



VOL. XIII, NO. 16

INDIANAPOLIS, INDIANA, JANUARY 25, 1974

Word from the Archbishop

My dear Family in Christ:

Latin America is a difficult part of the world in which to live if you are poor, and all but a small percentage of the people are poor. Being poor means not having enough food to eat, being cold in winter, living in shacks, having no medicine or doctors or hospitals when sickness comes, being without education. It means, in brief, existing without human dignity and without hope that things will be better.

Christ showed sympathy in his day toward such poor. He shared what material things he had, and by miracles he helped others who were in need. And we Christians who bear his name are called to do likewise. To share, and give, and help is our privilege and obligation as his followers.

Putting together the desperate need of Latin America and our Christian responsibility brings us to Sunday's National Collection for Latin America. The opportunity will be yours to give to the poor as Christ did.

The theme of this year's collection is "Set My People Free." By your contribution, the work of the Latin American Bishops in education, socio-economic reform and Church renewal will be carried forward.

Asking God's special blessings for you and the people of Latin America, I am

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis

'HEAVENLY COACHING'

An explanation at last: 'God made N.D. No. 1'

NEW YORK—"God Made Notre Dame No. 1." That says it all.

Many young men, looking for all the world like escapees from a madhouse, wore this message emblazoned on sweatshirts as Notre Dame, No. 1 in football, suddenly became Numero Uno by upsetting John Wooden and his UCLA team, 71-70, to end the West Coast champions' 88-game winning streak on the Irish court.

No papal announcement ever—not even the one ending the Fish-on-Friday regulation—was applauded so well or so lavishly as when, with 28 seconds to play, Dwight Clay, a slight ball-handler who has never shot the eyes out of a basket, dropped in an 18-foot shot from the right side to give Notre Dame No. 1 ranking.

Let us add the phrase "for at least one week"—because the Fighting Irish are scheduled to play UCLA in the Uclans' own ballpark Saturday. Things could be different (would be different, said UCLA coach John Wooden) on the UCLA court.

No matter what, for at least one vote of the nation's sportswriters, Notre Dame is No. 1 on the college basketball charts.

TOO MUCH HAS happened too soon for the Fighting Irish students. Ara Parsegian's gridders nipped Alabama in the Sugar Bowl three weeks ago to

LITURGY MEETING

The annual meeting of the consultants to the Archdiocesan Liturgical Commission will be held at 1:30 p.m. Sunday, Jan. 27, at St. Rose of Lima parish, Franklin.



SERRA INTERNATIONAL PRESIDENT VISITS—Albert E. Maggio, above center, president of Serra International, visited with the board of directors of the Serra Club of Indianapolis this past Monday at the group's monthly meeting. Indianapolis president Dr. Joseph Fitzgerald, left, and Thomas J. Murphy, Serra International Trustee from Indianapolis, greeted the San Francisco banker on his visit. Serra International is a worldwide Catholic laymen's organization dedicated to fostering religious vocations and to developing dedicated Catholic lay leaders who understand their own Christian vocation to service.

Thousands rally in protest of abortion ruling

BY FREDERICK A. GREEN

WASHINGTON—Thousands gathered at the Capitol here Tuesday, Jan. 22, to mark the first anniversary of the U.S. Supreme Court abortion ruling and to lobby for a constitutional amendment that would reverse the court decision. The right-to-life advocates spent the morning lobbying the offices of Senators and members of the House of Representatives and then gathered in the afternoon at the west steps of the Capitol to hear speeches by congressional sponsors of human life amendments and leaders of the right-to-life movement.

Later, they marched in a "Circle of Life" around the Capitol. Sen. James Buckley of New York told the crowd that his human life amendment would be the subject of hearings by a Senate subcommittee next month. That would be the first time that any of the amendments introduced after last year's Supreme Court decision has reached the hearing stage.

"It will fall on you . . ." the Conservative-Republican told the crowd "to insure that the hearings are fair." He also urged his listeners write their congressmen urging them to sign a "discharge petition" for a human life amendment introduced in the House of Representatives by Republican Rep. Lawrence Hogan of Maryland.

HOGAN HAS BEEN unable to persuade the House subcommittee on constitutional amendments to hold hearings on his proposal. The discharge petition would bypass the committee and bring Hogan's measure directly to the floor of the House.

Earlier, Hogan told a press conference here that there are "no indications that hearings will be held" on his amendment and he said that the discharge petition "is the only hope of getting it to the floor."

Hogan said that he needed 218 signatures to succeed in the discharge effort, but he refused, citing House rules, to say how many signatures he already had. The demonstration "will be a boost" to his efforts, he said. Some congressmen, apparently moved by the demonstrators, had called earlier in the day to offer their signatures, Hogan said, and he expects to get more support after the rally.

During the national anthem, which began the rally here, members of the audience waved red roses, symbols of life in memory "of the innocent victims of abortion."

Nellie Gray, chairman of the National March for Life Committee which sponsored the rally, opened the program by saying that the Supreme Court decision "unleashed on our society massacre unlimited."

MANY DEMONSTRATORS arrived in buses in the morning and quickly headed for the nearby Senate and House office buildings to try to talk to their congressmen about human life amendments. Most wore symbolic red plastic roses and some gave roses to congressmen. Many other roses had arrived earlier in the mail as part of the lobbying effort on behalf of the amendment.

Demonstrators carried a variety of signs saying such things as: "Abortion kills. Choose life." Other signs contained symbols representing the fetus. Some signs indicated the home states of the demonstrators, with Pennsylvania the most frequently seen.

A black Baptist minister from Pittsburgh, the Rev. Edward W. Knox, said that he had come to the rally with "high hopes" for human life amendments. Mr. Knox said that he thought that some congressmen are so anxious "to sidetrack the issue" of impeachment of President Nixon that they will agree to hold hearings on the amendment. The House Judiciary Committee is assigned the task of handling both constitutional amendments and impeachment resolutions.

The minister said that he hoped that his participation, and that of other non-Catholics, would show that abortion is not solely a Catholic issue.

Estimates of the size of the crowd varied but it appeared to number about 15,000.

An address by Msgr. James McHugh, director of the U.S. Catholic Conference family life division, took the form of a prayer that included petitions for both the unborn and for the Supreme Court.

RIGHT-TO-LIFE advocates came here, Msgr. McHugh said, "to proclaim the sanctity of human life, before as well as after birth, to repent the destruction of hundreds of thousands of unborn children by abortion, to commit our-

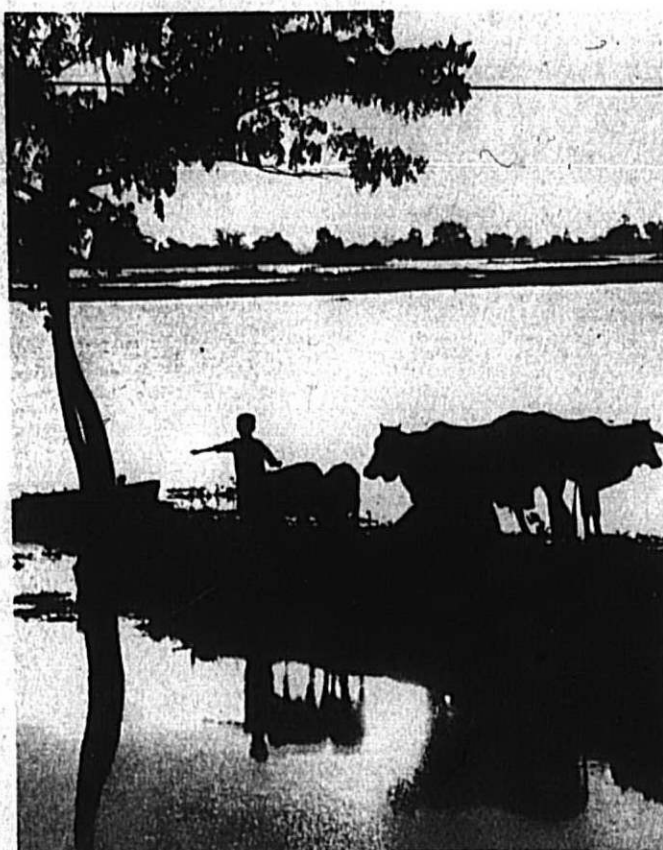
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Fr. Robert Howard dies at age of 64

Archbishop George J. Biskup celebrated a Funeral Mass this past Wednesday for Father Robert Howard, 64, in the Immaculate Conception Chapel at St. Mary-of-the-Woods. A retired priest of the Archdiocese, Father Howard died (Jan. 21) in St. Anthony's Hospital, Terre Haute. Burial was in the Priests' Circle of Calvary Cemetery, Indianapolis.

Ordained in 1934, the Indianapolis native has resided since 1969 at St. Meinrad Archabbey in Spencer County. Early pastoral assignments in the Archdiocese included Annunciation parish, Brazil, and St. Mary's parish, Madison. He also served parishes in New Orleans and in South Dakota.

Survivors include his mother, Mrs. Mable Howard, a resident in the Sisters of Providence Infirmary at St. Mary-of-the-Woods, and one sister, Sister Dorothy Eileen Howard, S.P.



A MOMENT OF PEACE—There are some moments in some places when life seems very peaceful in Cambodia. The sun sets on a rural scene near Phnom Penh during such a moment. But there are other, not-so-peaceful moments in Cambodia, and they continue to occur. (RNS photo)

FILM SPARKS SPECULATION

Exorcism rite rarely employed by Church

BY JOHN MUTHIG

Is exorcism still on the books? Can a person be possessed? Is the devil for real?

Priests around the country in every place where the film "The Exorcist" is playing (it will be in Indianapolis next month) have scurried to theology texts

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to find the answers to these and other questions which filmgoers are asking. Often what they've found hasn't been very satisfying.

"We had a course on exorcism in the seminary," said one recently ordained Michigan priest, "but at the time it may as well have been a course on indulgences; we just weren't interested."

The unfamiliarity of many priests with exorcism is easy to understand. Until a new Vatican ruling abolished the order of exorcist as one of the four minor orders which preceded priestly ordination, every priest was empowered to perform exorcisms after the promise Jesus made about his followers: "In my name they will cast out devils" (Mk 16:17).

BUT ONLY VERY few priests of pious reputation have ever been authorized by a bishop to perform the rite of exorcism with its salty commands for the "profligate dragon," "monster" Satan to depart from a tormented person. And with few exceptions these exorcists are not writing books or giving interviews.

The reasons that so few exorcisms are performed is that the Church believes actual cases of demonic possession are extremely rare.

Exorcism is allowed only after extensive medical and psychological examination of a tormented person. Sometimes parapsychologists are also consulted, as was reportedly done in the 1949 exorcism case on which "The Exorcist" is based.

Yet even though the average priest has never performed exorcism, most will concede that possession is possible. Many priests would agree with Jesuit Father John Saliba, who teaches a course in contemporary religious movements, including the occult, at the University of Detroit, when he says that "if you believe in God and in the devil, then possession is possible, although actual cases are very rare and I would have no way of proving that a person is actually possessed."

Another priest who has been called on to soothe the consciences of several moviegoers has concluded that, "if you can be filled with the Holy Spirit, then I guess you can be filled with the evil spirit, too."

BUT SUCH AN outlook raises some knotty questions. If Christ overcame the powers of darkness, how can some people still be under their power? If man's will is free, how can the devil control someone's actions?

Father Richard Woods, an expert on the occult from Chicago's Loyola University, answered that, "although Christ broke the power of Satan, he didn't destroy it."

"Being saved doesn't mean that Christians are taken out of the world," the young Dominican said. "Instead we are called to our own struggle against evil. But we have, through Christ's victory, a guarantee in hope that the ultimate victory will be ours, too."

As for possession, Father Woods said that some feel God allows it to produce a faith response in a Christian community. According to that theory, said Father Woods, when a successful exorcism occurs, a Christian community's belief in Jesus' lordship over physical as well as moral evil would be fortified.

But Father Woods, who recently

completed a book called "The Devils" (Thomas More Press), has his doubts that possession is necessary to achieve this effect. "The same kind of effect is produced by the faith healings at Lourdes and other places," said the priest. "Theologically I cannot give any reason why possession would occur."

FATHER WOODS warned against viewing "The Exorcist" as a documentary on exorcism. "The movie was as much a fairy tale in the way it was presented as the film 'The Cardinal' was," he said.

Father Kenneth Untener of Detroit had some problems with the Warner Brothers version of Satan, too. In judging a case of possession, he said that no clear line can be drawn between natural and supernatural causes. Since original sin, "everything in this life that tends toward our harm is ultimately an expression of the devil," he asserted.

But the movie, he believes, carried Satan's power too far when it implied

(Continued on Page 3)

New Anointing Rite deadline postponed

VATICAN CITY—Because of some difficulties in translating from Latin into vernacular languages, the Vatican has extended the January 1, 1974, date set for use of the new rite for the sacrament of the Anointing of the Sick, formerly called Extreme Unction.

The Congregation for Divine Worship announced January 22 that because several bishops' conferences had requested more time to complete translations of the new Latin text into modern languages the January 1 date has been suspended.

The English text of the new rite for use in the United States has been approved and confirmed by the Vatican. That text has been given to interested publishers and the effective date for using the new rite will be announced later.

No 'magic' in exorcism

The little-used rite of exorcism contains few extraordinary or magical elements. Priests familiar with it stress that the rite's effectiveness stems from the intention of the Church to pray for an afflicted person and not from pronouncing certain words or making special signs.

Introductory material to the rite in the Roman Ritual, a liturgical book of prayers and blessings, lists the signs of possession as "ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject's age and natural condition" as well as other unspecified evidence.

The rite warns the priest-exorcist to beware of the devil's tricks: Satan may give the appearance of having left a person and may even allow him to receive Communion without any ill effects, the ritual says. But the only sure way for an exorcist to know that he has been successful is to make the demon tell when he is leaving and to give a certain sign.

THE ROMAN Ritual warns against the devil's efforts to get the possessed person to visit a sorcerer or necromancer or perform a superstitious act.

After making the recommended confession and celebrating Mass, the priest, wearing a surplice and purple stole, begins the ceremony

Pope describes ecumenism as gift of healing

VATICAN CITY—Pope Paul VI ushered in the 1974 Week of Prayer for Christian Unity by hailing the ecumenical movement as a "positive solution" of the divisions that scar Christianity.

Speaking to crowds in St. Peter's Square at noon January 20, Pope Paul stressed that "the one faith and universal charity lead us to the authentic sheepfold of Christ, to His Church, founded on Peter, with the keys which the Lord placed in his hands, not so that he would dominate but rather so that he would be the shepherd . . . the servant of the servants of God, the visible and fundamental principle of unity."

THE POPE SAID that the week of prayer dedicated each year to "the great question of ecumenism" does not look at Christianity as a "static and irreducible pluralism" but is seeking out a "positive solution" to the division among churches.

Although the Pope was firm in his insistence on the one Church of Christ, founded on St. Peter, he also stressed that "this vision of the Church requires of us Catholics a firmness of doctrine, but at the same time even greater humility, greater goodwill toward the brothers who are still separated from us."

"THUS THERE emerges from ecumenism, which fortunately now is in fashion, many and urgent duties, the first among which is prayer for the union of the Church and in the Church. It is this requirement which we call to your charity today, most dear sons and brothers, almost weeping over our sorrow and hope."

For the first time, the Pope's address was carried by Vatican Radio not only in Rome and Italy but was transmitted also to other parts of Europe, North Africa and the Middle East. The new service is part of a program by Vatican Radio's new director, Jesuit Father Riccardo Tucci, to provide greater and more immediate broadcasts to listeners outside of Italy.

Washington gets black secretariat

WASHINGTON—A black secretariat, believed to be one of only three in the nation, has been established by the Washington archdiocese, which has one of the largest black Catholic population in the nation.

The secretariat, approved by Archbishop William Baum, will have "an advocacy role," according to an archdiocesan spokesman.

The result of a massive archdiocesan self-study two years ago, the secretariat will initially consist of an interim board composed of the steering committee members who have been drafting plans for the secretariat.

ACCORDING TO Josephite Father John Ricard, spokesman for the secretariat will assure a "black presence" on archdiocesan commissions, boards and other decision-making structures.

"Most of the commissions, boards and structures are now without a black presence," he said. "At this level we should see a great difference."

He said that by placing emphasis on an overview and black presence in all areas of archdiocesan concern, the secretariat hopes to "avoid problems that other secretariats face: By being more concerned with a direct-action focus on special-interest areas, they tend to isolate themselves from the total picture."

With about 70,000 blacks among a Catholic population of 390,000, the Washington archdiocese has the second-highest percentage and the fourth-largest number of black Catholics of any diocese in the nation.

THE EXORCIST may continue the prayers, if he sees signs of progress, "for two, three, four hours or longer . . . if he can." Any words which especially torment the evil spirit are repeated often.

Besides holy water, the priest has a crucifix at hand and relics of the saints which must be encased. He may prescribe no medication and may not bring the Holy Eucharist near the possessed person.

During the rite the exorcist may not "digress into senseless prattle" with the demon or try to get the spirit to answer questions prompted by curiosity. "But the exorcist must ask 'the number and name' of the spirits; the time they entered and the cause of the possession. Often the rite is repeated for weeks, months or years before the exorcism is successful."

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Approve school aid plan

WASHINGTON—The U.S. Department of Health, Education and Welfare approved a planning grant for a system of state aid to schools which permits payments to nonpublic as well as public schools. A voucher—ticket—would be given to all eligible students in New Hampshire, and they would give the vouchers to the schools in which they enroll. The schools would then present the vouchers to the state in return for an appropriate share of state school aid.

Seek accounting in S. Africa

UNITED NATIONS, N.Y.—A coalition of 11 church groups, which own millions of dollars in stocks of companies operating in southern Africa, asked the firms to reveal the extent of their operations in African nations that deny human rights to blacks. The Church Project on United States Investments in Southern Africa was joined for the first time by a Catholic group, the Graymoor Friars.

Teacher plan 'acceptable'

WASHINGTON—The U.S. Supreme Court was told that assigning public school teachers to provide remedial services in Catholic schools is constitutionally acceptable. An attorney for a group of nonpublic school children in Kansas City, Mo., told the court that providing the supplemental services for children who are unable to meet normal standards is in no way designed to help the nonpublic schools, that the program is under control of public authorities and that it gives no funds to the schools.

Reverse minister's conviction

ST. LOUIS—The conviction of a Lutheran minister for refusing to answer some questions before a grand jury has been reversed here by the 8th U.S. Circuit Court of Appeals. The court, however, did not confront the issue of whether the confidential relationship between a clergyman and his client permits a minister to refuse to answer questions put to him by a grand jury. It ruled that the Rev. Paul A. Boe had not been given adequate time to present a defense before a federal judge in Sioux Falls, S.D., held him in contempt.

Lutheran scores secularism

ST. LOUIS—"A religious institution need not be ashamed to say we view the whole world as part of God's order," a Lutheran professor of constitutional law told members of the College and University Department of the National Catholic Educational Association (NCEA) here. Dr. Paul Kauper, professor of constitutional law at the University of Michigan, said the secularization of Christian institutions of higher education is a trend of the day "to soft-pedal Christian doctrine, to cut off from formal ties with the church that established the institution."

Rap closing of radio station

BRASILIA, Brazil—The president of the National Conference of Bishops of Brazil protested the closing by the government of a Church-owned radio station. Archbishop Aloisio Lorscheider of Fortaleza, said that "the Church had made a point of using the mass media with respect for the laws." The government closed the Sao Paulo archdiocese's radio station last fall.

'Harsh' confessors criticized

VATICAN CITY—If there really is a crisis in confession, it may be the fault of harsh confessors, according to the Vatican daily newspaper. An editorial in L'Osservatore Romano said that many Catholics are anxious to confess. It said, however, that "souls are wounded in the very act of seeking Christ" in confession. The editorial, apparently written with approval from the highest Vatican quarters, said that the problem "is not caused by criminal or legally blameworthy behavior on the part of the confessor, but rather by acts of carelessness, of impatience, or caprice, and sometimes—to be frank—of undue and in-comprehensible pressure by man upon man within the most sacred precincts of the conscience."

Once over lightly . . .

The National Catholic Reporter, a lay-edited weekly that has been critical of the U.S. Bishops' position on birth control, has joined the Bishops' in support of a constitutional amendment to protect the lives of all human beings, "even prior to birth." . . . The U.S. Supreme Court said it will decide within a few weeks whether to hear arguments on the father's rights over an unborn child . . . While migration to southern Africa is part of planned strategy to maintain racist regimes, according to experts from church and migration agencies meeting in Geneva . . . The Newark, N.J. Archdiocesan board of education has endorsed a family life and human sexuality program for all elementary schools, subject to the approval of Archbishop Thomas A. Boland . . . The National Organization for Continuing Education of Roman Catholic Clergy will hold its first convention February 19-21 at Notre Dame Seminary, New Orleans . . . U.S. district court in New Orleans ruled Louisiana's 1972 law credit law, granting up to \$50 per nonpublic school child, unconstitutional . . . Another effort is being made in the Pennsylvania legislature to legalize bingo and raffles for churches and hospitals . . . Our Sunday Visitor announced it will publish a new national weekly newspaper in Spanish for the 11 million Spanish-speaking Catholics in the U.S. . . . The West German Bishops' Conference has condemned the use of torture against prisoners and protested the violation of freedom of conscience that exists in certain countries.

Names . . .

U.S. Treasury Secretary George P. Schultz, in Rome for an international monetary conference, had a private audience with Pope Paul on January 18. Cardinal John Heenan of Westminster, 69, has been released from a London hospital and is reported recovering satisfactorily from a heart attack. Jesuit Father Peter Hebblethwaite, London, whose newspaper articles criticizing Archbishop Giovanni Benelli, substitute papal secretary of state, stirred international controversy, announced he is seeking laicization. Sister Mary Clare Hughes was installed as provincial superior of the Emmitsburg province of the Daughters of Charity, which extends from Maryland to Florida and has 652 Sisters engaged in work at 44 facilities. Dorothy Day, founder of the Catholic Worker Movement, has been named first recipient of the Isaac Hecker Award, named in honor of the founder of the Paulist Fathers. U.S. Sen. Vance Hartke (D-Ind.) told a Bishops' Communication Institute at Notre Dame that there is "an urgent need to improve the content and quality" of TV. Sister Ann Gillen, executive director of the National Coalition of American Nuns, was elected to a three-year term on the board of Common Cause, national citizens' lobby. Sister Elizabeth J. McCormack, 51, president of Manhattanville College, is leaving the Religious life after 30 years. Oblate Father Adam Exner, 45, has been named bishop of Kamloops, British Columbia, Canada. Bishop John E. Taylor, American-born bishop of Stockholm, said he sees a new surge of Christianity in socialist Sweden as young people reject the materialism of the welfare state.

Appeal for education rights

LONDON—A large deputation visited the House of Commons recently to plead for the retention of Christian education in state schools. The lobbying group, organized by the interdenominational order of Christian Unity, said, "We believe that education authorities should not yield to pressure from minority groups who aim to deprive children of their right to study and discuss Christ's teaching as given in the Gospel."

Needed: 'spiritual ecumenism'

WASHINGTON—The drive for Christian unity will die "unless there is personal conversion to Jesus Christ" according to Archbishop William W. Baum of Washington, one of the leading ecumenical experts among the American bishops. Archbishop Baum gave high marks to efforts in the fields of interfaith cooperation and theological dialogue, but he said the lack of "spiritual ecumenism" or personal renewal is serious enough to threaten the whole movement.

Hits Anglican unity stance

LONDON—An Anglican scholar warned that the Church of England's position in the Christian unity movement has been weakened by the uncertainty of his Church's own beliefs. Dr. J. I. Packer of Trinity College, Bristol, said that the foundations of Anglicanism—the Book of Common Prayer and the 39 articles drawn up in 1562 as a formulation of the beliefs of the Church in England—have lost their central place and have been replaced by "woolliness and wildness" in doctrinal thinking in some quarters, including bishops.

'Germans should aid Israel'

MUNICH, Germany—Cardinal Julius Döpfner of Munich, president of the West German Bishops' Conference, said that each German has a duty to aid Israel and the Jews threatened with isolation on the world political scene. The Jewish people, after hundreds of years of persecution, have a right to a politically secure homeland, he said. The cardinal said, however, that Israel, "Must not make the problem of its own security depend exclusively on the question of its borders."

Jesuit Asian projects clarified

HONG KONG—Contraceptives are not involved in Jesuit East Asian projects despite the fact that the projects have been aided by a division of Planned Parenthood Federation. The statement said the Jesuits have a "responsible parenthood" project that is informational and "no contraceptives are included." The programs, the statement concluded, are presenting moral values according to the directives of bishops' conferences in each Asian nation.

Father Raymond Goedert, 46, immediate past president of the Canon Law Society of America, has been elected president of the Chicago archdiocesan priests' senate.

James Elliott Armstrong, executive secretary of the University of Notre Dame's Alumni Association from 1926 to 1967, died January 16 at the age of 71.

Cesar Chavez, president of the United Farm Workers of America, will be featured speaker at the executive board meeting of the National Federation of Priests' Councils to be held March 17-21 in San Francisco.

