

the CRITERION

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Word from the Archbishop

My dear Family in Christ:

The Church in Latin America is engaged in a daily battle against poverty, oppression, dependency, and exploitation. It is through your continued generosity that the Church in Latin America will be able to sustain its valiant struggle to serve Christ's poor.

Observers on the scene in Latin America assure us that our contributions there in the past have been put to work for those who are critically poor and tragically deprived. They also assure us of the warm friendship of these people and their willingness to labor without complaint at any sort of work they can find. Jobs are not available, educational opportunities almost non-existent, and exploitation of the poor is commonplace.

It is essential—it is urgent—that outside help must be provided if these people of God are to be able to lift themselves out of their plight. The Catholic Church in Latin America grows evermore committed to total service to the underprivileged through a realistic sincere program. Keystones of that program are love and justice, the essence of true religion.

The Church in Latin America begs for those it serves. Won't you continue to permit the Holy Spirit to open your heart to your brothers and sisters in the human family. Certainly, our Lord surely meant it when He said: "Whatsoever you do to the least of these, my brethren, you do unto Me." Sunday through the Latin American collection, you will have the opportunity to assist in this area. May I ask on their behalf that your assistance be as generous as possible and that you continue your prayerful remembrance of the Church in Latin America.

Devotedly yours in Christ,

George J. Bishop
Archbishop of Indianapolis



DENIES MOVEMENT 'STALLED'

Cardinal Willebrands cites unity progress

VATICAN CITY—Despite many claims that the ecumenical movement is stalled on dead center, the president of the Vatican's Secretariat for Christian Unity maintains that 1971 saw a number of significant developments in progress toward Christian unity.

On a Vatican Radio program during the Week of Prayer for Unity, Cardinal Jan Willebrands, president of the unity secretariat, reviewed activities of an ecumenical nature conducted by the Catholic Church and other Christian

churches and communities during the past year.

Beginning with relations with Eastern churches, Cardinal Willebrands recalled that the letters exchanged between Pope Paul VI and Greek Orthodox Patriarch Athenagoras I of Constantinople in early 1971 stressed the need for the growth of a truly brotherly attitude in both communities so that one day they might "communicate together with the same eucharist of the Lord."

THE CARDINAL CITED his visit to Patriarch Athenagoras during which he gave the patriarch a more than 700-page volume containing 265 documents exchanged by the Vatican and the patriarchate during the past 12 years.

The cardinal also recalled his official visits to the Orthodox Churches of Greece and Crete as well as his attendance at the synod of the Russian Orthodox Church that elected a new patriarch of Moscow and all Russia.

Other ecumenical contacts mentioned by Cardinal Willebrands included the exchange of visits between the Rumanian Orthodox Patriarch Justinian and Cardinals Franz Koenig of Vienna and Julius Döpfner of Munich, and the visit of Syrian Orthodox Patriarch Ignatius Jacob III to the Vatican, during which the Pope and the patriarch issued a joint call for closer collaboration.

WITH REGARD TO relations with the Protestants and Anglicans, the cardinal singled out the work of several joint commissions. Among these was the Catholic-Lutheran commission which completed during the year studies on the theme "The Gospel and the Church." The first series of conversations with the Methodists were held on problems of Christian spirituality, the Eucharist, Matrimony and the Christian family. Conversations with the World Reform Alliance concerned "The Presence of Christ in the Church and the World."

The International Joint Theological Commission of Catholics and Anglicans announced last September that during their discussions substantial agreement had been reached regarding the doctrine of the Eucharist. Cardinal Willebrands said this does not yet mean an agreement has been reached between the Catholic Church and the Anglican Communion but that the text of the declaration can form the basis for further discussion by theologians on both sides.



POPE JOHN STATUE IN LUTHERAN CHURCH—This statue of Pope John XXIII by Swedish-born sculptor John Torrell of Chicago was recently installed in the Immanuel Lutheran church in Chicago. The 50-inch-high wood carving of the late Pope is in the nave of the church beside a statue of another great ecumenist of the 20th century, Lutheran Archbishop Nathan Soderblom of Uppsala. (RNS photo)

LEGISLATIVE MEMO

Abortion bill would allow 'counseling'

BY R. H. ACKELMIRE

INDIANAPOLIS—Counseling for out-of-state legal abortions would be permitted under S.B. 251, which passed the Indiana Senate Saturday by a vote of 27 to 20.

Though Indiana's present abortion statute remains in force, the bill would make this amendment:

"Provided that, nothing in this chapter shall prohibit the counseling or giving of information orally or in writing relative to the circumstances under which, manner by which, or places where miscarriage or abortion may be legally procured."

The bill would make Indiana fair game for abortion advertising and for "counseling" by direct referral to hospitals and clinics in states where abortion is legal. No qualifications are stipulated for counselors and no restrictions placed on their activity.

Sen. Charles E. Bosma (R-Indianapolis), speaking against the bill, said, "This opens the door for counseling on selective termination of life, death without trial, murder without a chance to defend."

THOUGH FLOOR debate was heated, some opponents in the Senate gallery said there had not been enough time to muster opposition. It is hoped that by the time the measure reaches the floor of the House, representatives will be fully informed of the nature and strength of the opposition.

Those wishing to write to their individual representative, should address him or her in care of the Indiana House of Representatives, Statehouse, Indianapolis.

As the gallery watchers indicated, S.B. 251 got rush treatment all down the line. Sponsored and introduced by Sen. George A. Rubin (R-Indianapolis) and assigned to the Senate Judiciary Committee (of which Rubin is chairman), the bill was given a committee hearing just a few days after filing. Caught by surprise, none of the expected opposition showed for the hearing. All testimony taken was in favor of the measure. The bill moved out of committee with a "do pass" recommendation. Less than a week later it appeared on the floor of the Senate.

The nonpublic school tax credit bill, H.B. 1090, appears to be sidelined for the session. Sponsored by Rep. B. Patrick Bauer (D-South Bend), the bill would permit parents of nonpublic school students to claim a state income tax credit of \$150 for each child enrolled in grade school and \$200 for each child in high school.

Assigned to the House Ways and Means Committee, the bill is resting in a taxation subcommittee.

In a statement dated January 25, the Indiana Catholic Conference informed the subcommittee that the organization "endorses and supports the principle of tax credits for the parents of children attending nonpublic schools."

The ICC statement said in part that since all schools "provide a public service... it follows as a basic element of justice that all parents should be able to benefit to some degree from their taxes when meeting state laws and standards in educating their children."

THE HOUSE PUBLIC HEALTH and Environmental Affairs Committee did an about face in reconsidering the tabled foreign doctor bill. The committee added two amendments and voted 10-0 to recommend passage.

Sponsored by southern Indiana groups and spearheaded by Philip Willkie of Rushville, the bill would allow qualified foreign doctors to practice in this state without having to take two years of postgraduate training. Amendments require that the doctor possess a valid license to practice in another country and place the supervision of the foreign doctor program under hospital medical staffs.

In a legislative platform booklet distributed last week, the Indiana Council of Churches again states its opposition to public aid for nonpublic schools, all forms of legalized gambling, and Sunday liquor sales.

Among efforts supported by the ICC are: improvement of living conditions of agricultural migrants, busing for school segregation; levying of state taxes on the income-producing property of churches; repeal of capital punishment; and abolishment of law permitting garnishment of wages.

Elected head of Association of Religious

INDIANAPOLIS—Sister Joan Newell, S.P., school consultant for Catholic Social Services, has been elected president of the Association of Religious of the Indianapolis Archdiocese (ARIA) by the group's executive board.

Other new officers will include: Brother Richard Smith, C.S.C., dean of studies at Cathedral High School, vice-president; Sister Annette Crone, O.S.F., director of nursing at St. Francis Hospital, Beech Grove, treasurer; and Sister Gilchrist Conway, S.P., director of adult education for the Religious Education Department, public relations director.

ARIA, composed of religious Brothers and Sisters in the Archdiocese, is designed to promote unity and understanding among religious communities and to serve



EXECUTIVE COMMITTEE OF SENATORS—The Priests' Senate of the Archdiocese had its initial organization meeting last Friday, Jan. 21, with Archbishop George J. Bishop at the Chancery Office. Father Bernard Head, seated center above, was previously elected president by the entire Presbytery, composed of all diocesan priests. Also elected to office by the 17

member body were: Father Victor F. Wright, seated left, vice-president; Father Martin Peter, seated right, secretary; Father Joseph McNally, standing left, treasurer; and Msgr. Raymond T. Bosler, executive committee member. The next full meeting of the Senate will take place February 23, with an executive committee session scheduled February 8.

ALL-TIME RECORD

\$616,735 donated to missions in 1971

An all time record \$616,735 was contributed to the missions by Archdiocesan Catholics during 1971, according to the annual report issued this week by Msgr. Victor L. Goossens, Archdiocesan Director of the Catholic Home and Foreign Missions Office.

In the 25 years of his directorship, the Missions Office has reported more than \$7.6 million in contributions, with each year showing an increase over the previous year.

Principal beneficiaries of Archdiocesan contributions during 1971 were: National Office of the Society for the Propagation of the Faith, \$75,517; American Board of Catholic Missions, \$41,600; Holy Childhood Association, \$30,373; Archdiocesan Home Missions, \$22,587.

Collections taken by visiting missionaries participating in the Missionary Cooperation Plan amounted to \$98,872. The National Office of the Society for the Propagation of the Faith reported direct contributions from the Archdiocese totaling \$44,320.

Recipients of the Archdiocesan Home Missions funds included: St. Rose parish, Knightstown; St. Thomas More parish, Mooresville; St. Jude parish, Spencer; Indiana State Rose Hulman Catholic Center, Terre Haute; and the Spanish Speaking Apostolate. Operations overhead for the Missions Office amounted to \$27,456.

Canterbury preaches at St. Patrick's

NEW YORK—Archbishop Michael Ramsey of Canterbury was the preacher for an ecumenical service held at St. Patrick's Catholic Cathedral here in observance of the Week of Prayer for Christian Unity.

The Sunday afternoon (Jan. 23) service was the first time a head of the worldwide Anglican communion had preached at the cathedral. It was also Archbishop Ramsey's first time to preach in any Catholic pulpit in the United States, though he has preached at Westminster Catholic Cathedral in London.

In his sermon, the Archbishop stressed the theme that Christian unity depended upon the renewal of all the Churches, rather than uniting the Churches as they are at present.

"It was Pope John who did so much to show us all that unity and renewal go together," he said. "The secret of Christians and of Churches coming closer to one another is that all should be deepened in Christlike obedience."

Plan workshop for musicians

INDIANAPOLIS A workshop for parish organists and choir directors will be held Saturday, Feb. 5, in the Marian College auditorium.

Sponsored by the Music Subcommittee of the Archdiocesan Liturgical Commission, the workshop will be conducted by Robert Schaffer, organist and choir director of St. Mary's Cathedral in Covington, Ky.

Schaffer, who holds degrees from New York University and the American Guild of Organists, heads the music department at Thomas More College, Covington. He also serves as professor of music at St. Pius X Seminary, Covington, and as organist with the Cincinnati Symphony Orchestra and the Cincinnati Summer Opera.

Registration for the workshop will be \$3 by mail and \$4 at the door. Workshop coordinator is Charles Gardner, 4720 E. 13th St., Indianapolis, IN 46201.

as a channel of communications with decision-making bodies within the Archdiocese. As a vehicle for spiritual and professional enrichment, ARIA sponsors local and Archdiocesan programs throughout the year.

First concern is orthodoxy; Pope declares

VATICAN CITY—Orthodoxy is the "first concern" of the Church, Pope Paul VI declared.

"The teaching Church does not invent its doctrine," he told a general audience January 19.

"To those who urge it to make its faith easier, more in keeping with the tastes of the changing mentality of the times, the Church replies with the Apostles' 'non possumus'—we cannot."

The Pope warned against regarding Revelation as "an evolution that is still continuing, changing itself and surpassing itself."

HE SAID THAT God's Revelation to men ended with the apostolic age, and added:

"The word of God, finally, is for us the Incarnate Word, the historical Christ and then the Christ living in the community joined to Him through faith and the Holy Spirit, in the Church, that is His Mystical Body."

"That is the way it is, beloved children. In so affirming, our doctrine detaches itself from the errors that have circulated and still flourish in current culture."

"These errors could totally ruin our Christian concept of life and of history. Modernism represented the characteristic expression of these errors, and under other names it is still current."

The term "Modernism" was attached to a broad gamut of approaches to religion in the early part of this century that were said to undermine the objective validity of religious beliefs and practices. Modernists held that existence of a personal God cannot be demonstrated, the Bible is not inspired, Christ is not divine, nor did He establish the Church or institute the sacraments. Pope St. Pius X, who condemned it as heresy in 1907, linked it with agnosticism and an indiscriminate evolutionism.

POPE PAUL CONTINUED: "We can then understand why the Catholic Church, today and in the past, attaches such importance to the strict preservation of authentic revelation. We can understand why the Church regards revelation as an inviolable treasure. And we can understand why the Church has such a stern consciousness of its basic duty to defend and transmit the doctrine of the faith in unequivocal terms."

"Orthodoxy is its first concern, pastoral magisterium its primary and providential function."



PONTIFF MEETS WITH MALTA'S LEADER—Prime Minister Dom Mintoff of Malta (left) meets with Pope Paul VI at the Vatican. The Maltese leader is embroiled with Britain in a dispute over his attempt to obtain more money for British use of military facilities on the Mediterranean island. He met with the pontiff for nearly one hour before joining British Defense Secretary Lord Carrington and NATO Secretary General Joseph Luns in Rome for talks on the crisis. (RNS photo)

More than one Prophet Isaiah, computer says

BY ARYEH GREENFIELD

JERUSALEM—The Book of Isaiah—an important book of the Old Testament for both Christians and Jews because of its prophecies concerning the Messiah—is probably the work of more than one man, according to an extensive study carried out at Hebrew University here.

The study concludes that two, or possibly three, men wrote the prophecies of Isaiah, at an interval of several centuries. In an article published in the University's monthly magazine, Dr. Yehuda Radai explained the methods used in the study, which combined critical study of Old Testament texts with modern scientific linguistics, statistics and the theory of probability.

The Hebrew University's computer was used to collate the extensive material, and to carry out the numerous and difficult computations.

STUDENTS OF the Old Testament first suggested some 200 years ago that a considerable difference existed between the first 30-odd chapters of the Book of Isaiah and other sections.

The later parts of the Book, scholars said, reflect different external, primarily political, circumstances and also expressed a more universal conception of God. Critics also claimed to note changes in vocabulary and literary style.

Although much was said and written on this dispute, no objective conclusion seemed possible. Often a scholar's scientifically based opinion tended to reflect his personal preconceptions on the subject.

(The New American Bible, sponsored by the U.S. Bishops' Committee of the Conferment of Christian Doctrine, says that the Book of Isaiah was composed chiefly by Isaiah, "but also by disciples, some of whom came many years after Isaiah.")

Ten years ago 74 young women pronounced vows as Sisters of Providence in profession ceremonies at the Motherhouse at St. Mary-of-the-Woods.

DR. RADAI'S research followed the assumption that certain linguistic habits identify a writer as surely as would his finger print. These personal identifying marks include an affinity for certain words and forms of speech, but go far beyond this to idiosyncrasies the writer cannot possibly be conscious of. Some of these characteristics are the statistical occurrence of long, as against short, words; of long, as against short, sentences; patterns of sentence structure and of word sequence.

In order to investigate the Book of Isaiah in the light of these assumptions, every one of the 18,000 words in its Hebrew original was fed into the computer, together with data on its roots, grammatical form, place in the sentence, and so forth. The entire body of data was then processed separately for six groups of chapters, three of them up to chapter 35, a fourth for chapters 40 through 48, and two more for the following groups.

The outstanding conclusion of the study was that the 40th chapter of Isaiah, and those following it, could not possibly have been written by the author of the initial chapters, Isaiah, the son of Amoz, who prophesied over Judah and Jerusalem during the reign of four kings, about 800 years before Christ.

