

the CRITERION

Archdiocese of Indianapolis

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IN ARCHDIOCESE

Mission charity at record level

Archdiocesan Catholics contributed a record \$619,077 for the support of the Church's home and foreign missions in 1974, according to the annual report issued this week by Msgr. Victor L. Goossens, director of the mission-aid societies.

The Mission Sunday collection, taken up each year in October,

Itemized parish contributions appear on Page 2
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amounted to \$78,757. Society for the Propagation of the Faith memberships, collected in the parishes, netted \$56,776.

LEGACIES LEFT FOR mission causes totaled \$62,275. School children responded generously again by providing more than \$22,000 through Holy Childhood Association

memberships and promotions.

The Home Missions Fund was enhanced during the year to the tune of \$17,181. Parishes which benefited from the Fund since the last report was issued include: St. Isidore, Bristow, \$5,000; St. Thomas More, Mooresville, \$10,000; St. Augustine, Salem, \$10,000; Church of the American Martyrs, Scottsburg, \$10,000; and St. Jude, Spencer, \$3,000.

ST. JUDE FUND gifts totaled \$131,627, and Leper Fund donations came to a little over \$10,000, the report indicated. Collections taken up in the parishes by visiting missionary groups amounted to \$120,000.

The American Board of Catholic Missions received \$38,560 from Msgr. Goossens' office, and Mass stipends distributed came to \$14,219.

Total overhead expenses incurred by the Mission Office amounted to \$32,529.

Fr. James McBarron dies at age of 73

NEW ALBANY, Ind.—A celebrated Funeral Mass was offered in Holy Trinity Church here last Saturday for Father James McBarron, who retired in 1973 as pastor of Sacred Heart Church, Terre Haute, after serving as pastor for some 33 years. Father J. Lawrence Richard preached the homily.

During his months of retirement,

Father McBarron, who was 73, resided here in the Providence Retirement Home. He was a native of this city.

ORDAINED AT St. Meinrad in 1926, he served as associate pastor at St. Ambrose, Seymour, St. John's, Indianapolis, and St. Joan of Arc, Indianapolis, before being named administrator of All Saints, Cannelburg, in 1937. Three years later he was appointed pastor of Sacred Heart, Terre Haute.

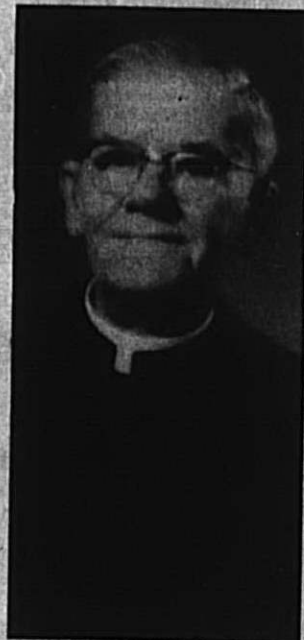
For a brief period in the early 1930's he served as secretary of the Diocesan Matrimonial Tribunal. In 1945 he was named to the Board of Catholic Charities.

Father McBarron was active in the Terre Haute community. Upon his retirement two years ago he was presented a plaque by the Terre Haute Evening Optimist Club, of which he was a charter member. He attended meetings regularly and actively supported the organization boys' work projects. He served on the city's cemetery board under three administrations and was instrumental in formulating plans for Schulte High School.

A new church, convent and rectory were built at Sacred Heart parish during his tenure as pastor.

FATHER McBARRON is survived by two brothers: C.C. McBarron of Louisville and Hugh McBarron of New Albany, and two sisters: Mrs. Charles Marquet and Mrs. Robert Endicott, both of New Albany.

Burial was in Holy Trinity Cemetery here.



FATHER McBARRON

Family Life official scheduled for talks

Msgr. James McHugh, head of the Family Life Division of the United States Catholic Conference, will be featured speaker at three conferences on abortion to be presented for the priests and Religious of the Archdiocese.

The clergy conferences will be held Wednesday, Jan. 15, from 10:30 a.m. until 2:30 p.m., South Side K of C, Thompson Rd. and U.S. 31, and Thursday, Jan. 16, from 10:30 a.m. until 2:30 p.m., Holy Family Church, New Albany.

Msgr. McHugh also will address the Association of Religious of the Archdiocese at 4 p.m., Jan. 15, at Fatima Retreat House, 5353 E. 56th St., Indianapolis.

In urging each priest to attend one of the two clergy conferences, Archbishop George J. Blaskup said, "It is extremely important that all of our priests be fully informed in this area in order to provide the leadership necessary to implement the (abortion) education program."

The conferences are part of a multi-faceted program designed to educate every Catholic regarding the issue of abortion. The program, outlined by the Indiana Catholic Conference, was approved by the bishops of Indiana and is currently being implemented in

the five dioceses of Indiana. Joining Msgr. McHugh in the three programs will be personnel from Catholic Charities, who will give information on the various services provided as alternatives to abortion.



MSGR. McHUGH

Closer relations with Jews urged in new document

WASHINGTON—The Vatican has issued a far-reaching call for deeper understanding and closer relationships in dialogue, prayer and action between Catholics and Jews.

The new document, which condemns "all forms of anti-Semitism and discrimination" as "opposed to the very spirit of Christianity," is entitled "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate' (no. 4)."

THE NEW statement is intended primarily to set practical guidelines for Christian-Jewish relations. It calls for:

- Dialogue and shared prayer both at the grassroots level and in the scholarly community;
- Careful attention in the liturgy to the common elements of Christian and Jewish liturgy and to unprejudiced and sensitive interpretation of biblical passages;
- The elimination of anti-Judaic or anti-Semitic tones in Christian religious and historical education and in the mass media;
- Collaboration between Christians and Jews in seeking social justice and peace at every level; and
- The establishment by bishops of "some suitable commissions or secretariats on a national or regional level" to foster relations between Catholics and Jews.

AN INTRODUCTORY note released by the Vatican explained that the document "does not propose a theology of Judaism. Such a theology certainly has an interest for specialist research and reflection, but it still needs considerable study. The new Commission for Religious Relations with the Jews should be able to play a part in the gradual fruition of this endeavor."

The introductory note suggests that the Vatican did not think these areas are sufficiently resolved to make an official statement on them.

Nevertheless the document marks a significant practical advance in Catholic-Jewish relations by giving official approval and impetus to developments that have been taking place at a lower level in various parts of the world.

In several countries, most notably the United States, Canada, and several European nations, studies of anti-Semitic prejudice in Catholic school texts have resulted in numerous revisions that show more sensitivity to Jewish religion, culture and history.

The Second Vatican Council's teaching, that the Jews as a people were not responsible for Christ's death and that they should not be presented as a people repudiated or cursed by God, has resulted in widespread changes in Catholic attitudes toward Jews and Judaism. The new document gives added impetus to spreading a more positive attitude toward Judaism through research, education, liturgy, prayer, dialogue and collaboration.

Christian Unity celebration set

INDIANAPOLIS — Archbishop George J. Blaskup will be among participants in the citywide celebration of the Week of Prayer for Christian Unity to be held 7:30 p.m., Sunday, Jan. 19, at St. Peter and Paul Cathedral.

Featured speaker will be Dr. T. J. Liggett, president of Christian Theological Seminary and former Deputy General Minister of the Disciples of Christ. The theme of his talk will be "Reconciled by the Christ Who Renews, Frees, and Unites."

SPECIAL MUSIC will be sung by the choir of the Church of the Living God under the direction of Joseph Duncan.

Following services, a social hour will be held in the Cathedral High School gym.

Father Richard Terrill, chairman of the Archdiocesan Ecumenical Commission, said he hoped there would be a large Catholic representation at the annual celebration. Anyone wishing to attend will be cordially welcome, he said.

FATHER TERRILL, who is pastor of St. Philip Neri parish, is a member of the committee planning this year's celebration. The event is under the general sponsorship of the Church Federation of Greater Indianapolis.

The Week of Prayer, which began in 1908, is an effort to bring Christians of every denomination together in common prayer. As official discussions by theologians progress, Christian Unity weeks enable Christians at the grassroots level to prepare for the possibility of reunion.

Programs brochure is ready for mailing

INDIANAPOLIS—During the week of Jan. 13-17, Spring Programming 1975 brochure will be mailed from the Office of Catholic Education. Pastors, Board of Education presidents, principals, and parish Directors of Religious Education will receive this mailing.

Anyone in these groups not receiving the mailing by Jan. 21, should notify the Office of Catholic Education immediately by calling (317) 634-4453 or writing 131 South Capitol Ave., Indianapolis 46225.



BUSY SPOKESWOMAN—As regional representative for information regarding Mother Seton (inset), Sister Josephine Tarquini, D.C., of St. Vincent Hospital, keeps a crowded schedule these days. She does such things as patiently answer questions for a Criterion reporter, appear on local television shows, and speak to different groups. Last Saturday she addressed a special celebration in St. Joseph Hospital, Chicago, presided over by Cardinal John Cody.

Sisters at St. Vincent share 'saintly' action

INDIANAPOLIS—In chapels and churches across the country last Saturday, special observances marked the anniversary of the death on Jan. 4, 1821, of the woman who will be the first American-born saint.

Here a noon liturgy was celebrated in the chapel of St. Vincent Hospital, by members of the Daughters of Charity, one of the branches of the religious community founded by that woman, Blessed Mother Elizabeth Seton. It was the first such anniversary celebration since the Vatican announced she was to be canonized next Sept. 14.

St. Vincent's is one of numerous hospitals, homes for the aged, schools, colleges, day nurseries, orphanages and social agencies operated by the 8,000 nuns who are members of the six congregations tracing their origin to Mother Seton.

THE CONGREGATIONS—one known as Daughters of Charity and five known as Sisters of Charity—are joined in a national federation and meet annually. The local Sisters are members of the Daughters of Charity of St. Vincent de Paul of Emmitsburg, Md., and belong to the Evansville province, one of five making up the order.

It was at Emmitsburg in 1810 that Mother Seton established a free school for children that is regarded as the forerunner of the present parochial school system. It is also at Emmitsburg that she is buried.

The most important thing that Mother Seton has to say to Americans today is "to have faith in Divine Providence," remarked Sister Josephine Tarquini, Sister Superior (Sister Superior) to the nuns at St. Vincent's.

"SHE SURELY had her troubles,

Black Catholics give fund total

A total of \$10,516.14 was collected in the October fund raising campaign of Archdiocesan Black Catholics Concerned. Thirty-three parishes participated.

Special gifts to date have been received from 28 sources. Since gifts from organizations and individuals have continued to come in, the organization has been reluctant to close out the drive.

Mrs. Frederick Evans II, ABCC Chairman, said the local collection total did not reach this year's goal of \$15,000.

"WE DO NOT feel, however," she said "that this was due to any lack of interest or support by the Catholic community, but is more an indication of the present economic situation. This is borne out by the increased number of parishes participating as compared with 25 last year, and the increased number of special gifts as compared with 16 sources last year."

An ABCC business meeting will be held at St. Monica Church at 2:30 p.m., Saturday, Jan. 11. The 1975 program will be launched at that time. Four more ABCC sponsored race relations seminars have been contracted, the first of which will be held Feb. 24-25 at Alverna Retreat House. Reservations are now being accepted.

TO SECURE reservations, send checks for \$18.50, payable to Alverna Retreat House to Mrs. Evans, 1705 Kessler Blvd., West Drive, Indianapolis 46208.

Seminars are held for the benefit of pastors, principals, lay and Religious teachers and parents of parochial school students, plus school administrators, school board members and parish council members.

LEGISLATIVE MEMO

Divided control seen as 'plus' by ICC director

BY B. H. ACKELMIRE

The fact that control of the 1975 General Assembly is split between the two parties is a legislative plus, in the view of Ray Rufo, executive director of the Indiana Catholic Conference.

"Some people see the situation as a stalemate. But divided control promotes a balance of views and improves the opportunity for dialogue among all parties," he said.

Rufo will be spending a good deal of time in the State House during the next few months, watchdogging legislation that is of particular concern to the Churches.

ISSUES THAT he will be alert for include penal justice and reform, mental health, civil rights, public welfare and child protection.

"The worsening economy places heavier demands on all forms of assistance," Rufo remarked. "The conference espouses the basic principle that those who depend on systems of public welfare must have their rights protected."

The legislature will be forced to deal with the consequences of growing unemployment, Rufo added, but how it will act or how much isn't yet clear. There are too many unknowns in the newly-opened session—most importantly, the turnover in membership and control. Too, the volume of pre-filed legislation wasn't as large as expected.

SPECIFICALLY, Rufo sees no action relating to abortion or aid to nonpublic schools. Nor does he think a possible search for new revenue, precipitated by the job crunch, will focus on church properties.

Rufo noted that the ICC encourages Catholics to become more involved in the total policy-making procedure.

"We hope the people in the dioceses will follow the development of legislation, that they will get to know their representatives and discuss the issues with them both when they are at home and when they are in working sessions of the legislature," he said.

The ICC is not issuing a legislative issues booklet for this session. "The issues are essentially the same as those discussed in our 1972-73 booklet," Rufo stated, "and the positions of the conference are unchanged."