Backs Chilean military coup

BOGOTA, Colombia—The military coup that toppled the government of Marxist President Salvador Allende was "the best thing that could have happened to the country," Bishop Alberto Gilmore, chaplain of the Chilean armed forces said here. A general in the Chilean armed forces, he added that "although there have been some executions in Chile, these have not been indiscriminate and have been carried out only after a military trial."

Bishop lauds Peruvian action

STRASBOURG, France—The Lutheran Church of Alsace and Lorraine said that it will "welcome to Communion" members of the Catholic Church and that Lutherans may receive Communion at Mass. Last year Catholic Bishop Arthur Eichinger of Strasbourg, which takes in all of Alsace, authorized limited reception of Communion by Catholics at Protestant services. He dealt essentially with mixed marriages and said that in certain cases a non-Catholic could receive the Catholic Eucharist, if his own Church did not oppose this step.



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PLACEMENT EXAMS — SATURDAY, FEBRUARY 9, 1974

THE TACKER

Famous 'team' is broken up

BY PAUL G. FOX

A familiar face in Indianapolis and the Archdiocese will be leaving the area this Saturday, Jan. 26, and a famous "team" is being broken up.

Sister Anne Edward of the Cross, probably known by name by relatively few people, one-half of the "Mutt and Jeff" begging team at St. Augustine's Home, the Little Sisters of the Poor, home for the aged poor, is being transferred after 10 years in Indianapolis to the community's provincial home in Baltimore.

For six of the last 10 years she has "made the rounds" of wholesale houses, businessmen and parishes in the company of Sister Marcella of Notre Dame. Because of the height differential, Sister Anne became known as "Mutt" and Sister Marcella as "Jeff." The two have endeared themselves to all they meet.

Until recently the Little Sisters were chauffeured around in the collections and errands, but Sister Anne changed that about five years ago with the acquisition of a driver's license. She was not known as the "world's greatest driver" in their Ford station wagon and all the Sisters prayed a lot. Her successor will be Sister Pauline of St. Margaret Mary, who arrived recently from Baltimore. Sister Pauline and Sister Marcella will again be driven around by a staff member, at least until the new arrival becomes familiar with the city.

Providing the food staples and other basic supplies for the 180 residents at St. Augustine's and the 15 Little Sisters there has traditionally been dependent upon the generosity of area merchants, businessmen and other private donors. It is the only way the home can survive.

(Incidentally, it appears that St. Joseph does "know best," as usual. When the new St. Augustine's Home on W. 86th St., was built five years ago, electric heat was installed, even over the objections of the lay board of advisors. The present energy crisis seems to have vindicated the Little Sisters' judgment, based upon their normal confidence in their patron saint.)

SHADES OF NOTRE DAME—The 95-game winning streak of St. Rita's parish Cadet A League basketball team, which spanned several seasons, was broken earlier this season by St. Jude's in a thriller. The southsiders did it again—by one point—in the recent holiday tourney. Guess who each team drew in the opening round of the Indianapolis Deaneries Tourney for February 27?

HERE AND THERE—Mr. and Mrs. Arthur Phelan, Sr., charter members of St. Catherine's parish, Indianapolis, will observe their 55th Wedding Anniversary on Sunday, Jan. 27. Best wishes. . . . A recreation program for retarded teenagers (14 to 19) will be started Friday, Jan. 25, at Judson Baptist Church, 6950 E. Raymond St., Indianapolis. Volunteers are needed to staff the 7 to 9 p.m. weekly program. Information or registration may be obtained by calling Rev.

and Mrs. Larry Willis, 353-2079 or 861-5328, or Mrs. Joseph Jones, 353-2215. . . . The Association for the Rights of Children will meet at 8 p.m. Sunday, Jan. 27, in Our Redeemer Lutheran Church, 3421 N. Park, Indianapolis. The Association is a group of parents who have adopted so-called hard to place children, including minority race, foreign-born, physically or mentally handicapped children, or healthy older children. Guest speaker on Sunday will be Tom Rugh, president of the Indiana Association of Foster Parents. The meeting is open to all present and potential foster parents. Additional information is available from Mrs. Kurt Buescher, 547-0190.

REPORT ON QUADRAPLEGIC—The family of Greg Bedan, the 14-year-old Our Lady of Greenwood eighth grader who suffered permanent spinal injury while practicing with his parish CYO football team last September, reports that he still enjoys receiving cards and occasional visits at the Chicago Rehabilitation Institute, where he is receiving treatment and therapy for the next several months. Mr. and Mrs. Jack Bedan, Sr., and their other three children journey to Chicago nearly every week-end to visit Greg.

No complaints have been registered by the family, even though the expense of extensive hospitalization and rehabilitation will be fantastic. A "Greg Bedan Fund" has been established, however, by the Greenwood Branch of the Bargersville State Bank and is being administered by a trust officer there. The address is: Bargersville State Bank, P.O. Box 241, Greenwood, IN 46142.

Meanwhile, cards and letters can be forwarded to Greg at the Chicago Rehabilitation Institute, 401 E. Ohio St., Chicago, IL 60611.

CHICK EVANS SCHOLARS—Three Catholic high school seniors in Indianapolis are among 14 Hoosiers to receive the Chick Evans college scholarships to Purdue or Indiana Universities by the Indiana Golf Association. Michael S. Enright and Thomas R. Klesle, both of Cathedral High School, and Vincent M. Welch of Chatham High School, will be given full tuition and housing at the Evans Scholar Chapter House on campus and is renewable for four years. The Evans Scholars Foundation, administered by the Western Golf Association, is the outgrowth of the caddy-scholarship concept originated in 1930 by Charles (Chick) Evans, Jr., famed amateur golfer. All three of the young men have caddied more than two years at Meridian Hills Country Club and rank in the upper quarter of their class.

FOR THE BLIND—The Xavier Society for the Blind, 154 E. 23rd St., New York, N.Y. 10010, has a revised 1974 catalog of tape titles available free to all visually impaired persons. Taped books, both on cassettes and on open reel, may be borrowed from the Society's free lending library. In addition to free library services, the Xavier Society also offers cassette transcriptions of current Catholic periodicals, both weekly and monthly.

Blood donor + Remember them drive wins response

INDIANAPOLIS — The Catholic parishes of Indianapolis and surrounding communities are responding with interest and action to the appeal of the Regional Blood Center for needed supplies of whole blood in the central Indiana area. At this time four parishes—St. Michael, Christ the King, Nativity and St. Andrew—have held on-site drawings and five more are scheduled for January and February.

Participation in the Blood Center's "Club Plan" allows member parishes to recruit only 20 per cent of their membership as blood donors, while assuring all parishioners and their dependents that their blood needs will be met throughout the year. The program must be renewed annually.

After a parish is enrolled and a minimum of 50 pints of blood donated, a parishioner simply notifies his parish chairman when he needs blood. The chairman notifies the Regional Blood Bank, giving the name of the patient, the hospital where he is being treated, the number of pints used and the date used. Thus the patient or his family will not have to find replacement donors or pay a fee for the blood.

On-site drawings are scheduled at the following parishes: St. Bernadette, February 4; St. Jude (at Magr. Downey Council, K of C) February 6; St. Susanna, Plainfield, February 20 (tentative); and St. Malachy, February 25. In addition, dates are pending at St. Rita and St. Joseph.

St. Susanna's schedules dance

PLAINFIELD, Ind.—The annual Sweetheart Dance will be sponsored by St. Susanna's parish on Saturday, Feb. 2, starting at 9 p.m. It will be held at Holy Family Council, Knights of Columbus, 220 N. Country Club Road, Indianapolis.

Music will be provided by the Bob Lang Quartet. Tickets are \$5 per couple and available by calling 839-5513 or 839-2041. Food will be available, along with door prizes and a liquor basket.

Seecina sets Pop Concert

INDIANAPOLIS — The Seecina High School Band will present its annual Winter Pop Concert on Sunday, Jan. 27, in the gym, beginning at 7:30 p.m. The Pom-Pom Corps and the Glee Club will also perform.

Music menu will vary from Latin to contemporary. Robert Cashman, Jr. is the band director. Admission will be \$1 for adults and 50 cents for students.

Named to body on Priestly Life

WASHINGTON—Nine bishops have been named members of the U.S. bishops' Committee on Priestly Life and Ministry, and a search was announced for selection of a priest as executive director of its office.

The Committee on Priestly Life and Ministry was activated by the National Conference of Catholic Bishops at its meeting in November, 1973. Bishop Thomas J. Grady, committee chairman, said there will be a broad consultation among bishops and priests to identify candidates to be named priest-advisors and to select a priest to serve as executive director of the Office of Priestly Life and Ministry.

Following are the bishops named to the committee: Archbishop Ignatius Strecker of Kansas City, Kan.; Bishop Francis Shea of Evansville, Ind.; Bishop Paul Anderson of Duluth, Minn.; Bishop Gerard Frey of Lafayette, La.; Bishop George Goyette of Camden, N.J.; Bishop Joseph Hogan of Rochester, N.Y.; Bishop Raymond Hunthausen of Helena, Mont.; Bishop Thomas Mardiga of Wilmington, Del.; and Bishop Edward McCarthy of Phoenix, Ariz.

BATESVILLE
CLEMENTINE DIRKS, 66, St. Louis, Jan. 9. One brother and three sisters survive.

FLOYDS KNOBS
RUSSELL ROSENBERGER, 14, St. Mary-of-the-Knobs, Jan. 14. Son of Mr. and Mrs. Don Rosenberg; brother of Rex, Theresa, Robin and Stephanie. Grandson of Mrs. Mildred Rosenberg of New Albany and Mr. and Mrs. Clark Belvly, Sr., also of New Albany.

INDIANAPOLIS
CATHERINE H. WARD, 85, St. Joan of Arc, Jan. 16. Mother of Mary E. Haman and Virginia Gleich.

WILBURN E. ROBINSON, 66, Holy Name, Jan. 16. Husband of Irene M.; father of Michael L. and David J. Robinson and Jane Ayres; brother of Harry H. Robinson, Dorothy Nichols, Mable Wheeler and Ethel Black.

OTIS T. JONES, 80, Our Lady of Greenwood, Jan. 16. Husband of Chelsea C.; father of William L. Jones; brother of Ruby Miles.

RAY M. CLIFFORD, 81, Our Lady of Lourdes, Jan. 17. Brother of Margaret M. Clifford.

ROSE DANNA, 76, St. Mark's, Jan. 18. Mother of Joseph A. Danna; Lena M. Rink and Josephine Schoettle; sister of Salvatore Piazza and Sadie Guerrieri.

ROBERT S. NEWETT, 5, Immaculate Heart, Jan. 18. Son of Thomas P. Newett, Sr.; brother of Thomas P. Jr., Michael G., Patrick J., Kevin T., Christopher, Peter C. and Judith C. Newett and Suzanne Craig; grandson of Ruth Sites.

JOHN H. NOTTER, 65, St. James the Greater, Jan. 21. Husband of Daisy M.; father of Michael A., David L. and Mary M. Notter and Donna M.

Gelst; son of Mrs. John Stanley; brother of Edith Seegers.

GUSTAV REITH, 76, St. Mark's, Jan. 22. Father of Maria Taylor; brother of Joseph and William Reith and Hedwig Burkart.

LANESVILLE
JAMES F. MORRISON, 68, St. Mary, Jan. 17. Husband of Marie; father of Robert of Fern Creek, Ky.; Mrs. John Capozziello of Erie, Pa. Four brothers also survive.

LAWRENCEBURG
GERTRUDE WEISMILLER, 78, St. Lawrence, Jan. 5. Wife of Frank; mother of Frank, Jr. and Mary Lansing, both of Lawrenceburg; and Margaret Weismiller of Dayton. Sister of August and Eugene Lux, both of Lawrenceburg.

MADISON
LENA L. THOMPSON, 66, St. Michael, Jan. 16. Wife of Herschell.

NEW ALBANY
MARY JOHNSON, 58, Our

Lady of Perpetual Help, Jan. 19. Mother of Jon of Louisville; James of New Albany; Judy Ball and Janene Stuthers, both of New Albany.

OLDENBURG
CHARLES F. KRAUS, 68, Holy Family, Jan. 21. Husband of Matilda; brother of Albert of New Alsace; Victor of Milan; John of St. Leon; Elizabeth Bulach of Harrison, O.; Rose Hogan of Las Vegas; and Frances Schneider of Sunman.

RICHMOND
SARA M. OBERLE, 87, St. Andrew, Jan. 15. Nieces and nephews survive.

TERREHAUTE
IDA MALASZ, 77, St. Ann, Jan. 19. Mother of Ruby Ann Hatch of Indianapolis; sister of Frank Wassell of Terre Haute.

TROY
ANNA ERNST, 53, St. Plus, Jan. 22. Mother of Caroline Webb of Evanston; John of Detroit; Allen of Rockport; Jerry of Tell City; and Vernon of Chrisney.

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Fifth Wheelers elect Hegarty as new president

INDIANAPOLIS — Ed Hegarty of St. Matthew's parish has been elected president of the "Fifth Wheel Club," an organization of 160 Catholic widows and widowers.

Other new officers include: Pete Clouser of Christ the King parish, vice-president; Ruth Teipen of St. Philip Neri parish, recording secretary; Esther Sileoff of St. Matthew's parish, corresponding secretary; and John O'Connor of Our Lady of Lourdes parish, treasurer.

The Fifth Wheel Club was organized nearly 10 years ago to assist in the adjustment of the widowed and to provide friendship and entertainment consistent with Christian ideals and traditions.</

BEHIND THE NEWS

WASHINGTON—The Washington reporter who wrote the original news story which inspired a book and movie—"The Exorcist"—has recounted details of the eerie "real life" case.

It was a news story that almost didn't get published in 1949 by the Washington Star—because of its controversial nature.

Jeremiah O'Leary, then a 29-year-old assistant city editor, took on the assignment of tracking down the news tip that a 14-year-old, Mt. Ranier, Md., boy had been successfully exorcised. (The tip didn't come from an anonymous phone call—it was a single "short" in the Washington Catholic newsweekly.)

"The story began to tell slowly and in bits and pieces," he recalled in a feature appearing here in the Star-News.

O'LEARY FIRST secured confirmation that an exorcism had taken place, then learned that the boy had recently become a Roman Catholic, and also that the Georgetown University Hospital had been involved in the case.

He was told that the boy had first experienced manifestations of the af-

fliction on January 18, 1949, in the presence of a frightened and baffled family.

"Once the boy was tipped out of a chair with no visible external force or effort of his own. Another time, a blanket on which he was lying slid completely under a set of twin beds," O'Leary wrote.

"The manifestations were accompanied by strange scratching noises on the walls. Pictures spun on the walls of rooms in which the boy was . . . furniture in which he sat slithered around rooms. The parents, described as lower-class whites whose religious background was fundamentalist, appealed to his own minister and he was equally at a loss."

A rabbi and then a priest were called in. While the clergymen were questioning him, the boy suddenly began shouting in an unknown language—which turned out to be curses in Aramaic, the language spoken in Palestine in the days of Jesus.

SOME PRIESTS began to suspect "diabolical possession" and "sought permission of the newly appointed Archbishop Patrick O'Boyle to use the ancient ritual of exorcism," O'Leary wrote.

Article in diocesan newspaper led to best-seller bonanza

The exorcism was authorized after the boy, by that time under treatment at Georgetown University's hospital, had another manifestation. "His bed was violently propelled across the floor of the hospital room. He mouthed fierce curses in dead languages . . ."

O'Leary said the exorcism actually was incanted at a St. Louis school by a middle-aged Jesuit, assisted by a nun and a lay brother. The boy had been transferred from the Georgetown hospital to the St. Louis school specifically for the exorcism.

"The Jesuit first submitted himself to a 'black fast' of bread and water, losing nearly 40 pounds. He performed the ritual nearly 20 times before the boy was freed of the diabolical possession."

The Washington Star writer said that "the ritual requires that the exorcist address the evil spirit in a language unknown to the victim. The priest chose Latin."

"At the climactic point in the exorcism, church sources said, the boy broke out in a stream of blasphemous curses, intermingled with Latin phrases. The friend identified himself as one of the fallen angels mentioned in biblical writing."

FINALLY, THE siege passed, the boy quieted down, and he was sent home. "So far as is known, then or now, there never was a recurrence and the boy grew up without any memory of the awful thing that had happened to him," O'Leary wrote.

His story appeared on August 19, 1949 in the Washington Star—"buried" on page B3, "a good place to hide a controversial story in those days."

The Motion Picture Association of America has rated the film "R" (restricted—those under 17 require accompanying parent or adult guardian).

EDITORIALS

Our Latin neighbors

The Latin American Church long thought of as the defender of the wealthy, is speaking out bravely against economic injustices and the exploitation of the poor.

Catholic leaders in Latin countries have been murdered, tortured, beaten, jailed and exiled for defending Christian social justice.

But why is this the business of United States Catholics? Why should we get involved in someone else's social and economic injustices? Maybe it would be better if the Church left problems of this nature to the Latin American politicians or the military and contented itself to concentrate on liturgy and the sacramental life?

One of the best answers to such questions was recently made by Bishop James Rausch, general secretary of the U.S. Catholic Conference. "In a very real sense," Bishop Rausch said, "it is no less important for the Church to be doing the work of social justice every day than it is for us to provide for the celebration of the Eucharist or to preach the gospel."

"If we hear of a part of the world where these latter two activities are suppressed or ignored, we rightfully fear for the vitality of the faith in those areas."

"If there are sections of the Church where the quest for justice among men is ignored or subordinated to other concerns, we should be equally alarmed

about the life of faith and the work of the Church in those places.

"What does it mean to be the Church in society? It means to be committed to the work of justice in terms of personal transformation and structural reform, aimed at reducing the inequities which characterize the fabric of society."

And those inequities exist in startling dimensions in Latin America, where, as Archbishop Biskup reminds us in his pastoral letter this week, all but a small percentage of the people are miserably poor.

The National Collection for Latin America, to be taken up in all parishes this week-end, January 26-27, brings together the almost limitless needs of our neighbors and our duty to emulate the unlimited charity of Christ.

About half of the world's Catholic population now lives in Latin America. These brothers and sisters in Christ should have a special claim on our concern. True, the collection is an obligation. But, operating with the theme of "Set My People Free," it is also an opportunity to exert an influence for good on the process of social change.

By giving generously to the collection, we can be instrumental in aiding the work of the Latin American Bishops in education, economic reform and Church renewal. Or, more simply, we can help replace bitterness and despair with hope.

No quick resolution

Get it over and done with seems to be the consensus regarding impeachment proceedings against President Nixon. It is a sentiment we share—and it is expressed by people on both sides of the Watergate fence.

Supporters of President Nixon, while insisting he is innocent of wrongdoing, nevertheless realize he is conducting his office under the cloud of suspicion. That kind of situation is bad for the nation's morale as well as the President's, they reason, and the charges and innuendoes must be laid to rest as quickly and definitively as possible.

Dispatch is urged, too, by those maintaining Mr. Nixon is up to his eyeballs in conspiracy and chicanery. Their primary argument is that the President's credibility rating has plummeted to zero, that he is unable to govern, and thereby is risking the welfare of the nation. The sooner he leaves office, whether by resignation or impeachment, the better, they reason.

On the matter of resigning, the nation is now evenly divided, the pollsters telling us this week that half the people want Mr. Nixon to resign. We doubt Mr. Nixon is mightily influenced one way or

another by public sentiment in the matter of his personal propriety. Only the most extreme pressure—or irrefutable proof of criminal involvement—will make him leave office voluntarily. He has said as much time and again.

As for a quick resolution of the impeachment dilemma, however, there isn't one. Rep. David W. Dennis (R-Ind.), a member of the House Judiciary Committee, pointed out this week that any impeachment investigation will take a long time—many, many months, and perhaps years.

The Judiciary Committee probe could drag on and on and be repeatedly delayed by court hassles over what evidence should and must be provided by White House consuls. And Judiciary Committee action is, after all, only the first of many steps necessary to a full-scale impeachment proceeding.

It seems certain that if the President doesn't resign—and it isn't likely he will—we will all have to resign ourselves to living with the doubt and debate, the anxiety and acrimony of impeachment for a long time to come. There is no easy way out.

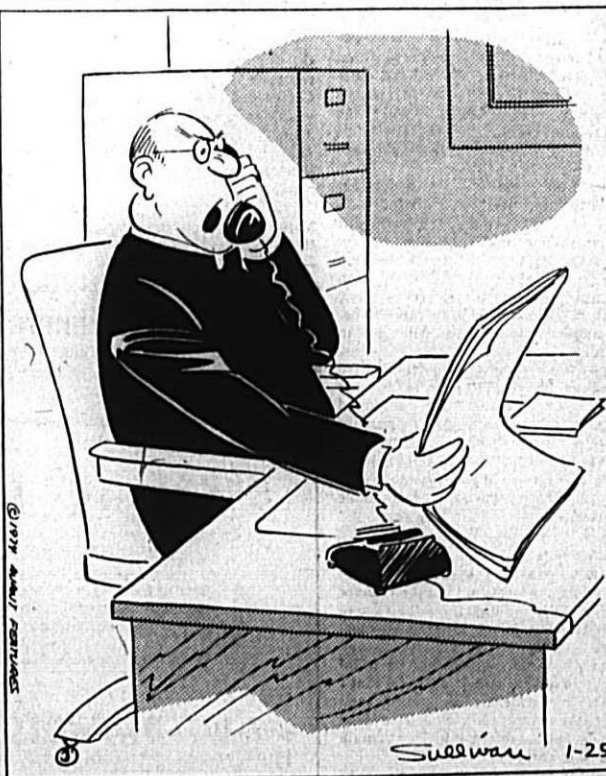
Nuns again call for impeachment

CHICAGO—For the second time in a month, the National Coalition of American Nuns (NCAN) has called for the impeachment of President Nixon.

The group's executive board issued the new call at its annual meeting here, repeating a December 15 appeal for impeachment and said that impeachment could bring about "positive results."

The nuns said they view impeachment "not as an underhanded attack on the President" but as "a legitimate constitutional means to call into question the manner in which the President has conducted himself in office."

NCAN, an independent organization of Sisters, has about 2,000 members.



"I'M CALLING ABOUT YOUR THEATER AD ON THE RETURN PERFORMANCE OF 'SUPERSTAR'! I'D LIKE TO KNOW WHO BILLED IT AS 'THE SECOND COMING'!"

THE YARDSTICK

When messenger brings bad news

BY MSGR. GEORGE G. HIGGINS

Daniel P. Moynihan, who served in the subcabinet or cabinet of Presidents Kennedy, Johnson, and Nixon and is now Ambassador to India, is bullish (though not Pollyannish) about America. In the Introduction to his latest book, "Coping: On the Practice of Government," he says that "American society would do better to pay somewhat more attention to its successes . . . but this is not our present disposition . . . And yet how much the nation deserves praise, and how much it needs it!"

Moynihan wrote that in September 1972. Eight months later, in an Addendum written in New Delhi in the immediate aftermath of the Watergate scandal, he was a bit less sanguine about the American system, but, on balance, still of the opinion that "the recent events as such provide no great ground for pessimism . . . The self-corrective mechanisms of the system would seem to be in good working order."

Later on in "Coping" Moynihan faults the press, not for its persistence in dredging up bad news, but for its "almost feckless hostility" to legitimate government authority. That's a rather serious indictment of the press, and I am not sure that I completely agree with it.

MOYNIHAN IS not suggesting for a moment that the press ought to let up on the government, but only that it ought to try to strike a better balance in its presentation of the news. He takes it for granted that we will (and, if I understand him correctly, probably should) get more bad news than good.

Anyone, he says, who has flown about the world very much is aware of the fact that "the best quick test of the political nature of a regime is to read the local papers on arrival. If they are filled with bad news, you have landed in a libertarian society of sorts. If, on the other hand, the press is filled with good news, it is a fair bet that the jails will be filled with good men."

That's a very perceptive observation. While it may or may not help to improve the average citizen's digestion as he plows through all the bad news in tomorrow morning's paper, it should, at the very least, help him to put it all in a somewhat better perspective and to retain a certain sense of confidence in the basic soundness of our mixed-up political system.

IT'S DIFFICULT, of course, for people holding authority, whether in Church or State, to live comfortably with the logic of Moynihan's Law. If I may call it that. Theoretically they may be willing to admit that the reporting of bad news is not only desirable but

necessary to the health of our society, but in practice they tend to regret, if not to resent, the fact that this is so.

In brief, human nature being what it is, they would much prefer to read good news rather than bad news, and, when their nerves are frayed, they are tempted to question the motives and the loyalty of those in the Fourth Estate who perversely insist on printing all the news they happen to think is fit to print.

Almost every president in the history of the Republic has, at some time or other, found himself at odds with the press over this issue. The same thing can also be said, with reasonable accuracy, about almost every bishop and every pope in recent times.

AS OF THIS writing, the relationship between the incumbent President and the Fourth Estate is notoriously bad, and, from all appearances, is likely to get much worse before it gets any better.

