

Litany of slogans used to sell abortion to the gullible

BY MARY KAY WILLIAMS

What passes for thoughtful arguments in favor of abortion is often a series of slogans, clichés, and misrepresented facts. You've heard them all before.

"A woman should have the right over her own body." "An unplanned child will be an unwanted child." "An unwanted child will be a battered child." "Life is tough enough without being born handicapped." "It's a private matter between a patient and her doctor." "Abortion may be wrong, but I don't want to impose my morality on anybody else."

The slogans for abortion proceed like a comfortable litany. One can get used to them. Nice people start saying them. Gradually they become so respectable that they go unchallenged. And this is their danger.

IN THIS SERIES, we'll be exploring some of these clichés and slogans against

other data. First we consider what some extreme types in women's lib have to say about abortion.

They begin by maintaining that a woman should have the right over her own body. When the question is raised whether this right clashes with the right to be born, their response is usually that this is a private matter—that the fetus (the unborn child) is only a part of the mother's body like her appendix or her tonsils.

This is the point to challenge—this collision of rights between the fetus to continue life and the mother to have control over her body.

The basic question: is the fetus just a part of the mother's body, no different from her tonsils? Rhetoric may say one thing. But what do doctors and lawyers say? And what do pregnant women think?

The essential humanity of the unborn child has been established and recognized by all the modern sciences of embryology, fetology, genetics, biology, and perinatology (the study of life from conception until after birth). They affirm that:

1. Fetal tissue is unique. There never was nor ever will be again another piece of tissue identical to it. But the same is not true of tonsil tissue. It is very closely



'HUMAN' FEET—These perfectly shaped feet held in an adult hand belong to a 10-week (gestation) aborted fetus. The photo, issued by Religious News Service, was provided by the Oregon Right to Life Committee.

related to all the other tissue in a person's body.

2. Fetal tissue is different from the parent organism. Ask any biologist. He will tell you that the chromosomes and

genes of the fetus are fixed at conception, and are different from that of the parents. And so while a mother's tonsils are hers and hers alone, the fetus is not a part of her body in the same way.

3. The fetus has an independent life. This is a dramatic discovery. It was reached by the new and exciting science of fetology—the study of life in the womb. What it means is that the mother is a passive carrier, but the fetus is largely in charge of the pregnancy. This is why obstetricians treat the fetus as a second patient, different from the mother. And by doing so, they support the conclusions of world-famous Dr. H. M. I. Liley who pioneered in studying the fetus in the mother's womb. After decades of research, Liley concluded that the fetus "is neither an acquiescent vegetable nor a witless tadpole as some have conceived him to be in the past, but rather a tiny human being as independent as though he was lying in a crib with a blanket wrapped around him instead of his mother."

The medical evidence is indisputable. Scientific advancements have made the fetus more protectable than ever before. One cannot continue to say that the fetus is no different from the tonsils, or that the mother should have a death-control over that fetus. A woman can have control over the rest of her body, but the fetus is not just another part of her body.

THERE ARE PRO-ABORTION lawyers who argue that life begins at birth or at viability (i.e. the ability to survive outside the womb). Using the above-mentioned

medical data, the distinguished law firm of Shea and Gardner, addressed this argument in a brief to the U.S. Supreme Court.

"Life begins at conception and for practical medical purposes can be scientifically verified within 14 days. Within three weeks, at a point much before 'quickening' can be felt by the mother, the fetus manifests a working heart, a nerve system, and a brain different from and independent of the mother in whose womb he resides; the unborn fetus is now a living human being. It is universally agreed that life has begun by the time the mother realizes she is pregnant and asks her doctor to perform an abortion."

If one needs further evidence of fetal recognition, look to law. Law has traditionally upheld the rights of the fetus:

1. The fetus can inherit by will and by intestacy
 2. The fetus can be the beneficiary of a trust
 3. The fetus can sue for injury. For example, if the fetus is harmed when the mother is hit by a car or an assailant, that fetus can sue to recover damages.
 4. The fetus is protected by the criminal statutes on parental neglect
 5. The fetus can be preferred to the religious liberties of the parents. For
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DE-MILITARIZE CHAPLAINCY?

Peace meet adopts protest strategies

BY MARJORIE HYEK

KANSAS CITY, Mo.—Calls to demilitarize the chaplaincy, the offering of "sanctuary" by churches and synagogues to military deserters, and the possibility of mass hunger strikes—perhaps to the point of death—were endorsed as strategies against the Indochina war by the Ecumenical Peace witness meeting here.

In the closing hours of the rhetoric-packed four day meeting, some 600 Protestant, Roman Catholic, Orthodox and Jewish participants adopted a statement calling on religious communities to begin work immediately toward the creation of "civilian forms of ministry to all persons in the U.S. Armed Forces community in place of the current military chaplaincy."

Bitter debate swirled around a corollary proposal that called on religious bodies to withdraw their military chaplains from Southern Asia "as a protest against the war in Vietnam."

EVEN THOUGH the proposal called for the provision of civilian ministry to servicemen "insofar as that is possible," the Rev. Dr. Paul Empie, head of the USA Conference of the Lutheran World Federation found it "incredible" that the body would propose to "deny the sacraments" to men in the armed forces.

Another action of the January 13-16 conference embraced a statement brought

in by a sizable delegation from Vietnam: Veterans Against the War, calling on "denominations, churches and synagogues to announce publicly and transmit to all U.S. Armed Forces personnel their support and sanctuary for all who refuse to fight and who refuse to continue to fight."

The statement was one of several brought by the veterans group which appeared before the conference in an unscheduled and highly emotional confrontation.

THE POSSIBLE hunger strike was one of a long list of "action strategies" adopted by the conference.

It was emphasized that such a proposal was "one for individual decision, not group action." But the conference expressed support "for those who are willing to risk health and life by refusing to eat any form of food (except water) until by Executive or Congressional action the authorization and the expenditure of funds by the United States government for military purposes in Indochina is forbidden."

More than 30 "action strategies" were formulated by the conference, which got bogged down in debating the merits and ramifications of each that there was no time left to decide which constituted the highest priorities. Some delegates complained that they were being sent away with a "laundry list" of strategies, and that the conference was thereby losing any possibility of a unified impact on the nation.

THE PROPOSALS ranged over forms of political action to "morally responsible use of economic power" and "acts of repentance and reconciliation."

There was strong support for a variety of measures designed to support political candidates committed to policies of peace and justice.

About a third of the 600 participants were Catholic, including eight bishops: Bishop Charles Helmsing of Kansas City; Auxiliary Bishops Thomas Gumbelton of Detroit, John Dougherty of Newark, George Evans of Denver, and T. Austin Murphy of Baltimore; Bishop Bernard Flanagan of Worcester, Mass.; Bishop Mark Hurley of Santa Rosa, Calif.; and Archbishop Heider Camara of Olinda-Ricife, Brazil.

St. Meinrad program given \$9,000 grant

ST. MEINRAD, Ind.—A \$9,000 grant from the Indiana Commission on Aging and Aged has been received by the Cooperative Action for Community Development, Inc. (CACD), a Christian social action program based at St. Meinrad Seminary here.

Purpose of the grant, the first awarded to CACD, is to expand the organization's existing recreational and social program for the aged in the Dubois, Perry, Spencer and Crawford Counties area. Direct services include visiting nursing homes or shut-ins and establishing senior citizens clubs.

LEGISLATIVE MEMO

Both houses back no-fault divorce bill

BY B. H. MCKELNIE

The no-fault divorce bill, defeated by a slim margin last year, made it through the 1972 Indiana General Assembly with no trouble. Both the House and Senate approved versions which are now in a conference committee. Differences are expected to be easily reconciled.

Both bills make "irretrievable breakdown" of a marriage the sole grounds for divorce and eliminate the concept of a wronged party. Lawyers like no-fault divorce, saying it does away with much of the hypocrisy now present in divorce actions. Many social workers and marriage counselors support it, saying it will lessen hostility and recrimination between partners, thus making the ugly business a little easier on children. Outspoken opponents of which there are surprisingly few, still say a no-fault law makes dissolution of family too simple and encourages more marriages among irresponsible young people.

A TIGHT SQUEEZE is expected for the anti-busing bill in the Senate, where a motion to recommit the bill to the Judiciary Committee was narrowly defeated earlier this week.

The bill would permit parents to have children transferred out of a busing program and back into the neighborhood school for reasons of health, safety, or educational opportunity.

Opponents have expressed doubts about the constitutionality of the bill and see it as a means of sabotaging legitimate efforts at school integration.

PROTESTANT CHURCH groups again are battling the legalization of Sunday liquor sales. A Senate bill permitting limited Sunday sales in restaurants, hotels, etc., was defeated last year.

This year's measure has a local option clause permitting county councils to prevent enactment in individual counties. Strong Marion County backing of the bill, based on the opening of the new downtown convention center, makes passage likely.

THE ABORTION bill, which died in committee in the 1971 session, did not make a reappearance. Mandatory sterilization did show, however, but was squelched by the House Welfare and Social Service Committee on a 9-3 vote. The proposed measure would have required a welfare mother with two or more illegitimate children to submit to sterilization or lose assistance payments. Church and welfare groups protested vehemently during committee hearings.

AS EXPECTED, the Senate passed without one dissenting vote S.B. 184, which exempts existing educational institutions from a law prohibiting admission of students of one sex. Without the exemption, Catholic all-boys and all-girls high schools would have been included in legislation concerning sex discrimination in educational institutions.

THE HOUSE Labor Committee has approved 7-6 a bill to raise the state's minimum wage to \$1.50 an hour, up from \$1.25.

Still awaiting committee action is H.B. 1107, a proposal to set standards for housing, sanitation, health and safety in agricultural labor camps. The Indiana Catholic Conference is among vigorous supporters.

WARNING

Mgr. Victor L. Commons, mission director, cautions members of the Archdiocese not to answer an appeal for funds from any person calling himself Father Drummond or claiming to represent the Archdiocese of Bangalore, India.



FATHER ROBERT W. SIMS

Terre Haute man ordained

A Terre Haute native was recently ordained to the priesthood in Rome, where he is attending the North American College.

Father Robert W. Sims, son of Mr. and Mrs. George W. Sims of St. Patrick's parish, Terre Haute, was ordained December 17 in St. Peter's Basilica by Bishop James A. Hickey.

His First Mass was celebrated the following day in Rome's S. Andrea al Quirinale Church. A Mass of Thanksgiving will be offered in his home parish of St. Patrick's upon his return to the U.S. next July for assignment in the Archdiocese.

A graduate of Schulte High School, Father Sims attended St. Mary's (Ky.) College before taking theology studies in Rome's Gregorian University.

Pope Paul to join in unity observance

VATICAN CITY—Pope Paul VI will preside over a prayer service in St. John Lateran Basilica on January 24, as part of Rome's observance of the annual Unity Week.

The service will be attended by representatives of the Orthodox Patriarchate of Constantinople, headed by Metropolitan Meliton of Calcedonia, head of the Holy Synod, and leaders of other Christian communities and churches in Rome. Roman Catholic priests, bishops, nuns and laity will also take part.

TEACHER SALARIES HIKED

High school tuition boost is announced

INDIANAPOLIS—The Interdistrict Executive Committee, a coordinating committee of the four district boards of education governing Catholic schools in the Indianapolis area, has established a salary increase for teachers and a new tuition schedule for Chatard, Ritter, Roncalli, and Secunia Memorial High Schools.

Each certified lay teacher in the Indianapolis elementary and secondary schools will receive a \$100 increase in base pay plus a paid health and hospitalization insurance program.

The tuition schedule for students attending the above mentioned high schools will be as follows for the 1972-73 school term: \$325 for one student; \$500 for two in a family; \$575 for three or more in a family. The tuition rate for individual students who are non-members of participating Catholic parishes in the Indianapolis area has been set at \$25 a year.

The new tuition schedule represents an increase of \$50 per one child family, a \$25 increase for two-child families and no increase for three-child families or more. The \$535 tuition represents the estimated full cost per pupil for the 1972-73 school year.

According to the Interdistrict Executive Committee, the tuition increase was necessary to finance the increased costs of

salary increases, health insurance program and increased operational costs of each of the high schools.

MEANWHILE, two significant actions took place at Tuesday evening's meeting of the Archdiocesan Board of Education.

St. Ann's parish, Indianapolis, was granted permission to discontinue its 7th and 8th grades next September because of declining enrollment and insufficient parish finances.

The southwestside parish becomes the first Marion County parish to discontinue grades.

Also approved by the Board was a recommendation by Superintendent Father Gerald Gettelfinger that lay teachers be encouraged to qualify for administrative positions in parish elementary schools.

He told the Board that an increasing number of nuns now serving as principals have indicated that they do not wish to continue in administrative positions. There are at present several laymen serving as principals of Catholic high schools, but only one serving in that capacity in a parish elementary school within the Archdiocese.

The February meeting of the Board will be held in New Albany.

Observances set for Unity Week

INDIANAPOLIS—Several area observances of the Week of Prayer for Christian Unity were announced this week. Most of the services are scheduled for Sunday evening, Jan. 23.

Locations and speakers will include: EAST—Downey Avenue Christian Church, 111 S. Downey Ave., 7:30 p.m., January 23. Speaker will be Father Michael Welch, associate pastor of St. Catherine's parish. Women of Our Lady of Lourdes parish will assist in the Fellowship Hour arrangements.

WEST—St. Michael's Church, 30th and Tibbs Ave., 7 p.m., January 23. Worship service will include a film and discussion on "Baptism, the Sacrament of Belonging." Discussion leader: Father Bernard Head, of Marian College. A Fellowship Hour will conclude the evening.

NORTH—Four consecutive Sunday evening programs are planned to explore various aspects of the ecumenical scene, especially as related to the Consultation on Church Union (COCU). The schedule includes: January 23, Northwood Christian Church; January 30, Meridian Street United Methodist Church; February 6, First Meridian Heights Presbyterian Church; and February 13, Northwood Christian Church.

SOUTH—Advent Lutheran Church, 7 p.m., January 23. Speaker will be Father Richard Mueller, pastor of Our Lady of Greenwood parish. A fellowship hour will follow. Southport Baptist Church, Banta Road at McFarland Road, 7:30 p.m., January 23. Speakers: Father William Morley, pastor of St. Jude's parish, and Rev. Robert Koenig, of the Church Federation.



PROTESTANT HOSPITAL CHAPLAIN—Rev. Charles Richard Heath (above), a United Methodist minister, has been appointed to the chaplaincy staff of St. Francis Hospital, Beech Grove, effective February 1. He is believed to be the only Protestant staff chaplain at an Indiana Catholic hospital. A member of the South Indiana Conference of the United Methodist Church, Rev. Heath has served as pastor of the Mt. Auburn United Methodist Church since 1970.



ECUMENICAL CELEBRATION—Among those participating in the Week of Prayer for Christian Unity observance held last Sunday evening in North United Methodist Church, Indianapolis, were (left to right) Archbishop George J. Bishop; Father John Hotchkiss of Washington, D.C., chairman of the Committee on Ecumenical and Interreligious Affairs for the National Conference of Catholic Bishops; Mrs. Beauford Norris,

president of the Church Federation of Greater Indianapolis; and Rev. Theodore E. Zhan of St. George Antiochian (Eastern Orthodox) Church, Indianapolis. Father Hotchkiss was principal speaker at the celebration attended by members of neighborhood ministerial associations and major ecumenical groups in the metropolitan area.