MAJOR POSITIONS taken in that booklet included:

- opposition to abortion and the reinstatement of capital punishment;
- implementation of professional

(Continued on Page 3)

Bishops' poverty study charges wide injustice

WASHINGTON—The Campaign for Human Development, the U.S. bishops' antipoverty agency, has released a massive study charging that the economic system in the United States is filled with injustice and may threaten the country's democratic form of government.

Developed by the educational arm of the campaign, the report details a gross maldistribution of wealth and income in the United States during the past 60 years.

The study claims that more than half of all Americans are "essentially dependent" upon social institutions over which they have no control.

"Economic resourcelessness" and "political powerlessness" affect more than 50% of the American people, the report says. It adds that in today's economy "the average American can no longer afford the average American home."

ONE ROOT CAUSE of poverty is powerlessness, a condition that not only violates social justice but actually erodes political democracy, the study says.

The heavily documented 208-page paper is entitled "Poverty in American Democracy: A Study of Social Power." It criticizes government economic policies and some presidential advisers for maintaining economic theories that no longer relate to contemporary reality.

Citing government statistics from the last 20 years, the report also suggests that private control of corporate assets, sales and production is so highly concentrated that inflation, joblessness and product shortage inevitably result.

"THE RICHEST 10% of the U.S. population receives the same total income as the bottom 50%, the study says. 'The top 1% receives more income than the bottom 20% of American citizens.'"

According to the study there is even greater disparity in control of assets: "The top 1.2% of American families hold 32.5 times more investment assets than the bottom 60% of American households."

Moreover, it adds, 1.6% of (Continued on Page 3)

Your Mission Sacrifices For 1974

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

| Parish | Population | Propagation of Faith Dues | Mission Sunday Collection | Home Missions Fund | Visiting Missionary Collection | Mass Stipends | Other Gifts |
|-----------------------------------|------------|---------------------------|---------------------------|--------------------|--------------------------------|---------------|-------------|
| INDIANAPOLIS | | | | | | | |
| SS. Peter and Paul | 719 | \$ 699.00 | \$1,193.65 | \$ 40.00 | \$1,785.02 | \$ 375.00 | |
| Assumption | 431 | | 45.25 | | 178.04 | 71.53 | |
| Holy Angels | 551 | | | | 69.31 | 318.46 | |
| Holy Cross | 979 | 142.75 | 208.76 | | 316.65 | | |
| Holy Name | 3,620 | 1,135.00 | 1,223.68 | | 2,125.87 | | |
| Holy Rosary | 195 | 139.00 | 186.00 | | 488.00 | | |
| Holy Spirit | 4,478 | 652.00 | 10.00 | | 2,595.06 | 478.00 | |
| Holy Trinity | 1,318 | 324.00 | 359.15 | | 706.00 | | |
| Immaculate Heart of Mary | 2,223 | 990.00 | 1,448.00 | | 1,344.16 | 273.83 | |
| Nativity of Our Lord Jesus Christ | 1,503 | 532.50 | 1,021.33 | | 714.14 | 1,648.10 | |
| Our Lady of Lourdes | 2,654 | 1,002.00 | 731.76 | | 1,928.00 | 75.00 | |
| Our Lord Jesus Christ, King | 3,680 | 939.00 | 1,028.64 | | 3,411.09 | 15.00 | |
| Sacred Heart of Jesus | 1,214 | 268.00 | 1,171.13 | | 961.64 | 1,126.39 | |
| St. Andrew | 2,105 | 141.45 | 290.25 | | 967.91 | 643.85 | |
| St. Ann | 1,212 | 125.00 | 180.00 | | 900.00 | | |
| St. Anthony | 1,205 | 287.30 | 509.54 | | 710.88 | | |
| St. Barnabas | 3,433 | 1,098.19 | 550.00 | | 2,158.00 | 378.00 | |
| St. Bernadette | 1,077 | 157.00 | | | 607.37 | 188.00 | |
| St. Bridget | 497 | 103.00 | 145.00 | | 120.00 | 10.00 | |
| St. Catherine | 1,685 | 255.00 | 539.77 | | 928.96 | 39.50 | |
| St. Christopher | 3,236 | 413.00 | 1,073.18 | | 2,979.42 | 389.00 | |
| St. Francis de Sales | 649 | 98.00 | 197.85 | | | 144.75 | |
| St. Gabriel | 3,351 | 455.00 | 1,034.00 | | 590.00 | 1,143.00 | |
| St. James, the Greater | 1,350 | 196.00 | 179.00 | | 450.00 | | |
| St. Joan of Arc | 1,242 | 692.00 | 792.00 | | 780.20 | 120.00 | |
| St. John | 100 | 509.00 | 1,178.00 | 150.00 | 2,188.00 | 350.00 | |
| St. Joseph | 1,550 | 162.00 | 119.50 | | 222.50 | | |
| St. Jude | 3,596 | 374.50 | 973.01 | | 1,942.99 | 400.00 | |
| St. Lawrence | 4,480 | 546.00 | 1,010.00 | 1,200.00 | 2,791.00 | 105.50 | |
| St. Luke | 3,648 | 27.00 | 1,687.50 | | 4,407.50 | 93.00 | |
| St. Mark | 2,091 | 539.00 | 921.18 | | 1,523.00 | 104.00 | |
| St. Mary | 295 | 795.50 | 987.42 | 3,712.81 | 1,671.96 | 198.00 | |
| St. Matthew | 3,085 | 184.00 | 2,593.93 | | 1,959.39 | 732.50 | |
| St. Michael, Archangel | 3,085 | 1,256.55 | 1,101.16 | 10,000.00 | 3,507.44 | 2,500.00 | |
| St. Monica | 2,421 | 178.00 | 1,222.88 | 395.00 | 825.34 | 50.00 | |
| St. Patrick | 1,200 | 171.60 | 279.55 | | 488.15 | 39.00 | |
| St. Philip Neri | 2,400 | 774.50 | 911.00 | | 1,234.44 | 11.00 | |
| St. Pius X | 2,973 | 790.41 | 948.19 | | 1,511.88 | 622.00 | |
| St. Rita | 2,083 | 138.22 | 180.85 | | 131.83 | 102.00 | |
| St. Roch | 1,965 | 583.00 | 863.00 | | 1,515.60 | 174.71 | |
| St. Simon | 5,246 | 150.00 | 541.88 | | 2,086.50 | | |
| St. Therese of the Infant Jesus | 4,167 | 2,176.65 | 1,987.54 | | 2,963.13 | 1,118.61 | |
| St. Thomas Aquinas | 1,601 | 315.09 | 716.00 | | 1,480.50 | 736.94 | |
| Aurora | 1,176 | 578.00 | 716.00 | | 1,052.00 | 345.00 | |
| Batesville | 3,200 | 941.00 | 973.60 | | 2,874.42 | | |
| Bedford | 1,431 | 552.45 | 619.00 | | 700.00 | | |
| BLOOMINGTON | | | | | | | |
| St. Charles | 1,960 | 300.00 | 576.00 | | 1,197.00 | 350.00 | |
| St. John | 1,014 | 227.00 | 324.12 | | 390.22 | 380.94 | |
| St. Paul Catholic Center | 5,200 | 207.00 | 536.36 | | 1,142.34 | | |
| Bradford | 769 | 343.00 | 320.25 | | 700.00 | | |
| Brazil | 510 | 500.00 | | | 325.00 | | |
| Brookville | 2,200 | 1,063.00 | 769.75 | | 1,168.78 | 1,683.00 | |
| Brownsville | 2,166 | 790.08 | 641.80 | | 1,341.45 | 255.00 | |
| Brownstown | 81 | 11.00 | 43.00 | | 53.97 | | |
| Cambridge City | 680 | 198.00 | 342.50 | | 398.00 | 260.30 | |
| Cannelton | 482 | 270.00 | 94.20 | | 125.00 | | |
| Cedar Grove | 514 | 365.00 | 530.00 | | 361.00 | 210.00 | |
| Charlestown | 909 | 191.00 | 350.00 | | 523.00 | 746.00 | |
| China | 110 | 32.00 | 82.35 | | 112.00 | | |
| Clarksville | 3,345 | 859.00 | 839.55 | 150.00 | 1,692.09 | | |
| Clinton | 965 | 230.00 | | | 342.25 | 27.00 | |
| COLUMBUS | | | | | | | |
| St. Bartholomew | 1,423 | 385.00 | 419.00 | | 1,616.17 | | |
| St. Columba | 1,603 | 329.40 | 510.84 | | 354.40 | | |
| Connersville | 2,743 | 670.00 | 927.00 | | 1,629.83 | | |
| Corydon | 647 | 100.00 | 182.00 | | 350.00 | | |
| Danville | 514 | 162.00 | 482.89 | | 263.16 | | |
| Derby | 76 | 60.00 | 25.00 | | 25.00 | | |
| Diamond | 23 | | | | | | |
| Dover | 295 | 259.00 | 230.00 | | 223.00 | 48.00 | |
| Edinburg | 194 | 54.00 | 133.93 | | 245.38 | | |
| Enochsburg | 490 | 394.00 | 400.00 | | 278.00 | 651.00 | |
| Fontanet | 16 | 14.00 | | | 49.85 | | |
| Fortville | 394 | 100.00 | 179.00 | | 223.95 | | |
| Franklin | 1,016 | 159.00 | 293.90 | | 327.68 | | |
| French Lick | 305 | 93.00 | 219.13 | | 347.20 | | |
| Frenchtown | 316 | 45.00 | 314.77 | | | | |
| Fulda | 474 | 241.50 | 88.05 | | 95.00 | | |
| Greencastle | 651 | 212.00 | 303.60 | | 314.74 | 38.00 | |
| Greenfield | 1,570 | 483.05 | 424.57 | | 413.79 | | |
| Greensburg | 3,058 | 1,275.00 | 1,679.00 | | 2,001.00 | 73.00 | |
| Greenwood | 2,350 | 339.95 | 522.62 | | 1,222.89 | 1,587.50 | |
| Hamburg | 248 | 352.00 | 255.00 | | | 661.36 | |
| Henryville | 235 | 67.00 | 75.48 | | 66.00 | 54.00 | |
| JEFFERSONVILLE | | | | | | | |
| Sacred Heart | 2,760 | 290.00 | 700.00 | | 952.00 | | |
| St. Augustine | 1,969 | 362.00 | 724.38 | | 1,268.88 | 432.63 | |
| Knightstown | 250 | 100.00 | 51.18 | | | | |
| Lanesville | 960 | 248.00 | 488.50 | | 963.21 | 195.00 | |
| Lawrenceburg | 1,733 | 700.00 | 808.00 | 125.00 | 1,100.00 | 285.00 | |
| Leopold | 602 | 162.00 | 75.00 | | 125.00 | | |
| Liberty | 277 | 150.00 | 225.00 | | 200.00 | | |
| MADISON | | | | | | | |
| St. Mary | 895 | 206.00 | 480.00 | | 312.00 | 33.00 | |
| St. Michael | 420 | 181.00 | 350.00 | | | 17.00 | |
| St. Patrick | 500 | 138.00 | | | | | |
| Magnet | 133 | 23.00 | 25.00 | | 25.00 | | |
| Martinsville | 635 | 298.25 | 372.42 | 200.00 | 319.22 | | |
| Milan | 380 | | 225.68 | | 458.65 | | |
| Millhouse | 546 | 236.00 | 340.00 | | 415.36 | 19.00 | |
| Milltown | 51 | 100.00 | 80.00 | | | | |
| Mitchell | 162 | 154.00 | 203.00 | | 148.80 | | |
| Montezuma | 83 | 38.00 | 214.90 | | 70.61 | 1,135.59 | |
| Mooreville | 827 | 102.00 | | | | | |
| Morris | 593 | 377.00 | 500.00 | | 167.00 | | |
| Napoleon | 405 | | 148.75 | | | | |
| Nashville | 270 | 187.00 | | | | | |
| Navilleton | 620 | 170.00 | 318.50 | | 332.00 | | |
| NEW ALBANY | | | | | | | |
| Holy Family | 2,580 | 650.00 | 802.75 | 300.00 | 836.00 | 888.23 | |
| Holy Trinity | 2,276 | 792.00 | 1,222.67 | | 1,363.29 | 1,172.37 | |
| Our Lady of Perpetual Help | 2,390 | 415.15 | 611.99 | | 1,457.88 | 695.75 | |
| St. Mary | 1,871 | 634.00 | 1,280.00 | | 1,179.00 | | |
| New Alsace | 618 | 332.00 | 207.85 | 50.00 | 207.48 | 25.00 | |
| New Castle | 1,180 | 589.00 | 696.70 | | 1,129.40 | 97.00 | |
| New Marion | 120 | 92.00 | 114.75 | | 162.75 | | |
| New Middletown | 187 | 30.00 | 48.00 | | 100.00 | | |
| North Vernon | 1,289 | 926.00 | 714.87 | | 1,081.92 | | |
| Oak Forest | 110 | 36.00 | 55.00 | | 84.55 | 827.00 | |
| Oldenburg | 1,268 | 753.00 | 492.00 | | 873.00 | 35.14 | |
| Osgood | 480 | 647.00 | 611.50 | | 680.15 | | |
| Paoli | 166 | 90.00 | 68.04 | | 69.10 | | |
| Plainfield | 1,446 | 404.00 | 500.22 | | 793.70 | | |
| RICHMOND | | | | | | | |
| Holy Family | 1,616 | 414.00 | 812.00 | | 1,068.62 | | |
| St. Andrew | 2,200 | 424.70 | 587.60 | | 1,503.64 | | |
| St. Mary | 1,322 | 169.00 | 1,001.00 | | 1,361.00 | 1,257.61 | |
| Rockville | 272 | 62.00 | 543.26 | | 181.22 | 24.00 | |
| Rushville | 1,480 | 694.00 | 1,428.23 | | 998.34 | 3,113.42 | |
| St. Anne (Jennings Co.) | 207 | 126.00 | 199.20 | | 154.21 | 61.28 | |
| St. Croix | 179 | 42.00 | 38.75 | | 21.00 | | |
| St. Dennis | 134 | 50.00 | 63.00 | | 119.65 | | |
| St. Isidore (Perry Co.) | 361 | | | | | | |
| St. Joseph Hill | 900 | 278.50 | 217.00 | | 304.00 | 12.00 | |
| St. Joseph (Jennings Co.) | 428 | 221.00 | 282.75 | | 266.00 | 165.45 | |
| St. Leon | 642 | 403.00 | 395.00 | | 855.00 | | |
| St. Mark (Perry Co.) | 432 | 425.00 | 509.25 | | 165.10 | 378.00 | |
| St. Mary-of-the-Knobs | 2,336 | 449.65 | 1,000.45 | | 1,542.76 | 205.50 | |
| St. Mary-of-the-Rock | 286 | 174.00 | 233.50 | | 105.75 | | |
| St. Mary-of-the-Woods | 370 | 225.00 | 100.00 | | 100.00 | 65.32 | |
| St. Maurice | 280 | 285.00 | 311.65 | | 175.32 | 8.00 | |
| St. Meinrad | 1,024 | 430.00 | 230.00 | | 126.20 | 14.50 | |
| St. Nicholas (Ripley Co.) | 639 | 243.00 | 263.00 | | 282.34 | 201.03 | |
| St. Paul (Decatur Co.) | 100 | | 21.75 | | | | |
| St. Peter (Franklin Co.) | 551 | 495.50 | 195.00 | 100.00 | 222.00 | 51.00 | |