THE GENERAL assumption is that a second Isaiah lived during the sixth century before Christ, when the expanding but religiously tolerant Persian empire had brought a modicum of peace to the area.

This estimation is supported by an additional analysis of the text carried out by Dr. Radai. Assuming that words connected with war would be less prevalent during the later period, than during the former strife-torn period, he examined the occurrence of such terms in the six different sections of the book. The conclusion he reached was that chapters 40 through 48 again were different from most other parts of the Book of Isaiah, and that in these chapters the vocabulary included relatively few terms of war.



HOSPITAL DIRECTOR—Sister M. Justine Pillotte, O.S.F., has been named new director of staff education at St. Francis Hospital Center, Beech Grove. She is a graduate of St. Joseph Hospital School of Nursing, Memphis, and Loyola University, Chicago. Sister Justine also received a master's degree in social psychology from Ball State University.

Warns about 'small family' brainwash

WASHINGTON — Catholics should think seriously about the near all-time low U.S. birth rate and not be intimidated by it, advised family life director Msgr. James McHugh at the United States Catholic Conference (USCC).

Catholics should "Not succumb easily to the pessimism, anxiety and the fear" which encourages smaller families, the monsignor said in an interview. "Most people," he added, "have been brainwashed into the small family size, but I don't think Catholics should be frightened by this."

ACCORDING TO estimates of the Health, Education and Welfare Department's National Center for Health Statistics, the U.S. birth rate may have sunk in 1971 to a record low of 17.4 births per thousand population. This is a four per cent drop from the 1970 rate of 18.2 births per thousand.

The projections, based on the first 10 months of 1971, are not yet in final form. They note, however, that the birth decline occurred in a year when there were 800,000 more women of child-bearing age (15 to 44) than there were in 1970.

Except for the previous record low of 17.5 births per thousand in 1968, this year's estimated decline is even lower than birth rates recorded in the

Remember them in your prayers

BRAZIL
MAYME BOSKILL WALLACE, 81, Annunciation, Jan. 21. Mother of Mrs. Mary Elizabeth Friedman of Miami, Fla., and John R. Wallace of Speedway; sister of Mrs. Marie Bogard of Terre Haute.

HUBERT TURNER, 78, Annunciation, Jan. 22. An nunciation, Jan. 22.

CLARKSVILLE
FRIDOLINA HORLANDER, 69, St. Anthony's, Jan. 20. Husband of Millicent, father of Robert Horlander of Indianapolis; Dr. Fridolin S., Richard and James Horlander, all of Jeffersonville. A sister and two brothers also survive.

CONOVERVILLE
EMMA SOPHIA MCFARLAND, 72, St. Gabriels, Jan. 24. Wife of Ance; mother of Mrs. Amos Greet of Cincinnati, O.; Mrs. George Allen of Indianapolis; Mrs. Eugene Klein of Madison; Joseph Wedding of Elkhart; Eugene and George Wedding, both of Connersville; sister of Mrs. Henry Brunson and Mrs. John Niedenthal, both of Connersville; Miss Minnie Schmidt and Mrs. Eva Armstrong, both of Indianapolis; Frank and Joe Schmidt, both of Franklin County.

RAYMOND B. ZIEGLER, 82, St. Gabriels, Jan. 25. Father of Norbert E. and Francis E. Ziegler, both of Connersville and Kenneth A. Ziegler of Anaheim, Calif.

CHRISTENA FRANK, St. Gabriels, Jan. 7. No immediate survivors.

FLOYDS KNOBS
HELEN BEST, 77, St. Mary of the Knobs, Jan. 19. Mother of Charles Best of Melbourne, Fla.; Sister Rachel, O.S.B., of Columbus; Mrs. Ted Lang, Jr. of Miami, Fla.; Kiren J. (Bob) and Arthur Best, Mrs. James Banet and Mrs. Charles Huber, all of Floyds Knobs.

INDIANAPOLIS
MARY A. FARLEY, 86, St. Thomas Aquinas, Jan. 19. Mother of Joseph E., Robert E. and Frances L.

depression of the 1930s, Center officials said.

WITH THE NATION nearing zero population growth and with Catholics constituting a quarter of the population in the United States, "the one thing we can assume is that family size among Catholics probably does not diverge greatly from the standard norm in the United States," Msgr. McHugh said.

"I think this is a very serious matter that Catholics themselves ought to think about. It is entirely possible that given a more hopeful world view and a value system that we are committed to, we ought to be slower in adopting the two-child family norm."

"I see no compelling reason why Catholics should just float along with the tide. And, I think in view of our total world, we really ought to be considering the full implications of a norm that differs from the going American norm."

Farley, Mary Marlow and Dorothy Kluska.

MARY LAMPERT, 72, Holy Trinity, Jan. 21. Mother of Joseph, Martin, John and Robert Lampert, Mary Richeson, Frances Borders and Josephine Lampert; sister of Anthony, Louis and Agnes Krizman and Sophia Aderman.

MARY A. CROWLEY, 92, St. Paul Hermitage Chapel, Jan. 21. No immediate survivors.

MARY U. HARRIS, 72, St. Charles, Bloomington, Jan. 22. Wife of Roy J. Harris.

ANNA M. HOSKINS, 60, Holy Name, Jan. 22. Wife of James R.; mother of Jacklyn Hoskins; sister of Patrick Walsh, Mrs. Edward Jekel and Mrs. Paul Kennedy.

MARGARET A. SULLIVAN, 80, St. Luke's, Jan. 22. Sister of Katherine T. Sullivan.

LOLA I. EPPING, 81, Holy Spirit, Jan. 22. Mother of Glenn F. Litter, sister of William Mollo.

ROSE C. HARRIS, 69, St. Mark's, Jan. 22. Sister of Anna Franco.

ANTHONY ENGELHART, 89, Little Flower, Jan. 24. Father of Edward Engelhart, Mrs. John Parmer, Mrs. W. G. Emberton, Mrs. Herman Gansselt, Mrs. Lee McCord and Mrs. Marie Kimberlin; brother of Raymond Engelhart.

EVA E. OSTLER, 80, St. Francis de Sales, Jan. 24. Mother of F. Pauline Lime.

JOAN L. GLENN, 44, Holy Spirit, Jan. 24. Wife of John T. Glenn; mother of Robert T. Glenn; daughter of Mrs. Victor P. Jones; sister of Robert V. and Richard J. Jones.

BARBARA E. MAYER, 78, St. Catherine's, Jan. 24. Sister of Frank G. and Emma M. Mayer.

Word has been received here of the death of a former resident, **ELEEN (Monaghan) HALL**, at North Miami, Florida. Funeral Mass was offered Jan. 24 at St. Brendan's Church, Miami. Survivors include her husband, Max; two sisters, Mildred Braun and Dorothy Hartman, both of Indianapolis.

JEFFERSONVILLE
CHARLES A. HOFFMAN, 75, St. Augustine, Jan. 17. Father of Mrs. Vonna Lytle of New Johnsonville, Tenn.; Mrs. Donna Norris of Hollywood, Fla.; Mrs. Velva Constantine of Terre Haute; Dean Hoffman of Jeffersonville; Marvin

Hoffman and Mrs. Laverne Freund, both of Clarksville.

LANESVILLE
FRANCIS A. WISMAN, 71, St. Mary's, Jan. 18. Son of Mrs. Virginia Wisman of Lanesville; brother of James Wisman, and Mrs. Nancy Tomes, both of New Albany; Ronald Wisman of Jeffersonville; Mrs. Kathleen Dally of Louisville; Mrs. Christine Myrick of Georgetown; Vickie, Cynthia and Michael Wisman, all of Lanesville.

LEOPOLD
JOSEPH EMMETT GLEESON, 74, St. Augustine, Jan. 20. Brother of Miss Mary Gleeson of Leopold.

MADISON
PAUL D. MESSMORE, Sr., 68, St. Mary's, Jan. 11. Husband of Nellie H.; father of Paul Messmore, Jr., of Vevay; Mrs. Pauline Peddie and Mrs. June Watson, both of Madison; brother of Joe Messmore, Mrs. Marie Jones and Mrs. Clara Stock, all of Madison, and Charles Messmore of Florence, Ky.

NEW ALBANY
WILLIAM P. STEIN, 83, Holy Trinity, Jan. 19. Husband of Lillian, father of William R. Stein of Teaneck, N.J.; John E. Stein of New Albany; Richard P. Stein of Indianapolis; Mrs. Gerald Hennessey of Evansville and Mrs. J. Morris

O'Bryan of New Albany; brother of Mrs. Louise Board of New Albany.

MAE SCHAAP, 84, Holy Trinity, Jan. 21. Sister of Sister Marie Celeste, O.P.; John T. and Leroy Schaap, both of New Albany.

KENNETH E. COX, 64, Holy Family, Jan. 24. Husband of Margaret; father of Michael E. Cox of Goshen. A sister also survives.

PERRY COUNTY
THOMAS W. ROGIER, Jr., 74, St. Mark's, Jan. 24. Son of Mr. and Mrs. Thomas Rogier, Sr.; brother of Mrs. Joseph Mangia and Mrs. Michael Dupont, both of Terre Haute; James, Joseph, John, David and Paul Rogier, all of Perry County; grandson of Herman Thamar of Grovetown and Mrs. Alice Thamar of Tucson, Ariz.

RICHMOND
BEATRICE O'CONNOR, 71, St. Mary's, Jan. 22. Wife of Ted P.; sister of Mrs. Paul Schwendenmann of Richmond.

JOHANNA E. MEIER, 72, St. Mary's, Jan. 24. Wife of Carl H.; mother of Mrs. Harry Eadler of Richmond and Stephen P. Meier of Lititz, Pa.

TERRE HAUTE
SABINA TONETTI, 87, St. Ann's, Mary, Jan. 25.

Jan. 19. Mother of John E. Tonetti of Nashville, Tenn.; Oscar C. Tonetti of Waterville, N.Y.; Pete D. and Eugene Tonetti, both of Terre Haute.

DR. ROBERT B. DAWSON, 48, St. Margaret Mary, Jan. 19. Husband of Mary Jane; father of Gregory R. and Kathleen G. Dawson, both of Terre Haute; son of Mrs. Floss Dawson of Portland; brother of William C. Dawson, of Portland.

NORA H. ECKERMAN, 86, St. Benedict's, Jan. 22. Mother of Louis J. Eckerman of Clarksville; Mrs. Catherine R. Adam of Orange, Tex.; Mrs. Helen Mary Avelis and Edward H. Eckerman, both of Terre Haute.

FRANCIS (Frank) BENEFIELD, 45, Sacred Heart, Jan. 24. Husband of Virginia; father of Stephen Benefield of Chanute Field, AFB, near Rancho, Ill.; Mrs. Carol Grilly, Mary Frances, Dorothy, Kenneth, Stanley and Daniel Benefield, all of Terre Haute; brother of Mrs. Edith Cree, Mrs. Mildred Roberts, Jack and Lawrence Benefield, all of Terre Haute; Jesse Benefield of Chesterton; and William Benefield of Patterson, N.J.

ROSA HAGAN, 83, St. Margaret Mary, Jan. 25.

Union United Methodist Church
TEMPORARILY MEETING AT
OUR LADY OF SORROWS CHURCH
EAST STATE ST. EXTENSION

WORSHIP 9:45 AM
LUNAR SUNDAY SCHOOL 10:30 AM
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ECUMENISM IN ACTION—A year ago, an explosion destroyed the Union United Methodist church in Mercerville, N.J., a suburb of Trenton. Since then, the Protestant congregation has been using the facilities of the neighboring Our Lady of Sorrows Catholic church for its services and Sunday School. Here, Father Edward J. O'Keefe (left), pastor of Our Lady of Sorrows, and the Rev. David Finch, pastor of Union United Methodist, look over the sign on the Catholic church's grounds announcing the place and times of Union's worship and church school. (RNS photo)

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SECOND OF A SERIES

Abortion and the unwanted child

BY MARY KAY WILLIAMS

It's a universal experience. Every one of us at some time in our life has felt unwanted, unloved by someone. It's a lonely feeling even for adults who have a healthy ego and a resilient spirit. And so when one hears of unwanted children, somehow that situation seems worse still.

No one wants to see a child suffer either physically or emotionally. Because of this natural sympathy to protect children, sincere people may be misled by the pro-abortion argument: "Wouldn't it be better if the child were never born?" This question is likely to take on a humanitarian posture which conveniently serves as a smokescreen to the real issue.

Who is the unwanted child? Is she the unplanned child? Is she the defective child—the one who will be born handicapped? Let's consider all these children.

Abortion promoters say that an unplanned child will be an unwanted child, and an unwanted child will be a battered child. Their logic is depressingly faulty.

ALTHOUGH IT'S difficult to define "unwanted," many social scientists have been studying the pregnant mother and her attitudes toward her unborn child. They overwhelmingly agree that one cannot predict the mother's attitudes after birth. What can be predicted, however, is the experience of depression at some point during a pregnancy. This is considered normal—not a sign of pregnancy rejection or mental illness.

A widely used textbook on obstetrics describes this phenomenon: "It is not unusual for women who will become good mothers . . . to react initially to the diagnosis of pregnancy with

resentment, frustration, and depression, only to express strong, genuine, positive feelings of acceptance as the pregnancy advances and fetal movements appear."

This is all the more reason for women to receive good medical counseling. They should be helped to understand that whether or not the child is planned or unplanned, there probably will be some depression and anxiety during pregnancy.

In the case of the unmarried pregnant mother, her stress may be even greater. Needed in this situation are more service programs such as Birthright, now in 60 American cities, which offer multiple supports in the form of counseling, adoption referrals, financial aid, employment, medical care, day care, and friendship.

THE SECOND POINT that pro-abortion groups make is that the unwanted child will be a battered child. Again, latest scientific evidence does not support their argument.

After analyzing 13,000 child-beating cases in 50 states, the most extensive research ever conducted on child abuse reached some very surprising conclusions. Dr. David G. Gil of Brandeis University found that child abuse could be traced to the widespread acceptance in America of the use of physical force in child-rearing and discipline. In many instances, abusers' own parents used corporal punishment on them.

It is not that the parents are mentally disturbed, or that the child is unwanted or unloved. It is a question of what society considers acceptable discipline, and the measure of self-

control that one has over violent tendencies.

The remedy for child abuse has nothing to do with abortion. What is demanded is a radical change in the underlying value system that permits abusive striking of children, as well as laws against corporal punishment in homes, schools, juvenile courts, and child-care facilities.

THIS BRINGS US to the handicapped child. The pro-abortion argument says that life is tough enough without being crippled or mentally retarded. They argue that if a woman knows in advance there is a good possibility her child will be born defective, then she should be allowed an abortion.

Some significant research on the handicapped person has recently been made public. A team of psychologists headed by Dr. Paul Cameron, University of Louisville, and Dr. D. Van Hoeck, Wayne State University, reported that there is no difference between malformed and normal persons in life satisfaction or vulnerability to frustrations. The handicapped were found to be as happy as others. Life may be more difficult for them, but these difficulties did not make life less tolerable.

However, one must acknowledge the strain on families of handicapped children. In some cases, the handicapped child will be a financial and emotional burden. While this is a legitimate argument for immediate and sustained public and private support to these families, it should not take precedence over the right to be born. One cannot permit abortion in order to solve another pressing problem that is less than the demand for someone's life.

(Next: Abortion and Maternal Health)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

School cooperation urged

BOSTON In a statement reaffirming pastoral commitment to religious education, Archbishop Humberto S. Medeiros has called for "the fullest possible cooperation" with public officials whenever parochial schools cannot continue to operate in local communities. The archbishop made the appeal for community-wide cooperation in a statement of educational priorities for the Boston Archdiocese. His statement committed the archdiocese to a continuation of the Church's schools "in all areas—the cities, the suburbs, and wherever there is a poverty of spiritual ideals or a lack of Christian values." He said that situations may arise, however, in which individual schools may no longer be viable. He called for community cooperation in planning for centralization of Catholic schools and "the fullest possible cooperation" with public officials.