RECEIVES CERTIFICATION—Father Robert Kolentus, chaplain at St. Francis Hospital, Beech Grove, recently received certification as acting supervisor of general health care facilities by the United States Catholic Conference. He is shown above receiving the credentials from Sister M. Sponsaria, O.S.F., executive director of the hospital, and Don D. Hamachek, hospital administrator. The certification authorizes Father Kolentus to train new chaplains for general health care facilities. He has been director of chaplaincy services at St. Francis since 1965.

† Remember them in your prayers

AURORA
ANNA PELGEM LAMPERT, 70, St. Mary's, Jan. 4. Mother of Roseann, Jerry, Jim and Tom Lamper; sister of John Pelgem.

BROOKVILLE
HARRY H. KIRSCHBAUM, 77, St. Michael's, Jan. 14. Father of Mrs. Ruth Banning of Brookville and Jack Kirschbaum of Cincinnati, O.

CEDAR GROVE
MAE WERNER, 61, St. Joseph's, Jan. 14. Wife of Roman; sister of Mrs. Bertha Forrester of Cedar Grove and Raymond Haas of Brookville.

CLINTON
MARY RUPNICK, 77, Sacred Heart, Jan. 17. Mother of Mrs. Anna Williams and Mrs. Mary Turchi, both of Clinton; Frank Rupnick of Aurora, Ill.; sister of Mrs. Susie Pushchak of Danville, Ill.

CONNERSVILLE
MARTIN H. FELL, 65, St. Gabriel's, Jan. 11. Husband of Dorothy; father of Mrs. Rian de Lancey of Wabash and Mrs. Grover Cleveland of Elk Grove Village, Ill.; brother of Mrs. Mary F. Murphy of Connerville.

New Albany CCW meeting slated

JEFFERSONVILLE, Ind. — The third quarterly open meeting of the New Albany Deanery Council of Catholic Women will be held Sunday, Jan. 30, at Sacred Heart parish here.

Benediction will be celebrated at 1:30 p.m., followed by the business meeting. Mrs. Joseph Kessler, chairman of the DCCW's Church Communities Commission, will discuss the making of church vestments. The program will be followed by a social hour. DCCW president is Mrs. Herman Naville.

CARD PARTY

CLARKSVILLE, Ind. — Our Lady of Providence Guild will sponsor a Valentine Dessert Card Party at 8 p.m., Wednesday, Feb. 9, at Providence High School. Table prizes, door prizes and cash prizes will be awarded. Tickets are \$1 per person and the public is invited.

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MARTHA M. CONCORDAN, 76, Sacred Heart, Jan. 12. Wife of John J.; mother of Albert, John, Henry, Charles, Frank and Leo Hessman and Rose Miller; step-mother of Brother Thomas Concoran, C.S.C.; sister of Emma Honeas.

BERTHA M. WACHTEL, 84, St. Mark's, Jan. 12. Mother of Eileen M. Feuchter and Hazel Jarvis; sister of Emma Siler, Lena Hoop, Kathryn Dammeier.

MARY L. O'CONNOR, 73, St. Joan of Arc, Jan. 14. Wife of Marian P.; mother of Richard J., Marian and Edgar C. O'Connor; sister of Mrs. Henry Frommeyer.

JOHNE WYSS, 55, St. Mark's, Jan. 15. Husband of Helene; father of Kathleen, Mary J. Wyss; brother of William, and Victor H. Wyss and Dorothy McCordie.

EDMOND C. KARIBO, 78, St. Andrew's, Jan. 15. Father of Robert W. and Joseph A. Karibo and Eleanor Smith.

JOSEPH HARRIEDER, 78, St. Roch's, Jan. 15. Brother of Paul and Anton Harrieder.

ROBERT J. HACKLEMAN, Sr., 21, St. Monica's, Jan. 17. Husband of

Anna B.; father of Robert J. Hackleman, Jr.; son of Mrs. Ward E. Hackleman; brother of James E. Hackleman; stepbrother of Richard and Stephen Lee, Mrs. Robert Morrison and Mrs. Carl Pope.

JAMES WILLIAMS, 97, St. Francis de Sales, Jan. 17. Father of Dale Williams, Helen Proctor, Betty Bricker and Ann Giles.

ELIZABETH RICCO, 83, Holy Trinity, Jan. 18. Mother of Andrew, John Michael and Joseph Ricco and Mary Smotherman.

MARY SALICOR, 71, Holy Trinity, Jan. 18. Mother of Joseph W. Qualizza.

EDWARD J. DOYLE, 63, St. James the Greater, Jan. 19. Husband of LaVonn F.; father of Thomas and Joseph Doyle; brother of Bernard Doyle and Catherine Schrier.

HARRIET E. STEIGERWALD, 81, Holy Name, Jan. 19. Mother of Charles M. Steigerwald, Josephine Gillespie and Jean Goodman.

FLAVIAN S. CRANEY, 76, St. Anthony's, Jan. 5. Husband of Margaret; father of Marion and Patricia Craney and Mrs. Mel Payton; brother of Victor J. Craney and Mrs. Eula Murphy.

NEW ALBANY
HANORA R. HAND, 84, Holy Trinity, Jan. 13. Sister of Miss Catherine Hand of New Albany.

CLARENCE H. BELVY, 79, Holy Trinity, Jan. 17. Husband of Alice Griffin; father of Mrs. Catherine Lettier and Carl H. Belvy, both of New Albany; Clarence E. Belvy of Lanesville; Frank C. and Glenn R. Belvy, both of Jeffersonville.

RICHMOND
ALICE GRIFFIN, 87, St. Mary's, Jan. 3. Cousin of Griffin, Thomas and Brock Crump.

Word has been received here of the death of a former resident, **ETHEL MARY CLARK**, who died at Houston, Tex., where she had been residing for the past two years. A funeral Mass was held Jan. 17 in Houston, Graveside services and burial were held Jan. 18 in St. Mary's Cemetery here. She was the mother of Donald Clark of Bellaire, Tex. and Bill Clark of Houston, Tex.

TERRE HAUTE
JAMES E. "Eddie" O'NEIL, 72, St.

Joseph's, Jan. 10. Son of Mrs. Amy O'Neil of Terre Haute.

JOSEPH R. "Dick" JACKSON, 57, St. Patrick's, Jan. 13. Husband of Rosemary; stepfather of Donald R. Anderson of San Francisco, Calif., and Jack Allen Anderson of Terre Haute; brother of Kenneth and Robert L. Jackson, both of Los Angeles, Calif.; Paul Jackson of Terre Haute; Mrs. Agnes M. Martin of Grand Rapids, Mich.; Mrs. Mary Frances Parise of Palo Alto, Calif.; Mrs. Lucy Schaeck of Terre Haute and Mrs. Margaret Anderson of Sacramento, Calif.

JOSEPH E. BEALL, 77, St. Patrick's, Jan. 13. Father of Mrs. Patricia Robinson of Doraville, Ga.; Mrs. Mary C. Miller of Terre Haute and Mrs. Martha Seybold of Davison, Mich.; brother of Mrs. Veronica Waller, Miss Zila Beall, Miss Rose Beall and Miss Ruth Beall, all of Paris, Ill.

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Parish plans inquiry series

INDIANAPOLIS — Inquiry classes for persons interested in religious and moral questions of the day will begin at 7:30 p.m. Monday, Jan. 31, in the Religious Education Center of St. Lawrence School, 46th and Shadeland.

The one-hour classes will be conducted by Father Joseph V. Beechum, pastor, and Rev. Mr. Edward Hilderbrand, deacon pastoral assistant. There will be no charge for the series, which are open to the public.

ACCW schedules board meeting at Fatima Feb. 1st

INDIANAPOLIS — The Archdiocesan Council of Catholic Women will hold its quarterly board meeting Tuesday, Feb. 1, at Our Lady of Fatima Retreat House. A Mass at 10:30 a.m. will be followed by the business meeting at 11 a.m.

Mrs. Louis W. Krieg, 5715 Washington Blvd., Indianapolis 46220, is in charge of reservations for the 12:30 luncheon.

Mrs. Carl W. Peterson, ACCW president, will report to the board on the founding last November of the National Council of Catholic Laity. Mrs. Peterson attended the Founding Assembly of NCCL in Cincinnati. The new organization represents a partial merger of the National Council of Catholic Women and the National Council of Catholic Men with local and diocesan groups retaining their identities.

Also on the program for the quarterly meeting will be Mrs. Louis Kossman, immediate past president of ACCW, who will discuss the work of the Community Affairs Commission of which she is chairman.

Adult Education Calendar

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

Friday, January 21—
"Post-Cana: Growing in Love," workshop, Mr. and Mrs. Thomas Maxwell, Religious Education Department, Indianapolis, 8 p.m.

Sunday, January 23—
"Final Glory," lecture-discussion, Guerin Center, Terre Haute, 9:45 a.m.

Tuesday, January 25—
"Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis 7:30 p.m.
"Human Growth and Interpersonal Relationships," dialogue, Father Paul Voigt, St. Thomas Aquinas, Indianapolis, 8 p.m.

Wednesday, January 26—
"The Church of Jerusalem," film-discussion, St. Mary-of-the-Knobs, Floyds Knobs, 7:30 p.m.

Thursday, January 27—
"Teacher Training," lecture-discussion, Secena Memorial High School, Indianapolis, 7:45 p.m.
"Christ Among Us," lecture-discussion, St. Bernadette, Indianapolis, 8 p.m.

Friday, January 28—
"Post-Cana: Growing in Love," workshop, Mr. and Mrs. Thomas Maxwell, Religious Education Department, Indianapolis, 8 p.m.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Probe religion editor's firing

HOUSTON—An investigation on behalf of the Religion Newswriters Association (RNA) into the firing of Houston Chronicle religion writer Janice Law concludes that "pressure from powerful church figures" was the key factor in her dismissal, although many of the persons involved made mistakes. Prof. William Rivers of the Stanford University communications department submitted a 16-page report of conversations he had with editors, churchmen and others about Mrs. Law's dispute with her newspaper's management. She was let go last October after a disagreement with her city editor and the Galveston-Houston diocesan chancery over a story she wrote telling how many priests have left the active ministry here. The newspaper later published a correction which itself allegedly contained factual errors.

French bishops rap eroticism

PARIS—The French bishops' commission on the family urged a political campaign to halt the "spree of eroticism" that it said is degrading public morality. In a statement published here, the commission attacked the "subtle errors that pretend to justify" the eroticism and "the scandalous profits of those who exploit it."

TRINITARIAN CONFUSION

Vocation ad in Playboy evokes Order disclaimer

WASHINGTON—A full-page ad in the January issue of Playboy magazine inviting readers to join the Order of the Most Holy Trinity, or the Trinitarian Fathers, has had an unexpected result: another religious order has received "many, adverse comments" on it.

The other religious order is sometimes also called the Trinitarian Fathers. Its official title is Missionary Servants of the Most Holy Trinity, and it is also known as Trinity Missions.

"WE'RE AFRAID that the bad publicity resulting from this will hurt us," said Father Edwin Dill, mission procurator of Trinity Missions. He said the priests feared loss of financial support from persons who help them promote vocations.

"We have received many letters from friends and some calls to find out whether it was we" who ran the ad, he said, adding that some of those who wrote and called were "chagrined and peeved."

"One lady said she was

chagrined that the Trinitarian Fathers, whom she's known for a long time, would stoop to advertise in Playboy," Father Dill said.

THOSE WHO commented indicated that they had not seen the advertisement in Playboy but had read news stories about its appearance there, he said.

The advertisement shows a large black and white photo of two casually clad, bespectacled, serious-looking young men walking against a background of sea and sky. "You are already a Trinitarian," it reads. "You who have love to give and the courage to offer it, you are already a Trinitarian. Come work with your brothers. Come home."

Further copy at the bottom of the page describes the Order of the Most Holy Trinity, a Catholic community of priests and Brothers founded in 1198, as taking the Church "into the darkest corners of our society to bring help to people who are left out."

Charges unity drive blunted

HAMBURG, Germany—A young Swiss theologian said he left the Vatican Secretariat for Promoting Christian Unity after realizing that Pope Paul and the secretariat "apparently" do not want any advance in the ecumenical movement for the next few years because the Church faces too many internal problems. In an interview published in the January 10 issue of the German weekly news-magazine, Der Spiegel, Father August Bernhard Hasler, 34, also said the Vatican is primarily concerned with "politics and diplomacy" and that theological matters there seem "foreign and positively absurd."

Court reverses Groppi sentence

WASHINGTON—A contempt sentence meted out to Father James E. Groppi several years ago by the Wisconsin legislature has been overturned by the U.S. Supreme Court. The court held 7 to 0 that the militant pastor of St. Michael's Church in Milwaukee was not given a statement of the charges or a chance to respond to them. Chief Justice Warren E. Burger said that the legislature's punishment, without hearing the priest, violated constitutional procedures. Father Groppi was held in contempt by the Wisconsin Assembly October 1, 1969, for his part in a welfare demonstration that had blocked the legislature for about 12 hours two days earlier.



Defends Mary's role in Church

SAN ANTONIO, Tex.—Mary has never receded in the minds and hearts of Catholics, despite rumors and reports to the contrary. Archbishop Francis J. Furey of San Antonio told the Mariological Society of America at its 23rd annual convention here. The archbishop reminded that the Second Vatican Council had stressed the importance of Mary's role in the Church's life.

Pope explains work of Cor Unum

VATICAN CITY—Pope Paul VI told members of the Church's new "super" charitable coordinating organization, Cor Unum, that he has established it precisely "because the Church cannot permit herself any waste of the modest resources" at her disposal. In receiving the members of the council of Cor Unum which met January 10-12, in Rome, the Pope also assured that Cor Unum is not intended to take over the work or programs of the individual charitable organizations which make up the council. Cor Unum was established by the Pope in July, 1971. Its 30-man membership represents the major Catholic charitable and relief organizations around the world.

Secretariat to move offices

SOUTH ORANGE, N.J.—The U.S. bishops' Secretariat for Catholic Jewish Relations will move to Washington, D.C., at the end of January after four years on the campus of Seton Hall University here. Father Edward Flannery, secretariat director, said the new offices will be located at the U.S. Catholic Conference building in Washington. He said the move was being made as part of a reorganization of the bishops' Committee for Ecumenical and Interreligious Affairs, of which his secretariat is a part.

Common Bible projects multiply

VATICAN CITY—The Catholic Church is currently involved in 117 common Bible translation projects with Protestants—52 in Africa, 43 in Asia, 13 in Europe and nine in Latin America—according to the Vatican official who coordinates them. Father Walter Abbott, Jesuit from Boston, said the Vatican has contributed half the money needed for five years of work on the basic New Testament text in Greek and the Old Testament in Hebrew, from which all 177 vernacular translations are taken.