Pope urges moral strengthening



VATICAN CITY—Education must be rooted in strong moral and spiritual principles, Pope Paul has declared. He told a group of Italian Catholic educators that reform of education, "now under discussion in Italy, revolves around two cardinal considerations: the school's educative purpose and its social aspect. He said that there is an urgent need for 'clear and strong moral and spiritual principles on which a formative and socially conscious school must be founded.' He said the school's educative purpose 'should not disrupt serious, methodical teaching, but should animate it with experimental contacts with life as life is lived.' The school's social aspects, he said, should link it to parents.

Mediator worried about future

MANAGUA, Nicaragua—Archbishop Miguel Obando of Managua, who mediated the release of hostages held here by leftist guerrillas, said he was prompted by the desire to save lives and keep the peace in Nicaragua. But he would not predict lasting results from his peace-making efforts. Asked about the aftermath of the incident and the reconciliation efforts by himself and other Church leaders, Archbishop Obando stated: "For the moment, our main concern is that the conflict not spread. But regarding the future, it is difficult to make predictions. We work for tranquility and justice, but we cannot read the hearts of men."

U.S. Bishops getting younger



WASHINGTON—New policies in the Vatican account for the recent trend toward appointing younger men more oriented toward change as bishops in the United States, the apostolic delegate in the United States, Archbishop Jean Jadot, said here. In an interview in the Washington Post, the 65-year-old Belgian-born archbishop, who has been the Pope's representative to U.S. Catholics since July, said it is "the policy of the Holy See to look for bishops who have a very wide and very strong pastoral experience." The present guidelines on selection developed from changes instituted by the Second Vatican Council, Archbishop Jadot said. "The concerns of the Church today are such that you need people of a somewhat different bent than they were before," he said.

Schools challenge government

MONTEVIDEO, Uruguay—Church authorities have refused to comply with a government demand that Catholic schools submit names of principals and others for approval, and called the government's ruling "unconstitutional" and "totalitarian." Auxiliary Bishop Andres Rubio of Montevideo added after the government's deadline had passed that schools were not bound to follow a "freedom-killing" regulation. The military have controlled a civilian government since February 1973 as a result of special powers given the army to fight the Tupamaro guerrillas. A purge of educational and other institutions has followed.

HEW won't fund euthanasia

LOS ANGELES—The Secretary of Health, Education and Welfare said here that HEW funds will not be used to pay for euthanasia for aid recipients. "I don't think we would get into that," said HEW Secretary Caspar W. Weinberger at a press conference here. The law forbids it at the present time, he said.

Churchmen see bombing damage

WASHINGTON—North Vietnam is still suffering from damage resulting from "World War II-style terror bombing," according to five religious leaders, including Catholic Bishop Andrew Grutka of Gary, Ind., recently returned from North Vietnam. "Bomb damage was incalculably worse than Americans imagine," they said in a joint statement. "Not only roads, bridges and factories were destroyed, but also, in great numbers, churches, hospitals, schools, residential areas, even farm villages. Obviously, some of the bombing was World War II-style terror bombing and not related to tactical objectives. . . . The Churches—both Catholic and Protestant—are alive in North Vietnam, though hampered by shortage of clergy."

Names

Dominican Sister Elaine DesRosiers has been appointed to the newly-created position of director of educational media at the University of Notre Dame. The Archdiocese of St. Paul-Minneapolis ordered a Minneapolis parish to cancel a scheduled homily by Dr. James P. Shannon, former auxiliary bishop of the archdiocese who resigned his post and later married.

Bishop Michael F

THE TACKER

1974 not all bad

BY FRED W. FRIES

A front page story reports that Archdiocesan Catholics set a new all-time record in mission giving in 1974. This fact would seem to indicate two things: 1) Archdiocesan Catholics are a generous lot as far as the missions are concerned, and 2) Magr. Victor L. Goossens is an outstanding fund raiser.

Not only was a new high mark in mission generosity reached in 1974, but the record has been broken each year since Magr. Goossens was appointed Mission Office director in 1945.

BEGINNING WITH a comparatively modest but respectable \$110,707 in 1946, (his first full year in the post), the total reached an incredible \$619,077 in 1974, believed to represent the highest per capita mission giving in any U.S. diocese.

The fact that contributions set another all-time record last year is all the more remarkable in view of a deteriorating economy and the fact that Magr. Goossens "enjoyed" (as they say) an extended period of ill health from which he is only now making a slow recovery. (His long-time secretary—Miss Frances Ego—has met scores of missionaries from around the world and has personally visited the mission fields, kept the wheels turning with characteristic efficiency during his periodic absences.)

AFTER DOUBLING IN brass as pastor of the downtown Church of St. Mary for some 25 years, Magr. Goossens recently requested and was granted relief from his pastoral duties so that he could devote all his energies to raising funds for the missions—a job that he has handled with singular distinction for more than a quarter of a century.

We salute Magr. Victor L. Goossens and pray for his early and complete recovery, as his beloved Mission Office sets sail for another new record in 1975.

WORSHIP WORKSHOP—Ruth Elckhorst, lecturer in Church Music at Christian Theological Seminary, Indianapolis, will present a program at 8 p.m. Tuesday, Jan. 14, of interest to Catholics particularly those in the church music field. The program, which will be presented at the seminary, 1000 W. 42nd St., is entitled "New Approaches to the Worship Service." It will include a service demonstration, panel discussion and question-and-answer period. The workshop is open to the public. There is no admission charge. Mrs. Elckhorst recently conducted a seminar at St. Michael Church, Indianapolis, under the auspices of the Archdiocesan Music Subcommittee.

GIFT TO ST. VINCENT'S—St. Vincent's Hospital this week announced the receipt of a gift of \$350,000 to fund the institution's coronary care unit. The capital donation was given to the St. Vincent Hospital Foundation by Mr. and Mrs. Russell M. Tolley, members of St. Luke parish, Indianapolis. Mr. Tolley is chairman of the board of Tolley International Corporation.

TAXPAYERS' SERVICE—Two certified public accountants will be in the basement of St. Rita Church, 1850 North Arsenal, Indianapolis, Saturday afternoon, Jan. 11, to assist elderly and low-income persons in figuring their taxes. Those wishing help should bring W-2 statements or any other personal papers necessary to complete the tax forms. Help will be offered beginning at 1 p.m. and continuing as long as it is needed. The assistance program is being sponsored by the Human Justice Commission.

HERE AND THERE—Father John LaBauve, S.V.D., pastor of St. Rita Church, Indianapolis, was celebrant of the closing Mass in St. Richard's Church, Pittsburgh, for a Black Students' Conference sponsored by the youth department of the Black Catholic Ministries and Laymen's Council. Curtis Guyann, a member of St. Rita parish, Indianapolis, has a photo story in the latest issue of "Black Catholic Life" entitled "Louisville Revisited."

NEW COMMUNICATIONS LAB—A new Homiletics-Liturgics Laboratory has been opened at St. Meinrad Seminary to help train future priests in the art of preaching, liturgical celebration and communications skills. The lab is equipped with audio-video cameras and recording equipment so that individual students and classes can view their own performance and provide a better basis for instruction. The laboratory, which was made possible through a special Communications grant, was established under the direction of Father Eric Lies, O.S.B., and Brother Chrysostom Conway, O.S.B., of the seminary staff.

NAMED TO WELFARE BOARD—The two latest appointees to the Marion County Board of Public Welfare and the only women on that body are both members of Archdiocesan Black Catholics Concerned. They are Mrs. Frederick Evans II, a parishioner at St. Thomas Aquinas and a Republican; and Ms. Doris Parker, a member of St. Lawrence parish and a Democrat.

Slate adult

lecture series

at St. Monica

INDIANAPOLIS — A series of eight lectures, entitled The Family of Believers, will be presented by the St. Monica parish Adult Religious Education Committee beginning Sunday, Jan. 12.

All lectures will be held at 7:30 p.m., Sundays, in the St. Monica School, 61st and North Michigan Rd.

Guest speakers and their subject will be:

Jan. 12, Father Louis Range, O.S.B., St. Meinrad, "Personal Sexuality;"

Jan. 26, Father Eric Lies, O.S.B., St. Meinrad, "Love Relationships;"

Feb. 9, Magr. Joseph Brokhage, Archdiocesan Personnel Director, "Freedom and Authority;"

Feb. 23, Father Francis Bryan, Instructor in Theology at Marian College, "Scripture: Our Family Album;"

March 9, Father Bernard Head, Chairman of the Theology Department at Marian College, "Faith: What Do You Believe;"

March 23, Sr. Antoinette Ressler, O.S.F., and Sister Gilchrist Conway, S.P., of the Archdiocesan Department of Religious Education, "What Do I Teach My Child;"

April 13, Father Mario Shaw, O.S.B., Catholic Seminary Foundation, "My Brother's Keeper;" and

April 27, Father Albert Ajamie, pastor of St. Monica, and Sister Marie Wermann, O.S.F., parish worker of St. Bridget's parish, "The Family Celebrates."

Admission is 50 cents per lecture or \$3 for the series.

Four named to

group drafting

new pastoral

WASHINGTON — Four members have been named to the recently formed ad hoc committee of U.S. bishops commissioned to draft a pastoral letter on "Moral Values in Society," it was announced here.

The committee was established and Auxiliary Bishop John McDowell of Pittsburgh was named chairman during the bishops' annual meeting here in November.

The newly named members are Archbishops William Baum of Washington and John Quinn of Oklahoma City, and Auxiliary Bishops F. Joseph Gossman of Baltimore and Daniel Pilarczyk of Cincinnati.

November 1976 has been set as the target date for approval and publication of the pastoral letter.

Extensive consultation is envisioned as part of the process by which the pastoral will be prepared, Bishop McDowell said.

For the engaged

CLARKSVILLE, Ind. — A Pre-Cana Conference for Engaged Couples will be held Sunday, January 19, at Providence High School, beginning at 12:45 p.m.

The Conference, which is being co-sponsored by Catholic Charities and the Aquinas Center, will close at 6 p.m.

Interested couples are asked to pre-register with their parish priests.

DIVORCED TO MEET

INDIANAPOLIS — The recently formed Divorced Catholics Group will meet at 7:30 p.m. Monday, Jan. 13, at the Catholic Social Services Center, 623 E. North St.

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Divided control seen as 'plus' by ICC director

(Continued from Page 1)

programs for abused children and their families;

• adequate care and educational facilities to develop the maximum potential of the mentally retarded;

• penal reform measures including complete removal of politics from corrections, in-service training in human relations for all employees, expansion of work-release, and conjugal visitation between inmates and spouses;

• tax credits for nonpublic school tuition;

• improvement of welfare benefits and opposition to mandatory work programs;

• more programs for migrant workers and their coverage under the Indiana Workmen's Compensation Act.