In the case of the Church, however, the situation appears, to this writer at least, to be somewhat better than it used to be. Within recent days, Pope Paul himself has set a good example to the Roman Curia and to his brother bishops by authorizing the appropriate Vatican authorities to give widespread publicity to a very critical letter he received from a Roman shantytown pastor charging that the Pope's own diocese, the Diocese of Rome, is neglecting its poor.

The priest in question, Father Roberto Sardelli, accused city and Church authorities of ignoring the plight of the

destitute inhabitants of the ghettos on Rome's outskirts, where he has worked for the last six years. Addressing himself to Pope Paul personally, Father Sardelli wrote: "The bishop of the Church of Rome should again act personally as the bishop of the Church that the Lord entrusted to him in antiquity."

FATHER SARDELLI conceded that Pope Paul's occasional visits to outlying parish churches in Rome showed a desire to reach out from the Vatican, but said that these visits were marred by the ceremonial and security measures that surrounded them. The priest's letter said that the Pope "must make a choice and take his place among the despised of the earth." The letter also criticized some of Rome's parochial schools for enrolling mainly children of rich parents, "the oppressors of tomorrow."

The New York Times reports that the official Church in Rome has given "vast publicity" to Father Sardelli's remarks and that Italy's leading Catholic daily L'Avvenire, has described the letter as a "positive" contribution.

That's a good indication, it seems to me, that things are looking up in Rome. There was a time in the not too distant past when the type of letter written by Father Sardelli would have been kept from the press as long as possible. The willingness of Pope Paul to break with past practice in this regard and to live with the logic of Moynihan's Law is an encouraging straw in the wind.

RAPS 'SOCIAL ENGINEERS'

NEW YORK—The Wall St. Journal has expressed agreement editorially with a recent statement by the nation's Catholic diocesan family life directors maintaining that married couples should be free from the "coercive influence of government" in family planning.

In an editorial in its January 10 issue, the Journal described the Catholic Church as "hardly a disinterested spokesman, since Catholic doctrine prohibits artificial means of birth control."

For that reason, the editorial continued, "a good many non-Catholics may well dismiss this recent statement of concern as self-serving. But that would be a mistake, for reasons only partly theological."

WHILE ACKNOWLEDGING that the government has a legitimate interest in encouraging couples to keep the birth rate in check, the Journal said that a number of suggestions made for doing that "border on the dangerous."

We don't mean suggestions to limit families by tax incentives or persuasion," the editorial said. "We mean

those that would set up the government with the power to decree family size. Several prominent politicians, including at least two with large families, spoke of the need to 'do something' about couples who have more than two or three children. Otherwise responsible educators suggested seriously that licenses be required not for marriage but for government approval to have children. Others have suggested mandatory sterilization for anyone who exceeded various arbitrary limits on family size.

"THERE APPEARS to be no end to the concerns of those who think they know what's best for others and are eager to impose their schemes."

The Journal went on to say: "The passion of the social engineers appears undiminished by the prospect of having to intrude upon deeply held religious and personal beliefs."

The Journal warned that "we should be forever on guard against those who, in order to justify impulses that are fundamentally authoritarian, would transform every social problem into a crisis."

LETTERS TO EDITOR

Echoes grievances

To the Editor:

I have read the two letters on teen disrespect at Mass (1-4-74, 1-11-74). We were at the Mass in question and were shocked. I agree with both letters in full.

Being members of the church where this took place, we've heard several comments but the one that sticks in my mind is that this was CYO-sponsored and the children were praised for just coming to Mass.

Well, I feel that if these children come to Mass to be disrespectful to God, they have no place at Mass, regardless of who they are.

I can't understand why we can't get back to being decent human beings. Yes, parents, teachers, priests et al are responsible, but why write about it? Why not do something about it? If they were praised by CYO or anyone, then it looks like the battle is lost regardless of what's done.

Why doesn't someone get something started with these parents, teachers, priests etc.? Where are the leaders who are always talking about these things in meetings? We know who these kids are, most of them. We know our school children, those in CYO and those who are members of our parish, don't we? We could have a real bombshell here if this continues.

I heard a sermon last summer about kids on our parking lot, neighborhood

etc. I thought in that sermon it was mentioned that some of these kids were known. Well, did we get started yet, or are we scared of youth today?

Things have to change, but do we as Catholics, who have always been taught to respect God and try to set an example in our religion, have to lose it all now?

I'm not a religious nut, but I do respect all religions and believe that the house of God is a place where we should all go to show our love. Can't these kids have their fun yet be taught to act human in church?

"An arthritic elder"

Indianapolis

Wants writer back

To the Editor:

I was born and reared in Indiana, a Catholic and contributor to our great country. The Indiana Catholic, now The Criterion, has been enjoyed by myself and the members of my family.

Jane Williams Pugh's column, in my judgment, was the best material that could have been incorporated in The Criterion, but for some unknown reason, her column has been deleted.

I trust there is some reasonable explanation that your office can provide in order to explain why her column has been discontinued.

Virgil J. Kappes

Beech Grove, Ind.

(Editor's Note: Mrs. Pugh's articles were part of the KNOW YOUR FAITH series on "Family Life of the Christian," which began November 9 and was completed December 21. Like Mr. Kappes, we enjoyed Mrs. Pugh's writing, and have urged National Catholic News Service to get the Seattle, Wash., housewife to do more.)

On parental duty

To the Editor:

I was reading The Question Box in the January 11 issue in which this question was asked: "Why is the preparation for Holy Communion shoved off on the parents?"

Ever since I can remember (I am 68), it has always been the duty of parents to do their part in preparing their children for Holy Communion. Nuns do not galavant around, as that questioner said, but instead work with the parents in preparing their children for Holy Communion.

My daughter-in-law, who is a convert to the Catholic faith, has eight children. She took a personal interest in preparing five of her children for Holy Communion and will do the same for the others when the time comes.

Raymond A. Orr

Indianapolis

No relation

To the Editor:

I do not believe the source of life is as small as your newspaper wants me to believe.

Your narrowness lessens my appreciation of a larger world.

Your near denunciation of people such as the Berrigan brothers is more than I wish to read.

Stick your head out into the real world sometime. It's big and it's beautiful. Are you sure you're not related to the Star-News?

David Hambrock

Indianapolis

Seminarians' SOS

To the Editor:

Saint Mary's College is located in the central part of Kentucky. We are a Seminary conducted by the Congregation of the Resurrection preparing men from the ages of 18 to 65 for the priesthood. As in most seminaries throughout the country, our enrollment is dropping. Our school in earlier years had enrollments as high as 350 men. Today we are a small college of only 50 students.

Well-educated priests are very necessary in our Church today. We need leaders who will be all things to all men. Athletics, cultural activities, spiritual life, and apostolic works are very necessary for the well-rounded priest of today.

On February 2, the College Student Council is sponsoring a "Winter Fest." This festival is our means of supporting the athletic, cultural, spiritual, and apostolic branches of our community. We will be able to purchase badly needed sporting equipment. It will help to make our liturgies and other services most meaningful.

It also aids us in teaching CCD, running a Boys' Club, furnishing gifts for the aged, aids a tutoring program for

(Continued on Page 5)

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QUESTION BOX

If God knows needs, why pray for them?

BY MSGR. R. T. BOSLER

Q. If God knows all things and provides all things necessary for our own good, why then do we petition Him for the things we need or ask for others who seem to need spiritual as well as material things?

A. God knows all things, but how he knows them we mere humans have no idea. Only Jesus knows the Father, and he taught us to pray for our daily bread and he himself prayed for the spiritual welfare of others. He said to Peter: "I have prayed for you that your faith may not fail." (Lk. 22:31) In revealing God's plan, it does not matter whether father who wants to be called familiarly "Abba," which is the equivalent of papa or daddy. Loving fathers like to have their children dependent upon them and asking for the things they need even though they know very well what the needs are without being told.

Q. Recently I heard from unrelated Catholic sources that in Genesis Adam and Eve were not especially one couple created by God but could really have represented a number of couples, that possibly there were many "first couples." Is this really something we Catholics can believe? If so, how does that affect our teachings on original sin and our need for redemption?

A. This is an opinion that is becoming quite common among Catholic theologians, and it does not necessarily conflict with Catholic teaching on original sin and the need of redemption.



The first chapters of Genesis do not give an historical account of the beginning of the human race. They contain stories or parables that explain the Hebrew belief that God took special care in the creation of man and that man was sinful through his own fault. The word Adam is not a proper name but a generic noun—man—with much the same meaning as Everyman in English literature. The description of the special creation of Eve was the author's way of showing the belief that women are equally human and also owe their origin to the special care of the Creator.

This is the way modern Scripture scholars explain the story of Adam and Eve. Previously Christians interpreted the Genesis account more literally. Councils of the Church, such as Trent, assumed that Adam was the father of the human race. An assumption of this kind is not a definition or doctrine of the Church unless there is a necessary connection between it and what the council is teaching. Trent was concerned with the problems of original justice and original sin, and theologians today have concluded that the assumption that a single couple was responsible for original sin is not essential to the teaching of Trent on the matter.

The great modern Catholic theologian, Karl Rahner, in an article on Monogenism in *Sacramentum Mundi*, an encyclopedia of theology which he edited, comes to this conclusion: "It may be affirmed that for the nature of original sin it does not matter whether Adam was an individual or a word for humankind or a word for the original sin which set up a situation of blight from the beginning was committed by an individual or by many among this humankind. It follows that monogenism is not a necessary element of the dogma of original sin."

Back in 1949, Pope Pius XII, in his encyclical *Humani Generis*, was not ready to go this far. He wrote, with caution it should be observed, "It is not apparent how (polygenism) can be reconciled with the doctrine of original sin." This was before the flowering of Catholic biblical scholarship which was made possible by Pius XII himself in his 1954 encyclical on Scripture.

Q. Ever since I was a child we were told to show great reverence to holy pictures, whether in newspapers or magazines and never to discard such in trash baskets or otherwise. Over the period of years I always cut them out of newspapers and books before I throw these away. Just what am I to do in order to discard them and not have my conscience bother me? We can't just throw them away.

A. Well, why not throw them away? You mean no disrespect by this. What you throw into the trash will eventually be burned, buried or recycled. That's

what will happen after your death to all the pictures you have saved. You might as well take care of this matter for yourself. Somebody gave you mightily bad advice.

Q. The Bible tells us that Adam and Eve were our original parents and that they had two sons, Cain and Abel; no mention of any daughters. Knowing the facts of life, I have often wondered where the world population comes from.

A. You are reading something into the Bible that is not there. The Book of Genesis has two creation stories. Chapter one is the more recent and sophisticated, composed in the Sixth Century B.C. as something like what we today would call a profession of faith. It is a creation hymn that majestically summarizes the Hebrew belief that there is only one God who is the Creator of everything that exists and that man is created in His likeness. "Male and female he created them" is all this account says about how the human race began.

The second creation story, much older and more primitive in thought, is a parable that vividly portrays the Hebrew belief about why man is sinful and what happens to men when they turn from God. Neither account is an attempt to describe or reveal how creation happened or man came to be, and anyone who thinks so will misread the text.

Parables are not to be examined too closely for details. The story of Cain and Abel presupposes a developed civilization, an established form of worship, the existence of men who might take Cain's life and the existence of a clan that would come to his aid, as the footnote in the Jerusalem Bible points out.

Q. My wife and I are both Catholics. She now wants to leave the Roman Catholic Church because she no longer believes in the doctrines of the Roman Catholic Church but believes the doctrines of the Bible. We have been married for 35 years. Our doctrinal beliefs do not coincide, and I feel that I cannot live with her as her husband under the same roof. She is a good woman, but she does not want to remain a Roman Catholic.

A. If she is a good woman, then you as a Catholic should continue to live with her and be faithful to your marriage vows. Be kind to her and inspire her by the way you live to recognize that your own faith helps you be a good husband. Your wife never knew much about her Catholic faith if she does not know that the Roman Catholic Church bases her doctrines upon the Bible. So, what she is leaving is not the Catholic Church but what she thought was the Catholic Church. Be charitable and presume she is in good faith.

(Copyright 1974)

Blood bank at K of C unit

INDIANAPOLIS — A mobile unit of the Central Indiana Blood Center will be set up Wednesday, Feb. 6, from 2 to 8 p.m. at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd.

Sponsored by the Council's Blood Bank, the on-site blood drawing is open to all eligible donors. Members of St. Jude's parish will also use the facilities to reach their quota for its newly-established parish donor plan. Reservations are not required for donors.

The Council's first on-site blood drawing held last October net 57 pints. Donors may specify any desired recipient, including the Central Indiana Blood Center's family assurance plan.

Project chairman is George Jennings of St. Mark's parish.

Honored

CHICAGO — Msgr. George G. Higgins, secretary for research of the U.S. Catholic Conference, was voted this year's recipient of the Pope John XXIII Award by the Association of Chicago Priests, (ACP), it was announced here.

The award was given to Msgr. Higgins for his work in the struggle by the United



AUTHOR AND LECTURER SPEAKS ON 'FAITH'—Father Anthony Padovano, above center, professor of theology at Darlington (N.J.) Seminary, spoke on "Perspectives on Faith" last Saturday before an audience of 500 clergy, religious and laity at Our Lady of Grace Convent and Academy, Beech Grove. The state-wide audience from four dioceses heard the author and lecturer develop his theme in three lectures—"Religious Experience," "Community" and "Prayer." He is shown with representatives of the sponsoring groups, from left: Father Jeff Godecker of Roncalli High School, representing the High School Religion Teachers Council; Sister Mary Philip Selb, O.S.B., and Sister Mary Margaret Funk, O.S.B., of Our Lady of Grace Convent, and Father Francis Bryan, Archdiocesan Director of Religious Education.

Lady of Grace plans Mass, breakfast

BEECH GROVE, Ind. — The Alumnae Association of Our Lady of Grace Academy will hold its annual Mass and breakfast Sunday, Jan. 27, at the Academy.

Farm Workers of America for the right to represent farm workers in labor negotiations.

Msgr. Higgins, a priest of the Chicago archdiocese, received the award at a meeting here of the ACP.

Celebrant of the Mass, scheduled to begin at 11 a.m., will be Father Kenneth Smith, chaplain and teacher at the Academy. Following the Mass, brunch will be served in the school cafeteria. Miss Barbara Berg, chairman of the association, will preside at the brunch and the business meeting.

Other officers who will assist Miss Berg include: Mrs. Daniel (Connie) Pardekooper, vice chairman;

Mrs. Daniel (Chris) Dittman, secretary; and Miss Mary Moriarty, treasurer.

The Alumnae sponsors two major projects each year to raise funds for scholarships. The projects include a booth at the Spaghetti Social, which will be held on February 24, and a card party in the fall.

Reservations for Sunday's event may still be made by calling Miss Berg at 255-2334 or Miss Alice Hopwood, 783-1276.

LETTERS

(Continued from Page 4)

slower students of the area, as well as helps the poor in the Appalachian region.

A donation toward the success of the festival will be greatly appreciated by the students.

Bill Boyle
Stan Lukaszewski
Peter Hughes, Chairmen
St. Mary's College
St. Mary, Ky. 40063

HAVE YOUR SAY

We welcome Letters to the Editor on any topic of interest to our readers. We reserve the right to edit, but promise to be as sparing as possible. Just address: The Editor, The Criterion, Box 174, Indianapolis 46206. Let us hear from you.

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MONEY

BY RUSSELL SHAW

One of the strongest themes of the Old Testament is the condemnation of idol worship, the adoration of false gods. At first glance the subject seems to have little or no relevance today; idol worship is not too common a practice in our society.

But on second thought it becomes clear that there are today idols—false gods—as seductive as any which tempted the Israelites of the Old Testament. One of the most seductive of all is money.

Idolatry is the word that best describes the manner in which many persons center their lives on the pursuit of money and what it can buy. Many people in their heart of hearts define themselves, not in terms of personal qualities, but in terms of money. "I am a person who earns \$17,000 a year, lives in a \$40,000 house, drives a \$3,500 car, takes a \$500 vacation each year . . ."

BUT THERE IS A curious paradox in all this. Many of the same people adopt an almost puritan attitude on the subject of money when it is a question of legitimate financial appeals directed to them by other people. "If the poor would get out and work, they wouldn't be poor." "The trouble with my pastor is that he's always talking about money." "I don't know what those teachers are talking about, wanting their salaries raised."

The message in such comments is clear, although not expressed in so many words: "It is all right for me to be obsessed with money, but it is wrong for other people who feel they don't have enough money to mention the fact."

Like almost everything else in human life, money has its good uses and its bad ones. Money has no moral quality in itself—it is neither good nor bad. The moral question enters the picture with regard to how we go about getting money, what we do with it, and what it means to us. Money can be an occasion of virtue or vice in any or all of these three areas.

How much money is enough? How much should I keep and how much give away? How much time and attention should I give to getting money? There are no neat and simple answers to such questions. The answers will depend instead on the specific circumstances in which each individual finds himself.

Obviously, the family bread-winner should do everything he can to make provision for his family and dependents. "Making provision," furthermore, ordinarily includes a good deal more than providing the bare necessities of

life. In a society like our own, a number of things which in other times and places were considered luxuries are now genuine necessities.

IN GENERAL, a person with a morally good attitude toward money will be in the position of divesting himself of money and material goods—getting rid of the excess—rather than constantly struggling to amass more. He will, quite simply, not want more.

than he really needs and he will rather steadily dispose of what he finds he does not need—not through extravagance and reckless spending, but in ways that make a genuine contribution to the well being of other people.

Parents can help their children develop right attitudes toward money by reflecting such attitudes in their own lives. The parent for whom money is not the be-all and end-all of life and who makes it a steady practice to divest himself of what he finds to be excess is well on the way to teaching his children a healthy approach to money.

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CATECHETICS

Wholesome attitude on money needed

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

Just before Christmas I had an experience which, for me, was rather unusual. I was visiting friends and spent several hours one afternoon shopping with their 15-year-old son, Bob. We went to a huge shopping mall with nearly 100 shops of all kinds. As Bob and I went from store to store, we stopped and looked at items which interested us—invariably we glanced at the price.

Money was a spontaneous theme of our conversations as we reacted to so many things we could not afford. Bob kept talking about his hopes of getting a new job. He had had a good job in a local drug store, but was a victim of the store's tightened budget. Now he looked forward to an even better paying construction job. Having a job again would assure him of money.

Looking back on our conversations, I am struck with several aspects of Bob's attitude toward money. He certainly did not see money as something to hoard for its own sake. Money was desirable to him because of what it enabled him to do. He did not seem to consider money as evil in any way, but he also did not see it as a good thing in itself. Money, for Bob, was valuable because of what he could do with it.

THE MOST OBVIOUS thing in Bob's viewpoint was the kind of freedom money brings. If he had more, he would be free to buy the sharp slacks he liked and really needed; he could even buy

the fascinating "eternal wave" that rocked back and forth in a long narrow box. With more money he would be free to buy things he felt he needed, and others he would just enjoy having. Money meant freedom.

What struck me even more in Bob's attitude toward money was his awareness that it freed him to be more generous. Several times when we stopped to look at something, he mentioned having given something similar to his parents, or how he wished he could buy it for a friend. In Bob's view, money made it possible to give and share with greater freedom.

Bob's remarks were spontaneous and honest. At no time did we discuss money in a theoretical way. What I just described are my own observations on Bob's attitude toward money, as that attitude seemed to come through in many casual comments during the course of our two hours together. He seemed to have a very realistic, basically Christian, view of money. For Bob, money was an important factor in freeing people to acquire life's necessities, increase enjoyment, and share generously with others.

It seems to me that the cultivation of just such an attitude toward money is an important part of a realistic religious education, primarily at home. While it is necessary to encourage young and old to explore the evils of greed (long recognized in Christian tradition as the root of much that is wrong with individuals and societies), it is also important to guide people to appreciate the potential for good that money possesses. Money is not bad; greed is bad, and spawns theft, bribery, graft and corruption.

IN ADDITION to condemning greed and its many vicious effects, Christians need to learn positive, creative attitudes toward money and economics. Health, happiness, peace—in individuals, communities and nations—have an important economic dimension. Money can make possible the existence of hospitals, schools, therapy, decent housing, and a multitude of other badly needed aids to human survival and development.

As Bob seemed to realize in his own adolescent way, Christians can look at money as an important means of enabling greater freedom—freedom from need, freedom for fuller human enjoyment, and freedom for richer human sharing. Without underplaying the evils of greed or watering down the commandments about stealing and coveting, a more meaningful strategy is to help people appreciate the potential for creative good that money contains.

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THE CHURCH AND I

Speaking of bishops

BY P. J. SHEED

In my first lecture years I had a considerable experience with bishops. In those days the principal fact of Catholic life was the hierarchy. Most lived at a standard not known to me in England, but I remembered Bishop Gherken of Amarillo, Texas, and his seminarians who had to grow their own food, and keep the seminary clean and in repair. And I was soon to meet a bishop on his way home from a meeting of the hierarchy in Washington, where he had gone to get a handout to enable his Rocky Mountain diocese to survive.

But, rich or poor, the bishops mattered enormously. It took me a while to learn that no bishop counted much nationally—Cardinal Gibbons was dead, and no one took his place. But within his own area, a bishop had absolute power. Yet even there one found exceptions. I was staying with Bishop Kelley in Oklahoma City. I came down to Mass on the first morning, found some Mexican nuns there but no server. So I went up to the altar and served the Mass with no more than my normal inefficiency. At breakfast the bishop asked me not to do it again. The nun who usually recited the



A boy learns to share with the church through the example of his parents who gave him the dollar to put in the coming collection. (NC Photo by Bob Workman)

LANDS OF THE BIBLE

Capernaum now being restored

BY STEVE LANDREGAN

It is a truism that the more things change the more they are the same.

Take Capernaum and Nazareth, for instance. Jesus grew up in Nazareth and lived in Capernaum during most of His Galilean ministry, therefore, with the exception of His apostles, the people who lived in these two towns knew Jesus better than anyone else.

Yet Matthew, Mark and Luke all speak of Nazareth's rejection of Christ's preaching. Luke tells of an attempt by the townspeople to kill Jesus by throwing Him over a cliff. It should not surprise us then that Matthew says, "When Jesus heard that John had been put in prison he went away to Galilee. He did not settle down in Nazareth, but went and lived in Capernaum, a town by Lake Galilee, in the territory of Zebulun and Naphtali." (Mt. 4:12-14)

CAPERNAUM WAS Jesus' second home. Matthew calls it Jesus' own city (Mt. 9:1). Christ began His public ministry there by preaching in the synagogue on the Sabbath (Mk 1:21) and it was the site where He performed many miracles. Among them were the healing of the centurion's servant (Lk 7:1-10), the palsied man (Mk 2:3-12), and Peter's mother-in-law (Mk 1:29-31).

Matthew was a tax collector in Capernaum when Jesus called him, and it was the home of Peter and his brother

Andrew. It was also the site of the discussion among the disciples as to who was the greatest. (Mk 9:33-37).

Nearby on the northern shore of the Sea of Galilee, Jesus revealed the Holy Eucharist in the discourse in which He told the people "I am the Bread of Life," and it was here at the conclusion of the same discourse that many of His followers turned back and would not go with Him anymore when He declared "I tell you the truth: If you do not eat the flesh of the Son of Man and drink His blood you will not have life within yourselves" (John 6:22-72).

At the same time and place, Peter reaffirmed the loyalty of the apostles with the words, "Lord to whom would we go? You have the words that give eternal life. And now we believe and know that you are the Holy One from God" (John 6:68-69).

Some scholars maintain that it was at Capernaum that Judas first decided to betray Jesus. They point to the possibility that his betrayal might have been triggered by his inability to accept Jesus in the Eucharist since it was immediately following the Eucharistic discourse that Jesus said to the apostles: "Did I not choose the twelve of you? Yet one of you is a devil." John explains, "He was talking about Judas, the son of Simon Iscariot. For Judas, even though he was one of the twelve disciples, was going to betray Him" (John 6:70-71).

Capernaum was truly Jesus' second home. It was the privileged place that witnessed many of His greatest signs and heard from His own lips the words of eternal life. Yet it failed to recognize the Messiah in its midst.

Jesus threatened it with destruction because of its unbelief saying "And as for you, Capernaum! You wanted to lift yourself up to heaven? You will be thrown down to hell! For if the miracles which were performed in you had been performed in Sodom, it would still be in existence today!" (Mt. 11:23-24).

IN FULFILLMENT of Christ's prophecy, the town that thrived in His day was lost to the world and its location was not rediscovered until early in this century. The Franciscans have acquired the site and are restoring the city. A second century synagogue is partially restored and work is progressing on the house of Peter's mother-in-law which apparently was converted into an early Christian church.

The people of Capernaum knew well the Scriptural promises of a messiah. They witnessed the signs of the messianic age worked in their midst by Jesus often and yet they rejected Him because He was not their idea of a messiah.

Christians today have a lot in common with the people of Capernaum. They know well Christ's promises that He would be with His people in His Church, in His Word, in the least of His brothers. His promises have not gone unfulfilled. Yet many of us fail to recognize Christ among us. We reject Him because He is not our idea of what Christ should be. The more things change, the more they are the same. Especially people.

