possible to be that diocesan newspapers play a significant role in the life of the Church. The Criterion and papers like it chronicle those events which are of importance to Catholics, the news of the Church in the world, the nation and the Ar-

chdiocese; they record the official statements of the Vatican, the U.S. Bishops' Conference, and the Chancery; they provide a forum for those who would enrich the faith.

That is no small assignment, but it is not the full story.

Father Jeremy Harrington, O.F.M., editor of St. Anthony Messenger and vice president of the Catholic Press Association, said recently that diocesan newspapers perform two unique functions.

"They are the most effective means of communication within a diocese and they are without a doubt the best means of adult education," he said.

Moreover, the press exemplifies the renewal theme of the Holy Year, Father Harrington added. "That's just what the Catholic press endeavors to do—to help its readers achieve a deeper faith, a stronger commitment to Jesus, a better understanding of their membership in the Christian community."

We don't claim to meet that ideal each week. But we humbly try, all the while counting on the support of our readers. We want you to know that we appreciate your subscribing to the paper, using the advertising columns and patronizing our advertisers. When your subscription renewal is due, please make sure your pastor receives your payment. And, if it is at all possible, put a little extra in the envelope so that some other parishioner who can't afford to pay will receive the paper too.

## Dangerous precedent

The decision of the beleaguered Alexian Brothers to turn over their 225-acre estate in Gresham, Wisc., to Menominee militants is unfortunate from several aspects.

Most important, it was a concession to illegal seizure and threats of violence. The Brothers were opposed to using or asking for the use of any intervention that smacked of force or retaliation. They did get the "bloodless solution" they so desperately sought throughout the month-long occupation. But they ought to have realized that they were going to end up looking like villains whatever the outcome.

Beyond their own

predicament, the Brothers have set a precedent that could prove troublesome. Other militants at other times and other places may decide that any piece of unused or abandoned church property is fair game for a takeover. And if that happens, the people whose contributions, large and small, help purchase such properties will find someplace else to put their money.

Letters to the Editor on subjects of general interest are always welcome. We reserve the right to edit letters, when necessary, but we promise to be as sparing as possible. Just address your comments to: Editor, The Criterion, P.O. Box 174, Indianapolis 46206.

## What are real policies of organized labor?

BY MSGR. GEORGE G. HIGGINS

A surprising number of liberal and self-styled radical economists and social reformers have become completely disenchanted with the American labor movement. To hear them tell it, you would think that organized labor had sold its soul for a mess of pottage—or, if you will, "in return for a junior partnership with Big Business in shaping the national consensus."

That's the way that economists Richard J. Barnett and Ronald E. Muller put it, rather condescendingly, in a recent book entitled "Global Reach: The Power of the Multinational Corporations."

"Since World War II," they assert, "the labor agitator has been replaced by the labor statesman who hopes for more from White House dinners than from the picket line. Big Labor, represented by the Executive Council of the AFL-CIO, has worked hard over the last generation to integrate the unions into American life in return for a junior partnership with Big Business in shaping the national consensus."

AS ONE WHO has spent the past 30 years studying the American labor movement at rather close range, I am



bewildered by this kind of exaggerated ivory tower rhetoric. It doesn't make sense to me at all.

I realize, of course, that the labor movement is far from being a perfect institution, but to accuse its leadership of playing footsie with the White House and with Big Business is a rather supercilious distortion of the record.

The record speaks for itself. It clearly shows that organized labor, far from currying favor with the Establishment, is currently engaged in a very direct confrontation with the Administration, with Big Business, and with the leadership of both political parties on ways and means of solving the depression. This was made abundantly clear on January 23 at the emergency meeting of the General Board of the AFL-CIO.

I HAVE NEVER attended a meeting of any organization which was more brutally critical of the political and economic Establishment. Rightly or wrongly, the 300-odd delegates tore the Administration's economic program to smithereens. The Action Program unanimously adopted by the delegates is a very progressive document by any reasonable set of standards. It clearly gives the lie to those who say that organized labor is willing to make a deal with the White House and with Big Business.

I can't understand why so many

liberals and self-styled radicals in the intellectual community persist in peddling this particular line or why they think it's fashionable or chic to ridicule the movement and its leadership or to underplay its effectiveness as a force for constructive economic change at a time when the nation is faced with a serious depression.

MANY OF THEM, I suspect, are unwitting victims of their own ideology and will never be completely satisfied until the labor movement opts for their particular form of national economic planning, call it what you will. I would be happy to support a viable program of ongoing economic planning. In the short run, however, the labor movement, so far as I am concerned, is the nation's most effective force for progressive economic change.

For this reason, among others, I don't know whether to laugh or cry when I hear sophisticated economists like Barnett and Muller belittling the importance of organized labor and condescendingly talking down to its leadership. My instinctive reaction is to cry, but my better judgment tells me to laugh at them for taking themselves and their own beleaguered profession so seriously.

IN REFRESHING contrast to their

particular brand of academic elitism—which gives me the willies—is the more balanced and more realistic judgment of another young economist, Andrew Levinson, who has this to say about the labor movement in his recent book, "The Working Class Majority."

"One can be sharply critical of the failings of American unions and fault them for falling short of their own ideals, while at the same time totally rejecting the idea that they are objectively conservative or reactionary. Granted, anyone seeking an American counterpart of the Chinese Red Guard will be deeply disappointed. But in a realistic and practical perspective the role of unions is basically positive both in national politics and in workers' daily lives. In fact, in more than a few important areas, it can be demonstrated that unions are one of the most progressive forces in American society. . . . There is simply no way to avoid the conclusion that unions . . . play an essentially progressive role . . . in American politics, and in American society itself."

I am confident that they will continue to play this role effectively in the critical months that lie ahead—with or without the endorsement and support of Barnett and Muller and other learned scholars in the liberal and self-styled radical intellectual community.

DALE FRANCIS SAYS

## Helping fellow parishioners in hard times

BY DALE FRANCIS

Whether what we face ahead is to be a real depression or only another recession, I do not know. What I do know is that right now there are many who are suffering. There are people out of work, people trying to get along on less than they need.

It means nothing to talk of the economy in difficulty. It is people in difficulty that is important. We must be concerned for one another.

It is a time for our talk of community to be translated into action. There are places relatively untouched yet across the country there are people in distress. In our parishes we must begin to act to help those nearest to us.

In the Archdiocese of St. Louis, there are regional centers being established where people can bring food and clothing. What is given will then be distributed to parishes so they may help people in need. The St. Vincent de Paul Society there is asking for donations of money. It will be used to help those in need, in the



archdiocese, in the nation, in the world.