Louvain going to English

BRUSSELS—Americans no longer have to learn Flemish to study philosophy or theology at the world's oldest Catholic university here. Courses taught in English are being established by the University of Louvain to attract more foreigners to the student body. Language problems, which led to clashes between French and Flemish language groups in Belgium, caused a split in this 550-year-old university in 1968, resulting in a separate Flemish-speaking school. Because Flemish is not an international language, the Flemish section found it difficult to recruit foreign students, and in 1969 a decision was made to offer programs in English to broaden the university's scope.

Herder and Herder sold out

NEW YORK—McGraw Hill Book Company has acquired Herder and Herder of New York, publishers of religious and general trade books. The purchase price was not disclosed. Sources close to Herder and Herder said the firm's annual sales volume is about \$2 million. Werner M. Linz, Herder and Herder executive vice president, said he would continue managing Herder, which will function as a separate publishing unit of McGraw Hill. "It is our firm intention to reemphasize and expand our religious publishing program," he said.

Seek Mendoza deportation

LA PAZ, Bolivia—Bolivian surrealist painter Benjamin Mendoza Amor, who in 1970 attempted to kill Pope Paul VI in Manila, may be released in the custody of Bolivian authorities. Bolivia's foreign minister, Mario R. Gutierrez, said on his return from a tour of the Orient that authorities in The Philippines, where Mendoza is in jail, approached him on the subject of deporting the painter to Bolivia. "I told them we will take him," Gutierrez told a press conference.

Confirmation Schedule

Editor's Note—Following is Archbishop Bishop's Confirmation schedule for the month of February. The schedule for the remaining months will be printed prior to the beginning of each month. The entire spring schedule extends through mid-May.

February 1, Tuesday, 7:30 p.m., Nativity, Indianapolis.
February 5, Saturday, 7:30 p.m., Assumption, Indianapolis.
February 6, Sunday, 4 p.m., St. Bernadette, Indianapolis.
February 12, Saturday, 7:30 p.m., St. Bridget, Indianapolis.
February 13, Sunday, 4 p.m., St. Christopher, Indianapolis; 7:30 p.m., Holy Trinity, Indianapolis.
February 19, Saturday, 7:30 p.m., St. Matthew, Indianapolis.
February 20, Sunday, 7:30 p.m., Christ the King, Indianapolis.
February 24, Thursday, 7:30 p.m., St. Gabriel, Indianapolis.
February 26, Saturday, 7:30 p.m., St. Thomas Aquinas, Indianapolis.
February 27, Sunday, 4 p.m., St. James the Greater, Indianapolis; 7:30 p.m., St. Joseph, Indianapolis.

SET CARD PARTY

BEECH GROVE, Ind.—St. Francis Hospital Guild will sponsor a luncheon-card party Monday, Jan. 24, in Holy Name parish hall. Luncheon will be served at 11:30 a.m.



'OPERATION BOOTSTRAP' AT MARIAN—Officials of Marian College and Fort Benjamin Harrison discuss the degree completion program to be conducted at Marian College in cooperation with the Army's "Operation Bootstrap." Standing, from left, are Captain Calton Blacker and Colonel Roy Pille (USA Ret.). Seated, from left, are Edward G. Lyle, Dr. Louis C. Gatto and Sister Norma Rocklage, O.S.F.

Marian to help GI's get degrees

INDIANAPOLIS—Military personnel at Fort Benjamin Harrison who are within sight of their college degrees may now take "time out" from military duties to obtain credits to complete their undergraduate degrees at Marian College.

The new "Bootstrap Program" makes Marian one of nine such schools in the country that offer such educational opportunities to servicemen.

Action by the Marian College Faculty Council last month established the degree completion program for military personnel, according to Dr. Louis C. Gatto, Marian president, and Edward G. Lyle, director of educational services at Fort Benjamin Harrison.

Servicemen going into the "Bootstrap Program" will continue to receive their regular pay and allowances as well as their GI Bill benefits. For each year of schooling they will incur a two-year military obligation.

Any serviceman or woman who has at least 84 college hours of credit is eligible for the program. The Fort's Education Office will provide counseling, arrange for college transcripts, evaluate USAFI courses for those interested.

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PAPAL AUDIENCE

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

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GOLDEN JUBILEE—Mr. and Mrs. George Connell will celebrate their 50th wedding anniversary with a Mass of Thanksgiving January 21, in St. Joan of Arc Church, Indianapolis. The jubilarians' two daughters, Mrs. Eva Kuenn of Denver, Colo. and Mrs. Bette Harrison of Long Beach, Calif., will attend the celebration. A son, George Connell of South Africa, will not be able to attend. They have twelve grandchildren and seven great-grandchildren.

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ON THE LINE -- two pages of opinions

Don't make any bets, Father

The Church should not and will not admit women to the priesthood, a Franciscan theologian wrote in a recent issue of a Vatican weekly newspaper, *L'Osservatore della Domenica*.

The writer, Father Gino Concetti, stated that proposals for the study of the question of women priests were not even taken seriously by the recent Synod of Bishops. Moreover, he is convinced they never will be.

Father Concetti bases his determinedly unequivocal conviction on the apostolic discipline, that is, the inheritance of the priesthood from the Apostles. No women were Apostles, ergo none will ever be ordained.

We have no quarrel with Father Concetti's opinion—even theologians are entitled to them. We do take issue with his prediction that the Church never will accept women priests. Never is a long, long time.

Ordination of women has been established in over 80 Christian churches, a reality not discussed, much less anticipated, a few generations ago. There are only a handful of holdouts these days, notably Catholic, Orthodox, Episcopal and Southern Baptist churches. Even the Episcopalians are inching their way toward women priests, having, since 1970, ordained approximately 80 women deacons.

Father Concetti is right. The synod didn't take the question of women priests seriously. With rare exceptions, neither do the U.S. bishops, even though a committee of bishops is now making an official study of the status of women in the Church. But, then, not too many years ago nobody took women's suffrage seriously either.

The fact remains there is no dogmatic reason for denying the priesthood to women. The exclusion is based on social and cultural conditioning and the traditionally misogynist view of women subtly and blatantly

propagated by the Fathers of the Church down through the centuries. As a symbol, woman has been venerated, here again almost exclusively in the personhood of Mary. As a reality, however, woman has been rated as "man flawed," morally, spiritually and intellectually inferior, created as complement to but not equal to the male species. That kind of hogwash might have gone over great in the Middle Ages but it is not the stuff of which justice and human dignity are made.

If we read Vatican II correctly, the Church today is irrevocably committed to a theology of human potentiality. The Pastoral Constitution on The Church in the Modern World and Pope John's *Pacem in Terris* both gave authentic recognition to the equality of women and to their historic oppression. An awful lot of back-pedaling will take place before the issue is reconciled but the Church must—and will—put its own house in order regarding the equality and the potentiality of all human beings, men and women alike.

The Church must—and will—give equal representation to women on policy decisions at every level, from the parish to the Vatican. It must—and will—ordain women to the priesthood and accept them in the hierarchical structure.

This won't be accomplished in the next few decades, perhaps not even in the next few generations. It won't be accomplished from expediency or pressure, as some radical feminists say. Nonetheless, it will be accomplished eventually because the full equality of women is a matter of simple justice. The Church cannot indefinitely rationalize its injustice toward women and remain a credible spokesman for the liberation of human potential, apostolic happenstance or exhortations to the Corinthians to the contrary.

—(MS.) B. H. ACKELMIRE

NCEA PRESIDENT

New attitudes could salvage school system

SEATTLE—Despite improvements in Catholic schools, their future does not look bright, Norbertine Father C. Albert Koob, president of the National Catholic Educational Association (NCEA), said here.

Speaking to 40 elementary and secondary school principals, Father Koob said statistical projections indicate that by 1980 there will be fewer Sisters to teach, fewer students attending Catholic schools and fewer Catholic schools. Making the picture still darker will be rising costs and declining parish incomes, he added.

FATHER KOOB insisted, however, that these projections do not have to come true if the laity changes its attitude toward Catholic schools.

"Our most serious problem," Father Koob said, "is that our own people are not supporting Catholic schools. The Church is changing, and people no longer have strong institutional loyalties."

Studies have found, he said, that while parents who have children in Catholic schools want and are satisfied with the schools, younger parents are not enrolling their children.

PART OF THE reason for this, he said, is that younger parents are moving to suburbs where there are no Catholic schools; but what is more important, he added, "they don't want to build a Catholic school."

He cited a tendency of young, well-educated Catholic parents, whom he described as tomorrow's Church leaders. As they climb the economic ladder, he said, they send their children to public schools, because it's the thing to do. "This is particularly distressing," Father Koob said.

LETTERS

Suggests U.S. visit by Primate of Poland

To the Editor:

America has always respected and admired individuals who have distinguished themselves by leadership, service, and love for their fellow man.

In the country of my forefathers, Poland, there is such a hero in the person of the religious leader who through almost 50 years of religious service has shown his deep love for his fellow man. He is Stefan Cardinal Wyszyński, Primate of Poland and Archbishop of Warsaw and Gniezno.

In recent years I have heard from many different sources in America, both Polish and non-Polish, the suggestion that Cardinal Wyszyński be invited to visit the American people, in the spirit of people-to-people contact. His Eminence Cardinal Krol already has received numerous inquiries and requests to coordinate the invitation.

During my visits to Poland the last few years, I have received the definite impression from the Polish side that this idea can become a reality. Now I would like to make this suggestion public and appeal to all Americans, both of Polish and non-Polish background, to extend such an invitation to the Cardinal to visit America during 1972, "The Father Kolbe Year."

To unify these efforts, I consider it most fitting that our expressions be directed to His Eminence, John Cardinal Krol, Archbishop of Philadelphia, President of the National Conference of Catholic Bishops, who in our collective name could then extend an official invitation to Cardinal Wyszyński in the name of all the people of the United States of America.

Edward J. Piszek

Fort Washington, Pa.



"IT HASN'T BEEN 'A TRILLION YEARS,' SWEETHEART, JUST A LONG TIME, AND YOU MUSTN'T BLAB TO EVERYONE THAT DADDY'S 'FINALLY GOING TO CHURCH.'"

THE YARDSTICK

Christian dialogue?

BY MSGR. GEORGE G. HIGGINS

The Christian Century is a first-rate publication from almost every point of view. Its professional standards are consistently very high, not the least in its treatment of even the most controversial Roman Catholic issues. Living up to its own self-definition as an "ecumenical" weekly, it goes to considerable lengths to cover Catholic as well as Protestant developments and to do so objectively and irenically as is humanly possible.

Now and again, however, the Century's coverage of Catholic news tends to be—at least from this writer's point of view—a little too aggressive and, if I may be permitted to say so with the best of good will, a little too patronizing or supercilious in tone. I thought I detected some of this, for example, in its December 22 round-up article by William Triggs on the recent Roman synod.

Mr. Triggs, who covered the synod as a correspondent for the Century, takes the view that, overall, it was a complete failure—a failure "in courage and vision." I am not disposed to argue with those who feel this way about the synod. Although their unrelieved pessimism and the absolute certainty with which they hold to it strike me as being a bit extreme, I really don't see any point in getting upset about the matter.

ON THE OTHER hand, I must say, as irenically as possible, that I am not altogether happy about the tone of Mr. Triggs' article. Moreover, I think the record will show that some of his specific complaints about the synod are inaccurate or, at best, misleading. I found Mr. Triggs' article a bit too aggressive and somewhat patronizing, not to say sarcastic. The last paragraph in the article is a case in point: "The worst possible reaction to this synod would be indifference. Rather than that, one would hope even for rebellion."

Calling upon Catholics, through the medium of a magazine like *The Christian Century*, to "rebel" against the synod may be in good form or in good taste, ecumenically speaking, but I doubt it.

"I suppose we're above other unions in all of the benefits," Ryan said of other diocesan employee organizations.

The union's membership is now about 1,400 teachers from a total teaching force in the archdiocese of 7,900. For the union, Ryan said, the lesson of the strike was: "We'll just have to do a good selling job."

OFFICIALS OF the archdiocese likewise concede that the strike was a failure as a strike because so many teachers stayed on the job. Part of this was loyalty, and part was due to good internal public relations. Still a third reason was

(Continued on Page 5)

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Our second writer, Vincent Carey, has appeared on the Dick Cavett and Phil Donahue Shows as an opponent of abortion. Interestingly enough for our discussion, both Mr. Carey and Mr. Doyle live in the same parish. Like James Doyle last week, Vincent Carey comments on the statement of a Catholic editor: "If the Church does go back to the pre-Vatican II situation, most of the people will never know that it left.")

STATEMENT OF VINCENT CAREY: For the traditional Catholic, the editor's statement is true because he feels that in fact the Church never really changed—some of the more vocal people in it changed. The present state of the Church represents mostly misguided attempts to make superficial changes simply for the sake of change.

The traditional Catholic has been told several myths which he must reject. First, he has been told that Vatican II is a monumental document altering the whole course of the Catholic Church. Upon reading the document, he finds nothing essentially new . . . rather, he finds reinforced and restated all the basic beliefs consistently taught through the ages. There is a renewed emphasis on the humanity of the Church, but in no way is there any diminution of its divine origin. Theologically and philosophically, Vatican II has changed nothing basic; the Church—pre and post—is identical.

IN ONE RESPECT I welcome the editor's comment, because his statement makes it crystal clear that the changes were not demanded by a grassroots movement of the people of God. No one ever asked the "grassroots" Catholic. No one conferred with him or any of his neighbors concerning proposed changes of any kind. From on high, he has suddenly been advised that his most cherished lifelong beliefs are "antiquated" and must be streamlined and updated. If he suggests truth is timeless, he is labeled "old school" and "uncooperative." He sees many attempts to indoctrinate, but few to educate.

The layman is told we are now the "new" Church, the "modern" Church, we have been "updated." No one mentions to him that in many ways what we are now experiencing is an extension of Modernism and Americanism—two "isms" prevalent at the turn of the century. Not new or modern—but old, outdated and wrong. Modernism and Americanism were condemned by Popes Leo and Pius and were characterized at that time as the "synthesis of all heresies." Incidentally, this destroys another myth—namely, that Pope Paul is the roadblock, and, without him, we would really be "progressing." If he is a roadblock, he is in good company.

TO SUM UP, the traditional Catholic feels betrayed, the victim of a fraud. He knows that the actual Vatican II was very different from the popular liberal image of "Vatican II." The actual Vatican II strongly re-emphasized the essentials of the Catholic faith. In that sense, the traditional Catholic will never know the Church left because it never did leave!

As for many of the superficial changes that have been made in recent years, the traditional Catholic waits patiently for the day when the measuring stick of accomplishment will be applied and much experimentation will be revealed as wanting. He awaits the day when the decline in Church attendance, vocations, conversions, contributions, and all other visible criteria of support is reversed and we return seriously to our Father's business.

'Dignity of person' ignored by society

BOSTON—A Roman Catholic bishop warned here that contemporary society, despite "progress in human terms," is threatened by a loss of the traditional appreciation for "the dignity of the human person and the inviolability of human life."

Auxiliary Bishop Daniel A. Cronin of Boston spoke at a televised concelerated Mass which highlighted the opening of a centennial year observance of the birth of Don Luigi Orione, founder of the Sons of Divine Providence.

In contrast to what Bishop Cronin described as the Don Orione "apostolate of charity," he said that "today human life in its very essence, somehow or other, is threatened and the dignity of human life is not as appreciated as it was . . . and that whatever advances we have seemed to have made perhaps it can be said that we are going backwards a little in this regard."