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LITURGY

Collection vital part of liturgy

BY FR. JOSEPH M. CHAMPLIN

Shortly after my arrival at Holy Family in Fulton, a parishioner made this promise: "Father, if you take care of our spiritual needs, we will take care of the parish's financial needs."

Two-and-a-half years later I can testify that this extremely generous, but not wealthy parishioner turned his promise into a prediction. The weekly income has remained constant, even increased; bills have been paid promptly, normally within 10 days; the debt on a three-year-old church is down from \$74,000 to \$35,000.

What remains remarkable about such data is that we also experienced, during this time, a four-month strike at our major industry (the collection never declined a bit) and a heavy assessment (\$50 per offertory dollar) for the Catholic school apostolate.

It argues convincingly for a softsell, hardly-ever-mention-from-the-pulpit approach to parish finances. We print the weekly offering figures in our bulletin and have the trustees give a very detailed report at the fiscal year's conclusion. Otherwise, the subject is seldom mentioned except to extol these people for their loyal support throughout a difficult, inflationary period.

WHILE TOTALLY accepting this gentle, silent philosophy about money and worship, I still believe that the collection is or should form a significant feature of the Sunday eucharistic celebration. It ought to involve everyone, be clearly visible and occupy a distinct, exclusive slot within the liturgy.

For those reasons I prefer a literal passing of the basket rather than the in and out thrust of ushers with long-handled one-arm receptacles. The former forces persons to take the basket from a neighbor and hand it on to another. In a minor way, they become involved.

For these reasons, also, I am not enthused about the procedure of leaving one's offerings at the door upon arrival at church. This has a basically noble purpose—to minimize time and effort given to money matters at Mass—but it fails to integrate collections effectively within the liturgy.

The Roman Missal's General Instruction apparently supports this viewpoint in article 48:

"At the beginning of the liturgy of the eucharist, the gifts which will become the Lord's body and blood are brought to the altar . . ."

"It is desirable for the faithful to present the bread and wine . . . The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes."

"This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar."

For these reasons, finally, I think congregational singing while the baskets are being passed can prove counterproductive. It violates a liturgical principle which maintains two major actions should not occur at the same moment in public worship.

IT IS AWKWARD, to say the least, simultaneously to reach into one's wallet or pocketbook, pass the collection receptacle, open a hymnal, find the proper page, and sing with gusto.

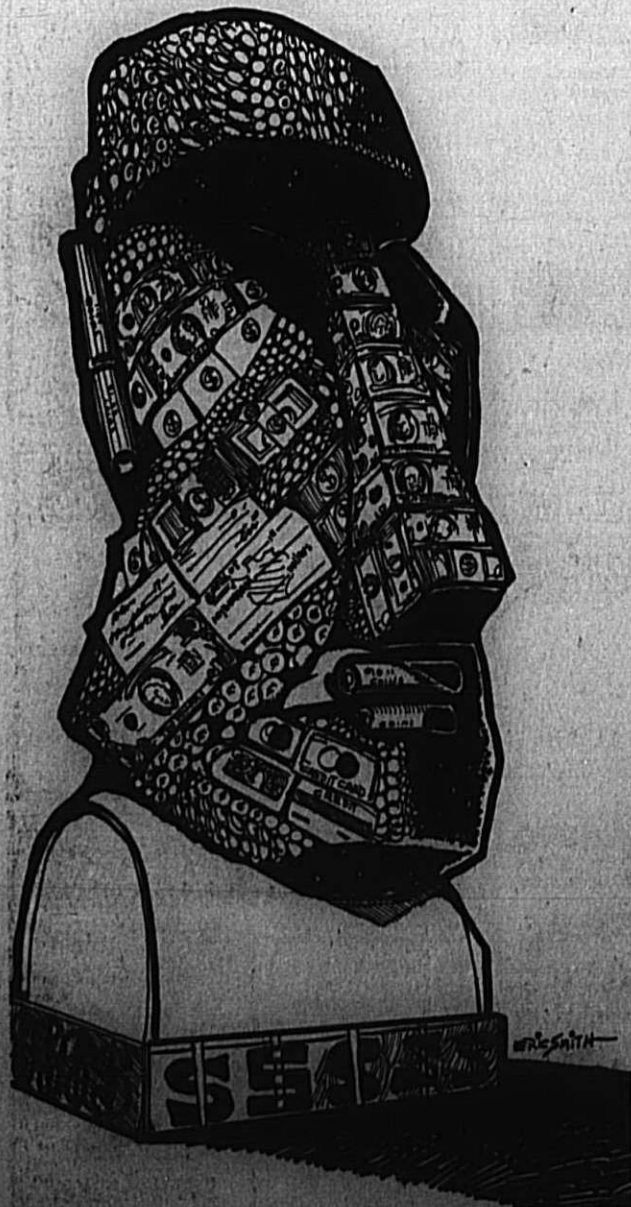
This seems, instead, an excellent occasion for background music—a harmonized choral piece or an instrumental interlude. Those fill the vacuum, neutralize collection sounds, and create a prayerful, reflective climate.

Such an atmosphere enables the community to rest a bit mentally, leisurely ponder the homily's points, and prepare for attentive participation in the eucharistic prayer.

A procedure of this type presupposes sufficient ushers who can supervise the gathering of monies with swift dispatch and patient celebrants who will sit and wait during that period. It also presumes a procession (ideally with different parishioners each week) and a warm, friendly greeting from the priest for the gift bearers at the altar.

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KNOW
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FAITH



"Idol worship is not too common a practice in our society. But on second thought it becomes clear that there are today idols—false gods—as seductive as any which tempted the Israelites of the old Testament. One of the most seductive of all is money." (NC Sketch by Eric Smith)

CYO ANNOUNCES SLATE

Basketball playoff action on docket

INDIANAPOLIS — Playoffs will begin next week to determine champions in four of the six CYO basketball leagues. Cadet A and Junior-Senior teams will advance directly into Archdiocesan tournaments with trophies to be awarded this week-end to the respective division champions.

The Freshman-Sophomore League playoffs will be held Wednesday, Jan. 20, at Secina, with the championship and consolation games to be played Thursday, Jan. 31, at Chatared. Wednesday's games will pit Division I and Division II winners at 7 p.m., followed by

Division III and Division IV winners at 8:15 p.m. Thursday's games will be at 7 and 8:15 p.m.

CADET B league playoffs will be held Tuesday and Wednesday, Jan. 29 and 30, at Our Lady of Lourdes. Division I and Division II winners will play at 8 p.m. Tuesday, while the Division III winner will play for the league championship at 8 p.m. Wednesday.

"56" A League playoffs will be held at Little Flower on Tuesday and Wednesday, Jan. 29 and 30. Division I and Division II representatives will meet at 6 p.m. Tuesday, followed at 7 p.m. by Division

III and Division IV. The consolation game will be played at 7 p.m. the following night, with the championship to be determined at 8:15 p.m. Wednesday.

"56" B League playoffs will be held at Our Lady of Lourdes on Tuesday and Wednesday, Jan. 29 and 30. Division I and Division II will play at 6 p.m. Tuesday, followed at 7 p.m. by Division III and Division IV. The consolation game is scheduled at 6 p.m. Wednesday, followed by the championship game,

Deanery tournaments scheduled

INDIANAPOLIS — The Indianapolis Deaneries Basketball Tournaments will get underway next week to determine the participants in the forthcoming Archdiocesan Tournaments in both Junior and Cadet competition.

Cadet entries are divided into American and National Divisions. Play will begin for two teams on January 30, with the balance to begin tournament action on February 2. Games will be played at Chatared, Secina, Roncalli and Ritter High Schools, with the championship in both divisions slated for February 20 at Secina.

There are 18 teams competing in each division with the American tournament winner traveling to Providence High School, Clarksville, on February 27 to start the first round of the Archdiocesan Tourney. The National winner will begin first round Archdiocesan action at Secina the same day.

Thirty-five Junior-Senior League teams will start the Deaneries Tournaments in "A" and "B" Divisions on Sunday, Feb. 3, with three games slated for the previous January 30. Games will be played at Latin School, Secina, Chatared, Cathedral, and Roncalli. The championship games in both divisions will be held at Secina on Wednesday, Feb. 13. The "A" winner will start first-round action in the Archdiocesan Tourney at Secina on February 17, while the "B" winner will travel to Providence, Clarksville, the same day.

List details for One-Act Play event

The annual Junior CYO One-Act Play Contest details have been announced by the CYO Office. Three divisions will again be featured with competitive entries divided into Drama, Light Comedy and Comedy-Farce.

An entry fee of \$7 per play should accompany applications, which are to be filed with the CYO Office by Monday, Jan. 28. Play selections will be approved on a first-come, first-served basis, as no two CYO units may stage the same play. Catalogs of available materials can be obtained from the CYO Office.

Parishes may enter one play in each division, plus a second play in one of the three divisions for a total of four possible entries.

Trophies for the three finalists in each division will be awarded, along with outstanding actor and actress plaques. Competition will begin the week of March 10, depending on the number of plays entered in each category.

Emeritus status given former Marian trustees

INDIANAPOLIS — Two former members of the Marian College board of trustees—Clarence F. Smith and Frank J. Travers—have been named trustees emeriti. Smith, former vice-president of marketing and a director of the Inland Container Corporation, retired from Marian's board in 1971. He was the third layman appointed to the board following the college's reorganization to a lay administration in 1967.

Now retired, Smith presently resides in Boca Raton, Fla. He was awarded an honorary degree of Doctor of Business Administration by the college in 1971.

Travers was the first lay member of the board. Prior to his appointment in 1967, he was a charter member of the Marian advisory board, founded in 1957. In addition, he taught business courses at Marian, drawing on his experience as financial vice-president of the American United Life Insurance Company.

Travers retired from the board in 1970, at which time the college awarded him an honorary Doctor of Business Administration degree.

St. Vincent sets big move for March 31st

INDIANAPOLIS — The transfer of patients from St. Vincent Hospital on Fall Creek Parkway to the new 500-bed hospital center at 2001 W. 86th St., will take place on Sunday, March 31.

According to Assistant Administrator Fred J. Snoy, the 37th General Hospital Unit of the 123rd U.S. Army Reserve Command will assist in the patient move.

The actual transfer will begin before 8 a.m. and will be completed in six to eight hours. Each patient will be moved under medical supervision. A staff of physicians will be on hand to prepare patients to leave the present facility and another staff will receive them.

Other hospital departments are scheduled to move to the new center prior to the patients' departure. Approximately 1,300 hospital employees are currently undergoing an orientation program to acquaint them with the new facilities.

Operated by the Daughters of Charity of St. Vincent de Paul, the new center will be the fourth location for St. Vincent Hospital since its original establishment in Indianapolis in 1881.

STANDINGS

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

Division IV—Holy Cross 7-0; St. Ann 6-1; St. James 5-2; Our Lady of Greenwood 5-2; St. Thomas 4-3; St. Luke 2-5; St. Susanna 2-5; St. Patrick 1-7; Holy Trinity 0-7.

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

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

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

FRESHMAN-SOPHOMORE
Division I—St. Anthony 7-1; Holy Trinity 6-2; St. Malachy 6-2; NYAA "A" 4-2; St. Martin "A" 5-3; St. Thomas 5-3; St. Andrew "B" 3-5; St. Christopher 1-7; St. Thomas More 1-7; St. Gabriel 0-8.
Division II—Mount Carmel 8-0; Immaculate Heart 6-1; St. Lawrence 3-4; St. Catherine 3-4; St. Mark 3-4; St. Martin "B" 3-4; Holy Name 2-5; NYAA "B" 1-6; St. Joan of Arc 0-7.
Division III—Baxter YMCA 7-0; St. Roch 6-1; St. James 5-3; Nativity 3-4; St. Catherine 3-4; St. Mark 3-4; St. Martin "C" 3-4; Holy Name 2-5; St. Patrick 0-7.
Division IV—Holy Spirit 6-1; St. Andrew "A" 5-2; St. Philip Neri 5-2; Little Flower 5-2; Our Lady of Lourdes 3-4; St. Bernadette 3-4; St. Patrick 0-7.

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Lawrence "A" 3-5; Holy Cross 1-4; St. Simon 1-4.
St. Monica 0-1.
Division I—St. Philip Neri 2-0; St. Rita 2-0; Holy Spirit 2-0; St. Pius X 1-1; Little Flower "A" 1-1; St. Simon (Blue) 0-2; St. Andrew 0-2; St. Lawrence 0-2.
Division II—Our Lady of Lourdes 2-0; St. Bernadette 2-0; St. Jude 1-1; St. Mark 1-1; Our Lady of Greenwood 0-2; St. Roch 0-2.
Division III—Little Flower (Gold) 2-0; St. Pius X (Gold) 2-0; Holy Trinity 1-1; St. Patrick 1-1; Christ the King 1-1; St. Simon (White) 1-1; Little Flower (Blue) 0-2; Immaculate Heart (White) 0-2.

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Division II—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division III—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division IV—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division V—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division VI—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division VII—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division VIII—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division IX—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division X—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division XI—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

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Division XV—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division XVI—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

Division XVII—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

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

FRESHMAN-SOPHOMORE
Division I—St. Anthony 7-1; Holy Trinity 6-2; St. Malachy 6-2; NYAA "A" 4-2; St. Martin "A" 5-3; St. Thomas 5-3; St. Andrew "B" 3-5; St. Christopher 1-7; St. Thomas More 1-7; St. Gabriel 0-8.
Division II—Mount Carmel 8-0; Immaculate Heart 6-1; St. Lawrence 3-4; St. Catherine 3-4; St. Mark 3-4; St. Martin "B" 3-4; Holy Name 2-5; NYAA "B" 1-6; St. Joan of Arc 0-7.
Division III—Baxter YMCA 7-0; St. Roch 6-1; St. James 5-3; Nativity 3-4; St. Catherine 3-4; St. Mark 3-4; St. Martin "C" 3-4; Holy Name 2-5; St. Patrick 0-7.
Division IV—Holy Spirit 6-1; St. Andrew "A" 5-2; St. Philip Neri 5-2; Little Flower 5-2; Our Lady of Lourdes 3-4; St. Bernadette 3-4; St. Patrick 0-7.

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Lawrence "A" 3-5; Holy Cross 1-4; St. Simon 1-4.
St. Monica 0-1.
Division I—St. Philip Neri 2-0; St. Rita 2-0; Holy Spirit 2-0; St. Pius X 1-1; Little Flower "A" 1-1; St. Simon (Blue) 0-2; St. Andrew 0-2; St. Lawrence 0-2.
Division II—Our Lady of Lourdes 2-0; St. Bernadette 2-0; St. Jude 1-1; St. Mark 1-1; Our Lady of Greenwood 0-2; St. Roch 0-2.
Division III—Little Flower (Gold) 2-0; St. Pius X (Gold) 2-0; Holy Trinity 1-1; St. Patrick 1-1; Christ the King 1-1; St. Simon (White) 1-1; Little Flower (Blue) 0-2; Immaculate Heart (White) 0-2.

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Division VI—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

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Division IX—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

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Division XI—St. Thomas 7-0; St. Michael 1-0; Immaculate Heart (Blue) 1-1; St. Malachy 1-1; St. Christopher 0-1; St. Joan of Arc 0-1.

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CYO NOTES

The Holy Cross "56" A League's annual invitational tournament drawing will be held at 7:30 p.m. Monday, Jan. 28, in the rectory basement.

Entry deadline for the Junior CYO Table Tennis Tourney, to be held at Little Flower, is Thursday, Feb. 21. Singles, Doubles and Mixed Doubles events will be scheduled in Freshman-Sophomore and Junior-Senior Divisions.

The Indianapolis Deaneries Junior Youth Council meeting will be held at 7:30 p.m. Monday, Jan. 28, in the CYO Office.

Entries have been mailed for the Junior Girls Volleyball League. Deadline is Wednesday, Feb. 20.

Four teams are entered in the fourth annual St. Malachy's Junior-Senior Invitational Basketball Tourney, to begin Saturday, Jan. 26, in Brownsburg's College Ave. gym. Participants



VOL. XIII, NO. 16

INDIANAPOLIS, INDIANA, JANUARY 25, 1974

Word from the Archbishop

My dear Family in Christ:

Latin America is a difficult part of the world in which to live if you are poor, and all but a small percentage of the people are poor. Being poor means not having enough food to eat, being cold in winter, living in shacks, having no medicine or doctors or hospitals when sickness comes, being without education. It means, in brief, existing without human dignity and without hope that things will be better.

Christ showed sympathy in his day toward such poor. He shared what material things he had, and by miracles he helped others who were in need. And we Christians who bear his name are called to do likewise. To share, and give, and help is our privilege and obligation as his followers.

Putting together the desperate need of Latin America and our Christian responsibility brings us to Sunday's National Collection for Latin America. The opportunity will be yours to give to the poor as Christ did.

The theme of this year's collection is "Set My People Free." By your contribution, the work of the Latin American Bishops in education, socio-economic reform and Church renewal will be carried forward.

Asking God's special blessings for you and the people of Latin America, I am

Devotedly yours in Christ,

George J. Bishop

Most Rev. George J. Bishop
Archbishop of Indianapolis

'HEAVENLY COACHING'

An explanation at last: 'God made N.D. No. 1'

NEW YORK—"God Made Notre Dame No. 1." That says it all. Many young men, looking for all the world like escapees from a madhouse, wore this message emblazoned on sweatshirts as Notre Dame, No. 1 in football, suddenly became Numero Uno by upsetting John Wooden and his UCLA team, 71-70, to end the West Coast champions' 88-game winning streak on the Irish court.

No papal announcement ever—not even the one ending the Fish-on-Friday regulation—was applauded so well or so lavishly as when, with 28 seconds to play, Dwight Clay, a slight ball-handler who has never shot the eyes out of a basket, dropped in an 18-foot shot from the right side to give Notre Dame No. 1 ranking.

Let us add the phrase "for at least one week"—because the Fighting Irish are scheduled to play UCLA in the Uclans' own ballpark Saturday. Things could be different (would be different, said UCLA coach John Wooden) on the UCLA court.

No matter what, for at least one vote of the nation's sportswriters, Notre Dame is No. 1 on the college basketball charts.

TOO MUCH HAS happened too soon for the Fighting Irish students. Ara Parsegian's gridders nipped Alabama in the Sugar Bowl three weeks ago to

become the national collegiate football champions.

Next, on Friday, Jan. 18, the Notre Dame hockey squad defeated, by a run-away score of 7 to 1, the country's No. 1 rated collegiate hockey team, Michigan Tech.

The New York Daily News' sports cartoonist had a comment which indicated that the Fighting Irish baseball coach was "getting ideas." Will it never end? Successful with an Armenian Presbyterian as football coach, is it possible that Hesburgh U. has got in the wings a Moslem prepared to take the world chess title away from Bobby Fischer?

Notre Dame, of course, is a Mid-West school, but its basketball team is Eastern dominated. It uses freshmen in its lineup (Ray Martin from Long Island City in Queens and Bill Paterno from Spring Lake, N.Y.), and it has drawn heavily on Washington D.C. (Adrian Dantley and others) and such Easterners as Gary Brokaw of New Brunswick, N.J. (25 points, the game's high scorer) and John Shumate (who tied the unparalleled Bill Walton at 24 points).

BUT THE BIG STORY revolved around Digger Phelps, the Eastern-bred coach out of Fordham U.—only two years ago. Digger took Fordham to the heights in a brief period, then asked out of a two-year coaching contract to move to Notre Dame for more money and nationwide publicity.

Phelps must have something. With three and a half minutes to go the Fighting Irish were down 11 points. He ordered a full-court press, sent in a fighting freshman to make it work, and the Irish scored 12 points in a row—the last two from Clay who flipped in the basket heard around the world.

LITURGY MEETING

The annual meeting of the consultants to the Archdiocesan Liturgical Commission will be held at 1:30 p.m. Sunday, Jan. 27, at St. Rose of Lima parish, Franklin.



SERRA INTERNATIONAL PRESIDENT VISITS—Albert E. Maggie, above center, president of Serra International, visited with the board of directors of the Serra Club of Indianapolis this past Monday at the group's monthly meeting. Indianapolis president Dr. Joseph Fitzgerald, left, and Thomas J. Murphy, Serra International Trustee from Indianapolis, greeted the San Francisco banker on his visit. Serra International is a worldwide Catholic laymen's organization dedicated to fostering religious vocations and to developing dedicated Catholic lay leaders who understand their own Christian vocation to service.

Thousands rally in protest of abortion ruling

BY FREDERICK A. GREEN

WASHINGTON—Thousands gathered at the Capitol here Tuesday, Jan. 22, to mark the first anniversary of the U.S. Supreme Court abortion ruling and to lobby for a constitutional amendment that would reverse the court decision.

The right-to-life advocates spent the morning lobbying the offices of Senators and members of the House of Representatives and then gathered in the afternoon at the west steps of the Capitol to hear speeches by congressional sponsors of human life amendments and leaders of the right-to-life movement.

Later, they marched in a "Circle of Life" around the Capitol.

Sen. James Buckley of New York told the crowd that his human life amendment would be the subject of hearings by a Senate subcommittee next month. That would be the first time that any of the amendments introduced after last year's Supreme Court decision has reached the hearing stage.

"It will fall on you . . ." the Conservative-Republican told the crowd "to insure that the hearings are fair." He also urged his listeners write their congressmen urging them to sign a "discharge petition" for a human life amendment introduced in the House of Representatives by Republican Rep. Lawrence Hogan of Maryland.

HOGAN HAS BEEN unable to persuade the House subcommittee on constitutional amendments to hold hearings on his proposal. The discharge petition would bypass the committee and bring Hogan's measure directly to the floor of the House.

Earlier, Hogan told a press conference here that there are "no indications that hearings will be held" on his amendment and he said that the discharge petition "is the only hope of getting it to the floor."

Hogan said that he needed 218 signatures to succeed in the discharge effort, but he refused, citing House rules, to say how many signatures he already had. The demonstration "will be a boost" to his efforts, he said. Some congressmen, apparently moved by the demonstrators, had called earlier in the day to offer their signatures, Hogan said, and he expects to get more support after the rally.

During the national anthem, which began the rally here, members of the audience waved red roses, symbols of life in memory "of the innocent victims of abortion."

Nellie Gray, chairman of the National March for Life Committee which sponsored the rally, opened the program by saying that the Supreme Court decision "unleashed on our society massacre unlimited."

MANY DEMONSTRATORS arrived in buses in the morning and quickly headed for the nearby Senate and House office buildings to try to talk to their congressmen about human life amendments. Most wore symbolic red plastic roses and some gave roses to congressmen. Many other roses had arrived earlier in the mail as part of the lobbying effort on behalf of the amendment.

Demonstrators carried a variety of signs saying such things as: "Abortion kills. Choose life." Other signs contained symbols representing the fetus. Some signs indicated the home states of the demonstrators, with Pennsylvania the most frequently seen.

A black Baptist minister from Pittsburgh, the Rev. Edward W. Knox, said that he had come to the rally with "high hopes" for human life amendments. Mr. Knox said that he thought that some congressmen are so anxious "to sidetrack the issue" of impeachment of President Nixon that they will agree to hold hearings on the amendment. The House Judiciary Committee is assigned the tasks of handling both constitutional amendments and impeachment resolutions.

The minister said that he hoped that his participation, and that of other non-Catholics, would show that abortion is not solely a Catholic issue.

Estimates of the size of the crowd varied but it appeared to number about 15,000.

An address by Msgr. James McHugh, director of the U.S. Catholic Conference family life division, took the form of a prayer that included petitions for both the unborn and for the Supreme Court.

RIGHT-TO-LIFE advocates came here, Msgr. McHugh said, "to proclaim the sanctity of human life, before as well as after birth, to repent the destruction of hundreds of thousands of unborn children by abortion, to commit our-

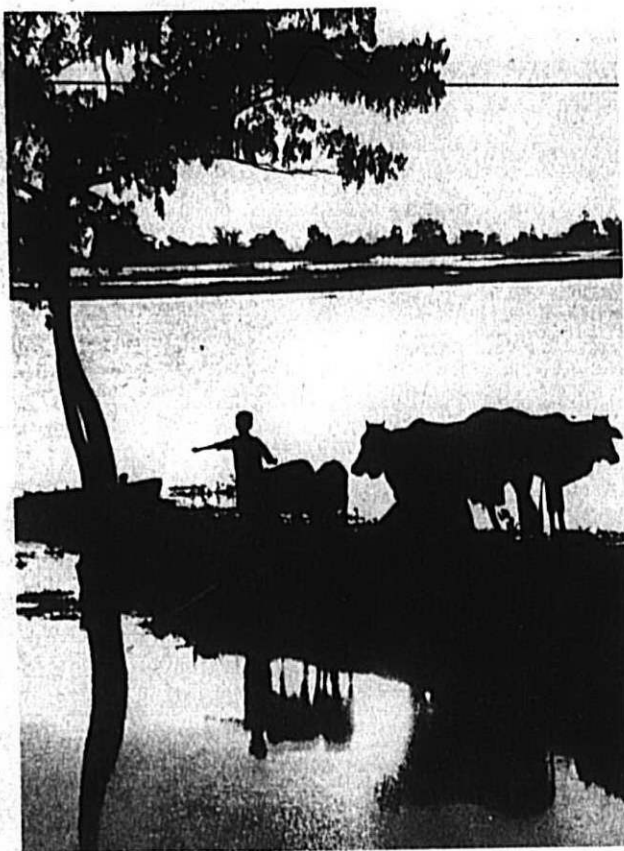
(Continued on Page 3)

Fr. Robert Howard dies at age of 64

Archbishop George J. Bishop celebrated a Funeral Mass this past Wednesday for Father Robert Howard, 64, in the Immaculate Conception Chapel at St. Mary-of-the-Woods. A retired priest of the Archdiocese, Father Howard died (Jan. 21) in St. Anthony's Hospital, Terre Haute. Burial was in the Priests' Circle of Calvary Cemetery, Indianapolis.