ONE VOLATILE issue on which the ICC has remained neutral is the ratification of the Equal Rights Amendment. Spokesmen for the Archdiocesan Council of Catholic Women, however, are among those vigorously opposed to the measure.

Support for ratification is among positions taken by the Indiana Council of Churches in its 1975 legislative issues booklet.

The Council always takes an active role in the legislature, auditing committee hearings and floor action, and often giving testimony on social welfare legislation.

In addition, the Council encourages

Marian to trim fees

for retired students

Persons nearing or past retirement age will be allowed to audit spring semester classes at Marian College for a modest fee, according to an announcement by Dr. Louis C. Gatto, president.

A total of 45 classes in 16 major fields will be available at a special rate of \$15 for those 60 years of age or older. No tests or examinations would be required of auditors and no academic credit will be given.

"The real benefits of the open classes for mature adults are measured in terms of personal satisfaction and enrichment," commented Gatto. "We believe that the interplay of ideas and opinions with regular college students will be broadening for all."

Courses selected for inclusion in the special audit program represent all regularly-scheduled, non-laboratory classes which have not reached the maximum number of students. Both day and evening classes are available for audit.

A complete schedule of available classes may be obtained by calling 924-3291. The spring semester begins January 13. Classes end May 2.

out-of-town church groups to visit the legislature, makes arrangements for them to meet with various law makers and guides them around State House corridors.

Council representatives are expected to be especially watchful this session for bills related to gambling. The pressure is building for an Indiana state lottery to offset the drain into lotteries operated by surrounding states.

IN A POSITION statement, the Council said it viewed all legalized gambling, including pari-mutuel betting and a lottery, "as morally

weakening to the fiber of society, destructive of individual personality in fostering the idea that one can get something for nothing, inimical to a sound business economy, and opening the way to greater influence by criminal elements."

A proposed constitutional amendment to pave the way for a state lottery has already been introduced in the House and is expected to at least get an attentive hearing.

Though no Council position is taken on the matter, the most controversial statement in the legislative booklet is one favoring the decriminalization of marijuana.

Bishops' study charges injustice

(Continued from Page 1)

American corporations control 75% of all manufacturing assets—a phenomenon which the study says is growing worse with time.

Charging that America's economic system does not create a sufficient number of adequate jobs, the report states that "productive capability and benefit from society's wealth are not primarily tied to work, but to ownership of productive resources. But the majority of American citizens have only their labor as their primary resource."

Thus, it says, when economic systems fail, jobs go first.

THE STUDY, which will be available in booklet form in late January, evaluates the available data in light of Catholic social teachings and traditions. It also suggests that American Catholics have strong scriptural, doctrinal and cultural heritages with which to evaluate the U.S. record of providing "liberty and justice for all" during the coming U.S. Bicentennial.

The new poverty study also asserts that the present U.S. economic system "guarantees inflation."

Four auxiliaries

appointed for Boston

WASHINGTON—Pope Paul VI has named four priests of the Boston archdiocese to serve as auxiliary bishops of that See.

They are Magr. John J. Mulcahy, 52, episcopal vicar for the southern region of the archdiocese; Father Thomas V. Daily, 47, chancellor of the archdiocese; Father John M. D'Arcy, 42, spiritual director at St. John's Seminary, Brighton, and Father Joseph J. Ruocco, 52, pastor of St. Timothy's parish, Norwood.

The appointments were announced here by Archbishop Jean Jadot, apostolic delegate in the United States.

stimulates concentration of wealth rather than equitable distribution, and pushes the social and economic costs of maldistribution upon the poor and middle income groups.

Land reform, tax reform, stronger anti-trust legislation and redistribution of income are suggested.

In evaluating the government's way of estimating both unemployment and the number of poor people in the country, the campaign reports that more than 20% of the work force is "sub-employed." This means 16 million Americans—not the six million cited in current 6.5% unemployment figures—cannot secure a year-round adequately paying job.

Ministry of Worship

week-end workshop

stated in Evansville

EVANSVILLE, Ind.—The Sisters' Senate of the Evansville diocese will host a week-end workshop on Ministry of Justice on Jan. 24-26 for interested clergy, Religious and lay persons of Indiana, Illinois and Wisconsin.

The workshop is one of many being sponsored throughout the country by the National Assembly of Religious Women. Its purpose is to aid participants in developing strategies and techniques for promoting justice in their home communities.

Featured speakers will be Sister Majorie Tuite, O.P., education consultant for the Jesuit School of Theology, Chicago, and Sam Easley, management consultant with Illinois Bell Telephone, Chicago.

Workshop meetings will be held beginning at 8 p.m., Friday, Jan. 24, in St. Mary's Hospital Auditorium. Persons wishing to register or receive additional information should write Sister Victoria Pohl, O.S.B., 618 East Virginia St., Evansville 47711.

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DO IT TO MEET

INDIANAPOLIS — The regular monthly meeting of Mother Theodore Circle #56, Daughters of Isabella, will be held Tuesday, Jan. 14, at the Knights of Columbus, 13th and Delaware. There will be a pitch-in dinner at 6:30 p.m. preceding the meeting.

Twenty years ago permission was granted by Archbishop Paul C. Schulte for the celebration of an Evening Mass on the Wednesdays of Lent.

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Criterion Comment

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

—Pope Paul VI

Comeback for Mills

Rep. Wilbur Mills of Arkansas, who had become a laughing stock for his escapades with a strip-tease performer, regained considerable stature, in our estimation, by admitting he was an alcoholic. Because of social and cultural mores, it is one of the most difficult revelations for an individual to make.

In an unusual statement written from Bethesda Naval Hospital, where he had undergone treatment, Mills publicly apologized for his behavior and pledged total abstinence. He said that after soul-searching he realized he had "been a sick man who did not understand the nature of the illness" of alcoholism.

Mills said he had never been a quitter and wouldn't become one now. He will not resign. He will continue as a member of Congress, though he has been effectively stripped of his powerful position as chairman of the House Ways and Means and booted out of the councils of party leadership.

We suspect Mills will have a few more comedowns in store.

Washington hostesses will drop him. Fellow Congressmen will tend to avoid him, some because they are embarrassed by his candor, others because they feel a little guilty about their own drinking habits. Because the cocktail circuit is the most heavily traveled track in the nation's capital, he won't be seeing his friends nearly as often as he used to.

Perhaps Mills can get a few tips for sober survival from former Sen. Harold Hughes of Iowa, who resigned from the Senate on Dec. 31 to go into full-time religious work. An acknowledged alcoholic who minced no words about his condition, Hughes served as governor of Iowa and made a distinguished record in both the House and the Senate. By his frankness and courage he did much to bolster the morale of other controlled alcoholics.

Mills might think of his former colleague when the going gets rough. Say when he gets to worrying about the political enemies who are waiting for him to fall off the wagon.

Good news for change

The last few years have been hard on supporters of parochial schools. The faster they run, the more ground they seem to lose. One after another their carefully laid strategies and hard-fought skirmishes go awry. Almost every champion they chose, be it purchase-of-services or income tax credits, is drubbed mercilessly in the courts. They are told that they are outnumbered, in and out of the Church. After a while, they are sorely tempted to succumb to the arguments of the cynics and turn in their shields.

Well, there is good news for those scarred veterans of closings, mergers, public relations campaigns, legislative lobbying and court hearings. It is news to gladden the heart of the weary and the discouraged. The message, in short, is this: The overwhelming majority of the Catholic laity remains stoutly loyal to the principle of parochial school education and

a majority of the public at large now favors an amendment to the U.S. Constitution that would permit financial aid to parochial schools.

Those sentiments are crystal clear in two surveys, one of which is the National Opinion Research Center (NORC) study discussed elsewhere on this page. The other is the sixth annual Gallup Poll of public attitudes toward education, the results of which appeared in a recent issue of the monthly magazine of Phi Delta Kappa, the professional educational fraternity.

The NORC survey is, in many ways, an updating of a 1963 study which developed the landmark Greeley-Ross report on Catholic education. That was the first in-depth attitudinal and statistical study ever done of our schools. The latest survey includes attitudinal responses to many changes that have taken place in the Church in the last decade, but the largest area of concentration is education.

A full 89% of those polled believe the parochial system is still needed and 82% said they would donate more to Sunday collections to bail schools out of financial trouble. Again overwhelmingly, the reasons parents gave for not sending their children to parochial schools are 1) a school was not available or 2) the family could not afford the cost.

The Gallup survey, conducted last May, indicates that 52% of the public favors a constitutional amendment permitting government aid to parochial schools, 35% oppose such an amendment and 13% had no opinion.

The results show a significant change from the 1970 Gallup survey, on education. At that time, 48% favored aid to the schools, 44% opposed it and 8% had no opinion.

All of this ought to prove that supporters of parochial schools are not soft-headed sentimentalists who need to wake up and smell the coffee. On the contrary, they reflect the hard thinking of the great majority of their fellow Catholics. Moreover, their struggle for fiscal justice is no elusive pipe dream. They know that the essential fairness of their fellow citizens and the practical give-and-take of a democracy will prevail.

It may be a long, discouraging wait, but the promise of victory is there and all the more evident because of the recent findings of NORC and Gallup.

1975 priority: keep alive spirit of hope

BY MSGR. GEORGE G. HIGGINS

Last week, in ushering in the New Year, we struck a note of hope for the future. We had our fingers crossed, of course, for on the surface of things there isn't too much to be cheerful about these days. In fact, the problems confronting the United States both at home and abroad are so many and so complex that there is always the danger that we will despair of ever being able to solve them. In other words, there is such a thing as a loss of nerve on the part of nations as well as individuals, and there is no reason to believe that the United States, by some special decree of Providence, is immune to this danger.

On the other hand, as Pope Paul has pointed out, we can take hope from the fact that "from all sides there rises a yearning for more justice and a desire for a better guaranteed peace in

mutual respect among individuals and peoples."

The Holy Father sees in this phenomenon the working of the Holy Spirit and looks upon it as a sign of hope for the future. "It is with confidence," he says, "that we see the Spirit of the Lord pursuing His work in the hearts of men and in every place gathering together Christian communities conscious of their responsibilities. On all continents, among all races, nations and cultures, and under all conditions the Lord continues to raise up authentic apostles of the Gospel."

IT IS AN ESSENTIAL part of the Church's mission to keep alive this spirit of hope among men and nations. The Church, as a structured religious institution, does not and should not pretend to have direct competition in the secular order. It does not have the political authority, the economic means, or the technical competence necessary for governing civil society. Nevertheless the Church can and must work for justice in ways and by means

which are consonant with its own nature and its own specific mission.

More specifically, I would say that the Church in our day has an indispensable role to play in supporting the efforts of the poor and the disadvantaged to take in hand and give direction to their own future. The Church must become, without fear or favor, the champion of the poor in our society.

Above all else, the Church must keep alive in the hearts of men and especially the poor the indispensable virtue of hope. The 1971 Synod of Bishops concluded its statement on World Justice on this very note. It said that the power of the Spirit, who raised Christ from the dead, is continuously at work in the world and that "hope in the coming kingdom is already beginning to take roots in the hearts of men . . . At the same time as it proclaims the Gospel of the Lord, its Redeemer and Saviour, the Church calls on all, especially the poor, the oppressed and the afflicted, to cooperate with God to bring about liberation from every sin and to build a

world which will reach the fullness of Christ only when it becomes the work of man for man."

THE WELL-KNOWN German theologian, Father Bernard Heering, takes this point a step further in a recent book entitled "Hope is the Remedy." He says that those who struggle for justice—for equality and participation and the complete liberation of man—are themselves truly signs of hope for the world.

"Their concern for man in his daily needs," he points out, "and their peaceful struggle for a healthier world can open the eyes of all men of good will to the greater hope of eternal life. Their solicitude becomes the more convincing because this very hope inspires commitment to a better world."

The poor and the oppressed are not looking to the Church, then, for instruction on the techniques of liberation, but they still hope that they may be able to find in the Church the courage which they need in order to fight, to suffer, and to win. We dare not fail them in this regard.

DALE FRANCIS SAYS

Sterile debate won't produce Church unity

BY DALE FRANCIS

Father Avery Dulles, S.J., who is an outstanding theologian and an excellent man, issued a call for doing away with the anathemas on those who do not believe in the Immaculate Conception and the Assumption. He said he was convinced that if this were done it would symbolize the Church's desire for reconciliation with other Christians.

It seems to me that Father Dulles' plea illustrates just how far away from the people the cause of Christian unity has strayed. Father Dulles thinks lifting the anathemas would symbolize the desire of the Church for reconciliation with other Christians. I'd wager that of the other Christians not 1% has the slightest idea what an anathema is and a lesser percentage than that has any great desire to see them done away with.

But, of course, Father Dulles really wasn't talking about other Christians as the people. He was talking about those other Christians who happen to be theologians and who really think that doing away with anathemas has some great significance.

