



PASTORAL MESSAGE ON ABORTION

One year ago the United States Supreme Court issued its tragic and destructive opinions on abortion. As a consequence this nation is unable today to provide any protection for the right to life of unborn human beings during the first six months of pregnancy.

The majority opinions of the court have frequently and justly been criticized. They ignore the scientific evidence that the human fetus is a human being in the earliest stages of development. They deny the self-evident truths enunciated in the Declaration of Independence: that "all men are created equal, and that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." They contradict the religious belief of millions of Americans that human life is sacred and that the killing of an innocent human being is morally wrong.

Abortion is not a "Catholic" issue; it involves principles which cut across religious lines. The life of every human being is sacred from conception to death. This is so because God has created each of us, and because each of us shares in the redemption of Christ our Lord. No court, no legislative body, no individual can assign less value to the life of any individual or class of human beings.

Court exceeded competence

In holding that the unborn child is not a human person and deserves no legal protection during the first six months of existence in the mother's womb, the court clearly exceeded its competence. It also set the stage for the formulation and enactment of bad laws throughout the land. The National Conference of Catholic Bishops declared in February, 1973, that "laws that conform to the opinion of the court are immoral laws, in opposition to God's plan of creation and to the Divine Law which prohibits the destruction of human life at any point of its existence. Whenever a conflict arises between the law of God and any human law, we are held to follow, God's law."

The words of Pope John XXIII's great encyclical on human rights, *Pace on Earth*, are crucial here:

Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely that every human being is a person, that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature. These rights are therefore universal, inviolable, and inalienable. (no. 9)

Every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life. (no. 11)

Scholars who have studied the Supreme Court's opinions in the past year conclude that the only practical way to provide a constitutional basis for legal protection of the right to life of the unborn child is now to amend the Constitution of the United States. Amending the Constitution is not a matter to be taken lightly. Yet the issue at stake here—human life—is so precious that one can have no doubt that this is the course of action we must take.

An amendment of the kind which is needed would clearly establish that the unborn child is a person in the eyes of the law. It would insure that the child would no longer be victimized by a so-called right of privacy which in fact permits abortion as a matter of convenience.

In any civilized society the protection of individual human rights is a primary responsibility of law. It is thus a matter of high civic responsibility that those who affirm the sanctity of unborn human life pray, work and strive to convince their fellow citizens that every human life should be protected by law.

Suggestions for action

As Catholics we should join with other concerned men and women of good will in crying out for an end to the killing of unborn children which is a blot on our national life. We must also take practical actions which express our commitment to life and our opposition to death-by-abortion. Let the following points constitute our Affirmation in Behalf of Life.

1. Abortion is a serious violation of God's law. Those who obtain an abortion, those who persuade others to have an abortion, and those who perform the abortion procedures are guilty of breaking God's law. In order to emphasize the special evil of abortion, under Church law, those who undergo or perform an abortion place themselves by that fact in a state of excommunication.

2. Serious problems do exist in connection with some pregnancies—problems such as illegitimacy, great emotional stress, possible disadvantages for the child after birth. But sound morality and sound law do not permit the solution of problems by the destruction of human life. Furthermore, allowing the taking of life in such circumstances introduces into society an insidious principle, which threatens the lives of the aged, the incurably ill, the handicapped, and all who at some point may come to be regarded by society as undesirable or burdensome.

3. Charity and justice demand that we seek solutions to the problems which lead some women to consider abortion. Those who wish to defend human life must do all in their power to remove the stigma visited on the woman who is pregnant out of wedlock as well as on her child. Church agencies must continue to make their facilities generously available to provide counseling and service to the woman who faces a difficult pregnancy. At the same time we should take encouragement from the scientific advances of recent decades which have provided ways to support and maintain the life and health of the mother and the well-being of the child in the womb.

4. The Catholic Church and other concerned bodies must devote their educational and informational resources to a continuing program which will present the case for the sanctity of the unborn child's life. This will include the scientific information on the humanity of the child and the child's developmental process, the responsibility and necessity for society to safeguard the life of the child at every stage of existence, the problems that may exist during pregnancy, and the humane and morally acceptable solutions to these problems which are available.

5. It is essential that Americans adopt a positive attitude toward life and reaffirm their commitment to its protection. Society has a duty to give encouragement, understanding and support to women who experience difficult pregnancies, to intensify scientific investigation into the causes and cures of maternal disease and fetal abnormality, and to provide all persons with education and material sustenance enabling them to choose parenthood responsibly and freely in accord with a basic commitment to the sanctity of life.

6. A constitutional amendment to protect the life of the unborn child is essential and urgently needed. Congress should conduct hearings and move speedily to pass a pro-life amendment. Even then, concerted and continuous efforts will be needed to convince the American people that such an amendment is an absolute necessity. There is need now for public information programs and for petitions to state legislatures to memorialize Congress on behalf of a pro-life amendment. Well planned and coordinated effort by citizens at the national, state and local levels is of crucial importance. Our system of government requires citizen participation, and in this case there is a moral imperative of the highest order for such activity.

Francis J. Biskup
Archbishop of Indianapolis

14 January 1974

Variety of events will mark abortion ruling anniversary

New Birthright center to open in Terre Haute

A pastoral message from Archbishop George J. Biskup, a meeting in Indianapolis, and the opening of a Birthright counseling center in Terre Haute are among Archdiocesan events marking the first anniversary next Tuesday of the U. S. Supreme Court's historic decisions on abortion.



The court ruled that during the first six months of pregnancy the state could not interfere with a woman's right to have an abortion. The decisions legalized abortion-on-demand and stripped traditional legal protections from unborn life.

In a letter to pastors this week, Archbishop Biskup urged that special Masses be held Tuesday, Jan. 22, to pray for renewed respect for all human life. He also asked pastors to encourage

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their people to write to state and federal legislators "calling attention to the tragic implications of the Court's opinions and the need for a pro-life Constitutional amendment."

THE PASTORAL, which appears in full on this page, examines the moral and social consequences of the abortion rulings and lists practical actions by which Catholics may express their "commitment to life."

An educational meeting observing the landmark decisions will be held on Sunday, Jan. 20, beginning at 2 p.m., in the War Memorial Building, 431 North Meridian St., Indianapolis.

Sponsored by the Committee for the Preservation of Life, the meeting will feature talks by M. Stanton Evans, editorial columnist of the Indianapolis News, and Dr. Nicholas Purichia, professor of biology, Marian College.

Evans, who also is a network radio commentator and author of several books, will speak on "Abortion and the American Way of Death." Purichia will discuss "Life: A Biologist's View."

A pro-life film will be shown and in-
(Continued on Page 3)



LEADER DIES—Frank E. McKinney, Sr., well-known Indianapolis banker and civic leader, was buried last Saturday from St. Luke's Church. Archbishop George J. Biskup offered the funeral Mass. The homily was delivered by Father James P. Higgins, director of St. Paul's Catholic Center, Bloomington. Mr. McKinney, who was twice the recipient of papal honors, is survived by a son, Frank E. McKinney, Jr., and two daughters, Mrs. James Clark and Miss Kathleen McKinney.



RE-ELECTED—Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and theology instructor at Marian College, has been re-elected to a third term as president of the Archdiocesan Priests' Senate. All priests in the Archdiocese participated in the balloting. Other officers, who will form the executive council, will be elected by members of the Priests' Senate at its next meeting, to be held at 10:30 a.m. Monday, Feb. 11.



CHARTER OFFICERS—Chosen to lead the new Birthright of Terre Haute organization were (standing, left) Cecella Lundstrom, St. Patrick parish, president; Nancy Kapperman, a member of St. Stephen Episcopal Church, co-president; Marcella Newport (seated, left), St. Joseph parish, treasurer; and Marianne Pauwe, Sacred Heart parish, secretary. The non-sectarian organization will begin operating a crisis counseling center for expectant mothers on Tuesday, Jan. 22.

EUNICE KENNEDY SHRIVER:

Belief in life values is vital to politics

CHICAGO—Politics must be based on a belief in the absolute value of human life, according to Eunice Kennedy Shriver, a member of the hardest-hitting political family in American history.

Without that belief, politics becomes simply "a lust for power—self-serving, cynical and destructive," she tells interviewer Jane Berdes in the January, 1974 issue of U. S. Catholic, the national magazine published here by the Claretian Fathers.

Politics can't solve our deepest problems which are moral and ethical in nature, according to Mrs. Shriver.

"WE'RE LIVING through a moral revolution in which the old answers to perennial problems—aren't valid anymore and in which many of the questions being asked today simply don't have answers as yet."

But Mrs. Shriver is not content merely to comment on society's condition. She is a doer.

"She uses her privileged and prominent family platform as a cook uses her kitchen, to stir the soup pot of human affairs and to concoct social programs for helping the helpless."

Much of the current stirring is being done via the Joseph P. Kennedy, Jr. Foundation of which she is chief executive officer. Since its founding in 1946, the foundation has given \$42 million for facilities for the retarded and for study centers for the diagnosis and treatment of retardation.

CURRENTLY SHE is a leading spokesman in defense of the unborn child and against legalized abortion and the practice of live fetal experimentation. She believes strongly that the right to life of the unborn, the handicapped, and the old must become a matter of community responsibility. "That's the direction we must begin to move in" but because Americans place so much stress on individuality, it is difficult for them to think in terms of community.

"Contempt for mere life is almost commonplace now. We've had cases where federal funds were used for involuntary sterilizations and 'death with dignity' proposals which would allow mongoloids and severely retarded persons to die simply by withholding life sustaining drugs."

"What we are told is that life is not a right, but must be rationalized with numbers; that people are only a protoplasm unless their existence has a measurable profit for our society."

SHE SAID THAT properly designed animal experiments can solve almost every fetal problem presently under investigation. "A man did not have to be

Unity Service

INDIANAPOLIS—A Service of Prayer for Christian Unity will be held at 7:30 p.m. Sunday, Jan. 20, in the Zion Evangelical United Church of Christ, New Jersey and North Streets.

Father Bernard Head, pastor of St. Thomas More parish, Mooresville, will speak on the unity theme: "Let every tongue confess Jesus Christ is Lord."

Special music will be presented by the Faith United Church of Christ Bell Choir and the Metropolitan Lutheran Choir.

Father Head, a faculty member at Marian College, is in his second term as president of the Archdiocesan Priests' Senate. He is a member of the Archdiocesan Ecumenical Commission and serves as chairman of the Ecumenical Advisory Committee of the Indiana Catholic Conference.

Honeymoon over for ecumenism, unity leader says

GARRISON, N.Y.—"The honeymoon is over" in the ecumenical movement according to Father Arthur Gouthro of the Atonement Friars, director of the Graymoor Ecumenical Institute here. The Ecumenical Institute handles the distribution of resource materials in the United States for the worldwide Week of Prayer for Christian Unity, January 18-25.

"The honeymoon may be over," Father Gouthro wrote in the Ecumenical Institute's publication, *Ecumenical Trends*, "but the ecumenical movement is by no means dead. There are signs of health and strength everywhere."

THE WEEK OF Prayer was begun in 1908 under the name Church Unity Octave by Father Paul Wattson, founder of the Atonement Friars at Graymoor. At that time the Atonement Friars were an Episcopalian group, but in 1909 they became Roman Catholics—the first instance of corporate reunion in modern times.

In 1916 Pope Benedict XV extended observance of the Church Unity Octave to the whole Church, and today it is jointly sponsored around the world by the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity. The Faith and Order Commission of the National Council of Churches and the Graymoor Ecumenical Institute are cosponsors of observances in the United States.

"Where we go from here," he added, "will be decided not so much by the theologians who have made such tremendous contributions to the ecumenical movement, but by the masses of believing Christians who occupy the pews of our local churches on a given Sunday morning."

ALSO WRITING in *Ecumenical Trends*, Atonement Father Edmund Delaney said the current malaise in the Week of Prayer could be ascribed largely to a decline in the ecumenical enthusiasm generated by the Second Vatican Council several years ago.

As the novelty of such things as nondenominational services wore off, Father Delaney said, interest and attendance declined, to the point where the services have been cancelled in some places because of a lack of interest.

Bill for unborn

INDIANAPOLIS—A bill sponsored by Rep. Lee Clingan (D.-Covington) and R. Jerome Kearns (D.-Terre Haute) seeks to protect the rights of the unborn by an amendment to Indiana criminal law.

The proposal, H.B. 1380, would have the terms human being, person, and natural person, as they appear in criminal law, apply to a person from the time of conception.

The bill has been assigned to the House Human Affairs committee but is not expected to receive a hearing in the abbreviated session of the Indiana legislature.

Public pressure, however, might result in a hearing, Kearns said. He suggested that letters in support of the measure be addressed to Chairman Dan Huff, House Human Affairs Committee, Statehouse, Indianapolis.

"At least the bill keeps the problem of the unborn before the public," Kearns said.



MRS. SHRIVER

shot naked into space to learn the hazards of unsupported life in the stratosphere."

Does she offer any answers to today's tough questions? "The final and finest solution is a kind of gentle, loving attitude among people." But within the love, Eunice Shriver stresses the need for action. "A person should get active, work for reform where something needs doing. We must be fired with passion, not only for God, but also for people."

'RICH WITH HUMOR'

Sometimes the Pope plays it for laughs

VATICAN CITY—A French bishop who sees Pope Paul VI daily in the Vatican has testified to the Pope's warmth and sense of humor in talking to his visitors.

Bishop Jacques Martin, as prefect of the pontifical household, presides over the stream of individual and group audiences granted by the Pope, and assists at most of them in person.

INTERVIEWED by Vatican Radio, the bishop labelled as "a legend" the belief that the Pope is always severe and mysterious in countenance and comportment.

That view, the bishop declared, "is truly a legend, because if there is one person who is cordial in his intimacy and rich with humor, as the English say, it is precisely him."

The bishop gave several examples of the Pope's off-the-cuff humorous remarks during various audiences.

Bishop Martin recalled, for example, the time Pope Paul was saying farewell to a bishop who had been assigned to a cold country in the north. To the bishop, leaving sunny Italy, Pope Paul said: "Cover yourself with glory, but also with wool."

ON ANOTHER occasion, when an important Vatican official was missing from an audience, just before leaving his library to go to the audience, the Pope hesitated and said: "Oh, Oh, Msgr. So-and-So is missing. How can we go through with it? Will the audience be valid?"

Bishop Martin also cited one occasion

at which Pope Paul distributed to a number of priests present at an audience a book written by a priest who had not long before conducted the papal spiritual retreat in the Vatican.

As he passed the books out, Pope Paul said: "Look, I am giving you this book of Father So-and-So. It is an interesting book which sells well because all want to know how to convert the Pope."



SMILING PONTIFF—humor splices audiences.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

USCC backs Lutheran minister

ST. LOUIS—The U.S. Catholic Conference has joined 10 other church bodies in defense of a Lutheran minister convicted of contempt of court for refusing to answer questions asked of him by a federal grand jury investigating the Indian occupation of Wounded Knee, S.D. The Rev. Paul A. Boe, who was in Wounded Knee during the occupation last spring, said that answering some of the questions asked of him by the grand jury would violate the confidential relationship between a clergyman and his client. A friend of the court brief was filed here by the USCC and the other Protestant church bodies in defense of Mr. Boe's refusal to testify.

Form anti-school aid coalition

WASHINGTON—Twenty-eight educational, civic and religious organizations that oppose public aid to nonpublic schools formed the National Coalition for Public Education and Religious Liberty (National PEARL). The coalition includes the National Education Association, the American Civil Liberties Union, and Americans United for the Separation of Church and State. National PEARL was created as a result of a conference at which representatives of about 50 organizations agreed that a national coalition was needed to coordinate their efforts against school aid.

'Key 73' campaign 'success'

ST. LOUIS—The Key 73 evangelization crusade ended with a feeling of accomplishment by its Christian sponsors and words of praise from a Jewish critic. Rabbi Marc Tanenbaum of the American Jewish Committee told NC News that the campaign, which he had at first criticized because of its convert-making activities, had produced constructive discussions between Christians and Jews and clarified many Christian attitudes about Jews. Dr. Theodor Raedeker, head of the Key 73 national office here, said that the campaign resulted in increased cooperation between Protestants and Catholics and among Protestant churches.

Announce couples' retreat

INDIANAPOLIS—Father Eric Lies, dean of students at St. Meinrad's, and Father Louis Range of the St. Meinrad Development Office, will conduct a week-end retreat for married couples on February 1-3 at Fatima Retreat House.

The retreat is being planned to appeal to couples of all ages

and is open to those of all faiths. Conferences will be scheduled simultaneously, to accommodate a variety of interests and concerns. Liturgy and prayer services will be adapted to the theme of discovering Christ as a couple.

For reservations, couples should write Sister Marianne, Fatima, 5353 East 56th St., Indianapolis 46226, or phone (317) 545-7681. Registration will be at 7:30 p.m. Friday, Feb. 1, and the offering per couple is \$45.

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'HEARTS ARE WILD' CARD PARTY—The Ladies Auxiliary of St. Joseph's Council, Knights of Columbus, will sponsor a Card Party at 8 p.m. Wednesday, Jan. 30, at the Council home, 4332 N. German Church Road, Indianapolis. Advance tickets are available at \$1.50 by calling 898-5060. Tickets at the door will be \$1.50. Shown above are members of the publicity committee, from left: Cece Hibbert, Carol Blastic, Sandi Wiktorak and Judy Neldinger.

Dance slated at Brownsburg

BROWNSBURG, Ind.—The annual Sweetheart Dance will be sponsored by St. Malachy's parish on Saturday, Feb. 2, starting at 9 p.m. It will be held at Holy Family Council, Knights of Columbus, 220 N. Country Club Road, Indianapolis. Music will be provided by the Bob Lang Quartet. Tickets are \$5 per couple and available by calling 839-5513 or 839-2041. Food will be available, along with door prizes and a liquor basket.

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Sister Everildis, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister M. Everildis Niehaus, O.S.F., at the motherhouse of the Sisters of St. Francis here on Friday, Jan. 11. She died (Jan. 8) in the convent infirmary at the age of 83.

The Cincinnati native entered the convent in 1914 and was in her 60th year of Religious life. She taught at St. Vincent's, Shelby County; St. Louis, Batesville; St. Nicholas, Sunman; and Holy Name, Beech Grove. She also taught in other schools served

by the community in Indiana, Ohio and Missouri. Survivors include a brother and a sister, Clement Niehaus and Mrs. Catherine Regan, both of Cincinnati.

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This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. ... Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. ... Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. ... Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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THE TACKER

Lay leaders are mourned

BY PAUL G. FOX

The Indianapolis community was saddened last week with the passing of several prominent men, including four in a Florida plane crash. Two others, outstanding Catholic laymen, will also be sorely missed.

Frank E. McKinney, Sr., banker and former national political figure, was a Knight of Malta and a Papal Knight of the Holy Sepulchre. A member of St. Luke's parish, he was a substantial contributor to various Catholic agencies and institutions.

His wife, Margaret, who died in 1972, received the Pro Ecclesia et Pontifice Papal Honor from Pope Paul VI in 1967 in recognition for her charitable activities.

Michael F. Sexton also died last week. He was no banker, but he made two substantial contributions to the American patriotic scene. A member of St. Philip Neri parish, Mr. Sexton was the father of two priests, Father Charles Sexton, pastor of St. Martin's parish, Martinsville, and Father Timothy Sexton, O.S.B., a Benedictine monk of Blue Cloud Abbey who serves as a hospital chaplain and pastor of a mission in South Dakota.

The retired 50-year career worker with the U.S. Post Office labored for many years in the late 1940's and early 1950's on behalf of two favorite causes. His efforts were rewarded by an Act of Congress in 1954 which adopted the phrase "One Nation, Under God" into the official Pledge of Allegiance to the American flag.

Two years later, a similar Act of Congress adopted "In God We Trust" as the nation's official motto, which appears on all currency issued from that date.

Mr. Sexton was a lifetime honorary member of the Knights of Columbus. In 1961 he was named Catholic Man of the Year by the Fourth Degree K of C in recognition of his patriotic accomplishments.

One of the four men killed last week in the Florida plane crash was Indianapolis Police Department Cpt. Robert Green, whose wife and children are members of Christ the King

parish. He was to have been received into the Church this week.

A tireless worker on behalf of the parish school and its athletic programs, he coached CYO teams and served as president of the Home and School Association there.

AROUND AND ABOUT—The Divine Liturgy in the Melkite Rite will be celebrated at 4 p.m. Sunday, Jan. 20, by Father Albert Ajamie in Little Flower Church, Indianapolis. . . . Albert E. Maggio, a San Francisco banker who serves as president of Serra International, will meet with the board of trustees and other members of the Serra Club of Indianapolis next Monday noon, Jan. 21, at the Quality Motel. . . . Miss Patricia A. Jeffers, a staff member at Marian College for 15 years and director of financial aid the past five years, has been named director of financial aid at Ohio Dominican College, Columbus, O. She is a Marian graduate. . . . Miss Alberta R. Hensley, director of alumni affairs at Marian the past several years, has taken a position with Akron University in Ohio. . . . Edward Riedinger, a Latin School graduate who is a doctoral candidate at the University of Chicago, has been authorized to write a history of the presidency of Dr. Juscelino Kubitschek, Brazil president from 1956 to 1961. Dr. Kubitschek was responsible for construction of the new capital of Brasilia. Riedinger has been working in Brazil and served as English language tutor for Dr. Kubitschek.

CHRISTIAN UNITY PROGRAM—To celebrate the observance of the Octave for Christian Unity, the Sacred Heart Program, in cooperation with the Graymoor Monastery of Garrison, N.Y., has produced a half-hour special which will be aired Sunday, Jan. 20. Entitled "Teach Us to Pray," the program encompasses the thoughts and desires for Christian Unity of prominent Churchmen of various denominations. Radio and television outlets for the Sacred Heart Program in Indianapolis include Channel 4, Channel 8, WATI, WJJC-FM and WFMS-FM. Check the newspaper log for the time of broadcast.

Remember them

BRADFORD

MRS. THEO MOLLOY was buried in Asheville N.C. Mother of Mrs. John Ryan of Bradford.

ZELDA PRECHTEL, 56, St. Michael, Jan. 12. Wife of John; mother of John of Jeffersonville; Clyde at home; Nancy Seipp and Gwendolyn Receiver, both of Palmyra; and Bonnie Copass of Greenville.

GEORGE H. FESSEL, 69, St. Michael, Jan. 11. Husband of Theresa; father of Charles of New Salisbury; Jerome of Corydon; Harold of Floyd's Knobs; Philip of Louisville; Mary C. Schueler of Princeton, Ky.; Margaret Smith of New Salisbury; and Carolyn Schueler of New Salisbury. Two sisters also survive.