Ordained in 1934, the Indianapolis native has resided since 1969 at St. Meinrad Archabbey in Spencer, County. Early pastoral assignments in the Archdiocese included Annunciation parish, Brazil, and St. Mary's parish, Madison. He also served parishes in New Orleans and in South Dakota.

Survivors include his mother, Mrs. Mable Howard, a resident in the Sisters of Providence Infirmary at St. Mary-of-the-Woods, and one sister, Sister Dorothy Eileen Howard, S.P.



A MOMENT OF PEACE—There are some moments in some places when life seems very peaceful in Cambodia. The sun sets on a rural scene near Phnom Penh during such a moment. But there are other, not-so-peaceful moments in Cambodia, and they continue to occur. (RNS photo)

FILM SPARKS SPECULATION

Exorcism rite rarely employed by Church

BY JOHN MUTHIG

Is exorcism still on the books? Can a person be possessed? Is the devil for real?

Priests around the country in every place where the film "The Exorcist" is playing (it will be in Indianapolis next month) have scurried to theology texts

Related story, Page 4

to find the answers to these and other questions which filmgoers are asking. Often what they've found hasn't been very satisfying.

"We had a course on exorcism in the seminary," said one recently ordained Michigan priest, "but at the time it may as well have been a course on indulgences; we just weren't interested."

The unfamiliarity of many priests with exorcism is easy to understand. Until a new Vatican ruling abolished the order of exorcist as one of the four minor orders which preceded priestly ordination, every priest was empowered to perform exorcisms after the promise Jesus made about his followers: "In my name they will cast out devils" (Mk 16:17).

BUT ONLY VERY few priests of pious reputation have ever been authorized by a bishop to perform the rite of exorcism with its salty commands for the "profligate dragon," "monster" Satan to depart from a tormented person. And with few exceptions these exorcists are not writing books or giving interviews.

The reasons that so few exorcisms are performed is that the Church believes actual cases of demonic possession are extremely rare.

Exorcism is allowed only after extensive medical and psychological examination of a tormented person. Sometimes parapsychologists are also consulted, as was reportedly done in the 1949 exorcism case on which "The Exorcist" is based.

Yet even though the average priest has never performed exorcism, most will concede that possession is possible. Many priests would agree with Jesuit Father John Saliba, who teaches a course in contemporary religious movements, including the occult, at the University of Detroit, when he says that "if you believe in God and in the devil, then possession is possible, although actual cases are very rare and I would have no way of proving that a person is actually possessed."

Another priest who has been called on to soothe the consciences of several movie goers has concluded that, "if you can be filled with the Holy Spirit, then I guess you can be filled with the evil spirit, too."

BUT SUCH AN outlook raises some knotty questions. If Christ overcame the powers of darkness, how can some people still be under their power? If man's will is free, how can the devil control someone's actions?

Father Richard Woods, an expert on the occult from Chicago's Loyola University, answered that, "although Christ broke the power of Satan, he didn't destroy it."

"Being saved doesn't mean that Christians are taken out of the world," the young Dominican said. "Instead we are called to our own struggle against evil. But we have, through Christ's victory, a guarantee in hope that the ultimate victory will be ours, too."

As for possession, Father Woods said that some feel God allows it to produce a faith response in a Christian community. According to that theory, said Father Woods, when a successful exorcism occurs, a Christian community's belief in Jesus' lordship over physical as well as moral evil would be fortified.

But Father Woods, who recently

completed a book called "The Devils" (Thomas More Press), has his doubts that possession is necessary to achieve this effect. "The same kind of effect is produced by the faith healings at Lourdes and other places," said the priest. "Theologically I cannot give any reason why possession would occur."

FATHER WOODS warned against viewing "The Exorcist" as a documentary on exorcism. "The movie was as much a fairy tale in the way it was presented as the film 'The Cardinal' was," he said.

Father Kenneth Untener of Detroit had some problems with the Warner Brothers version of Satan, too. In judging a case of possession, he said that no clear line can be drawn between natural and supernatural causes. Since original sin, "everything in this life that tends toward our harm is ultimately an expression of the devil," he asserted.

But the movie, he believes, carried Satan's power too far when it implied (Continued on Page 3)

New Anointing Rite deadline postponed

VATICAN CITY—Because of some difficulties in translating from Latin into vernacular languages, the Vatican has extended the January 1, 1974, date set for use of the new rite for the sacrament of the Anointing of the Sick, formerly called Extreme Unction.

The Congregation for Divine Worship announced January 22 that because several bishops' conferences had requested more time to complete translations of the new Latin text into modern languages the January 1 date has been suspended.

The English text of the new rite for use in the United States has been approved and confirmed by the Vatican. That text has been given to interested publishers and the effective date for using the new rite will be announced later.

No 'magic' in exorcism

The little-used rite of exorcism contains few extraordinary or magical elements. Priests familiar with it stress that the rite's effectiveness stems from the intention of the Church to pray for an afflicted person and not from pronouncing certain words or making special signs.

Introductory material to the rite in the Roman Ritual, a liturgical book of prayers and blessings, lists the signs of possession as "ability to speak with some facility in a strange tongue or to understand it when spoken by another; the faculty of divulging future and hidden events; display of powers which are beyond the subject's age and natural condition" as well as other unspecified evidence.

The rite warns the priest-exorcist to beware of the devil's tricks: Satan may give the appearance of having left a person and may even allow him to receive Communion without any ill effects, the ritual says. But the only sure way for an exorcist to know that he has been successful is to make the demon tell when he is leaving and to give a certain sign.

THE ROMAN Ritual warns against the devil's efforts to get the possessed person to visit a sorcerer or necromancer or perform a superstitious act.

After making the recommended confession and celebrating Mass, the priest, wearing a surplice and purple stole, begins the ceremony

Pope describes ecumenism as gift of healing

VATICAN CITY—Pope Paul VI ushered in the 1974 Week of Prayer for Christian Unity by hailing the ecumenical movement as a "positive solution" of the divisions that scar Christianity.

Speaking to crowds in St. Peter's Square at noon January 20, Pope Paul stressed that "the one faith and universal charity lead us to the authentic sheepfold of Christ, to His Church, founded on Peter, with the keys which the Lord placed in his hands, not so that he would dominate but rather so that he would be the shepherd . . . the servant of the servants of God, the visible and fundamental principle of unity."

THE POPE SAID that the week of prayer dedicated each year to "the great question of ecumenism" does not look at Christianity as a "static and irreducible pluralism" but is seeking out a "positive solution" to the division among churches.

Although the Pope was firm in his insistence on the one Church of Christ, founded on St. Peter, he also stressed that "this vision of the Church requires of us Catholics a firmness of doctrine, but at the same time even greater humility, greater goodwill toward the brothers who are still separated from us."

"THUS THERE emerges from ecumenism, which fortunately now is in fashion, many and urgent duties, the first among which is prayer for the union of the Church and in the Church. It is this requirement which we call to your charity today, most dear sons and brothers, almost weeping myself with sorrow and hope."

For the first time, the Pope's address was carried by Vatican Radio not only in Rome and Italy but was transmitted also to other parts of Europe, North Africa and the Middle East. The new service is part of a program by Vatican Radio's new director, Jesuit Father Riccardo Tucci, to provide greater and more immediate broadcasts to listeners outside of Italy.

Washington gets black secretariat

WASHINGTON—A black secretariat, believed to be one of only three in the nation, has been established by the Washington archdiocese, which has one of the largest black Catholic population in the nation.

The secretariat, approved by Archbishop William Baum, will have "an advocacy role," according to an archdiocesan spokesman.

The result of a massive archdiocesan self-study two years ago, the secretariat will initially consist of an interim board composed of the steering committee members who have been drafting plans for the secretariat.

ACCORDING TO Josephine Father John Ricard, spokesman for the secretariat will assure a "black presence" on archdiocesan commissions, boards and other decision-making structures.

"Most of the commissions, boards and structures are now without a black presence," he said. "At this level we should see a great difference."

He said that by placing emphasis on an overview and black presence in all areas of archdiocesan concern, the secretariat hopes to "avoid problems that other secretariats face: By being more concerned with a direct-action focus on special-interest areas, they tend to isolate themselves from the total picture."

With about 70,000 blacks among a Catholic population of 390,000, the Washington archdiocese has the second-highest percentage and the fourth-largest number of black Catholics of any diocese in the nation.

by sprinkling holy water and tracing the sign of the cross on himself, the possessed person and a "very limited" number of bystanders. Over 45 signs of the cross are made during the rite.

After the Litany of the Saints and several Scripture readings, the priest prays: "I cast you out unclean spirit . . . tremble in fear, Satan, you enemy of faith, you foe of the human race, you beguiler of death . . . Why, then, do you stand and resist, knowing as you must that Christ the Lord brings your plans to nothing?"

THE EXORCIST may continue the prayers, if he sees signs of progress, "for two, three, four hours or longer . . . if he can." Any words which especially torment the evil spirit are repeated often.

Besides holy water, the priest has a crucifix at hand and relics of the saints which must be encased. He may prescribe no medication and may not bring the Holy Eucharist near the possessed person.

During the rite the exorcist may not "digress into senseless prattle" with the demon or try to get the spirit to answer questions prompted by curiosity. But the exorcist must ask "the number and name" of the spirits, the time they entered and the cause of the possession. Often the rite is repeated for weeks, months or years before the exorcism is successful.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Approve school aid plan

WASHINGTON—The U.S. Department of Health, Education and Welfare approved a planning grant for a system of state aid to schools which permits payments to nonpublic as well as public schools. A voucher—ticket—would be given to all eligible students in New Hampshire, and they would give the vouchers to the schools in which they enroll. The schools would then present the vouchers to the state in return for an appropriate share of state school aid.

Seek accounting in S. Africa

UNITED NATIONS, N.Y.—A coalition of 11 church groups, which own millions of dollars in stocks of companies operating in southern Africa, asked the firms to reveal the extent of their operations in African nations that deny human rights to blacks. The Church Project on United States Investments in Southern Africa was joined for the first time by a Catholic group, the Graymoor Friars.

Teacher plan 'acceptable'

WASHINGTON—The U.S. Supreme Court was told that assigning public school teachers to provide remedial services in Catholic schools is constitutionally acceptable. An attorney for a group of nonpublic school children in Kansas City, Mo. told the court that providing the supplemental services for children who are unable to meet normal standards is in no way designed to help the nonpublic schools, that the program is under control of public authorities and that it gives no funds to the schools.

Reverse minister's conviction

ST. LOUIS—The conviction of a Lutheran minister for refusing to answer some questions before a grand jury has been reversed here by the 8th U.S. Circuit Court of Appeals. The court, however, did not confront the issue of whether the confidential relationship between a clergyman and his client permits a minister to refuse to answer questions put to him by a grand jury. It ruled that the Rev. Paul A. Boe had not been given adequate time to present a defense before a federal judge in Sioux Falls, S.D., held him in contempt.

Lutheran scores secularism

ST. LOUIS—"A religious institution need not be ashamed to say we view the whole world as part of God's order," a Lutheran professor of constitutional law told members of the College and University Department of the National Catholic Educational Association (NCEA) here. Dr. Paul Kauper, professor of constitutional law at the University of Michigan, said the secularization of Christian institutions of higher education is a trend of the day "to soft-pedal Christian doctrine, to cut off from formal ties with the church that established the institution."

Rap closing of radio station

BRASILIA, Brazil—The president of the National Conference of Bishops of Brazil protested the closing by the government of a Church-owned radio station. Archbishop Aloisio Lorscheider of Fortaleza, said that "the Church had made a point of using the mass media with respect for the laws." The government closed the Sao Paulo archdiocese's radio station last fall.

'Harsh' confessors criticized

VATICAN CITY—If there really is a crisis in confession, it may be the fault of harsh confessors, according to the Vatican daily newspaper. An editorial in L'Osservatore Romano said that many Catholics are anxious to confess. It said, however, that "souls are wounded in the very act of seeking Christ" in confession. The editorial, apparently written with approval from the highest Vatican quarters, said that the problem "is not caused by criminal or legally blameworthy behavior on the part of the confessor, but rather by acts of carelessness, of impatience, or caprice, and sometimes—to be frank—of undue and in-comprehensible pressure by man upon man within the most sacred precincts of the conscience."

Once over lightly . . .

The National Catholic Reporter, a lay-edited weekly that has been critical of the U.S. Bishops' position on birth control, has joined the Bishops' in support of a constitutional amendment to protect the lives of all human beings, "even prior to birth." . . . The U.S. Supreme Court said it will decide within a few weeks whether to hear arguments on the father's rights over an unborn child. . . . White migration to southern Africa is part of planned strategy to maintain racist regimes, according to experts from church and migration agencies meeting in Geneva. . . . The Newark, N.J. Archdiocesan board of education has endorsed a family life and human sexuality program for all elementary schools, subject to the approval of Archbishop Thomas A. Boland. . . . The National Organization for Continuing Education of Roman Catholic Clergy will hold its first convention February 19-21 at Notre Dame Seminary, New Orleans. . . . U.S. district court in New Orleans ruled Louisiana's 1972 tax credit law, granting up to \$50 per nonpublic school child, unconstitutional. . . . Another effort is being made in the Pennsylvania legislature to legalize bingo and raffles for churches and hospitals. . . . Our Sunday Visitor announced it will publish a new national weekly newspaper in Spanish for the 11 million Spanish-speaking Catholics in the U.S. . . . The West German Bishops' Conference has condemned the use of torture against prisoners and protested the violation of freedom of conscience that exists in certain countries.

Names . . .

U.S. Treasury Secretary George P. Schultz, in Rome for an international monetary conference, had a private audience with Pope Paul on January 18.

Cardinal John Heenan of Westminster, 69, has been released from a London hospital and is reported recovering satisfactorily from a heart attack.

Jesuit Father Peter Hebblethwaite, London, whose newspaper articles criticizing Archbishop Giovanni Benelli, substitute papal secretary of state, stirred international controversy, announced he is seeking laicization.

Sister Mary Clare Hughes was installed as provincial superior of the Emmitsburg province of the Daughters of Charity, which extends from Maryland to Florida and has 652 Sisters engaged in work at 44 facilities.

Dorothy Day, founder of the Catholic Worker Movement, has been named first recipient of the Isaac Hecker Award, named in honor of the founder of the Paulist Fathers.

U.S. Sen. Vance Hartke (D-Ind.) told a Bishops' Communication Institute at Notre Dame that there is "an urgent need to improve the content and quality" of TV.

Sister Ann Gillen, executive director of the National Coalition of American Nuns,

Appeal for education rights

LONDON—A large deputation visited the House of Commons recently to plead for the retention of Christian education in state schools. The lobbying group, organized by the interdenominational order of Christian Unity, said, "We believe that education authorities should, not yield to pressure from minority groups who aim to deprive children of their right to study and discuss Christ's teaching as given in the Gospel."

Needed: 'spiritual ecumenism'

WASHINGTON—The drive for Christian unity will die "unless there is personal conversion to Jesus Christ" according to Archbishop William W. Baum of Washington, one of the leading ecumenical experts among the American bishops. Archbishop Baum gave high marks to efforts in the fields of interfaith cooperation and theological dialogue, but he said the lack of "spiritual ecumenism" or personal renewal is serious enough to threaten the whole movement.

Hits Anglican unity stance

LONDON—An Anglican scholar warned that the Church of England's position in the Christian unity movement has been weakened by the uncertainty of his Church's own beliefs. Dr. J.I. Packer of Trinity College, Bristol, said that the foundations of Anglicanism—the Book of Common Prayer and the 39 articles drawn up in 1562 as a formulation of the beliefs of the Church in England—have lost their central place and have been replaced by "woolliness and wildness" in doctrinal thinking in some quarters, including bishops.

'Germans should aid Israel'

MUNICH, Germany—Cardinal Julius Döpfner of Munich, president of the West German Bishops' Conference, said that each German has a duty to aid Israel and the Jews threatened with isolation on the world political scene. The Jewish people, after hundreds of years of persecution, have a right to a politically secure homeland, he said. The cardinal said, however, that Israel, "Must not make the problem of its own security depend exclusively on the question of its borders."

Jesuit Asian projects clarified

HONG KONG—Contraceptives are not involved in Jesuit East Asian projects despite the fact that the projects have been aided by a division of Planned Parenthood Federation. The statement said the Jesuits have a "responsible parenthood" project that is informational and "no contraceptives are included." The programs, the statement concluded, are presenting moral values according to the directives of bishops' conferences in each Asian nation.

was elected to a three-year term on the board of Common Cause, national citizens' lobby.

Sister Elizabeth J. McCormack, 51, president of Manhattanville College, is leaving the Religious life after 30 years.

Oblate Father Adam Exner, 45, has been named bishop of Kamloops, British Columbia, Canada.

Bishop John E. Taylor, American-born bishop of Stockholm, said he sees a new surge of Christianity in socialist Sweden as young people reject the materialism of the welfare state.

Father Raymond Goedert, 46, immediate past president of the Canon Law Society of America, has been elected president of the Chicago archdiocesan priests' senate.

James Elliott Armstrong, executive secretary of the University of Notre Dame's Alumni Association from 1928 to 1967, died January 16 at the age of 71.

Cesar Chavez, president of the United Farm Workers of America, will be featured speaker at the executive board meeting of the National Federation of Priests' Councils to be held March 17-19 in San Francisco.

Backs Chilean military coup

BOGOTA, Colombia—The military coup that toppled the government of Marxist President Salvador Allende was "the best thing that could have happened to the country," Bishop Alberto Gilmore, chaplain of the Chilean armed forces said here. A general in the Chilean armed forces, he added that "although there have been some executions in Chile, these have not been indiscriminate and have been carried out only after a military trial."

Bishop lauds Peruvian action

STRASBOURG, France—The Lutheran Church of Alsace and Lorraine said that it will "welcome to Communion" members of the Catholic Church and that Lutherans may receive Communion at Mass. Last year Catholic Bishop Arthur Eichinger of Strasbourg, which takes in all of Alsace, authorized limited reception of Communion by Catholics at Protestant services. He dealt essentially with mixed marriages and said that in certain cases a non-Catholic could receive the Catholic Eucharist, if his own Church did not oppose this step.

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STATIONARY ENGINEER: Pay is \$5.93 per hr. plus good company benefits. Must be journeyman and know steam and diesel engine operations. Will keep records of temp. and fuel consumption. Must be avail. any shift and have own trans.
TELEVISION SERVICEMAN: Will pay \$3.50 per hr. and up for fully qualified repairman. Must be able to repair, adjust and diagnose problems, estimate cost of repair and willing to do both bench work and field service. Must have own car.
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PLACEMENT EXAMS — SATURDAY, FEBRUARY 9, 1974

THE TACKER

Famous 'team' is broken up

BY PAUL G. FOX

A familiar face in Indianapolis and the Archdiocese will be leaving the area this Saturday, Jan. 26, and a famous "team" is being broken up.

Sister Anne Edward of the Cross, probably known by name by relatively few people, one-half of the "Mutt and Jeff" begging team at St. Augustine's Home, the Little Sisters of the Poor, home for the aged poor, is being transferred after 10 years in Indianapolis to the community's provincial home in Baltimore.

For six of the last 10 years she has "made the rounds" of wholesale houses, businessmen and parishes in the company of Sister Marcella of Notre Dame. Because of the height differential, Sister Anne became known as "Mutt" and Sister Marcella as "Jeff." The two have endeared themselves to all they meet.

Until recently the Little Sisters were chauffeured around in the collections and errands, but Sister Anne changed that about five years ago with the acquisition of a driver's license. She was not known as the "world's greatest driver" in their Ford station wagon and all the Sisters prayed a lot.

Her successor will be Sister Pauline of St. Margaret Mary, who arrived recently from Baltimore. Sister Pauline and Sister Marcella will again be driven around by a lay staffer, at least until the new arrival becomes familiar with the city.

Providing the food staples and other basic supplies for the 180 residents at St. Augustine's and the 15 Little Sisters there has traditionally been dependent upon the generosity of area merchants, businessmen and other private donors. It is the only way the home can survive.

(Incidentally, it appears that St. Joseph does "know best," as usual. When the new St. Augustine's Home on W. 86th St. was built five years ago, electric heat was installed, even over the objections of the lay board of advisors. The present energy crisis seems to have vindicated the Little Sisters' judgment, based upon their normal confidence in their patron saint.)

SHADES OF NOTRE DAME—The 95-game winning streak of St. Rita's parish Cadet A League basketball team, which spanned several seasons, was broken earlier this season by St. Jude's in a thriller. The southsiders did it again—by one point—in the recent holiday tourney. Guess who each team drew in the opening round of the Indianapolis Deaneries Tourney for February 2?

HERE AND THERE—Mr. and Mrs. Arthur Phelan, Sr., charter members of St. Catherine's parish, Indianapolis, will observe their 55th wedding anniversary on Sunday, Jan. 27. Best wishes. . . . A recreation program for retarded teenagers (14 to 19) will be started Friday, Jan. 25, at Judson Baptist Church, 6950 E. Raymond St., Indianapolis. Volunteers are needed to staff the 7 to 9 p.m. weekly program. Information or registration may be obtained by calling Rev.

Fifth Wheelers elect Hegarty as new president

INDIANAPOLIS — Ed Hegarty of St. Matthew's parish has been elected president of the "Fifth Wheel Club," an organization of 160 Catholic widows and widowers.

Other new officers include: Pete Clouser of Christ the King parish, vice-president; Ruth Teipen of St. Philip Neri parish, recording secretary; Esther Sietoff of St. Matthew's parish, corresponding secretary; and John O'Connor of Our Lady of Lourdes parish, treasurer.

The Fifth Wheel Club was organized nearly 10 years ago to assist in the adjustment of the widowed and to provide friendship and entertainment consistent with Christian ideals and traditions.

Committee chairmen named for this year are: John J. Dugan of Holy Trinity parish, membership; Phyllis Wilson of Our Lady of Greenwood parish, social; Virginia Crockett of St. Michael's parish, historian; Marie Cavanaugh of St. Monica's parish, welfare; and

Lydia Hall of Sacred Heart parish, photography. Business and social meetings are held on the first Saturday of each month at Mater Dei Council, Knights of Columbus. Social events are normally held on the third Saturday of each month.

GROUP TO MEET — Lay Franciscans of the Sacred Heart Fraternity will meet at 3 p.m. Sunday, Jan. 27, in Sacred Heart parish hall, followed by Benediction in the parish church.

Exorcism rite rarely employed by Church

(Continued from Page 1)
that the devil was using the possessed girl's body as a kind of robot.

"That, he maintained, 'is too much Dante and too little theology; God never allows a person to be tempted beyond his capabilities.'"

Father Untener objected that the movie made the devil look like an all-powerful counterpart of God. "The Church has a basic belief that the forces for good are stronger than the forces for evil," he said.

AT LEAST ONE priest debunks the whole idea of possession. Jesuit Father Juan Cortes, a psychologist at Georgetown University in Washington where some of the film was shot, said

that the idea of possession stems from a mistranslation of Scripture.

He feels that passages which say a person was possessed by demons should be translated "afflicted by harmful powers."

About the 1949 exorcism of a boy in a Washington suburb which forms the basis of "The Exorcist," Father Cortes said that the youth should have been treated for epilepsy and coprolalia, a disease resulting in uncontrollable outbursts of obscenities.

A Scripture professor at Baltimore's St. Mary's Seminary said he did not know what possession really was, but noted that one thing is absolutely certain: Jesus was an exorcist. "That fact is contained in one of the earliest layers of Gospel tradition and almost every Scripture scholar admits it is historical," said Sulpician Father John Keenan.

He added that some scholars feel that those exorcised in the New Testament suffered from epilepsy or psychosomatic illness, but certainly Jesus and his contemporaries, with their vision of the universe, didn't think in those terms.

Strangely, America's new-found interest in exorcism comes at a time when the Church is toning down emphasis on the practice. The minor order of exorcist which preceded ordination was dropped in 1972, although national bishops' conferences can request that the ministry of exorcist be permitted in a particular country. But beyond that, the exorcisms included in Baptism have been shortened and softened.