AND THAT'S the trouble. In the beginning there was a great desire

among the people that we might all be one, just as Our Lord has said we must be. This was when the great progress was made. When we no longer thought of ourselves as enemies, but realized that in our love of Jesus Christ we shared many things.

Since, as the Fathers of Vatican II told us, when unity comes it will be the work of the Holy Spirit, the important thing was for us to provide an atmosphere of love and respect. If we all loved Jesus Christ and we had respect for one another, even while holding solidly to our own commitment, then the Holy Spirit could work to accomplish marvels beyond our expectations. And the Holy Spirit did, for we moved further in a decade than we had moved in centuries.

But then other forces started moving. There were those who weren't satisfied with what the Holy Spirit accomplished. They wanted to move faster. So they started pretending there were no differences, called for inter-Communion and worship together, simulating the hope rather than the reality. Because it simulated unity when there was not unity, this caused only a loss of faith and a scattering of people rather than a bringing together in unity.

LATELY, the theologians have been meeting together. Obviously it is

important that the theologians do discuss the means for reconciliation. But often what comes from these discussions is really unrelated to the Churches the theologians represent.

Last winter when the Catholic and Lutheran theologians reached an announced agreement on the papacy, it was almost certain the agreement was neither fully in accord with Lutheranism or the magisterium of the Catholic Church.

Now Father Dulles says he thinks lifting the anathemas attached to the dogmatic definitions of the Immaculate Conception and the Assumption is what is needed.

IT IS ENOUGH to make you weep, that theological thought should be so completely removed from the concerns of the people. Anathemas simply belonged to the formula for dogmatic definitions. The Church said Catholics were to believe in the Immaculate Conception and the Assumption and those who did not were, by their disbelief, outside the Church. This was not a threat, not some insult directed at other Christians, but simply intended to emphasize that when the Church says a dogma is true, then the Church expects those who are Catholic to believe.

Father Dulles is certainly right in saying belief in these dogmas is not central, as for example is belief in the

Incarnation. But what perhaps is central is the belief that the Catholic Church is the Church founded by Jesus Christ and guided by the Holy Spirit. If you accept this, then what the Church teaches you will believe. Were the anathemas never stated, they would have been implicit.

Archbishop Joseph L. Bernardin, president of the U.S. Bishops, was present and sounded a caution. It is the magisterium of the Church that makes decisions. Theologians may validly speculate but the decisions belong to the teaching Church.

NOT THAT Father Dulles would disagree with this. As Archbishop Bernardin said, Father Dulles expressed his belief in the dogmas and meant only to bring the question to the Magisterium.

But the way things are, some people, hearing the call for removing the anathemas, might well think—wrongly—it was the dogmas themselves being challenged. It was surely not the intent, it might be the result.

But the real sadness is that theologians think such things are important to unity. We need to be brought closer to Christ, we need to grow in love of God; we need to love one another—and they talk about doing away with anathemas. We need bread; we are given the stones of sterile debate.

89% of laity say parochial schools needed

CHICAGO—Support for "the idea of parochial schools is overwhelming" among U.S. Catholics but acceptance of papal infallibility or of the Church's teaching on artificial contraception has declined substantially, according to a survey published here.

The survey, done by the National Opinion Research Center (NORC) here, found that 89% of U.S. Catholics "reject the idea that the Catholic school system is no longer needed in modern-day life."

The study also found that only 32% of U.S. Catholics "think that it is 'certainly true' that the Pope is infallible when he speaks on matters of faith and morals" and that 83% approve of artificial contraception.

THE RESULTS of the survey are reported in an article by Father Andrew M. Greeley, Shirley Saldana, William McCready, and Kathleen McCourt, directors of the survey, for the January-February issue of the *Critic*, a magazine published here six times yearly.

The study on which the article reports is similar to a study done in 1963 by Father Greeley and Peter Rossi and reported in "The Education of Catholic Americans."

The NORC survey was conducted last spring on a national representative sample of a little over 1,000 U.S. Catholics. The response rate was 82%.

"There has been a substantial decline in acceptance of the legitimacy of ecclesiastical authority," the authors said. "In 1963, 70% thought that it was 'certainly true' that Jesus handed over the leadership of his Church to Peter and the Popes; 10 years later that proportion has fallen to 42%."

"In terms of personal faith, only 38% say that they feel very sure when they speak to their children about religious beliefs and values. Still, 86% have never thought of leaving the Church, 83% are married to other Catholics, and 82% were married by a priest."

DESPITE THE high percentage of marriage to other Catholics, the study found that "the proportion who think it 'very important' for young people to marry someone within their own religion has fallen from 56% to 27% in the last 10 years, and the proportion who think it is 'not important at all' has tripled to 40%."

The NORC authors said, however, that they did not find much evidence of strong antipathy toward Church leadership. Respondents' 82% approval of parish priests' performance was higher than the average Gallup poll rating of any U.S. President for the past 40 years.

The authors went on to say that, despite general approval of the clergy, only 22% described the Sunday sermon as "excellent" and 48% described their clergy as "very understanding" with respect to parishioners' problems.

The study found that 50% of respondents said they would be very pleased if their own son decided to become a priest. In 1963, 66% said they would be very pleased.

The drop in approval of a daughter becoming a Sister was from 60% in 1963 to 50% today.

The study also found that 80% of the respondents said they would be able to accept a married clergy and 79% said they favor such a change.

WEEKLY MASS attendance has fallen from 71% in 1964 to 50% now. Monthly Confession has declined from 38 to 17%. Those going to church "practically never" or "not at all" have increased from 6 to 12%, and those "practically never" or "never" going to Confession have increased from 18 to 38%.

The percentage of those praying privately each day has fallen from 72 to 60%, of those making a retreat in the last two years from 7 to 4%, of those reading a Catholic magazine or newspaper from 61 to 56%.

On the other hand, the percentage of those receiving weekly Communion has risen from 13 to 26%.

In addition, 80% approve of the English liturgy and 67% think the changes in the Church since the Second Vatican Council are for the better.

THE STUDY found the following changes in U.S. Catholic attitudes toward sex and marriage:

—In 1963, 52% approved "strongly" or "somewhat" remarriage after divorce; now 73% do.

—In 1963, 45% approved of artificial contraception; now 83% do.

—In 1963, 12% approved of sexual relations between an engaged couple, now 43% do.

The authors pointed out, however, that approval of a course of action does not mean that a person would take that course herself or himself.

Although 72% of respondents agreed that it should be possible for a pregnant woman to obtain a legal abortion when there was a serious chance of a serious defect in the child, only 8% of women respondents said they would definitely have an abortion in such a situation, while 19% would consider it.

THE STUDY found support for parochial schools apparently unchanged. Although about 35% of parents of school-age children have children in parochial schools, the non-availability of parochial schools is the first reason given for non-attendance

by 38% of those whose children are not in Catholic schools, and 24% say that Catholic schools are too expensive.

Only 13% say public schools are better.

A full 89% "reject the idea that the Catholic school system is no longer needed in modern-day life." 76% support federal aid for parochial schools, and 66% reject the notion that lay teachers cannot do as good a job as nuns.

The study found 80% willing to contribute more to their Sunday collections if the pastor requested them to do so to save a financially troubled parish school. Of those willing to contribute more, 59% would be willing to contribute more than \$50 a year and 31% would be willing to contribute more than \$100 a year.



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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. My son has moved into an apartment with his girlfriend. They are both mature and otherwise good people but they don't believe in marriage. They are deeply in love and say they want to stay that way forever, but they say love must be free and not smothered by constraint. When I prod him, my son admits that someday they may go through a marriage ceremony to protect themselves legally, but that first they want to grow in knowledge of one another, develop their love, which they feel they could not do unless they knew they were free to leave one another any time they wanted. This very freedom, they think, will give them a better chance to succeed than the couples who go through all the formalities. How do I cope with this thinking?

A. There is a basic human need which all the rapid changes of our



technological age have not lessened in the least. Your son will probably recognize it best in the words of the Beatles: "Will you still need me, will you still feed me, when I'm sixty-four?" This, if I am not mistaken, is not a longing for security but a desperate cry for a love that is a commitment, a love that is faithful forever. So many modern songs express the fear that love will not last; they honestly reflect what is wrong in modern society: the lack of commitment and fidelity which are essential to true love.

Let's be honest. The institution of marriage has broken down with the prevalence of divorce. There is a lot of hypocrisy perpetrated at big church weddings, where brides and grooms promise to be faithful in sickness and in health until death, when everybody knows that if the union isn't happy an easy divorce by mutual consent will end it all. Our presidents lie to us about Vietnam; government leaders perjure themselves to hide their dishonesty; gigantic corporations help set up dictatorships in South America to protect their interests; the

Church promises renewal and then seems to take two steps backward for each one forward. The young question the government, the Church and all institutions—today perhaps as never before because of the great explosion of knowledge in which they have grown up. They are idealists who dream of a Utopia in which all institutions disappear and man is free as the birds of the air. Unfortunately, life is not like our dreams. Governments and the Church will always be with us because humans require organization. All civilizations, however primitive, have required some public recognition of the union between man and woman and some form of ritual, to protect the rights of both parties and their children and because man seemingly must have it that way.

Your son probably is not aware that what he advocates is nothing new. Back in the twenties and thirties it was called "free love." One of the great proponents of that philosophy was Bertrand Russell. And yet this man recognized the need I have described when he wrote in his book, "Marriage and Morals": "Most wholesomely

constituted people desire, and will continue to desire, to have children; they will go on feeling that the best guardians of children are their parents living together in a permanent union. And when we put aside the question of children . . . and consider only the facts of personality, a permanent union is still required for development. In a series of transitory unions no two people can really ever know each other and all the possibilities each holds; they only take the first step on a road which beyond all others leads to the heart of life."

More directly touching the reasoning of your son on a trial marriage is this statement of Janet Golden, author of the "Quite Possible

She" (Abbey Press, St. Meinrad, Ind.): "Learning to live together can be difficult enough, without adding the notion that one is somehow taken home on approval like a slightly doubtful dress from a department store. Admittedly, this may not be the way that the people concerned really see it. What they mistrust may not be the other person but the institution of marriage as they know it, and their commitment to each other may be unshakable. But if it is not, then it seems to me that the absence of a genuine fidelity makes a very poor seed ground for the sort of personal growth that the two people are looking for."

Young people today talk much of

personal fulfillment, and they believe they will find it in sex, which they think of not as something dirty or sneaky but holy and fulfilling so long as it expresses love. But if historians and novelists and playwrights and psychologists have taught us anything at all about sex it is that it offers fulfillment only when it embodies perpetual fidelity. This is the lesson our young are going to have to learn the hard way.

The two quotations were taken from a very useful booklet, "Future of the Family," published in 1971 by Bruce Publishing Co., owned by Collier-Macmillan.

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Indianapolis

Business and Service Directory

Indian militants seize Alexian property

GRESHAM, Wis.—The seizure early New Year's Day of the former novitiate of the Alexian Brothers here by about 50 armed Menominee Indians was another in a series of such incidents involving American Indian activists around the country in recent years.

Shortly after midnight on Jan. 1, Indians, armed with rifles and shotguns and calling themselves the Menominee Warrior Society, took over the 64-room mansion formerly used as a novitiate on a 175-acre estate in east central Wisconsin.

Two days later, Mike Sturdevant, who called himself the leader of the Menominee Warrior Society, told NC News that they wanted the property relinquished to the Menominee tribe for use as a hospital.

HE CLAIMED that the land once belonged to the tribe, whose reservation is located a few miles away.

Don Kechon, another member of the occupying group, said U.S. law provides that lands turned over to religious groups should revert to Indian ownership once they are no longer used as missions or schools. Neither Sturdevant nor Kechon could say when the property last belonged to the Menominees, but estimated that it was early in the 19th century.

The Alexian Brothers, a religious community dedicated to caring for the sick, closed the novitiate—which had once housed about 40 novices and postulants and a faculty of six—in 1968 because of a decline in vocations and a change in training policy, Alexian Brother Florian Eberle, provincial of the Alexians in the United States, told NC News.

THE PROPERTY had been willed to the Brothers in 1950. Brother Eberle

said the Brothers have been trying to sell the property for the past five years and have been negotiating recently with Adam Webster, an Onondaga Indian who wants to set up a health facility there. The Menominee Warrior Society, Brother Eberle said, opposes transfer of the property to Webster.

The seizure of the property occurred little more than a month after the Thanksgiving Day slaying of Francis Father Marcellus Cabo, 61, pastor for 20 years of St. Anthony's parish in Neopit on the Menominee reservation, who was stabbed to death. John Mark LaTender, a Menominee, turned himself in and has been charged with the killing.

More than 90% of the Menominees are baptized Catholics, but a smaller percentage are churchgoers.

The Menominee reservation of about 250 square miles has about 2,100 Menominee residents.

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RENEWAL

Rebirth in Baptism

PART TWO

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

"Should the Church continue her practice of baptizing infants?" I asked the question of 30 senior co-eds at a leading Catholic college. Twenty-four or 80% of the respondents said No; six or 20% said Yes.