Contraception perils cited

LONDON A leading authority on venereal disease claims that oral contraceptives have done more harm than thalidomide—a tranquilizing medicine given to pregnant women that resulted in malformed babies. Dr. R. S. Morton, a World Health Organization consultant, wrote in a new book—"Social Freedom and Venereal Disease"—that the birth control pill for the single girl must stand condemned. Dr. Morton practices in Sheffield, an industrial city in England's Midlands. "The accumulation of cases of long-term individual misery and venereal disease as a direct result of its use is more calamitous than anything precipitated by thalidomide," he said.

DENOUNCES ECUMENISM

Ian Paisley preaches in Irish Republic

CORAGARRY, Ireland—Preaching good-neighborliness but angrily denouncing ecumenism, the Rev. Ian Paisley recently set up the first congregation of his Northern Irish-based Free Presbyterian Church in the predominantly Catholic Irish Republic.

Paisley, a leader of militant Northern Irish Protestants, has in the past often clashed with Catholic demonstrators charging there is discrimination against them in Northern Ireland.

With more than 1,000 of his followers looking on and a heavy guard of police outside the big marquee tent, Paisley broke ground on the site where he plans to build a new church—at Coragarry in the county of Monaghan on the border with Northern Ireland.

"I see not one church in the Irish Republic. I see many," he thundered at the ceremony.

IT WAS THE first time Paisley had crossed the border into the Irish Republic for several years, and he marked the occasion by saying that he believes in civil and religious liberty for all, and that "staunch Roman Catholic and staunch Protestant can live side by side in peace."

The collection taken up among the congregation with

Bishop pledges fiscal report

JUNEAU, Alaska—Because he believes his people have "a legitimate desire to know what has happened to their money, whether it was used wisely and for the purposes for which intended," the bishop of Juneau plans to tell the 3,400 Catholics of his Alaskan diocese what the ledgers show. "Instant millionaire? Instant pauper? Check in next week," said Bishop Francis T. Hurley of Juneau in a letter in the diocese's weekly, "The Inside Passage." The bishop declared his intentions, coincidentally, about the same time that the National Association of Laity, a small independent group in the continental United States, released a compilation of the financial reports of many of the nation's dioceses.

British reject amnesty plea

LONDON—The British government rejected a petition by the National Catholic Commission for Justice and Peace here to end imprisonment without trial in Northern Ireland for suspected terrorists. Home Secretary Reginald Maudling, who is responsible for law and order in the United Kingdom, told the commission he considers imprisonment without trial a "hideous measure" but not as hideous as murder and terrorism. Replying to the commission's petition, Maudling said the British government shares its view that a political solution is urgently needed to settle the present trouble in Northern Ireland.

Examine USCC investments

WASHINGTON An ad hoc committee to study the social impact of deposits and investments of U.S. Catholic Conference (USCC) funds was formed last June, it was learned here. The chairman of the committee, James W. Alsip of the USCC's department of Social Development, said that the committee so far has been developing measurements for social impact of deposits and investments. Lack of staff has hindered progress, he said. Alsip said the study would examine, among other things, the areas of employment of minorities and production of military goods.

Rocky sees school aid hope

NEW YORK—Gov. Nelson A. Rockefeller boosted hopes of persons determined to keep open nonpublic schools in the face of a court ruling barring some aid to the schools. Rockefeller announced his administration would draft a new plan to aid parochial and other nonpublic schools to replace a law ruled unconstitutional by a panel of three federal judges. The judges had declared unconstitutional a New York state law adopted last May that would have provided \$33 million to nonpublic schools, with the first payments being made January 15. The court ruling prohibited the payment. After the decision, Rockefeller said he was convinced "of the need for financial assistance within constitutional limits" and that an appropriate method could be found.



Denounce Italy abortion moves

VATICAN CITY—The Italian Bishops' Conference denounced attempts to legalize abortion in Italy in a special document entitled "The Right to Be Born." The new document was issued by the permanent council of the conference as increased pressures are being brought on the government and public opinion in favor of legalizing abortion in Italy. The document examined the question from the ethical, civil and pastoral aspects and was addressed to "believers and men of goodwill."

Voices confidence in youth

BURLINGTON, Vt.—Bishop-elect John A. Marshall of Burlington says he has faith in young people because "they have the programs and will work to reform society." "I have confidence in their goodness," the bishop said at a press conference during which he covered a wide range of topics on what his plans would be as bishop. He said that some youths have been disillusioned because some of the hopes they had realized a few years ago have not been realized. "Now, however, the young people seem more stable. They are still idealistic, but they have the programs and will work to reform society."



ST. MEINRAD RECRUITER—Dennis M. Pugh, of Greenfield, has been named associate coordinator of recruitment at St. Meinrad Seminary. A 1967 graduate of the Latin School of Indianapolis, he attended St. Meinrad College and recently completed degree requirements at Indiana University. Pugh will be responsible for organizing and carrying out the programs geared toward increasing the current enrollment of students for the priesthood in both St. Meinrad College and School of Theology.



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St. Meinrad conducts 'interterm program'

ST. MEINRAD, Ind.—The January interterm program at St. Meinrad School of Theology here is underway with 116 students participating.

Special classes at St. Meinrad are being attended by 72 St. Meinrad students and five from other theology schools. Another 25 are attending classes at one of the following schools: Southern Baptist Seminary, Louisville, Lexington (Ky.) Theological Seminary, Louisville (Ky.) Presbyterian Seminary, and Asbury Theological Seminary, Wilmore, Ky.

THE SCHOOLS are members of the Theological Education Association of Mid-America (TEAM-A), geared to provide

opportunity for its students to benefit from specially-designed courses in all the respective schools.

Nineteen St. Meinrad students are also participating in a travel and research seminar in Rome. Led by Father Matthias Neuman, O.S.B., assistant professor of doctrinal theology, the group is residing in a Rome parish and attending eight classes there.

Taking part in the Rome seminar are the following Archdiocesan students: Edward Hilderbrand, of Indianapolis; Stephen Jarrell, of Connersville, and David Coats, of Plainfield.

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Theological Seminary are: Kimball Wolf, of Indianapolis, and Michael O'Connor, of Indianapolis. At Lexington Seminary are: Michael Hilderbrand, of Indianapolis; Thomas Richart, of North Vernon; and John Belians, of Terre Haute.

At Louisville Presbyterian is John Albert, of Indianapolis, while Joseph Rautenberg, of Indianapolis, is attending Southern Baptist Seminary.

The other Archdiocesan students are attending classes at St. Meinrad.

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(A Regular Service to Criterion Readers)

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Your Pastor Asks

Dear Friend:

What does it really mean to you and to me that millions of people in Latin America are desperately poor—and that thousands of them, especially children, die of starvation every month?

If you could see the wasted bodies, the incredibly primitive living conditions, the utter misery of the people, you would be moved to take helpful action. Remember what happened recently when television cameras in Biafra brought such scenes into our living rooms? Money, food, clothing, and medicine were rushed to the aid of the starving victims of that civil war.

The need in Latin America is much greater. But, over the years, it has been a remorseless, consistent fact of life. The misery in Latin America is no longer news. Starving peasants and their pitifully short-lived children are commonplace. So—it's not good "copy" for headlines. You won't see it on the evening news program.

BUT THE PEOPLE CONTINUE TO DIE. THEY CONTINUE TO SUFFER AND TO STARVE. IN PARTS OF BRAZIL, 30% DIE BEFORE THEIR FIRST BIRTHDAY. AS FELLOW HUMAN BEINGS, WE MUST HELP THEM.

Remember, the Latin Americans are our neighbors. Remember, too, they are a deeply religious people who share our faith in God. That faith has been a principal factor restraining the people from turning to violent revolution. Instead, they now work for change peaceably.

Over the past eight years, much has been done through the Latin America Victory Fund to help the people of Central and South America to help themselves. Thousands of volunteers have been recruited to go there. They train native leaders. The leaders, in turn, train others. Our programs to feed the poor and to educate the illiterate are working.

Give "Big" at Church Next Sunday

ON THE LINE -- two pages of opinions

Taxing property, pinching schools

Taxing local property to finance public schools, said the California supreme court recently, is unconstitutional. It shortchanges children who live in areas with a low tax base and so creates educational inequity.

Supreme courts in Texas, Minnesota, and New Jersey have agreed with that ruling—and its conclusions—and suits are pending in eight other states. What has been deemed unconstitutional in four states clearly is unconstitutional in all states.

A great disparity exists between the amounts expended on schools in one district as opposed to what is spent on schools in another district, sometimes just across the township or county line. The differential can be as high as several hundred dollars per child.

Raising tax rates is not always the answer. Increases inevitably bump into the margin of diminishing returns. Taxpayers find it too expensive to improve property or even hold onto it. In addition, referendums across the country have turned down bond issues and voters have remained adamant even in the face of school closures.

Many of those who pay it and those who benefit from it agree with President Nixon that the property tax on homeowners is "one of the most oppressive and discriminatory of all taxes." That is common knowledge and

common talk. What is singularly uncommon is that the President should suggest an alternate method of school financing.

The most newsworthy item in President Nixon's State of the Union address last week was the teaser about a radically new form of tax to remedy school inequities. Mr. Nixon said a formal proposal would be made later this year and Congressional approval would be sought in 1973.

After the address, White House sources revealed there were two presidential commissions working on the tax proposal, which is shaping up as a value-added or national sales tax.

There are too many unknowns to greet Mr. Nixon's teaser with applause. Even vague and unformed, however, it has some exciting possibilities. It could do more quickly and more effectively what school mergers, district realignments and busing promise but seldom deliver—a fully equal education for black students.

It could be a breakthrough for direct payments to school child or parent, the beginning of a Federal voucher system in school financing. If that should come to pass, it would be very difficult to deny nonpublic school children the same aid if the law's intent is to grant each child equal educational opportunities wherever he attends school.

—B. H. ACKELMIRE

GUEST EDITORIAL

Bombing our way to peace

One could almost taste the irony of offering a special New Year's Day Mass for World Peace at the end of a week that saw the heaviest American bombing of North Vietnam since President Johnson called off U.S. raids in 1968.

"Justice shall flourish in his time, and fullness of peace forever," we read aloud after hearing Isaiah promise a great light, an end to gloom and a new age when "every boot that tramped in battle, every cloak rolled in blood, will be burned as fuel for flames."

But as we listened to the prophet of peace, the boots of war tramped on. Pope Paul VI was sadly telling his weekly general audience of seemingly "endless conflicts" during this season of peace.

"More and more we notice and deplore that the world scene these days presents the sad spectacle of endless conflicts, vindictive reprisals, bombardments and violence," he said. And then, with heavy irony, the pontiff added:

"It would appear that some people think that such methods could help prepare for peace."

Yes. It would appear so. And the reliance of our own government on bombardments to win the peace richly deserved the irony of Pope Paul.

Also reacting to the bombings were 128 members of the Holy Cross congregation gathered at Moreau Seminary at Notre Dame University from across the nation

and from mission areas overseas. They signed a statement declaring they were "outraged by the decision of the U.S. government to renew the bombing of North Vietnam."

Government officials said the bombing was necessary partly to assure the safe withdrawal of additional U.S. troops from South Vietnam. We agree with the Holy Cross Fathers that this bombs for peace strategy was instead an exercise of power governed only by the vaguest of ethical norms.

Long before the age of air warfare, the Church taught that the destruction resulting from war must, at least, be in proportion to the goal sought. We do not think the thousand sorties flown in bad weather over North Vietnam fulfilled this principle.

In the words of the Holy Cross statement: "This decision was wrong and violates the conviction of a growing number of American citizens. This decision represents a continuing pattern of violence, unrestrained force and deception which characterizes our nation's foreign policy and exceeds all acceptable moral limits."

The bombings did serve one purpose. They reminded us that, whatever our leaders say about winding down the war, the war in Indo-China goes on, and the planes and firepower of the U.S. continue their frightful destruction of land and life.

—THE MONITOR, SAN FRANCISCO

OVERSIMPLIFICATION

Disciples' head hits war stock tab of churches

INDIANAPOLIS—If Churches are to be condemned for holding stock in companies with military contracts, then so are people who pay taxes and buy cars from Ford, the president of the Christian Church (Disciples of Christ) said here.

Dr. A. Dale Fiers responded briskly to a report stating that 10 denominations and the National Council of Churches own \$203 million in corporations holding major defense contracts.

"COMPANIES SUCH as Ford, AT&T, IBM, General Electric and RCA manufacture a great variety of products," he stated. "What about those of us who buy television sets, automobiles, lamps, typewriters and telephone service? Is this war complicity?"

The report on investments, prepared by the Corporate Information Center of the NCC, said Disciples agencies have \$8.6 million, or 41.4 per cent of their stock investments in 21 of the top 60 makers of bombs, missiles, guns and other defense materials.

WRITERS OF the report said Churches holding such stocks are guilty of complicity in the "irresponsible, immoral and socially injurious" practices of the companies.

Dr. Fiers said that it may be true that 41.4 per cent of the Disciples stock survey is in companies holding military contracts. "But it is only a fraction of the amount units of the Church have invested in public bonds, church buildings, inner city homes, minority businesses and the like," he added.

He warned against "oversimplification" in attempts to deal with the complicated issue of social responsibility in investment.

Dr. Fiers stressed that Christians do need to make sure certain investments are in keeping with the church's mission. "But there is no way the church can work in the world without being a participant to some degree in the world's sin," he concluded.

IN WHITE HOUSE

Politics is healing form to Jesuit

WASHINGTON—The only priest in the White House, speechwriter and unsuccessful Rhode Island senatorial candidate, Father John McLaughlin says politics is "a form of healing."

The good politician harmonizes the views of opposing sides and creates order, or as Father McLaughlin sees it: "He is a healer."

He hasn't ruled out running again for office but for now he's working 12-hour days as one of President Nixon's six writer-editors—and he finds it exhilarating.

"The President gets advice from all quarters as he makes his decisions," Father McLaughlin said, and he considers he has an impact on some issues involving the President although he declined to be specific.

SPEECHWRITING is a hidden craft anonymously performed. President Nixon is the visible author of all his talks and, despite all the help he has, determines the basic approach in such major speeches as his January 20 State of the Union message.

Father McLaughlin, 44, is a Jesuit, holds a doctorate in education from Columbia University, and has been a writer, photographer, magazine editor and radio-television producer in recent years.

He came to the White House last July and since has helped prepare some of the half-million words emanating annually from the White House.

He says he sees no conflict between church and state in being a priest in the government.

"I don't serve here as a priest," he said.



"I THINK WE'RE GOING TO GET THE ANNUAL FINANCIAL STATEMENT."

YOUR WORLD AND MINE

Slumming is work, columnist discovers

BY GARY MacEOIN

One of our deepest convictions is that the poor are lazy. All that such a belief demonstrates is the level of our ignorance. Laziness is a condition found at all economic and social levels, but indulgence of the habit varies in direct proportion to wealth. In order to survive, the poor man has to work far harder than the rich; and the poorer he is, the harder he must work simply to stay alive.

Such thoughts were uppermost in my mind while I lived for some days recently in a slum. I was guest of a missionary priest from Los Angeles in Central America. In an effort to identify more fully with his parishioners, he turned his rectory several years ago into a community center and found himself an apartment in an urban slum complex.

It is not a typical Latin American slum. Unlike the tin and straw-matted shacks of the usual favela or barriada, it has light and running water, as well as concrete floors. It is in fact a multi-floor building comparable to the slums of the inner city in the United States.

AS A START, nevertheless, it will do. I

"I don't serve sacraments here. I'm here because of my other credentials."

SOME PEOPLE still view the priesthood as a state of being which exhausts an individual's identity. He disagrees.

"I have the function of administering the sacraments of the Catholic Church but this does not exhaust the full function of my duties," he said.

More and more Jesuits are operating outside the framework of the institutional church, as he is. In answer to a question as to whether this didn't strain the Church's ability to keep open its schools and churches and hospitals, he said "there are many mansions or many rooms in the Catholic Church to do many things . . . to say there is only one way to be a priest is risky."