UNTIL 1969 WHEN a rite for children's Baptism was issued, priests directly called upon the "accursed fiend" and the "unclean spirit" to depart from a candidate for Baptism and "give place to the Holy Spirit." Now the several baptismal exorcisms are superceded by a short prayer which does not even mention Satan by name, but only asks that God "set free from original sin" the new member of the

Blood donor + Remember them
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BATESVILLE
CLEMENTINE DIRKS, 66,
St. Louis, Jan. 9. One
brother and three sisters
survive.

OTIS T. JONES, 80, Our Lady
of Greenwood, Jan. 16.
Husband of Chelsea C.; father
of William L. Jones; brother
of Ruby Miles.

Gelst; son of Mrs. John
Stanley; brother of Edith
Seegers.

GUSTAV REITH, 76, St.
Mark's, Jan. 22. Father of
Maria Taylor; brother of
Joseph and William Reith and
Hedwig Burkart.

LANESVILLE
JAMES F. MORRISON, 68,
St. Mary, Jan. 17. Husband
of Marie; father of Robert of
Fern Creek, Ky.; Mrs. John
Capozziello of Erie, Pa. Four
brothers also survive.

LAWRENCEBURG
GERTRUDE WEISMILLER,
78, St. Lawrence, Jan. 5.
Wife of Frank; mother of
Frank, Jr. and Mary Lansing,
both of Lawrenceburg; and
Margaret Weismiller of
Dayton. Sister of August and
Eugene Lux, both of
Lawrenceburg.

MADISON
LENA L. THOMPSON, 66, St.
Michael, Jan. 16. Wife of
Herschell.

NEW ALBANY
MARY JOHNSON, 58, Our

Lady of Perpetual Help,
Jan. 19. Mother of Jon of
Louisville; James of New
Albany; Judy Ball and Janeen
Stuthers, both of New Albany.

OLDENBURG
CHARLES F. MORRISON, 68,
Holy Family, Jan. 21.
Husband of Matilda; brother
of Albert of New Alsace;
Victor of Milan; John of St.
Leon; Elizabeth Bulach of
Harrison, O.; Rose Hogan of
Las Vegas; and Frances
Schneider of Sunman.

RICHMOND
SARA M. OBERLE, 87, St.
Andrew, Jan. 15. Nieces and
nephews survive.

TERRE HAUTE
IDA MALASZ, 77, St. Ann,
Jan. 19. Mother of Ruby Ann
Hatch of Indianapolis; sister
of Frank Wassell of Terre
Haute.

TROY
ANNA ERNST, 53, St. Plus,
Jan. 22. Mother of Caroline
Webb of Evanston; John of
Detroit; Allen of Rockport;
Jerry of Tell City; and Vernon
of Chrisey.

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Thousands rally

(Continued from Page 1)
selves to reestablishing constitutional protection for unborn children."

The rally was peaceful, the demonstrators cheerful and determined, and the weather unusually good for Washington in the last few weeks.

Gilbert Durand, chairman of the Committee of Ten Million, brought to the Capitol a truckload of petitions favoring a human life amendment to the Constitution. Durand said that the petitions had been signed by 2,500,000 persons who favor such an amendment as "the only way to stop this slaughter" of unborn children.

The California businessman pointed out that all 435 seats in the House of Representatives and 33 Senate seats will be at stake in next November's elections and he said that "everyone has a moral obligation to elect a Congress which will vote the adoption of the human life amendment."

Named to body
on Priestly Life

WASHINGTON—Nine bishops have been named members of the U.S. bishops' Committee on Priestly Life and Ministry, and a search was announced for selection of a priest as executive director of its office.

The Committee on Priestly Life and Ministry was activated by the National Conference of Catholic Bishops at its meeting in November, 1973.

Bishop Thomas J. Grady, committee chairman, said there will be a broad consultation among bishops and priests to identify candidates to be named priest-advisors and to select a priest to serve as executive director of the Office of Priestly Life and Ministry.

Following are the bishops named to the committee:

Archbishop Ignatius Strecker of Kansas City, Kan.; Bishop Francis Shea of Evansville, Ind.; Bishop Paul Anderson of Duluth, Minn.; Bishop Gerard Frey of Lafayette, La.; Bishop George Guilfoyle of Camden, N.J.; Bishop Joseph Hogan of Rochester, N.Y.; Bishop Raymond Hunthausen of Helena, Mont.; Bishop Thomas Marade of Wilmington, Del.; and Bishop Edward McCarthy of Phoenix, Ariz.

BEHIND THE NEWS

WASHINGTON—The Washington reporter who wrote the original news story which inspired a book and movie—"The Exorcist"—has recounted details of the eerie "real life" case.

It was a news story that almost didn't get published in 1949 by the Washington Star—because of its controversial nature.

Jeremiah O'Leary, then a 29-year-old assistant city editor, took on the assignment of tracking down the news tip that a 14-year-old, Mt. Ranier, Md., boy had been successfully exorcised. The tip didn't come from an anonymous phone call—it was a single "short" in the Washington Catholic newsweekly.

"The story began to tell slowly and in bits and pieces," he recalled in a feature appearing here in the Star-News.

O'LEARY FIRST secured confirmation that an exorcism had taken place, then learned that the boy had recently become a Roman Catholic, and also that the Georgetown University Hospital had been involved in the case.

He was told that the boy had first experienced manifestations of the af-

fliction on January 18, 1949, in the presence of a frightened and baffled family.

"Once the boy was tipped out of a chair with no visible external force or effort of his own. Another time, a blanket on which he was lying slid completely under a set of twin beds," O'Leary wrote.

"The manifestations were accompanied by strange scratching noises on the walls. Pictures spun on the walls of rooms in which the boy was . . . furniture in which he sat slithered around rooms. The parents, described as lower-class whites whose religious background was fundamentalist, appealed to his own minister and he was equally at a loss."

Original 'Exorcist' story

A rabbi and then a priest were called in. While the clergymen were questioning him, the boy suddenly began shouting in an unknown language—which turned out to be curses in Aramaic, the language spoken in Palestine in the days of Jesus.

SOME PRIESTS began to suspect "diabolical possession" and "sought permission of the newly appointed Archbishop Patrick O'Boyle to use the ancient ritual of exorcism," O'Leary wrote.

Article in diocesan newspaper led to best-seller bonanza

The exorcism was authorized after the boy, by that time under treatment at Georgetown University's hospital, had another manifestation. "His bed was violently propelled across the floor of the hospital room. He mouthed fierce curses in dead languages . . ."

O'Leary said the exorcism actually was incanted at a St. Louis school by a middle-aged Jesuit, assisted by a nun and a lay brother. The boy had been transferred from the Georgetown hospital to the St. Louis school specifically for the exorcism.

"The Jesuit first submitted himself to a 'black fast' of bread and water, losing nearly 40 pounds. He performed the ritual nearly 20 times before the boy was freed of the diabolical possession."

The Washington Star writer said that "the ritual requires that the exorcist address the evil spirit in a language unknown to the victim. The priest chose Latin."

"At the climactic point in the exorcism, church sources said, the boy broke out in a stream of blasphemous curses, intermingled with Latin phrases. The friend identified himself as one of the fallen angels mentioned in biblical writing."

FINALLY, THE siege passed, the boy quieted down, and he was sent home. "So far as is known, then or now, there never was a recurrence and the boy grew up without any memory of the awful thing that had happened to him," O'Leary wrote.

His story appeared on August 19, 1949 in the Washington Star—"buried" on page B3, "a good place to hide a controversial story in those days."

The Motion Picture Association of America has rated the film "R" (restricted—those under 17 require accompanying parent or adult guardian).

EDITORIALS

Our Latin neighbors

The Latin American Church long thought of as the defender of the wealthy, is speaking out bravely against economic injustices and the exploitation of the poor.

Catholic leaders in Latin countries have been murdered, tortured, beaten, jailed and exiled for defending Christian social justice.

But why is this the business of United States Catholics? Why should we get involved in someone else's social and economic injustices? Maybe it would be better if the Church left problems of this nature to the Latin American politicians or the military and contented itself to concentrate on liturgy and the sacramental life?

One of the best answers to such questions was recently made by Bishop James Rausch, general secretary of the U.S. Catholic Conference. "In a very real sense," Bishop Rausch said, "it is no less important for the Church to be doing the work of social justice every day than it is for us to provide for the celebration of the Eucharist or to preach the gospel."

"If we hear of a part of the world where these latter two activities are suppressed or ignored, we rightfully fear for the vitality of the faith in those areas."

"If there are sections of the Church where the quest for justice among men is ignored or subordinated to other concerns, we should be equally alarmed

about the life of faith and the work of the Church in those places.

"What does it mean to be the Church in society? It means to be committed to the work of justice in terms of personal transformation and structural reform, aimed at reducing the inequities which characterize the fabric of society."

And those inequities exist in startling dimensions in Latin America, where, as Archbishop Biskup reminds us in his pastoral letter this week, all but a small percentage of the people are miserably poor.

The National Collection for Latin America, to be taken up in all parishes this week-end, January 26-27, brings together the almost limitless needs of our neighbors and our duty to emulate the unlimited charity of Christ.

About half of the world's Catholic population now lives in Latin America. These brothers and sisters in Christ should have a special claim on our concern. True, the collection is an obligation. But, operating with the theme of "Set My People Free," it is also an opportunity to exert an influence for good on the process of social change.

By giving generously to the collection, we can be instrumental in aiding the work of the Latin American Bishops in education, economic reform and Church renewal. Or, more simply, we can help replace bitterness and despair with hope.

No quick resolution

Get it over and done with seems to be the consensus regarding impeachment proceedings against President Nixon. It is a sentiment we share—and it is expressed by people on both sides of the Watergate fence.

Supporters of President Nixon, while insisting he is innocent of wrongdoing, nevertheless realize he is conducting his office under the cloud of suspicion. That kind of situation is bad for the nation's morale as well as the President's, they reason, and the charges and innuendoes must be laid to rest as quickly and definitively as possible.

Dispatch is urged, too, by those maintaining Mr. Nixon is up to his eyeballs in conspiracy and chicanery. Their primary argument is that the President's credibility rating has plummeted to zero, that he is unable to govern, and thereby is risking the welfare of the nation. The sooner he leaves office, whether by resignation or impeachment, the better, they reason.

On the matter of resigning, the nation is now evenly divided, the pollsters telling us this week that half the people want Mr. Nixon to resign. We doubt Mr. Nixon is mightily influenced one way or

another by public sentiment in the matter of his personal propriety. Only the most extreme pressure—or irrefutable proof of criminal involvement—will make him leave office voluntarily. He has said as much time and again.

As for a quick resolution of the impeachment dilemma, however, there isn't one. Rep. David W. Dennis (R-Ind.), a member of the House Judiciary Committee, pointed out this week that any impeachment investigation will take a long time—many, many months, and perhaps years.

The Judiciary Committee probe could drag on and on and be repeatedly delayed by court hassles over what evidence should and must be provided by White House consuls. And Judiciary Committee action is, after all, only the first of many steps necessary to a full-scale impeachment proceeding.

It seems certain that if the President doesn't resign—and it isn't likely he will—we will all have to resign ourselves to living with the doubt and debate, the anxiety and acrimony of impeachment for a long time to come. There is no easy way out.

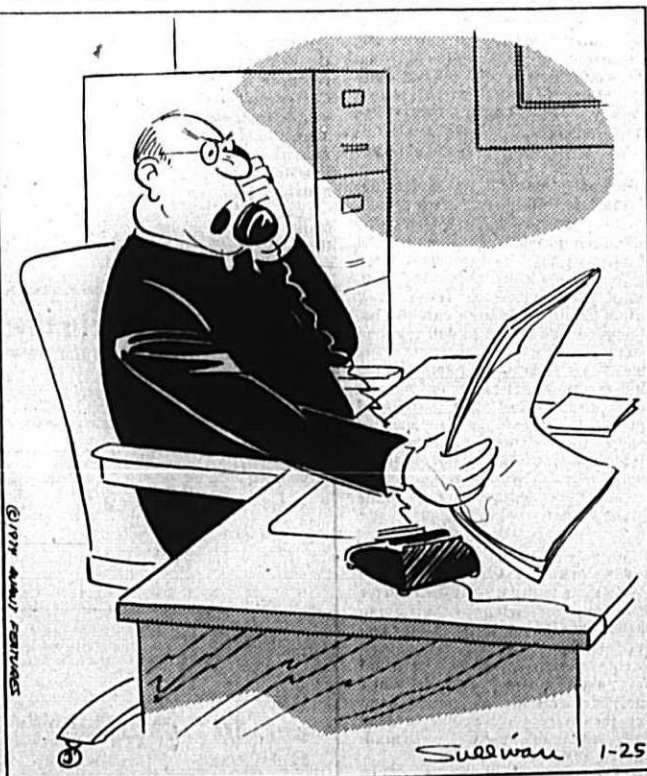
Nuns again call for impeachment

CHICAGO—For the second time in a month, the National Coalition of American Nuns (NCAN) has called for the impeachment of President Nixon.

The group's executive board issued the new call at its annual meeting here, repeating a December 15 appeal for impeachment and said that impeachment could bring about "positive results."

The nuns said they view impeachment "not as an underhanded attack on the President" but as "a legitimate constitutional means to call into question the manner in which the President has conducted himself in office."

NCAN, an independent organization of Sisters, has about 2,000 members.



"I'M CALLING ABOUT YOUR THEATER AD ON THE RETURN PERFORMANCE OF 'SUPERSTAR'! I'D LIKE TO KNOW WHO BILLED IT AS 'THE SECOND COMING'!"

THE YARDSTICK

When messenger brings bad news

BY MSGR. GEORGE G. HIGGINS

Daniel P. Moynihan, who served in the subcabinet or cabinet of Presidents Kennedy, Johnson, and Nixon and is now Ambassador to India, is bullish (though not Pollyannish) about America. In the Introduction to his latest book, "Coping: On the Practice of Government," he says that "American society would do better to pay somewhat more attention to its successes . . . but this is not our present disposition . . . And yet, how much the nation deserves praise, and how much it needs it!"

Moynihan wrote that in September 1972. Eight months later, in an Address written in New Delhi in the immediate aftermath of the Watergate scandal, he was a bit less sanguine about the American system, but, on balance, still of the opinion that "the recent events as such provide no great ground for pessimism . . . The self-corrective mechanisms of the system would seem to be in good working order."

Later on in "Coping" Moynihan faults the press, not for its persistence in dredging up bad news, but for its "almost feckless hostility" to legitimate government authority. That's a rather serious indictment of the press, and I am not sure that I completely agree with it.

MOYNIHAN IS not suggesting for a moment that the press ought to let up on the government, but only that it ought to try to strike a better balance in its presentation of the news. He takes it for granted that we will (and, if I understand him correctly, probably should) get more bad news than good.

Anyone, he says, who hark down about the world very much is aware of the fact that "the best quick test of the political nature of a regime is to read the local papers on arrival. If they are filled with bad news, you have landed in a libertarian society of sorts. If, on the other hand, the press is filled with good news, it is a fair bet that the jails will be filled with good men."

That's a very perceptive observation. While it may or may not help to improve the average citizen's digestion as he plows through all the bad news in tomorrow morning's paper, it should, at the very least, help him to put it all in somewhat better perspective and to retain a certain sense of confidence in the basic soundness of our mixed-up political system.

IT'S DIFFICULT, of course, for people holding authority, whether in Church or State, to live comfortably with the logic of Moynihan's Law, if I may call it that. Theoretically they may be willing to admit that the reporting of bad news is not only desirable but

necessary to the health of our society, but in practice they tend to regret, if not to resent, the fact that this is so.

In brief, human nature being what it is, they would much prefer to read good news rather than bad news, and, when their nerves are frayed, they are tempted to question the motives and the loyalty of those in the Fourth Estate who perversely insist on printing all the news they happen to think is fit to print.

Almost every president in the history of the Republic has, at some time or other, found himself at odds with the press over this issue. The same thing can also be said, with reasonable accuracy, about almost every bishop and every pope in recent times.

AS OF THIS writing, the relationship between the incumbent President and the Fourth Estate is notoriously bad, and, from all appearances, is likely to get much worse before it gets any better.

In the case of the Church, however, the situation appears, to this writer at least, to be somewhat better than it used to be. Within recent days, Pope Paul himself has set a good example to the Roman Curia and to his brother bishops by authorizing the appropriate Vatican authorities to give widespread publicity to a very critical letter he received from a Roman shantytown pastor charging that the Pope's own diocese, the Diocese of Rome, is neglecting its poor.

The priest in question, Father Roberto Sardelli, accused city and Church authorities of ignoring the plight of the

destitute inhabitants of the ghettos on Rome's outskirts, where he has worked for the last six years. Addressing himself to Pope Paul personally, Father Sardelli wrote: "The bishop of the Church of Rome should again act personally as the bishop of the Church that the Lord entrusted to him in antiquity."

FATHER SARDELLI conceded that Pope Paul's occasional visits to outlying parish churches in Rome showed a desire to reach out from the Vatican, but said that these visits were marred by the ceremonial and security measures that surrounded them. The priest's letter said that the Pope "must make a choice and take his place among the despised of the earth." The letter also criticized some of Rome's parochial schools for enrolling mainly children of rich parents, "the oppressors of tomorrow."

The New York Times reports that the official Church in Rome has given "vast publicity" to Father Sardelli's remarks and that Italy's leading Catholic daily L'Avvenire, has described the letter as a "positive" contribution.

That's a good indication, it seems to me, that things are looking up in Rome. There was a time in the not too distant past when the type of letter written by Father Sardelli would have been kept from the press as long as possible. The willingness of Pope Paul to break with past practice in this regard and to live with the logic of Moynihan's Law is an encouraging straw in the wind.

RAPS 'SOCIAL ENGINEERS'

NEW YORK—The Wall St. Journal has expressed agreement editorially with a recent statement by the nation's Catholic diocesan family life directors maintaining that married couples should be free from the "coercive influence of government" in family planning.

In an editorial in its January 16 issue, the Journal described the Catholic Church as "hardly a disinterested spokesman, since Catholic doctrine prohibits artificial means of birth control."

For that reason, the editorial continued, "a good many non-Catholics may well dismiss this recent statement of concern as self-serving. But that would be a mistake, for reasons only partly theological."

WHILE ACKNOWLEDGING that the government has a legitimate interest in encouraging couples to keep the birth rate in check, the Journal said that a number of suggestions made for doing that "border on the dangerous."

"We don't mean suggestions to limit families by tax incentives or persuasion," the editorial said. "We mean

those that would set up the government with the power to decree family size. Several prominent politicians, including at least two with large families, spoke of the need to 'do something' about couples who have more than two or three children. Otherwise responsible educators suggested seriously that licenses be required not for marriage but for government approval to have children. Others have suggested mandatory sterilization for anyone who exceeded various arbitrary limits on family size."

"THERE APPEARS to be no end to the concerns of those who think they know what's best for others and are eager to impose their schemes."

The Journal went on to say: "The passion of the social engineers appears undiminished by the prospect of having to intrude upon deeply held religious and personal beliefs."

The Journal warned that "we should be forever on guard against those who, in order to justify impulses that are fundamentally authoritarian, would transform every social problem into a crisis."

LETTERS TO EDITOR

Echoes grievances

To the Editor:

I have read the two letters on teen disrespect at Mass (1-4-74, 1-11-74). We were at the Mass in question and were shocked. I agree with both letters in full.

Being members of the church where this took place, we've heard several comments but the one that sticks in my mind is that this was CYO-sponsored and the children were praised for just coming to Mass.

Well, I feel that if these children come to Mass to be disrespectful to God, they have no place at Mass, regardless of who they are.

I can't understand why we can't get back to being decent human beings. Yes, parents, teachers, priests et al are responsible, but why write about it? Why not do something about it? If they were praised by CYO or anyone, then it looks like the battle is lost regardless of what's done.

Why doesn't someone get something started with these parents, teachers, priests etc.? Where are the leaders who are always talking about these things in meetings? We know who these kids are, most of them. We know our school children, those in CYO and those who are members of our parish, don't we? We could have a real bombshell here if this continues.

I heard a sermon last summer about kids on our parking lot, neighborhood

etc. I thought in that sermon it was mentioned that some of these kids were known. Well, did we get started yet, or are we scared of youth today?

Things have to change, but do we as Catholics, who have always been taught to respect God and try to set an example in our religion, have to lose it all now?

I'm not a religious nut, but I do respect all religions and believe that the house of God is a place where we should all go to show our love. Can't these kids have their fun yet be taught to act human in church?

"An arthritic elder"

Indianapolis

Wants writer back

To the Editor:

I was born and reared in Indiana, a Catholic and contributor to our great country. The Indiana Catholic, now The Criterion, has been enjoyed by myself and the members of my family.

Jane Williams Pugh's column, in my judgment, was the best material that could have been incorporated in The Criterion, but for some unknown reason, her column has been deleted.

I trust there is some reasonable explanation that your office can provide in order to explain why her column has been discontinued.

Virgil J. Kappes

Beech Grove, Ind.

(Editor's Note: Mrs. Pugh's articles were part of the KNOW YOUR FAITH series on "Family Life of the Christian," which began November 9 and was completed December 21. Like Mr. Kappes, we enjoyed Mrs. Pugh's writing and have urged National Catholic News Service to get the Seattle, Wash., housewife to do more.)

On parental duty

To the Editor:

I was reading The Question Box in the January 11 issue in which this question was asked: "Why is the preparation for Holy Communion shoved off on the parents?"

Ever since I can remember (I am 68), it has always been the duty of parents to do their part in preparing their children for Holy Communion. Nuns do not galavant around, as that questioner said, but instead work with the parents in preparing their children for Holy Communion.

My daughter-in-law, who is a convert to the Catholic faith, has eight children. She took a personal interest in preparing five of her children for Holy Communion and will do the same for the others when the time comes.

Raymond A. Orr

Indianapolis

No relation

To the Editor:

I do not believe the source of life is as small as your newspaper wants me to believe.

Your narrowness lessens my appreciation of a larger world.

Your near denunciation of people such as the Berrigan brothers is more than I wish to read.

Stick your head out into the real world sometime. It's big and it's beautiful. Are you sure you're not related to the Star-News?

David Hambrock

Indianapolis

Seminarians' SOS

To the Editor:

Saint Mary's College is located in the central part of Kentucky. We are a Seminary conducted by the Congregation of the Resurrection preparing men from the ages of 18 to 65 for the priesthood. As in most seminaries throughout the country, our enrollment is dropping. Our school in earlier years had enrollments as high as 350 men. Today we are a small college of only 50 students.

Well-educated priests are very necessary in our Church today. We need leaders who will be all things to all men. Athletics, cultural activities, spiritual life, and apostolic works are very necessary for the well-rounded priest of today.

On February 2, the College Student Council is sponsoring a "Winter Fest." This festival is our means of supporting the athletic, cultural, spiritual, and apostolic branches of our community. We will be able to purchase badly needed sporting equipment. It will help to make our liturgies and other services most meaningful.

It also aids us in teaching CCD, running a Boys' Club, furnishing gifts for the aged, aids a tutoring program for

(Continued on Page 5)

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QUESTION BOX

If God knows needs, why pray for them?

BY MSGR. R. T. BOSLER

Q. If God knows all things and provides all things necessary for our own good, why then do we petition Him for the things we need or ask for others who seem to need spiritual as well as material things?

A. God knows all things, but how he knows them we mere humans have no idea. Only Jesus knows the Father, and he taught us to pray for our daily bread and he himself prayed for the spiritual welfare of others. He said to Peter: "I have prayed for you that your faith may not fail..." (Lk. 22:31) In revealing God's plan, it does not matter whether father who wants to be called familiarly "Abba," which is the equivalent of papa or daddy. Loving fathers like to have their children dependent upon them and asking for the things they need even though they know very well what the needs are without being told.

Q. Recently I heard from unrelated Catholic sources that in Genesis Adam and Eve were not especially one couple created by God but could really have represented a number of couples, that possibly there were many "first couples." Is this really something we Catholics can believe? If so, how does that affect our teachings on original sin and our need for redemption?

A. This is an opinion that is becoming quite common among Catholic theologians, and it does not necessarily conflict with Catholic teaching on original sin and the need of redemption.



The first chapters of Genesis do not give an historical account of the beginning of the human race. They contain stories or parables that explain the Hebrew belief that God took special care in the creation of man and that man was sinful through his own fault. The word Adam is not a proper name but a generic noun—man—with much the same meaning as Everyman in English literature. The description of the special creation of Eve was the author's way of showing the belief that women are equally human and also owe their origin to the special care of the Creator.

This is the way modern Scripture scholars explain the story of Adam and Eve. Previously Christians interpreted the Genesis account more literally. Councils of the Church, such as Trent, assumed that Adam was the father of the human race. An assumption of this kind is not a definition or doctrine of the Church unless there is a necessary connection between it and what the council is teaching. Trent was concerned with the problems of original justice and original sin, and theologians today have concluded that the assumption that a single couple was responsible for original sin is not essential to the teaching of Trent on the matter.

The great modern Catholic theologian, Karl Rahner, in an article on Monogenism in *Sacramentum Mundi*, an encyclopedia of theology which he edited, comes to this conclusion: "It may be affirmed that for the nature of original sin it does not matter whether 'Adam' was an individual or a word for humankind origians (original humanity). It does not matter whether the sin which set up a situation of blight from the beginning was committed by an individual or by many among this humankind origians. It follows that monogenism is not a necessary element of the dogma of original sin."