If I had been one of the "new" Catholic theologians I would have concluded that the Church should listen to what our educated laity are saying, that the Church should consult the mind or "sense" of the faithful. But I was "old" both in years and in theological outlook.

Instead of registering shock, I asked the class to remember the way they voted, and proceeded to educate the class along classical lines on the wonderful things that happen when a person, even an infant, is baptized.

A week or three lectures later I asked the same question, "Should the Church baptize infants?" Twenty-four replied Yes; six refused to be "indoctrinated." What did I say to reverse the vote, or, better, what did the Church, reflecting on God's revelation over the centuries, teach me to say?

BASICALLY, AND in a single expression that says it all, Baptism is in the words of our theme a "Rebirth." Through Baptism in water and the Spirit, we are "born again," we are "born from above," we are begotten not by blood nor by carnal desire, nor by man's willing it but by God (Prologue of John).

At our Baptism the heavens did not open as they did for Jesus when He was baptized by John at the Jordan. There was no theophany, no manifestation of God; but for those who have eyes of faith with which to see and ears of faith with which to hear, the heavens touched our earth and the voice of God could be heard: "This is my beloved son" or "This is my darling daughter, in whom I am well pleased" (cf. Mt. 3:16,17). No newborn child is capable of responding to the voice of its parents. But those who are newly born of God, be they ever so tiny, "have received the Spirit of adoption through which we cry out 'Abba' (that is, Father). The Spirit Himself gives witness with our spirit that we are children of God. But if we are children, we are heirs as well: heirs of God, heirs with Christ" (Rom. 8:15-17).

Seen in this context, why

would we want to deprive a child of its heritage of even to postpone it? After all a natural child can inherit the fortune of his father. We don't ask him to wait until he is able to choose for himself.

True, to be born means to have responsibilities. Birth is a gift but it makes demands, personal, social and, in the case of Baptism, ecclesial, a commitment to the Church or Christian community. Some feel that we must be free to assume responsibilities, but they apply the principle only to Baptism. A child born into a family is expected to contribute in due time to the good of the family; a citizen must serve the country in which he is born; similarly a Christian must accept the Christian way of life into which he has been reborn and by so doing be part of the Church's witness to the world.

WE DON'T ASK to be born, to be born a citizen. We gladly accept our birth into a human family, into a civil society, despite the demands that are made of us. So too, we who have been baptized as infants rejoice that we have been reborn into the family of God, reborn into the people of God. Because of Baptism we can, in the words of the Apostle Paul, lay claim to "citizenship in heaven" (Phil. 3:20). But heaven for the Christian begins on earth.

For Paul Baptism is a dying and rising with Christ, a sacramental event to be experienced in this life and not only at the close of life and in the life to come. "Do you not know that all of us who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him by Baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:3-4).

BACK IN THE MIDDLE of the fourth century, St. Cyril, the Bishop of Jerusalem, in one of the great catechetical sermons of all time told the newly baptized: "The strange paradox of it all! We did not really die; we were not really buried; we were not really crucified and raised again. The memorial of Christ's death was by way of symbol; our salvation however is by way of truth" (Lecture 2: "On Baptism," 5).

In Baptism our dying with Christ was symbolic, a sacrament in which we experience no pain. And yet we must truly die to sin if we are to "walk in newness of life;" and this will

involve pain. Nor will we be spared the agony of physical death.

On one occasion Jesus referred to His impending death as a Baptism: "I have a Baptism to be baptized with; and how am I constrained until it be accomplished" (Lk. 12:50). And it is because of this death or Baptism that the death of a man can be a dying with Christ.

For some the Baptism will be symbolic or sacramental, as in Christian Baptism; for some the Baptism will be psychological, as in the dying to sin; for all the Baptism will be physical, when death is accepted, knowingly or not, as part of the mystery of reconciliation with God through the death of His Son. For the adult Christian the dying with Christ will be all three, the fullness of death which will yield to the fullness of life in Christ.

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Baptism is like seed planted in the earth

BY EUGENE S. GEISSLER

St. John likes to speak of Christians as "children of God." He speaks, as Christ does, of a birth definitely not human but of God, not of the flesh but of the Spirit, that makes men children of God. He also speaks of a "seed of God" deposited in man when he is born of God.

In a sense, the continuous sweet burden of our life is to be reconciled with God, to have a good relationship with Him, to reach and touch Him so to speak, to be, in the simplest sense of the word, a child of God.

We are not children of God by reason of being born into the world. It is true that God is called "Father of the rain" and of the trees and of the birds and of the lion, as well as of man by



The woman at the well listens to Jesus' request in this sculpture at the University of Notre Dame. (NC photo by Jack Hamilton)

reason of creation. Maybe He is even more "Father of man" by man's being more created in the image and likeness of God than those other creatures. But creation does not, strictly speaking, make man a child of God or God our Father. It makes Him Creator, Lord, Master of men and the universe, but not Father.

Before Jesus came, God was not recognized as our Father but our Creator. With Jesus God has a Son and was revealed as a Father. Just as the Father bestows sonship on the Son, the Son bestows fatherhood on the Father. It is a matter of true relationships.

SO IT IS JESUS who in revealing Himself to us also reveals the Father to us. He seems to delight in doing so—200 times God the Father is mentioned in the gospels—as THE Father, MY Father, YOUR Father, OUR Father. He still is the God Almighty of the Old Testament (who would want an impotent God?), but in addition He is our loving Father, Abba Father, something we call Him only through the action of His Spirit, and it is in Baptism that man is born Spirit of the Spirit (Jn 3:6).

How do we come to call God "Our Father," "Abba Father," that is? A friend of mine was in Jerusalem this summer and he heard Jewish children affectionately call their fathers, Abba Abba and now he really knows what it means. How do we come to be children of God? How do we begin the long reconciliation that reaches into the arms of the Father?

the beginning; but it is no guarantee that a person will choose to accept the continual Baptism, the immersion. All the situations-to-come which demand one's "yes" to a renewal of his Baptism, or a "no," a rejection of his Baptism. Baptism, to remain valid has to be lived.

The mother who courageously raises her children alone after her husband has deserted them; the young woman who will not kill her unborn baby by abortion; the man who rejects an unethical employment offer which would advance him at another's expense; the family which welcomes black neighbors—all these people, who choose to live as they believe Christ would choose, are reaffirming their Baptism.

It is long past time for Baptism to cease being the misunderstood sacrament. It has been boxed into a one-time ceremony for babies for far too long. If we, as Christians, are not conscious of our Baptism daily, particularly when a situation arises which demands a decision, then we have really messed up on its meaning.

Baptism, as initiation into Christhood is eminently important and belongs where it has been practiced—as early as possible after one's physical birth.

But Baptism, as St. Paul talks about it, meaning to "put on Christ" and become the new person, living now, "no, not I, but Christ lives in me," is what gives meaning to the act of initiation. This Baptism, far from being kid-stuff, is the one that's never quite finished until our last breath.

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We can learn from Father Dan Berrigan

BY FR. JOSEPH M. CHAMPLIN, S.J.

Last week I met Father Dan Berrigan twice within the space of 24 hours. The first encounter came in Boston at Logan Airport as we both boarded an Allegheny plane for our common home base in Upstate New York.

It was certainly a study in contrasts. Dan wore his familiar black beret, desert boots, sport shirt, heavy sweater and slacks with an apparently underground newspaper tucked into a small, battered suitcase. I was dressed in my customary Roman collar, black suit, long-sleeved white shirt and cuff links with the New York Times in one hand and a neat, efficient looking Samsonite attache case in the other.



THOSE EXTERNAL differences reflected equally divergent inner attitudes and approaches. Dan is today's prophet, a poet, philosopher, master of prose; he speaks sharply, even if beautifully, cuts, pricks our consciences, raises questions, makes us uncomfortable, challenges the status quo, walks alone, infuriates establishment people, leaves one wondering if he is a proud, self-appointed judge and maverick or a humble, unselfish martyr and true follower of Christ.

I see myself, on the other hand, as cautious, conservative in temperament, taste, and doctrine, a reconciler, one who seeks to blend the riches of our tradition with the needs of this age, reluctant to speak harshly, anxious to persuade rather than confront, a soft-selling good guy, and one inclined to prefer the established order and the usual way.

Yet we have many mutual acquaintances and shared loves. Dan has, for example, lunched with my (Jim) critic brother at the Cannes festival and I knew his brother and sister-in-law fairly well during my days at the Syracuse Cathedral. So, too, our loves for God, for Christ, for the Church, for the priesthood, for persons in spiritual or material need, while expressed in radically different ways, spring, I trust, from a similar source.

MY SECOND ENCOUNTER came that night at home when I picked up the latest issue of Commonweal and read Dan's "An Open Letter to Joe O'Rourke" with its somewhat typical Berrigan sub-title "To hell with the glory of God; or, how we got rid of Joe."

The article, of course, dealt with a fellow Jesuit dismissed from the Society of Jesus for several incidents, the last of which was baptizing a baby in Marlboro, Mass. despite his superior's admonition to the contrary. Readers will probably recall that painful event involving a mother whose stand on an abortion issue caused the local parish priests to refuse Baptism until they had resolved the question with her.

Dan, as I read it, believed O'Rourke was unwise in this case, but praised his other efforts and deplored the dismissal. The essay gave him an opportunity to offer some bitter criticisms of the Jesuits, Church officials, our government and contemporary situations.

I disagreed with some parts of that article just as I have often found objectionable Dan's thoughts and actions in the past.

But Dan Berrigan is good for me, and persons like him are good for the growth of any parish. He and they shake complacency, stir us to read, think, sometimes to act, and remind Christians that Jesus constantly calls His followers to new, higher goals, to patterns of life which may run contrary to the established, accepted norms of the world around us.

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The Sacrament of Baptism continues throughout life

BY ANTOINETTE BOSCO

Among my cherished memories, Baptism stands out as one of the more momentous events. My heritage is Italian-Catholic, and for my people, its necessity and importance was as self-evident as the necessity of eating.

Baptism needed no theological justifications. The birth of every Italian baby was properly celebrated with immediate plans for its "Christian-ing." On the big day, the baby would be dressed in beautiful, lacy, white clothes, brought to the church in the arms of its godparents, and received into the community of the Church.

The rest of the day was a festive holiday. Relatives and friends came to welcome the new Christian, brought a gift, ate and celebrated together.

My grandmother told that in her home town in southern Italy, birthdays were not important, but baptismal days were celebrated each year because this marked the real birth of a person. Godparents were properly named "com-padre and com-madre," meaning co-father and co-mother. The understanding of Baptism as the new-birth, the important birth, was so rooted into the culture that to deny Baptism to a baby would have been tantamount to denying life itself to the child.

FROM THAT unquestioning and beautiful acceptance of Baptism, defined by the total community as the birth of a Christian, I one day reached the progress-point in theological awakening where people had started to question the necessity of infant Baptism. Does it make sense to baptize infants? Can they rightfully be called Christians when this is a title merely conferred on them after a symbolic act of pouring water? Isn't it an unfair burden to confer Christian-hood on an infant who certainly can



St. John the Baptist. (NC sketch by Eric Smith)

make no conscious choice in the matter?

The questions are elementary. They are also the wrong questions. Certainly no one ever would try to argue that a baby is making a reasoned commitment to live as a Christian. Nor would a logical person argue that the washing with water accomplishes some strange, physical cleansing. Its use in Baptism is a symbolic action to underscore rebirth and purity.

Historically and in mythology, water is the rejuvenating element, the substance which regenerates life, a symbolism developed out of the fact that "water" is the life-giving en-

vironment of the womb. Water also washes away uncleanness. John the Baptist plunged people into water because in order to have one's life regenerated; one had first to be cleansed of sin. Water was symbolical of both the cleansing and the rebirth and thus remained the visible sign in Baptism.

TO GO BACK to the question of whether or not infants should be baptized, given their inherent sinlessness, and inability to make conscious choices, I believe that the very asking of this question indicates confusion and a lack of understanding of the complexity of Baptism. For Baptism isn't something that's done once and then finished. Baptism goes on and on.

Baptism has two distinct functions—both symbolized in the ceremony with water. It's first of all a rite of initiation—the entry of a person into the inner circle of a community, or an organization, assuming consciously or through a sponsor all the privileges and responsibilities of membership.

Baptism, as initiation, is eminently the right of an infant born into a family which belongs to the community of the Church. As a member of that family, the infant, by heritage, is heir to all the wealth and blessings of that family. The Italian celebration of Baptism pointed out that parents, relatives, neighbors and friends all recognized the right of that infant to his full heritage and announced this publicly, with festivities.

BAPTISM IS MORE than initiation, however. It is also immersion. It is the willingness of a person to plunge into the life of Christ, wear His skin, share His blood, bear His cross, die with Him—so that Christ's mission of making all men brothers living in peace be continued. Being initiated into the community of Christ is



CADET GIRLS' BASKETBALL CHAMPIONS—The Cadet Girls' basketball team from Christ the King parish, Indianapolis, defeated the St. Simon Blue team, 31-12, to

capture the league championship. Coaches, left to right, are: Jim Marbaugh, Rick Elchrodt, Chuck O'Donnell and Chuck Erwin. O'Donnell serves as head coach.