INDIANAPOLIS
ELIZABETH HAAG, 79, St. Roch's, Jan. 9. Mother of Frances Schallaterer, Sister Rosemary A. Haag, C.S.J., Mrs. Helen B. Merkel, Anna Marie Haag and Virgil W. Haag; sister of Mrs. Fred Haettlich, Henry, Frank and John Elsner.

ANNA PRAPROTHNIK, 82, Holy Trinity, Jan. 10. Mother of John A. Praprotnik.

GEORGE A. THOMPSON, 41, St. Mary's, Jan. 10. Son of Mrs. Elsie Thompson; brother of Helen Napier and Irene Mae.

ALICE H. HIBNER, 75, St. James the Greater, Jan. 11. Mother of Gloria A. Hartman and Patricia H. Perkins.

JULIA A. RANEY, 81, Holy Spirit, Jan. 11. Wife of John F.; mother of Marjorie Stevens; sister of Theresa Woodrum.

EDNA E. PFLEGER, 58, Little Flower, Jan. 12. Daughter of Mrs. Elizabeth Pfleger; sister of Marie and Larry Pfleger.

EDWARD L. JOHNSON, Sr., 57, Holy Trinity, Jan. 12. Husband of Delores I.; father of Edward L. Jr., Charles W., Frank T., James R., and Mary Ellen Johnson, Rita Wagner, Kathleen Kiemeyer and Jean Webb; brother of Charles W., Joseph F., Robert R. and Frank S. Johnson.

RAYMOND S. JERMAN, 58, Holy Name, Jan. 12. Husband of Evelyn M.; father of Karen Heidergott, Beverly Barnes, Janice, Marcia and Dennis Jerman; brother of Beulah McDermott and Lucille White.

MARY ACCOMANDO, 66, St. John's, Jan. 12. Wife of Victor, Sr.; mother of Carl and Victor Accomando, Jr.

FRED A. STRUTNER, 64, Little Flower, Jan. 14. Husband of Mary O'Gara Strutner; father of Donna M. Price, Rosemary Backer and Jane M. Cuppy; brother of Joseph, Leo and Anthony Strutner and Rose Lobmier.

MADISON

CHARLOTTE BIGLIN, 51, St. Mary, Jan. 5. Wife of Harold.

NAVILLETON

PHILLIP SCHMIDT, 82, St. Mary, Jan. 7. Husband of Lula; father of Leo, Vincent, Cornelius and Francis, all of Floyd's Knobs; Evelyn Bean of Floyd's Knobs; and Martha Underwood of Salem. A sister also survives.

NEW ALBANY

RUBY CUNDIFF, 67, Holy Trinity, Jan. 9. Wife of Curtis; sister of Burrell Grubb of Okolona.

SCOTTSBURG

T. MILLARD HAYES, 69, American Martyrs, Jan. 9. Father of Thomas of New Washington; James with the U.S. Army in Texas; Father Maurice Hayes of Mt. St. Francis; Patrick of Scottsburg; Paul of Henryville; Ethel Justice of Louisville; Theresa Kuegner of Ferdinand; Lucy Cullins of Salem; Angela Cullins of Palmyra; Helen Reynolds of Germany; Lucille Pigg and Lois Bridges, both of Scottsburg. A sister also survives.

SIBERIA

ELENORA BENDER, 70, St. Martin, Jan. 12. Wife of Werner; mother of Urban of Tell City; Louis and Larry of Ferdinand; Joseph of Indianapolis; Werner, Jr., of Jasper; John of St. Meinrad; and David at home; Mrs. Hilbert Egler and Mrs. Sylvester Vogler, both of Ferdinand; Mrs. Robert Flynn of Louisville; and Mrs. Donald Harpenau of Chrisney. Sister of Edward and Alvey Denu, both of Cincinnati; Hilbert Denu of Siberia; Mrs. Albert Otto of Siberia; and Mrs. Adolph Riehle of Huntingburg.

TERRE HAUTE

BRONISLAW PADWOJSKI, St. Ann, Jan. 14. Husband of Pauline; father of Mary Morelli of Salt Lake City and John Padwojski of Bourbonnais, Ill.

ROLAND E. SLATER, 45, St. Margaret Mary, Jan. 15. Husband of Shirley; father of David, Walter and Michael, all of Terre Haute; Bonnie and Brenda, both at home; brother of Paul of Terre Haute; and Mrs. Harold Gustavson, also of Terre Haute.

CECILIA HENNING, 42, St. Patrick, Jan. 14. Wife of Clifford; mother of Charles, Matthew and Teresa, all at home. Daughter of Mr. and Mrs. Milton Mullen of Terre Haute.

Priest-author to be speaker

BEECH GROVE, Ind. — "Perspectives on Faith" will be the theme of three lectures by Father Anthony Padovano, lecturer and author, at Our Lady of Grace Academy Student Center here Saturday, Jan. 19.

The event is sponsored by the Religious Education Department of the Catholic Office of Education, the High School Religion Council and Our Lady of Grace Convent. Fee for the one-day program is \$3, which does not include lunch. Coffee and drinks will be available.

The original date for Father Padovano's appearance was last Saturday, but it was postponed because of inclement weather.

Catholic Peace Fellowship set

A formation meeting for a Catholic Peace Fellowship will be held at 10 a.m. Saturday, Jan. 26, in the Alverna Retreat Center, 8140 Spring Mill Road.

Sponsored by the Justice and Peace Committee of the Priests' Association, purpose of the meeting is to bring together all Catholics interested in peace education and action activities.

Coordinators of the meeting are Father William Munshower, pastor of Holy Spirit parish, and Father Bernard Survil of the Alverna staff.

D of I meeting

INDIANAPOLIS — The monthly meeting of the Mother Theodore Circle, Daughters of Isabella, has been rescheduled for Tuesday evening, Jan. 22, at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. Dinner will be served at a nominal charge prior to the meeting.

BENEFIT SOCIAL

INDIANAPOLIS — The Men's and Women's Clubs of St. Gabriel's parish, 6000 W. 34th St., will sponsor a Social for the benefit of the parish athletic program at 7 p.m. Saturday, Jan. 26.

Variety of events will mark

(Continued from Page 1)
formational literature will be available. The meeting is open to the public and there is no admission charge.

BIRTHRIGHT OF Terre Haute, a non-sectarian organization to provide support and encouragement to women with problem pregnancies, will begin operating a counseling center on January 22.

The center, located at 24 South Eighth St., Terre Haute (47807), will be formally dedicated Monday evening, Jan. 21, and begin counseling and referral services the following morning. The phone number is 234-LIFE.

The center will be staffed by professional and non-professional volunteers trained to offer person-to-person help and moral, emotional, and practical support to pregnant women requesting assistance.

The opening will culminate months of planning and training for a large group of Terre Haute residents who felt that a community-based counseling effort was needed to counter the trend to abortion.

Catholic Charities of the Archdiocese of Indianapolis was instrumental in helping establish the center and provided both professional advice and financial aid in the organizational stages. Every Catholic parish in the Terre Haute area has been extensively involved in the project.

JOHN ETILING, Charities representative in Terre Haute, has supervised local Catholic participation and Steve Kramer, Charities representative in the New Albany area, has conducted weekly training sessions for volunteers, explaining aspects of

problem pregnancies and introducing telephone counseling techniques.

As plans for the center progressed, representatives of Terre Haute service organizations have met with volunteers and detailed the types of referral services available in the Vigo County area.

Working closely with volunteers have been Robert Conaty of the Family Service Association, and Mrs. Margaret Banker, of the Wabash Valley United Way.

Charter officers of Birthright of Terre Haute are Cecelia Lundstrom, St. Patrick parish, president; Nancy Kapperman, a member of St. Stephen Episcopal Church, co-president; Marcella Newport, St. Joseph parish, treasurer; and Marianne Paaue, Sacred Heart parish, secretary.

A Birthright Lifeline has operated for some time at St. Elizabeth's Home, Indianapolis, and a Birthright organization is being formed in the New Albany area.

IN JEFFERSONVILLE, Mayor Richard Vissing has proclaimed January 20-26 "Right to Life Week" and many area churches will begin the week with special services.

Right to Life of Southern Indiana, headquartered in Jeffersonville, is participating in the nationwide "War of Roses" campaign by sending roses, representing unborn children, to members of Congress. The organization will be represented in a rally in Washington, D.C., next Tuesday by Dr. Stuart Harlowe of New Albany.

The organization's bi-monthly meeting, scheduled for January 22, 7:30 p.m., in the community meeting room of the Union Federal Bank, 100 East Spring St., New Albany, will begin with memorial services for the victims of abortion. Black arm bands symbolizing mourning will be worn by participants.

School Mission Gifts 1973

	Number of Pupils	Holy Child-hood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
Holy Angels	169				10.00
Holy Cross	187	50.00			
Holy Name	612				
Holy Spirit	525		405.00		
Holy Trinity	205				107.09
Immaculate Heart of Mary	467	251.90			45.15
Nativity of Our Lord Jesus Christ	267	78.30	265.00		45.42
Our Lady of Lourdes	411	240.00	553.50	490.00	
Our Lord Jesus Christ, King	402	127.50			165.00
Sacred Heart of Jesus	173	43.50			
St. Andrew	403	97.20		15.00	
St. Ann	100	30.30	122.62	5.00	35.20
All Saints	226	69.00			71.00
St. Barnabas	434	132.00			28.00
St. Bernadette	226	60.00			
St. Catherine	253	73.20	262.00		
St. Christopher	338	64.20			
St. Gabriel	358		476.00		
St. James, the Greater	171	97.80			
St. Joan of Arc	439		272.00		145.00
St. Joseph C.C.D.			124.87		10.88
St. Jude	523	162.00	1,044.00		
St. Lawrence	521	150.00	760.00	180.00	
St. Luke	342	75.00	531.50	40.00	
St. Mark	315		227.00		
St. Mary Child Center			6.67		8.00
St. Matthew	380		315.00		
St. Michael, Archangel	301	134.10	397.00		500.00
St. Monica	301	60.00	225.61		
St. Patrick	213				
St. Philip Neri	299	90.00	370.00	20.00	
St. Pius X	367		307.00		
St. Rita	430				
St. Roch	235		181.00		
St. Simon	675				
St. Therese of the Infant Jesus	650	165.00	502.50		
St. Thomas Aquinas	205			55.00	2.50
Aurora	211	59.10	238.00	10.00	
Batesville	560	168.00		40.00	
Bedford	197	96.40	226.00		
BLOOMINGTON					
St. Charles	180	54.00	479.00	30.00	17.95
Brazil	75		95.51		
Brookville	353	201.90	341.00	95.00	3.00
Brownsburg	347		335.00		
Cambridge City C.C.D.			120.00		
Cannelton C.C.D.			80.00		
Charlestown	100				45.00
Clarksville	480		100.00	10.00	90.00
Clinton	84	30.00	235.00	225.00	
COLUMBUS					
St. Bartholomew	197				
St. Columba	329				
Connorsville	250	59.10			
Corydon	162				
Fulda C.C.D.		20.00	30.80		49.67
Greenfield	158	47.70	153.00		42.00
Greensburg	303	84.00	228.65		
Greenwood	306	98.10	331.01	80.00	17.21
JEFFERSONVILLE					
Sacred Heart	392		474.00	45.00	
St. Augustine Pre-school Children				35.00	
Lanesville	112	34.50	156.00	115.00	
Lawrenceburg	203	51.00	177.00	140.00	
MADISON					
Pope John XXIII	346	48.15	456.70	30.00	
Morris	73	21.90	56.00	35.00	35.33
NEW ALBANY					
Holy Family	326	98.40		20.00	
Catholic Central	266	79.80	335.00	155.00	200.00
Our Lady of Perpetual Help	398	90.90			
New Alsace	67	20.10	105.00		60.00
New Castle	122	33.90		35.00	102.49
North Vernon	256	74.40	301.00	140.00	
Oldenburg					
Plainfield	118	45.50			
RICHMOND					
Holy Family	209	50.70	199.58		
St. Andrew	243				
St. Mary	120	31.50	242.60		21.72
Rushville	199				
St. Joseph Hill				35.00	
St. Leon					
St. Mark (Perry Co.) C.C.D.		15.90			
St. Mary-of-the-Knobs	360	168.00		45.00	
St. Maurice C.C.D.		22.90	75.00	75.00	3.78
St. Meinrad		76.80			
St. Nicholas (Hipple Co.)	101	30.30	117.00	65.00	
Sellersburg	109	32.70	126.00	70.00	
Seymour	222	55.20	228.24	5.00	194.00
Shelbyville	324	83.70	542.16	70.00	
Starlight			66.00	20.00	
Tell City				5.00	
TERRE HAUTE					
Sacred Heart of Jesus	164	45.60	249.00		45.95
St. Ann	124				
St. Margaret Mary	194	55.50	187.31	130.00	71.76
St. Patrick	411	220.00	440.00	135.00	

We acknowledge a gift of \$600.00 to the Archdiocesan Home Mission Fund from St. Lawrence parish, Indianapolis, which reached us too late to be included in last week's parish report.

Monsignor Goossens Says:

We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1973. Here below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

Carmel of the Resurrection, Indianapolis	\$ 100.00
Sisters of St. Francis, Oldenburg	1,060.00
St. Meinrad School of Theology	50.92
St. Meinrad College of Liberal Arts	131.90
St. Mary-of-the-Woods College	45.00
St. Mary Academy, Indianapolis	128.00
Specina Memorial High School, Indianapolis	25.00
Our Lady of Grace Academy, Beech Grove	135.00
Our Lady of Providence High School, Clarksville	50.00
Shaw Memorial High School, Madison	102.95
Immaculate Conception Academy, Oldenburg	4,768.00
St. Francis Hospital, Beech Grove	26.00
St. Augustine Home for the Aged, Indianapolis	831.00
St. Paul Hermitage, Beech Grove	88.50
Providence Retirement Home, New Albany	59.00
Marydale Guild, Indianapolis	203.00
Tell City Deanery N.C.C.W.	97.88
Young Catholic Adults, Indianapolis	58.91

CATHOLIC HOME AND FOREIGN MISSIONS
136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225



MEET THE IRISH

AT
OPEN HOUSE

SUNDAY, JANUARY 20

1-4 P.M.

* Tours * Exhibits * Entertainment

Assembly Program in Gym

at 1:30

CATHEDRAL
HIGH SCHOOL

1416 N. Meridian St.

634-1481

In Our 55th Year Of Community Service

BEHIND THE NEWS

WASHINGTON—The new Vatican "Directory for Masses with Children" was described here as a "bold and far reaching" document by a spokesman for the U.S. Bishops' Committee on the Liturgy.

Father Frederick McManus, director of the BCL secretariat, concluded that "the directory is a thorough attempt, bold and far reaching by the standards of all the official liturgical revisions thus far, to recognize the special needs of Christian children and to remove the principal obstacles to their full sharing in the liturgy."

The most striking feature of the directory, said Father McManus, "is the concern for the evidence of contemporary psychological research" in the development of Mass liturgies appropriate to children.

THE DIRECTORY, written by the Vatican's Congregation for Divine Worship and approved by Pope Paul VI, was made public in Rome December 20.

According to Father McManus the new set of guidelines and regulations "proposes radical accommodations of the ordinary rite of Mass to the mentality and spiritual growth of children, while retaining the principal parts and

Masses With Children

'BOLD AND FAR-REACHING' EFFORTS TO INVOLVE YOUNG

structures of the Mass."

Among the principal changes proposed by the new directory are such items as:

—The separate celebrations of the Liturgy of the Word (the first part of Mass, through the creed) for children and adults at Sunday Mass, followed by a joining of the two groups for the Liturgy of the Eucharist.

—The simplification or adaptation of many parts of the Mass when celebrated principally with children.

—Adaptation to a lesser degree when the Mass is celebrated with adults but children are also present.

—Adaptation within the guidelines for the physically or mentally retarded.

—Emphasis on a balance between activity and calm for children, with recommendations for the use of audio-visual techniques, as well as adaptations of words, to maintain children's interest and involvement in the liturgy.

"THE GUIDELINES are for Masses with children who have not yet made their first Communion and children who are still considered pre-adolescents," said Father McManus. "One important added feature is the possibility of using similar adaptations of the Mass with groups of retarded children, and this is expressly mentioned in the directory."

In the Liturgy of the Word the directory provides for the use of other Bible readings in place of the readings for the day, when the regular readings

are considered unsuitable to the capacity of children, and it is permissible to drop one or two of the readings. The Gospel reading, however, should never be omitted, the directory says.

The Apostles' Creed may be substituted for the Nicene Creed in children's Masses, according to the directory, but children should be gradually introduced to the Nicene Creed to prepare them for participation in adult liturgies.

The introductions to prayer by the presiding priest and the homilies should be adapted to the understanding of the children, without becoming childish. At times the homily should be in dialogue form, the directory states.

A NUMBER OF elements should always remain as they are, even in children's Masses, the directory says. Among these are the greetings and the responses of the people, the Lord's Prayer, breaking of the bread and invitation to Communion after the eucharistic prayer, and to the extent possible the presidential prayers.

For the time being, the directory says, only the four eucharistic prayers presently in use may be used, "until the Apostolic See makes other provision for Masses with children."

In Masses with adults where children are present, the directory says, permission of the local bishop is required to use any of the adaptations recommended for children's Masses.

"Although specific variations in the familiar order of Mass may be of greatest interest," said Father McManus, "the document is actually more concerned with better communication with children in the liturgy. It speaks of developing the human values in common celebration as well as deepening young faith through prayer, activity and reflective silence. Accommodating to the needs of children is seen as a responsibility rooted in Catholic teaching and practice."

EDITORIALS

Tragedy a year later

It will be a year next Tuesday, January 22, since the U. S. Supreme Court countermanded a significant body of law and centuries of tradition by legalizing abortion.

It is a date not easily forgotten. Indeed, for the millions of Americans who believe abortion to be a moral abomination, it is a date that must be remembered—and appropriately commemorated—until the tragic consequences of the court's ruling have been brought to a halt.

What the court did on that fateful day, of course, was to unleash mass destruction of the unborn. For all intents and purposes, life in the womb is now stripped of legal protection. That stark fact, of itself, is terrible enough. But it is only the beginning.

Shock waves from the court's ruling reverberate throughout our culture, loosening old restraints and testing the hold of traditional values. It is no coincidence that in the past year euthanasia has been more openly, frequently and sympathetically debated than ever before; that voluntary sterilization has become a medical phenomenon of fantastic proportions; that involuntary sterilization has become a routine solution for various welfare problems; and that the meaning of such phrases as "quality of life" and "death with dignity" has been twisted to serve the purposes

of social planners.

What we are experiencing is another American revolution—against life itself. This one must not succeed. Those of us who believe in the sanctity of life must see that it doesn't.

"It is essential that Americans adopt a positive attitude toward life and reaffirm their commitment to its protection," Archbishop Bishop's pastoral on abortion states. It is also essential that Catholics give the pro-life movement the unstinting support and participation that it must have if it is to defeat the abortion lobby and to expose the fallacy of abortion propaganda.

We have an obligation to provide sympathetic counseling and practical assistance to those women whose unplanned pregnancy is a hardship. We have an obligation to urge our representatives in Congress to get busy and consider and act upon pro-life constitutional amendments pending in both houses. We have an obligation to participate in an on-going effort to educate and inform both ourselves and the public on the enormity of the issue before us and its consequences for our community and our nation.

In sum, we have an obligation as believing Catholics not to shrink from the most decisive moral question of our time. We must say Yes to life. We must stand up and be counted.

Christian Unity Week

"The honeymoon is over," one ecumenist recently observed about the decline of progress toward Christian unity. And there must have been many a hard-headed realist who mumbled "Good!"

Honeymoons are admittedly artificial and self-conscious. They don't deal with everyday problems and pressures and they are most often spent in a hot-house environment free of natural pests. The glow that bounced off Vatican II has indeed faded and the warmth of interfaith discussion grown a bit chill. But then that had to happen. We couldn't go on forever grinning at each other while we swept the grit of division under the rug.

Somewhere along the line we had to come to grips with basics. We had to go beyond the superficialities and begin the painful probing of doctrine and tradition. We aren't of course nearly so close as the optimists told us we were. There remain real strife and division in the Christian family. But we have come together in many more ways—and with more success—than the pessimists ever thought we could. We ARE talking, we ARE beginning to understand one another, to give and accept the

compassion without which no union survives.

Critical social and political issues, as well as religious, divide many of us, but then never have we so willingly and effectively clasped hands in the struggle against the common enemies of injustice and poverty. We have become friends and allies, testy and suspicious at times, but friends and allies nonetheless.

As such we should welcome the opportunity to join in local observances of the Week of Prayer for Christian Unity, for example, the service to be held this Sunday evening at the Zion Evangelical United Church of Christ in Indianapolis. Prayer, in common and in earnest, is always necessary—honeymoon or no.

Hope here

A person who is confident of human survival, who enjoys a higher level of psychological well-being and a more satisfying marriage, a person who is less racist and more trusting. Sound like a description of the model citizen, the ideal American? Maybe. But it is also the person who is much more likely to have attended Catholic schools instead of public schools.

The finding resulted from a survey prepared by sociologists Father Andrew Greeley and William McCready on the "ultimate values of Americans." Catholic education, the report seems to shout out loud, has worked a lot better than most people—Catholics included—give it credit for.

The type of education received in Catholic schools develops to a marked extent "men and women of hope," persons who are more likely to succeed as human beings, to respect themselves and others and to be secure in the belief that a divine plan governs their destiny. That, in sum-



"HE'S RIGHT, YOU KNOW! THERE ARE OTHER THINGS YOU CAN ADD UP ON YOUR POCKET COMPUTER BESIDES HIS FAULTS!"

PREDICTS CATHOLIC ENTRY IN NCC

Had ringside seat for historic thawing in Church relations

BY JO-ANN PRICE

NEW YORK—The general secretary of the National Council of Churches (NCC) for the past 10 years, Dr. R. H. Edwin Espy, is convinced that "in due time the Roman Catholic Church will be led by the Holy Spirit to full membership and participation" in the agency which he directed since 1963.

But, he said in an interview before his December 31 retirement he would rather see such a step undertaken with "understanding, knowledge and commitment" by Catholics nationally—even though this takes several years—than as a hasty top-level blueprint plan that local church people do not comprehend.