Back in 1949, Pope Pius XII, in his encyclical *Humani Generis*, was not ready to go this far. He wrote, with caution it should be observed, "It is not apparent how (polygenism) can be reconciled with the doctrine of original sin." This was before the flowering of Catholic biblical scholarship which was made possible by Pius XII himself in his 1954 encyclical on Scripture.

Q. Ever since I was a child we were told to show great reverence to holy pictures, whether in newspapers or magazines and never to discard such in trash baskets or otherwise. Over the period of years I always cut them out of newspapers and books before I throw these away. Just what am I to do in order to discard them and not have my conscience bother me? We can't just throw them away.

A. Well, why not throw them away? You mean no disrespect by this. What you throw into the trash will eventually be burned, buried or recycled. That's

what will happen after your death to all the pictures you have saved. You might as well take care of this matter for yourself. Somebody gave you mighty bad advice.

Q. The Bible tells us that Adam and Eve were our original parents and that they had two sons, Cain and Abel; no mention of any daughters. Knowing the facts of life, I have often wondered where the world population comes from.

A. You are reading something into the Bible that is not there. The Book of Genesis has two creation stories. Chapter one is the more recent and sophisticated, composed in the Sixth Century B.C. as something like what we today would call a profession of faith. It is a creation hymn that majestically summarizes the Hebrew belief that there is only one God who is the Creator of everything that exists and that man is created in His likeness. "Male and female he created them" is all this account says about how the human race began.

The second creation story, much older and more primitive in thought, is a parable that vividly portrays the Hebrew belief about why man is sinful and what happens to men when they turn from God. Neither account is an attempt to describe or reveal how creation happened or man came to be, and anyone who thinks so will misread the text.

Parables are not to be examined too closely for details. The story of Cain and Abel presupposes a developed civilization, an established form of worship, the existence of men who might take Cain's life and the existence of a clan that would come to his aid, as the footnote in the Jerusalem Bible points out.

Q. My wife and I are both Catholics. She now wants to leave the Roman Catholic Church because she no longer believes in the doctrines of the Roman Catholic Church but believes the doctrines of the Bible. We have been married for 35 years. Our doctrinal beliefs do not coincide, and I feel that I cannot live with her as her husband under the same roof. She is a good woman, but she does not want to remain a Roman Catholic.

A. If she is a good woman, then you as a Catholic should continue to live with her and be faithful to your marriage vows. Be kind to her and inspire her by the way you live to recognize that your own faith helps you be a good husband. Your wife never knew much about her Catholic faith if she does not know that the Roman Catholic Church bases her doctrines upon the Bible. So, what she is leaving is not the Catholic Church but what she thought was the Catholic Church. Be charitable and presume she is in good faith.

(Copyright 1974)

Blood bank at K of C unit

INDIANAPOLIS — A mobile unit of the Central Indiana Blood Center will be set up Wednesday, Feb. 6, from 2 to 8 p.m. at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd.

Sponsored by the Council's Blood Bank, the on-site blood drawing is open to all eligible donors. Members of St. Jude's parish will also use the facilities to reach their quota for its newly-established parish donor plan. Reservations are not required for donors.

The Council's first on-site blood drawing held last October net 57 pints. Donors may specify any desired recipient, including the Central Indiana Blood Center's family assurance plan.

Project chairman is George Jennings of St. Mark's parish.

Honored

CHICAGO — Msgr. George G. Higgins, secretary for research of the U.S. Catholic Conference, was voted this year's recipient of the Pope John XXIII Award by the Association of Chicago Priests, (ACP), it was announced here.

The award was given to Msgr. Higgins for his work in the struggle by the United



AUTHOR AND LECTURER SPEAKS ON 'FAITH'—Father Anthony Padovano, above center, professor of theology at Darlington (N.J.) Seminary, spoke on "Perspectives on Faith" last Saturday before an audience of 500 clergy, religious and laity at Our Lady of Grace Convent and Academy, Beech Grove. The state-wide audience from four dioceses heard the author and lecturer develop his theme in three lectures—"Religious Experience," "Community" and "Prayer." He is shown with representatives of the sponsoring groups, from left: Father Jeff Godecker of Roncalli High School, representing the High School Religion Teachers Council; Sister Mary Philip Seib, O.S.B., and Sister Mary Margaret Funk, O.S.B., of Our Lady of Grace Convent, and Father Francis Bryan, Archdiocesan Director of Religious Education.

Lady of Grace plans Mass, breakfast

BEECH GROVE, Ind. — The Alumnae Association of Our Lady of Grace Academy will hold its annual Mass and brunch Sunday, Jan. 27, at the Academy.

Farm Workers of America for the right to represent farm workers in labor negotiations.

Msgr. Higgins, a priest of the Chicago archdiocese, received the award at a meeting here of the ACP.

Celebrant of the Mass, scheduled to begin at 11 a.m., will be Father Kenneth Smith, chaplain and teacher at the Academy. Following the Mass, brunch will be served in the school cafeteria. Miss Barbara Berg, chairman of the association, will preside at the brunch and the business meeting.

Other officers who will assist Miss Berg include: Mrs. Daniel (Connie) Pardekooper, vice chairman;

Mrs. Daniel (Chris) Dittman, secretary; and Miss Mary Moriarty, treasurer.

The Alumnae sponsors two major projects each year to raise funds for scholarships. The projects include a booth at the Spaghetti Social, which will be held on February 24, and a card party in the fall.

Reservations for Sunday's event may still be made by calling Miss Berg at 255-2334 or Miss Alice Hopwood, 783-1276.

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LETTERS

(Continued from Page 4)

slower students of the area, as well as helps the poor in the Appalachian region.

A donation toward the success of the festival will be greatly appreciated by the students.

Bill Boyle
Stan Lukaszewski
Peter Hughes, Chairmen
St. Mary's College
St. Mary, Ky. 40063

HAVE YOUR SAY

We welcome Letters to the Editor on any topic of interest to our readers. We reserve the right to edit, but promise to be as sparing as possible. Just address: The Editor, The Criterion, Box 174, Indianapolis 46206. Let us hear from you.

Q. Ever since I was a child we were told to show great reverence to holy pictures, whether in newspapers or magazines and never to discard such in trash baskets or otherwise. Over the period of years I always cut them out of newspapers and books before I throw these away. Just what am I to do in order to discard them and not have my conscience bother me? We can't just throw them away.

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MONEY

BY RUSSELL SHAW

One of the strongest themes of the Old Testament is the condemnation of idol worship, the adoration of false gods. At first glance the subject seems to have little or no relevance today; idol worship is not too common a practice in our society.

But on second thought it becomes clear that there are today idols—false gods—as seductive as any which tempted the Israelites of the Old Testament. One of the most seductive of all is money.

Idolatry is the word that best describes the manner in which many persons center their lives on the pursuit of money and what it can buy. Many people in their heart of hearts define themselves, not in terms of personal qualities, but in terms of money. "I am a person who earns \$17,000 a year, lives in a \$40,000 house, drives a \$3,500 car, takes a \$500 vacation each year . . ."

BUT THERE IS A curious paradox in all this. Many of the same people adopt an almost puritan attitude on the subject of money when it is a question of legitimate financial appeals directed to them by other people. "If the poor would get out and work, they wouldn't be poor." "The trouble with my pastor is that he's always talking about money." "I don't know what those teachers are talking about, wanting their salaries raised."

The message in such comments is clear, although not expressed in so many words: "It is all right for me to be obsessed with money, but it is wrong for other people who feel they don't have enough money to mention the fact."

Like almost everything else in human life, money has its good uses and its bad ones. Money has no moral quality in itself—it is neither good nor bad. The moral question enters the picture with regard to how we go about getting money, what we do with it, and what it means to us. Money can be an occasion of virtue or vice in any or all of these three areas.

How much money is enough? How much should I keep and how much give away? How much time and attention should I give to getting money? There are no neat and simple answers to such questions. The answers will depend instead on the specific circumstances in which each individual finds himself.

Obviously, the family bread-winner should do everything he can to make provision for his family and dependents. "Making provision," furthermore, ordinarily includes a good deal more than providing the bare necessities of

life. In a society like our own, a number of things which in other times and places were considered luxuries are now genuine necessities.

IN GENERAL, a person with a morally good attitude toward money will be in the position of divesting himself of money and material goods—getting rid of the excess—rather than constantly struggling to amass more. He will, quite simply, not want more

than he really needs and he will rather steadily dispose of what he finds he does not need—not through extravagance and reckless spending, but in ways that make a genuine contribution to the well being of other people.

Parents can help their children develop right attitudes toward money by reflecting such attitudes in their own lives. The parent for whom money is not the be-all and end-all of life and who makes it a steady practice to divest himself of what he finds to be excess is well on the way to teaching his children a healthy approach to money.

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CATECHETICS

Wholesome attitude on money needed

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

Just before Christmas I had an experience which, for me, was rather unusual. I was visiting friends and spent several hours one afternoon shopping with their 15-year-old son, Bob. We went to a huge shopping mall with nearly 100 shops of all kinds. As Bob and I went from store to store, we stopped and looked at items which interested us—invariably we glanced at the price.

Money was a spontaneous theme of our conversations as we reacted to so many things we could not afford. Bob kept talking about his hopes of getting a new job. He had had a good job in a local drug store, but was a victim of the store's tightened budget. Now he looked forward to an even better paying construction job. Having a job again would assure him of money.

Looking back on our conversations, I am struck with several aspects of Bob's attitude toward money. He certainly did not see money as something to hoard for its own sake. Money was desirable to him because of what it enabled him to do. He did not seem to consider money as evil in any way, but he also did not see it as a good thing in itself. Money, for Bob, was valuable because of what he could do with it.

THE MOST OBVIOUS thing in Bob's viewpoint was the kind of freedom money brings. If he had more, he would be free to buy the sharp slacks he liked and really needed; he could even buy

the fascinating "eternal wave" that rocked back and forth in a long narrow box. With more money he would be free to buy things he felt he needed, and others he would just enjoy having. Money meant freedom.

What struck me even more in Bob's attitude toward money was his awareness that it freed him to be more generous. Several times when we stopped to look at something, he mentioned having given something similar to his parents, or how he wished he could buy it for a friend. In Bob's view, money made it possible to give and share with greater freedom.

Bob's remarks were spontaneous and honest. At no time did we discuss money in a theoretical way. What I just described are my own observations on Bob's attitude toward money, as that attitude seemed to come through in many casual comments during the course of our two hours together. He seemed to have a very realistic, basically Christian, view of money. For Bob, money was an important factor in freeing people to acquire life's necessities, increase enjoyment, and share generously with others.

It seems to me that the cultivation of just such an attitude toward money is an important part of a realistic religious education, primarily at home. While it is necessary to encourage young and old to explore the evils of greed (long recognized in Christian tradition as the root of much that is wrong with individuals and societies), it is also important to guide people to appreciate the potential for good that money possesses. Money is not bad; greed is bad, and spawns theft, bribery, graft and corruption.

IN ADDITION TO condemning greed and its many vicious effects, Christians need to learn positive, creative attitudes toward money and economics. Health, happiness, peace—in individuals, communities and nations—have an important economic dimension. Money can make possible the existence of hospitals, schools, therapy, decent housing, and a multitude of other badly needed aids to human survival and development.

As Bob seemed to realize in his own adolescent way, Christians can look at money as an important means of enabling greater freedom—freedom from need, freedom for fuller human enjoyment, and freedom for richer human sharing. Without underplaying the evils of greed or watering down the commandments about stealing and coveting, a more meaningful strategy is to help people appreciate the potential for creative good that money contains.

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THE CHURCH AND I

Speaking of bishops

BY F. J. SHEED

In my first lecture years I had a considerable experience with bishops. In those days the principal fact of Catholic life was the hierarchy. Most lived at a standard not known to me in England, but I remembered Bishop Gherken of Amarillo, Texas, and his seminarians who had to grow their own food, and keep the seminary clean and in repair. And I was soon to meet a bishop on his way home from a meeting of the hierarchy in Washington, where he had gone to get a handout to enable his Rocky Mountain diocese to survive.

But, rich or poor, the bishops mattered enormously. It took me a while to learn that no bishop counted much nationally—Cardinal Gibbons was dead, and no one took his place. But within his own area, a bishop had absolute power. Yet even there one found exceptions. I was staying with Bishop Kelley in Oklahoma City. I came down to Mass on the first morning, found some Mexican nuns there but no server. So I went up to the altar and served the Mass with no more than my normal inefficiency. At breakfast the bishop asked me not to do it again. The nun who usually recited the



A boy learns to share with the church through the example of his parents who gave him the dollar to put in the coming collection. (NC Photo by Bob Workman)

LANDS OF THE BIBLE

Capernaum now being restored

BY STEVE LANDREGAN

It is a truism that the more things change the more they are the same.

Take Capernaum and Nazareth, for instance. Jesus grew up in Nazareth and lived in Capernaum during most of His Galilean ministry; therefore, with the exception of His apostles, the people who lived in these two towns knew Jesus better than anyone else.

Yet Matthew, Mark and Luke all speak of Nazareth's rejection of Christ's preaching. Luke tells of an attempt by the townspeople to kill Jesus by throwing Him over a cliff.

It should not surprise us then that Matthew says, "When Jesus heard that John had been put in prison he went away to Galilee. He did not settle down in Nazareth, but went and lived in Capernaum, a town by Lake Galilee, in the territory of Zebulun and Naphtali." (Mt. 4:12-14)

CAPERNAUM WAS Jesus' second home. Matthew calls it Jesus' own city (Mt. 9:1). Christ began His public ministry there by preaching in the synagogue on the Sabbath (Mk 1:21) and it was the site where He performed many miracles. Among them were the healing of the centurion's servant (Lk 7:1-10), the palsied man (Mk 2:3-12), and Peter's mother-in-law (Mk 1:29-31).

Matthew was a tax collector in Capernaum when Jesus called him, and it was the home of Peter and his brother

Andrew. It was also the site of the discussion among the disciples as to who was the greatest (Mk 9:33-37).

Nearby on the northern shore of the Sea of Galilee, Jesus revealed the Holy Eucharist in the discourse in which He told the people "I am the Bread of Life," and it was here at the conclusion of the same discourse that many of His followers turned back and would not go with Him anymore when He declared "I tell you the truth: If you do not eat the flesh of the Son of Man and drink His blood you will not have life within yourselves" (John 6:22-72).

At the same time and place, Peter reaffirmed the loyalty of the apostles with the words, "Lord to whom would we go? You have the words that give eternal life. And now we believe and know that you are the Holy One from God" (John 6:68-69).

Some scholars maintain that it was at Capernaum that Judas first decided to betray Jesus. They point to the possibility that his betrayal might have been triggered by his inability to accept Jesus in the Eucharist since it was immediately following the Eucharistic discourse that Jesus said to the apostles: "Did I not choose the twelve of you? Yet one of you is a devil." John explains, "He was talking about Judas, the son of Simon Iscariot. For Judas, even though he was one of the twelve disciples, was going to betray Him" (John 6:70-71).

Capernaum was truly Jesus' second home. It was the privileged place that witnessed many of His greatest signs and heard from His own lips the words of eternal life. Yet it failed to recognize the Messiah in its midst.

Jesus threatened it with destruction because of its unbelief saying "And as for you, Capernaum! You wanted to lift yourself up to heaven? You will be thrown down to hell! For if the miracles which were performed in you had been performed in Sodom, it would still be in existence today!" (Mt. 11:23-24).

IN FULFILLMENT of Christ's prophecy, the town that thrived in His day was lost to the world and its location was not rediscovered until early in this century. The Franciscans have acquired the site and are restoring the city. A second century synagogue is partially restored and work is progressing on the house of Peter's mother-in-law which apparently was converted into an early Christian church.

The people of Capernaum knew well the Scriptural promises of a messiah. They witnessed the signs of the messianic age worked in their midst by Jesus often and yet they rejected Him because He was not their idea of a messiah.

Christians today have a lot in common with the people of Capernaum. They know well Christ's promises that he would be with His people in His Church, in His Word, in the least of His brothers. His promises have not gone unfulfilled. Yet many of us fail to recognize Christ among us. We reject Him because He is not our idea of what Christ should be.

The more things change, the more they are the same. Especially people.

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LITURGY

Collection vital part of liturgy

BY FR. JOSEPH M. CHAMPLIN

Shortly after my arrival at Holy Family in Fulton, a parishioner made this promise: "Father, if you take care of our spiritual needs, we will take care of the parish's financial needs."

Two-and-a-half years later I can testify that this extremely generous, but not wealthy parishioner turned his promise into a prediction. The weekly income has remained constant, even increased; bills have been paid promptly, normally within 10 days; the debt on a three-year-old church is down from \$74,000 to \$35,000.

What remains remarkable about such data is that we also experienced, during this time, a four-month strike at our major industry (the collection never declined a bit) and a heavy assessment (\$50 per offertory dollar) for the Catholic school apostolate.

It argues convincingly for a softsell, hardly-ever-mentioned-from-the-pulpit approach to parish finances. We print the weekly offering figures in our bulletin and have the trustees give a very detailed report at the fiscal year's conclusion. Otherwise, the subject is seldom mentioned except to extol these people for their loyal support throughout a difficult, inflationary period.

WHILE TOTALLY accepting this gentle, silent philosophy about money and worship, I still believe that the collection is or should form a significant feature of the Sunday eucharistic celebration. It ought to involve everyone, be clearly visible and occupy a distinct, exclusive slot within the liturgy.

For those reasons I prefer a literal passing of the basket rather than the in and out thrust of ushers with long-handled one-arm receptacles. The former forces persons to take the basket from a neighbor and hand it on to another. In a minor way, they become involved.

For these reasons, also, I am not enthused about the procedure of leaving one's offerings at the door upon arrival at church. This has a basically noble purpose—to minimize time and effort given to money matters at Mass—but it fails to integrate collections effectively within the liturgy.

The Roman Missal's General Instruction apparently supports this viewpoint in article 49:

"At the beginning of the liturgy of the eucharist, the gifts which will become the Lord's body and blood are brought to the altar . . ."

"It is desirable for the faithful to present the bread and wine . . . The rite of carrying up the gifts continues the value and spiritual meaning of the ancient custom when the people brought bread and wine for the liturgy from their own homes."

"This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar."

For these reasons, finally, I think congregational singing while the baskets are being passed can prove counterproductive. It violates a liturgical principle which maintains two major actions should not occur at the same moment in public worship.

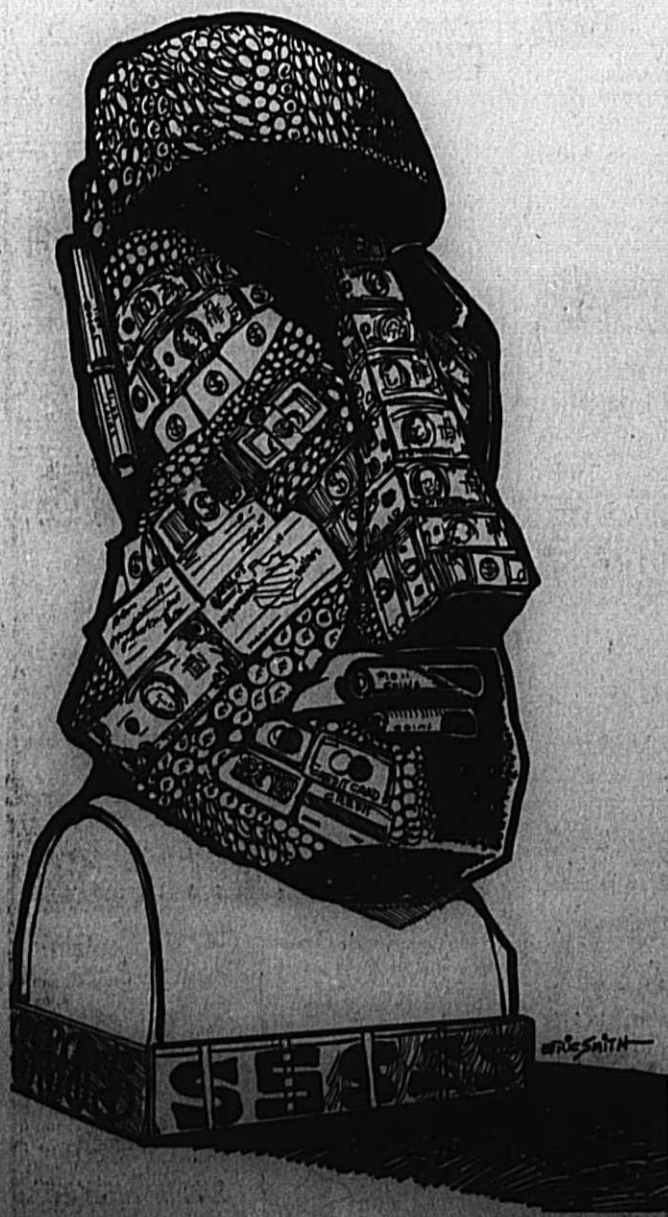
IT IS AWKWARD, to say the least, simultaneously to reach into one's wallet or pocketbook, pass the collection receptacle, open a hymnal, find the proper page, and sing with gusto.

This seems, instead, an excellent occasion for background music—a harmonized choral piece or an instrumental interlude. Those fill the vacuum, neutralize collection sounds, and create a prayerful, reflective climate.

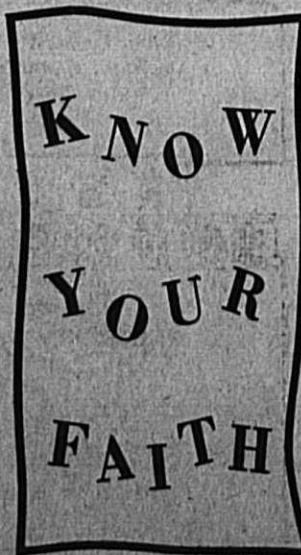
Such an atmosphere enables the community to rest a bit mentally, leisurely ponder the homily's points, and prepare for attentive participation in the eucharistic prayer.

A procedure of this type presupposes sufficient ushers who can supervise the gathering of monies with swift dispatch and patient celebrants who will sit and wait during that period. It also presumes a procession (ideally with different parishioners each week) and a warm, friendly greeting from the priest for the gift bearers at the altar.

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"Idol worship is not too common a practice in our society. But on second thought it becomes clear that there are today idols—false gods—as seductive as any which tempted the Israelites of the old Testament. One of the most seductive of all is money." (NC Sketch by Eric Smith)



CYO ANNOUNCES SLATE

Basketball playoff action on docket

INDIANAPOLIS — Playoffs will begin next week to determine champions in four of the six CYO basketball leagues. Cadet A and Junior-Senior teams will advance directly into Archdiocesan tournaments with trophies to be awarded this week-end to the respective division champions.

The Freshman-Sophomore League playoffs will be held Wednesday, Jan. 20, at Secelna, with the championship and consolation games to be played Thursday, Jan. 31, at Chataud. Wednesday's games will pit Division I and Division II winners at 7 p.m., followed by

Division III and Division IV winners at 8:15 p.m. Thursday's games will be at 7 and 8:15 p.m.

Cadet B league playoffs will be held Tuesday and Wednesday, Jan. 29 and 30, at Our Lady of Lourdes. Division I and Division II winners will play at 8 p.m. Tuesday, while the Division III winner will play for the league championship at 8 p.m. Wednesday.

"56" A League playoffs will be held at Little Flower on Tuesday and Wednesday, Jan. 29 and 30. Division I and Division II representatives will meet at 6 p.m. Tuesday, followed at 7 p.m. by Division

III and Division IV. The consolation game will be played at 7 p.m. the following night, with the championship to be determined at 8:15 p.m. Wednesday.

"56" B League playoffs will be held at Our Lady of Lourdes on Tuesday and Wednesday, Jan. 29 and 30. Division I and Division II will play at 6 p.m. Tuesday, followed at 7 p.m. by Division III and Division IV. The consolation game is scheduled at 6 p.m. Wednesday, followed by the championship game.

Deanery tournaments scheduled

INDIANAPOLIS — The Indianapolis Deaneries Basketball Tournaments will get underway next week to determine the participants in the forthcoming Archdiocesan Tournaments in both Junior and Cadet competition.

Cadet entries are divided into American and National Divisions. Play will begin for two teams on January 30, with the balance to begin tourney action on February 2. Games will be played at Chataud, Secelna, Roncalli and Ritter High Schools, with the championship in both divisions slated for February 20 at Secelna.

There are 18 teams competing in each division with the American tourney winner traveling to Providence High School, Clarksville, on February 27 to start the first round of the Archdiocesan Tourney. The National winner will begin first round Archdiocesan action at Secelna the same day.

Thirty-five Junior-Senior League teams will start the Deaneries Tournaments in "A" and "B" Divisions on Sunday, Feb. 3, with three games slated for the previous January 30. Games will be played at Little Flower, Secelna, Chataud, Cathedral, and Roncalli. The championship games in both divisions will be held at Secelna on Wednesday, Feb. 13. The "A" winner will start first-round action in the Archdiocesan Tourney at Secelna on February 17, while the "B" winner will travel to Providence, Clarksville, the same day.