The bishop said that modern progress "may not be commensurate with our understanding as Christians of the dignity of the human person and the inviolability of human life."

GUEST EDITORIAL

'Big Brother' can gag churches

The news story that the Methodist Publishing House in Nashville was stripped of its nonprofit status by a state court has an ominous ring.

The court decided that "equipment and buildings which do not exclusively promote religious belief and worship in accordance with the doctrine and practices of the Methodist Church" are taxable.

Besides limiting the freedom of the press in the matter of morality, social concerns, education and even scientific advances which affect the quality of human life, such an outlandish ruling could thwart brotherhood and Christian unity efforts.

Later reports tell the story of an audit by the Internal Revenue Service on the National Council of Churches, one going on for over two years. Nor have the IRS agents given any reason why.

And IRS has applied pressure during the past year to halt a collection which was planned by the Episcopal Church. The ostensible reason was that the collection was to foster political education for students.

In any case, it seems that if this ridiculous turn of events does not end, a religious body will not even be able to reply to a charge by a governmental agency lest it dabble in the preserve of politics. Since the Church has a mission to give both special and prophetic witness and not merely talk platitudes about God, there is likely to be more heat and pressure building in this area over the next few years.

We feel the governmental threats and rooting about in the affairs of religious groups are impermissible forms of political action.

—THE FLORIDA CATHOLIC

HOT COFFEE FROM THE PRINCIPAL AND TIME OUT FOR CLASSROOM PARTIES

The New York school strike, a curiously Christian thing

BY JO-ANN PRICE

NEW YORK—Leaders on both sides of the recent school strike in the New York archdiocese agree that the month-long strike was a flop as a work stoppage and a flop on salary issues.

But it may have scored some long-range related gains for both labor and management, as unionization dramatically became a fact of Catholic educational life in the big-city, financially troubled schools of the 10-county archdiocese, they said.

The walkout—which ended December 21 with the teachers voting 214 to 109 in favor of a salary offer identical with one offered them November 22—was a curiously Christian affair. You might even call it tame.

IT WAS AN admixture of union negotiators, teachers on their first strike, misogynists sympathetic to their plight but unable to provide the cash, and sympathetic bystanders from other unions who contributed to a strike fund of \$8,000 for emergency cases.

Pickers were offered coffee and warm places to sit down by their own principals. Some strikers even attended school Christmas parties.

After the vote was taken, some picketers rushed back to their classrooms the next morning, even though it was the last day of school before the Christmas break.

According to Barry F. Ryan, president of the Federation of Catholic Teachers, the strike's biggest setback was a failure to

attain parity of pay for teachers at both levels.

IN THE FINAL settlement, starting pay for degreed elementary teachers was boosted to \$6,900 (up \$200) with increments up the scale to a top minimum of \$9,800. High school teachers were given a \$400 raise, to start at \$7,600 and range up to \$13,000. Non-degreed elementary teachers with less than 10 years' experience were given a \$800 pay boost.

The achievement of parity would have given muscle, Ryan suggested, to future negotiations since the federation is the only diocesan union representing both elementary and secondary schools.

On the other hand, Ryan said, Church officials did seek to provide

improvements in major medical, life insurance, pension benefits and tenure requirements.

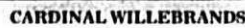
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The union's membership is now about 1,400 teachers from a total teaching force in the archdiocese of 7,900. For the union, Ryan said, the lesson of the strike was: "We'll just have to do a good selling job."

OFFICIALS OF the archdiocese likewise concede that the strike was a failure as a strike because so many teachers stayed on the job. Part of this was loyalty, and part was due to good internal public relations. Still a third reason was

BY JOSEPH McLELLAN

Despite the widespread and sometimes surprisingly rapid moves the churches are making toward unity.



At the end of the walkout, according to Msgr. Joseph T. O'Keefe, archdiocesan secretary for education, only 230 teachers—out of a possible 5,500—were away from classes because of the strike. As a result, only about 20 schools “experienced difficulty” in continuing classes.

school system for the affluent."

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	Number of Pupils	Holy Child hood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
Holy Angels.....		\$	\$	\$	\$
Holy Cross.....	191		122.70		
Holy Name.....	737				
Holy Spirit.....	690	124.00	480.00		370.00
Holy Trinity.....	262	50.00	272.08	120.00	
Immaculate Heart of Mary.....	448		569.51		
Nativity of Our Lord Jesus Christ.....	272	54.20	263.00		
Our Lady of Lourdes.....	462	178.60	469.50	430.00	
Our Lord Jesus Christ, King.....	428				
Sacred Heart of Jesus.....	241	77.00	98.70	15.00	
St. Andrew.....	587		435.00	40.00	78.00
St. Ann.....	209	33.60	106.00	15.00	
All Saints.....	375		304.00		
St. Barnabas.....	455	60.00			
St. Bernadette.....	206	20.00	213.00		
St. Bridget.....	120				
St. Catherine.....	301	58.20	370.40	115.00	8.44
St. Christopher.....	435	81.20	382.00		
St. Francis de Sales.....	146				
St. Gabriel.....	428	74.25	499.00		
St. James, the Greater.....	183	41.00	316.00		
St. Joan of Arc.....	497		608.00	125.00	100.00
St. Jude.....	623		933.80		
St. Lawrence.....	624	100.00	671.00	200.00	
St. Luke.....	390	61.80	557.07	90.00	
St. Mark.....	323	65.20		95.00	
St. Mary Child Center.....			37.71	20.00	56
St. Matthew.....	444	88.00	300.00		20.00
St. Michael, Archangel.....	564	108.00	663.00	420.00	
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THEME ARTICLE

THE SACRAMENTS AS SIGNS OF GRACE

BY DR. MONIKA HELLWIG

Many of us have the experience of being very disappointed with our parish. It does not seem to be alive or doing anything. There is little sense of community. People are not particularly friendly. The Sunday Mass celebration does not seem to have much meaning.

Many people feel that there simply must be more to it than this if it is to be worthwhile continuing with Church membership. Others think that because the sacraments are supposed to confer grace of themselves the participation of the community does not matter so much, though the effects of the sacramental grace are not apparent in the lives of the parishioners.

The missing link in both positions is that the sacraments are supposed to be acts of personal commitment of the members, and that is why we can say they are acts of the Church which is continuing and extending the action of Jesus Christ himself.

A community does not act at all unless its members act. If my parish is not alive, the first question I have to ask is what I am doing and what I could be doing as an active member of a community that exists to redeem the world. If the effects of sacramental grace are not apparent in the lives of the parishioners, we should ask ourselves what kind of personal commitment to the salvation of the world we are actually making when we celebrate the sacraments.

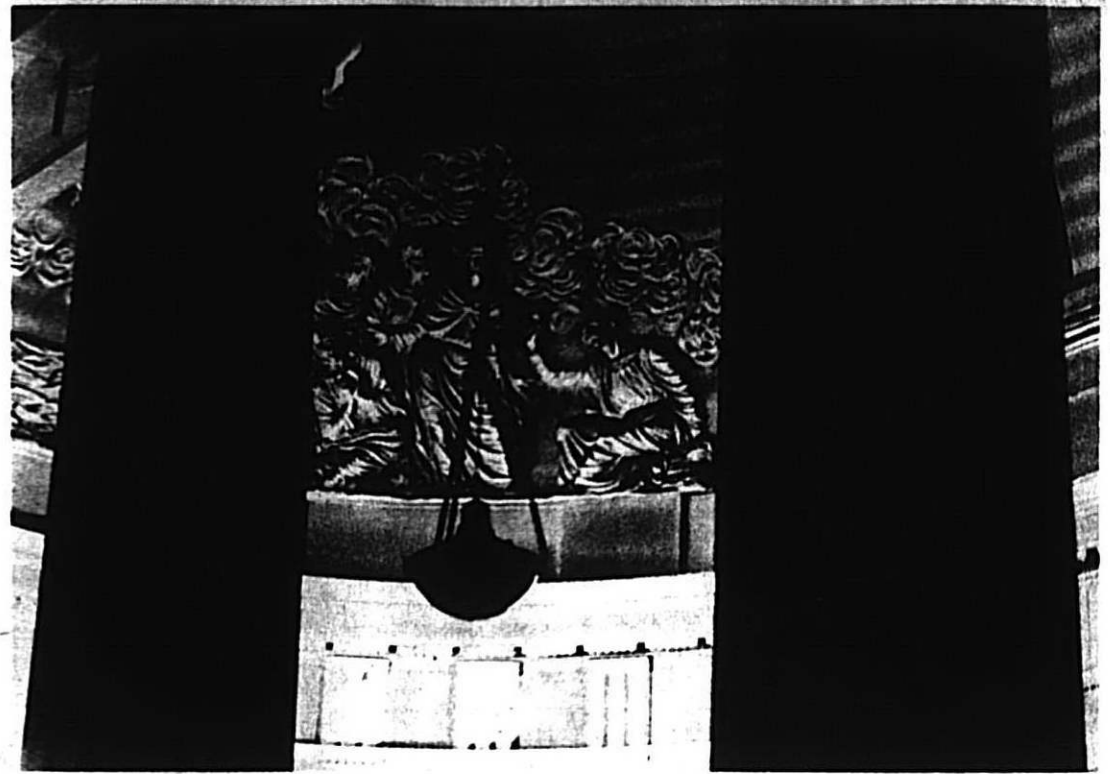
IF CATHOLICS do not often ask themselves these questions when they complain about their

parishes, that may be because of a certain tendency to think in terms of active and passive membership of the Church with the sacrament of Holy Orders as the boundary line between them. But this is a distortion of the traditional doctrine of the "character" conferred by Baptism, Confirmation and Holy Orders.

If there is a boundary line between active and passive, it can more correctly be identified with the sacrament of Confirmation. In earliest times there was no such boundary line and the initiation of a new member into the Christian community led through Baptism and a rite equivalent to Confirmation straight to the Eucharist. Since we have been baptizing infants, it is obvious that children and young people will be passive members until they come to a point of personal decision to leave the Church or to assume personal responsibility in the community.

However, the situation may have existed from the beginning. In the Acts of the Apostles we read of many instances where people were baptized and the Spirit was immediately evident in them through their quite extraordinary wisdom and courage, and through the peace, patience and kindness that characterized their lives. However, we may also read between the lines that it was not always so, for the Acts give instances of the community gathering around persons previously baptized, and laying hands on them to pray that the Spirit might be given to them. They expected visible results.

IN THE COURSE of time Confirmation was recognized as a separate sacrament given on a separate occasion, usually by a separate minister, the Bishop. The person who has been con-



"A community does not act at all unless its members act." (Photo of bas relief of Apostles, Dublin, Ireland, by Frank Hoy)

firmed is supposed to come to the Eucharist as one who can truly receive it because he brings his mature personal commitment to the encounter with Christ to help constitute the community commitment. He does not expect the already existing community to carry him along as a passenger, like an unconfirmed child.

The character or badge designating the baptized is that they are entitled as members to share what the already existing community has to give them. That of the confirmed is that they are officially commissioned to constitute the community by the life commitment each of them contributes to the Eucharistic

celebration.

It is easy to see, then, that Holy Orders designates certain men to assemble the community for worship and to preside over the Eucharist. It does not lay on them

the entire burden of making the Church a living and effective community, for this is the task we all share.

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CATECHETICS

How sacraments impart grace

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

At a time when many adult Catholics admit to being confused about many aspects of today's Church, almost every group of Catholic adults seems to know the definition of a sacrament. At meetings in city after city around the United States I have found groups of parents, religion teachers and priests able to recite in unison without prompting that "a sacrament is an outward sign instituted by Christ to give grace."

While few groups seem to have much confidence in explaining just what is meant by "grace" or how the sacraments "give grace" or in what way they are "signs," there is an unshakable conviction that however the Catholic doctrine of sacraments is to be explained, Christ gave us these "signs" in order to give us "grace."

The General Catechetical Directory issued recently by the Vatican confirms this generally accepted conviction about the sacraments as "signs of grace": "The sacraments must be represented . . . not only as remedies for sin and its consequences, but especially as sources of grace in individuals and in communities." (No. 56).

If the sacraments are sources of grace and the sacramental sign signifies that grace, then it would seem that taking a good look at the "signs" might help us better understand "grace."

PERHAPS THE BEST place to start would be the Sacrament of Matrimony. Here the sign is the mutual commitment in love and trust of a man and a woman. Throughout the Scriptures the covenant of love entered into by bride and groom has signified the deep relationship or covenant God and man freely enter into. The first and most meaningful understanding of "grace" is in terms of God's love for each of us, inviting us, enabling us, to enter into a relationship of loving trust with him. Grace is not a thing, but a relationship of love that has the power to transform us into loving persons. As St. Augustine wrote centuries ago, "We are lovable, Lord, because you love us."

But grace is not merely a personal, individual relationship with God. His grace or love for us enables us to enter into a community of love, willing to share our gifts with others. The Eucharist signifies this bond of love between individuals and is the source of their deeper unity into a community of believers. God's grace is an inner power to bring peace, harmony, joy, understanding, mutual concern and love, creating a "People of God." Eating and drinking from the "one loaf" and the "one cup" unites us into "one body" with Christ and with each other.

BAPTISM AND Confirmation by their symbolism reveal still more about God's grace in the lives of those united with God

in the community of believers. Pouring or immersing in water symbolizes (according to the images used in the Bible) the entrance into a new life marked by freedom. Christ in coming to give us the fullness of life, came to bring freedom, and wherever the Spirit of Christ is present, there is true freedom. This is the mark of true "sons of God" who share the very life of God.

The oil of Confirmation, together with the "laying on of hands" by the Bishop, symbolizes (again from biblical images) something of the joy, suppleness, richness, and openness that comes with union with God in a gracious relationship. Strength, too, is signified, but a strength marked by the gentleness that characterizes the presence of Christ's Spirit. Grace nurtures graciousness.

The dialogue of sorrow and absolution that is the sacramental sign of Penance reveals God's grace as the forgiving, merciful activity of Christ in our lives. God's love or grace is so great that even if we break our covenant relationship with Him, he is always ready to forgive and renew the relationship.

NOT EVEN SICKNESS or death is strong enough to weaken the bond of love initiated by our Father. His concern is so strong, that just as Jesus healed the sick and raised the dead, so he continues to renew man in the face of suffering and sickness, to bring him to new life even after death. All this is symbolized by the sacramental sign of the Sacrament of the Anointing of the Sick. Just as the Christian community stands by the sick and dying to the end, praying, anointing with oil, God's gracious love never deserts us in the face of life's shadows.

Finally, there remains the sacramental sign of Holy Orders. The bishop lays his hands on the head of a man, ordaining him to serve the community of believers. This sign remains as a constant reminder that God's grace comes to us through the fragile reality of men within a very human community of other men and women.

Religious education today, as the General Catechetical Directory urges, (No. 57), focuses on the sacramental "signs" in order to better uncover the riches of God's "grace" that is ours in Christ Jesus.

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SACRED SCRIPTURE

Sign of grace: Matrimony

BY QUENTIN QUESNELL, S.J.