IN A PARISH in another part of the nation, the pastor has established a fund to help families in distress meet their mortgage payments so homes will not be lost.

This is a time that demands that there be creative efforts to help families survive difficult times ahead. We hope that the economy will be restored to soundness, that the unemployment rate will be lowered, but until there is a sound economy, until the unemployed have jobs again, we must help one another.

In many places there are already organizations established to meet the needs. The St. Vincent de Paul Society, where it is already in operation, can do much. But it can do only what others help it do. Your support should be given to this organization so that it will have the material resources to accomplish what needs to be done.

CATHOLIC CHARITIES exist in every diocese. Again there must be special support of this work by greater giving.

But not every community has a St. Vincent de Paul Society; Catholic

Charities exists as a diocesan organization. What I am proposing is that individual parishes find a way to meet the needs of people within the parishes and within the community served by the parish.

The work does not need to be structured. It can be done very simply, perhaps by some organization within the parish that does not ordinarily have this function. It can be done by the pastor appealing to the people, forming a committee to facilitate the receiving of material goods and of money.

HOW IT IS DONE is not the important thing. The important thing is that it be done. There are people who need help. We must help them.

Some may say there are governmental agencies set up to help people in need. That is true and it is important that on all levels of government there should be help for those in need.

But what we face now is something different. There are people in need who have homes, who do possess some material goods, who do not qualify for the kind of welfare aid that goes to people who are in a situation of complete destitution.

THEY ARE NOT, in the usual sense

of the word, poverty stricken. But their need, even though it is temporary, is desperate. They stand to lose possessions that are important to them. They suffer hunger because they are temporarily out of work or, if not hunger, at least to face needs they cannot meet.

It is important that we as Catholics be concerned about the starving people in far off places in the world. The response Catholics have given to this need is remarkable and it shows we recognize that all men are our neighbors.

But we must add our responsibility for those who live in our own communities, who are our neighbors by proximity as well as our neighbors because we are all a part of humanity.

WE ALL PRAY that the situation will not be long-lasting, that unemployment will disappear, that once again there will be a sound economy.

But right now there are people who live close to us who need help. In every parish across the country it is necessary that we offer that help. Make certain something is being done in your parish and join it in every way you can. We must be concerned for one another and show our concern by acting.

## ALL THAT AFFLUENCE IS MYTH

## Middle class payoff: \$33 for 10 years' work

CHICAGO—The middle class is an exploited and potentially radical political force, warns a Methodist minister and professor of religion interviewed in a national magazine.

"The middle class potentially is the source of the politics of the fundamental re-structuring of America," Dr. John C. Raines told Edward Waklin in an interview appearing in the February issue of U.S. CATHOLIC, published here by the Claretian Fathers.

Dr. Raines, a professor at Temple University, describes the middle class as "victim" for two reasons:

"One, the middle class is not nearly as well-off financially as people think; two, it bears a much higher tax burden than the wealthy."

HE CALCULATES that the average family of four, with an income of \$11,000, increased its purchasing power from 1961 to 1971 by \$33. "Is that moving up in the world after 10 years' work?" Raines asked, adding that actual purchasing power since 1971 has gone down.

Citing income statistics, Raines said that over two-thirds of the families with incomes between \$10,000 and \$15,000 were there only because of a second or third income,

and that is "not middle-class affluence, but massive middle-class moonlighting."

Even worse, he says, is the tax system which caters to the "wealth-owners, not the wage-earners."

"We have, indeed, a welfare state. But the people heaviest into the public dole are the wealthy few at the top, who each year receive billions in special tax breaks."

"For example, if you earn \$10,000 from wages you pay about \$900 in federal income tax, but if you make \$10,000 in long-term capital gain, you pay \$98 in federal income tax."

THE UPWARD mobility of the middle class is a myth, he says. "Balance it out: In 1949, the top 1% owned 21% of the total personal wealth; 20 years later in 1969, that same 1% owned 34%."

"Yes there is upward mobility, but it happens to be only at the top."

Asked if America was an immoral society, Raines said: "I think it's unjust. It's unjust because it makes the average American family bear an unjust portion of the common tax burden. It's unjust because it leads the average American family into illusions about itself, very dangerous illusions."

"With the father holding two jobs and/or the mother working, the American family has to cope day after day with turmoil at home, defeat at the supermarket, and persistent exhaustion."

I'm saying that the middle class is exploited and therefore is a potentially radical political force. And I'm saying you don't have effective politics in this country unless you have middle-class politics."

THE MIDDLE CLASS must go to the political process, Raines believes. "It is possible to make a definite structural change in this country through a democratic electoral process."

Public financing of all elections is "absolutely crucial to getting the country at least somewhat back in the hands of average citizens rather than

in the hands of the wealthy," Raines says.

Dr. Raines sees an important role for churches, "mostly because they provide an alternative institution of loyalty within the framework of loyalty to the state. They can function as a lightning rod around which indignation can gather, and as a place where well-thought-out programs of change can be developed."

"THE CHURCHES, especially the Catholic Church, have resources in their historical background in medieval social ethics—resources that bear upon the ideas of common

good, of justice, equality and brotherhood."

But the churches must "cease just automatically blessing the American myths and start talking about American realities."

Raines cautioned the middle class not to go outside the law to achieve justice. "I want the average taxpayer to take full advantage of his few tax breaks within legal boundaries. But as a moralist, I want to argue against cheating, whether it's falsifying income tax returns, padding expense accounts, or ripping off materials on the job."



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### The CRITERION

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

BY MSGR. R. T. BOSLER

Q. My problem is that I am a homosexual, although not actively engaged in such practices and very desirous of leading a chaste life. Occasionally, however, I do fall. I find the Sacrament of Penance a great help to me, but it is extremely difficult to find a confessor who is willing to be patient in these matters. The put-down is much more common than the lifting up for people like myself. Many will try to shuffle me off to psychiatric care, when what I am searching for is spiritual help. When I confess unchaste acts or looks or thoughts, must I mention the homosexual element? If this were not necessary, I could be receiving the sacrament with so



much more benefit.

A. You would best help yourself, I think, by going to some young priest and discussing your problem with him. I recommend a young man, for he will have studied the recent moral theology texts which reflect the fuller understanding of homosexuality which modern research and study have afforded. If you haven't the courage to do this, you could try the indefinite accusation of unchaste actions you suggested, but if the confessor asks questions you wouldn't want to lie to him and you would be back to the old problem.