He says public Mass now more frequently than he did when he was associate editor of the Jesuit weekly journal, "America."

RATHER THAN living, with other Jesuits at Georgetown University, as does Congressman Robert Drinan, a Jesuit and Massachusetts Democrat—Father McLaughlin deliberately opted to live alone in a private apartment.

"I wanted to walk to work," he said. "And I am very aware of the church-state concern that some people might have. I think this way I am fulfilling all the aspects of independence."

At work, he wears civilian clothes (again, in contrast to Father Drinan who usually wears a clerical collar in Congress) and the day of the interview he wore a pin-striped grey suit with white shirt and a medium-width navy blue tie. His spacious office in the Executive Office Building is filled with books and paintings, including one blue and beige-toned abstract with the words on the side: "I act different because I am different."

recommend it to everyone who is involved in or concerned about poverty. A few days, of course, will not enable the visitor to understand the profound reality of slum dwelling, namely, the absence of hope. Only a miracle brings escape from a slum or opens up the possibility of escape for one's children. But at least it will help dispel some of our truder assumptions.

My friend has a single room about 16 feet by 24, with an adjoining area for washup, toilet and shower. The room combines living, cooking, dining, sleeping, and office.

Obviously, it's not quite a suite in a luxury hotel. But the physical conditions are well above the survival threshold. What got me down was something much more subtle. I was quickly forced to realize that the activities required to stay alive and well simply absorb all one's time. Nothing is left over for either economic or cultural productivity.

First of all comes the absence of privacy, a luxury which the poor, with eight or 10 to a room, know nothing about. So people come and go at all hours. It is an integral part of the culture.

LACK OF SPACE and equipment prevent the efficient organization of work. When I wanted to type, I had to clear a space on the desk, get from my suitcase typing and research materials, find a pencil, an eraser, stamps, envelopes. Constant poking in a suitcase is guaranteed to make it quickly impossible to find anything. Making a phone call meant going out for half an hour.

When everything is organized, a visitor arrives, and all has to be repacked. Or it is time to start preparation of a meal. In the evening, there is laundry, then tidying up the room so the beds can be put down. In the morning they must be put away again to make room for the day's living.

Then all day one lives with the thunderous dissonance of a half dozen radio and television programs. They come from every direction, traveling without hindrance because in the tropical heat the building must have large openings covered only by metalwork.

AT MIDNIGHT the programs stop miraculously. But all through the night, the dogs bark and cocks crow. The steps of latecomers on the concrete stairs and outside corridor register clearly. And at four o'clock the new day begins with the switching on of radios and the sounds of running water.

The early start results from two factors. Most slum dwellers have a long trek to work, often two to three hours. When there are four or five workers in a family, they must take turns for the shower which is a morning must in this climate. And after work, the same several hours to get home. Yet these are the lucky ones who have work and can afford to live in a high class slum with electricity and running water.

I survived only three nights. Much as I enjoyed my host's company and hospitality, I could not afford to live at that level. To pay the rent on my apartment back in the United States, telephone, electricity, insurance and the rest, it is not enough to be on the go all day and all night. I must produce.

GIVE AND TAKE

BY REV. PAUL DRISCOLL

(Moderator's Note: Our dialogue continues, as Jim Doyle responds to Vincent Carey.)

STATEMENT OF JIM DOYLE:

One major point in Mr. Carey's response to the original question which I find disturbing and promising at the same time is his concern for consultation with the "grassroots" Catholic. (And let us leave aside for the present the question of who is and who isn't a "grassroots" Catholic, how such a person is defined, and whether the term is used as a euphemism for some philosophical position or other.)

I understand Mr. Carey to be suggesting that the changes urged upon us by Vatican Council II ought never to have been promulgated, because they did not evolve from any consensus of the faithful. He seems even at one point to be suggesting that the Council ought not to have been held because there wasn't any consensus for it.

But of course there was a consensus of the people at the Council—that part of the faithful which is the hierarchy—more than 2,000 bishops of the Church who agreed, by voting, to recommend to the rest of the faithful the changes—and the reaffirmations of faith, of course—which are contained in the 16 Council documents. And certainly there had been study, research and discussion, in many countries and at many levels within the Church, on such subjects as liturgy, religious liberty, the place of the Church in the world—for many years before the Council ever began.

AND, IF WE ASK why we should pay attention to these documents and recommendations—we can, finally, only say because they are recommended to us by our bishops—the successors of the apostles themselves (inspired, we can presume, by the Holy Spirit) and because these changes have been certified for us by the Pope (a Pope other than the one who started it all) and by our local bishops having returned home.

To suggest, as Mr. Carey does, that the conclusions and recommendations of the Council fathers ought somehow to have been put to a vote of the entire faithful before being put into effect is to come perilously close to suggesting consensus morality, or consensus ethics. I believe I know Mr. Carey's position well enough to be sure he would not wish to suggest either.

MR. CAREY'S CONCERN that the layman ought to be consulted is encouraging, however, because it seems to forecast a growing interest by the "grassroots" Catholic in more democratic processes for the Church. Not only is this interest important for the present moment—in connection with parish councils, school boards and diocesan councils—but it may ultimately lead to greater involvement of the laity in the decision-making and policy-making procedures of the parish and possibly even the diocese.

It would be interesting to explore ways in which "grassroots" Catholics and other Catholics of all stripes and backgrounds—might become involved in this decision- and policy-making process. Will parish councils, school boards and diocesan pastoral councils suffice? It seems unlikely, since only a handful of the laity are ever involved in these organizations, or in other older forms of Catholic action and involvement.

I would think if the Church as institution is ever really to involve the layman fully in its decisions and operations, it may only be done by establishment and use of those processes and forms which successful representative democracies have developed and refined over the centuries.

FOR OUR CHURCH, this might mean the development of an elected diocesan assembly of laymen (the lower house?), and an elected upper house of clergy and religious, regular assembly sessions, a judiciary of appointed senior clergy and lay dignitaries, and the bishop as the executive and canonical head of the whole process. And—of course—an important element in any such new forms or processes would be the need for everyone participating to speak openly and yet charitably, and to be listened to, also openly and charitably.

If anything like this should ever come to pass, we may then be able truly to say that all the people of God are involved and consulted, and we need not, in the process, abandon one single essential of our faith.

What YOU think counts

Signed letters to the Editor are welcomed on all subjects. Just address them to The Criterion, 1224 West Georgia St., Indianapolis 46204.

He knows how to get job done

CHICAGO—A pastor in a ghetto parish here stuck his neck out, borrowing almost \$1,000 from friends to put an unusual half-page "this man for hire" ad in a Chicago daily newspaper.

The result? Some 400 jobless black men got jobs. Father George Clements, the pastor, heard about the federal government's Emergency Employment Act, aimed at helping areas of high unemployment. But when he learned that only seven jobs had been budgeted for Chicago under the program, he said, "It made me want to cry."

So he got up the money and took out his ad. It listed about 150 names and it said: "Can you hire any of these men? They are healthy, able-bodied, sincere and want an opportunity to provide for their families. These men are not asking for handouts. They want to work."

The response was so overwhelming that the Illinois State Employment Service assigned two job interviewers full-time at the church basement.

Father Clements, who refused to take any placement money from those who got jobs, said the 400 men would bring \$2 million into the community annually in wages. He said most of the jobs were for factory work paying better than \$100 weekly.

"Most of the callers were sincere about offering a living wage for honest work," said Father Clements. Now he wants to raise a bit more money to take out another ad thanking employers who answered the first one.

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viewpoints and observations

LETTERS TO THE EDITOR

Mrs. Brown labels
vetoed child bill
monstrous threat

To the Editor:

In all due respect to B. H. Ackelmire, her editorial comments of December 17, 1971, cannot be supported by the facts of those who have carefully read the proposed Comprehensive Child Development Act, so courageously and rightly vetoed by President Nixon. In fact, they conclude the exact reverse of her comments.

On September 30, 1971 the House approved the passage of one of the most ruthless and venomous pieces of legislation to enter the halls of Congress. This bill was brought to the floor for a vote with only 24 hours' notice. The bill with its external appearance of supplementing the poor family, aiding and nurturing children, passed both House and Senate December 2-7, 1971, without the provision of a printed committee report beforehand, and no clear notion of what was in the final version of the bill, and, in the latter case, after only an hour's debate.

There had been a loud public outcry as parents, church groups, religious leaders, the Emergency Committee for Children, a group of academicians, those in the medical and child care field and state legislative participants began to study and evaluate the newly passed bill. Charges and grievances against the bill began to fly in all directions. Conservatives in the Senate, some of whom had even voted in favor of the bill (obviously without having read the bill) denounced it as a Fascist-type substitute for the family.

THE BILL PROVIDED for the establishment of Child Development Programs, Child Development Councils and a model Federal Government Child Development Program. In terms of particulars, the program called for a complete service to provide "mental, physical and social examination, diagnosis, psychological

testing, identification and treatment" to children.

In addition, there would be established National Child Advocacy Projects which, when located in neighborhoods, as called for in the act, would function as free-lance troublefinders given power to advise, recommend and take "such actions as may be appropriate" with regard to a

No women priests?

Small matter says

Mrs. Gail Chandler

To the Editor:

In response to B. H. Ackelmire (1-21-72), I've a few statements to make.

First of all, I'm curious as to the "we's" she speaks of, since I've seen only one signature after her editorials.

This concern over a woman being ordained to the priesthood, I fail to understand. "Ha-Ha-Ha, Father Concetti, don't forget 'I' told you so," thus soothing our battered, unequal, unjustly treated egos, doesn't seem to me to be that important.

Is it really "hogwash" to accept the fact woman was created as a helpmate to man? If this is true, then it's not the "church" that's treating us unjustly but God!

It seems to me, woman wielded a lot more influence in this old world when she was content to be the power "behind" the throne.

At the marriage feast at Cana, Mary stated humbly, "They have no wine." She then, with utmost confidence, told them to do whatever He said. She, although holding the position as Mother of God, did not "demand" to be heard, nor did she "demand" that He remedy the situation. Nevertheless, she got the job done.

"We" are very near being "on" the throne. Now what?

I thank you for hearing me out. I do enjoy reading your paper.

Mrs. Gail Chandler
Indianapolis

specific child, family, etc.

Under this legislation, counselors would be permitted to advise the children on sexual questions without the knowledge or consent of the parents, even to the extent of providing contraceptives, medical operations for sterilization and even abortion without parental permission. No facet of a child's life is omitted. The intent is to have Federal bureaucrats usurp the rights of parents and for bureaucratic experts to replace the parents. HEW would provide a 24-hour-a-day program for all children from conception-through-puberty.

The bill provides for a nationwide Federally controlled network of child care centers for the establishment of educational programs, projects and provisions without any protections whatsoever, or rights so stated in this legislation concerning the parent-child relationship. No moral or God-centered guidance is permitted in the program. Today the poor child, tomorrow all American children.

One must conclude that the world these social planners envision will adversely change art, religious philosophy, literature and the sciences as we traditionally know them, also free enterprise and initiative would be suppressed for the sake of collective socialization in every facet of American life which their bureaucratic hands can reach out and manipulate, and our poor little children will long since have replaced Pavlov's dogs in the laboratory.

FOR OUR OWN survival we must always remain aware and ever vigilant, if we are to survive the communistic revolution to take over the world, which has progressively continued. From the writings of Communist Leon Trotsky, in "The Revolution Betrayed," 1936, he reveals the thinking that has become a communist method of sabotage and subversion: "You cannot abolish the family, you have to replace it."

A study on children raised in day care centers in other countries was recently done by Dr. Dale R. Meers, a psychoanalyst affiliated with the Baltimore District of Columbia Institute of Psychoanalysis finds: "The best of Czech day care appeared hygienic, sterile and depressing; the worst seemed fatalistically sorrowful."

Bureaucracies are hardly well known for their intrepid enforcement of even important regulations, and their dilatory action presents critical hazards in child-rearing programs. It is extremely dangerous to let a child be nurtured in some federal nursery. Clinical experience provides dramatic evidence of the apparent irreversibility of psychological damage incurred in early and prolonged institutional care. "What Dr. Meers states in the aforementioned is clearly inherent in the bill."

I DO NOT FEEL the Federal bureaucrats, the people planners, the advocates, and the behavioral scientists are as well qualified to rear my children as I am. One must also keep in mind that Adolf Hitler said that the Nazi party was more qualified to rear German youth than were the German parents. We all know the ultimate conclusion of that government power grab!

Communal family existence, as it has developed in recent times in the U.S., is alien and contrary to the Catholic concept of marriage. It would be good for any and all to read The Constitution on the Church, The Sanctity of Marriage and the Family, Nos. 48-49, which serves as a beacon light to guide us in these troubled times.

Representative John G. Schmitz wrote in his December 15, 1971, Weekly News Report: "The family is the backbone of America, the backbone of any healthy society. Destroy the family and we destroy America. . . . There is no substitute for the family. A nation of orphans cannot endure, and should not. It is an offense to God and man."

Mrs. George E. Brown, Jr.
Indianapolis

NC NEWSMAKER PROFILE

Mother Terese: dignity in death

BY JOSEPH McLELLAN

Love and death. Love conquering death. That was the theme of the Crucifixion and Resurrection nearly 20 centuries ago and it was again the theme in the big religious news story of 1971.

If you had to boil it down to the simplicities of a headline, you could sum it up like this: **MOTHER TERESA GIVES LOVE TO THE DYING.**

Even for the 20th century, 1971 was an unusually bad year. In Pakistan, Northern Ireland, the Middle East and Southeast Asia, death made most of the headlines and love was hard to find. Perhaps that is why the Catholic newspaper editors of the United States and Canada, responding to a poll by the NC News Service, chose Mother Teresa Bojaxiu of Calcutta as "Newsmaker of 1971." The real newsmaker is the one who swims against the tide.

Proposal to abolish
schooling 'absurd'

LONDON—American philosopher-critic Sidney Hook, wielding words like "absurd," "silly," and "reckless," has pummeled Ivan Illich's book "Deschooling Society."

The chairman of New York University's philosophy department described expert Illich's proposal to "abolish all formal schools and with it all compulsory education" as a "foolish and cruel" remedy for the admitted defects of the present educational system.

Writing in the January issue of "Encounter," a London-based publication featuring book reviews, the veteran liberal philosopher said:

"It is a book whose absurd extremism warrants little attention from anyone endowed with a normal portion of common sense."

MOTHER TERESA, 61, has been doing that for a long time—since 1946, when she decided to leave her convent in Calcutta and go out alone, to live in one of the world's worst slums.

She had been a schoolteacher in Calcutta for 20 years. For a time, she had been principal of a Catholic high school. She had known since she was a 12-year-old girl in Yugoslavia that she wanted to devote her life to poor people. She loved teaching and was happy in the Sisters of Loreto, her religious family. But she felt that God was asking more of her.

The full scope of her vocation unfolded gradually. At first, she went on as a teacher, dealing now with illiterate street children, but she added medical care to her solitary apostolate. It was not until 1952 that she opened her first Home for the Dying, a most practical kind of establishment in Calcutta, where people were dying neglected, in slum gutters.

THE FIRST DYING person she befriended was a woman "half eaten by the rats and ants," whom she took to a hospital, refusing to leave until the woman was reluctantly admitted. After that, she went to the city authorities and asked for a building where she could bring people to die in peace. They gave her a temple dedicated to Kali, Hindu goddess of evil and death.

Since then, she has welcomed more than 23,000 dying people from the streets of Calcutta alone, "to make them feel that they are wanted." Approximately half of them have recovered. Those who did not have had at least a better death. They have all been people who tried and failed to find a place in a hospital.

This is almost the whole story of Mother Teresa—with one small addition. Her work has grown every year. Even today, when nearly all religious orders are shrinking, her sari-clad Missionaries of Charity have continued to bring in new members. There were 12 in 1950, all in Calcutta. Today, there are more than 700, throughout India



and in Ceylon, Venezuela, Tanzania, Australia, London, Rome, Belfast and New York City. The newest establishment, bringing missionaries from India to the United States, is in Harlem.