LEAGUE STANDINGS

| | | | |
|---|---|---|---|
| DIVISION I —St. Spirit 5-0; St. Jude 4-1; St. Simon 3-2; Little Flower 3-3; St. Barnabas 2-3; St. Michael 2-3; Mount Carmel 2-3; Holy Name 2-4; St. Gabriel 1-5. | DIVISION II —St. Gabriel 5-0; St. Philip Neri 5-0; St. Plus X 5-0; St. Rita 4-1; Our Lady of Lourdes 2-3; St. Malachy 2-4; Christ the King 0-5; St. Lawrence 1-5; St. Matthew 0-6. | DIVISION III —St. Andrew 5-0; St. Christopher 4-1; Nativity 4-2; Immaculate Heart 3-2; St. Bernadette 3-3; St. Joan of Arc 2-3; St. Monica 2-3; St. Mark 1-5; St. Luke 0-6. | DIVISION IV —All Saints 6-0; Holy Cross 6-0; St. Ann 3-3; Our Lady of Greenwood 1-5; Holy Trinity 0-6; St. Susanna 0-6. |
| DIVISION I —St. Christopher 5-1; St. Malachy 5-1; St. Michael 5-1; St. Monica 4-2; St. Rita 2-4; St. Thomas 2-4; St. Matthew 1-5; St. Gabriel 0-6. | DIVISION II —St. Andrew 6-0; Immaculate Heart (Blue) 5-1; Little Flower 5-1; St. Plus X 4-2; Christ the King 2-4; St. Lawrence 1-5; St. Luke (White) 1-5; St. Joan of Arc 0-6. | DIVISION III —St. Barnabas 5-0; St. Simon 5-1; South Central "A" 4-1; St. Jude 4-2; Holy Cross 3-3; Holy Spirit 3-3; Holy Name 0-5; Our Lady of Lourdes 0-5; St. Mark 0-5; Immaculate Heart "C" 5-0; South Central "C" 5-0; Immaculate Heart (White) 4-2; St. Roch 4-2; Little Flower "D" 3-3; St. Michael "C" 2-3; South Central "D" 1-4; St. Jude (Gold) 0-5; Our Lady of Greenwood 0-6. | DIVISION IV —St. Rita 6-0; St. Malachy 5-1; St. Simon 3-2; Holy Name 2-3; Holy Spirit 2-3; St. Rita 2-4; Little Flower 0-6; St. Lawrence 0-6. |
| DIVISION I —St. Rita 6-0; St. Michael 5-1; St. Simon 3-2; Holy Name 2-3; Holy Spirit 2-3; St. Rita 2-4; Little Flower 0-6; St. Lawrence 0-6. | DIVISION II —St. Philip Neri 6-0; Christ the King 4-1; South Central "A" 4-2; St. Andrew 3-2; St. Gabriel 2-3; St. Matthew 2-3; St. Mark 2-3; Immaculate Heart 1-4; Our Lady of Lourdes 0-4. | DIVISION III —St. Barnabas 5-1; St. Joan of Arc 4-1; St. Christopher 4-2; St. Roch 3-2; St. Mark 3-3; St. Malachy 2-3; St. Monica 2-3; St. Luke 1-4; South Central "B" 0-6. | DIVISION IV —Nativity 6-0; Our Lady of Greenwood 6-0; Holy Cross 4-2; St. Ann 3-3; St. Bernadette 2-4; St. Thomas 2-4; All Saints 1-5; Holy Trinity 0-6. |

Bible Service

set Jan. 17th

at St. Maur's

INDIANAPOLIS—A special Bible Service will be held in the St. Maur monastery chapel, 4545 Northwestern Ave., at 7:30 p.m., Friday, Jan. 17, to commemorate the birthday of the late Martin Luther King.

Rev. Andrew J. Brown, of the St. John Missionary Baptist Church, will be the keynote. The theme of the service will be: "Rise Up, O Men of God."

The public is invited.

Westside CYO dance scheduled

INDIANAPOLIS—The Westside St. John Bosco Guild will sponsor a nostalgia dance Saturday, Jan. 11, at the Holy Family Council, Knights of Columbus, beginning at 9 p.m.

The dance music will feature records from the 1940's, 1950's and 1960's played by disc jockey Jimmy Mack.

Proceeds of the event will go to the support of CYO activities.

GUILD TO MEET

INDIANAPOLIS—Mesdames Alois Buehler, Vincent Kavanaugh and Robert Kremer will be hostesses for the Ave Maria Guild luncheon-meeting January 14, at 12:30 p.m., in St. Paul Hermitage. Mrs. C. E. Baas will preside.

Twenty years ago Myra Snelson, St. John Academy student, won second prize in the annual essay contest sponsored by B'nai B'rith.

CYO NOTES

St. Mary's, Greensburg, captured the Rushville Volleyball Tournament edging St. Louis, Batesville. St. Mary's Rushville, placed third and St. Gabriel, Connersville, fourth.

Entries for the One Act Play Contest, and the Instrumental Music Contest have been mailed. The entry deadlines are January 27 and January 30, respectively.

Entry deadline for the Junior Style Show is today, January 10. All entries should be in by 5 p.m.

Drawings for the Cadet and Junior Deaneys Tournament are Wednesday, January 15, at 4:30 p.m. in the CYO Office. Also, drawings for the Cadet "B" and 56 "B" post-season tournament will be Wednesday, January 22, at 4:30 p.m. in the CYO Office. All interested persons are invited.

Father Floribert Blank succumbs

CINCINNATI, O.—Father Floribert Blank, O.F.M., well-known Franciscan of the Cincinnati Province, was buried in St. Mary Cemetery here on Jan. 8 after a funeral Mass in St. Anthony Shrine.

A native of Batesville, he died at the age of 87 after a diversified career as an educator and as a missionary in China. He is survived by a sister, Gertrude Aug of Cincinnati, and a brother, Anthony Blank of Batesville.

Trips to Rome contest awards

GREEN BAY, Wis.—Four all-expense paid trips to Rome for the Holy Year are the grand prizes in an essay contest in the Green Bay diocese, Bishop Aloysius Wycislo of Green Bay announced.

The trips, to be awarded in four categories—priests, Sisters, and elementary and high school students—are funded through a bequest from a deceased priest who asked the bishop to conduct the contest.

The theme for the essays is Evangelization.

Colombia faces school closing

BOGOTA, Colombia—The Colombian Catholic Education Confederation said here many schools will close in 1975 if the government anti-inflation freeze on tuition rates is not relaxed. The freeze, which also bans contributions by parents to administrative school expenses, affects 1,000 primary and secondary schools with 800,000 students.

DON'T THROW IT!

MANILA—Against a background of famine and hunger in many parts of the world, Archbishop Jaime L. Sin of Manila has appealed for an end to the practice of showering rice on newweds. The prelate called on his parish priests to prohibit "this pagan practice" of throwing rice at newlywed couples and urged efforts to save rice for the needy.

1974 finalists again competing for Quiz crown

St. Catherine and Holy Trinity met in the final round of the Criterion Quiz Contest last night at Butler University.

A taped playback of the championship match can be heard on WAJC Radio, at 1:30 p.m. on January 12. The call numbers of the Butler FM Station are 104.5. Both of these teams were in the finals last year, with St. Catherine the champion. The Criterion provided the prize money for the final four teams.

Results from last week are as follows: Holy Trinity, 130 and St. Malachy 70; St. Catherine, 160 and St. Simon, 80.

Four tourney champs crowned

The four holiday basketball tournaments crowned new champions last week as the CYO teams started the final month of competition.

Large crowds were the order as fans swarmed to see the championship games at the different sites.

More than 550 people did visit Our Lady of Lourdes to see St. Philip Neri outlast Nativity, 47-41, for the Cadet "A" Crown.

In the 56 "A" final at Holy Spirit, Holy Cross nipped All Saints, 50-46.

ST. PIUS X ran away with the St. Philip Neri Cadet "B" tournament by handling St. Matthew, 58-42, in the final game. Host Little Flower captured the 56 "B" championship by edging Holy Spirit, 22-20. Little Flower's Eric Sherrill sank a last-second shot for the victor's margin.

All CYO Basketball teams are entering the last week's of regular season competition before the post-season tournaments. They will begin the last of January and early February.

Remember them in your prayers

BROOKVILLE
† OMER J. KUNKEL, 72, St. Peter, Jan. 4. Husband of Verena; father of Mrs. Richard Drewes, Mrs. Ralph Lunsford and Mrs. Norbert Kuntz, all of the Brookville area; Mrs. Ed Purkey of California; Orville of Owens; Virgil of Brookville; Lester of Harrison; and Omer of Jeanette Schuler of Richmond; Esther Haas of Brookville; and Mrs. Ralph Corson of Cincinnati.

INDIANAPOLIS
† FRANK P. QUATTROCCI, 57, Holy Rosary, Dec. 30. Husband of Anna; father of Danny, Darryl, David, Frankie, James, Mike, Gary, Steven, Carroll, Dwight, Tim, Melissa, Melinda and Rose Quattrocci; brother of Charles and Marion Quattrocci, Mary Pointer and Frances Schmolli.

† THOMAS W. O'HARA, 75, St. Augustine Home Chapel, Dec. 31. Father of Mrs. Robert Anderson; brother of J. O'Hara and Thelma Turner.

† DONALD J. KLAIBER, 45, Holy Name, Jan. 2. Father of C. Kevin, James, Stephen, Rose, Theresa, Cynthia and Jane Klaiber; brother of Mary McManis; son of Mildred Klaiber.

† ALBERT M. BRAND, Sr., 74, St. Bernadette, Jan. 2. Husband of Ruth; father of Albert M. Jr., William and Kevin Brand, Clara Owens and Barbara Singleton; brother of Edward, Margaret, Joe and Leo Brand.

† MARY A. FOX, 70, St. Luke, Jan. 2. Mother of Michael J., William F. and Father Peter D. Fox, S.J. and Sheila F. McCarthy; sister of Theodore F. and John R. MacManus and Mrs. Alexander Toluboss.

† ELIZABETH ROGERS, 88, Holy Name, Jan. 3. Mother of Father James H., Robert C., Michael J. and Joan Rogers, Helen Hensley, Eileen Quinn and Margaret Hancock.

† ROSE A. ZEUNK, 59, St. Gabriel, Jan. 3. Sister of Joseph and Emory Simko, Agnes Zeunk, Anne Robinson, Elizabeth Allison, Helen Curran and Alice Campanelli.

† ANTHONY J. KLEE, 78, Immaculate Heart, Jan. 4. Husband of Ida F.; father of John A., Robert E., Joseph S. and Michael P. Klee and Mary McNamara; brother of Joseph J. and Agnes C. Klee.

† HELEN M. CROSBY, 84, St. Barnabas, Jan. 4. Mother of Joan Grande; sister of Della Spillman.

† OTTO RAY, 86, St. Monica, Jan. 4. Brother of Frank Ray.

† MARIE R. LUTZ, 82, St. Mark, Jan. 6. Mother of Lt. Col. Joseph C. Lutz, USA, Mary F. Nichols and Betty L. Dwyer; sister of Mrs. Arlie Ulrich and Mrs. Nicholas P. Linder.

† PATRICK J. MORAN, Jr., 75, Christ the King, Jan. 6. Brother of

Michael F. Moran, Sr.

† HELEN C. BOTZUM, 86, St. Philip Neri, Jan. 6. Wife of Lee J.; mother of Robert L. Botzum; sister of Leonard Sauer and Dorothy Burns.

† RALPH S. CAPPELLA, 62, St. Mary, Jan. 6. No immediate survivors.

† MARY P. WHITE, 49, Holy Spirit, Jan. 6. Sister of Leo F., Kevin M. and Joseph T. White, Lillian Forestal and Dora Fralich.

† AGNES E. LUCAS, 88, SS. Peter and Paul Cathedral, Jan. 7. Sister of Irene Ginn and Josephine Lynch.

† ROBERT F. FEIST, 59, St. Joan of Arc, Jan. 8. Father of Sandra T. Kemp; son of Evangeline E. Feist; brother of Jack and Mary E. Feist and Margaret Paugh.

† EDITH M. GELBACH, 63, St. Augustine, Dec. 30. Mother of Joseph Gelbach of Jeffersonville.

† ELLA M. MORGOTT, 80, St. Augustine, Jan. 2. Sister of George Morgott of Jeffersonville.

† EDWARD J. MARSH, 76, St. Mary, Jan. 4. Father of Edward Lee Marsh of Trenton, O.; Thurman N. Marsh of Hamilton, O.; Livi Marsh of Hardinsburg, Ky.; Florian and Michael J. Marsh, Rose F. Sutherland and Eleanor Lohrstorfer, all of Elizabeth; John A. Marsh and Amy Douglas, both of Clarksville, Md.; Sutherland and Virginia Richner, both of New Albany; and Edith McClure of Louisville, Ky.

† CHARLES F. ETIENNE, 91, St. Augustine, Jan. 2. Father of Leonard of Mt. Pleasant; Charles James, Marie James and Allen Rennie, all of Leopold; and Sister Mary Geraldine, O.S.F., of Oldenburg.