Grace is the indwelling power of the love of God. It comes as God's free gift and transforms our poor selves into the perfect beauty of Christ.

Grace comes to us when we believe in and accept the mystery of Christ. It begins to show itself when we begin to live like Christ in the world. It becomes visible as a sign to all the world when all our lives reflect the



mystery of Christ and the love of God which took flesh in him. St. Paul reminds us that Christian married life is a perfect example of how this can happen.

First of all: "Wives should be subject to their husbands as to the Lord" (Ephesians 5:22) as the Christian mystery teaches us we should see Christ in all our fellow men (Matt. 25:35ff.) and we should all be subject to one another for the sake of Christ" (Ephesians 5:21).

A MALE-ORIENTED culture may tell the husband he is "head

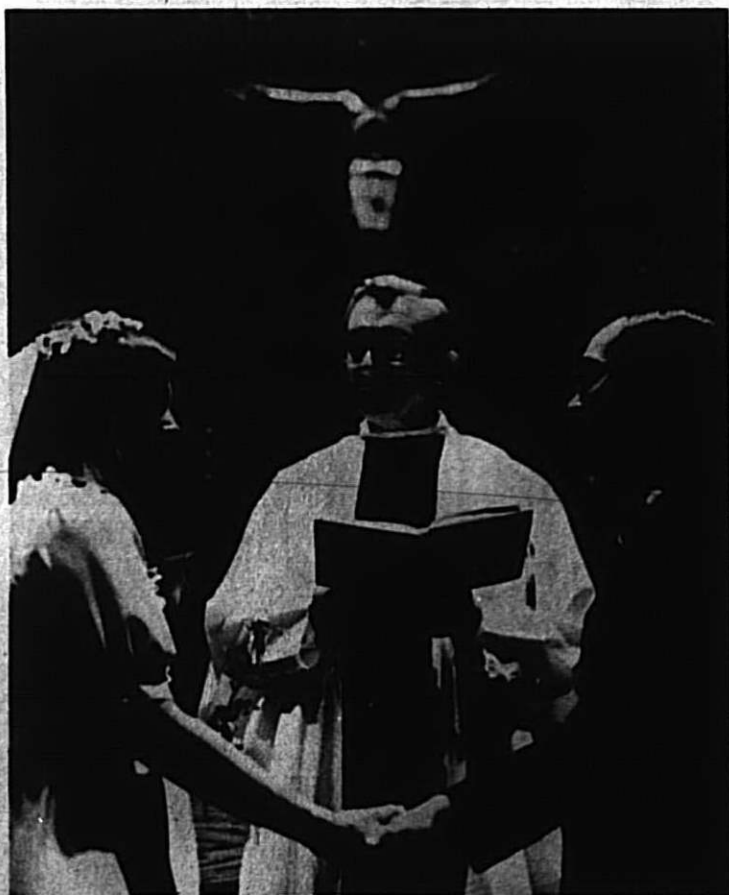
of his wife." Paul reminds him that for a Christian to be head is not to be a superior, but to be a servant. If the husband wants to fulfill the role of "head" he must do it in the way Christ made himself head of the Church. That is, he should do for his wife what Christ does for the Church: love her, nourish and look after her as a part of himself, and above all sacrifice his life for her (Eph. 5:23-25).

The man is called to "leave father and mother and unite with his wife" (Eph. 5:31). She is called to accept this, as the Church accepts Christ's love, allowing him to love her and serve her and die for her (Eph. 5:24). When generous love meets willing response; "the two will become one" (Eph. 5:31).

FOR THIS IS how it is with Christ and those who believe in him. No one knows why sacrifice for another is the real way to happiness. It doesn't follow logically from any laws of nature. It is a mystery—the greatest mystery ever. That mystery is proclaimed by Christ on the cross. The world's only hope for salvation is in self-giving love . . . and every married couple experiences the truth of this.

When a married couple pledge their love and faithfulness to one another, they proclaim their faith in Christ's way. They pronounce publicly that they are ready to try to live in love, to be "patient, kind, not jealous, not boastful or conceited; never rude or selfish, not taking offense, not cherishing resentment, always ready to excuse, to trust, to hope and to endure whatever comes" (1 Corinthians 13:4-7). This is the way of Christian love. It reads like a handbook for successful marriage. "It is a great mystery. It is a great sacrament" (Eph. 5:32).

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In matrimony the man is called to "leave father and mother and unite with his wife." (NC photo by Fr. Carl J. Pfeifer)

KNOW YOUR FAITH

WORSHIP AND THE WORLD

Confirmation
in our time

BY FR. JOSEPH M. CHAMPLIN

Bishop Charles Buswell, a tall, friendly, gentleman who shepherds the small diocese of Pueblo, Colorado, is, in my book, a very, very fine Christian, priest, and bishop. Over the past decade I have watched this servant of the Lord move among people during conventions and read a letter he wrote to one troubled cleric who had resigned from the ministry. I also have noted his courageous, unpopular stand on several delicate issues and heard glowing, first-hand reports about him from Pueblo priests, religious and laity.



The ever-smiling leader shared some of his pastoral insights with diocesan liturgical commission members at a national meeting in San Francisco last October. He spoke as part of a panel on "Confirmation: How Celebrate It In Our Time?" and suggested several practical ways to improve the liturgy of this sacrament.

Many of those ideas, interestingly enough, are now incorporated into the revised rite of confirmation just issued by the Holy See. In future articles I will discuss at some length that renewed ritual which may possibly be ready for provisional use by the time this column appears in print. Now, however, I would like to recall some of the specific recommendations Bishop Buswell offered us at the convention in California.

HE ENCOURAGES more personal, less assembly-line like liturgical celebrations for confirmation. That naturally is easier in smaller areas like Pueblo than in the huge churches of New York City, but where there is a will we generally can find a way to achieve what we want.

In Bishop Buswell's diocese they try to develop a warm community spirit before the ceremony through a potluck supper at

the parish in which bishop, priests, parents, sponsors and children mix and meet. This gives the confirming prelate an opportunity to talk informally with the boys and girls (or adults) and develop a rapport which will carry over to the liturgy which follows soon after the luncheon.

I think in most instances today the bishop is only a name, an oily hand on the forehead, a distant face which appears on the scene for an hour and then fades away until the next time, an authoritative voice, a man dressed in different clothes. A preparatory meal or some similar gathering in advance could help correct those impressions and create a more human image of the bishop.

Here is an additional step to personalize the ceremony. Normally the bishop moves along from person to person confirming while a choir sings, with or without the congregation, suitable songs to fill up the long, empty interval that results. Bishop Buswell recommends, instead, announcing each individual's name plus the child's parents and godparents as confirmation is conferred.

SINCE CONFIRMATION forms part of the Christian initiation process and complements baptism, Pueblo's bishop would like to see the baptismal name retained and employed in the confirmation liturgy.

For the same reason and to link confirmation with the Eucharist, he generally celebrates the sacrament within Mass and communicates all present for the ceremony under both kinds. The introduction to this restored rite supports him in that practice. "Ordinarily confirmation takes place within Mass in order to express more clearly the fundamental connection of this sacrament with the entirety of Christian initiation. The latter reaches its culmination in the communion of the body and blood of Christ. Therefore, the newly-confirmed should participate in the Eucharist which completes their Christian initiation."

A final, but significant recommendation: Make full use of the sacramental signs found in the ceremony. For example, sprinkle all present, not just the confirmation candidates, with holy water after the renewal of baptismal vows. And do so in sufficient quantity to impress on the community that this really is water, that it bears a connection with baptism, that we reaffirm promises made at the font whenever we cross ourselves with blessed water.

BISHOP BUSWELL, likewise strongly urges using generous quantities of oil at the confirmation rite—and leaving it on afterwards. I always wondered about the wisdom of instant and efficient priest "wipers" who walked after the bishop and immediately rubbed off on carefully prepared pieces of cotton the little chrism cross traced on each candidate's forehead.

Sacramental rites are signs which should be visible to our external senses. If we can see the oil and feel it and retain this anointing for a few hours, then perhaps we will understand more clearly the indelible character, the permanent seal of the Lord we have received as a gift from God.

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YOUTH-VIEWS

Role of the priest
in mind of the young

BY JAMES L. ALT

It is no secret that one of the biggest problems facing the Catholic Church today involves the "priesthood crisis." Every day discussions concerning celibacy, women priests, priests in politics, etc., are taking place all over the world. However, we seldom hear what young people think of priests and their role in the Church.

Students in Defiance and Mansfield, Ohio consider the administering of the sacraments and offering Mass to be the most important tasks of the priest in the Church today. By no means, however, do they wish to limit his activities to these two areas. As Dawn Powell (17, Mansfield) says, "the priest should be an ambassador between God and his people; understanding people and trying to show them the greatness of God."

What do young people admire in their priests? John Walovich (17, Mansfield) says the priests he has admired the most are those "to whom I can talk in a relaxed atmosphere. They are men who know about God and can apply the theories and ideals of Christ to their lives. A priest is a good friend who can understand what a person is going through. He should concentrate less on saving man from Satan and more on opening man's eyes to the beauty of God."

DEBBIE GIEGER (17, Defiance), lists four qualities she would like all priests to have. First on her list is sincerity: "they really mean what they say, and have the ability to let me see things the way they really are." The other qualities Debbie

lists are emotion ("they put feeling into the Mass"); understanding ("they have an open mind"); and firmness ("they show authority and keep things from getting out of hand.")

What type of priest "turns off" young people? Mentioned most often here was the idea of priest's putting themselves "high on a pedestal and being afraid to become involved with people," as Dawn Powell put it. Marie Kissner (17, Defiance) is cool towards a priest who feels that he has all the answers, a point which John Walovich also mentioned.

When asked the same questions, a priest, Fr. David Beck (30, Defiance), answered much like the teenagers. Qualities he feels priests should have include being open, warm, easy to talk to, a good listener, and having a deep spiritual life. On the other hand, the inability to communicate, lack of interest in spiritual matters, and a poor attitude towards the Mass are his chief criticisms of priests.

WHAT IS A PRIEST, and what should be his role in the Church? Being specific, Marie Kissner, a 17-year-old senior, feels a priest's duty is "to administer the sacraments, be a counselor, and a teacher. The priest knows more about the Church and Christian teachings than most people, so it is his job to instruct the people in their faith."

Today, as the Church experiences the same sort of upheavals facing all society, it is indeed a difficult job for a priest to be "all things to all people." At the same time, the priest must remember that "involvement" is foremost in the vocabulary of the young people who want and need leadership in making the Church relevant in their lives.

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BY MSGR. R. T. BOSLER

Q. Why have there been Italian popes for so long? Centuries back there were cardinals elected pope from other regions, such as France, Spain, Germany and even Africa. Since then the New World was discovered and settled by Catholic Spain, Portugal, and France. Why have no popes been chosen from these flourishing churches?



A. The only honest answer is to admit that the Italians have control of the Church. The last non-Italian pope was the Dutchman, Adrian VI, 1522-23. Then came the Reformation. In defense

against this, the Church centralized authority more and more in Rome. The Roman Curia expanded; the number of Roman cardinals increased. And to assure and strengthen unity, Rome chose the non-Italian cardinals from churchmen well disposed toward Italian rule.

For a people who have been singularly unsuccessful at ruling themselves, the Italians have furnished some remarkable leaders for the Church. This also explains why they keep winning papal elections. But I think the time has come for a change. Pope Paul VI gives indications he may think the same, for he has greatly increased the percentage of non-Italian cardinals and taken the vote from the older curial cardinals.

WHAT DIFFERENCE DOES JESUS MAKE?

Super-Magdalen
and Super-Judas

BY F. J. SHEED

Is the writer of Jesus Christ Superstar, Tim Rice, entitled to have Mary Magdalen in love with Jesus? As a dramatist he may be, but he has to mangle the Gospels pretty badly.

He has Mary Magdalen say, "Let me try to cool down your face a bit," at which Jesus coos, "That feels so nice, so nice." What Matthew and Mark tell us he said was rather different: "She has anointed my body to prepare it for burial." Rice has Judas describe Mary as stroking him, kissing his hair.



None of these emotional bits and pieces are in the Gospels, no "stroking," but ointment poured, feet kissed. One feels that Mary's part is blown up for the same reason that a play about the Jews in Egypt under Pharaoh made Potiphar's wife the heroine of the story—there had to be a sex interest. But Rice is not as bad as that: he does at least show Mary as in awe of Jesus—"he scares me so."

If he said he loved me, I'd be lost, I'd be frightened. I couldn't cope, just couldn't cope.

Rice does not say Jesus was in love with her, but some critics think he does. What sex might have meant to Jesus, only he could tell us, and he doesn't. But I think Mary Magdalen's "I couldn't cope" would be any woman's feeling. He was too toweringly above the ordinary human level for the true equality of true marriage. Mary Magdalen "couldn't cope." What woman could?

A TEST OF whether a reader has really read the Gospels, and not simply let them go in one eye and out the other, is how aware he is of the significance of Bethany. Two things that happened there led directly to Christ's death. As John tells us (11:46-7), the raising of Lazarus, so close to Jerusalem, convinced the Saducee High Priests that he was too dangerous to be left alive. The pouring of precious ointment over Jesus' head and feet by Lazarus' sister Mary, and Jesus' rebuke of Judas for upbraiding her, seem to have been a last straw for Judas.

Tim Rice does not mention the raising of Lazarus, and reports the anointing in such a way that his reader must miss the whole point of Judas.

If you have not read the 12th chapter of John's Gospel recently, read it now. John shows Judas wanting to know why the ointment had not been sold for 300 denarii and the money given to the poor. In Superstar Judas does, indeed, ask this question, indignantly; a very reasonable sounding question it was—300 denarii would have been a year's earnings for a laborer. But John, who knew Judas, comments: "This he said, not that he cared for the poor, but because he was a thief, and as he had the apostles' money-box, he used to take what was put into it."

NATURALLY, ONE cannot expect Judas to mention that he was a small time crook who had been stealing the group's funds; but one wonders why Rice ignores an accusation so highly relevant. Similarly, Matthew (26:15) says that Judas "went to the chief priests and asked them, 'What will you pay me for handing him over to you?'" But Tim Rice makes Judas say, "I have no thought at all about my own reward."

With the money motive thus omitted, why did Judas betray Jesus? I am a sufficiently practiced reader, but I simply cannot make out in Superstar what Judas thinks he is saying. The only thing that emerges clearly is that the line Jesus was taking would lead the Romans to destroy Jerusalem.

Listen, Jesus, do you care for your race? We are occupied, have you forgotten how put down we are? I am frightened by the crowd. For we are getting much too loud,

And they'll crush us if we go too far.

THIS IS EXACTLY the argument Capphas used. But then Capphas had never been an admirer of Jesus, whereas Judas can still say, "My admiration for you hasn't died." For what had he admired him? I cannot find out. He says:

All your followers are blind. Too much heaven on their minds. It was beautiful, but now it's sour. Note that "Too much heaven on their minds." Link it with "You believe this talk of God is true," "They think they've found the new Messiah."

When this whole thing began, No talk of God then, we called you a man.