IN EACH CITY, the missionaries tailor their work to the special needs of the people—shelter, teaching, medical care; aid to the dying, to abandoned children or to lepers. The important point is that they must express as fully and effectively as they can the love of God for the outcast.

Among Mother Teresa's most fervent admirers is Pope Paul VI, who made a special point of visiting her during his 1964 trip to India and who donated to her the white limousine in which he traveled. Mother Teresa promptly raffled off the automobile and used the money for service to the poor.

In 1970 she was the first recipient of the Pope John XXIII Peace Prize, which Pope Paul gave her personally at the Vatican.

DEATH NOTICE PREMATURE

Cardinal assays weakness,
strength of Church today

NEW YORK—Cardinal John Krol of Philadelphia, making his first network television appearance as head of the nation's bishops' conference, agreed that the Church is in trouble but said it is not on the defensive.

The cardinal was interviewed by four newsmen on an hour-long NBC special entitled "The Church in the 70's."

"Is the Church in trouble? Yes. Is it on the defensive? No. The Church has always been in trouble."

He cited early persecutions and suppressions, observed that the Church "is changing yet ever changeless," and gave growth figures for the United States: from seven million Catholics in 1920 to 48 million in 1970, from 21,000 priests then to 58,000 now.

HE ADMITTED a drop of about a thousand priests from 1970 to 1971, saying that the loss of even one person from the Church is a tragedy, but he insisted that "the recorded agony and death of the Church is a little premature."

Although a massive Church renewal was launched by the Vatican Council, said Cardinal Krol, "you have people on both extremes. You have people who suffer from a form of spiritual sclerosis; they prefer the old hat and the old shoe, and

they just won't change. . . . Meanwhile there are others who are running wild."

Asked his views on the teaching of sex education, Cardinal Krol said, "There is a need for sex education but always with reference to the primacy of the parent."

HE WAS ASKED if there was a connection between his reference to parental primacy and parochial school aid.

"They are penalized," he said about parents of parochial school children. Cardinal Krol said the idea of letting government aid money go where the child goes has been done, comparably, for a long time for veterans through the G.I. Bill of Rights. He said government assistance to Church schools is common almost everywhere outside the Iron Curtain except the United States.

The cardinal was asked what meaning there is for the Church in the Jesus Freaks and similar movements.

"They (the Jesus Freaks) reflect a good thing," said the cardinal. He added that out of such a development, however, "you are going to have aberrations, you are going to have superstitions."

Asked whether celibacy is now a closed issue, he said, "If you are asking if we will hold the line, yes."



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We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, painfully, sleep huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags. . . . In Calcutta alone they number 100,000. They are not drunks or tramps, these families. All they need is a chance. . . . For only \$200 (for materials), we can give a family a home," states Joseph Cardinal Parecatil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge, and the family will own it outright once they prove they can take care of it themselves. We'll start the work immediately. Can you imagine the happiness a 'home of their own' will bring?" . . . Here's your chance to thank God for your family, your home. Cardinal Parecatil will write to say thanks.

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KNOW YOUR FAITH

SACRAMENTS -- SIGNS OF FAITH

BY DR. MONIKA HELLWIG

Some Catholics wonder what they are supposed to believe about the sacraments after Vatican II. The emphasis in and after Vatican II is not concerned so much with what to believe about the sacraments, but rather with the sacraments themselves as acts of faith. The content of faith is always the same: God as he reveals himself in his merciful goodness to men.



To believe is to open one's eyes to a new vision—to look at life not only with an eye to what one can get out of it, how to get money and power and manipulate other people to one's own advantage, but with the eyes of wonder and gratitude and openness to the call of God in the need of others.

God can reveal himself only to those who believe. He can flood the world with light but it is of no use to those who do not open their eyes. History can be studied with his wonderful works of mercy and redemption of mankind but that will scarcely be noticed by people who do not train themselves to be concerned with what is ultimate and most important, rather than to be absorbed in what is immediately relevant to their personal advantage over others.

AS CHRISTIANS we have seen God intervene in history in events that turned out to be moments of

planations, and with true personal communication.

Besides sensitive and human celebrations, prior instruction is also needed. Religious education of adults and the young has as a part of its task the nourishing of an informed faith that guides people to an openness to God's activity in the liturgy and in daily life. Exploring human experience in some depth, fostering sensitivity to life's mystery, encouraging appreciation for beauty, nurturing sensitive responses to the needs of people and the opportunities of life, challenging one to question, to take a stand—all these are part of an educational process that opens one to be receptive to God's love. The Bible, the experiences of good Christians, past and present, the Church's teaching, can all help illuminate the mystery of life and touch the human heart, creating the peaceful restlessness that leads a person on in search of God.

AS MY SEEMINGLY disrespectful senior reminded me in the high school corridor, just going to Mass without understanding or desire has little effect. His challenge to me is stated more formally in Rome's General Catechetical Directory which states that the sacraments "must be presented as sacraments of faith. Of themselves they certainly express the efficacious will of Christ the savior; but men, on their part, must show a sincere will to respond to God's love and mercy. Hence, catechesis must concern itself with the acquisition of the proper dispositions, with the stimulation of sincerity and generosity for a worthy reception of the sacraments" (No. 56).

(Copyright 1972, NC News Service)

great revelation, such as Exodus and Sinai and the Resurrection and Pentecost. But we claim that in our own times also God constantly reveals himself to those whose eyes can stand the light.

In the celebration of the sacraments we come together as a community to receive the self-revelation of God and to make our response to that self-revelation our ultimate concern. That is what makes the sacraments acts of faith. They are acts by which we try to dispose ourselves to live by faith, because we link our present experience to the great events of God's self-revelation and re-enact again and again the mystery of the death and resurrection of Jesus in order to participate in their saving force. They are actions by which we try to see the world and our own role in it by the light of God's revelation.

It is not surprising, therefore,

that the theme of light and illumination and waking from the darkness of sleep, runs through our ceremony of baptism and our celebration of the Easter Vigil. Nor is it surprising that the Eucharist is for us the "mystery of faith." In the Eucharist we celebrate the death of the Lord until he comes, trying to penetrate into the meaning of that death to understand how it can possibly nourish life and be the salvation of the world.

That is why we are baptized once but celebrate Eucharist many times. The meaning and implications for us and our way of living that are contained in Christ's passage through death to life continue to unfold with each celebration and are never exhausted.

IN THIS PERSPECTIVE it is clear why the reading and meditation and explanation of

Holy Scripture form a very important part of the celebration of the Eucharist and of all the sacraments. The more a congregation understands what the Gospel is about and is trying to live it in its ordinary worldly context, the more efficacious its sacramental celebrations will be. The baptized will really enter a community that lives not like the world at large but according to the reign of God.

The confirmed will be clear about their commitment because they have seen others living out its implications. The ordained will not have cause to doubt whether their lives and activities are worthwhile because there will indeed be a church to assemble in worship. Healing and forgiveness will be tangible in such a congregation and truly unitive love will be glimpsed as a possibility.

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SACRED SCRIPTURE

Baptism: a sign of faith

BY QUENTIN QUESNELL, S.J.

"What must we do, brothers?" "You must repent, and every one of you must be baptized in the name of Jesus Christ" (Acts 2, 38).

Obviously Christian life begins with faith. But from the first days of Christianity, conversion, repentance and even faith were not enough. The newly converted believer had to let himself be baptized. "Sirs, what must I do to be saved?" the jailer at Philippi asked Paul. "Believe in the Lord Jesus and you will be saved" was the answer (Acts 16, 30f.). So "they preached the word of the Lord to him . . . and he was baptized then and there with all his family" (Acts 16, 32f.).

Why is this? Doesn't God read the heart (Acts 15, 8)? Isn't ours

the new "worship in spirit and in truth" (John 4, 23)? Yes. But it is also a worship by human beings, creatures of flesh. You must believe in your heart that God raised Jesus from the dead "and you must confess with your lips that Jesus is Lord" (Romans 10, 9f.).

"JESUS IS LORD" was the public confession of belief they made at baptism. That one phrase stands for the facts that believers acknowledge even though no one else can see them. The fact that Jesus' self-sacrificing death was the one perfect gateway to life. The fact that an unjust death at an unfair age does not spoil a life, but glorifies it, when accepted out of love and in submission to God's will. The fact that one can take another's suffering on oneself and save both in the process. The fact that God is the master of this world, evil cannot triumph in the end, the worst things we can

imagine happening to us will not come for our harm but only for our good. Christ loves us enough to deliver himself for us (Eph. 5, 2). God loves us enough to give his only son so that those who believe in him may not perish, but may have everlasting life (John 3, 17).

THIS IS WHAT Paul explains in brief in the same letter to the Romans: "We were baptized into union with Christ Jesus . . . baptized into union with his death. By our baptism we were buried with him and shared his death, in order that just as Christ was raised from death by the glorious power of the Father, so also we might live a new life" (Romans 6, 3f.).

All that happened to Christ can happen to us too. Not only suffering and death, but also resurrection. This is what Christians believe, and what they show by being baptized.

(Copyright 1972, NC News Service)



"To believe is to open one's eyes to a new vision. God can reveal himself only to those who believe." Quote from article by Monika Hellwig. (NC Photo)

CATECHETICS

The sacraments signify faith

BY CARL J. PFEIFER, S.J.

Before I was ordained, I was a teacher in a midwestern high school. One of my tasks was to supervise the daily Mass in the students' chapel. It was a challenging assignment, several years before Vatican II and the liturgical changes.

One morning I was taken by surprise. I noticed a senior stretched out on one of the pews up near the front of the chapel. At first I thought he was sick, but then I realized he was just napping. My blood pressure rose, and I roughly ordered him out of the chapel.

In the corridor outside the chapel I angrily lectured him on disrespect for the Blessed Sacrament. To my chagrin he seemed to take all of my words quite calmly and actually looked somewhat amused at my strong feeling. Finally he smiled at me and said, "I really can't understand what you're all worked up about. You seem upset because I was sleeping during Mass. But you teachers have never once during my four years here so much as showed me how to use a missal."

THIS GAVE ME pause for a lot of thought. We were insisting that each student attend Mass at school each morning, but were doing nothing to help deepen or enlighten their faith. For many the Mass was a bore. There was no sermon, no singing. They just had to be there. And the reason was simple: the sacraments are always effective, they work *ex opere operato*, always giving grace.

Recent developments in the Church's understanding of the sacraments has confirmed the complaint of that bemused senior. While continuing to assert that Christ acts through the Church's

sacraments to unite us with Himself, to help us live fuller, richer lives, the Church balances that assertion with the equally important fact that Christ can do little unless there is genuine faith in the person participating in the sacrament. While the sacraments continue to be viewed as "signs of grace" and "acts of Christ," they are also recognized as "signs of faith."

As with most other developments in the Church's teaching, this enriched sacramental teaching is a return to the insights of the Gospel and the traditional teaching of the Church. Emphasis on faith is central to the Gospel description of Jesus' signs or miracles. "Courage . . . your faith has restored you to health" (Mt. 9:22), Jesus says frequently. On the other hand his gracious activity is constrained by the absence of faith. In his home town of Nazareth He "did not work many miracles there because of their lack of faith" (Mt. 13:58).

Unless a Christian approaches the sacraments with genuine belief, with some understanding, and with a heartfelt desire to open himself to Christ's gracious action, little growth will occur. The Second Vatican Council asserts that if the sacraments are to be effective in the lives of Christians, "it is necessary that the faithful come to it with proper dispositions" (Liturgy, 11).

SO IT WOULD seem that religious educators—including the ministers of the sacraments—need to take great care both in the celebration of the sacraments and in the preparation of people for their reception. The sacraments must be celebrated in a human way, sensitive to the need for a sense of mystery. Instruction needs to be given even during the celebration as to the meaning of the symbols, gestures, and words. People need to be involved in the celebration in a meaningful manner, with adequate ex-



The new "Jesus movement" has captured the fancy of today's young people. The profession that "Jesus is Lord" was first made by the Apostles during the life of Christ. (NC Photo by Richard T. Lee)

SHEED

What made Judas tick?

BY F. J. SHEED

We are still comparing Tim Rice's Jesus Christ Superstar with the Gospels, which are the sole evidence available either to Tim Rice or to ourselves.

Judas, I have suggested, is not only Rice's invention; he asks Rice's questions. It is all but impossible to find out what the Judas of Superstar thought about Jesus, because Rice cannot make up his own mind. The last words of Judas, spoken from beyond the grave, are "Don't get me wrong—I only want to know."

But that is most definitely not what he says in the opening song—"Heaven on Their Minds." There he is the coolly rational critic, who knew exactly where Jesus had gone wrong. He had begun by admiring him, though he doesn't tell why. Now he despises him—for taking his own divinity seriously?

You've started to believe
The things they say of you

But it was not other people who put it into Jesus' head that he had a unique relation with the Father: the claim came from himself (Luke 10:22) and made his countrymen want to stone him to death (John 8:59).

IN JUDAS' SELLING of Jesus to the High Priests, the money motive is explicitly denied—we remember that Rice does not tell us of John's statement that Judas was a thief who had been pilfering the apostles' small funds (John 11:46-7). So here he has him say "I don't want your blood money"—which is close to what he did say later, but only in the moment of remorse before he killed himself. The reason Judas gives the High Priests is wholly Rice's invention:

I came because I had to.
I'm the one who saw
Jesus can't control it
like he did before
And furthermore I know that
Jesus thinks so too.
Jesus wouldn't mind that I
was here with you.

This notion that Jesus would be relieved to be executed because things had got out of control seems like mere gibbering. But Rice takes it seriously as we see from his account of the Jesus-Judas dialogue at the Last Supper. As all four Evangelists give it, Christ told the Twelve that one was to betray him—Christ was distressed, they sorrowful. They all asked, "Is it I?"—Matthew tells us that Judas too asked "Master, is it I?" Compare what Rice has him say: "Cut out the dramatics! You know very well who." In the Gospels Jesus says to Judas, "What you have to do, do quickly"—to indicate that Jesus knew of the betrayal and wished him gone, for he has great things still to do at the Supper, things in which Judas could have no part. Rice takes it to mean that Jesus desired the betrayal. His Judas says:

You want me to do it!
What if I just stayed here
And ruined your ambition?

There is here the common error that Judas was indispensable, that without his treachery Jesus would not have been crucified. This is baby talk. The Establishment had decided to kill him and nothing could have prevented them. Judas was no more than a convenience to enable them to arrest Jesus quietly, in the dead of night, when no crowds were about.

Judas' suicide has the same immediate cause in Superstar as in the Gospel. Matthew says "he was full of remorse at seeing Jesus condemned." Rice begins by expanding on this convincingly:

My God! I saw him—he looked
three quarters dead!
And he was so bad I had
to turn my head
You beat him so hard he
was bent and lame

But he adds a key to Judas' remorse, "I know who everybody's gonna blame." Our cool rationalist has gone, swirled away in a welter of repentance but of self pity.

My God I am sick. I've
been used
And you knew all the time.
God! I'll never ever know why
you chose me for your
crime
For your foul bloody crime
You have murdered me! You
have murdered me!

Compare this with Judas' last words as Matthew records them (27:4) "I have sinned in betraying innocent blood."

A MAN CANNOT be expected to be crystal clear in the last moments before suicide, and Judas is not. It is possible that "God" and "my God" are both expletives and that he is still addressing Jesus. But my guess is that he is addressing God, that he sees both himself and Jesus as victims of God's thirst for blood. But Rice's Judas dies cursing God, whereas Jesus' last words are "Father into thy hands I commend my spirit."

Just before the cursing and the suicide comes an astonishing moment. Judas uttering words we have already heard from Mary Magdalen:

I don't know how to love him.