Sitting in his office at the Interchurch Center here, the Baptist layman with a doctorate from Yale spoke quietly of developments in Catholic-Protestant relations, the dearth of active laymen in the field, alienation of churchgoers and the mushrooming of "small group" gatherings of religious people turned off by the institutional Church.

A SHORT, FRIENDLY man with a boyish smile and a vigorous handshake, Dr. Espy has proved to be a popular, if non-controversial, executive during the stormy 1960s, when the NCC wrestled with restructuring, minority confrontations, economic troubles and loss of confidence among its 32 member Protestant and Eastern Orthodox communions.

Through the storms, the diplomatic Baptist layman has seen some of his own ecumenical dreams come true.

These have come in developments unheard of in 1936, when he was the first full-time American on the Geneva staff of the Ecumenical Youth Commission, a predecessor agency of the World Council of Churches.

He regards the Second Vatican Council as the biggest ecumenical event of his career and he has been instrumental in its follow-up in the United States.

THROUGH THE years, one thing has never caught up with Dr. Espy—ordination. It probably won't. After turning over his office to Miss Claire Randall, first woman-NCC general secretary, Dr. Espy will work at the Interchurch Center in a new job as chairman of a \$500,000 project headed by an interfaith committee to stress the

mation, was the most important conclusion of the study. And that, it seems to us, is what education and life is all about.

nation's religious heritage during the 1976 bicentennial.

Several impulses are now at work, he said, to bring the day of Catholic membership in the NCC closer:

—Already, the United States Catholic Conference (USCC) participates with full voice and vote in the National Council's Faith and Order Commission. The commission includes five Catholic members, and in recent years has been accorded greater "centrality" in council affairs.

—On thorny issues such as council statements on abortion and religion in the schools, the agency's leadership now regularly asks for advice and counsel from experts selected by the USCC.

—In virtually all ecumenical activities collaboration has been "broadened and deepened" with the Catholic Church. While there have been "misunderstandings" and occasional spats, Dr. Espy said, referring to a disputed NCC statement opposing tax credits for parents of nonpublic school children last May, "it has been something of a miracle that there have not been more as we have grown closer over the last decade."

"MISUNDERSTANDINGS are almost inevitable in relationships as delicate as those between major religious bodies," he said of the incident, which caused a four-month walkout from the Interreligious Committee of General Secretaries by Bishop James S. Rausch, general secretary of the USCC and National Conference of Catholic Bishops (NCCB).

The differences were resolved in September by the tri-faith committee, which also includes Rabbi Henry Siegman of the Synagogue Council of America.

Dr. Espy continued: "This unfortunate incident arose from some errors in judgment within the staff of the National Council of Churches. They were speedily and completely healed. The sense of common mission has never been stronger than it is today."

Relationships with the Catholic Church have also been given a push by recent developments, the creation of a Standing Joint Committee of top representatives of the NCC and NCCB, to meet semi-annually to review and speak to areas of common concern, such as the U.S. bicentennial and the "spectacular" collaboration of Catholic dioceses in state and local councils of churches.

DR. ESPY, a member of the in-

ternational Joint Working Group of the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity, predicted that "great encouragement" will be given national conferences of Catholic bishops on the question of joining councils of churches through a series of guidelines for ecumenical action soon to be issued by the secretariat. He has seen a preparatory draft of the document, he said.

He himself is encouraged because the membership question was on the agenda of the recent Catholic bishops' meeting in Washington and has been officially forwarded to all Catholic dioceses for consideration.

Looking at the general religious situation in the United States today, Dr. Espy said it was "perfectly true" that many people are alienated from parish life today.

He added, however, that he did not think this would last. "Small group" religion is frequently a "retreat from reality" by participants, he said. He feels it lacks underpinnings of tradition found in "the structured church," and it often pays little attention to overall questions such as social justice.

LETTERS

Appreciates coverage

To the Editor:

We appreciate the kind of coverage The Criterion has given to news and events of Marian Heights Academy in Ferdinand during the last year. We were especially pleased with the large display afforded our picture and story about the participation of archdiocesan girls in the Dubois County Welcome World celebration in your October 28 issue.

Readers also commented on your article on the Academy's name change and the recent mention of Sister Betty Drewes, Academy recruiter, in the Tacker by Paul Fox.

Sister Mary Celeste Ferdinand, Ind.

Pro-life support?

To the Editor:

Would all the priests who signed their names to the conscientious objector letter to the Editor of The Criterion (January 4th issue) be willing to sign their names in support of a pro-life amendment to the Constitution—would they be willing to do likewise for acceptance of Pope Paul's "Humane

patronizing manner, to speak for the Jewish community after having viciously attacked its leaders.

THIS BEING the case, it's obviously up to him to straighten out the record. His critics say that he is anti-Semitic. He says he is not. Unfortunately, however, he has yet to face up to the fact that the burden of proof in this regard is his. Time alone will tell whether or not he is capable of doing so. Meanwhile, his name is mud in the Jewish community, and for this he has no one but himself to blame.

Berrigan's unfortunate speech can serve as a timely warning against the danger of using the Middle East crisis as a camouflaged occasion or excuse for stirring up anti-Semitic propaganda.

Father John Sheerin, C.S.P., has called attention to this danger in the lead editorial of the January-February issue of "New Catholic World," which is devoted exclusively to an in-depth discussion of Jewish-Christian relations. This issue of the distinguished Paulist monthly, which Father Sheerin edited for many years, is required reading for anyone interested in the Catholic-Jewish dialogue.

"It would be absurd to say," Father Sheerin points out, "that anyone who criticizes Israel is necessarily anti-Semitic, but we need not be clairvoyant to predict that an anti-Semite will condemn and reproach Israel, disavowing any prejudice while playing around the edges of bigotry..." The Middle East situation... has given rise to political issues that are helping to blur a true Christian perspective on the Jews. The old miasma (of anti-Semitism) is coming back in political form."

THE OLD MIASMA came back with a vengeance on December 30 when King Faisal of Saudi Arabia, in his first public speech since the October war in the Middle East, called on all the world's Moslems "to rescue our sacred places" in Jerusalem from the "Zionist and Communist menaces." Taking a very hard line, the King said that the Jews have no "right" to be in the holy city, and this, believe it or not, for religious reasons.

Faisal is said to be the most important backer of Egypt's President Sadat in the Arab world. As the official protector of the holy places of Islam, he considers that he has a special responsibility for finding a new status for Israeli-occupied Jerusalem, which includes the Mosque of Omar, Islam's third holiest place.

That's admittedly a legitimate political objective. Unfortunately, however, the King did not confine himself to the political aspects of the Jerusalem controversy but instead indulged himself in the worst kind of anti-Semitic bigotry. Addressing high ranking pilgrims to Mecca, including several heads of state, Faisal said that the Jews have been "accursed" by God through the prophets and have "no right to Jerusalem."

HE TOOK THE position that "the Jews have no connection with Jerusalem and have no sacraments there. When the Romans occupied Jerusalem, they took the Temple with them and, therefore, the Jews have no connection or right to have any presence in Jerusalem or any authority there." For good measure, the King added that "The Jews have deviated from the teachings of Moses and attempted to murder Jesus Christ because they do not want the directives of God to be achieved."

Father Sheerin is correct. The Middle East controversy has indeed given rise to political issues that are helping to blur a sound religious perspective on the Jews.

My own experience leads me to believe that King Faisal's nefarious brand of anti-Semitism is not confined to the Arab world. In varying degrees, a number of Christians both at home and abroad tend to agree with Faisal. They are using the political crisis in the Middle East as an occasion or an excuse for condemning and reproaching Israel, "disavowing any prejudice while playing around the edges of bigotry." In doing so, they are violating both the letter and the spirit of the Vatican Council's Decree on Catholic-Jewish Relations which strongly condemns anti-Semitism; not impelled by political reasons but moved by the spiritual love of the Gospel."

Vitae"—and finally, would they be willing to do likewise in support of the Bishops' "Basic Teachings?"

Where is their collective support on these issues? Many Catholics would like to hear from them.

Jeanne L. Andres Indianapolis

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QUESTION BOX

Handicapped child's mother 'regrets' not having abortion

BY MSGR. R.T. BOSLER

Q. I came down with German measles while pregnant and went to a priest for advice. When he told me it would be a mortal sin to have an abortion even to avoid bringing a deformed child into the world, I followed his advice. So we have a severely handicapped child. You can imagine how I and a thousand like me must feel when you tell the woman who had an abortion years ago she may now go to confession. You say: "Go and sin no more." It would have been far better for us and our child if we, too, had the abortion. We didn't sin; we had our child. Others sinned, but now you give them absolution. Explain that to our handicapped child.

A. I'd like to begin my answer by sharing with you the response I received from the woman who was afraid to confess the sin of her youth and had given up hope. This is what she wrote:



"You were right about everything. The confessor was happy he was the instrument through which I was reconciled with God. I am filled with joy and can hardly wait for each morning to awaken and live my faith."

It strikes me that we have here a modern version of the Parable of the Prodigal Son. Remember what happened when the wayward son returned and his father welcomed him with a big banquet. The faithful elder son complained bitterly to the father: "For years now I have slaved for you. I never disobeyed one of your orders, yet you never gave me so much as a kid goat to celebrate with my friends. Then when this son of yours returns after having gone through your property with loose women, you kill the fatted calf for him." "My son," replied the father, "you are with me always and everything I have is yours. But we had to celebrate and rejoice. This brother of yours was dead and has come back to life. He was lost and is found." (Lk. 15:29-32)

THIS PARABLE shows how penetrating is the insight of Jesus into human character; he understands our feelings. But it also reveals the mysterious love of God. "My ways are not your ways," God kept trying to convince the Chosen People through the whole history of salvation. The life, death and resurrection of Jesus is a demonstration of what God is like and how he loves. His love is quite other than ours. We love because we are attracted by the goodness and loveliness in other persons. God does not love us because he finds anything lovable in us—or because we have done something that makes him love us. He loves us because he is what he is. And because he loves us we become lovable. "In loving me, you made me lovable" was the way St. Augustine expressed it in his Confessions.

I like to think that parents, or those who take care of a deformed or retarded child are given the opportunity of loving more as God does than the rest of us. For by loving the child they succeed in making the deformed person lovable—as many of them, indeed, really are. So count your blessings as well as your burdens. You have the satisfaction of knowing you did what you felt was right

no matter what the risk. And now you have the opportunity, with the help of God which must be offered you in abundance because you were generous, to understand better than most mortals how God loves.

I can't explain that to your handicapped child. You by your love are the only ones who can make life meaningful for him. And if you continue to make an effort to do that, then surely you will want to rejoice with sinners who are transformed by God's love.

Q. Recently our parish held a "Children's Liturgy" Mass. Being the parent of one of the children asked to attend I entered church with my child and sat in the rear with other parents. Before the Mass started the young priest who was celebrating asked the parents to leave and attend Mass in the school that was being held simultaneously. Most got up and left, but a few, including myself, did not. The priest then said that we adults would not fulfill our Sunday obligation by attending the children's liturgy. I seriously question this. I attended other children's Masses and the celebrants did not complain.

A. I can sympathize with the young priest who undoubtedly felt that the presence of adults might inhibit the children in their participation and also wanted the adults to have the benefit of a sermon and liturgy fitted to their mature needs. He was wrong to say the Mass for the children in church would not fulfill your obligation. It's amusing sometimes how some young priests who don't give a hoot for many church laws will appeal to church law to support their own ideas. But, to get back to your problem. With what sentiments would you take part in a Mass in which you stubbornly and uncharitably refused to respect the wishes of the celebrant?

A new instruction from Rome on children's Masses recommends that children attend the Eucharistic Liturgy together with adults, but that their Liturgy of the Word be separate and adapted to their mentality and needs. This seems a splendid idea, but most of our churches are not designed to make this feasible.

(Copyright 1974)

St. Mary Academy

Open House set

Sunday, Jan. 20

INDIANAPOLIS — The St. Mary Academy annual Open House for prospective students, their parents, and others interested in the school's program will be held on Sunday, Jan. 20, from 2 to 5 p.m. Chairman for the event is Mrs. James Kern, assisted by faculty members, and officers of the Parents' Club, the Student Council, and the National Honor Society.

Guests will have an opportunity to tour the facilities and to learn about the Academy's curriculum: college preparatory, fine arts, business, and practical arts.

At 3 p.m. there will be a program of entertainment sponsored by the clothing, language, music, and physical education departments, as well as a demonstration by students in the GAA. Refreshments and a social hour will give visitors a chance to chat informally with teachers and students.

The 21 member faculty-staff of St. Mary Academy includes Sisters of St.



FRESHMAN MUSICIANS TO ENTERTAIN—Three St. Mary Academy freshmen, above, will entertain at Sunday's Open House for prospective students and their parents, scheduled from 2 to 5 p.m. Academy principal Sister Geraldine Marie, O.S.F., listens in as the three rehearse their selections. Shown from left are: Cathy Gerard and Sheri Martin, both of St. Thomas Aquinas parish, and Connie Kramer of St. Joan of Arc parish. St. Mary's is located at 429 E. Vermont Street, Indianapolis.

Francis, Oldenburg, and lay personnel.

Information about the entrance examination for St. Mary can be obtained from Sister Geraldine Marie, principal, by calling 637-4142. The test is scheduled for Saturday, Feb. 9, at 8:45 a.m.

Hospital notes energy savings

BEECH GROVE, Ind. — St. Francis Hospital Center turned in a savings of more than \$2,500 in electricity, fuel oil and gasoline expenses during the first month of its energy-conservation program, according to Carl Hancock, chief hospital engineer.

Figures just released for November indicated a savings of \$1,095 in electricity, \$1,445 in fuel oil and \$33 in gasoline over the previous month.

Jesuit praises Graham for helping millions

NEW YORK—Describing evangelist Billy Graham as "the man who won't go away," a Catholic theologian has saluted, with some qualifications, the famed preacher "for the great good he is surely doing to millions around the world."

In his dissertation turned book, "A Catholic Looks at Billy Graham," Father Charles W. Dullea, S.J., former president of the University of San Francisco and currently superior of the Pontifical Biblical Institute, Rome, said:

"On a scale unprecedented in the history of evangelism, through superb organization as well as skilled use of the modern mass media, with compelling eloquence, incandescent faith, and a sincerity which brings authority, Billy Graham, like the Bible, asks the fundamental questions and speaks to the heart and needs of man."

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THEME ARTICLE

USES OF SCIENCE AND TECHNOLOGY

BY RUSSELL SHAW

Science and technology—curse or blessing?

The question is a real one for many people. Some, viewing such offshoots of science and technology as the hydrogen bomb, take a Dr. Frankenstein view of the matter and conclude that science and technology are threats to human dignity and human life.

Others conclude that science and technology are unquestionably beneficial. For them the steady march of technological progress certifies the forward progress of humanity.

Neither viewpoint is Christian. Both

stand in the way of clear understanding. There is no moral imperative to view science and technology with fear and suspicion. But neither is there any reason to believe that whatever is technologically possible is therefore also good and desirable.

BY DEFINITION, science is knowledge, and technology is the practical application of that knowledge. Knowledge—any knowledge—can be put to good uses and bad ones. This is dramatically apparent in an age which has seen the creation of new weapons of mass destruction on the one hand and life-saving wonder drugs on the other.

Modern science and technology have in startling ways expanded man's capacity for acting. Because of science and technology, men today can do

things which were beyond the powers of men in former times.

We can communicate instantaneously with people on the other side of the globe. We can travel to the moon. We can kill hundreds of thousands of human beings in a matter of minutes. We can cure diseases which, 25 years ago, were invariably fatal.

To say that man can do more, however, is not at all the same as saying he will do more good. He may just as well do more evil. Thanks to science and technology, the moral responsibility for the right use of human freedom is greater in our day than in the past.

THE FACT THAT WE can do more good creates for us an increased obligation to do it. But the fact that we can do more evil also creates a greater obligation to avoid it. Scientific and technological progress do not, unfortunately, carry with them any guarantee that we will make better choices—only that the choices will have greater consequences.

This makes it essential that correct moral values underlie society's approach to science and technology today. The alternative—one seen far too often already—is for these marvelous achievements of human genius to be abused by being put to evil uses.

Basically, the challenge now facing Christians is to make certain that science and technology function as man's servants rather than as his masters—that these instruments of human intelligence foster human dignity instead of degrading it. It is tempting to respond passively to the awesome scientific achievements of our times, as if matters had now gotten beyond control and science and technology were in the driver's seat.

On the contrary, what is needed now is a reassertion of man's control over science and technology. Not control directed toward choking off continued scientific and technological progress, but aimed instead at insuring that the fruits of human genius contribute to man's greater humanization rather than his dehumanization.

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Apollo 17 Astronaut Harrison Schmitt stands beside a split lunar boulder during a walk on the moon. (NC Photo from NASA)

CATECHETICS

Diverse views of creation

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

Recently I stopped in a book store and paged through a beautiful (and expensive) book of photographs by a famous photographer, Ernst Haas, entitled "The Creation." Haas takes his inspiration from the biblical account of creation in the book of Genesis. His photos are striking—images of desert sand dunes, mountains, flowers, fields—all in beautiful color.

I put Haas' book down and picked up another lovely (and far less expensive) book by a less known photographer, Joan Sauro. In her "Things Lost in Need of Finding," Sauro complements sensitive black and white photos with brief poetic insights into life's more profound dimensions. She explores the creative presence of the infinite within the myriad shapes and forms of the world. Unlike Haas' book, Joan Sauro's is filled—in addition to images of natural things like trees and clouds—with rocking chairs, mail

boxes, barns, telephone poles, and homes.

As I left the store, I could not help reflecting upon the similarity and difference between the two books. Both set out to explore "creation" with a vision of reality that includes the creative presence of a Power greater than the world of sight and touch. Haas' image of creation embraced only nature. Sauro's much richer view included man's creativity as well. She found signs of God's creative power in the works of man as well as in the wonders of nature.

PERHAPS FOR MOST of us, Haas' view of creation is the more familiar. It reflects the biblical story of God creating the sun and moon, the fish and animals, the mountains and rivers, and finally man. No doubt most of us at one time or other have experienced a sense of wonder as we watched a marvelous sunset, stood at the foot of a towering mountain, or felt the heartbeat of a living being. The Psalms express this deep experience of the mysteries of nature so well.

In a world filled with the human

creations of science and technology, it is possible to have a similar experience of wonder at the works of man—a wonder that recognizes in man's creations the creative power of God. Walls of steel and glass rising hundreds of feet above a concrete street can inspire awe as can a mountain—the marvels of electric lighting can suggest divine creativity as can a star—a soaring jet is hardly less awesome than a sailing seagull.

It would seem in our world of computers, cosmonauts, and communications media that Christians need to learn how to appreciate God's creation in human creativity as well as in nature. The fact that man's scientific technology can be used—as can natural resources—for destructive as well as creative purposes only heightens the need for Christians to appreciate and respect man's creative technological potential as a channel of God's creative power. Perhaps no one has brought this home to modern man more clearly than the priest-scientist, Teilhard de Chardin.

CHARDIN SAW HIS own scientific research as closely related to God's creative action, as sharing in divine creativity. His insights are reflected in some of the documents of Vatican Council II, particularly the Constitution on the Church in the Modern World. There it is taught clearly that the creative Spirit of God works through human creativity, including modern science and technology. In trying to build a better world, using minds and hands to shape natural resources for man's good, scientists and technicians share in God's creation.

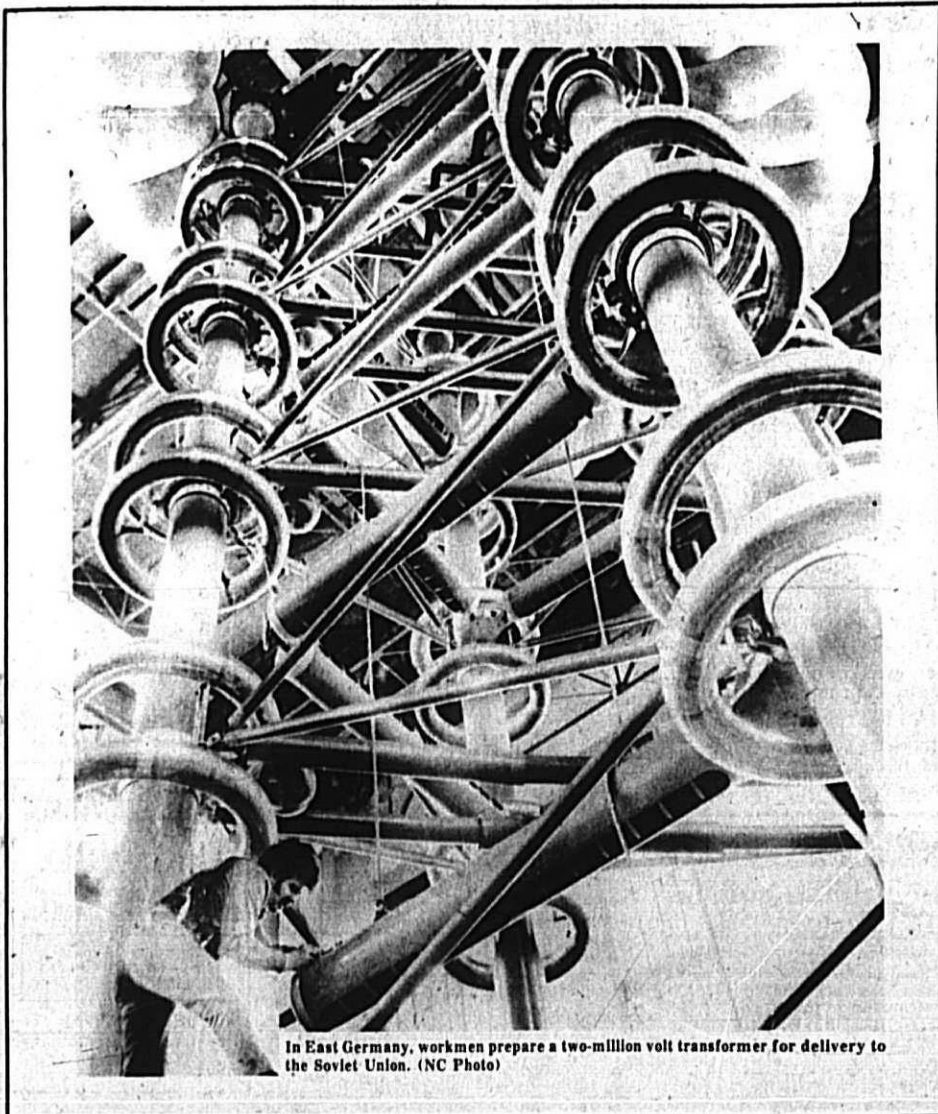
A parent recently wrote me some practical ways parents might help foster the type of awareness of God's ongoing creation through human creativity described by the Council and Chardin.