What you might do is confess several other sins you are sorry for and then tell the confessor the main reason you want the sacrament is to obtain help to overcome a weakness you would rather not mention. From your whole attitude toward this problem it is obvious that you do not want to turn from God, and, therefore,

It is very doubtful that your occasional falls are serious sins. Since we are not obliged to mention doubtfully serious sins, you would be making an integral confession.

Q. I read that a well-known theologian claims that the Eucharist rather than Penance is the chief sacrament of ecclesiastical reconciliation, that the Council of Trent said the Eucharist applies the efficacy of the cross to men and this application means the forgiveness of all sins even the most serious committed after baptism. Could a well-intentioned person who over long years found and still finds auricular confession intolerable be forgiven in this manner?

A. It was the Council of Trent which decreed that those who are guilty of serious sins must confess them to the Church in the Sacrament of Penance at least once a year. So, you must have misunderstood how the

theologian was quoting the council. What I suspect he was saying is that the sacrament in which sins are most frequently forgiven is the Eucharist, for if we take part in the Mass with the proper intentions and unite with the Lord in Communion this forgives our ordinary sins.

For hundreds of years in the early Church, when formal forgiveness of sins was limited to public sins, such as apostasy, adultery and murder (and that only once in a lifetime) the only sacrament in which sins were regularly forgiven was the Eucharist and the anointing of the sick. It is the Church, as the Sacrament of Christ,

through which Jesus forgives sin, and the Church, we believe, is empowered to decide how this best is to be done. The Church still insists that all serious sins be confessed and forgiven through the sacrament of penance. Unless you are aware of committing a serious sin, you have no obligation to confess at all. If a communal penance is offered in your city, you might be helped to overcome your aversion to auricular confession by attending.

Q. When a person has done something that is apparently not very good and after a while this makes him suffer to the point that he thinks it

must have been a serious sin, then goes ahead and confesses it that way, and still later realizes that to commit a serious sin one must know he is doing such a thing when he commits the act, would you advise rectifying the error with his confessor or only with God?

A. You have no obligation to rectify this with your confessor. You have nothing to confess or discuss. In the future keep in mind the principle: when you are in doubt about whether an action is a serious sin, then you presume it was not serious.

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## Christian Heritage

A history of the Catholic Church  
In Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

Two of the priests, Maurice de St. Palais and Stanislaus Buteux, had been ordained in Paris on the eve of the company's departure from France, but whether by Brute or by another bishop is not clear. The former, who was 25 years old, the youngest of the priests, was a native of southern France. He appears to have made extraordinary progress in English, for the bishop made him the first resident priest at St. Mary's in Daviess County, where the people were for the most part migrants from Kentucky with a sprinkling of Irish.

Father Lalumiere, who resided nearby at St. Peter's Church, Black Oak Ridge, was building a church at the other place when Brute came to Indiana in 1834. The title he intended to give it was St. Simon, but the bishop overruled the pastor and

dedicated it as St. Mary's. Perhaps it was with the thought that Lalumiere could help him with his English that Brute placed St. Palais only a few miles away.

The newcomer extended his ministrations into Dubois and Spencer counties, where many Catholics of German speech were settling. Unable to speak their language, he enlisted the help of a Lutheran neighbor, who must have been something of a linguist, to turn his English and French sermons into German.

Stanislaus Buteux was a Parisian, 28 years of age. He may have been helping in the instruction of the seminarians as well as polishing his English, for he remained at Vincennes from his arrival until the end of the year.

Early in January 1837 the bishop took him to "the mission station on the banks of the Wabash . . . near the city of Terre Haute." Here he installed him as pastor in

"the little log cabin which serves Father Buteux as a house and also as a house of prayer," and gave the log cabin the title of St. Mary-of-the-Woods.

The Catholics of the region, including those of Edgar County, were of English speech, most of them having come from Kentucky. Either Buteux had known English before he came or he learned it speedily, for his records were "from the first in good English."

ONLY ONE OF THE PRIESTS remained at Vincennes. This was Celestine de la Hallandiere, who was born in Brittany in 1798 and ordained at Rennes in 1825 after a brief career as a lawyer. It is reported that the bishop of Rennes had recommended him to Brute as one qualified to become vicar general and as a likely candidate for coadjutor bishop. At any rate he was appointed rector of the cathedral and shortly afterward vicar general. He appears to have been the least adept in English of all the newcomers.

(To Be Continued)

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# Renewal

## INDULGENCES

BY WILLIAM E. MAY

When you toss a pebble into a pond, it causes ripples that gradually spread in concentric circles until they are lost in the distance. When you cut your finger, blood flows, and frequently stitches are required and you must wear a bandage for several days until the wound is healed. When you cut your friend to the quick with a bitter comment, it may take a long time for the damage to be repaired and for the friendship to flower once more. And so it is with the sinful deeds we do; they break the bonds of friendship between ourselves and God and our neighbors, and one of the effects that they bring about in us is an inability to love as we must if we are to respond truthfully to our loving God's invitation to choose life.

What has all this to do with the question of indulgences? In fact, why bother with indulgences at all any more? Are they not antiquated bits of furniture cluttering Catholic life, props that may have been helpful to the faithful in a bygone age, redolent of a mentality for instant salvation and a sure-fire, almost magic panacea? Surely we must repudiate the view that indulgences, those remissions whether in whole or in part of the temporal punishment due to sins already forgiven, function as pills in our spiritual life, there to be taken and presto, we've got it made. It is better

by far to forget indulgences completely than to think of them in this way.

**THE TEACHING** of the Church on indulgences and their place in the Christian life can only be understood properly if it is placed within the context of the Church's teaching about love or charity, sin, and penance. At the heart of the Gospels and of the mission of the Church is the call to repentance, to conversion. With Jeremiah the Church—we, the people of God—continually beg God to create in us a clean heart, a loving heart, a heart ready to say yes to God and anxious to receive His gift of love and to communicate it to others.

And our hearts are made clean when we love perfectly. Thus the Church has always taught that a love that is perfect in every way, one that is not merely present in intention and incidentally operative within us but is already permeating our entire person, is sufficient to heal totally the wounds caused by our sins and thus remit or wipe out any of the temporal punishments consequent upon them. But who of us loves perfectly? Because of our own sins, we have crippled ourselves and made it hard for us to love as we ought. Is not our weakness, our impotence, our inability to do what we know we ought to do, a sign of our incapacity to love, to carry out in our deeds what we so desperately want to do in our hearts?