"Experimentation is a part of every child's life as he progresses to maturity." In his liturgy article, Fr. Champlin suggests experimentation has a place in the Church also. (NC Photo by Frank Hoy)

WORSHIP AND THE WORLD

Communion-in-hand approval overdue

BY JOSEPH M. CHAMPLIN

At a November meeting in Washington our American bishops agreed that the press-religious and secular—should be admitted into its ordinary general sessions held once or twice a year. This represents a curious development. When the question originally arose, two years ago, bishops gave the proposal a majority approval, but not the needed two-thirds approval; on the second try months later, sentiment had changed significantly and the repeated proposition didn't even pass, much less secure the necessary plurality. Last fall's endorsement of this measure, therefore, indicates a substantial shift in attitude back to and beyond the original position.

That same National Conference of Catholic Bishops (NCCB) considered the liturgical question of Communion in the hand at its November, 1970 meeting. A majority said "Yes," this practice (approved by the Vatican if the national assembly of bishops agree) should be permitted as an option in the United States. However, since the proposal failed to achieve two-thirds acceptance, the matter was dropped. I think the issue now should be reconsidered by the NCCB because of these reasons:

1. Current practice in the United States. I have not in four years seen a single person extend the hand to receive our Lord in Holy Communion at either a suburban Washington church or our upstate New York parish. Every communicant has followed the traditional method of folded hands, closed eyes and outstretched tongue. For priests and laity in such areas (and I presume these two typify some, perhaps most American parishes), Communion in the hand is obviously not a burning issue.

But both my contact with individuals around the nation and personal experience in widely separated regions confirm it is a common procedure and a critical problem in many sections. For example, at regional and national liturgy and religious education conventions in Boston, Miami and San Francisco during the past four months alone I have watched countless individuals approach the priest and either snatch the host from him or hold out cupped hands expecting the celebrant to

I don't know why he
moves me—
He's just a man—he's just
a man . . .
He scares me so.

The prostitute and the betrayer both see Jesus as a man, but both feel that "man" does not wholly account for him. They feel him as Man Plus, even if they are puzzled as to what the Plus means: and they want his love. How does their inventor, Tim Rice, see him, feel him?

place the consecrated bread in them. These were not wild, "underground," rebellious Catholics, but concerned, informed, and responsible leaders, a majority of whom serve in official diocesan or parish leadership capacities. Yet they were acting contrary to Church law in the United States. The confusion and harm which results when law and life seem so far apart should be obvious, especially since by visiting Canada or flying to Belgium, France, and Germany one may legitimately do abroad what is prohibited at home.

2. Development of new altar breads. Father Richard Lenarz, the diocesan liturgical commission chairman from Madison, Wisconsin, recently made this observation: If the Church seeks to develop more substantial hosts which, while still unleavened, by color, taste, and texture look like real food or bread (exact phrases from Vatican documents), it almost presumes Communion will be distributed in the hand. After extensive and careful experimentation, I think we have finally succeeded in producing altar breads of this type here at Holy Family. They can be distributed with relative ease on the tongue, but to place them in the communicant's hand would be easier, more hygienic and equally reverent.

3. Danger in the present situation. What has begun to trouble me about this is the awkwardness involved, the sloppy, casual, almost irreverent approach which seems to result from the current dilemma. Sensitive, law-conscious priests don't wish to embarrass those who extend their hands for Communion, but neither do they enjoy violating the directions of bishops. Moreover, the snatching of a host from the celebrant before he can say "Body of Christ" is an unfortunately frequent occurrence. I find personally offensive and liturgically unsound.

However, both our national and diocesan liturgy offices have their hands tied and are powerless to formulate an instruction program, a catechesis which could explain the what, why and how of Communion in the hand, until it is authorized. The Federation of Diocesan Liturgical Commissions, aware of this and in a disappointed reaction to the earlier vote, simply observed that failure to approve of the practice as an alternative has left unresolved a real pastoral problem.

4. Retention of the old with permission for the new. Roman directives and the American proposal in no way compel every Catholic to adopt Communion in the hand. If approved for the United States, individual communicants would always be free to receive our Lord upon the tongue in the manner customary over the past centuries. But, if the proposition is resubmitted and gains a two-thirds majority, then those who prefer the apparently new, but actually ancient method would likewise enjoy the freedom within the law they seek.

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QUESTION BOX

Should laity teach CCD?

BY MSGR. R. T. BOSLER

Q. I understand that in many parishes laymen are being hired to coordinate religious instruction at an annual salary between \$5,000 to \$10,000. These laymen are actually teaching CCD and adult religious education classes and training lay catechists. If the pressures of administration are too great to permit the priests of the parish to handle religious education, why isn't this money being used to hire administrative help so that the priest can do the work he was prepared for?

A. One man cannot be an expert in everything. The priest who may teach religion well from the pulpit or in private instructions may be a poor teacher in the classroom. If he is an older man he may not be prepared at all to teach from the new text books and according to modern catechetics. That's why well organized parishes today are hiring qualified coordinators of religious instruction.

These need not be priests or Religious. In fact it may be better that they be laymen, in order to bring out clearly that teachers of religion need not be in vows or holy orders. St. Paul in his first letter to the Corinthians specifically states that teachers of religion can have a ministry distinct from that of the priests. "God," he writes, "has set up in the Church first apostles, second prophets, third teachers . . . (12:28) Vatican Council II recom-

mends that laymen be trained as experts in religion. "It is to be hoped," says the Constitution on the Church in the Modern World, "that many laymen will receive an appropriate formation in the sacred sciences."

In a parish where there is a full-time secretary and responsibilities are shared with a parish council, the priest is not burdened with administrative details.

Q. Do you approve of girls acting as altar boys at Mass—I mean serving the whole Mass?

A. I can't very well approve because the Church does not yet permit girls to serve. But I do hope the day is not far away when altar girls are part of our church service. This is a decision that should be left to national conferences of bishops. There are still many parts of the world where altar girls would not be acceptable.

Q. A non-Catholic paper which was being given out in shopping centers announcing a bible study course by mail read: "To properly understand the Word of God, you must put together all the Scriptures on a particular subject. When you do this, you can really understand and see what the Bible is all about." Care to comment?

A. Would that it were so simple. The Bible is not one book, it is a library of books in one volume. And any one book, such as Genesis, may be a compilation of many documents written by different authors separated in time by as much as 500 years.

It is true that the best interpreter of the Bible is the Bible itself, but no mere grouping of texts about the same subject

will help the reader understand "what the Bible is all about." When was this particular text written? What form of writing is it: poetry, parable, historical novel, etc.? What did the people believe at the time it was written? These are some of the questions that must be answered before a full understanding is possible. A thorough familiarity with the Old Testament is required for an adequate understanding of the Gospels. No collection of texts on a particular subject will supply this.

Reasons such as these induced the Catholic Church to require that bibles be published with explanatory introductions to the various books and footnotes to help the reader. There are bibles like this available with good explanations and cross references that make it possible to bring together passages on the same subject. Visit your Catholic book store and look them over.

Q. I have a friend raised Roman Catholic who has always maintained he was going to be an Orthodox priest. When I speak of our Roman faith he says, "It was imposed on me in my childhood. I choose Orthodox." He is now a deacon in the Orthodox Church and preparing for the priesthood. Will his priesthood be valid? Should he choose to return to Rome at a later date, will his priesthood be recognized and accepted?

A. Yes, his priesthood will be valid. Should he be accepted as a priest in the Roman Catholic Church, he would not be ordained again.

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YOUTH-VIEWS

What faith means to the young

BY JAMES L. ALT

"I believe." What do these words really mean? Every Christian who professes to believe in God expresses this belief when he recites the Creed. And whether it is the Apostles' Creed, or the Creed recited at Mass, the first belief always is that "I believe in God." What does belief in God mean to today's youth?

To 15-year-old Doug James, Leetonia, Ohio, it means that "you believe that God is the creator of heaven and earth." Believing in God for Kathy Moore (15, St. Cloud, Minn.) means "that I believe in mankind. After all, God created us in his own image and sent Jesus to save us."

"Seeing is believing" is a statement that many people put a great deal of faith in, when it comes to "believing" things of this world. No doubt our belief in something can be influenced by how evident it is to us. Does God make himself evident in the world? James Brown (17, Mineral Ridge, Ohio), thinks God has intervened in history in the past, "for example, Exodus and Sinai. But today, God is quiet and lets man follow his own course. Man is denied a valuable, vengeful God. The way man has developed he feels he doesn't need a God

like that. Maybe, tho, that's what's needed today."

DOUG JAMES thinks God is evident every day in life. "Almost everything you do is influenced by God. He helps you every day of your life." Kathy Moore thinks God is trying to intervene in our lives "but we're turning our backs on him by losing faith in what he can do." And although Dave Humphrey (15, Youngstown, Ohio) simply replied "Yes?" when asked if God intervened in history, Lisa Biode (15, Youngstown, Ohio) was able to cite specific examples. She replied, "Yes, I do think God intervenes—for example, when Red China was admitted to the U.N. You can't have peace unless all those who have the ability to start war are together discussing ways to stop it."

It is in the Scriptures that we discover how God has intervened throughout salvation history in the lives of men. Today, for the most part, the priest is the person most responsible for making the Scriptures "come alive" for us. Are they doing their job well?

Opinions differed considerably here—some quite critical, others very favorable. "There is too much talk of money and collections, bazaars and banquets during the homily. And I've yet to hear a priest who was a good speaker," says one youth. On the other hand, several voiced opinions similar to that of Dulores Goerner (16,

Clear Lake, Minn.): "I do feel priests do a good job. If it wasn't for the priests, I probably would know little about the Scriptures."

PRIESTS AND NUNS tended to be more critical than the young people when asked how priests presented the Scriptural message. Dr. Kenneth Sanders, Warren, Ohio, said "some do a good job—most do not." Father Ken Roedemann thinks priests in most cases do a good job. "I would like to see more Scripture actually used and woven into the sermon in a natural way with the personal experience and faith of the priest used to bring out and emphasize its meaning for modern man," he says.

Sister Rose Ann Dailey, Leetonia, Ohio, offers several suggestions to make the Scriptures more relevant. She feels priests "should proclaim the Word reverently—this means slowly and clearly. After allowing a few minutes for silent reflection, the priest should present brief historical and contemporary insights—explaining what the Scriptures meant to the original bearers of the Word, and what God is saying to us today. Finally, he should invite the bearers of the Word to share what God says to them personally through this particular Scripture passage."

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MEMBERSHIP CAMPAIGN

February 20 to March 5



STILL GOING STRONG—After two consecutive Archdiocesan Cadet CYO Basketball Tournament championships, St. Rita's Cadet basketball program still is going strong. The lads are shown here after taking the title in the annual Our Lady of Lourdes Cadet Holiday Invitational Tournament, which was concluded December 20. The Northsiders defeated Division One rival St. Simon in a championship game barnburner, 72-66. Sitting at the right in the second row is head coach Charles Gayson.

Style Show Sunday

The 18th annual Junior CYO Style Show is set for Sunday, Jan. 30, at Holy Name parish, Beech Grove. More than 100 contestants will compete for more than 25 awards and trophies in the six contest categories.

Indianapolis-area entrants are to bring their garments to the hall between 12 noon and 5 p.m. Saturday, while others may bring their items from 11 a.m. to 1 p.m. Sunday. Judging

will take place Sunday afternoon.

Contestants are expected to appear no later than 6 p.m. Sunday for Style Show instructions. The Show will begin at 7 p.m.

Serving as fashion narrator will be Mrs. Virgil (Norma) Duller, of Holy Name parish. Masters of ceremonies will be Bill Sahm, Jr., and Steve McKeand, officers of the In-

dianapolis Deaneries Junior Youth Council Awards will be presented by Father Donald Schneider, Archdiocesan CYO Director.

A city-wide dance will follow the Style Show, featuring radio personality Bob Porter. Admission for both Style Show and Dance will be \$1 for Junior CYOers, 50 cents for adults and 25 cents for grade school children.

CHOOSING A COLLEGE

Financial aid possible in a variety of forms

BY MISS PATRICIA JEFFERS
Financial Aid Officer
Marian College

Both the public and private sectors of higher education are experiencing economic problems today. The cost of educating a college student is constantly rising, and colleges and universities are seeking ways and means to contain these expenses, while providing as much assistance as possible for the students and their families.

Private institutions feel the economic pinch the most because of their costs which in some instances are two to three times more than state-supported schools. The development of these economic conditions has brought about on many campuses the creating of a new administrator—the Student Aid Officer. This profession is still so new to the college scene that most aid officers have been in the business less than ten years.

The Financial Aid Administrator is charged with the responsibility of finding funds from many different sources to help students and parents meet the costs of higher education.

Besides the college or university itself, other agencies involved in financing a college education today are: the federal government, state governments, banking institutions, and many local organizations and groups.

IT IS USUALLY left up to the initiative of the student and his family to seek out these various outside sources of gift-aid since no single college aid administrator or high school counselor can be aware of all such sources.

The other broad area of financial resources is what is commonly referred to as self-help. The emphasis on this kind of aid is on the student himself. What can the individual student do to help himself? He can request or accept loan assistance and he can work part time while he is in school to help defray the expenses. (To be continued)

REMAINING SERIES TOPICS

What is Financial Aid? (II)
Tests — PSAT-NMSQT, SAT, ACT, APT, CLEP
The Importance of the College Counseling Service
College Terminology — Just What Does It Mean?
Four Years Later—Now What?

IN ITS broadest sense, student financial aid means simply any monetary assistance which enables a student to enroll in college. The primary source of this assistance lies with the student himself and his family.

The Student Aid Officer draws on other resources to help families bridge the gap between expenses and available funds. This form of aid falls generally into two broad categories: gift-aid and self-help.

Gift-aid refers to any assistance which places no responsibility of repayment on the student. The most common forms of gift-aid are scholarships and grants.

The basis for awarding gift-aid may be 1) the student's academic record without regard to financial need, 2) a student's financial need without regard to academic standing, 3) some combination of both academic and financial factors.

THE PRACTICE of awarding scholarships based on a student's academic record alone has declined in recent years because of the numbers attending college and the necessity of distributing funds as equitably as possible. However, many colleges retain some funds to award to outstanding students.

On a national level, gift-aid to financially disadvantaged students is provided through the federal Educational Opportunity Grant Program (EOG). Up to \$1,000 a year may be awarded to eligible students who have demonstrated financial need and who meet the federal criteria for this aid.

In Indiana the State Scholarship Program uses a combination of academic performance and financial need to select recipients for state scholarships. Such recipients, designated as Hoosier scholars, may qualify for as much as \$1,400 a year if they attend a private institution in Indiana.

Many independent groups and organizations offer gift aid to students based on either academic and/or financial criteria. Sometimes other factors are involved; for example, some companies offer

Cathedral sets benefit dance

INDIANAPOLIS — A "Sweetheart" theme has been announced for the Cathedral High School Annual Scholarship Dance on February 12.

A social hour at 8 p.m. will be followed by dancing to the music of The Headliners from 9 p.m. until 1 a.m. A continental breakfast will be served from 11:30 p.m. until 1 a.m. Chairmen of the event are Mr. and Mrs. Harry M. Trausch and Mr. and Mrs. Michael G. Schaefer.

The per couple ticket price of \$10 includes the social hour, dance and breakfast. Tickets may be ordered by calling 546-7649, 253-9230 or 547-2801. Proceeds will benefit the Cathedral Scholarship Fund.

CYO BASKETBALL

BASKETBALL

"56" "A" LEAGUE
Division 1: Holy Spirit 62; St. Jude 62; St. Michael 62; St. Simon 62; St. Matthew 53; Little Flower 53; St. Pius X 35; St. Andrew 24; St. Lawrence 17; Holy Name 08.
Division 2: St. Philip Neri 80; St. Rita 71; Mount Carmel 62; Immaculate Heart 44; Christ the King 44; St. Gabriel 44; St. Barnabas 35; St. Joan of Arc 24; Our Lady of Lourdes 17; St. Martin 17.
Division 3: St. Catherine 80; St. Mark 61; St. Christopher 61; All Saints 43; St. Luke 34; St. Thomas 34; Our Lady of Greenwood 16; St. Malachy 16; Holy Trinity 07.
Division 4: Holy Cross 71; St. Monica 61; St. Roch 52; Sacred Heart 52; St. Bernadette 43; St. James 34; St. Patrick 16; Nativity 16; St. Ann 07.