"Parents help their youngsters when they lead them to an attitude of openness to new ideas, when they encourage imagination and confidence so the youngsters are equipped to carry on their share in an ongoing creation. Parents need an awareness of the necessity of forming attitudes in their children which will support scientific research into the problems of suffering, pollution, and nutrition. This involves attitudes of respect for the development of the technology needed to alleviate some of these problems."

Parents can do much. So too can catechists. Photographers and writers can assist as well. I guess I would have been happier if Ernst Haas had found a place in "Creation" for computers, bridges, and operating rooms. Joan Sauro's fuller Christian view of creation happily embraced the works of God in city streets as well as woods and meadows.

(Continued on Page 8)

(Copyright 1974, NC News Service)



In East Germany, workmen prepare a two-million volt transformer for delivery to the Soviet Union. (NC Photo)

LANDS OF THE BIBLE

Persepolis was ceremonial city

BY STEVE LANDREGAN

We have written of the mysterious ancient cities of Jericho and Byblos, two of the oldest in the world.

Let us turn now to another mysterious city in the Lands of the Bible, Persepolis, the great ceremonial city of Persia. By comparison, Persepolis is a new town. It was built only about 2,500 years ago.

Persepolis was given extensive publicity two years ago as the site of Iran's 2,500th birthday party. Its stately ruins were the location of the Shah of Iran's elaborate "tent" city erected to accommodate visiting royalty and heads of state.

Although Persepolis is separated from early Jericho by 6,500 years and 1,000 miles, culturally the distance is even greater. Jericho represented man's first attempt to accumulate wealth by trade and testifies mutely to the fact that this first real town was little more than a fortress-storehouse.

In contrast, Persepolis is a symbol of one of the greatest empires and cultures in the history of the world. It was the product of a monarchy that is still reigning. It was not a city to be lived in, certainly not a storehouse or a fortress—it was a city built for celebration.

IT WAS THE GREAT city's purely ceremonial role that caused it to confound historians and archeologists for centuries. The city was never deserted and lost to the world, but it faded from European view and its rediscovery some 500 years ago created a stir because of its size and opulence.

Its magnificence marked it as one of the great cities of the Ancient East but scholars could find no reference to it as a capital city or even a city of significance.

Its only mention in the Bible (2 Macc. 9:2) relates an unsuccessful campaign against the city by Antiochus Epiphanes shortly before the death of the Seleucid monarch.

The ancient Persian capitals were referred to in historical records as Babylon, Ekbatana (modern Hamadan) and Shushan or Susa. Yet here was a city to rival any monument of the Ancient Near East.

Nearly 700 years were found the tombs of seven kings of the Achaemenian Dynasty founded by Cyrus the Great in 538 B.C. He was the same Cyrus who ended the Exile, financed the rebuilding of the Temple of Jerusalem and was referred to by Second Isaiah as the "anointed of Yahweh" (Is. 45:1).

WHEN CYRUS DIED in 529 B.C. he was buried at Pasargadae, the first capital of the Empire. His son Darius I, together with Xerxes I, Artaxerxes I and Darius II are buried in four of the seven tombs. The other three, some distance from the first four, are felt to be those of Artaxerxes II and Artaxerxes III, and probably Darius III. These are not all the Achaemenian kings, but are the most significant ones.

Adding to the mystery of Persepolis is the fact that its palaces, residences, audience halls and other buildings show no indications of daily wear. Steps and walks are not worn smooth, there are no signs of regular occupancy.

It is now felt that Persepolis was founded by Darius I in about 518 B.C., as a dynastic shrine, a monument to the Achaemenian Dynasty. It was occupied only on

great occasions of national importance. It was a ceremonial city.

An Iranian government publication explains that: "the real character of Persepolis was a setting for an invocation by the whole nation, led by the divinely invested King, from the sacred spot where the Achaemenids, by the grace of the Great God Ahura-Mazda, overcame all enemies and established a world empire which was planned to bring peace, order and prosperity into a chaotic world."

Its absence in history may be accounted for by the fact that it was never a political capital. It was nothing more than a sacred national shrine. Indications are that it was used primarily for the celebration of the spring festival,

"Now Ruz," in which the gods were implored to grant fertility and abundance.

THE ENLIGHTENED rule of the dynasty founded by Cyrus extended from the Aegean to the Ganges, from the Persian Gulf to the Caspian Sea and from the Pyramids to the Himalayas. It was known for the tolerance shown its subjects regardless of their nationality or religious beliefs.

The empire ended with the conquest of Alexander the Great who overran Persepolis in 330 B.C., but the Persian culture has continued to exert a significant influence upon the civilized world.

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LITURGY

Parley's 'Evensong' won many plaudits

BY FR. JOSEPH M. CHAMPLIN

When the Chicago Liturgical Commission undertakes a task, it normally pursues the project thoroughly and handles it well. Those of us familiar with these top-flight people were not surprised, then, when their first liturgical conference last September drew 2,000 participants, many of whom came from states far from Illinois.

Planners of this convention selected as the theme: "One in Christ We Face the Dimensions of Diversity." A constantly changing modern world has produced a highly pluralistic society in the United States. The Chicago area naturally reflects that and this congress at Quigley South Seminary sought to bring out a unity present throughout the archdiocese in the midst of diverse ethnic groups, liturgical roles and worship styles.

AFTER A KEYNOTE address on Friday evening, the huge turnout assembled in the school's equally massive chapel for "Evensong." This creative paraliturgical ceremony employed some new, yet basically old elements which deserve consideration for use in parish or community worship services.

The entrance procession and opening portion formed a light service in the darkened church with the celebrant solemnly bearing a Christ candle to the sanctuary. He placed this on a candelabra and then companion tapers were lighted by servers.

In addition to antiphonal singing by choir and congregation, several instrumentalists played hand bells of different tones to accompany the processional music. These emitted clear, but unique sounds which helped establish a measured, reflective atmosphere highly conducive for prayer.

A second section, "Purification," featured Psalm 141, an evening prayer for forgiveness and protection. While cantor and community sang ("My prayers rise like incense; my hands like the evening offering"), a server with smoking censer incensed the candle and the congregation.

IN THE POST-VATICAN II SIM-

plification of our liturgies, many, probably most parishes, dropped the use of incense except for funerals and an occasional Benediction ritual. I am not sure this was a totally positive development and think it might be wise to restore that symbolic action more frequently at major Sunday Masses and other special services.

However, if we do incorporate incense within a rite, the symbol should be employed properly and fully. That means: a piece of charcoal lighted at the right moment and burning fully when needed; incense which produces easily seen clouds of smoke and gives off a pungent odor that gradually permeates the surrounding area; a dignified stroke of the censer and an audible clash of chain and receptacle.

—Part III of Evensong centered on the "Word." Mrs. Claire Desch proclaimed well Christ's prayer for unity (John 17:20-24). I liked her careful enunciation of the standard conclusion: "This . . . is the Word . . . of the Lord."

—Composer, choir director Robert Battistini from the G.I.A. Publications fulfilled the role of cantor that night. While some parishes already have such leaders of song, we can expect more churches in the future to engage on a paid as well as a volunteer basis competent musicians for that task. Among other responsibilities they would sing verses of the responsorial psalm, lead the congregation, and chant intentions for the general intercessions or prayer of the faithful.

—A fourth part, "Intercessions," followed the Byzantine litany form in which cantor sings petitions while choir hums in the background. Everyone responded to his concluding "In peace let us pray to the Lord" by a harmonized "Lord, hear our prayer." The effect with such a large congregation can be overwhelming.

These developments—sung prayer of the faithful and choral or instrumental music supporting chanted or recited texts offer possibilities in parish liturgies for variety and added richness.

A concluding blessing and dismissal rite adapted the multiple benedictions of our revised Sacramentary to this evening prayer service. They were sung, as was our strong "Amen."

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THE CHURCH AND I

Tidbits from the lecture front

BY F. J. SHEED

Right on into the fifties I did real lecture tours. In one of them I gave 77 lectures in six weeks, seldom more than two in one place. Only the young can do that. Of recent years I like to do two or three or four and then head home. My wife too was lecturing. Usually we went our separate ways. I think Alaska is the only state in the 51 in which neither of us has spoken. Occasionally our orbits intersected, and we had the fun of appearing on the same platform.

One such time she was staying in a convent. I was taken to her room. On the wall I found some lettering—

CEASE
THE HEART OF JESUS IS HERE

Cease what? I wondered. It is hard to say whether I learned more about the Church—that being my concern in these columns—from the lecturing I did all over the country or the publishing house we had in New York. Certainly a couple of thousand lectures, with an average of twenty or thirty questions after each, has taught me a lot about American Catholics. If there is anything bothering them that they have not asked me about, I can't imagine what it is.

BUT THIS IS after a lifetime of it. I smile when I think how little I knew of America when I began there. Three lecture tours amounted to little more than a crash course.

An incident floats into my mind as I cast back 40 to 50 years. I had not been in Chicago's Harrison Hotel half an hour when a bootlegger was on my telephone offering to sell me a variety of strong drinks. The bootlegging in that area was in Catholic hands—Spike O'Donnell, I was told, was a most devout Catholic. He would not touch prostitution, and would kill only in defense of his right to make a living at a business which theologians had assured him was legitimate, since prohibition was against the Natural Law! I was not in Chicago for the Requiem Mass and practically regal funeral of Dion O'Bannan. By that time bootlegging was in the control of less concerned Catholics like Al Capone.

FATHER BEDE Jarrett, the English Dominican I have already mentioned, told me of a pleasing incident. He was to preach a retreat to a convent of contemplative nuns. He arrived on a freezing winter day. The Mother Superior asked what he would like to drink. He said coffee. She told the lay Sister, "The Reverend Father would like coffee, Sister." The Sister returned with whiskey. Father Bede Jarrett said, "No, Mother, I really meant coffee." The Superior said, "The Reverend

(Continued on Page 8)

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Slate retreat, day for mothers

INDIANAPOLIS — Two special events for mothers have been scheduled for January by Fatima Retreat House, 5353 East 56th St.

A week-end retreat for mothers of young and teenage children will be held this evening through Sunday. Co-directors will be Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, and Valeria Vance Dillon, director of communications of the Indiana Catholic Conference.

Dr. Drew Appleby of the Marian College faculty will speak on "Psychology and the Child" during the Day of Leisure for mothers of pre-school children planned for Thursday, Jan. 31. Luncheon and child care will be provided.

Additional information on the programs may be had by phoning Fatima (317) 545-7681.

CARD PARTY

BROWNSBURG, Ind. — A Euchre Card Party will be held at 8 p.m. Saturday, Jan. 19, in the cafeteria of St. Malachy School here. Door and table prizes will be awarded.

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INDIANAPOLIS — Cathedral High School will sponsor an Open House Sunday, Jan. 20, from 1 until 4 p.m. Tours, exhibits and entertainment are on the docket for visitors. An Assembly Program will be held in the gym beginning at 1:30 p.m.

CYO NOTES

The annual Junior CYO Style Show and Dance will be held Sunday, Jan. 27, in the Holy Name parish auditorium, Beech Grove. The Style Show will begin at 7 p.m., followed by the dance. Disc jockey Reb Porter will be featured. (Description of garments must be returned to CYO Office by noon Monday, Jan. 21.)

Deanery basketball tourney schedules will be mailed next week for the Cadet and Junior Division. Drawing for pairings were held this past Wednesday.

Notice to basketball coaches: The Cadet B post-season tourney at Our Lady of Lourdes has an entry deadline of January 21; Holy Cross Invitational "56" A Tourney deadline is January 23; Little Flower Tourney for "56" B teams has a deadline of January 21; Holy Spirit Freshman-Sophomore post-season tourney deadline is January 18.

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Division II—Immaculate Heart 7-0; St. Gabriel 6-1; St. Philip Neri 6-1; Our Lady of Lourdes 3-4; Christ the King 3-4; St. Christopher 3-4; St. Joan of Arc 3-4; St. Andrew 2-3; St. Luke 2-5; St. Pius 0-7.
Division III—All Saints 6-0; St. Rita 6-0; St. Bernadette 4-2; St. Monica 3-3; St. Roch 3-3; Nativity 3-4; St. Malachy 2-4; St. Catherine 1-5; St. Mark 0-7.
Division IV—Holy Cross 6-0; St. Ann 5-1; St. James 5-1; Our Lady of Greenwood 5-1; St. Thomas 4-3; St. Martin 1-5; St. Susanna 1-5; St. Patrick 1-6; Holy Trinity 0-6.

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

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

CADET B LEAGUE
Division I—St. Rita 6-0; St. Michael "B" 6-1; St. Andrew 5-2; St. Simon 1-5; Holy Name 0-6; St. Lawrence 0-6.

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

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Division II—Mount Carmel 7-0; Immaculate Heart 5-1; St. Lawrence "B" 5-2; Christ the King 3-3; St. Luke 3-3; St. Pius 3-3; St. Matthew 2-4; St. Joan of Arc 0-4; NYAA "B" 0-4.
Division III—Baxter YMCA 6-0; St. Roch 5-1; St. James 4-3; Nativity 3-3; St. Martin "B" 3-3; St. Catherine 3-4; Holy Name 2-4; St. Mark 2-4; St. Patrick 0-4.
Division IV—Holy Spirit 4-1; St. Andrew "A" 5-1; St. Philip Neri 4-3; Little Flower 4-2; St. Bernadette 3-3; Our Lady of Lourdes 2-4; St. Lawrence "A" 2-5; St. Simon 1-5; Holy Cross 0-4.

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Division II—Mount Carmel 7-0; St. Lawrence "B" 5-2; St. Matthew 5-2; Immaculate Heart 4-3; St. Pius 4-3; St. Thomas 3-4; St. Luke 2-5; Jewish Community Center 2-5; North Methodist 2-5; St. Joan of Arc 1-4.
Division III—St. Catherine 6-1; Baxter YMCA 6-1; St. Jude 5-1; St. Barnabas 4-3; St. Roch 4-3; St. Mark 3-3; St. Patrick 3-4; Holy Name 3-5; St. James 2-5; St. Simon "B" 2-5; Southport Christian 0-7.
Division IV—Our Lady of Lourdes 7-0; St. Simon "A" 5-2; Holy Cross 4-2; Holy Spirit 4-3; St. Philip Neri 4-3; Little Flower 4-3; St. Lawrence "A" 2-4; St. Rita 2-5; Nativity 1-4; St. Andrew 1-4.

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VIEWING WITH ARNOLD

Hardly worth \$13 million

BY JAMES W. ARNOLD

At \$13 million, "Papillon" must be the most expensive prison-escape movie in history, and the question is whether it's worth it. This is the film based on the biography of Henri Charrière, the petty crook who became a moral hero by refusing to submit to one of the most dehumanizing prison systems supported by a modern Christian society.



Charrière, or "Papillon" for the butterfly tattoo on his chest, survived 13 years (half in solitary confinement) in the French Guiana penal colonies before finally escaping from Devil's Island in 1938. His exploits made a fantastic success as a world-wide best-seller before his death (at 66) only last summer.

THE MOVIE doesn't really have much more to say on the theme of man's unconquerable desire to be free in the face of an impossibly cruel and indifferent world. In fact, scenarist Dalton Trumbo, for whom this is apparently a major concern, has already done it better (in "Spartacus") and "The Fixer", and nobody is ever likely to improve on the poetic humanism of "Cool Hand Luke".

What can "Papillon" offer? Primarily, the exotic background of its Jamaican locales and another intelligent, original performance by the incredible Dustin Hoffman, who plays a middle-class counterfeiter befriended by the indomitable hero (Steve McQueen). Otherwise the film is mainly an account of tropical prison horrors and frustrated attempts to escape through jungles infested by natural terrors and treacherous humans, ranging from

savages with blow guns to a supercilious and heartless Mother Superior.

THE NARRATIVE is loaded with prison movie clichés, but they are inventively visualized by director Franklin Schaffner—a feat which has always been his strong suit ("Patton," "Planet of the Apes"). His talents flounder only when Trumbo, who apparently has never gotten over his work on "Hawaii," provides embarrassing sequences dealing with horrific lepers and an idealized tribe of Indians living in a bra-less Caribbean paradise.

The Hoffman-McQueen friendship has its touching moments, but only brief ones, because there is so little of them to understand and identify with. ("Contrast" "Luke" and "The Fixer"). It is notable that when the heroes attempt to buy help, they are usually betrayed. They succeed only when they give real human trust to others, or rely on their own imaginative courage.

Tragically, the movie may give the impression—in a world still over-flowing with inhuman prisons, sadism, torture and tiger cages—that the Devil's Island system is a relic of the past. Despite its excellent production and positive intentions, the world

of "Papillon" is relentlessly depressing it is a film about suffering in a universe in which the only hint of meaning is man's stubborn refusal to surrender to death. (Rating: A-3—unobjectionable for adults)

TEN BEST

The Ten Best movies I saw during 1973 (for the record) were: "Cries and Whispers," "The Emigrants," "The New Land," "Godspell," "Bang the Drum Slowly," "The Exorcist," "Scarecrow," "Brother Sun, Sister Moon," "Jeremiah Johnson" and "Day of the Jackal."

The best of the rest were: "Traffic" (the Jacques Tati movie), "The Hireling," "The Paper Chase," "Friends of Eddie Coyle," "Save the Tiger," "Visions of Eight," "Paper Moon" and "Theater of Blood."

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Church and I

(Continued from Page 6)
Father really meant coffee, Sister."

My sponsor, Father Ross, was the only priest I met who was convinced that the country was within its rights in forbidding the drinking of alcohol. But he was not the only priest who was horrified at the ecclesiastical silence about the corruption of the police by racketeers.

I remember the anger of a small group of priests when they discussed what the Church authorities would do to any priest reckless enough to mention the topic at a Police Communion Breakfast. I had no means of judging how right they were in saying that only a notorious breach of the Sixth Com-

mandment would bring ecclesiastical condemnation to a Catholic politician. But I was reminded of it when that colorful character, New York's mayor, Jimmy Walker, had to go—for a breach of the Sixth Commandment.

Yet precisely on the Sixth Commandment those earliest tours gave me some surprises. I have spoken of the assumption in my Australian years that priestly celibacy was really observed; the rare exceptions we heard about were seen as examples of poor fellows who had no vocation in the first place. And my years in England had done nothing to alter that assumption. America did. A priest, an assistant in a big parish, had spoken very brusquely to a girl. He laughed at my startled look. "You see," he explained, "the three assistants before me have all got married. I have to be careful."

OF CATHOLIC LIFE as a whole three

qualities impressed me—nowhere had I seen such crowds at daily Communion, nowhere had I seen Lent taken so seriously, nowhere had I met such a devotion to the Papacy. But there were less attractive qualities. Money flowed, not to me, of course. I sat at dinner with half a dozen Catholic business men. They were wondering what they could do for poor So-and-So. "He's down to his last four million" was the answer. Literally, I heard those words with these ears. You'll be relieved to hear that he came out of it all right.

With the clergy too I met opulence. There was a Monsignor who entertained me in Chicago: he told me of the answer he gave to a Protestant minister who had expressed amazement at the splendor of his residence, "You ministers have better halves, but we have better quarters." Like St. Peter, in the presence of a greater glory, he did not know what he was saying.

The week's TV network films

THE ARRANGEMENT (1969) (NBC, Saturday, Jan. 19): Elia Kazan's film of his own novel about the middle-aged syndrome, an advertising executive (Kirk Douglas) with all the trappings of success, was a disaster for all involved. Deborah Kerr is the wife, Faye Dunaway the mistress, and Richard Boone the tyrannical father. Watching this is a chore required only of film historians.

FOR A FEW DOLLARS MORE (1967) (ABC, Sunday, Jan. 20): A vintage spaghetti western, the second in Sergio Leone's "Man With No

Name" series with Clint Eastwood. The flick is nothing more than beautifully staged violence for its own sake, much of which will probably be cut for TV. Not recommended.

SEE NO EVIL (1971) (NBC, Monday, Jan. 21): Mia Farrow is a helpless blind girl wandering about the grounds of an English countryhouse where all her relatives have been slaughtered by a young maniac. Pretty basic horror-suspense, with gruesome details providing many of the dubious thrills. Not recommended.

SKULLDUGGERY (1970) (ABC, Monday, Jan. 22): An embarrassing early Burt Reynolds flick about a scientific safari in New Guinea that comes upon a tribe of humanoid apes and considers baptizing them, exploiting them and using them in this movie for a lot of terrible jokes. This is the sort of film that gives evolution a bad name. Not recommended.

VALLEY OF THE DOLLS (1967) (CBS, Thursday, Jan. 24): The perfect choice to round out a week of turkeys, this is the incredible novel by Jacqueline Susann made absolutely straight-faced into hilarious soap-opera camp. The best thing is Dionne Warwick singing the title song, but there is a memorable moment when Patty Duke flushes Susan Hayward's wig down the ladies-room john. Mostly for adult masochists.

'GHETTO BISHOP' DIES

CHICAGO — Auxiliary Bishop Michael Dempsey, known as Chicago's "ghetto bishop," died January 8 in St. Anthony's hospital here after suffering a heart attack. He was 55. He served for some time as national director of the Campaign for Human Development.

Footlite Musicals production set this week-end

INDIANAPOLIS — The operatic musical "The Most Happy Fella" will be presented by Footlite Musicals in the Ladywood-St. Agnes High School auditorium Friday, Saturday and Sunday, Jan. 18, 19 and 20. Being presented locally for the first time, the production opened on Broadway in 1956 and features such familiar tunes as "Big D," "Joey, Joey," and "Standing on the Corner."

A group production of the Footlite board of directors, the show is being designed, directed and musically staged by Lynnette Jordan Schisla and Bill Cunningham. Reservations are available by calling 283-5551.

Friday and Saturday curtain time is 8:30 p.m., while there will be two shows on Sunday, at 2:30 and 7:30 p.m.

Forty years ago St. Joseph's Church, Terre Haute, was ravaged by a \$100,000 fire. The church had been recently redecorated.

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the CRITERION

VOL. XIII, NO. 15

INDIANAPOLIS, INDIANA, JANUARY 18, 1974



PASTORAL MESSAGE ON ABORTION

One year ago the United States Supreme Court issued its tragic and destructive opinions on abortion. As a consequence this nation is unable today to provide any protection for the right to life of unborn human beings during the first six months of pregnancy.