Judas, in fact, had attached himself to a man he admired. What he admired, as I have said, we are not shown; what he could not accept was the claim to divinity. He wanted to "strip away the myth from the man," in other words, to demythologize him. We can forget the traitor Judas of the Gospels. This Judas, right up to his collapse, is today's liberal rationalist. Might he be Tim Rice?

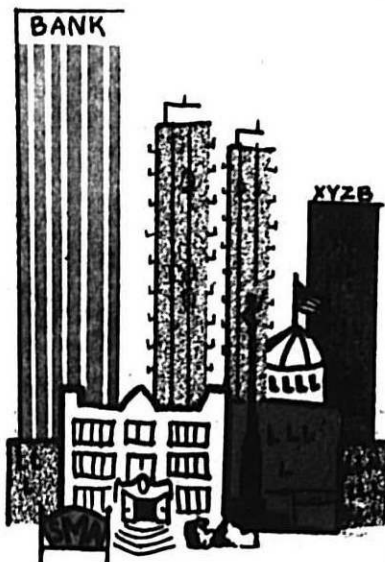
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Cage leaders emerging as leagues wind down

INDIANAPOLIS — With the regular basketball season to close within two week-ends, leaders are emerging in the six separate leagues. Post-season playoffs will be held in all leagues except the Cadet A and the Junior Senior Leagues, whose teams will move immediately into the Archdiocesan Tourney.

League division leaders at this writing include:

CYO NOTES

Deadline for the annual Junior One-Act Play Contest has been extended until February 2. Each parish may enter one play in each of the three categories—Comedy, Serious and Classic Comedy.

Entry blanks have been mailed for the Junior Table Tennis Tourney, scheduled at Little Flower from February 20 to 27. More than 1,000 entries are expected to participate.

Junior Style Show entrants are reminded to return their descriptions of the garments by January 24 to allow for script preparation. The event will be held Sunday, Jan. 30, at Holy Name, followed by a city-wide dance.

Forty-two parish schools will participate in the annual Archdiocesan Cadet Science Fair, to be held Sunday, March 5, at Little Flower. Information forms must be returned to the CYO Office by February 25.

Deadline for the Holy Spirit Freshman-Sophomore Basketball Tourney has passed. Drawings for pairings will be held at 7:30 p.m. Wednesday, Jan. 26, at the CYO Office.

Pairings for the Holy Cross "56" A Basketball Tourney will be drawn at 7:30 p.m. Monday, Jan. 31, at Holy Cross.

"56" A, Division I—St. Jude and St. Simon (7-0); Division II—St. Philip Neri (7-0) and St. Rita (6-1); Division III—St. Catherine (7-0) and St. Mark (6-0); and Division IV—Holy Cross and St. Monica (6-1).

"56" B, Division I—St. Christopher, St. Rita and St. Michael (5-1); Division II—St. Pius X (7-0); and Division III—St. Barnabas (6-0).

Cadet A, Division I—St. Rita and St. Simon (7-0); Division II—St. Gabriel (7-0); Division III—St. Barnabas and St. Thomas Aquinas (7-0); Division IV—St. Rueh (6-0).

Cadet B, Division I—St. Michael (Red) and St. Rita (6-0); Division II—St. Pius X (6-1) and St. Matthew (5-1); and Division III—Holy Spirit and St. Philip Neri (7-0).

Freshman-Sophomore, Division I—St. Thomas Aquinas (6-0); Division II—Our Lady of Mt. Carmel (6-0); Division III—St. Jude (6-0); and Division IV—Our Lady of Lourdes (6-0).

Junior Senior, Division I—St. Rita and St. Malachi (6-0); Division II—Christ the King (6-0); Division III—St. Catherine (6-0); and Division IV—Our Lady of Lourdes and Little Flower (5-0).

FOLLOWING is the an-

St. Pius wins volleyball event

INDIANAPOLIS — St. Pius X, whose Cadet volleyball teams have been winning trophies regularly, captured the annual St. Joan of Arc Junior Girls' Volleyball Tourney championship last week-end.

The northeasters defeated St. Catherine's in the final tourney game. Third place and the consolation trophy went to last year's champion St. Rita's, who defeated St. Mark's.

Eighteen teams participated in the invitational tourney. St. Joan of Arc supplied tourney officials.

nounced post-season playoff schedule:

"56" A—February 1, 2 at Little Flower; "56" B—February 1, 3 at Our Lady of Lourdes, Cadet B. February 1, 3 at Our Lady of Lourdes; Freshman-Sophomore—January 31 at Secina Memorial High School.

The Junior-Senior Archdiocesan Tourney opening round will begin January 31 and February 1, continuing February 2, 3 and 6 at Secina and Roncalli, with finals set for February 8 at Secina.

Cadet A teams will play in two separate tournneys (American and National), starting February 1-2, continuing February 5-6 and February 8-10 at the four district high schools. Semi-finals are scheduled February 3 at Secina and Chataud, with championship games set for February 15 at Secina.

'Meet Cathedral' parties slated

INDIANAPOLIS — A series of "Meet Cathedral Coffee and Coke Parties" is scheduled in parishes throughout the city to acquaint eighth grade public and parochial school students and parents with facts about the school.

Dates, parishes involved, times and locations follow: January 23—Immaculate Heart, 3 p.m., 5333 N. Pennsylvania; January 23—St. Andrew School, 7:30 p.m., 817 N. Rural; January 24—St. Malachi, 7:30 p.m., 12 Burns Dr., Brownsburg; January 25—St. Michael, 7:30 p.m., 8038 Conarroe Rd.; January 26—Our Lady of Lourdes, 7:30 p.m., 966 N. Layman; January 27—Little Flower, 7:30 p.m., 1461 N. Linwood; January 30—St. Lawrence, 2 p.m., Father Conen Hall; January 30—St. Gabriel, 7:30 p.m., 3256 MacArthur Lane; February 2—St. Joan of Arc, 7:30 p.m., 4488 Washington Blvd.; February 3—St. Matthew, 7:30 p.m., 5316 Brendenridge Rd.; February 6—Holy Spirit, 7:30 p.m., 7151 E. 11th St.

SECINA CONCERT

INDIANAPOLIS — The Secina Memorial High School Concert Band will present a Winter Pop Concert at 7:30 p.m., Sunday, Jan. 30 in the school gymnasium. The Glee Club will be featured and selections from the Broadway musical "Camelot" will be presented. Admission is \$1 for adults and 50 cents for students.

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CYO BASKETBALL

"56" A LEAGUE
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Division 2: St. Philip Neri 7-0; St. Rita 6-1; Mount Carmel 5-2; Immaculate Heart 4-3; Christ the King 4-3; St. Gabriel 4-3; St. Barnabas 2-5; Joan of Arc 2-5; Our Lady of Lourdes 1-6; St. Martin 0-7.

Division 3: St. Catherine 7-0; St. Mark 6-0; St. Christopher 5-1; All Saints 4-3; St. Thomas 3-3; St. Luke 2-4; St. Malachi 1-5; Our Lady of Greenwood 0-6; Holy Trinity 0-6.
Division 4: Holy Cross 6-1; St. Monica 6-1; Sacred Heart 5-1; St. Roch 4-2; St. James 3-3; St. Bernadette 3-3; Nativity 1-5; St. Patrick 0-6; St. Ann 0-6.

"56" B LEAGUE
Division 1: St. Christopher 5-1; St. Rita 5-1; St. Michael 5-1; Joan of Arc 4-2; Immaculate Heart (Blue) 4-2; St. Matthew (Gold) 3-4; St. Gabriel 1-5; St. Malachi 1-5; St. Martin 0-7.
Division 2: St. Pius X 7-0; St. Andrew 5-1; St. Matthew (White) 4-2; Immaculate Heart (White) 4-2; St. Lawrence 4-3; St. Michael (White) 3-3; Mount Carmel 3-4; Christ the King 2-5; Little Flower (Blue) 1-6; St. Luke 0-7.
Division 3: St. Barnabas 6-0; St. Simon 6-1; Holy Spirit 5-1; Little Flower (Gold) 4-4; St. Michael (Blue) 3-3; St. Jude 2-4; St. Mark 2-4; St. James 1-5; Our Lady of Lourdes 0-7.

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

Cadet "B" LEAGUE
Division 1: St. Michael (Red) 6-0; St. Rita 6-0; St. Thomas 3-2; Immaculate Heart (White) 3-3; St. Christopher 3-4; St. Martin 2-3; St. Malachi 1-4; St. Gabriel 1-5; Holy Trinity 1-5.
Division 2: St. Pius X 6-1; St. Matthew 5-1; Little Flower (Blue) 5-2; St. Luke 1-3; St. Joan of Arc 3-3; Mount Carmel 3-4; St. Michael (White) 2-4; Immaculate Heart (Blue) 1-5; Christ the King 0-6.
Division 3: Holy Spirit 7-0; St. Philip Neri 7-0; St. Andrew 5-2; St. Lawrence 4-3; St. Simon 4-3; Little Flower (Gold) 3-4; St. Michael (Red) 3-4; St. Bernadette 1-6; St. Barnabas 1-6; Our Lady of Lourdes 0-7.

FRESHMAN-SOPHOMORE LEAGUE
Division 1: St. Thomas 6-0; Holy Trinity 4-2; St. Christopher 4-2; N.Y.A.A. 4-2; St. Malachi 3-3; St. Martin 2-4; St. Susanna 1-5; St. Ann 0-6.
Division 2: Mount Carmel 6-0; St. Andrew 5-1; St. Rita 5-1; St. Matthew 3-3; St. Pius X 2-4; St. Lawrence "B" 2-4; Immaculate Heart 1-5; St. Luke 0-6.
Division 3: St. Jude 6-0; St. Barnabas 5-1; St. Patrick 4-1; Baxter Y.A.C.A. 4-1; St. Catherine 4-2; St. Roch 1-4; Nativity 0-5; Holy Name 0-5; St. Mark 0-5.
Division 4: Our Lady of Lourdes 6-0; Little Flower 5-1; Holy Spirit 4-2; St. Simon 3-3; St. Philip Neri 3-3; Holy Cross 2-4; St. Bernadette 1-5; St. Lawrence "A" 0-6.

JUNIOR SENIOR LEAGUE

Division 1: St. Rita 6-0; St. Malachi 6-0; N.Y.A.A. 5-1; St. Michael 4-2; St. Anthony 3-3; St. Martin 2-4; St. Christopher 2-4; Little Flower 1-5; St. Ann 1-5; Holy Trinity 0-6.

Division 2: Christ the King 6-0; St. Andrew 5-1; Mount Carmel 5-1; St. Pius X 3-3; Fairview Pres. Church 3-3; St. Thomas 3-3; Jewish Comm. Center 2-4; St. Luke 2-4; Immaculate Heart 1-5; St. Matthew 0-6.
Division 3: St. Catherine 6-0; St. Lawrence "B" 4-2; Baxter Y.A.C.A. 4-2; Southport Christian Church 4-2; St. Jude 4-2; St. Barnabas 3-3; Sacred Heart 2-3; St. Mark 2-4; St. Charles, Bloomington 0-5; Holy Name 0-6.
Division 4: Our Lady of Lourdes 5-0; Little Flower 5-0; Holy Cross 4-1; Holy Spirit 3-2; St. Lawrence "A" 3-2; St. Philip Neri 2-4; St. Simon 1-5; Nativity 1-5; St. Bernadette 0-6.

RICHMOND DEANERY BASKETBALL TOURNAY JUNIOR CYO

St. Mary, Richmond, 66; Holy Family, Richmond, 56; St. Gabriel, Connersville, 66; St. Andrew, Richmond, 56; 5th and 4th Grades, St. Mary's, Rushville, 43; St. Andrew, Richmond, 22; St. Gabriel, Connersville, 44; St. Mary, Richmond, 23; St. Gabriel, Connersville, was the host parish.

A MEMBER of the Louisville Archdiocesan Liturgy Commission, Father Knott warned

Plans shaping up for Style Show

The Junior CYO Style Show, scheduled Sunday, Jan. 30, at Holy Name parish, Beech Grove, will have more than 100 entrants.

Constantine has been reminded by the CYO Office to return their descriptions by January 24 to allow time to prepare the narrator's script. Indianapolis area entrants may bring their items to the parish hall on Saturday afternoon, while out-of-towners may bring them between 11 a.m. and 1 p.m. Judging will take place during the afternoon. The Style Show will begin at 7 p.m., followed by a city-wide record dance.

SAYS DECORATIONS SHOULD HELP BRING LITURGY ALIVE

INDIANAPOLIS — "Symbols tend to multiply and become more complicated and for that reason a healthy iconoclast purge is needed from time to time," Father Ronald Knott of Somerset, Ky., told a decorations workshop in Christ the King Tuesday night.

Father Knott was referring to churches in which "banners have been piled on top of crucifixes, on top of statues, on top of paintings, on top of stained glass, etc."

Simplicity and functionalism should be the guidelines of any parish decorations committee, he said, stressing that the former is a challenge in many older churches. He believes, however, it can be accomplished by eliminating or rearranging the movable art objects that already are a part of the church.

Fifty years ago Miss Anna Brennan was elected president of the St. John Academy Alumnae Association.

"packages" of vestments, altar and pulpit cloths, and wall hangings he designed for his rural southern Kentucky parish.

DESCRIBING how members of the parish can become involved in church decorations, he told of persuading two elderly seamstresses to sew banners, a retired tailor to make vestments, and a garage owner to weld wrought iron candelabra. All flowers or greenery used in his church come from the gardens or fields of parishioners. Young and old alike, he said, brainstorm ideas for designs.

Pleasing and appropriate decorations pay off, Father Knott said. "The singing is better and the responses are more enthusiastic. People smile more."

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TIC TACKER

Sees vocations linked to schools

BY PAUL G. FOX

There will be a direct correlation between the number of future religious vocations and the stability of Catholic schools, according to a former state legislator who is state president of Citizens for Educational Freedom.

Burnett C. Bauer, of South Bend, told the Serra Club of South Bend last week that 25 of the 26 college seminarians in his diocese are products of Catholic schools, a factor largely overlooked by Catholics when discussing the decline of parish schools.

The Serra Club is an organization of Catholic business and professional men interested in recruiting and retaining vocations to the diocesan priesthood.

IN HIS ADDRESS to Serrans, Bauer pointed out that since last June more than 800 non-public schools have consolidated or closed, compared with a high of 400 in any previous year. Unless some public financial assistance is forthcoming, he maintains, only the wealthier parishes will maintain parochial schools. And these have not been the main source of religious vocations, he warned.

Bauer is supporting passage of a bill (HB 1090) introduced in the Indiana General Assembly by his son, Rep. B. Patrick Bauer, that would give \$150 for each elementary pupil and \$200 for each high school pupil in non-public schools.

THE MEASURE is before the Indiana House Ways and Means Committee, but as yet has not been given a hearing by Committee Chairman Samuel Rea. Bauer feels that unless the bill gets a hearing by January 24, it will not have enough time to get through.

"If we are truly interested in promoting vocations," Bauer concluded in his Serra remarks, "then we must start demanding enough aid from our Legislature to keep open our parochial schools, which are the great source of vocations, and the time is NOW."