STANDINGS

"54" A LEAGUE

Division I—Holy Spirit 8-0; Holy Name 6-2; St. Matthew 4-4; St. Lawrence 3-5; Little Flower 3-5; St. Barnabas 2-6; St. Simon 2-6; Mount Carmel 0-8.

Division II—Immaculate Heart 8-0; St. Gabriel 7-1; St. Philip Neri 7-1; Christ the King 4-4; St. Christopher 4-4; Our Lady of Lourdes 3-5; St. Joan of Arc 3-5; St. Andrew 2-6; St. Luke 2-6; St. Pius X 0-8.

Division III—St. Rita 7-0; All Saints 6-1; St. Bernadette 4-3; St. Monica 4-3; St. Roch 4-3; Nativity 3-4; St. Malachy 3-4; St. Catherine 1-6; St. Mark 0-8.

Division IV—Holy Cross 7-0; St. Ann 6-1; St. James 5-2; Our Lady of Greenwood 5-2; St. Thomas 4-3; St. Martin 2-5; St. Susanna 2-5; St. Patrick 1-7; Holy Trinity 0-7.

Division V—St. Michael 8-0; Mount Carmel 6-1; St. Thomas 5-2; St. Christopher 4-3; St. Malachy 4-3; St. Luke (Red) 2-5; St. Matthew "C" 2-5; St. Susanna 1-6; St. Gabriel 0-7.

Division VI—St. Andrew 6-1; St. Michael "C" 6-1; St. Pius X 6-1; Immaculate Heart (Blue) 4-3; Little Flower (Blue) 4-3; Christ the King 3-4; St. Joan of Arc 2-5; St. Matthew "B" 1-7; St. Lawrence (Red) 0-7.

Division VII—St. Barnabas (Red) 8-0; Holy Cross 6-2; Holy Name 6-2; St. Simon 6-2; Holy Spirit 4-4; Our Lady of Lourdes 4-4; St. Catherine 3-5; St. James 2-6; St. Mark 1-7; St. Jude (Red) 0-8.

Division VIII—St. Lawrence (White) 7-0; Immaculate Heart (White) 5-2; St. Bernadette 5-2; Little Flower (Gold) 5-2; Little Flower (Blue) 4-3; St. Jude (Gold) 1-6; St. Luke (White) 1-6; St. Michael "D" 1-7.

List details for One-Act Play event

The annual Junior CYO One-Act Play Contest details have been announced by the CYO Office. Three divisions will again be featured with competitive entries divided into Drama, Light Comedy and Comedy-Farce.

An entry fee of \$7 per play should accompany applications, which are to be filed with the CYO Office by Monday, Jan. 28. Play selections will be approved on a first-come, first-served basis, as no two CYO units may stage the same play.

Catalogs of available materials can be obtained from the CYO Office. Parishes may enter one play in each division, plus a second play in one of the three divisions for a total of four possible entries.

Trophies for the three finalists in each division will be awarded, along with outstanding actor and actress plaques. Competition will begin the week of March 10, depending on the number of plays entered in each category.

Emeritus status given former Marian trustees

INDIANAPOLIS — Two former members of the Marian College board of trustees—Clarence F. Smith and Frank J. Travers—have been named trustees emeriti.

Smith, former vice-president of marketing and a director of the Inland Container Corporation, retired from Marian's board in 1971. He was the third layman appointed to the board following the college's reorganization to a lay administration in 1967.

Now retired, Smith presently resides in Boca Raton, Fla. He was awarded an honorary degree of Doctor of Business Administration by the college in 1971.

Travers was the first lay member of the board. Prior to his appointment in 1967, he was a charter member of the Marian advisory board, founded in 1967. In addition, he taught business courses at Marian, drawing on his experience as financial vice-president of the American United Life Insurance Company.

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CYO NOTES

The Holy Cross "56" A League's annual invitational tourney drawing will be held at 7:30 p.m. Monday, Jan. 28, in the rectory basement.

Entry deadline for the Junior CYO Table Tennis Tourney, to be held at Little Flower, is Thursday, Feb. 21. Singles, Doubles and Mixed Doubles events will be scheduled in Freshman-Sophomore and Junior-Senior Divisions.

The Indianapolis Deaneries Junior Youth Council meeting will be held at 7:30 p.m. Monday, Jan. 28, in the CYO Office.

Entries have been mailed for the Junior Girls Volleyball League. Deadline is Wednesday, Feb. 20.

Four teams are entered in the fourth annual St. Malachy's Junior-Senior Invitational Basketball Tourney, to begin Saturday, Jan. 26, in Brownsburg's College Ave. gym. Participants are: St. Jude, St. Simon, Mount Carmel and host St. Malachy.

The CYO Office reports that a good man's or teen-age boy's coat was found at one of this year's basketball games. The owner can identify and claim the coat by calling 632-9311.

Holy Name auditorium will be the scene of the annual Junior Style Show and Dance this Sunday, Jan. 27. Garments will be judged privately during the afternoon. The Style Show will begin at 7 p.m., followed by a record dance with disc jockey Reb Porter.

CANON LAWYER DIES PATERSON, N.J. — Franciscan Father Callistus Smith, internationally known canon lawyer and co-author of the "A Practical Commentary on the Code of Canon Law," has died of cancer here at the age of 70.

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STANDINGS

"54" A LEAGUE

Division I—Holy Spirit 8-0; Holy Name 6-2; St. Matthew 4-4; St. Lawrence 3-5; Little Flower 3-5; St. Barnabas 2-6; St. Simon 2-6; Mount Carmel 0-8.

Division II—Immaculate Heart 8-0; St. Gabriel 7-1; St. Philip Neri 7-1; Christ the King 4-4; St. Christopher 4-4; Our Lady of Lourdes 3-5; St. Joan of Arc 3-5; St. Andrew 2-6; St. Luke 2-6; St. Pius X 0-8.

Division III—St. Rita 7-0; All Saints 6-1; St. Bernadette 4-3; St. Monica 4-3; St. Roch 4-3; Nativity 3-4; St. Malachy 3-4; St. Catherine 1-6; St. Mark 0-8.

Division IV—Holy Cross 7-0; St. Ann 6-1; St. James 5-2; Our Lady of Greenwood 5-2; St. Thomas 4-3; St. Martin 2-5; St. Susanna 2-5; St. Patrick 1-7; Holy Trinity 0-7.

Division V—St. Michael 8-0; Mount Carmel 6-1; St. Thomas 5-2; St. Christopher 4-3; St. Malachy 4-3; St. Luke (Red) 2-5; St. Matthew "C" 2-5; St. Susanna 1-6; St. Gabriel 0-7.

Division VI—St. Andrew 6-1; St. Michael "C" 6-1; St. Pius X 6-1; Immaculate Heart (Blue) 4-3; Little Flower (Blue) 4-3; Christ the King 3-4; St. Joan of Arc 2-5; St. Matthew "B" 1-7; St. Lawrence (Red) 0-7.

Division VII—St. Barnabas (Red) 8-0; Holy Cross 6-2; Holy Name 6-2; St. Simon 6-2; Holy Spirit 4-4; Our Lady of Lourdes 4-4; St. Catherine 3-5; St. James 2-6; St. Mark 1-7; St. Jude (Red) 0-8.

Division VIII—St. Lawrence (White) 7-0; Immaculate Heart (White) 5-2; St. Bernadette 5-2; Little Flower (Gold) 5-2; Little Flower (Blue) 4-3; St. Jude (Gold) 1-6; St. Luke (White) 1-6; St. Michael "D" 1-7.

List details for One-Act Play event

The annual Junior CYO One-Act Play Contest details have been announced by the CYO Office. Three divisions will again be featured with competitive entries divided into Drama, Light Comedy and Comedy-Farce.

An entry fee of \$7 per play should accompany applications, which are to be filed with the CYO Office by Monday, Jan. 28. Play selections will be approved on a first-come, first-served basis, as no two CYO units may stage the same play.

Catalogs of available materials can be obtained from the CYO Office. Parishes may enter one play in each division, plus a second play in one of the three divisions for a total of four possible entries.

Trophies for the three finalists in each division will be awarded, along with outstanding actor and actress plaques. Competition will begin the week of March 10, depending on the number of plays entered in each category.

Emeritus status given former Marian trustees

INDIANAPOLIS — Two former members of the Marian College board of trustees—Clarence F. Smith and Frank J. Travers—have been named trustees emeriti.

Smith, former vice-president of marketing and a director of the Inland Container Corporation, retired from Marian's board in 1971. He was the third layman appointed to the board following the college's reorganization to a lay administration in 1967.

Now retired, Smith presently resides in Boca Raton, Fla. He was awarded an honorary degree of Doctor of Business Administration by the college in 1971.

Travers was the first lay member of the board. Prior to his appointment in 1967, he was a charter member of the Marian advisory board, founded in 1967. In addition, he taught business courses at Marian, drawing on his experience as financial vice-president of the American United Life Insurance Company.

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CADET B LEAGUE

Division I—St. Rita 9-0; St. Michael "B" 7-1; St. Pius X "B" 7-2; St. Andrew 5-3; St. Joan of Arc 5-4; Immaculate Heart (Blue) 4-5; Christ the King 4-5; St. Christopher 4-5; St. Malachy 2-8; St. Gabriel 1-8; St. Luke 0-8.

Division II—St. Philip Neri 9-0; St. Barnabas 8-0; St. Jude 7-2; St. Simon 5-3; Holy Spirit 6-4; Little Flower (Blue) 4-5; Our Lady of Lourdes 3-5; Holy Name 3-6; St. Lawrence 1-8; St. Mark 1-8; St. Michael "B" 1-8.

Division III—St. Michael "C" 10-0; Little Flower (Gold) 8-2; St. Pius X "C" 7-3; Mount Carmel 7-3; St. Matthew "C" 6-3; Immaculate Heart (White) 5-4; St. James 5-4; St. Michael "D" 4-6; Sacred Heart 3-7; St. Catherine 3-7; St. Thomas 0-9.

Division IV—St. Michael "B" 8-0; Mount Carmel 6-1; St. Thomas 5-2; St. Christopher 4-3; St. Malachy 4-3; St. Luke (Red) 2-5; St. Matthew "C" 2-5; St. Susanna 1-6; St. Gabriel 0-7.

Division V—St. Andrew 6-1; St. Michael "C" 6-1; St. Pius X 6-1; Immaculate Heart (Blue) 4-3; Little Flower (Blue) 4-3; Christ the King 3-4; St. Joan of Arc 2-5; St. Matthew "B" 1-7; St. Lawrence (Red) 0-7.

Division VI—St. Barnabas (Red) 8-0; Holy Cross 6-2; Holy Name 6-2; St. Simon 6-2; Holy Spirit 4-4; Our Lady of Lourdes 4-4; St. Catherine 3-5; St. James 2-6; St. Mark 1-7; St. Jude (Red) 0-8.

Division VII—St. Lawrence (White) 7-0; Immaculate Heart (White) 5-2; St. Bernadette 5-2; Little Flower (Gold) 5-2; Little Flower (Blue) 4-3; St. Jude (Gold) 1-6; St. Luke (White) 1-6; St. Michael "D" 1-7.

Division VIII—St. Rita 7-0; St. Christopher 4-5; St. Malachy 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division IX—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

CADET A LEAGUE

Division I—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division II—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division III—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division IV—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division V—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division VI—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

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Division VIII—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division IX—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division X—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division XI—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division XII—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division XIII—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division XIV—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division XV—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division XVI—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division XVII—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division XVIII—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division XIX—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division XX—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division XXI—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division XXII—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division XXIII—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division XXIV—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division XXV—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division XXVI—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division XXVII—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division XXVIII—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division XXIX—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division XXX—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division XXXI—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division XXXII—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

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Division XXXIV—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

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Division XXXVII—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division XXXVIII—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

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Division XXXX—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4-3; St. James 4-3; Our Lady of Greenwood 4-3; Nativity 2-6; All Saints 1-6; Holy Trinity 0-7.

Division XXXXI—St. Jude 8-0; St. Rita 7-1; Little Flower 5-2; St. Michael 4-3; St. Pius X 4-3; Holy Spirit 3-4; St. Simon 2-5; Holy Name 0-7; St. Lawrence 0-7.

Division XXXXII—St. Philip Neri 7-0; St. Matthew 6-1; St. Catherine 6-2; St. Andrew 3-4; St. Gabriel 3-4; Our Lady of Lourdes 2-5; Christ the King 2-5; Mount Carmel 2-5; Immaculate Heart 1-6.

Division XXXXIII—St. Mark 7-0; St. Christopher 6-1; St. Joan of Arc 5-2; St. Monica 5-2; St. Roch 4-3; St. Luke 3-4; St. Barnabas 1-4; St. Malachy 1-4; St. Martin 0-8.

Division XXXXIV—St. Thomas 7-0; Holy Cross 5-2; Sacred Heart 5-2; St. Bernadette 4

VIEWING WITH ARNOLD

'Dirty Harry' is back, folks

BY JAMES W. ARNOLD

The formula for Clint Eastwood's "Dirty Harry" movies is much zappier violence and intimations of kinky sex deeply enmeshed in gut-level moralistic arguments about the proper methods of insuring law and order. You get all the forbidden pleasures in an atmosphere dripping with respectability; it's like shooting craps in the lobby of the Chase Manhattan Bank.



Richard course set at Alverna

INDIANAPOLIS — The Gabriel Richard Course in public speaking and personal development will begin at Alverna Retreat Center, 8140 Spring Mill Road, on Thursday evening, Feb. 7.

Conducting the ten-session course will be Mr. and Mrs. Jerry Hill. The Gabriel Richard Course involves persons in practicing skills for effective public speaking, developing self-confidence and poise, developing personality traits that attract and influence others, and helping individuals to live a more interesting and rewarding life.

sonification of the tough sup cop, the guy who once stomped on a suspect's gangrenous leg to get information, here becomes the defender of the legal system. His enemies are a secret clique of rookie cops who are determined to assassinate all the crooked and corrupt people in San Francisco. It is a moral crusade, as Harry points out, that could be endless.

HARRY IS STUNNED to find that these young cops, recruited from the Rangers and military Special Services, are actually emulating him—he "of all people" should understand (they tell him) that in a world where the rules protect the guilty, the only workable way to justice is to smash the rules, resort to an eye-for-an-eye, etc. But Harry is for the system, much as he hates it, until someone can suggest a better way, and murder ain't it. Their moment of confrontation is intriguing. It is as if Eastwood were speaking up for all the hard-boiled movie heroes and telling the young: "You misunderstood me." I hope they're listening.

The vigilante idea, of course, is not far-fetched, especially when you have arrogant criminals surrounded by angry, frightened citizens (the movie's first image). The idea has deep roots in America, and is an unerring fad in currently popular films like "Walking Tall," "Billy Jack," "Straw Dogs" and some TV dramas. Their point is that bad guys are seldom arrested much less convicted.

in our permissive society, and perhaps justice can only be meted out by an indestructible Hero who plays just as dirty as the crooks. It is fascism and "Godfather"ism run rampant, of course—the end of a system based on law. But it speaks for a real feeling of helplessness despair among citizens, who may be excused today for their paranoiac sense that practically everybody is ripping them off. Is law and order really feasible in overcrowded communities where police are understaffed and underpaid, and morality is anything you can get away with?

"MAGNUM" refers to the existence of the police "death squads" in Brazil—elite groups who worked outside the law to attack and punish those they judged to be the worst criminals. They are different only in degree from some special police details already at work in American cities. The movie at least asks if that's where we're headed, and whether we really want to go there.

Ironically, in "Magnum" it works out that the secret boss of the police killers is a "liberal" lieutenant (Hal Holbrook) who boasts that he has never used a gun. He is the guy constantly ragging Harry about his ruthless use of muscle. This happy trick manages to make the soft-hearted liberals villains again, suggesting that their pacifism is really a Freudian cover for love of violence. (The killer cops may also be ex-liberals, since they say, meaningfully, that all their heroes are dead—the Kennedys, Evers, King, etc.?) Actor Holbrook is inevitably cast as a flawed liberal, and his mere appearance tends to tip off the plot.

All this makes the film sound more conscientious than it is. It is actually a

BISHOP RESIGNS

WASHINGTON — Pope Paul VI has accepted the resignation of Archbishop Robert Dwyer of Portland, Ore., 65, for reasons of health and named Bishop Cornelius Power of Yakima, Wash., 60, to succeed him.

The week's TV network films

THE NIGHT THEY RAIDED MINSKY'S (1968) (NBC, Saturday, Jan. 26): The first film by William Friedkin ("French Connection," "The Exorcist"), this is a sentimental, bawdy and often beautiful tribute to old-time burlesque, the schmaltzy and vulgar theater of the working class. Unfortunately, it takes too much wicked pleasure in its central plot device of turning a timid Amish maiden (Britt Ekland) into a sizzling stripper. An interesting film for adult movie buffs.

THE BOSTON STRANGLER (1968) (ABC, Sunday, Jan. 27): A spectacular performance by Tony Curtis and unique exploitation of the possibilities of the multi-split screen are the main assets of this morbid study of a madman who tortured 13 Boston women to death in the 1960's. The film makes no bones about using its gruesome material for the sake of brutal shock and dubious entertainment. Not recommended.

RED SKY AT MORNING (1971) (NBC, Wednesday, Jan. 30): Richard Thomas trying to grow up again, this time in a plodding and overwrought film of the Richard Bradford novel about a fatherless family in the tough multi-racial environment of the desert Southwest. The WW II-era sentiment is thickly laid on. Not recommended.

THE HELLSTROM CHRONICLE (1971) (ABC, Wednesday, Jan. 30): Some marvelous micro-closeup footage of insects, mostly murdering each other in combat, worked into a hokey pseudo-scientific narrative about the likelihood that the planet is going, not to the dogs, but to the bugs. Instructive, but often fascinating, but parents should know that the main point of the film is to frighten.

ZIGZAG (1970) (CBS, Friday, Feb. 1): George Kennedy gets himself convicted of murder in a far-out insurance scheme, then discovers he must get unconvicted and find the real killer. A classy little thriller, with a lot of good footage of Los Angeles, and a fine cast including Eli Wallach and Anne Jackson. Satisfactory for adults and mature youth.

series of auto trips around photogenic Frisco (what will the energy crunch do to cop movies?) punctuated by a series of enjoyably cold-blooded slayings, usually of bad people caught amid some decadent pleasure. A naked girl gets shot out of a high-rise window, a Super Fly-type pimp murders a prostitute sadistically before the cops kill him, etc. Harry himself, except for his dedication to shooting crooks more or less legally, has the moral stature of a water buffalo. The only decent character is his black detective partner, who gets blown up.

TIMID FOLK who wander into the audience by accident could be upset, and not just by the vulgar talk. The next time

you ask an officer for directions to the Post Office, are you likely to get your head shot off?

Director Ted Post, who worked with Eastwood on his notable western "Hang 'Em High," lends expertise to the destructive car chases and the rock-em-sock-em stuff, especially in an imaginative finale staged in a derelict aircraft carrier Eastwood, as usual, is as genial and expressive as Mt. Rushmore. The artist's touch comes during target practice on a police range, when Harry makes the "mistake" of shooting a pop-up image of a policeman "You shot a good guy," he is chided. Such simple categories obviously no longer hold. (Rating not available)

Diocese sets up office for divorced Catholics

BRIDGEPORT, Conn. — Bishop Walter Curtis of Bridgeport announced here that he is opening a new Diocesan Office for Pastoral Care of the Separated, Divorced and Remarried.

The office—believed to be the first in the country—will be an agency of the diocesan marriage tribunal, the bishop said. It will serve as a resource center for priests in the areas of Church marriage law and pastoral practice in meeting the special problems of divorced persons.

Presenting his plans for the new agency at a meeting of the diocesan priests' council, Bishop Curtis said the purpose of the office is to meet the growing need for the Church to serve separated and divorced Catholics.

ACCORDING TO Father Thomas Driscoll, diocesan vice chancellor, "the awareness of the increasing number of people who are divorced and remarried was brought to the bishop's attention primarily through the marriage tribunal."

The tribunal has had a steady increase in marriage cases in recent years, Father Driscoll said.

He noted that the need to provide better pastoral care for divorced and separated Catholics had also been discussed among priests and at priests' council meetings. But the plan for a separate office "was initiated by Bishop Curtis," he said. "He deserves full credit for it."

Bishop Curtis named

'Wait Until Dark' on the docket at Providence

CLARKSVILLE, Ind. — The Providence Players of Our Lady of Providence High School will present Frederick Knott's chilling suspense drama, "Wait Until Dark," in a series of performances from January 24 through February 10.

Directed by Dan Atkins, the mid-winter drama is the second of three major productions of the Providence Players, and will be given in the school's Little Theater. Show dates are January 24, 27, 31 and February 1, 3, 5, 7, 8, 10.

Cast members include: Diana Jenkins, Al Popp, Jerry Ernstberger, John Tinius, Ron Scroggins, Kay Keith, Beverly Geswein, Mark Clover, Chris Smith and Fritz Sadler.

Because of limited seating, reservations are necessary. Tickets may be obtained from Providence students or by calling 945-2538.

Snowman's Ball

INDIANAPOLIS — A Snowman's Ball will be sponsored by the St. John Bosco Guild's East District at Secena Memorial High School, 5000 Nowland Ave., at 9 p.m. Friday, Jan. 25. Bob Dollinger will provide the music.

Tickets are \$7.50 per couple and are available from parish chairmen or the CYO Office, 1902 W. 16th St.

Mary Jane Deery is dance chairman. Proceeds of the event will be used to support the general CYO program and the two Brown County camps.

DANCE SLATED

INDIANAPOLIS — "Love Sage" will play for the St. Joseph's parish dance, to be held at 9 p.m. Saturday, Feb. 16, in the parish hall, 1401 S. Mickley Ave. Tickets will be available at the door for \$5 per couple.

Speaking of bishops

(Continued from Page 6)
XIII's encyclical Rerum Novarum.

SUCH ACCIDENTS will happen, of course. But barring accidents, the bishop's power in his own area was absolute: no one seemed to question it, certainly the bishop didn't. One bishop I met was known for his proclamation of the rights of the working man; he had built up a large organization to help the poor, but he would not let his own lay staff join a union.

I had the feeling that many of the bishops I met found me rather a puzzle. As a husband and father, a businessman given to the study of theology, I fitted into no category. Later they got used to me in this role. Archbishop Hallinan of Atlanta, for instance, wrote of my book God and the Human Condition as a "mystical martini." I am a non-drinker, but those in a position to know told me this was high praise. And Bishop Wright paid as neat a compliment to a book of mine as I ever expect to receive, even as a joke. He told an audience that a theological difficulty had been sent for answer to the Holy Office in Rome. The Cardinals could not solve it. They asked the Holy Father. He said, "As it happens I have just been reading a book called Theology and Sanity. It says . . . The Pope doubtless had better reasons than this for making Bishop Wright a Cardinal."

ANOTHER COMPLIMENT was all the funnier for not being meant as a joke. A chairman described me as "Aquinas in a collar and tie." I caught the eye of a Dominican in the front row.

He looked startled. He was wearing a collar and tie.

That incident was later. In the beginning my status as a businessman with theological interests bothered people. Nuns in a Chicago convent were discussing the news that Andre Gide's books had been placed by Rome on the Index of Forbidden Books. An older nun came in half-way through, heard that Gide had been banned, and said "I'm very glad. Laymen should leave theology alone." She was disappointed to learn that it was Gide not Sheed—all the more so because she had never heard of Gide.

A customer in the Sheed & Ward bookstore refused a copy of my Map of Life on the ground that he did not want theology written by a layman. "You can't call Mr. Sheed a layman exactly," said the girl in charge. "That 'exactly' was the problem."

Communications topic of Bishops' meetings

WASHINGTON—Modern communications and evangelization will be topics for planning and discussion at regional meetings of the U.S. bishops next spring, the United States Catholic Conference (USCC) has announced.

The USCC Department of Communications has launched a plan to provide wide-ranging input and assistance at the meetings, scheduled from late April to early May in 12 areas of the country.

Set retreat for divorced women

INDIANAPOLIS — A weekend retreat for separated and divorced women will be held at Fatima Retreat House March 15-17.

Father Eric Lies, dean of students at St. Meinrad's, will conduct the retreat and collaborate with the Fatima staff in presenting the theme, "Hope in the Living God."

The retreat, designed to be of help to those facing adjustments in their marital state, is open to women of all faiths. Reservations are being received by mail (Fatima, 5353 East 56th St., Indianapolis 46226) and phone (545-7681). The offering is \$25.

GRANTS AWARDED

CINCINNATI — Grants totaling more than \$110,000 were awarded to 22 agencies and organizations promoting human rights and dignity by the Cincinnati Archdiocesan Social Action Commission.

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Red-Blk Kitchen	12'x13'	99.95
Pink Shag	12'x12'	64.00
Beige Hi-Lo	12'x6'1"	29.95
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