The majority opinions of the court have frequently and justly been criticized. They ignore the scientific evidence that the human fetus is a human being in the earliest stages of development. They deny the self-evident truths enunciated in the Declaration of Independence: that "all men are created equal, and that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." They contradict the religious belief of millions of Americans that human life is sacred and that the killing of an innocent human being is morally wrong.

Abortion is not a "Catholic" issue; it involves principles which cut across religious lines. The life of every human being is sacred from conception to death. This is so because God has created each of us, and because each of us shares in the redemption of Christ our Lord. No court, no legislative body, no individual can assign less value to the life of any individual or class of human beings.

Court exceeded competence

In holding that the unborn child is not a human person and deserves no legal protection during the first six months of existence in the mother's womb, the court clearly exceeded its competence. It also set the stage for the formulation and enactment of bad laws throughout the land. The National Conference of Catholic Bishops declared in February, 1973, that "laws that conform to the opinion of the court are immoral laws, in opposition to God's plan of creation and to the Divine Law which prohibits the destruction of human life at any point of its existence. Whenever a conflict arises between the law of God and any human law, we are held to follow God's law."

The words of Pope John XXIII's great encyclical on human rights, *Peace on Earth*, are crucial here:

Any human society, if it is to be well-ordered and productive, must lay down as a foundation this principle, namely that every human being is a person, that is, his nature is endowed with intelligence and free will. By virtue of this, he has rights and duties of his own, flowing directly and simultaneously from his very nature. These rights are therefore universal, inviolable, and inalienable. (no. 9)

Every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life. (no. 11)

Scholars who have studied the Supreme Court's opinions in the past year conclude that the only practical way to provide a constitutional basis for legal protection of the right to life of the unborn child is now to amend the Constitution of the United States. Amending the Constitution is not a matter to be taken lightly. Yet the issue at stake here—human life—is so precious that one can have no doubt that this is the course of action we must take.

An amendment of the kind which is needed would clearly establish that the unborn child is a person in the eyes of the law. It would insure that the child would no longer be victimized by a so-called right of privacy which in fact permits abortion as a matter of convenience.

In any civilized society the protection of individual human rights is a primary responsibility of law. It is thus a matter of high civic responsibility that those who affirm the sanctity of unborn human life pray, work and strive to convince their fellow citizens that every human life should be protected by law.

Suggestions for action

As Catholics we should join with other concerned men and women of good will in crying out for an end to the killing of unborn children which is a blot on our national life. We must also take practical actions which express our commitment to life and our opposition to death-by-abortion. Let the following points constitute our Affirmation in Behalf of Life.

1. Abortion is a serious violation of God's law. Those who obtain an abortion, those who persuade others to have an abortion, and those who perform the abortion procedures are guilty of breaking God's law. In order to emphasize the special evil of abortion, under Church law, those who undergo or perform an abortion place themselves by that fact in a state of excommunication.

2. Serious problems do exist in connection with some pregnancies—problems such as illegitimacy, great emotional stress, possible disadvantages for the child after birth. But sound morality and sound law do not permit the solution of problems by the destruction of human life. Furthermore, allowing the taking of life in such circumstances introduces into society an insidious principle, which threatens the lives of the aged, the incurably ill, the handicapped, and all who at some point may come to be regarded by society as undesirable or burdensome.

3. Charity and justice demand that we seek solutions to the problems which lead some women to consider abortion. Those who wish to defend human life must do all in their power to remove the stigma visited on the woman who is pregnant out of wedlock as well as on her child. Church agencies must continue to make their facilities generously available to provide counseling and service to the woman who faces a difficult pregnancy. At the same time we should take encouragement from the scientific advances of recent decades which have provided ways to support and maintain the life and health of the mother and the well-being of the child in the womb.

4. The Catholic Church and other concerned bodies must devote their educational and informational resources to a continuing program which will present the case for the sanctity of the unborn child's life. This will include the scientific information on the humanity of the child and the child's developmental process, the responsibility and necessity for society to safeguard the life of the child at every stage of existence, the problems that may exist during pregnancy, and the humane and morally acceptable solutions to these problems which are available.

5. It is essential that Americans adopt a positive attitude toward life and reaffirm their commitment to its protection. Society has a duty to give encouragement, understanding and support to women who experience difficult pregnancies, to intensify scientific investigation into the causes and cures of maternal disease and fetal abnormality, and to provide all persons with education and material sustenance enabling them to choose parenthood responsibly and freely in accord with a basic commitment to the sanctity of life.

6. A constitutional amendment to protect the life of the unborn child is essential and urgently needed. Congress should conduct hearings and move speedily to pass a pro-life amendment. Even then, concerted and continuous efforts will be needed to convince the American people that such an amendment is an absolute necessity. There is need now for public information programs and for petitions to state legislatures to memorialize Congress on behalf of a pro-life amendment. Well planned and coordinated effort by citizens at the national, state and local levels is of crucial importance. Our system of government requires citizen participation, and in this case there is a moral imperative of the highest order for such activity.

Francis J. Biskup
Archbishop of Indianapolis

14 January 1974

Variety of events will mark abortion ruling anniversary

New Birthright center to open in Terre Haute

A pastoral message from Archbishop George J. Biskup, a meeting in Indianapolis, and the opening of a Birthright counseling center in Terre Haute are among Archdiocesan events marking the first anniversary next Tuesday of the U. S. Supreme Court's historic decisions on abortion.



EVANS

The court ruled that during the first six months of pregnancy the state could not interfere with a woman's right to have an abortion. The decisions legalized abortion-on-demand and stripped traditional legal protections from unborn life.

In a letter to pastors this week, Archbishop Biskup urged that special Masses be held Tuesday, Jan. 22, to pray for renewed respect for all human life. He also asked pastors to encourage

Editorial, Page 4

their people to write to state and federal legislators, "calling attention to the tragic implications of the Court's opinions and the need for a pro-life Constitutional amendment."

THE PASTORAL, which appears in full on this page, examines the moral and social consequences of the abortion rulings and lists practical actions by which Catholics may express their "commitment to life."

An educational meeting observing the landmark decisions will be held on Sunday, Jan. 20, beginning at 2 p.m., in the War Memorial Building, 431 North Meridian St., Indianapolis.

Sponsored by the Committee for the Preservation of Life, the meeting will feature talks by M. Stanton Evans, editorial columnist of the Indianapolis News, and Dr. Nicholas Purichia, professor of biology, Marian College.

Evans, who also is a network radio commentator and author of several books, will speak on "Abortion and the American Way of Death." Purichia will discuss "Life: A Biologist's View."

A pro-life film will be shown and in-

(Continued on Page 3)



LEADER DIES—Frank E. McKinney, Sr., well-known Indianapolis banker and civic leader, was buried last Saturday from St. Luke's Church. Archbishop George J. Biskup offered the Funeral Mass. The homily was delivered by Father James P. Higgins, director of St. Paul's Catholic Center, Bloomington. Mr. McKinney, who was twice the recipient of papal honors, is survived by a son, Frank E. McKinney, Jr., and two daughters, Mrs. James Clark and Miss Kathleen McKinney.



RE-ELECTED—Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and theology instructor at Marian College, has been re-elected to a third term as president of the Archdiocesan Priests' Senate. All priests in the Archdiocese participated in the balloting. Other officers, who will form the executive council, will be elected by members of the Priests' Senate at its next meeting, to be held at 10:30 a.m. Monday, Feb. 11.



CHARTER OFFICERS—Chosen to lead the new Birthright of Terre Haute organization were (standing, left) Cecelia Lundstrom, St. Patrick parish, president; Nancy Kapperman, a member of St. Stephen Episcopal Church, co-president; Marcella Newport (seated, left), St. Joseph parish, treasurer; and Marianne Pauwer, Sacred Heart parish, secretary. The non-sectarian organization will begin operating a crisis counseling center for expectant mothers on Tuesday, Jan. 22.

EUNICE KENNEDY SHRIVER:

Belief in life values is vital to politics

CHICAGO—Politics must be based on a belief in the absolute value of human life, according to Eunice Kennedy Shriver, a member of the hardest-hitting political family in American history.

Without that belief, politics becomes simply "a lust for power—self-serving, cynical and destructive," she tells interviewer Jane Berdes in the January, 1974 issue of U. S. Catholic, the national magazine published here by the Claretian Fathers.

Politics can't solve our deepest problems which are moral and ethical in nature, according to Mrs. Shriver.

"WE'RE LIVING through a moral revolution in which the old answers to perennial problems aren't valid anymore and in which many of the questions being asked today simply don't have answers as yet."

But Mrs. Shriver is not content merely to comment on society's condition. She is a doer.

"She uses her privileged and prominent family platform as a cook uses her kitchen, to stir the soup pot of human affairs and to concoct social programs for helping the helpless."

Much of the current stirring is being done via the Joseph P. Kennedy, Jr. Foundation of which she is chief executive officer. Since its founding in 1946, the foundation has given \$42 million for facilities for the retarded and for study centers for the diagnosis and treatment of retardation.

CURRENTLY SHE is a leading spokesman in defense of the unborn child and against legalized abortion and the practice of live fetal experimentation. She believes strongly that the right to life of the unborn, the handicapped, and the old must become a matter of community responsibility.

"That's the direction we must begin to move in" but because Americans place so much stress on individuality, it is difficult for them to think in terms of community.

"Contempt for mere life is almost commonplace now. We've had cases where federal funds were used for involuntary sterilizations and 'death with dignity' proposals which would allow mongoloids and severely retarded persons to die simply by withholding life sustaining drugs."

"What we are told is that life is not a right, but must be rationalized with numbers; that people are only a protoplasm unless their existence has a measurable profit for our society."

SHE SAID THAT properly designed animal experiments can solve almost every fetal problem presently under investigation. "A man did not have to be



MRS. SHRIVER

shot naked into space to learn the hazards of unsupported life in the stratosphere."

Does she offer any answers to today's tough questions? "The final and finest solution is a kind of gentle, loving attitude among people." But within the love, Eunice Shriver stresses the need for action. "A person should get active, work for reform where something needs doing. We must be fired with passion, not only for God, but also for people."

'RICH WITH HUMOR'

Sometimes the Pope plays it for laughs

VATICAN CITY—A French bishop who sees Pope Paul VI daily in the Vatican has testified to the Pope's warmth and sense of humor in talking to his visitors.

Bishop Jacques Martin, as prefect of the pontifical household, presides over the stream of individual and group audiences granted by the Pope, and assists at most of them in person.

INTERVIEWED by Vatican Radio, the bishop labelled as "a legend" the belief that the Pope is always severe and mysterious in countenance and comportment.

That view, the bishop declared, "is truly a legend, because if there is one person who is cordial in his intimacy and rich with humor, as the English say, it is precisely him."

The bishop gave several examples of the Pope's off-the-cuff humorous remarks during various audiences.

Bishop Martin recalled, for example, the time Pope Paul was saying farewell to a bishop who had been assigned to a cold country in the north. To the bishop, leaving sunny Italy, Pope Paul said: "Cover yourself with glory, but also with wool."

ON ANOTHER occasion, when an important Vatican official was missing from an audience, just before leaving his library to go to the audience, the Pope hesitated and said: "Oh, Oh, Msgr. So-and-So is missing. How can we go through with it? Will the audience be valid?"

Bishop Martin also cited one occasion

Honeymoon over for ecumenism, unity leader says

GARRISON, N.Y.—"The honeymoon is over" in the ecumenical movement according to Father Arthur Gouthro of the Atonement Friars, director of the Graymoor Ecumenical Institute here.

The Ecumenical Institute handles the distribution of resource materials in the United States for the worldwide Week of Prayer for Christian Unity, January 18-25.

"The honeymoon may be over," Father Gouthro wrote in the Ecumenical Institute's publication, *Ecumenical Trends*, "but the ecumenical movement is by no means dead. There are signs of health and strength everywhere."

THE WEEK OF Prayer was begun in 1908 under the name Church Unity Octave by Father Paul Wattson, founder of the Atonement Friars at Graymoor. At that time the Atonement Friars were an Episcopalian group, but in 1909 they became Roman Catholics—the first instance of corporate reunion in modern times.

In 1916 Pope Benedict XV extended observance of the Church Unity Octave to the whole Church, and today it is jointly sponsored around the world by the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity. The Faith and Order Commission of the National Council of Churches and the Graymoor Ecumenical Institute are cosponsors of observances in the United States.

"Where we go from here," he added, "will be decided not so much by the theologians who have made such tremendous contributions to the ecumenical movement, but by the masses of believing Christians who occupy the pews of our local churches on a given Sunday morning."

ALSO WRITING in *Ecumenical Trends*, Atonement Father Edmund Delaney said the current malaise in the Week of Prayer could be ascribed largely to a decline in the ecumenical enthusiasm generated by the Second Vatican Council several years ago.

As the novelty of such things as nondenominational services wore off, Father Delaney said, interest and attendance declined, to the point where the services have been cancelled in some places because of a lack of interest.

Bill for unborn

INDIANAPOLIS—A bill sponsored by Rep. Lee Clingan (D.-Covington) and R. Jerome Kearns (D.-Terre Haute) seeks to protect the rights of the unborn by an amendment to Indiana criminal law.

The proposal, H.B. 1380, would have the terms human being, person, and natural person, as they appear in criminal law, apply to a person from the time of conception.

The bill has been assigned to the House Human Affairs committee but is not expected to receive a hearing in the abbreviated session of the Indiana legislature.

Public pressure, however, might result in a hearing, Kearns said. He suggested that letters in support of the measure be addressed to Chairman Dan Huff, House Human Affairs Committee, Statehouse, Indianapolis.

"At least the bill keeps the problem of the unborn before the public," Kearns said.



SMILING PONTIFF—humor spices audiences.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

USCC backs Lutheran minister

ST. LOUIS. The U.S. Catholic Conference has joined 10 other church bodies in defense of a Lutheran minister convicted of contempt of court for refusing to answer questions asked of him by a federal grand jury investigating the Indian occupation of Wounded Knee, S.D. The Rev. Paul A. Boe, who was in Wounded Knee during the occupation last spring, said that answering some of the questions asked of him by the grand jury would violate the confidential relationship between a clergyman and his client. A friend of the court brief was filed here by the USCC and the other Protestant church bodies in defense of Mr. Boe's refusal to testify.

Form anti-school aid coalition

WASHINGTON—Twenty-eight educational, civic and religious organizations that oppose public aid to nonpublic schools formed the National Coalition for Public Education and Religious Liberty (National PEARL). The coalition includes the National Education Association, the American Civil Liberties Union, and Americans United for the Separation of Church and State. National PEARL was created as a result of a conference at which representatives of about 50 organizations agreed that a national coalition was needed to coordinate their efforts against school aid.

'Key 73' campaign 'success'

ST. LOUIS—The Key 73 evangelization crusade ended with a feeling of accomplishment by its Christian sponsors and words of praise from a Jewish critic. Rabbi Marc Tanenbaum of the American Jewish Committee told NC News that the campaign, which he had at first criticized because of its convert-making activities, had produced constructive discussions between Christians and Jews and clarified many Christian attitudes about Jews. Dr. Theodor Haedeker, head of the Key 73 national office here, said that the campaign resulted in increased cooperation between Protestants and Catholics and among Protestant churches.

Announce couples' retreat

INDIANAPOLIS — Father Eric Lies, dean of students at St. Meinrad's, and Father Louis Range of the St. Meinrad Development Office, will conduct a week-end retreat for married couples on February 1-3 at Fatima Retreat House. The retreat is being planned to appeal to couples of all ages and is open to those of all faiths. Conferences will be scheduled simultaneously, to accommodate a variety of interests and concerns. Liturgy and prayer services will be adapted to the theme of discovering Christ as a couple.

For reservations, couples should write Sister Marianne, Fatima, 5353 East 56th St., Indianapolis 46226, or phone (317) 545-7681. Registration will be at 7:30 p.m. Friday, Feb. 1, and the offering per couple is \$45.

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'HEARTS ARE WILD' CARD PARTY—The Ladies Auxiliary of St. Joseph's Council, Knights of Columbus, will sponsor a Card Party at 8 p.m. Wednesday, Jan. 30, at the Council home, 4332 N. German Church Road, Indianapolis. Advance tickets are available at \$1.50 by calling 898-5060. Tickets at the door will be \$1.50. Shown above are members of the publicity committee, from left: Cecie Hlibbert, Carol Blastic, Sandi Wikorski and Judy Neidlinger.

Dance slated at Brownsburg

BROWNSBURG, Ind. — The annual Sweetheart Dance will be sponsored by St. Malachy's parish on Saturday, Feb. 2, starting at 9 p.m. It will be held at Holy Family Council, Knights of Columbus, 220 N. Country Club Road, Indianapolis. Music will be provided by the Bob Lang Quartet. Tickets are \$5 per couple and available by calling 839-5513 or 839-2041. Food will be available, along with door prizes and a liquor basket.

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Sister Everildis, Franciscan, dies

OLDENBURG, Ind. — Funeral services for Sister M. Everildis Niehaus, O.S.F., at the motherhouse of the Sisters of St. Francis here on Friday, Jan. 11. She died (Jan. 8) in the convent infirmary at the age of 83.

The Cincinnati native entered the convent in 1914 and was in her 60th year of Religious life. She taught at St. Vincent's, Shelby County; St. Louis, Batesville; St. Nicholas, Sunman; and Holy Name, Beech Grove. She also taught in other schools served by the community in Indiana, Ohio and Missouri.

Survivors include a brother and a sister, Clement Niehaus and Mrs. Catherine Regan, both of Cincinnati.

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STILL
ALIVE**

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. ... Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. ... Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. ... Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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THE TACKER

Lay leaders are mourned

BY PAUL G. FOX

The Indianapolis community was saddened last week with the passing of several prominent men, including four in a Florida plane crash. Two others, outstanding Catholic laymen, will also be sorely missed.

Frank E. McKinney, Sr., banker and former national political figure, was a Knight of Malta and a Papal Knight of the Holy Sepulchre. A member of St. Luke's parish, he was a substantial contributor to various Catholic agencies and institutions.

His wife, Margaret, who died in 1972, received the Pro Ecclesia et Pontifice Papal Honor from Pope Paul VI in 1967 in recognition for her charitable activities.

Michael F. Sexton also died last week. He was no banker, but he made two substantial contributions to the American patriotic scene. A member of St. Philip Neri parish, Mr. Sexton was the father of two priests, Father Charles Sexton, pastor of St. Martin's parish, Martinsville, and Father Timothy Sexton, O.S.B., a Benedictine monk of Blue Cloud Abbey who serves as a hospital chaplain and pastor of a mission in South Dakota.

The retired 50-year career worker with the U.S. Post Office labored for many years in the late 1940's and early 1950's on behalf of two favorite causes. His efforts were rewarded by an Act of Congress in 1954 which adopted the phrase "One Nation, Under God" into the official Pledge of Allegiance to the American flag.

Two years later, a similar Act of Congress adopted "In God We Trust" as the nation's official motto, which appears on all currency issued from that date.

Mr. Sexton was a lifetime honorary member of the Knights of Columbus. In 1961 he was named Catholic Man of the Year by the Fourth Degree K of C in recognition of his patriotic accomplishments.

One of the four men killed last week in the Florida plane crash was Indianapolis Police Department Cpt. Robert Green, whose wife and children are members of Christ the King

parish. He was to have been received into the Church this week.

A tireless worker on behalf of the parish school and its athletic programs, he coached CYO teams and served as president of the Home and School Association there.

AROUND AND ABOUT—The Divine Liturgy in the Melkite Rite will be celebrated at 4 p.m. Sunday, Jan. 20, by Father Albert Ajamie in Little Flower Church, Indianapolis. . . . Albert E. Maggio, a San Francisco banker who serves as president of Serra International, will meet with the Serra Club of Indianapolis next Monday noon, Jan. 21, at the Quality Motel. . . . Miss Patricia A. Jeffers, a staff member at Marian College for 15 years and director of financial aid the past five years, has been named director of financial aid at Ohio Dominican College, Columbus, O. She is a Marian graduate. . . . Miss Alberta R. Hensley, director of alumni affairs at Marian the past several years, has taken a position with Akron University in Ohio. . . . Edward Riedinger, a Latin School graduate who is a doctoral candidate at the University of Chicago, has been authorized to write a history of the presidency of Dr. Juscelino Kubitschek, Brazil president from 1956 to 1961. Dr. Kubitschek was responsible for construction of the new capital of Brasilia. Riedinger has been working in Brazil and served as English language tutor for Dr. Kubitschek.

CHRISTIAN UNITY PROGRAM—To celebrate the observance of the Octave for Christian Unity, the Sacred Heart Program, in cooperation with the Graymoor Monastery of Garrison, N.Y., has produced a half-hour special which will be aired Sunday, Jan. 20. Entitled "Teach Us to Pray," the program encompasses the thoughts and desires for Christian Unity of prominent Churchmen of various denominations. Radio and television outlets for the Sacred Heart Program in Indianapolis include Channel 4, Channel 8, WATI, WAJC-FM and WFMS-FM. Check the newspaper log for the time of broadcast.

† Remember them

BRADFORD
MRS. THEO MOLLOY was buried in Asheville N.C. Mother of Mrs. John Ryan of Bradford.

ZELDA PRECHTEL, 56, St. Michael, Jan. 12. Wife of John; mother of John of Jeffersonville; Clyde at home; Nancy Seipp and Gwendolyn Receiver, both of Palmyra; and Bonnie Copass of Greenville.

GEORGE H. FESSEL, 69, St. Michael, Jan. 11. Husband of Theresa; father of Charles of New Salisbury; Jerome of Corydon; Harold of Floyds Knobs; Philip of Louisville; Mary C. Schueler of Princeton, Ky.; Margaret Smith of New Salisbury; and Carolyn Schueler of New Salisbury. Two sisters also survive.

INDIANAPOLIS
ELIZABETH HAAG, 79, St. Roch's, Jan. 9. Mother of Frances Schallater, Sister Rosemary A. Haag, C.S.J., Mrs. Helen B. Merkel, Anna Marie Haag and Virgil W. Haag; sister of Mrs. Fred Haettich, Henry, Frank and John Elsner.

ANNA PRAPROTNIK, 82, Holy Trinity, Jan. 10. Mother of John A. Praprotnik.

GEORGE A. THOMPSON, 41, St. Mary's, Jan. 10. Son of Mrs. Elsie Thompson; brother of Helen Napier and Irene Mae.

ALICE H. HIBNER, 75, St. James the Greater, Jan. 11. Mother of Gloria A. Hartman and Patricia H. Perkins.