CHARTERED STUDENTS ASSIST—Eleven members of the Afro-Asian Cultures class at Chatham High School, Indianapolis, have become directly involved in the massive refugee problem resulting from the Pakistan-Bangladesh War. Each student is contributing \$1 per month to provide refugees with clothing, food and vaccinations. They will continue for a period of six months. Members of the class, conducted by Miss Bari Darr, are: Greg Cuthbert, Michelle Demuth, John Foreman, Tom Gill, Jane Lammer, Greg Mark, John Schaub, Terry Turkopolis, Tom Welch, Dominic Furfaro and Cynthia Rottinghaus.

PREPARATION FOR CONFIRMATION—A unit of material for teachers of classes to be prepared for reception of Confirmation will be completed soon by the Archdiocesan Religious Education Department. Background material for teachers plus references for more thorough study of the sacrament will be included. Six lessons, complete with resource references, audio-visual materials available, and ideas to

develop the lessons are suggested. The unit will be mailed immediately to parishes scheduled to have Confirmation this year. For more information, call the Religious Education Department, 634-4453.

HEART ASSOCIATION AWARD—Cathedral High School has been selected as one of the winners of the Hazel and Tommy Thompson Memorial Awards sponsored annually by the Marion County Heart Association. The award of \$100 will be used for the project, "Determination of the Ether Soluble Constituents of Tobacco and Tobacco Smoke by Thin-Layer Chromatography." The project at Cathedral will be under the direction of Brother Dennis Calsin, C.S.C., chemistry teacher. The award goes annually to 10 Marion County high schools in honor of two former Heart Association volunteers.

HERE AND THERE—An "unsung hero" in St. Catherine's parish, Indianapolis, is Miss Margaret Toner, who last week completed 25 years as a cook for the Sisters of Providence who staff the parish school. She was feted by the nuns in a private celebration. Hospitalized clergy this week are numerous: In St. Vincent Hospital, Indianapolis, are Father George Saum and Father Richard Lyons. Father Samuel Curry remains in Methodist Hospital, Indianapolis, while Father Joseph McCrisaken is in intensive care at Indiana University Hospital, Indianapolis. Father Ralph Schweizer is scheduled for heart surgery Friday, Jan. 21, in a Cincinnati hospital, while Msgr. Edward Bockhold is hospitalized in Evansville.

GOOD FELLOWSHIP RESULTS—For the sixth time in eight years, the Indianapolis Knights of Columbus have bested the Shriners in their Good Fellowship Bowling Tourney. Held January 15 on the Raceway Lanes, the K of C bowlers had a margin of 1,637 pins over their friendly rivals. Holy Family Council K of C hosted the fellowship hour after the tourney. Chairman of the event for the Indianapolis Chapter K of C was Frank S. Wuensch.

PERFORMING ARTISTS—Ten students at St. Mary-of-the-Woods College will begin a week of travel as Performing Artists in Residence next Monday, Jan. 23, in three Southern Indiana high schools. Accompanied by Sister Kathryn Martin, S.P., and Sister Marie Brendan Harvey, S.P., the students will perform in the drama, English and music classes at Paoli, Orleans and West Washington High Schools. They will also present a Performing Arts Workshop at the respective schools. The group includes two Archdiocesan students—Jane Krider, of Lawrenceburg, and Patty Kaperak, of Terre Haute. The high school appearances are part of an arts project entitled IMPACT, jointly sponsored by the National Endowment of the Arts and the Arts and Humanities Program of the U.S. Office of Education. IMPACT is partially funded by the Indiana State Arts Commission, in cooperation with the Indiana State Department of Public Instruction.

Death takes 2 Sisters of Providence

ST. MARY-OF-THE-WOODS, Ind.—The death of two Sisters of Providence during January was announced by the Convent here.

Sister Rose Elvire Bracken, S.P., was buried January 8 in Somerville, Mass., where she died (Jan. 5) after a brief illness. Burial took place in Malden, Mass.

A native of Chelsea, Mass., Sister Rose Elvire entered the convent in 1922 and would have been a Golden Jubilarian this year. She taught in Chicago, and in Malden, Chelsea and Stoneham, Mass. Since 1969 she has taught in Somerville.

Survivors include a brother, Father Joseph D. Bracken, of Regina Cleri Institute.

Funeral services for Sister Maurice Norton, S.P., were held at the motherhouse here Tuesday, Jan. 18. She died (Jan. 16) in the convent infirmary after a long period of semi-retirement.

A native of Boston, Mass., she entered the convent in 1916. She taught commercial subjects in various high schools, including the old St. Agnes Academy and St. John's Academy, Indianapolis, from which she retired in 1959.

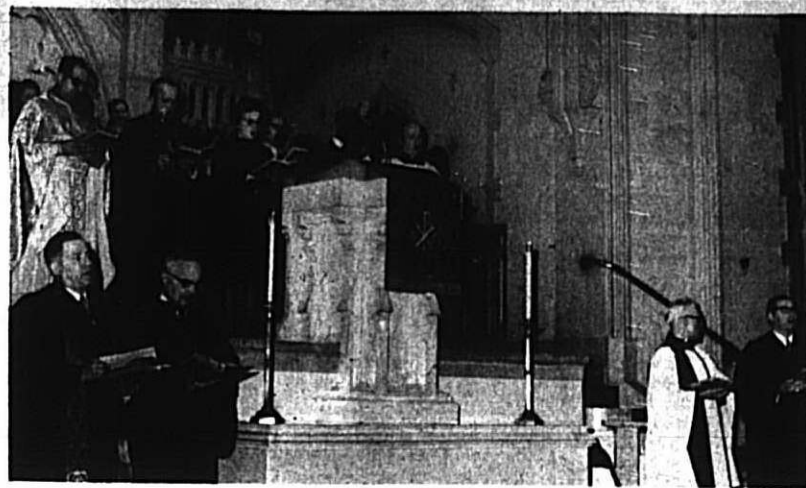
She is survived by one sister, Sister Marie Veronica Norton, S.P., also residing at the motherhouse.

Seek Berrigan change of venue

HARRISBURG, Pa.—The opening of the trial of Father Philip Berrigan and seven other antiwar conspiracy defendants is running into difficulties. Defense attorneys are asking that the trial be moved from here to New York City because the government claims part of their alleged conspiracy took place in New York State.

The so-called "Harrisburg Eight" are charged with plotting to kidnap presidential assistant Henry Kissinger and blow up heating systems in Washington, D.C. federal buildings.

Thirty years ago the Catholic University of America launched a campaign for books to be sent to men in the armed forces.



UNITY SERVICE—Representatives of the major Christian faiths in metropolitan Indianapolis are pictured in the sanctuary of North Methodist Church, Indianapolis, during the Week of Prayer for Christian Unity observance held last Sunday evening. Similar ecumenical services will be held in many churches on Sunday, Jan. 23.

Woods sets art contest February 13

ST. MARY-OF-THE-WOODS, Ind.—A February 13 art exhibit will be held at St. Mary-of-the-Woods College to show work of high school senior girls. Two Trustee Scholarships will be awarded to two young artists judged for unusual talent and promise in their work.

"Each entrant must submit

four pieces of her work," explained Sister Rita Ann Roethel, S.P., area chairman of art. "The work must be designed and executed completely by the student artist. Acceptable media for the exhibit include painting, watercolor, drawing, sculpture, graphic arts, collage and mobile lettering, enameling, textiles, jewelry and weaving."

Sister Rita Ann will be joined by the art faculty in selecting the award recipients of the \$500 scholarship awards. The awards are for the 1972-73 academic year.

Entry forms and \$3 entry fees must be received at the college by February 1. Art work can be delivered to the art area in Foley Hall between February 5-10, and work will be judged on February 11.

"Express shipments must be sent prepaid," stated Sister Rita Ann. "The college will assume the cost of returning such work if accepted by the jury. But we assume no responsibility for damage in transit."

Presentation of the Trustee Scholarships will be made February 13 at 2 p.m. at the college, and the exhibit will

continue through February 26. For entry forms and more information, contact, Sister Rita Ann Roethel, S.P., Art Chairman, Foley Hall, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876. Phone (812) 533-2181, ext. 288.

Plan card party

INDIANAPOLIS—Our Lady of Lourdes parish Council of Catholic Women will sponsor a card party at 8 p.m. Tuesday, Jan. 25, in Lyons hall.

For table reservations and tickets call Jane Wilhelm, 359-7495, or Julie Ritz, 353-0961.

Hispano group to meet Sunday

INDIANAPOLIS—The third annual meeting of the Hispano-American Association, originally scheduled for last Sunday, will be held at 2 p.m. Sunday, Jan. 23, in the Hispano-American Center, 617 E. North St.

Following a report of all activities, election for board members will be held. The meeting will be concluded with a pitch-in Mexican dinner for members and guests.

Fifty years ago, Mrs. Rosina Haag was elected president of St. Bridget's parish Altar Society.

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Supreme Court urged to banish death penalty

WASHINGTON—The Supreme Court has been asked to abolish the death penalty on grounds that it is cruel and unusual punishment.

Arguments against capital punishment now being presented to the court are supported by 13 major religious organizations including the National Catholic Conference for Interracial Justice, the National Council of Churches and the National Coalition of American Nuns.

The groups have specifically asked the court to declare the penalty unconstitutional during its current consideration of cases of four men condemned to death.

During the first arguments ever heard by the high court on a constitutional challenge to capital punishment, January 17, a California official contended that the penalty is part of the nation's moral and religious heritage. But a civil liberties lawyer said it was as cruel as boiling in oil.

In a statement against the death penalty issued in mid-December by the Indiana Catholic Conference, bishops and lay representatives from Indiana's five dioceses said that "certainly all Christians must have grave doubts about capital punishment, since Jesus himself was a victim of it."

The conference appealed "to all people to take a strong stand asking for the

abolishment of capital punishment in the State of Indiana.

ALTHOUGH THE nation's bishops collectively have not denounced capital punishment, the department of social development at the United States Catholic Conference (USCC) currently is preparing a study of the question of prison reform which incorporates a look at the death penalty.

John E. Cosgrove, department director, said he also discussed the importance of coming to some conclusion on the capital punishment issue with state Catholic conference directors who met in Washington in December, 1971.

The four-hour-long arguments heard in the high court's massive marble hearing chamber took consideration of the death penalty to a new and historic stage for the nearly 700 persons now on death row in 34 of the 41 states permitting execution.

Their sentences, according to opponents of capital punishment, represent "cruel and unusual punishment" which the court was reminded is prohibited by the 8th amendment to the constitution.

In a spirited defense of execution, however, Ronald M. George, deputy attorney general of California, said that capital punishment is a "legitimate form of punishment."

STANFORD UNIVERSITY law

professor Anthony G. Amsterdam argued against the death penalty on behalf of a man condemned for murder in California, one of the four cases presented to the court.

Amsterdam, speaking for the Legal Defense Fund of the National Association for the Advancement of Colored People, and who is affiliated with the American Civil Liberties Union, said executions are cruel and unusual because society would not tolerate them if they were administered evenly and without discrimination.

He said executions presently are invoked only for society's "outcast creatures," those who are "politically so weak, whose personal position is so unpopular and who are so ugly that society discards them."

No one has been executed in four and one-half years in this country. By this, Amsterdam said the country has been "lulled" by the court-imposed moratorium that has prevented executions since June, 1967, and has "stopped thinking about the problem."

As the high court weighed the issue, the New Jersey Supreme court in a related development ruled that the law providing for the death penalty in that state is unconstitutional. The ruling lifted the threat of execution for 20 men now on that state's death row.

Abortions may halt pending legal test

NEW YORK—All abortions in New York City municipal hospitals may come to a halt pending a test of the constitutionality of New York state's July 1970 abortion law.

In granting the request of Fordham University law professor Robert M. Byrn for a preliminary injunction, New York State Supreme Court Justice Francis X. Smith, Jr., held in a 22-page ruling January 5 that an unborn child of less than 24 weeks' gestation is a living human being entitled to a guardian and to the protection of the law.

The law suit was begun by Byrn in December. A summons and complaint was served upon the three defendants—the New York City Health and Hospitals Corp., the attorney general of the state, and the parents of a fictitious "Infant Roe" said to represent all fetuses in the state.

An order was signed requiring the defendants to show cause why abortions should not cease in New York City municipal hospitals while the law suit is pending.

Litany of slogans

(Continued from Page 1)
example, some religious sects do not allow blood transfusions, and the hospital must comply. But if the life of the fetus depends on a blood transfusion, the court can order the hospital to override the mother's objection in favor of the greater concern—the life of the unborn child.

Feminists say that most women believe in abortion. Yet it is widely known that black women and women of other minorities are highly suspicious of, and often regard them as a not-so-subtle form of genocide. To many blacks, ghetto abortion clinics and zero population growth sound too much like "zero black babies."

THIS IS WHY FAMILY planning was condemned by a recent conference convened by the official black health institutions in America, and black members of the U.S. House of Representatives. The conference polled a unanimous vote to urge better maternal and child health care—a position pro-life groups would readily agree with.

(Next: Abortion and the Unwanted Child)

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VIEWING WITH ARNOLD

'Straw Dogs'—a violent film

BY JAMES W. ARNOLD

In "Straw Dogs" Sam Peckinpah, always a director of hairy chested, male-oriented movies ("Major Dundee," "The Wild Bunch"), abandons the Wild West in substance but not in spirit. His tale is about a tense and elemental challenge to a virility, primitively defined, which is resolved finally in one of the most nerve-shattering ear-bending shoot-outs in film history. By comparison the Armageddon at the end of "Bunch" looks like a pre-season warmup.



several levels of character conflict (E.g., husband vs. wife, wife vs. several of the brigands, pervert vs. everybody, the bad guys vs. each other, etc.).

AMID THE HORROR of explicit violence (shotgun blasts, mutilations, crashing windows, poker beatings, scurrying rats, aborted rapes, slow strangulation in the vise of a giant mantrap), there is a perplexing amount of intelligence and even poetry. Thus, the bleary-eyed villains, outside in the floodlit fog, romp through a greenhouse on children's tracks, and at the height of the mayhem, Hoffman puts on an album of bagpipe music at top volume, adding a note of hilarity to the primordial din.

The appeal of the climax is the appeal of the film: unpredictable to the gut, right out of the cage, a natural for those who sometimes enjoy moral refinement and sensitivity but have been known to relish the crunch of pro football. The civilized American hero is mocked and challenged, ever so subtly, by amoral young English workmen employed to repair his country home in Cornwall. They ogle his sexy child wife, who both encourages and resents their attention and begins to disrespect her husband for letting them get away with it. Finally, while he is away hoping to prove his prowess at hunting, they circle back and rape her.

THE QUESTION, beneath this

Obscenity charge closes theatre

CINCINNATI Sheriff's deputies here padlocked a downtown motion picture theater after Common Pleas Court Judge William S. Mathews ordered it closed until it stopped showing obscene films.

Mathews' action January 11 followed 17 days of hearing testimony and arguments in a civil suit filed November 17 by Charles H. Keating, Jr., Cincinnati attorney and founder of Citizens for Decent Literature. Keating charged that the theater, Cinema X, was a public nuisance because it violated Ohio anti-obscenity laws.