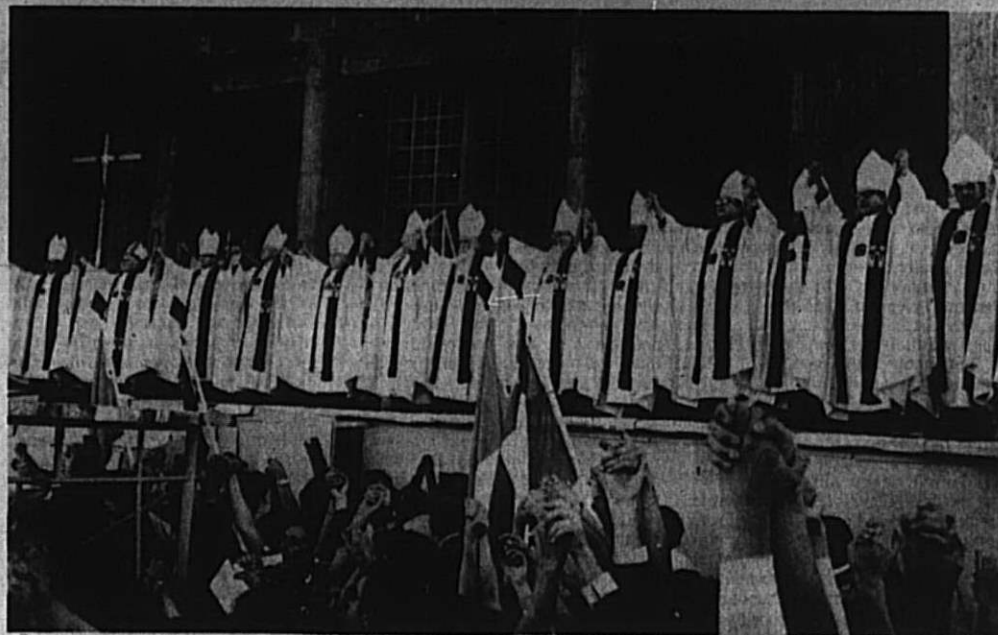
IF WE LOOK UPON our life in this way, we will see that an indulgence is

simply an important aid given to the repentant sinner, to help him achieve perfect love. An indulgence is not a license to indulge. It is by no means detrimental to the true spirit of reconciling penance, for it simply cannot exist without the spirit of penance, that is, the willingness to acknowledge one's sinfulness and humbly ask what our Father is only too anxious to give: forgiveness and strength to amend our ways.

Indulgences must not be considered as automatic, juridical acts divorced from our struggle to achieve maturity (that is, perfect love) in our moral and spiritual lives. Rather they must be seen as linked to that ongoing process, to that work of our sanctification that is initiated by God's saving deeds and mediated to us through the Church that is His people.

It is important, finally, to stress the ecclesial or corporate character of indulgence. Indulgences are possible only because of the special intercession continually made on our behalf by the Church, in its liturgy and in the prayers of its members. It is an act of intercession that has as its goal the complete reconciliation of men and women who by their sins have alienated themselves from the love of God and, as a result, from one another, and from themselves. The ultimate source of indulgences is that loving God himself and his Son, Jesus, who enables us whose humanity He shares to participate in His own life and acts.

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Chileans, earlier torn by civil strife, unite with their bishops in a gesture of reconciliation during a Holy Year service at the Shrine of Our Lady of Malpu. [NC photo by Martin Hombauer]

## Role of Indulgences

BY MONIKA K. HELLWIG

In the proclamation of this Holy Year and in the various sermons and articles about it, very little emphasis has been given to indulgences. Many Catholics are surprised at this. We can remember from previous Holy Years how we were constantly urged to gain indulgences for ourselves and for the souls in purgatory and particularly that we were told what a special opportunity this was to gain plenary indulgences. People are wondering: If it was so important then, why are we hearing so little about it now?

In this Holy Year we seem to be hearing constantly about reconciliation and social justice, about poverty and world hunger. Actually, this is not as abrupt a change as it might seem. To make this clear, however, it may be necessary to reflect on the nature and history of indulgences.

**IN THE EARLIEST** centuries of the Church, believers came to realize that Baptism carried with it the grace of a total conversion and change of life, but that conversion from sins committed after Baptism was not so easy.

When an adult is baptized he turns his back on his whole former way of life; it is as though he passes through death to a new life and the change is so deep and so total that he leaves all the residue of past actions in his life behind. When a baptized person sins, a new Baptism is not open to him. Of course, we know that whoever repents is forgiven by God. We know also that the Church has been at pains to help people to repent and to encourage the celebration of repentance.

The sacrament of Penance is basically a celebration of reconciliation with the Church and with God, which is intended to make it easier to turn away from sin and return to the new life in Christ. We need a sacrament to make it easier because every sin has consequences and we are quickly enmeshed in them.

**WE HAVE SPOKEN** in Catholic tradition of "the temporal punishment due to sin" even after "the guilt is forgiven," and we have explained indulgences in terms of remission of that temporal punishment. This may sound to modern ears like a very vindictive understanding of God. Yet it simply describes what we all know. If I lose my temper and smash a window, I may be truly sorry the next minute but the window must be repaired nevertheless. If I do something to destroy another person's reputation, I may genuinely repent it but I am still left with the burden of trying to restore his reputation. If I live a life that is somewhat less than Christian, I may undergo a deep conversion, but it will take long years of persevering effort to reshape my lifestyle, habits, values and priorities. The lives of all the Saints testify to that.

In the early centuries the Church claimed the right, at least in cases of grave and public sins, to specify the works of penance by which such reparation or reconstruction should be begun. The principal works of penance or reconstruction have always been considered to be prayer, fasting and almsgiving, but other kinds of penances such as barefoot pilgrimages, wearing of penitents' garb and various quite strenuous and painful things were sometimes imposed. At first, these penances were required before reconciliation with the Church (i.e. absolution) was celebrated. But it seems that after the sixth century reconciliation was moved to the beginning, though strenuous works of penance were still imposed.

Even in the earliest centuries, martyrs and persons imprisoned and tortured for the faith, had been known to intercede for public sinners that they might be reconciled more easily with the Church. In the ninth century we hear of pilgrims to Rome having heavy penances commuted to much easier ones. Then in the 11th century we know of bishops in France cancelling all or part of the prescribed

penances by assuring people of the Church's intercession. Because this was challenged by theologians in the 13th century, the doctrine of the "treasury of the Church" out of which indulgences could be granted to remit the required penances that were prescribed by the Church in the first place.