JULIA A. RANEY, 81, Holy Spirit, Jan. 11. Wife of John F.; mother of Marjorie Stevens; sister of Theresa Woodrum.

EDNA E. PFLEGER, 58, Little Flower, Jan. 12. Daughter of Mrs. Elizabeth Pfleger; sister of Marie and Larry Pfleger.

EDWARD L. JOHNSON, Sr., 57, Holy Trinity, Jan. 12. Husband of Delores L.; father of Edward L. Jr., Charles W., Frank T., James R., and Mary Ellen Johnson; Rita Wagner, Kathleen Kiemeyer and Jean Webb; brother of Charles W., Joseph F., Robert R. and Frank S. Johnson.

RAYMOND S. JERMAN, 58, Holy Name, Jan. 12. Husband of Evelyn M.; father of Karen Heidergott, Beverly Barnes, Janice, Marcia and Dennis Jerman; brother of Beulah McDermott and Lucille White.

MARY ACCOMANDO, 66, St. John's, Jan. 12. Wife of Victor, Sr.; mother of Carl and Victor Accomando, Jr.

FRED A. STRUTNER, 64, Little Flower, Jan. 14. Husband of Mary O'Gara Strutner; father of Donna M. Price, Rosemary Backer and Jane M. Cuppy; brother of Joseph, Leo and Anthony Strutner and Rose Lobmiller.

MADISON
CHARLOTTE BIGLIN, 51, St. Mary, Jan. 5. Wife of Harold.

NAVILLETON
PHILLIP SCHMIDT, 82, St. Mary, Jan. 7. Husband of Lula; father of Leo, Vincent, Cornelius and Francis, all of Floyds Knobs; Evelyn Bean of Floyds Knobs; and Martha Underwood of Salem. A sister also survives.

NEW ALBANY
RUBY CUNDIFF, 67, Holy Trinity, Jan. 9. Wife of Curtis; sister of Burrell Grubb of Okolona.

SCOTTSBURG
T. MILLARD HAYES, 69, American Martyrs, Jan. 9. Father of Thomas of New Washington; James with the U.S. Army in Texas; Father Maurice Hayes of Mt. St. Francis; Patrick of Scottsburg; Paul of Henryville; Ethel Justice of Louisville; Theresa Kegnner of Ferdinand; Lucy Cullins of Salem; Angela Cullins of Palmyra; Helen Reynolds of Germany; Lucille Pigg and Lois Bridges, both of Scottsburg. A sister also survives.

SIBERIA
ELENORA BENDER, 70, St. Martin, Jan. 12. Wife of Werner; mother of Urban of Tell City; Louis and Larry of Ferdinand; Joseph of Indianapolis; Werner, Jr., of Jasper; John of St. Meinrad; and David at home; Mrs. Hilbert Egler and Mrs. Sylvester Vogler, both of Ferdinand; Mrs. Robert Flynn of Louisville; and Mrs. Donald Harpenau of Chrisney. Sister of Edward and Alvey Denu, both of Cincinnati; Hilbert Denu of Siberia; Mrs. Albert Otto of Siberia; and Mrs. Adolph Riehle of Huntingburg.

TERRE HAUTE
BRONISLAW PADWOJSKI, St. Ann, Jan. 14. Husband of Pauline; father of Mary Morelli of Salt Lake City and John Padwojski of Bourbonnais, Ill.

ROLAND E. SLATER, 45, St. Margaret Mary, Jan. 15. Husband of Shirley; father of David, Walter and Michael, all of Terre Haute; Bonnie and Brenda, both at home; brother of Paul of Terre Haute; and Mrs. Harold Gustavson, also of Terre Haute.

CECILIA HENNING, 42, St. Patrick, Jan. 14. Wife of Clifford; mother of Charles, Matthew and Teresa, all at home. Daughter of Mr. and Mrs. Milton Mullen of Terre Haute.

Priest-author to be speaker

BEECH GROVE, Ind. — "Perspectives on Faith" will be the theme of three lectures by Father Anthony Padovano, lecturer and author, at Our Lady of Grace Academy Student Center here Saturday, Jan. 19.

The event is sponsored by the Religious Education Department of the Catholic Office of Education, the High School Religion Council and Our Lady of Grace Convent. Fee for the one-day program is \$3, which does not include lunch. Coffee and drinks will be available.

The original date for Father Padovano's appearance was last Saturday, but it was postponed because of inclement weather.

Catholic Peace Fellowship set

A formation meeting for a Catholic Peace Fellowship will be held at 10 a.m. Saturday, Jan. 26, in the Alverna Retreat Center, 8140 Spring Mill Road.

Sponsored by the Justice and Peace Committee of the Priests' Association, purpose of the meeting is to bring together all Catholics interested in peace education and action activities.

Coordinators of the meeting are Father William Munshower, pastor of Holy Spirit parish, and Father Bernard Survil of the Alverna staff.

D of I meeting

INDIANAPOLIS — The monthly meeting of the Mother Theodore Circle, Daughters of Isabella, has been rescheduled for Tuesday evening, Jan. 22, at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. Dinner will be served at a nominal charge prior to the meeting.

BENEFIT SOCIAL

INDIANAPOLIS — The Men's and Women's Clubs of St. Gabriel's parish, 6000 W. 34th St., will sponsor a Social for the benefit of the parish athletic program at 7 p.m. Saturday, Jan. 26.

Variety of events will mark

(Continued from Page 1)
formational literature will be available. The meeting is open to the public and there is no admission charge.

BIRTHRIGHT OF Terre Haute, a non-sectarian organization to provide support and encouragement to women with problem pregnancies, will begin operating a counseling center on January 22.

The center, located at 24 South Eighth St., Terre Haute (47807), will be formally dedicated Monday evening, Jan. 21, and begin counseling and referral services the following morning. The phone number is 234-LIFE.

The center will be staffed by professional and non-professional volunteers trained to offer person-to-person help and moral, emotional, and practical support to pregnant women requesting assistance.

The opening will culminate months of planning and training for a large group of Terre Haute residents who felt that a community-based counseling effort was needed to counter the trend to abortion.

Catholic Charities of the Archdiocese of Indianapolis was instrumental in helping establish the center and provided both professional advice and financial aid in the organizational stages. Every Catholic parish in the Terre Haute area has been extensively involved in the project.

JOHN ETLING, Charities representative in Terre Haute, has supervised local Catholic participation and Steve Kramer, Charities representative in the New Albany area, has conducted weekly training sessions for volunteers, explaining aspects of

problem pregnancies and introducing telephone counseling techniques.

As plans for the center progressed, representatives of Terre Haute service organizations have met with volunteers and detailed the types of referral services available in the Vigo County area.

Working closely with volunteers have been Robert Conaty of the Family Service Association, and Mrs. Margaret Banker, of the Wabash Valley United Way.

Charter officers of Birthright of Terre Haute are Cecelia Lundstrom, St. Patrick parish, president; Nancy Kapperman, a member of St. Stephen Episcopal Church, co-president; Marcella Newport, St. Joseph parish, treasurer; and Marianne Paauwe, Sacred Heart parish, secretary.

A Birthright Lifeline has operated for some time at St. Elizabeth's Home, Indianapolis, and a Birthright organization is being formed in the New Albany area.

IN JEFFERSONVILLE, Mayor Richard Vissing has proclaimed January 20-26 "Right to Life Week" and many area churches will begin the week with special services.

Right to Life of Southern Indiana, headquartered in Jeffersonville, is participating in the nationwide "War of Roses" campaign by sending roses, representing unborn children, to members of Congress. The organization will be represented in a rally in Washington, D.C., next Tuesday by Dr. Stuart Harlowe of New Albany.

The organization's bi-monthly meeting, scheduled for January 22, 7:30 p.m., in the community meeting room of the Union Federal Bank, 100 East Spring St., New Albany, will begin with memorial services for the victims of abortion. Black arm bands symbolizing mourning will be worn by participants.

School Mission Gifts 1973

	Number of Pupils	Holy Child-hood Dues	Christmas Seals Sold	Adoption Offerings	Other Gifts
INDIANAPOLIS					
Holy Angels	169				\$ 10.00
Holy Cross	187	50.00			
Holy Name	612				
Holy Spirit	525		405.00		
Holy Trinity	205	51.90			107.09
Immaculate Heart of Mary	467	251.90			45.15
Nativity of Our Lord Jesus Christ	267	78.30	265.00	10.00	45.42
Our Lady of Lourdes	411	240.00	553.50	490.00	
Our Lord Jesus Christ, King	402	127.50			165.00
Sacred Heart of Jesus	173	43.50			
St. Andrew	403	97.20		15.00	
St. Ann	100	30.30	122.62	5.00	35.20
All Saints	226	69.00			71.00
St. Barnabas	434	132.00			28.00
St. Bernadette	226	60.00			
St. Catherine	255	73.20	262.00		
St. Christopher	338	64.20			
St. Gabriel	358		476.00		
St. James, the Greater	171	97.80	513.00		
St. Joan of Arc	439		272.00		145.00
St. Joseph C.C.D.			124.87		10.88
St. Jude	523	162.00	1,044.00		
St. Lawrence	521	150.00	760.00	180.00	
St. Luke	342	75.00	531.50	40.00	
St. Mark	315		227.00		
St. Mary Child Center			6.67		8.00
St. Matthew	380		315.00		
St. Michael, Archangel		134.10	397.00		500.00
St. Monica	301	60.00	225.61		
St. Patrick	213				
St. Philip Neri	299	90.00	370.00	20.00	
St. Plus X	367		307.00		
St. Rita	430				
St. Roch	235		181.00		
St. Simon	675				
St. Therese of the Infant Jesus	650	165.00	502.50		
St. Thomas Aquinas	205			55.00	2.50
Aurora	211	59.10	238.00	10.00	
Batesville	560	168.00		40.00	
Bedford	197	96.40	226.00		
BLOOMINGTON					
St. Charles	180	54.00	479.00	30.00	17.95
Brazil	75		95.51		
Brookville	353	201.90	341.00	95.00	3.00
Brownsville	347		335.00		
Cambridge City C.C.D.			120.00		
Cannelton C.C.D.			80.00		
Charlestown	100				45.00
Clarksburg	460		100.00	10.00	90.00
Clinton	84	30.00	235.00	225.00	
COLUMBUS					
St. Bartholomew	197				
St. Columba	329				
Connorsville	250	59.10			
Corydon	162				
Fulda C.C.D.		20.00	30.80		49.67
Greenfield	158	47.70	153.00		42.00
Greensburg	303	84.00	228.65		
Greenwood	306	98.10	331.01	80.00	17.21
JEFFERSONVILLE					
Sacred Heart	392		474.00	45.00	
St. Augustine Pre-school Children				35.00	
Lanesville	112	34.50	156.00	115.00	
Lawrenceburg	203	51.00	177.00	140.00	
MADISON					
Pope John XXIII	346	48.15	456.70	30.00	
Morris	73	21.90	56.00	35.00	35.33
NEW ALBANY					
Holy Family	326	98.40		20.00	
Catholic Central	266	79.80	335.00	155.00	200.00
Our Lady of Perpetual Help	398	90.90			
New Alsace	67	20.10	105.00		60.00
New Castle	122	33.90		35.00	102.49
North Vernon	256	74.40	301.00	140.00	
Oldenburg					
Plainfield	118	45.50			
RICHMOND					
Holy Family	209	50.70	199.58		
St. Andrew	243				
St. Mary	120	31.50	242.60		21.72
Rushville	199				
St. Joseph Hill				35.00	
St. Leon		15.90			
St. Mark (Perry Co.) C.C.D.		168.00		45.00	
St. Mary-of-the-Knobs	360	22.90	75.00	75.00	3.78
St. Maurice C.C.D.		76.80			
St. Meinrad	101	30.30	117.00	65.00	
St. Nicholas (Ripley Co.)	109	32.70	126.00	70.00	
Sellersburg	222	55.20	228.24	5.00	194.00
Seymour	324	83.70	542.16	70.00	
Shelbyville			66.00	20.00	
Starlight				5.00	
Tell City					
TERRE HAUTE					
Sacred Heart of Jesus	164	45.60	249.00		45.95
St. Ann	124				
St. Margaret Mary	194	55.50	187.31	130.00	71.76
St. Patrick	411	220.00	440.00	135.00	

We acknowledge a gift of \$600.00 to the Archdiocesan Home Mission Fund from St. Lawrence parish, Indianapolis, which reached us too late to be included in last week's parish report.

Monsignor Goossens Says:

We have already published, with our thanks, the gifts to the missions from the parishes, the elementary schools, and the parish schools of religion during 1973. Here below we acknowledge with thanks the gifts made during the past year by all other donor institutions, organizations, and secondary schools.

Carmel of the Resurrection, Indianapolis	\$ 100.00
Sisters of St. Francis, Oldenburg	1,060.00
St. Meinrad School of Theology	50.92
St. Meinrad College of Liberal Arts	131.90
St. Mary-of-the-Woods College	45.00
St. Mary Academy, Indianapolis	120.00
Secena Memorial High School, Indianapolis	25.00
Our Lady of Grace Academy, Beech Grove	135.00
Our Lady of Providence High School, Clarksville	50.00
Shaw Memorial High School, Madison	102.95
Immaculate Conception Academy, Oldenburg	4,768.00
St. Francis Hospital, Beech Grove	26.00
St. Augustine Home for the Aged, Indianapolis	831.00
St. Paul Hermitage, Beech Grove	88.50
Providence Retirement Home, New Albany	59.00
Marydale Guild, Indianapolis	203.00
Tell City Deanery N.C.C.W.	97.88
Young Catholic Adults, Indianapolis	58.91

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Assembly Program in Gym

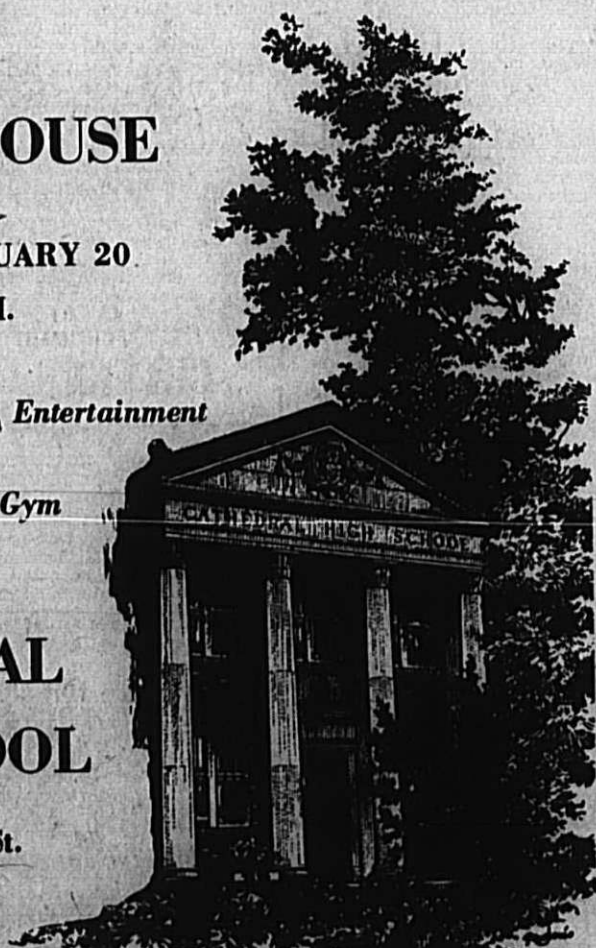
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BEHIND THE NEWS

WASHINGTON—The new Vatican "Directory for Masses with Children" was described here as a "bold and far reaching" document by a spokesman for the U.S. Bishops' Committee on the Liturgy.

Father Frederick McManus, director of the BCL secretariat, concluded that "the directory is a thorough attempt, bold and far reaching by the standards of all the official liturgical revisions thus far, to recognize the special needs of Christian children and to remove the principal obstacles to their full sharing in the liturgy."

The most striking feature of the directory, said Father McManus, "is the concern for the evidence of contemporary psychological research" in the development of Mass liturgies appropriate to children.

THE DIRECTORY, written by the Vatican's Congregation for Divine Worship and approved by Pope Paul VI, was made public in Rome December 20.

According to Father McManus the new set of guidelines and regulations "proposes radical accommodations of the ordinary rite of Mass to the mentality and spiritual growth of children, while retaining the principal parts and

Masses With Children

'BOLD AND FAR-REACHING' EFFORTS TO INVOLVE YOUNG

structures of the Mass."

Among the principal changes proposed by the new directory are such items as:

—The separate celebrations of the Liturgy of the Word (the first part of Mass, through the creed) for children and adults at Sunday Mass, followed by a joining of the two groups for the Liturgy of the Eucharist.

—The simplification or adaptation of many parts of the Mass when celebrated principally with children.

—Adaptation to a lesser degree when the Mass is celebrated with adults but children are also present.

—Adaptation within the guidelines for the physically or mentally retarded.

—Emphasis on a balance between activity and calm for children, with recommendations for the use of audiovisual techniques, as well as adaptations of words, to maintain children's interest and involvement in the liturgy.

"THE GUIDELINES are for Masses with children who have not yet made their first Communion and children who are still considered pre-adolescents," said Father McManus. "One important added feature is the possibility of using similar adaptations of the Mass with groups of retarded children, and this is expressly mentioned in the directory."

In the Liturgy of the Word the directory provides for the use of other Bible readings in place of the readings for the day, when the regular readings

are considered unsuitable to the capacity of children, and it is permissible to drop one or two of the readings. The Gospel reading, however, should never be omitted, the directory says.

The Apostles' Creed may be substituted for the Nicene Creed in children's Masses, according to the directory, but children should be gradually introduced to the Nicene Creed to prepare them for participation in adult liturgies.

The introductions to prayer by the presiding priest and the homilies should be adapted to the understanding of the children, without becoming childish. At times the homily should be in dialogue form, the directory states.

A NUMBER OF elements should always remain as they are, even in children's Masses, the directory says. Among these are the greetings and the responses of the people, the Lord's Prayer, breaking of the bread and invitation to Communion after the eucharistic prayer, and to the extent possible the presidential prayers.

For the time being, the directory says, only the four eucharistic prayers presently in use may be used, "until the Apostolic See makes other provision for Masses with children."

In Masses with adults where children are present, the directory says, permission of the local bishop is required to use any of the adaptations recommended for children's Masses.

"Although specific variations in the familiar order of Mass may be of greatest interest," said Father McManus, "the document is actually more concerned with better communication with children in the liturgy. It speaks of developing the human values in common celebration as well as deepening young faith through prayer, activity and reflective silence. Accommodating to the needs of children is seen as a responsibility rooted in Catholic teaching and practice."

EDITORIALS

Tragedy a year later

It will be a year next Tuesday, January 22, since the U. S. Supreme Court countermanded a significant body of law and centuries of tradition by legalizing abortion.

It is a date not easily forgotten. Indeed, for the millions of Americans who believe abortion to be a moral abomination, it is a date that must be remembered—and appropriately commemorated—until the tragic consequences of the court's ruling have been brought to a halt.

What the court did on that fateful day, of course, was to unleash mass destruction of the unborn. For all intents and purposes, life in the womb is now stripped of legal protection. That stark fact, of itself, is terrible enough. But it is only the beginning.

Shock waves from the court's ruling reverberate throughout our culture, loosening old restraints and testing the hold of traditional values. It is no coincidence that in the past year euthanasia has been more openly, frequently and sympathetically debated than ever before; that voluntary sterilization has become a medical phenomenon of fantastic proportions; that involuntary sterilization has become a routine solution for various welfare problems; and that the meaning of such phrases as "quality of life" and "death with dignity" has been twisted to serve the purposes

of social planners.

What we are experiencing is another American revolution—against life itself. This one must not succeed. Those of us who believe in the sanctity of life must see that it doesn't.

"It is essential that Americans adopt a positive attitude toward life and reaffirm their commitment to its protection," Archbishop Bishop's pastoral on abortion states. It is also essential that Catholics give the pro-life movement the unstinting support and participation that it must have if it is to defeat the abortion lobby and to expose the fallacy of abortion propaganda.

We have an obligation to provide sympathetic counseling and practical assistance to those women whose unplanned pregnancy is a hardship. We have an obligation to urge our representatives in Congress to get busy and consider and act upon pro-life constitutional amendments pending in both houses. We have an obligation to participate in an on-going effort to educate and inform both ourselves and the public on the enormity of the issue before us and its consequences for our community and our nation.

In sum, we have an obligation as believing Catholics not to shrink from the most decisive moral question of our time. We must say Yes to life. We must stand up and be counted.

Christian Unity Week

"The honeymoon is over," one ecumenist recently observed about the decline of progress toward Christian unity. And there must have been many a hard-headed realist who mumbled "Good!"

Honeymoons are admittedly artificial and self-conscious. They don't deal with everyday problems and pressures and they are most often spent in a hot-house environment free of natural pests. The glow that bounced off Vatican II has indeed faded and the warmth of interfaith discussion grown a bit chill. But then that had to happen. We couldn't go on forever grinning at each other while we swept the grit of division under the rug.

Somewhere along the line we had to come to grips with basics. We had to go beyond the superficialities and begin the painful probing of doctrine and tradition. We aren't of course nearly so close as the optimists told us we were. There remain real strife and division in the Christian family. But we have come together in many more ways—and with more success—than the pessimists ever thought we could. We ARE talking, we ARE beginning to understand one another, to give and accept the

compassion without which no union survives.

Critical social and political issues, as well as religious, divide many of us, but then never have we so willingly and effectively clasped hands in the struggle against the common enemies of injustice and poverty. We have become friends and allies, testy and suspicious at times, but friends and allies nonetheless.

As such we should welcome the opportunity to join in local observances of the Week of Prayer for Christian Unity, for example, the service to be held this Sunday evening at the Zion Evangelical United Church of Christ in Indianapolis. Prayer, in common and in earnest, is always necessary—honeymoon or no.

Hope here

A person who is confident of human survival, who enjoys a higher level of psychological well-being and a more satisfying marriage, a person who is less racist and more trusting. Sound like a description of the model citizen, the ideal American? Maybe. But it is also the person who is much more likely to have attended Catholic schools instead of public schools.

The finding resulted from a survey prepared by sociologists Father Andrew Greeley and William McCready on the "ultimate values of Americans." Catholic education, the report seems to shout out loud, has worked a lot better than most people—Catholics included—give it credit for.

The type of education received in Catholic schools develops to a marked extent "men and women of hope," persons who are more likely to succeed as human beings, to respect themselves and others and to be secure in the belief that a divine plan governs their destiny. That, in sum-



"HE'S RIGHT, YOU KNOW! THERE ARE OTHER THINGS YOU CAN ADD UP ON YOUR POCKET COMPUTER BESIDES HIS FAULTS."