"56" "B" LEAGUE
Division 1: St. Rita 61; St. Michael (Red) 61; Immaculate Heart (Blue) 52; St. Christopher 52; St. Joan of Arc 43; St. Matthew (Gold) 34; St. Malachy 25; St. Gabriel 16; St. Martin 08.
Division 2: St. Pius X 80; St. Andrew 71; St. Matthew (White) 52; St. Lawrence 53; Immaculate Heart (White) 43; St. Michael (White) 44; Mount Carmel 35; Christ the King 24; Little Flower (Blue) 17; St. Luke 08.
Division 3: St. Barnabas 70; Holy Spirit 61; St. Simon 61; Little Flower (Gold) 44; St. Jude 34; St. Michael (Blue) 34; St. Mark 25; St. James 16; Our Lady of Lourdes 07.

CADET "A" LEAGUE
Division 1: St. Simon 80; St. Rita 80; Holy Spirit 62; St. Andrew 52; Little Flower 44; St. Michael 35; St. Lawrence 26; Holy Name 26; St. Jude 24; Christ the King 08.
Division 2: St. Gabriel 80; St. Philip Neri 71; St. Christopher 62; St. Pius X 53; St. Matthew 35; St. Mark 35; Immaculate Heart 35; St. Martin 24; St. Joan of Arc 26; Our Lady of Lourdes 17.
Division 3: St. Barnabas 80; Mount Carmel 71; St. Thomas 71; St. Catherine 53; St. Malachy 44; Holy Trinity 35; St. Monica 26; Our Lady of Greenwood 26; All Saints 26.
Division 4: St. Roch 70; Nativity 61; St. James 52; St. Patrick 43; Holy Cross 43; St. Bernadette 34; Sacred Heart 25; St. Luke 17; St. Ann 07.

CADET "B" LEAGUE

Division 1: St. Michael (Red) 70; St. Thomas 61; Immaculate Heart (White) 33; St. Martin 33; St. Christopher 35; St. Gabriel 25; St. Malachy 14; Holy Trinity 07.
Division 2: St. Pius X 70; St. Matthew 61; Little Flower (Blue) 52; St. Joan of Arc 43; Mount Carmel 44; St. Luke 34; St. Michael (Blue) 16; Christ the King 07.
Division 3: Holy Spirit 80; St. Philip Neri 71; St. Andrew 62; St. Lawrence 53; St. Simon 53; Little Flower (Gold) 44; St. Matthew (Red) 35; St. Barnabas 17; St. Bernadette 17; Our Lady of Lourdes 08.

FRESHMAN SOPHOMORE LEAGUE

Division 1: St. Thomas 70; St. Christopher 52; N.Y.A.A. 52; Holy Trinity 43; St. Malachy 34; St. Martin 25; St. Simon 25; St. Ann 07.
Division 2: Mount Carmel 70; St. Andrew 61; St. Rita 52; St. Malachy 43; St. Pius X 34; St. Lawrence "B" 25; Immaculate Heart 16; St. Luke 07.
Division 3: Baxter Y.M.C.A. 61; St. Jude 61; St. Barnabas 61; St. Catherine 53; St. Patrick 43; Nativity 25; St. Roch 25; St. Mark 16; Holy Name 07.
Division 4: Our Lady of Lourdes 70; Little Flower 61; St. Philip Neri 43; Holy Spirit 43; St. Simon 34; Holy Cross 34; St. Christopher 35; St. Lawrence "A" 07.

JUNIOR SENIOR LEAGUE

Division 1: St. Rita 80; St. Malachy 80; N.Y.A.A. 67; St. Anthony 53; St. Michael 44; St. Martin 44; St. Christopher 35; St. Ann 17; Little Flower 17; Holy Trinity 08.
Division 2: St. Andrew 80; Mount Carmel 71; St. Pius X 53; Fairview Pres. Church 54; St. Thomas 44; Jewish Comm. Center 44; St. Luke 35; Immaculate Heart 35; St. Matthew 17; Christ the King 08.
Division 3: St. Catherine 71; St. Lawrence "B" 62; Southport Christian Church 62; Baxter Y.M.C.A. 62; St. Jude 53; St. Barnabas 35.

St. Mark 35; Sacred Heart 24; Holy Name 17; St. Charles, Bloomington 17.
Division 4: Little Flower 70; Our Lady of Lourdes 70; Holy Spirit 52; Holy Cross 52; St. Lawrence "A" 34; St. Philip Neri 35; Nativity 16; St. Simon 16; St. Bernadette 07.

CADET GIRLS VOLLEYBALL

Division 1: St. Malachy 20; All Saints 10; St. Christopher 11; St. Michael 11; St. Thomas 11; St. Monica 01; St. Martin 02.
Division 2: Immaculate Heart 20; St. Andrew 20; St. Joan of Arc 20; St. Pius X 20; Mount Carmel 02; St. Matthew 02; St. Simon (White) 02; Little Flower (White) 02.
Division 3: St. Jude 20; St. Roch 20; St. Barnabas 11; St. Catherine 11; St. Bernadette 01; Little Flower (Gold) 01; Our Lady of Greenwood 02.
Division 4: Holy Spirit 20; Little Flower (Blue) 10; St. Lawrence 11; St. Philip Neri 11; St. Rita 11; Our Lady of Lourdes 01; St. Simon (Blue) 02.

Lady of Grace social slated

BEECH GROVE—The annual Spaghetti Social sponsored by Our Lady of Grace Academy PTO will be held Sunday, Feb. 13, from noon until 6 p.m. at the school, 1402 E. Southern Ave. The event is open to the public.

Dinners for children and adults will be served in the school cafeteria all afternoon with entertainment for the entire family available in the Student Center. The attractions will include an old-fashioned General Store, Toy Shop, Sweet Shop and Cake Walk. Various prizes will be awarded during the afternoon.

Proceeds from the event will be used for the installation of a physics laboratory in the Academy, according to Sister Louise Hoening, principal.

Thirty years ago Catholic women of Marion county registered at parochial schools for volunteer defense work.

League play in final week-end

INDIANAPOLIS — Regular season play will be completed this week-end in the six CYO basketball leagues, to be followed by playoffs or Archdiocesan tournaments.

Division leaders at this writing include: "56" B, Division I—St. Rita's and St. Michael's "Red" can tie for honors when they meet this week-end; Division II—St. Pius X can win by defeating St. Matthew's "White"; Division III—St. Barnabas can win by topping St. Michael's "Blue."

PLAYOFFS WILL begin at 7 p.m. Tuesday, Feb. 1, at Our Lady of Lourdes, with Divisions I and III squaring off. The winner will meet the Division II champion at 7 p.m. Thursday, Feb. 3.

"56" A, Division I—A probable three-way tie was resolved in Thursday games

involving St. Simon's, Holy Spirit, St. Michael's and St. Jude's. Other games are scheduled Saturday and Sunday to decide the division winner; Division II—St. Philip Neri can win by defeating Immaculate Heart of Mary; Division III—St. Catherine's has clinched the crown; Division IV—Holy Cross has finished with 7-1. St. Monica's can tie by defeating St. Ann's. The Division championship game is scheduled Sunday.

Division winners will meet next week at Little Flower in playoffs for league honors. Divisions I and III will play at 7 p.m. Tuesday, Feb. 1, while Divisions II and IV are scheduled at 8:15 p.m. The consolation game will be played Wednesday, Feb. 2, at 7 p.m., with the championship set for 8:15 p.m.

Cadet A, Division I—St. Rita's and St. Simon's, both 8-0, play Saturday; Division II—St. Gabriel's can win by defeating Our Lady of Lourdes Sunday; Division III—St. Barnabas (8-0) can clinch against St. Thomas Aquinas (7-1); Division IV—St. Roch's (7-0) can clinch with a win over St. James.

Cadet B, Division I—St. Michael's (7-0) meets St. Thomas Aquinas (6-1), and could result in a three-way tie with St. Rita's; Division II—St. Pius X (7-0) can clinch with a win over Christ the King; Division III—Holy Spirit (8-0) meets St. Philip Neri (7-1) in a show down.

LEAGUE playoffs at Our Lady of Lourdes on Tuesday, Feb. 1, put Divisions I and III at 8:15 p.m., with the winner playing Division II winner at 8:15 p.m. Thursday, Feb. 3, for championship.

FRESHMAN—Sophomore, Division I—St. Thomas has clinched; Division II—Our Lady of Mt. Carmel has clinched; Division III—Thursday games were scheduled to eliminate a three-way tie among St. Barnabas, St. Jude's and Baxter Y.M.C.A. with the survivors to meet Sunday for the championship; Division IV—Our

19 from Marian in 'Who's Who'

INDIANAPOLIS — Nineteen Marian College seniors, including five from the Indianapolis Archdiocese, have been named in the 1971-72 edition of "Who's Who Among Students in American Universities and Colleges."

Indianapolis-area students include: Joyce Miller, a home economics major; David Prestipino, sociology major; and Carol Robideau, biology major.

Also named were: Sandra L. Buehler, of Cedar Grove, a German major, and Angela Mauer, of Greensburg, and English major.

"Who's Who" is published annually to give national recognition to outstanding students and student leaders.

Ad Altare Dei date announced

Archbishop George J. Bishop will distribute the Ad Altare Dei Award and the St. George Medal to outstanding Boy Scouts and adult scouting leaders at 2 p.m. Sunday, Feb. 6.

The ceremony will take place in St. Gabriel's Church, 6000 W. 34th Street, Indianapolis. Speaker will be Father Fred Easton, associate pastor of St. Anthony's parish, Indianapolis.

The final board of review for award candidates will be held from 2:05 p.m. Sunday, Jan. 30, at the CYO Office, 1502 W. 16th Street, Indianapolis.

CYO NOTES

Deadline for entries in the Junior CYO One-Act Play Contest is February 2. Directors will meet February 15 or 16. Competition will begin early in March.

The Junior Table Tennis Tournament deadline is February 16, while the event will take place February 21-27 at Little Flower parish.

Forty-eight Catholic elementary schools will sponsor science fairs this spring, with 42 entered in the Archdiocesan Cadet Science Fair. Deadline for entries is February 25. Little Flower will host the event on March 5.

Fourteen teams are entered in the Cadet Boys Wrestling League. Action will begin in two divisions the week of February 13 or 20. Wrestling coaches met this past week at the CYO Office to review rules and regulations.

The Junior Youth Council has agreed to sponsor a short-venue Junior Girls Volleyball League, to begin in late February or early March. Entry blanks will be mailed soon.

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TIC TACKER

'Host family' enjoys its role

BY PAUL G. FOX

Exchange programs involving American and foreign high school students have been growing in popularity for many years, hindered only in growth by the sometimes difficult task of securing a sufficient number of host families.

There are several well-established programs under the auspices of various groups, notably the Division of Youth Activities of the United States Catholic Conference, the American Field Service and the Youth for Understanding Program.

Particularly active in Indiana are the latter two programs. Regional coordinator for AFS is Mrs. Francis Preston, while Robert W. Seymour serves for YFU. Both are Indianapolis residents. The programs differ somewhat in operation, but their objectives are the same: to provide the framework for the improvement in world peace through better understanding between nations.

An example of an American host family is that of Mr. and Mrs. John Bashe, members of St. Barnabas parish, Indianapolis, who this year have their second international student. The Bashe's have two boys attending Roncalli High School—Bill, a senior, and Mark, a freshman.

Their international guest this year is Andrew Litton, from The Philippines, who also attends Roncalli. He has some interesting comments to make on his personal reaction to the "life" of an exchange student.

"My life as an exchange student is one of variety and constant change. I have come to see and feel the family living experience of an American family.

"I have to be careful of the things I say and do, as I reflect on my home country and surely don't want it to have a bad reputation. Self-control is an essential factor as it can spell failure or success to an exchange student.

"I am here acting as an ambassador of my country, bringing goodwill and tidings of friendship to the Americans. In the U.S. I am no longer Andy Litton from The Philippines, but people term me as 'that Filipino boy.' I am no longer an individual in the sense that I represent more than myself but that of my country.

"My job for the year is to work on learning about the people of the U.S. and to acquaint myself with them as a person from a different country. All other activities are secondary to this primary goal.

"I have found out through my experience of living with Americans that the American family is a unit. Since we have maids and servants back home, I first thought of the American family as chaotic and disorganized. But as I entered the relationship more clearly and with an open mind, I found that there is a lot of cooperation between the members of the family. Everyone does his part to make the home run smoothly.

"As for my social life, I can say that I am very limited. I was not brought here to fall in love. Although I am encouraged to take part in all activities that an American teenager does, I have to keep contacts with the opposite sex in control. As an exchange student, regulations forbid going steady or to date only one person since it would cut me out of circulation with the others.

"Another restriction is not being able to drive. Since there is too little to gain and too much to lose, exchange students are not allowed to drive, which I find to be a big hassle and means you have to double date, unless the girl drives.

"In conclusion, I can say that the life as an exchange student is one involving hardship and needs a lot of understanding. But I have come to realize that the rewards are far greater than the miseries in view, as the program tests a lot about oneself, such as self-control and self-discipline. It trains me to be more open minded in my future years, which will be very beneficial to me."

Well said, Andy Litton

NAMES IN THE NEWS—Raymond R. Rufo.

Plan breakfast

BEECH GROVE, Ind. Our Lady of Grace Academy Alumna Association will hold its annual Mass and breakfast meeting at 11 a.m. Sunday, Jan.

SUPPER PLANNED

NEW ALBANY, Ind. The annual Italian Spaghetti supper prepared by Mrs. Joseph DiSalvo, will be held Saturday, Jan. 29, from 4:30 to 7:30 p.m., at Our Lady of Perpetual Help parish. Adults, \$1.50; children 75 cents.

All alumna of the private girls' school are invited to attend. Msgr. Joseph D. Brokhage, rector of the Latin School, will celebrate the Mass in Our Lady of Grace Chapel and will be the featured speaker at the breakfast. The alumna will also discuss fund raising plans for the Academy and elect new association officers.

Chairman of the breakfast meeting is Mrs. Richard A. Holmes, assisted by Mrs. Charles Pogue.

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

Sunday, January 30—
"Adult Education," lecture discussion, Guerin Center, Terre Haute, 9:45 a.m.

Monday, January 31—
"New Rite of Confirmation," lecture discussion, Rev. Albert Ajamie, Holy Spirit, Indianapolis, 7 p.m.

Tuesday, February 1—
"Human Growth and Interpersonal Relationships," lecture discussion, Rev. Paul Voigt, St. Thomas Aquinas, Indianapolis, 8 p.m.
"Theology for Parents and Teachers," discussion, Sacred Heart, Indianapolis, 7:30 p.m.

Wednesday, February 2—
"On Being Human," lecture discussion, Rev. Paul Voigt, Ladywood St. Agnes, Indianapolis, 7:30 p.m.
"St. Paul's Mission," film discussion, St. Mary-of-the-Knobs, Floyd's Knobs, Indiana, 7:30 p.m.

Thursday, February 3—
"Teacher Training," lecture discussion, Secina High School, Indianapolis, 7:45 p.m.
"Survey of Our Faith," lecture discussion, St. Bernadette, Indianapolis, 8 p.m.

INDIANAPOLIS Calendar of Events

SUNDAY, JAN. 30
A Winter Pop Concert, presented by the Secina Memorial High School Concert Band at 7:30 p.m. in the school gymnasium.

Junior CYO Style Show at 7 p.m. at Holy Name parish, Beech Grove.

TUESDAY, FEB. 1
The Archdiocesan Council of Catholic Women will hold its quarterly board meeting at 11 a.m. at Our Lady of Fatima Retreat House.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secina High School cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

'Day of Joy' set at Roncalli High on January 31st

INDIANAPOLIS — "On the Threshold of a Dream" will be the theme of the second annual Day of Joy at Roncalli High School, scheduled Monday, Jan. 31.