HEADS MEDICAL STAFF—Dr. Ted L. Grisell is the new president of the St. Francis Hospital Center medical staff for 1972. He succeeds Dr. E. K. Stucky. Also elected were Dr. Marvin C. Christie, vice president (president-elect), and Dr. Richard L. Reed, secretary-treasurer.

much veneer, is Hoffman man enough to stop them. (The issue is not far removed from the staple western, wherein the peaceful man must finally take his guns from the wall.) He does, of course, with horrific results that force everyone, including the naive wife, to face up to the ugly realities of violence. If there is a deeper message it is that evil men may define virility anyway they wish and one is forced either to concede and rationalize surrender to them, or fight them on their own terrain. There is no glory either way; it is simply the jungle law that

persists beneath the civilized surface.

The supposed impotence of religion in coping with such elemental forces is described in a hair-raising preliminary to the battle. While the adversaries move step-by-step toward tragic confrontation, a minister performs a trite magician's tricks for the bafflement of children.

"Dogs" is clearly a film that allows much of the jungle to become visible in terms of both sex and brutality. Some of it was toned down to allow an R rating rather than an X rating. Its only benefit, though a considerable one, is the vast skill with which it is constructed. Its perceptions are not those that a Christian can accept, nor is there much hope that it will reduce the appetite for sensation and blood letting. (Rating not available.)

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES. (Made for TV movies excluded as simply long TV shows. Schedules subject to late changes.)

RETURN OF THE SEVEN (1966) (NBC, Friday, Jan. 21) A limp Grade B reprise of the great 1960 western "Magnificent Seven." Yul Brynner returns to save those Mexican farmers again with a new set of pals. But mostly they talk each other to death. Not recommended.

BRIDGE ON THE RIVER KWAI (1957) (Part II) (CBS, Sunday, Jan. 23) David Lean's much honored film of the Pierre Boulle novel, which turned the POW escape film genre into a profoundly ironic statement about war, the military mind and humanity itself. Alec Guinness is superb as the British colonel, who finds that the old rules of military discipline take one only so far. Bill Holden, Jack Hawkins and Sessue Hayakawa contribute marvelous impersonations of themselves doing their thing, and the whole project, winner of seven Oscars including best film, is utterly impressive. Recommended highly for everyone but small children.

DEUL IN THE SUN (1947) (ABC, Sunday, Jan. 23) A tasteless, inflated camp masterpiece, one of the worst big-budget films of all time. Considered a wicked adult western in its day, this Selznick attempt at a sagebrush "Gone With the Wind" is enjoyable now as a Wagnerian horse opera. Gregory Peck and Joseph Cotten are the Cain and Abel sons of Lionel Barrymore; there is a final shoot-out in which the impassioned lovers (Peck and Jennifer Jones) die in each other's arms. Not recommended.

DOWNHILL RACER (1969) (ABC, Monday, Jan. 24) One of the best and most realistic of the fiction sports films, this study of an aggressive potential world ski champion (Robert Redford) and his private hangups has plenty of sizzling action, zestfully photographed and edited. There is also subtle insight into the character of the participants and hang-ons in championship level sport. A treat for ski fans, recommended for adults and mature youth.

STORY OF A WOMAN (1970) (NBC, Monday, Jan. 24) An Italian-made-for-TV soap opera: will the beautiful wife leave her loyal husband for her ex-lover when they meet years later in Rome? The answer is no: he gets wiped out in an auto accident. Bedroom scenes and nudity will undoubtedly be excised by the network. Not recommended.

Marian sets play in mid-February

INDIANAPOLIS The Marian College Theatre Department will present "Rashomon," a play by Fay and Michael Kamin at 8 p.m. February 18, 19 and 20 in the college auditorium.

Based on two short stories by Japanese writer Ryunosuke Akutagawa, the production will be directed by Don Johnson, acting chairman of the department. Jack O'Hara, instructor in theatre and drama, designed the settings.

Principal roles will be portrayed by Pat O'Hara, of Indianapolis, Janet Kitchen, of Plymouth, and Greg Rodick, of South Bend. Other roles will be filled by Bob Grause, of Cincinnati, Gene Bourke, of Chicago, and Roger Newman, of Indianapolis.

Footlitters slate

'Fiddler on Roof'

INDIANAPOLIS "Fiddler on the Roof" will be the season's second production of Footlite Musicals, Inc., to be given this week end at Ladywood-St. Agnes School auditorium.

Performances are scheduled at 8:30 p.m. Friday and Saturday, Jan. 21 and 22, and at 2:30 and 7:30 p.m. Sunday, Jan. 23.

Produced by Chuck Schisla and directed by Mauri James, the Tony Award winning musical holds the record for the longest continuous run of a musical in the history of Broadway.

Footlite's "Fiddler" stars Bernard Wurgen and Jacques Wagaman, with featured roles portrayed by Dianne Iauco, Sarah, Krieger, Sherry Smith, Dorothy Stohler, Gary Conway, Ed George, John Priest, Ben Ladin, Allen Cornell, Don and Freda Coleman, Linda Berry, Richard Aichele, Frank Werner, Harry Walker and Vance Goldsworthy.

Tickets will be available at the door. Reservations can be made by calling 283-5551. A special family rate of \$6 will be in effect for Sunday's performances.

'MOOSE' KNIGHTED

NEW YORK Edward "Moose" Krause, athletic director at the university of Notre Dame since 1949, has been made a member of the Knights of Malta. Cardinal Terence Cooke of New York presided at the investiture ceremonies.

Notre Dame sets series on Dead Sea Scrolls

NOTRE DAME, Ind.—The 25th anniversary of the finding of the first Dead Sea Scrolls—a discovery which cast light on a crucial period in the history of the Jewish and Christian religions—will be commemorated by a lecture series at the University of Notre Dame.

The "Quinarian Anniversary Lecture and Seminar Series," sponsored by Notre Dame's Department of Theology under a grant from the Rosenfeld Foundation will bring together Jewish and Christian experts on the scrolls for public lectures and academic seminars during the spring term. Chairman of the series is Dr. Joseph Riekenhoff, associate professor of theology and director of biblical studies at Notre Dame.

THE SCHEDULE of public lectures, which are all set for 8 p.m. (EST) in the auditorium of the University's Memorial Library, is as follows:

January 24 Dr. Theodor H. Gaster, Columbia University, "The Dead Sea Scrolls after 25 Years."

February 14 Dr. William H. Brownlee, Claremont Graduate School, "The People of God: The Quinarian Community and The Early Christian Church."

March 6 Dr. Lou H. Silverman, Vanderbilt University, "Biblical Interpretation: Quinarian, Early Christianity and The Talmud."

April 10 Dr. Geza Vermes, University of Oxford, "Jesus in the Light of Contemporary Judaism and the Quinarian Scrolls."

May 1 Dr. Jacob Neusner,

Brown University, "Judaism in a Time of Trouble: Responses to the Destruction of Jerusalem in 70 A.D."

In addition, each scholar will lead three two-hour seminars on more specialized aspects of his study.

Hospital gets \$100,000 grant

INDIANAPOLIS—St. Vincent Hospital has received a \$100,000 grant from an anonymous donor as a memorial to Dr. and Mrs. Willis D. Gatch. The gift, payable over a five-year period, is to be applied toward surgery rooms within the new St. Vincent Hospital presently under construction at 2001 W. 86th St.

Dr. Gatch, a nationally known surgeon, was appointed to the medical staff of St. Vincent Hospital in 1930. He served as chief of surgery at St. Vincent Hospital from 1953 to 1958. Dr.

Gatch was chairman of the St. Vincent Medical Staff from 1953 to 1956.

Dr. Gatch came to Indianapolis in 1912 as professor of surgery at the Indiana University Medical School. Later he was appointed dean of the School, a position which he held from 1932 to 1946. He was associated with the I.U. Medical School and St. Vincent Hospital until his death in 1962. Mrs. Gatch, a graduate of the Johns Hopkins School of Nursing, died in 1967.

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This Priest Was Murdered Martyred For Liberation



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This year the National Catholic Collection for Latin America soon to be held in your parish has distributed a poster showing the mutilated face of a Brazilian priest who was brutally murdered for advocating social justice.

The purpose of displaying this tragic photo is not merely to elicit your sympathy for the young priest or his grieving parents. A person would have to be totally insensitive not to react with shock and sympathy. Our purpose was to cause you to think about why this priest was killed, what he died for and what your reaction as a Catholic should be to the forces which brutally ended his efforts to promote social justice in Christ's name.

NO ISOLATED CASE

The murder of Father Henrique Pereira in Brazil is not an isolated case that can be dismissed as a bizarre aberration. Other priests have been murdered in Latin America because they would not abandon the poor even at the cost of their own lives. Priests, Sisters, Brothers and Catholic lay leaders have been kidnapped, tortured, beaten, jailed without trials, exiled, expelled and publicly accused of being Communists, subversives or terrorists. Several bishops serving in Latin America have also had their lives repeatedly threatened and some have been arrested. These are not bishops, priests, Religious and lay leaders convicted of burning draft cards or arrested during peace demonstrations. Catholics currently suffering brutal persecution in Latin America sought no confrontation with police nor other authority figures. In their case, (implying no criticism of the U.S. experience) traditional exercise of their ministry caused them to become victims of violent oppression.

Father Pereira became unpopular because he stressed justice and social responsibility in his work with Brazilian university students. Other Catholic progressives were victimized for endorsing trade unions for workers paid starvation wages, preaching that the poor should have a share in the decision making process and explaining that poverty is the result of unjust socio-economic systems rather than God's will to be suffered in silence.

DEDICATION TO CHRISTIAN LIBERATION

These priests, Religious and lay leaders are dedicated to the Christian liberation of oppressed poor people who have been mercilessly exploited for generations. Those seeking to preserve minority socio-economic privileges at the expense of majority misery feel threatened by these Catholic activists. They have mounted campaigns of violent persecution and publicly accuse Church leaders of being Communists or subversives. These wealthy and powerful elite groups claim the Church is meddling in social problems which are not its proper concern.

The recently completed world Bishops' Synod in Rome defended priests whose preaching of the Gospel message of Christian liberation brings them into conflict with power elites who want the Church to abandon its dedication to social justice. The message of the synod was that Catholics should support the efforts of those who seek to establish peace by promoting justice and Christian liberation.

UNDERSTANDING

Cardinal George Flahiff of Canada said during the Synod that if Catholics want to provide more than "social band-aids," they must come to an effective understanding of injustice among powerless peoples of the world. It is in this spirit that the National Collection for Latin America seeks to call attention to the injustices which are so rampant in those countries and the often heroic refusal of Church progressives to be intimidated.

"One of the striking signs of our times is how modern totalitarian powers imprison, torture and even kill men who speak out freely," Cardinal Flahiff reminded the Synod. "Novelists and poets have been jailed, social leaders have been murdered, also in many countries priests who dared to challenge the status quo are today in prison. In biblical times, prophets were stoned to death."

SOLIDARITY

Cardinal John Dearden of Detroit, then President of the National Conference of Catholic Bishops, stressed the theological dimension of liberation and urged U.S. Catholics to make a personal commitment to combating world injustice.

"What others expect of Catholics in the United States is clear enough," Cardinal Dearden said. "The cross of self-denial must be voluntarily taken up by those of us who have enjoyed such material abundance and this in such a way that it will benefit other human beings throughout the world. We shall not be able to solve the problems of injustice except in solidarity with the rest of the Church."

FINANCIAL ASSISTANCE

U.S. Catholics have been especially urged by our episcopal delegates to the synod to make a commitment to implementing world social justice. The National Catholic Collection for Latin America provides a means of effectively channeling needed financial assistance to the leaders of Church-related programs who are implementing social justice often at the risk of personal safety. We urge you to actively share in their commitment by giving generously to the collection. Your contribution will have direct impact.

What Does Christian Liberation Mean?

CENTRAL MOTIVATION

POLITICAL ACTIVITY

CONCEPT OF LIBERATION

FRUSTRATION AND RESSENTMENT

SEPARATION OF MYTH FROM REALITY

INSTITUTIONALIZED VIOLENCE

SELF-DETERMINATION

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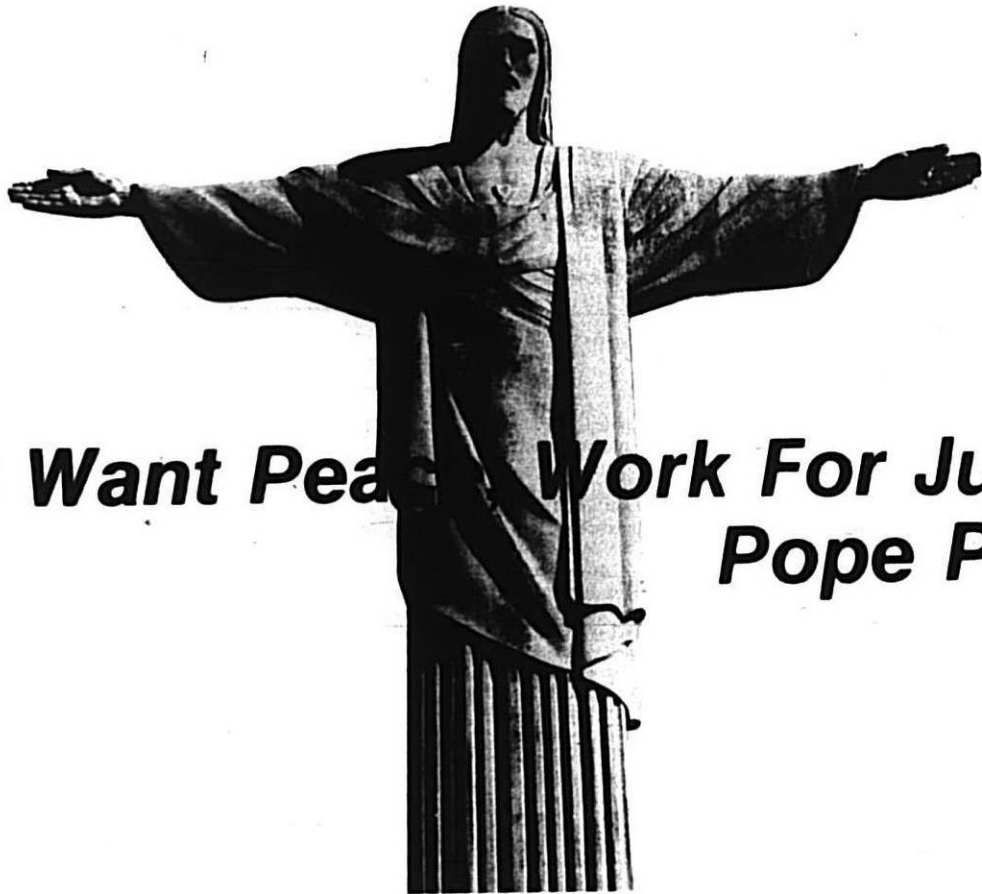
OVERLOOKED ISSUES

PROMISED ASSISTANCE

BOLD TRANSFORMATIONS AND INNOVATIONS

PATTERNED UP: PILL-LES AND ADMINISTRATIVE ERRORS

Latin America's Liberation Demands A Christian Commitment



"If You Want Peace, Work For Justice"
Pope Paul VI

Willing To Share The Cost?

**National Catholic Collection For Latin America
Provides Non-Violent Alternatives
To Welfare Imperialism and Paternalism**