PREDICTS CATHOLIC ENTRY IN NCC

Had ringside seat for historic thawing in Church relations

BY JO-ANN PRICE

NEW YORK—The general secretary of the National Council of Churches (NCC) for the past 10 years, Dr. R. H. Edwin Espy, is convinced that "in due time the Roman Catholic Church will be led by the Holy Spirit to full membership and participation" in the agency which he directed since 1963.

But, he said in an interview before his December 31 retirement he would rather see such a step undertaken with "understanding, knowledge and commitment" by Catholics nationally—even though this takes several years—than as a hasty top-level blueprint plan that local church people do not comprehend.

Sitting in his office at the Interchurch Center here, the Baptist layman with a doctorate from Yale spoke quietly of developments in Catholic-Protestant relations, the dearth of active laymen in the field, alienation of churchgoers and the mushrooming of "small group" gatherings of religious people turned off by the institutional Church.

A SHORT, FRIENDLY man with a boyish smile and a vigorous handshake, Dr. Espy has proved to be a popular, if non-controversial, executive during the stormy 1960s, when the NCC wrestled with restructuring, minority confrontations, economic troubles and loss of confidence among its 32 member Protestant and Eastern Orthodox communions.

Through the storms, the diplomatic Baptist layman has seen some of his own ecumenical dreams come true.

These have come in developments unheard of in 1936, when he was the first full-time American on the Geneva staff of the Ecumenical Youth Commission, a predecessor agency of the World Council of Churches.

He regards the Second Vatican Council as the biggest ecumenical event of his career and he has been instrumental in its follow-up in the United States.

THROUGH THE years, one thing has never caught up with Dr. Espy—ordination. It probably won't. After turning over his office to Miss Claire Randall, first woman NCC general secretary, Dr. Espy will work at the Interchurch Center in a new job as chairman of a \$500,000 project headed by an interfaith committee to stress the

mation, was the most important conclusion of the study. And that, it seems to us, is what education and life is all about.

nation's religious heritage during the 1976 bicentennial.

Several impulses are now at work, he said, to bring the day of Catholic membership in the NCC closer.

—Already, the United States Catholic Conference (USCC) participates with full voice and vote in the National Council's Faith and Order Commission. The commission includes five Catholic members, and in recent years has been accorded greater "centrality" in council affairs.

—On thorny issues such as council statements on abortion and religion in the schools, the agency's leadership now regularly asks for advice and counsel from experts selected by the USCC.

—In virtually all ecumenical activities collaboration has been "broadened and deepened" with the Catholic Church. While there have been "misunderstandings" and occasional spats, Dr. Espy said, referring to a disputed NCC statement opposing tax credits for parents of nonpublic school children last May, "it has been something of a miracle that there have not been more as we have grown closer over the last decade."

"MISUNDERSTANDINGS are almost inevitable in relationships as delicate as those between major religious bodies," he said of the incident, which caused a four-month walkout from the Interreligious Committee of General Secretaries by Bishop James S. Rausch, general secretary of the USCC and National Conference of Catholic Bishops (NCCB).

The differences were resolved in September by the tri-faith committee, which also includes Rabbi Henry Siegman of the Synagogue Council of America.

Dr. Espy continued:

"This unfortunate incident arose from some errors in judgment within the staff of the National Council of Churches. They were speedily and completely healed. The sense of common mission has never been stronger than it is today."

Relationships with the Catholic Church have also been given a push by recent developments, the creation of a Standing Joint Committee of top representatives of the NCC and NCCB, to meet semi-annually to review and speak to areas of common concern, such as the U.S. bicentennial and the "spectacular" collaboration of Catholic dioceses in state and local councils of churches.

DR. ESPY, a member of the in-

ternational Joint Working Group of the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity, predicted that "great encouragement" will be given national conferences of Catholic bishops on the question of joining councils of churches through a series of guidelines for ecumenical action soon to be issued by the secretariat. He has seen a preparatory draft of the document, he said.

He himself is encouraged because the membership question was on the agenda of the recent Catholic bishops' meeting in Washington and has been officially forwarded to all Catholic dioceses for consideration.

Looking at the general religious situation in the United States today, Dr. Espy said it was "perfectly true" that many people are alienated from parish life today.

He added, however, that he did not think this would last. "Small group" religion is frequently a "retreat from reality" by participants, he said. He feels it lacks underpinnings of tradition found in "the structured church," and it often pays little attention to overall questions such as social justice.

LETTERS

Appreciates coverage

To the Editor: We appreciate the kind of coverage The Criterion has given to news and events of Marian Heights Academy in Ferdinand during the last year. We were especially pleased with the large display afforded our picture and story about the participation of archdiocesan girls in the Dubois County Welcome World celebration in your October 28 issue.

Readers also commented on your articles on the Academy's name change and the recent mention of Sister Betty Drewes, Academy recruiter, in the Tacker by Paul Fox.

Sister Mary Celeste Ferdinand, Ind.

Pro-life support?

To the Editor: Would all the priests who signed their names to the conscientious objector letter to the Editor of the Criterion (January 4th issue) be willing to sign their names in support of a pro-life amendment to the Constitution—would they be willing to do likewise for acceptance of Pope Paul's "Humane

patronizing manner, to speak for the Jewish community after having viciously attacked its leaders.

THIS BEING the case, it's obviously up to him to straighten out the record. His critics say that he is anti-Semitic. He says he is not. Unfortunately, however, he has yet to face up to the fact that the burden of proof in this regard is his. Time alone will tell whether or not he is capable of doing so. Meanwhile, his name is mud in the Jewish community, and for this he has no one but himself to blame.

Berrigan's unfortunate speech can serve as a timely warning against the danger of using the Middle East crisis as a camouflaged occasion or excuse for stirring up anti-Semitic propaganda.

Father John Sheerin, C.S.P., has called attention to this danger in the lead editorial of the January-February issue of "New Catholic World," which is devoted exclusively to an in-depth discussion of Jewish-Christian relations. This issue of the distinguished Paulist monthly, which Father Sheerin edited for many years, is required reading for anyone interested in the Catholic-Jewish dialogue.

"It would be absurd to say," Father Sheerin points out, "that anyone who criticizes Israel is necessarily anti-Semitic, but we need not be clairvoyant to predict that an anti-Semite will condemn and reproach Israel, disavowing any prejudice while playing around the edges of bigotry . . . The Middle East situation . . . has given rise to political issues that are helping to blur a true Christian perspective on the Jews. The old miasma (of anti-Semitism) is coming back in political form."

THE OLD MIASMA came back with a vengeance on December 30 when King Faisal of Saudi Arabia, in his first public speech since the October war in the Middle East, called on all the world's Moslems "to rescue our sacred places" in Jerusalem from the "Zionist and Communist menaces." Taking a very hard line, the King said that the Jews have no "right" to be in the holy city, and this, believe it or not, for religious reasons.

Faisal is said to be the most important backer of Egypt's President Sadat in the Arab world. As the official protector of the holy places of Islam, he considers that he has a special responsibility for finding a new status for Israel-occupied Jerusalem, which includes the Mosque of Omar, Islam's third holiest place.

That's admittedly a legitimate political objective. Unfortunately, however, the King did not confine himself to the political aspects of the Jerusalem controversy but instead indulged himself in the worst kind of anti-Semitic bigotry. Addressing high ranking pilgrims to Mecca, including several heads of state, Faisal said that the Jews have been "accursed" by God through the prophets and have "no right to Jerusalem."

HE TOOK THE position that "the Jews have no connection with Jerusalem and have no sacraments there. When the Romans occupied Jerusalem, they took the Temple with them and, therefore, the Jews have no connection or right to have any presence in Jerusalem or any authority there." For good measure, the King added that "The Jews have deviated from the teachings of Moses and attempted to murder Jesus Christ because they do not want the directives of God to be achieved."

Father Sheerin is correct. The Middle East controversy has indeed given rise to political issues that are helping to blur a sound religious perspective on the Jews.

My own experience leads me to believe that King Faisal's nefarious brand of anti-Semitic bigotry is not confined to the Arab world. In varying degrees, a number of Christians both at home and abroad tend to agree with Faisal. They are using the political crisis in the Middle East as an occasion or an excuse for condemning and reproaching Israel. "Disavowing any prejudice while playing around the edges of bigotry." In doing so, they are violating both the letter and the spirit of the Vatican Council's Decree on Catholic-Jewish Relations which strongly condemns anti-Semitism; "not impelled by political reasons but moved by the spiritual love of the Gospel."

Vitae"—and finally, would they be willing to do likewise in support of the Bishops' "Basic Teachings"?

Where is their collective support on these issues? Many Catholics would like to hear from them.

Jeanne L. Andres Indianapolis

The Criterion

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QUESTION BOX

Handicapped child's mother 'regrets' not having abortion

BY MSGR. R.T. BOSLER

Q. I came down with German measles while pregnant and went to a priest for advice. When he told me it would be a mortal sin to have an abortion even to avoid bringing a deformed child into the world, I followed his advice. So we have a severely handicapped child. You can imagine how I and a thousand like me must feel when you tell the woman who had an abortion years ago she may now go to confession. You say: "Go and sin no more." It would have been far better for us and our child if we, too, had the abortion. We didn't sin; we had our child. Others sinned, but now you give them absolution. Explain that to our handicapped child.



A. I'd like to begin my answer by sharing with you the response I received from the woman who was afraid to confess the sin of her youth and had given up hope. This is what she wrote:

"You were right about everything. The confessor was happy he was the instrument through which I was reconciled with God. I am filled with joy and can hardly wait for each morning to awaken and live my faith."

It strikes me that we have here a modern version of the Parable of the Prodigal Son. Remember what happened when the wayward son returned and his father welcomed him with a big banquet. The faithful elder son complained bitterly to the father: "For years now I have slaved for you. I never disobeyed one of your orders, yet you never gave me so much as a kid goat to celebrate with my friends. Then when this son of yours returns after having gone through your property with loose women, you kill the fatted calf for him." "My son," replied the father, "you are with me always and everything I have is yours. But we had to celebrate and rejoice. This brother of yours was dead and has come back to life. He was lost and is found." (Lk. 15:29-32)

THIS PARABLE shows how penetrating is the insight of Jesus into human character; he understands your feelings. But it also reveals the mysterious love of God. "My ways are not your ways" God kept trying to convince the Chosen People through the whole history of salvation. The life, death and resurrection of Jesus is a demonstration of what God is like and how he loves. His love is quite other than ours. We love because we are attracted by the goodness and loveliness in other persons. God does not love us because he finds anything lovable in us or because we have done something that makes him love us. He loves us because he is what he is. And because he loves us we become lovable. "In loving me, you made me lovable" was the way St. Augustine expressed it in his Confessions.

I like to think that parents, or those who take care of a deformed or retarded child are given the opportunity of loving more as God does than the rest of us. For by loving the child they succeed in making the deformed person lovable—as many of them, indeed, really are. So count your blessings as well as your burdens. You have the satisfaction of knowing you did what you felt was right

no matter what the risk. And now you have the opportunity, with the help of God which must be offered you in abundance because you were generous, to understand better than most mortals how God loves.

I can't explain that to your handicapped child. You by your love are the only ones who can make life meaningful for him. And if you continue to make an effort to do that, then surely you will want to rejoice with sinners who are transformed by God's love.

Q. Recently our parish held a "Children's Liturgy" Mass. Being the parent of one of the children asked to attend I entered church with my child and sat in the rear with other parents. Before the Mass started the young priest who was celebrating asked the parents to leave and attend Mass in the school that was being held simultaneously. Most got up and left, but a few, including myself, did not. The priest then said that we adults would not fulfill our Sunday obligation by attending the children's liturgy. I seriously question this. I attended other children's Masses and the celebrants did not complain.

A. I can sympathize with the young priest who undoubtedly felt that the presence of adults might inhibit the children in their participation and also wanted the adults to have the benefit of a sermon and liturgy fitted to their mature needs. He was wrong to say the Mass for the children in church would not fulfill your obligation. It's amusing sometimes how some young priests who don't give a hoot for many church laws will appeal to church law to support their own ideas. But, to get back to your problem. With what sentiments would you take part in a Mass in which you stubbornly and uncharitably refused to respect the wishes of the celebrant?

A new instruction from Rome on children's Masses recommends that children attend the Eucharistic Liturgy together with adults, but that their Liturgy of the Word be separate and adapted to their mentality and needs. This seems a splendid idea, but most of our churches are not designed to make this feasible.

(Copyright 1974)

St. Mary Academy Open House set Sunday, Jan. 20

INDIANAPOLIS — The St. Mary Academy annual Open House for prospective students, their parents, and others interested in the school's program will be held on Sunday, Jan. 20, from 2 to 5 p.m. Chairman for the event is Mrs. James Kern, assisted by faculty members, and officers of the Parents' Club, the Student Council, and the National Honor Society.

Guests will have an opportunity to tour the facilities and to learn about the Academy's curriculum: college preparatory, fine arts, business, and practical arts.

At 3 p.m. there will be a program of entertainment sponsored by the clothing, language, music, and physical education departments, as well as a demonstration by students in the GAA. Refreshments and a social hour will give visitors a chance to chat informally with teachers and students.

The 21 member faculty-staff of St. Mary Academy includes Sisters of St.



FRESHMAN MUSICIANS TO ENTERTAIN—Three St. Mary Academy freshmen, above, will entertain at Sunday's Open House for prospective students and their parents, scheduled from 2 to 5 p.m. Academy principal Sister Geraldine Marie, O.S.F., listens in as the three rehearse their selections. Shown from left are: Cathy Gerard and Sheri Martin, both of St. Thomas Aquinas parish, and Connie Kramer of St. Joan of Arc parish. St. Mary's is located at 429 E. Vermont Street, Indianapolis.

Francis, Oldenburg, and lay personnel.

Information about the entrance examination for St. Mary can be obtained from Sister Geraldine Marie, principal, by calling 637-4142. The test is scheduled for Saturday, Feb. 9, at 8:45 a.m.

Hospital notes energy savings

BEECH GROVE, Ind. — St. Hancock, chief hospital engineer. Figures just released for November indicated a savings of \$1,095 in electricity, \$1,445 in fuel oil and \$33 in gasoline over the previous month.

Jesuit praises Graham for helping millions

NEW YORK—Describing evangelist Billy Graham as "the man who won't go away," a Catholic theologian has saluted, with some qualifications, the famed preacher "for the great good he is surely doing to millions around the world."

In his dissertation turned book, "A Catholic Looks at Billy Graham," Father Charles W. Dullea, S.J., former president of the University of San Francisco and currently superior of the Pontifical Biblical Institute, Rome, said:

"On a scale unprecedented in the history of evangelism, through superb organization as well as skilled use of the modern mass media, with compelling eloquence, incandescent faith, and a sincerity which brings authority, Billy Graham, like the Bible, asks the fundamental questions and speaks to the heart and needs of man."

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THEME ARTICLE

USES OF SCIENCE AND TECHNOLOGY

BY RUSSELL SHAW

Science and technology—curse or blessing?

The question is a real one for many people. Some, viewing such offshoots of science and technology as the hydrogen bomb, take a Dr. Frankenstein view of the matter and conclude that science and technology are threats to human dignity and human life.

Others conclude that science and technology are unquestionably beneficial. For them the steady march of technological progress certifies the forward progress of humanity.

Neither viewpoint is Christian. Both

stand in the way of clear understanding. There is no moral imperative to view science and technology with fear and suspicion. But neither is there any reason to believe that whatever is technologically possible is therefore also good and desirable.

BY DEFINITION, science is knowledge, and technology is the practical application of that knowledge. Knowledge—any knowledge—can be put to good uses and bad ones. This is dramatically apparent in an age which has seen the creation of new weapons of mass destruction on the one hand and life-saving wonder drugs on the other.

Modern science and technology have in startling ways expanded man's capacity for acting. Because of science and technology, men today can do

things which were beyond the powers of men in former times.

We can communicate instantaneously with people on the other side of the globe. We can travel to the moon. We can kill hundreds of thousands of human beings in a matter of minutes. We can cure diseases which, 25 years ago, were invariably fatal.

To say that man can do more, however, is not at all the same as saying he will do more good. He may just as well do more evil. Thanks to science and technology, the moral responsibility for the right use of human freedom is greater in our day than in the past.

THE FACT THAT WE can do more good creates for us an increased obligation to do it. But the fact that we can do more evil also creates a greater obligation to avoid it. Scientific and technological progress do not, unfortunately, carry with them any guarantee that we will make better choices—only that the choices will have greater consequences.

This makes it essential that correct moral values underlie society's approach to science and technology today. The alternative—one seen far too often already—is for these marvelous achievements of human genius to be abused by being put to evil uses.

Basically, the challenge now facing Christians is to make certain that science and technology function as man's servants rather than as his masters—that these instruments of human intelligence foster human dignity instead of degrading it. It is tempting to respond passively to the awesome scientific achievements of our times, as if matters had now gotten beyond control and science and technology were in the driver's seat.

On the contrary, what is needed now is a reassertion of man's control over science and technology. Not control directed toward choking off continued scientific and technological progress, but aimed instead at insuring that the fruits of human genius contribute to man's greater humanization rather than his dehumanization.

(Copyright 1974, NC News Service)



Apollo 17 Astronaut Harrison Schmitt stands beside a split lunar boulder during a walk on the moon. (NC Photo from NASA)

CATECHETICS

Diverse views of creation

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

Recently I stopped in a book store and paged through a beautiful (and expensive) book of photographs by a famous photographer, Ernst Haas, entitled "The Creation." Haas takes his inspiration from the biblical account of creation in the book of Genesis. His photos are of striking images of desert sand dunes, mountains, flowers, fields—all in beautiful color.

I put Haas' book down and picked up another lovely (and far less expensive) book by a less known photographer, Joan Sauro. In her "Things Lost in Need of Finding," Sauro complements sensitive black and white photos with brief poetic insights into life's more profound dimensions. She explores the creative presence of the infinite within the myriad shapes and forms of the world. Unlike Haas' book, Joan Sauro's is filled—in addition to images of natural things like trees and clouds—with rocking chairs, mail



boxes, barns, telephone poles, and homes.

As I left the store, I could not help reflecting upon the similarity and difference between the two books. Both set out to explore "creation" with a vision of reality that includes the creative presence of a Power greater than the world of sight and touch. Haas' image of creation embraced only nature. Sauro's much richer view included man's creativity as well. She found signs of God's creative power in the works of man as well as in the wonders of nature.

PERHAPS FOR MOST of us, Haas' view of creation is the more familiar. It reflects the biblical story of God creating the sun and moon, the fish and animals, the mountains and rivers, and finally man. No doubt most of us at one time or other have experienced a sense of wonder as we watched a marvelous sunset, stood at the foot of a towering mountain, or felt the heartbeat of a living being. The Psalms express this deep experience of the mysteries of nature so well.

In a world filled with the human

creations of science and technology, it is possible to have a similar experience of wonder at the works of man—a wonder that recognizes in man's creations the creative power of God. Walls of steel and glass rising hundreds of feet above a concrete street can inspire awe as can a mountain—the marvels of electric lighting can suggest divine creativity as can a star—a soaring jet is hardly less awesome than a sailing seagull.

It would seem in our world of computers, cosmonauts, and communications media that Christians need to learn how to appreciate God's creation in human creativity as well as in nature. The fact that man's scientific technology can be used—as can natural resources—for destructive as well as creative purposes only heightens the need for Christians to appreciate and respect man's creative technological potential as a channel of God's creative power. Perhaps no one has brought this home to modern man more clearly than the priest-scientist, Teilhard de Chardin.

CHARDIN SAW HIS own scientific research as closely related to God's creative action, as sharing in divine creativity. His insights are reflected in some of the documents of the Vatican Council II, particularly the Constitution on the Church in the Modern World. There it is taught clearly that the creative Spirit of God works through human creativity, including modern science and technology. In trying to build a better world, using minds and hands to shape natural resources for man's good, scientists and technicians share in God's creation.

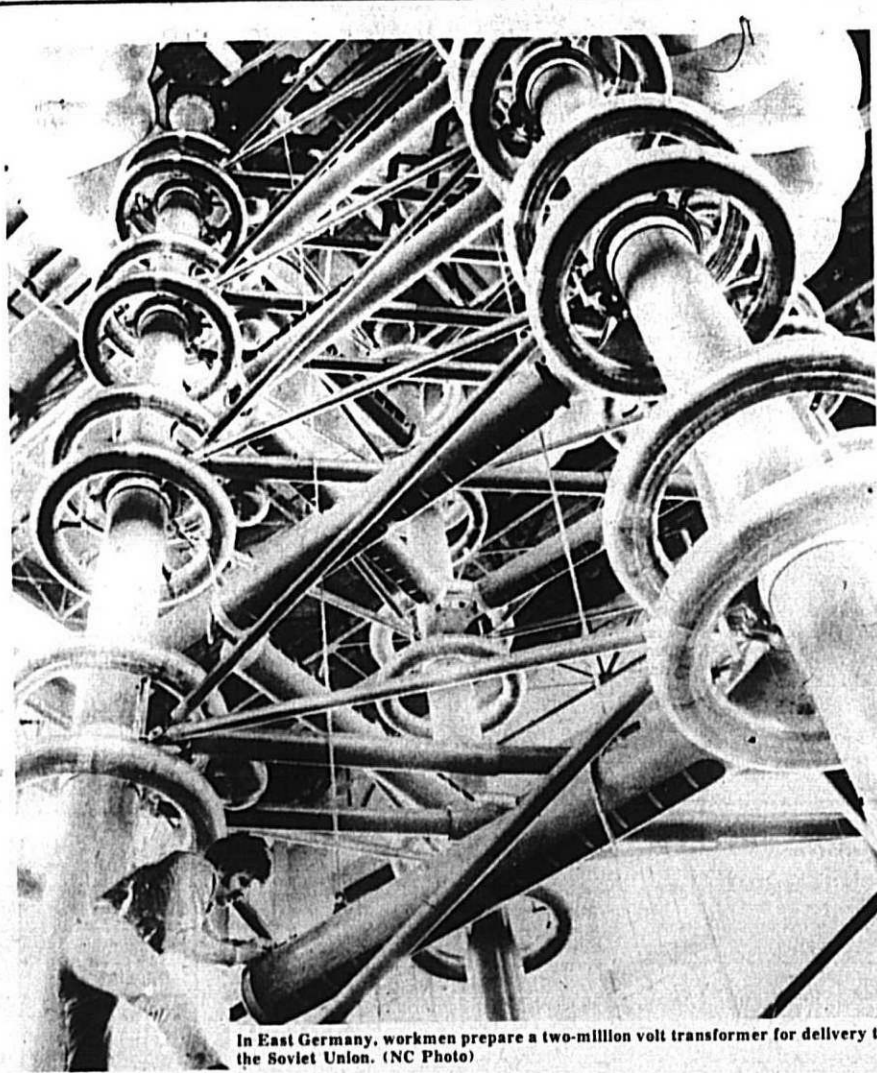
A parent recently wrote me some practical ways parents might help foster the type of awareness of God's ongoing creation through human creativity described by the Council and Chardin.