**AS EVERYONE KNOWS**, there were some bad scandals in the late medieval Church when indulgences were given for fighting in crusades and giving money to pet projects of the popes that had nothing to do with the poor and little to do with worship. In spite of that, the Council of Trent reiterated that the basic idea of indulgences was sound. The Church has indeed a treasury, which is the

redeeming love of God, released into the world by the human response of Christ and the Saints.

It is in the light of this that the Church claims that it can make the task of repairing the consequences of sin easier for us. It need not take a superhuman struggle of long fasts, vigils and pilgrimages to put us into the dispositions to repair the damage done in the world and in ourselves by sin.

When, in this Jubilee Year, the Church turns our attention directly to what must be done to repair the consequences of evil deeds in the world, it is precisely because of confidence in that treasury of graces of conversion that we have always hoped to claim by indulgences.

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## An outward sign of God's love

BY STEVE LANDREGAN

Signs are an integral part of being human. The falling leaves are a sign of autumn, the first crocus a sign of spring, an embrace is a sign of friendship, a smile is a sign of joy.

Our humanness demands outward assurance of invisible realities. When we have hurt another we seek a sign of their forgiveness. When we love another we seek ways of showing our love, and we, in turn, look for signs of another's love for us.

God, who created us, understands perfectly this need we have of signs. We are surrounded by signs of His presence in nature, in man, in ourselves.

The ultimate sign God gives us is Christ who is a sign to us of God's love for us and of His desire to reconcile us to Himself but Christ is more than a sign. He is the personification of God's love for us, He is God's reconciliation of man with himself.

The Church, as the saving presence of Christ in the world, is a sign of Christ and of the reconciliation He brought about for us.

**IN MANY WAYS** the Church, the community called to proclaim Christ, provides us with continuing signs of Christ's love and our redemption. In the Sacraments, which are Christ's actions through His community, we are reconciled, forgiven, strengthened, nourished and commissioned.

Through the Church community we, so to speak, exchange signs with God. We confess that we are sinners and

ask to be reconciled with Him through His community . . . our sign to God. We are given absolution and readmitted to full communion with other members of His body . . . God's sign to us. It is thus with all the sacraments we visibly signify our need to God . . . He visibly signifies His response to us.

In this Holy Year the People of God signify their great need for God's mercy and love through pilgrimages, penitential practices and devotions.

**God signifies His response** through the gift of the Holy Year Indulgence.

An Indulgence is the sign of God's pardon, not granted by the Church but mediated by the Church as God's saving presence in the world and as minister of his pardon and remission.

It is a gift given in response to actions on the part of men that signify their detachment from "all affection for sin" and their openness to be fully renewed in Christ by the grace of the Holy Spirit.

In the case of the Holy Year or Jubilee Indulgence the gift is God's remission of all temporal punishment remaining for sins that have already been forgiven.

**OUR SIGN OF SEEKING** God's mercy is the participation in a community celebration called by the bishops on the occasion of pilgrimages to cathedrals and churches designated by them. Or it can be a pause for reflection and prayer with a family group, or group of students or members of a religious association during a visit to the designated places.

In each case the actions should be accompanied by recitation of the Our

Father, the Creed and prayers invoking the Blessed Virgin and by reception of the Sacrament of Reconciliation (Penance) and the Holy Eucharist, with a prayer for the intentions of the Holy Father and the bishops.

The penitential practice involved is the pilgrimage itself. It is highly symbolic and recalls that life is a journey or pilgrimage that should be undertaken in the same spirit of detachment, sacrifice and charity demanded by the Holy Year pilgrimage.

Anyone whose physical condition makes a pilgrimage impossible or unduly difficult may still share in the gift of the Jubilee Indulgence by joining spiritually with those making the pilgrimage.

During this Holy Year the ideal pilgrimage is one to Rome where the pilgrim may participate in the spiritual exercises in the basilicas and places hallowed by the blood of martyrs and the special privileges granted visitors to the See of the Successor of Peter.

In the United States the same Holy Year Indulgences may be obtained by making a pilgrimage to the Shrine of the Immaculate Conception in Washington, D.C., for those unable to make a pilgrimage to the Eternal City.

Whatever our situation, we are called upon to participate in the theme of renewal and reconciliation by this exchange of gift signs with God.

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## THE WORD THIS SUNDAY

Prepared by a group of Indianapolis area priests.

FIRST SUNDAY OF LENT  
February 16

"God's Call"

Genesis 2:7-9; 3:1-7  
Romans 5:12-19  
Matthew 4:1-11

God calls us to be his sons and daughters. In the parable in Genesis Adam and Eve received this same call. They said "no," and introduced evil into the world. Jesus was also tempted to turn aside His call. By answering His call He merited resurrection for Himself and a promise of resurrection for us. He has shown us how to respond to temptation.

Do I realize that my Baptism is a call to be son/daughter of the Father and brother/sister to God's other children? In what way have I disregarded my relationship to my Father and my brothers and sisters? How can I improve?



The first Holy Year pilgrim, Pope Paul, is escorted through the Holy Door in St. Peter's Basilica on Christmas Eve. [NC photo]

## Personal Enrichment Week spurs parish

BY FR. JOSEPH M. CHAMPLIN

Father Camillus Barth is a 69-year-old, bald, energetic Passionist missionary preacher. For 40 years he has, like St. Paul, been preaching. He is at a monastery in West Springfield, Massachusetts. His regular operating bases are various rectories throughout the United States.

I met him last spring, liked the creative, contemporary approach he favored in presenting traditional Christian good news concepts and asked him to spend a week with us. Parishioners had not experienced a "mission" in over a decade and our staff felt this might prove an excellent way of preparing for the Holy Year. The response exceeded everyone's most optimistic expectations.

The Passionists know that careful preparation on the local level is the key to a successful parish retreat. To facilitate this, they send an advance man who supplies host personnel with posters, data and suggested steps for proper publicity. In addition, they request detailed information about the nature of the community—number of families, age breakdown, yearly Baptisms, marriages and funerals, Mass schedule, general spiritual needs, etc.

**WE TERMED** the retreat a "Personal Enrichment Week" rather than a mission and in the homily two weeks beforehand indicated as its purpose the Holy Year goals of renewal and reconciliation.

A press release for the local newspapers began in this way:

"Have the problems and complexities of modern-day life confused or discouraged you? Do you find the mystery of life itself baffling? How do you view yourself, as a somebody or a nobody?"