† BERTHA J. REATH, 74, St. Martin, Jan. 9. Sister of Chloé Mehary and Nell Ginn, both of Indianapolis. Miss Reath served as housekeeper for Father Charles Sexton, pastor of St. Martin's parish, for 29 years.

† MISS NORA C. DIDAT, 85, Holy Trinity, Dec. 0. No immediate survivors.

† NELLIE LOPP, 90, Holy Trinity, Jan. 2. Mother of Dan Lopp of New Albany, and Helen Beck of Washington, D.C.

† FRANK P. WARTH, Sr., 80, St. Mary, Jan. 4. Husband of Rose; father of Frank P. Jr., Norbert L., Earl E., and Leroy J. Warth, all of New Albany; and Rosemary Beeson of Beech Grove.

† WILLIAM W. BOTTORFF, 84, Our

Lady of Perpetual Help, Jan. 6. Husband of Dorothy. Step-father of Nelson Stone.

RICHMOND
† ANNA WEADICK, 93, St. Mary, Jan. 7. Mother of Mrs. Lawrence Toschlog, with whom she resided; Loretta Schlangen of Richmond; Margaret Hawley of Zionsville; and Edward of Richmond.

SEYMOUR
† HARRY B. FOX, 67, St. Ambrose, Dec. 27. Husband of Alice, father of Mrs. Wayne Vanck of Oak Park, Ill.

TELL CITY
† S. SGT. PAUL H. BALLMAN, 35, St. Paul, Jan. 4. Husband of Caroline; father of Paul Wayne, Richard, Glenn, Pamela, Linda and Crystal, all at home; brother of Paul of Aransas Pass, Tex.; Sue Pale of Paducah, Ky.; Alice Davidson of Troy; Mary Head of Owensboro, Ky.; Rose Brown of Louisville; and Frances Leon of Aransas Pass, Tex.

TERRE HAUTE
† NELLIE ALTENBERGER, 89, Ill. Benedict, Jan. 2. Sister of George King of Terre Haute; Mamie Spencer of Seattle; and Agnes McCormick of Chicago.

† FRANK HANISCH, 87, S. Benedict, Jan. 2.

† KATE HOERHAMMER, 88, St. Patrick, Jan. 3. Mother of Mrs. Frank Hoerhammer of Greenwood, Miss.

† CECILIA ANN STEED, 73, St. Patrick, Jan. 2. Mother of Mary Joan Crawford of Indianapolis; and James of Terre Haute; sister of Sister Cecilia Murtaugh of Columbus, Ind.

† JAMES M. MARTIN, 88, St. Benedict, Jan. 6. Husband of Madie; father of James H., Michael and Charles, all of Terre Haute; and Madie Abner, also of Terre Haute. Brother of Annie Greenway of Buffalo, N.Y.

Former teacher dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Sister Marie Jeannette Riley, S.P., died in the Convent infirmary here on Jan. 6 after a lengthy illness. A funeral Mass was offered on Jan. 9 with burial in the community cemetery.

In addition to teaching at several high schools, she served at one time as instructor and student adviser at St. Mary-of-the-Woods College and also as superior at Ladywood School, Indianapolis, and Providence High School, Chicago.

One brother, John J. Riley of Philadelphia, survives.

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VIEWING WITH ARNOLD

Fellini sticks to pattern

BY JAMES W. ARNOLD

Federico Fellini has made only one feature ("Juliet of the Spirits") in the last 15 years with something like a recognizable story line. He has been content to do collections of sketches and impressions, varying in tone from journalistic to fantastical, chiefly about ancient and contemporary Rome and the provincial Italy of his childhood and youth. The trend can no longer be called a passing fancy: a great artist seems now satisfied with fragments, rather than the organization of these pieces, insights and memories into masterworks.

His latest, "Amarcord," a pastiche of comic memories of his home village of Rimini during the 1930's, fits into the pattern. (N.Y. film critics have voted "Amarcord" best film of the year.) He used the territory in some earlier movies, but the chief difference here is his mood—

raucous, earthy, uninhibitedly low-comedy, almost aggressively "tasteless" and anti-high art. "Amarcord" is much in the mood of the irreverent 1970's, and seems more akin to the American black comedy films of Robert Downey and even Mel Brooks than, say, to the Fellini of "8½."

MUCH IS MADE of ribald schoolboy pranks, jokes based on masturbation and defecation, and the grotesque, midgets, giants, etc. The bottom-line gag in one long sequence, when mad Uncle Teo climbs a tree and refuses all day to come down unless he is given a woman, is the appearance of a dwarf nun, who simply stomps over and orders him down, with success.

The old sheikh who comes to town with his retinue and harem of 30, receiving the obeisance of a Pope, is also absurdly small. The giant is the perennial Fellini

character, the large-bosomed earth mother, who virtually suffocates the adolescent hero in a gross burlesque of sexual rites of passage.

This memoir is consistently bizarre—therefore a Fellini movie for those who hate Fellini movies. The town is composed almost wholly of eccentrics, in which the normal seems indistinguishable, and reality is difficult to separate from comic fantasy. (Sometimes we are told we are seeing a dream or "tall story").

The attempts at establishing a rational order

in such a community are inevitably hilarious. The fascists arrive arrogantly for a rally at a train station suffused with smoke from the locomotive, and the whole town jogs to the stadium to prove their vigor. The distracted parish priest is seen as the harassed enforcer of puritan morals in a town where everyone comes out to appreciate the arrival of a new contingent of prostitutes for the local brothel.

MOST OF THIS is done with uneven results. E.G., a hectic family dinner with battles between Mama and Papa, and Papa and son, is merely slapstick. (It even ends with Papa falling and pulling the tablecloth and food on top of him).

But there are also the moments of Fellini magic: A festival mock witch-burning in the town square that, with Nino Rota's music, seems to take on a quality of timeless myth. A classic Felliniesque sequence where everyone rides gaily out to sea, and when the dark comes, discusses sentimentally the meaning of life and love, and then waves ecstatically at a giant ocean liner that passes like a monster from another galaxy. The "day of the big fog," which explores the fantasies of an old man, an imaginative boy going to school, and youths dancing like ghosts on the terrace of the local palazzo, each lost

in his own reverie. The film ends with funeral and wedding party sequences that beautifully express, once again, Fellini's affection for people, and his warm acceptance of the basic cycle of human life.

A bad Fellini film is better than most. "Amarcord" is bad occasionally, but it so often stimulates imagination and wonder, and stirs emotions that other movies are scarcely aware of. The poet remains, and it's worth straining to hear his song. [Rating: A-4, unobjectionable for adults with reservations.]

Memorial

Mass slated

INDIANAPOLIS — A Mass commemorating the birthday of the late Martin Luther King will be celebrated at 7 p.m., Wednesday, Jan. 15, at St. Thomas Aquinas Church. Concelebrants will be Father Cyprian Davis, O.S.B., of St. Meinrad Archabbey, and Father Martin Peter, co-pastor of St. Thomas.

Refreshments will be served in the parish school following Mass. The public is invited.

Certified as instructor

Father Kenneth Murphy, chaplain of New Castle State Hospital and administrator of St. Rose Church, Knightstown, has been awarded the rating of Mental Health Chaplain Supervisor, the highest certification in that field. He is now recognized as qualified to instruct and prepare other chaplains to work in the mental health field.

Father Murphy is the first priest in the Archdiocese to receive the certification and one of the few in

the nation. He met on Dec. 13 with the board of examiners of the National Catholic Chaplains Association in Washington, D.C.

Father Murphy has taken graduate work in the field of mental health and has helped prepare two other priest-chaplains to work with the mentally disturbed—Father Donald Buchanan of Indianapolis and Father Paul R. Wicklum of the Lafayette diocese.

In addition to chaplaincy and pastoral duties, Father Murphy is vice president of the Archdiocesan Board of Education, a member of the naval reserve and is on the board of directors of the YMCA at New Castle.

Three events are scheduled at Fatima

INDIANAPOLIS — Programs for married couples and mothers are among three events scheduled this month at Fatima Retreat House, 5353 E. 56th St.

A Day of Leisure for mothers and their pre-school children is planned for Tuesday, Jan. 28, under the direction of Dr. Randall Adams, chairman of the

Psychology Department of Marian College. Additional information regarding the programs may be had by phoning the retreat house, 545-7681.

'March for Life' set in capital Jan. 22

WASHINGTON—A March for Life at the U.S. Capitol here is scheduled for Jan. 22, the second anniversary of the 1973 U.S. Supreme Court abortion decision, to petition Congress for a human life amendment.

Since the Supreme Court decision, which struck down most state restrictions on abortion, about 1.2 to 1.8 million legal abortions have been performed each year, medical authorities estimate. These estimates for the past two years and U.S. government figures for 1969-72 indicate that, in the past six years, more than 3.6 million legal abortions have been performed.

In the 93rd Congress, several constitutional amendments to counter the effects of the Supreme Court decision were introduced. The Senate Judiciary Committee's Subcommittee on Constitutional Amendments, chaired by Sen. Birch Bayh (D-Ind.), held hearings on constitutional amendments introduced by Sen. James L. Buckley (ConsR-N.Y.) and Sen. Jesse Helms (R-N.C.).

AMENDMENTS introduced in the House included one by Rep. Lawrence Hogan (R-Md.) and one by Rep. G. William Whitehurst (R-Va.).

All such amendments have to be reintroduced in

the 94th Congress, which convenes Jan. 14. William Heckman, chief counsel for the Senate subcommittee, said that hearings would be scheduled after amendments are introduced. If the wording of the amendments is changed, the hearings would have to be restructured, he said. Otherwise they could proceed as previously planned.

Miss Nellie J. Gray, a Washington, D.C., attorney who is chairman of the March for Life Committee, the group organizing the Jan. 22 march, said the committee is not advocating any particular constitutional amendment.

MISS GRAY said the committee is distinct from any national or state right-to-life groups. She said the Jan. 22 program at the Capitol would include pro-life Senators and Representatives.

Last year's march drew about 15,000 persons to a rally at the Capitol, at which Buckley and Hogan spoke. This year, as last, the committee is urging people to have red roses, as a symbol of life, delivered to senators and representatives. Last year, about 22,000 roses were delivered.

On the same day, a "Prayer Breakfast for Life" is scheduled to be held at the Statler-Hilton Hotel here.

THE TEN BEST

The Ten Best movies I saw during 1974 (for the record) were: "The Conversation," "Harry and Tonto," "Day for Night," "Chinatown," "That's Entertainment," "Conrack," "The Apprenticeship of Duddy Kravitz," "Cinderella Liberty," "Amarcord" and "Daisy Miller."

The best of the rest were "Scenes from a Marriage," "Claudine," "Don't Look Now," "Juggernaut," "The Three Musketeers," "The Great Gatsby," "Mean Streets" and "The Parallax View." It wasn't a particularly good year for films. Last January I ran through a list of 18 flicks with enthusiasm; here, there are substantial reservations after the first five.

The week's TV network films

CHISUM (1970) (NBC, Saturday, Jan. 11): Routine late-career John Wayne western, in which Duke plays an aging Arizona cattle baron who is forced to face a challenge to his control by the crafty tough guy Forrest Tucker. The cast is loaded with several generations of cowboy movie favorites. Not recommended.

THE COWBOYS (1972) (ABC, Saturday, Jan. 11): Competing with himself on NBC, John Wayne is headed for a tough 400-mile cattle drive and finds he can't recruit any good men. So he makes do with a group of schoolboys who eventually have to prove their virility. An interesting variation on the western he-man myth. Satisfactory for Wayne fans, but the macho violence is not recommended for children.

THE STERILE CUCKOO (1969) (ABC, Monday, Jan. 13): Liza Minelli's movie debut as an effervescent neurotic who sets her cap for a likeable but square college boy. Some moments are excellent, but many more are tedious: the film is nicely acted and photographed collegiate soap opera about a one-and-a-half semester freshman romance. Satisfactory for adults and mature youth.

ULZANA'S RAID (1972) (NBC, Monday, Jan. 13): Director Robert Aldrich's late-career comment on the Western and Indian mystiques, built around a story of an escaped band of

rampaging Apache pursued by a small cavalry unit led by a greenhorn lieutenant. Aldrich's tastes tend to the ultra-violent ("The Dirty Dozen"), but the script is above average and there are superior performances by Burt Lancaster, Bruce Davison, Jorge Luke and others. Satisfactory for mature viewers.

THE MEPHISTO WALTZ (1971) (CBS, Thursday, Jan. 18): A sledgehammer modern witch movie with heavy cloven-footed overtones of "Rosemary's Baby", combining weirdo sex and violence with a little devil worship. The gimmick is transplantation of souls, and the main trouble with this game of musical cadavers is that Jacqueline Bisset's body is one of those eliminated. Not recommended, especially not for children.

Forty years ago Rita Murphy and Mary Louise Walsman were co-chairmen for a skating party sponsored by the Junior class of St. Mary Academy. The affair was held at the old Riverside rink.

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