"Parents help their youngsters when they lead them to an attitude of openness to new ideas, when they encourage imagination and confidence so the youngsters are equipped to carry on their share in an ongoing creation. Parents need an awareness of the necessity of forming attitudes in their children which will support scientific research into the problems of suffering, pollution, and nutrition. This involves attitudes of respect for the development of the technology needed to alleviate some of these problems."

Parents can do much. So too can catechists. Photographers and writers can assist as well. I guess I would have been happier if Ernst Haas had found a place in "Creation" for computers, bridges, and operating rooms. Joan Sauro's fuller Christian view of creation happily embraced the works of God in city streets as well as woods and meadows.

(Continued on Page 8)

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In East Germany, workmen prepare a two-million volt transformer for delivery to the Soviet Union. (NC Photo)

LANDS OF THE BIBLE

Persepolis was ceremonial city

BY STEVE LANDREGAN

We have written of the mysterious ancient cities of Jericho and Byblos, two of the oldest in the world.

Let us turn now to another mysterious city in the Lands of the Bible, Persepolis, the great ceremonial city of Persia. By comparison, Persepolis is a new town. It was built only about 2,500 years ago.

Persepolis was given extensive publicity two years ago as the site of Iran's 2,500th birthday party. Its stately ruins were the location of the Shah of Iran's elaborate "tent" city erected to accommodate visiting royalty and heads of state.

Although Persepolis is separated from early Jericho by 6,500 years and 1,000 miles, culturally the distance is even greater. Jericho represented man's first attempt to accumulate wealth by trade and testifies mutely to the fact that this first real town was little more than a fortress-storehouse.

In contrast, Persepolis is a symbol of one of the greatest empires and cultures in the history of the world. It was the product of a monarchy that is still reigning. It was not a city to be lived in, certainly not a storehouse or a fortress—it was a city built for celebration.

IT WAS THE GREAT city's purely ceremonial role that caused it to confound historians and archeologists for centuries. The city was never deserted and lost to the world, but it faded from European view and its rediscovery some 500 years ago created a stir because of its size and opulence.

Its magnificence marked it as one of the great cities of the Ancient East but scholars could find no reference to it as a capital city or even a city of significance.

Its only mention in the Bible (2 Macc. 9:2) relates an unsuccessful campaign against the city by Antiochus Epiphanes shortly before the death of the Seleucid monarch.

The ancient Persian capitals were referred to in historical records as Babylon, Ekbatana (modern Hamadan) and Shushan or Susa. Yet here was a city to rival any monument of the Ancient Near East.

Nearly were found the tombs of seven kings of the Achaemenian Dynasty founded by Cyrus the Great in 538: He was the same Cyrus who ended the Exile, financed the rebuilding of the Temple of Jerusalem and was referred to by Second Isaiah as the "anointed of Yahweh" (Is. 45:1).

WHEN CYRUS DIED in 529 he was buried at Pasargadae, the first capital of the Empire. His son Darius I, together with Xerxes I, Artaxerxes I and Darius II are buried in four of the seven tombs. The other three, some distance from the first four, are felt to be those of Artaxerxes II and Artaxerxes III, and probably Darius III. These are not all the Achaemenian kings, but are the most significant ones.

Adding to the mystery of Persepolis is the fact that its protocols, residences, audience halls and other buildings show no indications of daily wear. Steps and walks are not worn smooth, there are no signs of regular occupancy.

It is now felt that Persepolis was founded by Darius I in about 518 B.C., as a dynastic shrine, a monument to the Achaemenian Dynasty. It was occupied only on

great occasions of national importance. It was a ceremonial city.

An Iranian government publication explains that: "the real character of Persepolis was a setting for an invocation by the whole nation, led by the divinely invested King, from the sacred spot where the Achaemenids, by the grace of the Great God Ahura-Mazda, overcame all enemies and established a world empire which was planned to bring peace, order and prosperity into a chaotic world."

Its absence in history may be accounted for by the fact that it was never a political capital. It was nothing more than a sacred national shrine. Indications are that it was used primarily for the celebration of the spring festival,

"Now Ruz," in which the gods were implored to grant fertility and abundance.

THE ENLIGHTENED rule of the dynasty founded by Cyrus extended from the Aegean to the Ganges, from the Persian Gulf to the Caspian Sea and from the Pyramids to the Himalayas. It was known for the tolerance shown its subjects regardless of their nationality or religious beliefs.

The empire ended with the conquest of Alexander the Great who overran Persepolis in 330 B.C., but the Persian culture has continued to exert a significant influence upon the civilized world.

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LITURGY

Parley's 'Evensong' won many plaudits

BY FR. JOSEPH M. CHAMPLIN

When the Chicago Liturgical Commission undertakes a task, it normally pursues the project thoroughly and handles it well. Those of us familiar with these top-flight people were not surprised, then, when their first liturgical conference last September drew 2,000 participants, many of whom came from states far from Illinois.

Planners of this convention selected as the theme: "One in Christ We Face the Dimensions of Diversity." A constantly changing modern world has produced a highly pluralistic society in the United States. The Chicago area naturally reflects that and this congress at Quigley South Seminary sought to bring out a unity present throughout the archdiocese in the midst of diverse ethnic groups, liturgical roles and worship styles.

AFTER A KEYNOTE address on Friday evening, the huge turnout assembled in the school's equally massive chapel for "Evensong." This creative paraliturgical ceremony employed some new, yet basically old elements which deserve consideration for use in parish or community worship services.

The entrance procession and opening portion formed a light service in the darkened church with the celebrant solemnly bearing a Christ candle to the sanctuary. He placed this on a candelabra and then companion tapers were lighted by servers.

In addition to antiphonal singing by choir and congregation, several instrumentalists played hand bells of different tones to accompany the processional music. These emitted clear, but unique sounds which helped establish a measured, reflective atmosphere highly conducive for prayer.

A second section, "Purification," featured Psalm 141, an evening prayer for forgiveness and protection. While cantor and community sang ("My prayers rise like incense; my hands like the evening offering"), a server with smoking censer incensed the candle and the congregation.

plification of our liturgies, many, probably most parishes, dropped the use of incense except for funerals and an occasional Benediction ritual. I am not sure this was a totally positive development and think it might be wise to restore that symbolic action more frequently at major Sunday Masses and other special services.

However, if we do incorporate incense within a rite, the symbol should be employed properly and fully. That means: a piece of charcoal lighted at the right moment and burning fully when needed; incense which produces easily seen clouds of smoke and gives off a pungent odor that gradually permeates the surrounding area; a dignified stroke of the censer and an audible clack of chain and receptacle.

—Part III of Evensong centered on the "Word." Mrs. Claire Desch proclaimed well Christ's prayer for unity (John 17:20-24). I liked her careful enunciation of the standard conclusion: "This . . . is the Word . . . of the Lord."

—Composer, choir director Robert Battistini from the G.I.A. Publications fulfilled the role of cantor that night. While some parishes already have such leaders of song, we can expect more churches in the future to engage on a paid as well as a volunteer basis competent musicians for that task. Among other responsibilities they would sing verses of the responsorial psalm, lead the congregation, and chant intentions for the general intercessions or prayer of the faithful.

—A fourth part, "Intercessions," followed the Byzantine litany form in which cantor sings petitions while choir hums in the background. Everyone responded to his concluding "In peace let us pray to the Lord" by a harmonized "Lord, hear our prayer." The effect with such a large congregation can be overwhelming.

These developments—sung prayer of the faithful and choral or instrumental music supporting chanted or recited texts offer possibilities in parish liturgies for variety and added richness.

A concluding blessing and dismissal rite adapted the multiple benedictions of our revised Sacramentary to this evening prayer service. They were sung, as was our strong "Amen."

IN THE POST-VATICAN II sim-

(Copyright 1974, NC News Service)

THE CHURCH AND I

Tidbits from the lecture front

BY F. J. SHEED

Right on into the fifties I did real lecture tours. In one of them I gave 77 lectures in six weeks, seldom more than two in one place. Only the young can do that. Of recent years I like to do two or three or four and then head home. My wife too was lecturing. Usually we went our separate ways. I think Alaska is the only state in the 51 in which neither of us has spoken. Occasionally our orbits intersected, and we had the fun of appearing on the same platform.

One such time she was staying in a convent. I was taken to her room. On the wall I found some lettering—

CEASE
THE HEART OF JESUS IS HERE

Cease what? I wondered. It is hard to say whether I learned more about the Church—that being my concern in these columns—from the lecturing I did all over the country or the publishing house we had in New York. Certainly a couple of thousand lectures, with an average of twenty or thirty questions after each, has taught me a lot about American Catholics. If there is anything bothering them that they have not asked me about, I can't imagine what it is.



Slate retreat, day for mothers

INDIANAPOLIS — Two special events for mothers have been scheduled for January by Fatima Retreat House, 5353 East 56th St.

A week-end retreat for mothers of young and teenage children will be held this evening through Sunday. Co-directors will be Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, and Valeria Vance Dillon, director of communications of the Indiana Catholic Conference.

Dr. Drew Appleby of the Marian College faculty will speak on "Psychology and the Child" during the Day of Leisure for mothers of preschool children planned for Thursday, Jan. 31. Luncheon and child care will be provided.

Additional information on the programs may be had by phoning Fatima (317) 545-7681.

CARD PARTY

BROWNSBURG, Ind. — A Euchre Card Party will be held at 8 p.m. Saturday, Jan. 19, in the cafeteria of St. Malachy School here. Door and table prizes will be awarded.

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Open House

INDIANAPOLIS — Cathedral High School will sponsor an Open House Sunday, Jan. 20, from 1 until 4 p.m. Tours, exhibits and entertainment are on the docket for visitors. An Assembly Program will be held in the gym beginning at 1:30 p.m.

CYO NOTES

The annual Junior CYO Style Show and Dance will be held Sunday, Jan. 27, in the Holy Name parish auditorium, Beech Grove. The Style Show will begin at 7 p.m., followed by the dance. Disc jockey Rob Porter will be featured. (Description of garments must be returned to CYO Office by noon Monday, Jan. 21.)

Deanery basketball tourney schedules will be mailed next week for the Cadet and Junior Division. Drawing for pairings will be held this past Wednesday.

Notice to basketball coaches: The Cadet B post-season tourney at Our Lady of Lourdes has an entry deadline of January 21; Holy Cross Invitational "56" A Tourney deadline is January 23; Little Flower Tourney for "56" B teams has a deadline of January 21; Holy Spirit Freshman-Sophomore post-season tourney deadline is January 18.

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STANDINGS

"A" LEAGUE

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

"B" LEAGUE

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

"A" LEAGUE

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

"B" LEAGUE

Division I—St. Michael 6-1; St. Rita 6-1; St. Plus 4-2; St. Malachy 3-3; St. Luke (Red) 2-4; St. Matthew "C" 2-4; St. Susanna 1-5; St. Gabriel 0-4.
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Division IV—St. Lawrence (White) 6-0; Immaculate Heart (White) 5-1; St. Bernadette 4-2; Little Flower (Gold) 4-2; St. Barnabas (White) 3-3; St. Jude (Gold) 1-5; St. Luke (White) 1-5; St. Michael "D" 0-4.

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

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

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

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Division III—St. Barnabas (Red) 7-0; Holy Cross 5-2; Holy Name 5-2; St. Simon 5-2; Holy Spirit 4-3; Our Lady of Lourdes 3-4; St. Catherine 3-4; St. James 2-5; St. Mark 1-4; St. Jude (Red) 0-7; St. Luke (White) 1-5; St. Michael "D" 0-4.
Division IV—St. Lawrence (White) 6-0; Immaculate Heart (White) 5-1; St. Bernadette 4-2; Little Flower (Gold) 4-2; St. Barnabas (White) 3-3; St. Jude (Gold) 1-5; St. Luke (White) 1-5; St. Michael "D" 0-4.

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

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

JUNIOR-SENIOR

Division I—St. Malachy 7-0; St. Anthony 5-2; St. Christopher 5-2; St. Martin 4-3; NYAA 4-3; Holy Trinity 3-4; St. Michael 3-4; St. Monica 3-4; St. Gabriel 1-6; St. Ann 0-7.
Division II—Mount Carmel 7-0; St. Lawrence "B" 5-2; St. Matthew 5-2; Immaculate Heart 4-3; St. Plus 4-4; St. Thomas 3-4; St. Luke 2-5; Jewish Community Center 2-5; North Methodist 2-5; St. Joan of Arc 1-4.
Division III—St. Catherine 6-1; Baxter YMCA 6-1; St. Jude 5-1; St. Barnabas 4-3; St. Poch 4-3; St. Mark 3-3; St. Patrick 3-4; Holy Name 3-5; St. James 2-5; St. Simon "B" 2-5; Southport Christian 0-7.
Division IV—Our Lady of Lourdes 7-0; St. Simon "A" 5-2; Holy Cross 4-2; Holy Spirit 4-3; St. Philip Neri 4-3; Little Flower 4-3; St. Lawrence "A" 2-4; St. Rita 2-5; Nativity 1-4; St. Andrew 1-4.

Division I—St. Malachy 7-0; St. Anthony 5-2; St. Christopher 5-2; St. Martin 4-3; NYAA 4-3; Holy Trinity 3-4; St. Michael 3-4; St. Monica 3-4; St. Gabriel 1-6; St. Ann 0-7.
Division II—Mount Carmel 7-0; St. Lawrence "B" 5-2; St. Matthew 5-2; Immaculate Heart 4-3; St. Plus 4-4; St. Thomas 3-4; St. Luke 2-5; Jewish Community Center 2-5; North Methodist 2-5; St. Joan of Arc 1-4.
Division III—St. Catherine 6-1; Baxter YMCA 6-1; St. Jude 5-1; St. Barnabas 4-3; St. Poch 4-3; St. Mark 3-3; St. Patrick 3-4; Holy Name 3-5; St. James 2-5; St. Simon "B" 2-5; Southport Christian 0-7.
Division IV—Our Lady of Lourdes 7-0; St. Simon "A" 5-2; Holy Cross 4-2; Holy Spirit 4-3; St. Philip Neri 4-3; Little Flower 4-3; St. Lawrence "A" 2-4; St. Rita 2-5; Nativity 1-4; St. Andrew 1-4.

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VIEWING WITH ARNOLD

Hardly worth \$13 million

BY JAMES W. ARNOLD

At \$13 million, "Papillon" must be the most expensive prison-escape movie in history, and the question is whether it's worth it. This is the film based on the biography of Henri Charrière, the petty crook who became a moral hero by refusing to submit to one of the most dehumanizing prison systems supported by a modern Christian society.



Charrière, or "Papillon" for the butterfly tattoo on his chest, survived 13 years (half in solitary confinement) in the French Guiana penal colonies before finally escaping from Devil's Island in 1938. His exploits made a fantastic success as a world-wide best-seller before his death (at 66) only last summer.

THE MOVIE doesn't really have much more to say on the theme of man's unconquerable desire to be free in the face of an impossibly cruel and indifferent world. In fact, scenarist Dalton Trumbo, for whom this is apparently a major concern, has already done it better in "Spartacus" and "The Fixer", and nobody is ever likely to improve on the poetic humanism of "Cool Hand Luke".

What can "Papillon" offer? Primarily, the exotic background of its Jamaican locales and another intelligent original performance by the incredible Dustin Hoffman, who plays a middle-class counterfeiter befriended by the indomitable hero (Steve McQueen). Otherwise the film is mainly an account of tropical prison horrors and frustrated attempts to escape through jungles infested by natural terrors and treacherous humans, ranging from

sayages with blow guns to a supercilious and heartless Mother Superior.

THE NARRATIVE is loaded with prison movie clichés, but they are inventively visualized by director Franklin Schaffner—a feat which has always been his strong suit ("Patton," "Planet of the Apes"). His talents flounder only when Trumbo, who apparently has never gotten over his work on "Hawaii," provides embarrassing sequences dealing with horrific lepers and an idealized tribe of Indians living in a bra-less Caribbean paradise.

The Hoffman-McQueen friendship has its touching moments, but only brief ones, because there is so little of them to understand and identify with. (Contrast "Luke" and "The Fixer"). It is notable that when the heroes attempt to buy help, they are usually betrayed. They succeed only when they give real human trust to others, or rely on their own imaginative courage.

Tragically, the movie may give the impression—in a world still over-flowing with inhuman prisons, sadism, torture and tiger cages—that the Devil's Island system is a relic of the past. Despite its excellent production and positive intentions, the world

of "Papillon" is relentlessly depressing. It is a film about suffering in a universe in which the only hint of meaning is man's stubborn refusal to surrender to death. (Rating: —A—3—unobjectionable for adults)

TEN BEST

The Ten Best movies I saw during 1973 (for the record) were: "Cries and Whispers," "The Emigrants," "The New Land," "Godspell," "Bang the Drum Slowly," "The Exorcist," "Scarecrow," "Brother Sun, Sister Moon," "Jeremiah Johnson" and "Day of the Jackal."

The best of the rest were: "Traffic" (the Jacques Tati movie), "The Hireling," "The Paper Chase," "Friends of Eddie Coyle," "Save the Tiger," "Visions of Eight," "Paper Moon" and "Theater of Blood."

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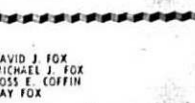
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Church and I

(Continued from Page 6)
Father really meant coffee, Sister."

My sponsor, Father Ross, was the only priest I met who was convinced that the country was within its rights in forbidding the drinking of alcohol. But he was not the only priest who was horrified at the ecclesiastical silence about the corruption of the police by racketeers.

I remember the anger of a small group of priests when they discussed what the Church authorities would do to any priest reckless enough to mention the topic at a Police Communion Breakfast. I had no means of judging how right they were in saying that only a notorious breach of the Sixth Com-

mandment would bring ecclesiastical condemnation to a Catholic politician. But I was reminded of it when that colorful character, New York's mayor, Jimmy Walker, had to go—for a breach of the Sixth Commandment.

Yet precisely on the Sixth Commandment those earliest tours gave me some surprises. I have spoken of the assumption in my Australian years that priestly celibacy was really observed; the rare exceptions we heard about were seen as examples of poor fellows who had no vocation in the first place. And my years in England had done nothing to alter that assumption. America did. A priest, an assistant in a big parish, had spoken very brusquely to a girl. He laughed at my startled look. "You see," he explained, "the three assistants before me have all got married. I have to be careful."

OF CATHOLIC LIFE as a whole three

qualities impressed me—nowhere had I seen such crowds at daily Communion, nowhere had I seen Lent taken so seriously, nowhere had I met such a devotion to the Papacy. But there were less attractive qualities. Money flowed, not to me, of course. I sat at dinner with half a dozen Catholic business men. They were wondering what they could do for poor So-and-So. "He's down to his last four million" was the answer. Literally, I heard those words with these ears. You'll be relieved to hear that he came out of it all right.

With the clergy too I met opulence. There was a monsignor who entertained me in Chicago; he told me of the answer he gave to a Protestant minister who had expressed amazement at the splendor of his residence. "You ministers have better halves, but we have better quarters." Like St. Peter, in the presence of a greater glory, he did not know what he was saying.

The week's TV network films

THE ARRANGEMENT (1969) (NBC, Saturday, Jan. 19): Elia Kazan's film of his own novel about the middle-aged syndrome, an advertising executive (Kirk Douglas) with all the trappings of success, was a disaster for all involved. Deborah Kerr is the wife, Faye Dunaway the mistress, and Richard Boone the tyrannical father. Watching this is a chore required only of film historians.

FOR A FEW DOLLARS MORE (1967) (ABC, Sunday, Jan. 20): A vintage spaghetti western, the second in Sergio Leone's "Man With No

Name" series with Clint Eastwood. The flick is nothing more than beautifully staged violence for its own sake, much of which will probably be cut for TV. Not recommended.

SEE NO EVIL (1971) (NBC, Monday, Jan. 21): Mia Farrow is a helpless blind girl wandering about the grounds of an English countryhouse where all her relatives have been slaughtered by a young maniac. Pretty basic horror-suspense, with gruesome details providing many of the dubious thrills. Not recommended.

SKULLDUGGERY (1970) (ABC, Monday, Jan. 22): An embarrassing early Burt Reynolds flick about a scientific safari in New Guinea that comes upon a tribe of humanoid apes and considers baptizing them, exploiting them and using them in this movie for a lot of terrible jokes. This is the sort of film that gives evolution a bad name. Not recommended.

VALLEY OF THE DOLLS (1967) (CBS, Thursday, Jan. 24): The perfect choice to round out a week of turkeys, this is the incredible novel by Jacqueline Susann made absolutely straight-faced into hilarious soap-opera camp. The best thing is Dionne Warwick singing the title song, but there is a memorable moment when Patty Duke flushes Susan Hayward's wig down the ladies-room john. Mostly for adult masochists.

'GHETTO BISHOP' DIES

CHICAGO—Auxiliary Bishop Michael Dempsey, known as Chicago's "ghetto bishop," died January 8 in St. Anthony's hospital here after suffering a heart attack. He was 55. He served for some time as national director of the Campaign for Human Development.

Footlite Musicals production set this week-end

INDIANAPOLIS—The operatic musical "The Most Happy Fella" will be presented by Footlite Musicals in the Ladywood-St. Agnes High School auditorium Friday, Saturday and Sunday, Jan. 18, 19 and 20. Being presented locally for the first time, the production opened on Broadway in 1956 and features such familiar tunes as "Big D," "Joey, Joey," and "Standing on the Corner."

A group production of the Footlite board of directors, the show is being designed, directed and musically staged by Lynnette Jordan Schisla and Bill Cunningham. Reservations are available by calling 283-5551.

Friday and Saturday curtain time is 8:30 p.m., while there will be two shows on Sunday, at 2:30 and 7:30 p.m.

Forty years ago St. Joseph's Church, Terre Haute, was ravaged by a \$100,000 fire. The church had been recently redecorated.

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