"Is your faith in God stronger or weaker than it was a few years ago? Does prayer help you cope with your personal life? Have you given up praying?"

"Is religion a comfort for you, an obligation, or something no longer of value? Are you a sinner anxious for God's forgiveness, afraid to ask or not sure you know how? Do you need help with some personal decisions about the future?"

"If any of these questions strike home, you might consider participating in the Personal Enrichment Week, Nov. 3-8 at Holy Family Church in Fulton."

**WE FOLLOWED UP** that announcement story one week later with a photograph of staff members preparing for the week and a paid advertisement professionally designed by an agency operated by a Holy Family parishioner.

During the seed-sowing sermon preceding Father Camillus' arrival, we

asked our people to pray for God's blessing on this week (with a special plea directed toward the very young children), to make a sacrifice each day on its behalf, and to act as spiritual missionaries by inviting someone who could benefit from the experience.

Father Barth opened the Personal Enrichment Week by preaching at all the Sunday Masses. Obviously aware of the essential importance of these words, he spoke at length [20 minutes] and captivated the congregation with his wit, enthusiasm, dynamic style and powerful message.

Sunday night, however, was the acid test. Would they return? Over 500 did, listened attentively and even applauded at one point.

The next day they came back, and the next, and the next until Friday's closing. Every morning we averaged 125 for the 9:15 Mass and conference; 500-600 participated in the evening's 7:30 repeated service.

Volunteers served coffee and cookies downstairs after each session with a family Bible and religious articles available for purchase.

**FATHER CAMILLUS**, assisted by one of us, heard confessions for lengthy periods after the daily presentations. A wife spoke to me with grateful tears at the week's conclusion, overjoyed that her husband had found the desire and courage to approach a priest and receive this sacrament after an absence of many years. I am sure he was not the only one so moved.

There were no collections during the series except on the last day when the Passionist made a brief, low-key appeal. Concerned priests should be reassured to learn that the amount realized nicely covered not only a generous stipend for his community and for him, but also the expenses involved in this week.

The Church, of course, enriches such retreats or missions with special indulgences. I am also convinced the Holy Spirit operates in unique ways during these periods of prayer, preaching and reflection. Certainly for the people of Holy Family, those were days of deep renewal and peaceful reconciliation.

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# Junior Tourney nears final

Four teams competed Wednesday night at Roncalli High School for the two available spots in the 1975 Junior Archdiocesan Basketball Tournament. Results were not available at press time.

Finalists were St. Mark and Holy Spirit in the "B" Tournament, and Our Lady of Lourdes and St. Plus X for the "A" Tournament crown.

TO ADVANCE to the finals, Our Lady of Lourdes had to defeat St. Andrew, 52-43, and St. Plus X held off Immaculate Heart of Mary,

for a score of 69-42.

In the other tournament, St. Mark edged St. Philip Neri, 55-48, and Holy Spirit nipped St. Joan of Arc, 65-57.

Thirty-three teams entered the first round of the Deaneary Tournaments, which began the first week in February. The winner of the "B" Tournament travels to Providence High School, Clarksville, for the first round of the Archdiocesan Tournament and the winner of the "A" Tournament competes at Secena High School.

## STANDINGS

**VOLLEYBALL**  
DIVISION I—All Saints 8-0; Immaculate Heart (Blue) 7-1; St. Malachy 5-3; St. Plus X (White) 4-4; St. Michael 3-4; St. Christopher 3-4.  
DIVISION II—Holy Spirit 8-0; St. Plus X (Purple) 6-2; Little Flower "A" 6-2; St. Simon (Blue) 5-3; St. Philip Neri 5-4; St. Rita 3-5; St. Andrew 1-7; St. Lawrence 0-8.  
DIVISION III—St. Bernadette 10-0; Little Flower "B" 7-2; St. Roch 6-3; St. Jude 6-4; St. Mark 5-4; Our Lady of Greenwood 4-5; Holy Name 4-4; South Central "A" 3-7; South Central "B" 1-8.  
DIVISION IV—St. Joan of Arc 7-1; Our Lady of Lourdes 6-2; St. Plus X (Gold) 5-2; Little Flower "C" 5-3; Christ the King 4-3; St. Matthew 2-5; St. Simon (White) 1-7; Immaculate Heart (White) 0-7.

Other teams which reached the Archdiocesan Tournament are: St. Louis, Batesville, who nipped St. Lawrence, Lawrenceburg, 52-46; St. Paul, Tell City, who beat St. Plus, Troy, 83-37; and, St. Mary's, Rushville.

On Wednesday night, Our Lady of Perpetual Help met Sacred Heart at New Albany for a berth in the Archdiocesan Tourney.

THE TWO CADET Deaneary Tourneys are down to four teams each in the respective American and National Tournaments. The remaining teams in the American Tourney are: St. Michael, St. Malachy, St. Roch and South Central "A." The four National survivors are: St. Plus X, St. Philip Neri, Nativity and St. Rita.

Champions of these tourneys will be crowned next Wednesday at Roncalli at 7:30 p.m. and 8:45 p.m. The champions will then compete in the Archdiocesan Tournament beginning next week-end.

## TIME CHANGE

The CYO Office has announced a late time change for the Cadet semi-final games scheduled for next Sunday at Chetard High School. The two games will be played at 3:30 p.m. and 4:45 p.m. instead of at 1 p.m. and 2:15 p.m. as originally announced.

## 'Life' program set for teens

INDIANAPOLIS — Teen-agers from all parishes are invited to attend a program on life issues to be presented from 3 p.m. to 7:30 p.m., Sunday, Feb. 16, in St. Monica's Cafeteria, 61st and Michigan Rd. The program will consist of talks, films and discussions. A teen Mass will be celebrated at 6:30 p.m., followed by a sack supper. Drinks will be provided.

Speakers will be Mrs. Marilyn Weber, case worker for St. Elizabeth Home, and Mrs. Valerie Vance Dillon, director of research for the Indiana Catholic Conference.

## INDIANAPOLIS Calendar of Events

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

## CYO NOTES

Pairings for the CYO One Act Play Contest have been mailed to all Priest Moderators and Play Directors. Competition begins on March 9 at various locations. The finals are scheduled for Roncalli High School on March 24, Drama; March 25, Comedy-Farce; and March 26, Light Comedy.

The entry deadline for the Junior Table Tennis Tournament is Thursday, February 20.

Entry deadline for the Junior Girls' Volleyball League is Wednesday, February 19, at 5 p.m.