Planned by the school's religion department, the Day of Joy is described as "a day to dream, to celebrate, to learn a little bit more about the life that flows on within us, the life we all share, the life that is filled with the presence of God. It is a serious day, but also a day filled with joy, new faces, new ideas and dreams."

Two general assemblies will open and close the day-long program, interspersed with a series of optional workshops along special interest lines. Visiting resource personnel will include: Sister Gilchrist Conway, S.P., Mrs. William Reuter, Father Michael Kattau, Father Boniface Hardin, O.S.B., Father Thomas Stumpf, Father Gerald Renn, Father Donn Raabe, Major Schneiders, Father William Hubbs and Sister Joan Newell, S.P.

Program coordinator is Father Jeff Godecker, religion department chairman.

29th Triad Concert set Feb. 4 and 5

INDIANAPOLIS — The 29th annual Triad Concert, featuring more than 175 from three prominent men's choral groups, will be held Friday and Saturday, Feb. 4 and 5, at the Mural Theatre, 510 N. New Jersey St.

Combined choruses and individual performances will be given by The Columbians, of Mater Dei Council, Knights of Columbus, The Chanters, of the Mural Shrine Temple, and the Maennerchor, of the Athenaeum Turners.

Tickets to the two 8 p.m. performances are free and available from the Mural business office. All seats are reserved Saturday evening, while Friday's tickets are available on first come, first served basis.

Serving as master of ceremonies will be Jim Shelton, of WIBC Radio. Directors and accompanists for the groups are: Maennerchor Gayle Byres and Jack Eaton, The Columbians Dick Dennis and Vee Louise Clayton, and The Chanters Walter Shaw and Bernard Young.

WFBM-TV, Channel 6, will carry highlights of the program at 5 p.m. Sunday, Feb. 6, while WIBC will air the concert at 8 p.m. Sunday, Feb. 6.

Concert arrangements committee consists of Adrian Sibbing, of Mater Dei Council K of C, Ray Bragiel, of Athenaeum Turners, and George Strand, of The Chanters.

Dance planned for Homecoming

INDIANAPOLIS — St. Anthony's parish will sponsor a Homecoming Dance from 8 p.m. to midnight Saturday, Jan. 29, in the parish hall, 279 N. Warman Ave.

All former parishioners are invited. Admission will be \$1 per person.

Thirty years ago Sister Mary Jane, O.S.F., of the Marian College faculty won the Peter C. Reilly prize at the Hoosier Art salon for the best work in any medium submitted by an instructor in a Catholic university, college or high school.

FIND HOMES PLUNDERED

Thousands of refugees return to Bangladesh

JESSORE, India—When Gopal Bose returned from the Refugee Camp in India, the only thing he found intact on arrival at his home was a small Tulsi tree. His wife insisted it was because it was holy.

Since the new nation was liberated just before Christmas, the refugees have been returning from India at the rate of 70,000 to 100,000 a day. But the fact that the refugees are returning does not mean that international help is not still needed on a large scale.

Gopal Bose and his family walked quickly over the last few hundred yards to their village of Islapur, a cluster of some 100 huts just off the main road. Now he has to start life anew. The nine-month exile, the refugee camps, the sight of his burning hut as he fled are only memories now.

TODAY HIS problem is different. When he returned he found nothing but three walls of his hut standing. The roof was gone. His wife began straight away caking the floor with mud, layer after layer. "It needs a few more," Gopal informed us. "The mud has not yet dried." He hoped he might be able to get some corrugated iron or tiles for his roof, but for the present he will cover it with a thatch made of twigs. His eight- and six-year old children were playing in a patch of sun near where the mother was preparing the mud for the floor. The family is a devout Hindu.

Father and Son Breakfast set at Brebeuf

INDIANAPOLIS — Dr. Thaddeus Seymour, Wabash College president, will be the featured speaker at the Father and Son Communion Breakfast at Brebeuf Preparatory School on Sunday, Feb. 6.

Sponsored by the Brebeuf Dads' Club, the event will begin with Mass at 11 a.m. Reservations may be phoned to the president's office at Brebeuf. Dr. Seymour's topic will be "Closing the Gap with Education."

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FREEWHEELING PRIEST—Father Leo Farragher, pastor of St. Joseph's church in Wilmington, Del., zips through city traffic on his daily rounds to hospitals and members of his parish. The freewheeling priest uses a bicycle not only for its convenience but because "more people see me and are aware of the Church." He rides his bike in warm and cold weather and says that only deep snow stops him. (RNS photo)

Way Back When . . .!!



Whom do you recognize in this picture? Catholic Y.P.S.C. at Assumption Parish, Indianapolis. The Priest Moderator was Father Dulles. The year 1925.

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MERIDIAN AT 18th STREET

FATHER AVERY DULLES' VIEW

'Plurality of images' seen cause of Church identity crisis today

MANHASSET, N.Y. The Church is going through an identity crisis caused by a "plurality of images," a Jesuit theologian, Father Avery Dulles, said here.

He said that some persons have created the confusion by defining the Church in their own terms.

While each definition has some validity, said the theology professor at Woodstock College in New York, one alone does not adequately describe the Church.

Discussing the identity crisis, he said, "people's perspectives and priorities depend upon what image of the Church they're operating on."

He elaborated:

Some see the Church as an

Ten years ago, Father William P. Ryan, O.M.I., former pastor of St. Bridget's parish, Indianapolis, was named Provincial of the Missionary Oblates of Mary Immaculate, Eastern American Province.

institution.

Others view the Church as

"the people of God."

Still others regard it as "the

mystical Body."

Speaking at a meeting of

about 200 laity, religious and

clergy, Father Dulles said, "A

lot of turbulence has been

generated by these diverse

images, different images

generate different loyalties."

He said that each image is

valid and all are needed to point

out the Church's aspects. "No

one image can adequately

define the Church," he com-

mented. "The Church is too

mysterious and divine to be

reduced to a single image."

EXAMPLES OF different

priorities caused by different

ways of looking at the Church

are easy to find, the Jesuit said.

"People are asking, 'Who are

the chief members or leaders of

the Church?'" Well, it all

depends on which image a

person focuses on. If he follows

the people of God image, he'll

answer those with the most

charismatic gifts from the Holy

Spirit.

"Concerning the question of

intercommunion, those who

stress the Church as an in-

stitution would tend to rule it

out, whereas those who stress

the Church as a 'Sacrament of

Salvation' would be much less

willing to rule out in

tercommunion."

Controversy over how to

disperse Church funds has

its roots in diverse images

of the Church, he said.

"Those committed to the

institutional image say funds

should go for buildings. Those

committed to the 'people of

God' image say funds should go

to the poor," he added.

HE POINTED OUT that laity

and hierarchy have held five

main images of the Church

throughout history: the Church

as Institution, the Church as

Mystical Body of Christ, the

Church as People of God of the

New Covenant, the Church as

Sacrament of Salvation and the

Church as Healer or Servant

all have their advantages and

disadvantages.

Further shifts, he said, came

in the 1950s and 1960s,

culminating in Vatican II and

the emergence of the popularity

of the "people of God of the New

Covenant" image.

"This image held that the

Church was a diversified body

with many people, holding

many different gifts, called to

diverse missions," he said. "It

maintained that the Church is a

communion of life and holiness

through the action of the Holy

Spirit."

FATHER DULLES added

that the images a man accents

depend upon "where he is, his

situation, the time, place and

problems of his Church."

"But none of us should

canonize a single image," he

said. "Pluralism is necessary,

all images are mutually

complementary our aim

should be to use these images to

deepen and widen the com-

munion of Christians, not to

use them to arouse emotions of

blind people. And we must be

able to understand how others

can arrive at images different

from our own."

Actor to appear

on Marian series

INDIANAPOLIS — Actor

Victor Buono will present a

dramatic program entitled

"Just We Three" on the Marian

College Convocation Series at

12:30 p.m. Tuesday, Feb. 8.

Buono has won three "Best

Actor of the Year" awards in

the theatre and an Academy

Award nomination for this

debut film performance in

"Whatever Happened to Baby

Jane?" He has also appeared

in more than 65 major television

programs.

His appearance is open to the

public without charge.

VIEWING WITH ARNOLD

Paul Newman film full of ironies

BY JAMES W. ARNOLD

In "Sometimes a Great Notion," Paul Newman directs himself playing John Wayne, or at least in the kind of part long associated with Wayne—the hard-nosed frontier type who

presumably built America by working hard at his own thing and busting the head of anyone who got in the way.

The difference may be slight at that, but when Wayne's right wing rugged individualist and Newman's anti-

Establishment rebel. They are blood brothers who wear no man's yoke. The chief distinction is that the Newman type is usually a poignant or tragic loser, whereas Wayne ends up owning everything except possibly the Grand Canyon.

Newman seems more Wayne-ish in "Notion" because he plays a rough hewn, independent lumberjack, son of an Oregon logging clan ruled by

crusty old Henry Fonda, bucking a strike mainly out of pure cussedness. As a physically skilled, two-fisted, hard drinking man of action, he is contrasted with his half brother (Michael Sarrazin), a sensitive, long-haired college dropout who returns home

amlessly after messing up a suicide attempt. The values of Old and New America are set somewhat against each other, but sympathies are mainly with Newman, although he clearly represents a dying breed.

SARRAZIN'S only real convert is Newman's wife (Lee Remick), a country girl who is persuaded, in a kind of mm-women's lib awakening, to explore the higher varieties of life somewhere out of the back woods. The kid brother himself stays on the homestead, a solution more in line with today's fashionable back-to-nature thinking.

There are other ironies in "Notion," including the idea of making a 1972 film extolling men who rape the land, however sincerely, for their own profit. There is also the anti type casting of the veteran Fonda, one of the screen's perennial nice guys, as a foul-mouthed if adorably flinty primitive (almost a Walter Brennan part). It's amusing to recall that as a youth Fonda (in "The Grapes of Wrath"), forced into the indignities of strike-breaking, became an outlaw spokesman for unionism and socialism.

Thirty years later, the scene has changed: the American family is being pushed around by the unions, not the capitalists, and the Fonda character stands for "the right to work" instead of the brotherhood of workers. Philosophical issues aside, it is hard to root for Fonda and Newman in "Notion" when we

are shown so many of their fellow loggers out of work. Such integrity in the modern world is a dubious virtue, and the film seems unwise to grapple with fairly obvious moral distinctions.

ANOTHER IRONY is the emergence of Richard Jaeckel as an actor. Jaeckel is a familiar face who has been playing kid brothers in bad movies for 25 years. Here he makes the most of a similar role as a gentle, bible-believing family man who needs a tragic end, dying slowly but cheerfully under a sinking timber in the film's most anguished and memorable scene.

"Notion" is not a strong film in theme or style and cannot be compared to Newman's first directing effort, the artful and sensitive "Hombre." The plot situation slips finally into strained melodrama, and there is a dragging anti climax that leads to a classically contrived final shot. But all the principals have impressive acting moments, mixed in with good camera detail on the loggers' life work and environment, where both the joy and the pain are basic and come with the territory. (Rating: A-; unobjectionable for adults.)

The restoration of Sean Connery to the role of James



Bond in "Diamonds Are Forever" with the return of director Guy Hamilton ("Goldfinger"), brings that mid-1960's phenomenon surprisingly back to top form. The old charge remains valid: people are reduced to the status of things through casual sex and violence, but at least the imaginative batteries have been recharged. "Diamonds" is cool, witty and energized on its comic strip level, and is a little too classy to qualify as pornography.

PERHAPS IT'S only that Bond has stayed the same while the movie context has gotten shoddier. More likely, the Bond producers have more clearly opted for spectacle and satire, downplaying the steamy sex and thinly disguised sadism. (Both remain, but mostly in unimproved and double entendres that require close attention.) Bond has been Batmanized. Some of the spoofery is aimed now at the hero and his dazzling girl friends, who seem less likely to be taken as real life

models than as absurd caricatures.

The film often succeeds in making bad taste funny, and makes especially good use of the weirdo mores of Las Vegas. Its invention never really lags until the inevitable final helicopter attack on the arch villain's bizarre headquarters.

Yet another sequel will rise from the ashes, but it's clear now that humanity will survive only just as it did Godzilla and Gidget. (Rating: A-; unobjectionable for adults.)

'Fatima Crusaders' hit road

NEW ORLEANS — A small band of Fatima devotees, which bases itself in Idaho and considers the Pope and anyone who goes along with non Latin Masses a heretic, has begun a traveling lecture series through the south to spread its message.

The Fatima Crusade—the name that Francis K. Schuckardt and Denis Chicombe use for their group—visited Mobile, Ala., the Mississippi city of Bay St. Louis, and New Orleans and Shreveport recently on a mission to "stop the spreading forces of darkness."

Schuckardt, who belonged to the Vatican approved Blue Army of Our Lady until it disowned him in 1968 because of his battle against the Mass in English, uses variously the title "Father" and "Brother." He and his male followers wear habits that somewhat resemble those of the Carmelites.

In each city, the crusade was advertised ahead of time in local papers and with handbills. Between 30 and 60 persons showed up for each appearance, which began with a devotional recitation of the rosary before turning into a general denunciation of the Pope and all bishops, priests and laity who do not condemn modern liturgical changes.

In at least one of the lectures, held at motels, Chicombe described Pope Paul as an apostate and a teacher of heresy. The crusaders' argument is that consecration at Mass is not accomplished unless the prayers of the Canon are in Latin—and that Catholics are dispensed from the Sunday Mass obligation unless the Mass is in Latin.

Attention PASTORS, and all Church People



A YEARBOOK DIRECTORY FOR YOUR PARISH WITHOUT CHARGE

OUR PROPOSAL

We propose to furnish a pictorial Yearbook-Directory of your congregation at NO COST or OBLIGATION to either the church or its members. The Yearbook-Directory can be designed to meet your church's individual needs based on the following suggested contents:

1. Pictorial Yearbook, enabling people to associate names with faces.
2. Portrait of Pastor with message for congregation.
3. Group portraits of church officials, boards, committees, etc.
4. Parish history, program, schedule of services, events, reports, etc.
5. Family portrait of congregation members arranged alphabetically.
6. Directory section to contain list with name, address and phone number of every member of the congregation, whether or not photographed.
7. We will be happy to work with any ideas the church has.
8. When the books are delivered, the Pastor will receive a photo of each family photographed.

This program is financially feasible for us because most of the people we will photograph in your church have never had the occasion to sit for a family portrait, and will be delighted to obtain copies for themselves and their loved ones. They will have a free sitting with many poses to select from, and, because we photograph in volume they will have the advantage of comparatively low prices. IN ANY CASE, NO ONE IS OBLIGATED OR WILL BE PRESSURED IN ANY MANNER to order extra copies.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Secena Winter POP CONCERT
Sunday, January 30 - 7:30 p.m.
School Auditorium - 5000 Noland Avenue

Evening of RECOLLECTION in honor of St. Bridget
Tuesday, February 1
Marrion County Board - Ladies Auxiliary A.O.H.

Holy Trinity Church SOCIAL
Thursday, February 3 - 7 p.m.
St. Clare and Holmes Avenue

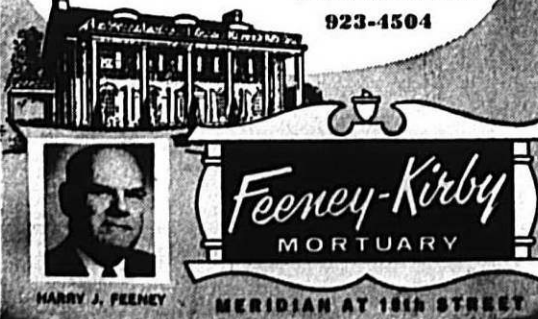
St. Susanna's SWEETHEART DANCE
Saturday, February 5 - 9 p.m. 1 a.m.
Westside K of C Hall

"The Panel of American Women"
Adult Religious Education Committee of St. Monica Church
School Cafeteria - 41st and Michigan Road
Sunday, February 6 - 7:30 p.m.

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