The Northside St. John Bosco Guild Valentine's Dance is today, February 14, at the St. Plus X Council K of C from 9 p.m. to 1 a.m.

## SPAGHETTI DINNER

INDIANAPOLIS — A spaghetti dinner for the benefit of Troop 113, Boy Scouts of America, will be held Saturday, Feb. 22, at St. Andrew's gymnasium, 4050 E. 38th St., from 4 to 8 p.m.



**GOLDEN JUBILARIANS**—Mr. and Mrs. Anthony Kleber will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 1 p.m., Sunday, Feb. 23, in Sacred Heart Church, Indianapolis. A reception from 2 p.m. to 4 p.m. will be held in the Sacred Heart Club Room. Friends are invited to attend, but no invitations are being sent. The couple, married at St. Ambrose, Seymour, has two children, Mrs. James Becker and Bernard Kleber, both of Indianapolis.

## Speakers listed for Lenten series at St. Matthew's

INDIANAPOLIS — Sister Gilchrist Conway, S.P., will be the first speaker in a Lenten series being sponsored by St. Matthew Church. The program, entitled "Seven Paths to Peace," will explore the Holy Year theme of Reconciliation. All talks are scheduled at 7:30 p.m. except the one on March 13, which will begin at 7:15.

Sister Gilchrist's topic on Feb. 19 will be "Man Reconciled with Self."

Other speakers include: Feb. 20, Sister Margaret Kleber, O.S.F.; Sister Maureen Mangan, C.P.P.S., and Father Ronald Voss, all of the John XXIII Center, Hartford City; "Man Reconciled with Man"; March 5, Michael Carroll and Harold Hamilton; "Man Reconciled with Nature"; March 13, Sister Gilchrist; "Family Reconciliation."

A Communal Penance Service will conclude the program on March 19.

Twenty years ago famed Jesuit author and columnist Father Daniel A. Lord died at the age of 66.

## Post-season play highlights waning basketball season

Four post-season tournaments the last two weeks are climaxing the 1974-75 CYO basketball season.

By Criterion deadline a Freshman - Sophomore champion had not yet been crowned at Holy Spirit with the final game Thursday night. The finalists were: Mt. Carmel and St. Plus X. St. Bernadette and Holy Name met in the consolation game.

THE FINAL FOUR in the Lourdes Cadet "B" Tournament are: St. Plus X "B," St. Philip Neri, St. Ann, and St. Rita (Gold). The finals are scheduled tonight in the Lourdes gym at 7 p.m. and 8:15 p.m.

In the Holy Cross 56 "A" Tournament, four teams are

moving into the semi-finals and finals this week-end at Holy Cross. On Saturday, at 1 p.m., Our Lady of Mt. Carmel and St. Plus X meet, and at 2:15 p.m., All Saints and Holy Cross.

THE CHAMPIONSHIP contest is slated for Sunday night at 7:40 p.m. The consolation game immediately precedes it at 6:30 p.m.

Semi-final and final action takes place this week in the Little Flower 56 "B" Tourney. By publication deadline, teams had not yet advanced to the final four. The semi-finals are Saturday at 7 p.m. and 8:15 p.m., while the consolation and championship games are Sunday at the same times, respectively.

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VIEWING WITH ARNOLD

# In the Hitchcock manner

BY JAMES W. ARNOLD

"Wedding in Blood."

Time to stumble a few steps off the beaten path and consider an unusual French movie—"Wedding in Blood."

Claude Chabrol is probably the only director in the world making good Hitchcock films, now that Hitch himself is semi-retired.

This gifted Frenchman, one of the original New Wave group in that exciting year of 1959, has built a career on tense little romantic triangle melodramas in the provinces, usually resulting in murder. In recent years, many more of his flicks have been getting around in the States: "This Man Must Die," "The Butcher," "Ten Days Wonder," and now

THE WRITTEN characters in "Wedding"—a Valencay deputy, his youngish wife, the local vice-mayor—are not terribly deep. What fascinates is the way they are acted and filmed, with a thoroughly adult sensitivity that suggests, if not hidden dimensions, at least sympathy worth your time.

The deputy (Paul, played by dour Claude Pieplu) is a cold, calculating boor, and his pretty wife (Stephane Audran) is naturally attracted to the virile Pierre (Michel Piccoli). He in turn happens to be tied to a mousy wife who is either a real or fake invalid. By the logic of the thriller form, the unloved partners are eliminated, and

we watch to see if and how the wheels of justice grind the guilty down.

The people are refined and middle-class, and Chabrol's film is at least partly social criticism.

SINCE THE MEN are politicians (the story is based on an actual case), there is also a political cutting edge. The police inquiry is lukewarm for fear of scandal; orders come directly from Paris. When Paul discovers his wife is unfaithful, he cynically agrees to let the affair continue if Pierre goes along with a real estate deal that will cheat the town and the workers. Thus, for the sake of their greed and pleasure, the Establishment types abuse the people's trust.

One of Chabrol's best satiric scenes begins with a slow zoom-out from a portrait of the late President Pompidou, as the city council discusses what to do about the local museum, where the young people are apparently holding after-hours parties and orgies among the royal antiques. (We have already seen that Pierre and Mme. Audran are

the actual culprits). Pierre is assigned to investigate. "How do you know it is the youth?" he asks bravely. The reply: "Who else could it be?"

THE BEAUTY in Chabrol is the exquisitely controlled mood (terror, somehow suggested by the crunch of gravel, the look of headlights behind a dark row of trees),

the clear photography, and adult ironies that Americans have rarely seen in thrillers (Hitchcock excepted) since the 1940's, e.g., "Postman Always Rings Twice," "Double Indemnity."

Moral issues are always raised, though not always in orthodox perspective. But his murders are never easy. They are as messy and agonizing for killers as for victims, and their moral outrage is constantly in our awareness. "Wedding in Blood" is a gem of the genre. [Rating: A-3—unobjectionable for adults]

St. Vincent play slated Feb. 20-23

INDIANAPOLIS — Joseph E. Berning will play the leading role in the St. Vincent Theatre production of "The Man Who Came to Dinner" Feb. 20-23. Dorothy Stohler is the director.

Curtain time in the hospital auditorium is 8 p.m. the first three nights and 7 p.m. on Sunday. Ticket sales are limited to 150 each evening. For reserved seats, call Bain Farris, 871-2331.

## The week's TV network films

SUMMER OF '42 (1971) (ABC, Saturday, Feb. 15): One of the original nostalgia movies, this is Herman Raucher's sentimental, funny-sad memoir of 15-year-olds on summer vacation enraptured with the beauty of an inaccessible older woman (Jennifer O'Neill). Michel Legrand's music and the dreamy photography by Robert Surtees help greatly, but it is mainly Robert Mulligan's sensitive direction that raises this from the level of cute sex comedy to a valid comment on growing up. A well-made film that will create problems for both the insensitive and immature.

OLIVER! (1968) (ABC, Sunday, Feb. 16): Carol Reed's just about perfect film of the Lionel Bart musical based on Dickens' "Oliver Twist," with Ron Moody's Oscar performance as a song-and-dance fagin and exuberant choreography by Onna White. Not only an entertaining flick for just

about everybody except Dickens purists (are there any?), this is also a brilliant example of popular cinema art. If you like movies and musicals, this one will have you vibrating for days.

## ADULT EDUCATION CALENDAR

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

Sunday, Feb. 16: "The Church as Servant," Father Bernard Koopman, discussion, St. Vincent, Bedford, 7:30 p.m.; "Morality," Sister Mary Margaret Funk, film/discussion, St. Joseph, St. Leon, 7 p.m.; "The Gospel of St. Matthew," Father Conrad Louis, lecture/discussion, St. Paul Center, Bloomington 7 p.m.

Monday, Feb. 17: "Religious Studies Program," three separate courses, St. Ambrose, Seymour, 7 p.m.; "The Sacrament of Penance," Father Thomas Stumph and Mr. Steven Starks, lecture/discussion, St. Simon, Indianapolis, 7 p.m.

Tuesday, Feb. 18: "Religious Studies Program," five separate courses, Sciecna High School, Indianapolis, 7 p.m.; "Pre-Cana," lecture/discussion, St. Paul Center, Bloomington, 7:15 p.m.

Wednesday, Feb. 19: "How Do I Know What I Believe — Discovering Values," lecture/discussion/liturgy, St. Charles, Bloomington, 7:30 p.m.; "Lenten Discussion," Father John Zivnaska, Mass/discussion, St. Plus X, Indianapolis, 8 p.m.; "The Bible—Renewal and Reconciliation through the

Word of God," lecture/discussion, Father Francis Bryan, St. Christopher, Indianapolis, 7:30 p.m.; "Observances of Lent (Methodist)," Rev. Paul Kern, lecture/discussion, St. Anthony, Clarksville, 7 p.m.; "Man Reconciled with Self," Sister Gilchrist Conway, i.e.c. lecture/discussion, St. Matthew, Indianapolis, 7:30 p.m.

Thursday, Feb. 20: "Religious Studies Program," six separate courses, Schulte High School, Terre Haute, 7 p.m.

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PLAN BENEFIT DINNER—St. Anthony parish will sponsor its annual Hot Beef Stew Dinner Saturday, Feb. 15, from 6 p.m. until 8 p.m. in the parish hall. Proceeds will go for the support of All Saints School. Prices are \$1.50 for adults and 50 cents for children. Committee members shown are, left to right: Justine Koeberlein, Betty Bullock and Rose Caulk.



TO MARK ANNIVERSARY—Mr. and Mrs. William Market will mark their 50th wedding anniversary with a Mass of Thanksgiving on Sunday, Feb. 16, in St. Elizabeth Church, Cambridge City. A family dinner will follow. They are the parents of Mrs. J. Philip (Helen) Cornet of Indianapolis; Stanley Market of Milton; and Lowell Market of Brookville.

## feeney mortuaries

PRESENT  
YOUR PARISH ACTIVITIES  
These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

GERMAN DANCE  
Saturday, February 15  
South Side K of C—511 Thompson Rd.  
Free Beer from 8:30 to 10 p.m.  
Dancing—9 p.m. to 1 a.m.  
\$2.00 per person

SCRIPTURE—OUR FAMILY ALBUM  
Sunday, February 23  
7:30 p.m.  
Father Francis Bryan  
The Bible as seen through the eyes of the Living Church  
Father Bryan is instructor at Marian College St. Monica School—81st and N. Michigan Rd.

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Mike Feeney

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**FURNITURE FINISHER:** 1 yr. exp. Know styling techniques. \$3.50-\$4 hr. and up.

**GUARDS:** Protect property and patrol stores, plants, Trans. req. All shifts. \$2-\$3.62 hr.

**MAIDS:** Hotels, motels, commercial sites. Mostly day hrs., full and part time. Trans. needed at some. \$1.95-\$2.10 hr.

**MILLING MACHINE OPERATOR:** 4 yrs. exp. Close tolerance, set up and operate turn table and dividing head. Own tools. \$5 hr.

**SEWING MACHINE OPERATOR:** 1 yr. exp., commercial, industrial. \$2-\$2.75 hr.

**SKILLED MACHINE OPERATORS:** Exp. operators, set-up operators lathes, milling machines, tapping machines, grinders and screw machines. Own tools and tools helpful. Wages vary.

**SOFT WATER SERVICEMAN:** Work on service and installation in commercial and industrial accounts. 1 yr. exp. \$3.50 hr.

**STATIONARY ENGINEER:** Knowledge cooling and heating systems. Know low pressure boiler systems and understand water treatment. \$5 hr.

**TRUCK DISPATCHER:** Dispatch trucks on interstate hauls. 2 yrs. exp., drivers' education background. \$9,000 yr.

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**ASSISTANT SPORTING GOODS MGR.:** Help buyer, order goods. Some sales exp. \$135 wk.

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**CLERK TYPIST:** Will train accurate typist. File, other clerical work. Own car. \$2.25 hr.

**COST AND BILLING SUPERVISOR:** Supervise 12. Accounting degree, 2 yrs. exp. \$10,000 yr.

**ENGINEER ASSISTANT:** Assist civil and sanitary engineer. Consult and write reports. 3 yrs. exp. \$9,000 yr.

**KEYPUNCH OPERATOR:** 1 yr. exp. 9,000-11,000 strokes hr. Days. \$2.50 hr.

**PAYROLL CLERK:** Handle payroll and time cards 200 people. Know taxes, insurance, personnel records. \$125 wk. up.

**SALESPERSON, HOME APPLIANCES:** 2 yrs. exp., retail selling. \$110 wk. plus comm.

**SALESPERSON, INSURANCE:** Will train for state license. Sell life, health, casualty, etc. \$130 wk. plus comm.

**SECRETARY:** Accurate typist 60 wpm, shorthand 60-80 wpm. 1 yr. exp. To \$645 mo.