

the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 17

INDIANAPOLIS, INDIANA, JANUARY 31, 1975

Father Borchertmeyer new Senate president

Father Robert Borchertmeyer, co-pastor of St. Charles parish, Bloomington, has been elected president of the Presbytery and Priests' Senate of the Archdiocese of Indianapolis.

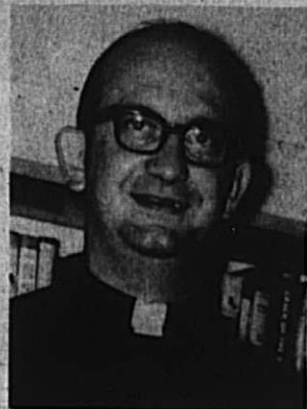
He is the second priest to hold that position and will take office Feb. 10 at a meeting in the Chancery as the Senate begins its fourth year of operation.

He succeeds Father Bernard Head, chairman of the Division of Theology-Philosophy, Marian College, who served three years.

The Presbytery is the full body of priests incardinated in the Archdiocese or on assignment here. The 17-member Senate is representative of the Presbytery, with members elected by their respective age, geographic or Religious groups. Senators elect their own officers, with the exception of President. He is elected by the vote of all the priests and serves as chief officer of both bodies.

FATHER BORCHERTMEYER was ordained May 3, 1958. He has served as assistant pastor at St. Mary and Little Flower parishes, Indianapolis, and as administrator of Our Lady of Perpetual Help, New Albany. He was appointed associate pastor of St. Charles in June, 1969, and co-pastor in June, 1973.

He also has served as an instructor at St. Mary Academy and Scelina



FATHER BORCHERTMEYER

High School, Indianapolis.

IN ANNOUNCING the results of the Senate election, Archbishop George J. Biskup thanked Father Head "for his contribution to the organization and growth of our Senate."

"He and the other 'Founding Fathers' have charted a direction for us that will serve us well in the years to come," the Archbishop said.

Father Borchertmeyer currently serves as Senate representative from the Bedford-Tell City Deanery and will continue to hold that post.

Fr. Mueller renamed to head liturgy body

Archbishop George J. Biskup has re-appointed Father Richard J. Mueller chairman and named four new members to the Archdiocesan Liturgical Commission.

Father Mueller, who is pastor of Our Lady of Lourdes parish, Indianapolis, has been chairman of the commission since 1972. He is also chairman of the Music Subcommittee.

The commission serves as consultant to the archbishop and the parishes in matters of liturgy and worship.

The new members of the commission are: Father Kenneth Smith, chaplain of Our Lady of Grace Convent and Academy, Beech Grove; Father Robert Ullrich, associate pastor of St. Peter and Paul Cathedral and chaplain at Winona Hospital; Father James Bonke, associate pastor of St. Christopher's parish, Speedway; and Sister Mary Jeanne Pies, O.S.B., of the Office of Catholic Education.

IN ADDITION, Father Stephen Jarrell, associate pastor of Immaculate Heart of Mary parish, Indianapolis, has been appointed chairman of the Art and Architecture Subcommittee, replacing Father Robert Scheidler, who will continue to serve as executive secretary of the

subcommission. Father Scheidler is a member of the faculty of the Latin School.

Other commission members are Msgr. Joseph D. Brokhage, Archdiocesan Clergy Personnel Director; Father Robert Mohrhaus, Assistant Chancellor; Father Albert Ajamie, pastor, St. Monica parish, Indianapolis; Father Charles Fisher, associate pastor, St. Joan of Arc parish, Indianapolis; Father Robert Mazzola, pastor, St. Rose of Lima parish, Franklin; and Charles Gardner, Director of Music, Little Flower parish, Indianapolis.

Psalms Workshop

The Archdiocesan Liturgical Music Subcommittee will present an Evening of Liturgical Song at 7:30 p.m., Friday, Feb. 7, in Little Flower Church, 13th and Bosart Sts., Indianapolis.

The program will focus on psalms and their place in the new Order of Mass. Various methods of singing psalms will be demonstrated, with special attention given the Responsorial Psalms of Lent and Holy Week.

A registration fee of \$1.50 will include refreshments and a personal copy of the Grail Psalter.

Additional information regarding the program may be had by phoning Charles Gardner, Little Flower Director of Music, (317) 357-8352.

Renewal spirit 'seeding' prayer groups

INDIANAPOLIS—The charismatic movement, which last week received official encouragement from the U.S. Bishops, has been growing steadily in the Archdiocese.

The first group of charismatics met about four years ago at Alvena Retreat House. Participating then were one priest, several nuns and a handful of lay persons. Today there are groups meeting in eight parishes in the city and total membership in the

metropolitan area is estimated to be 200 persons. A Day of Renewal held monthly on a Sunday attracts from 100 to 150 persons.

There are also groups meeting in Brownsburg, Bloomington, Terre Haute and New Albany.

Nita Reuter, who, along with husband Bill, has been active in the movement since its beginning here, described the Bishops' statement of support as "gratifying." But was it a long time coming? She doesn't believe so.

"The bishops can't be expected to give a quick stamp of approval. I'm glad they took the time to study the charismatic renewal carefully before saying anything officially," she said.

THE BISHOPS' report, published last week, gave support to the movement as a whole. While it cautioned against possible dangers or "undesirable features," the statement encouraged those already taking part and recommended that priests become involved.

The movement is believed to have started among American Catholics in 1967 with the formation of a prayer group at Duquesne University, Pittsburgh. Its outstanding characteristic is a belief in the active, consciously

Student Mass to launch week celebrating Catholic schools

Catholic Schools Week, celebrated nationally Feb. 2-8, will be launched in the Archdiocese with a special Mass at 9:30 a.m. today, Friday, in St. John Church, Indianapolis.

Students representing nearly every elementary and secondary school in the Archdiocese will attend. Each school has been invited to send 5% of its total enrollment.

Catholic Schools Week, with the theme "Different Where It Counts," emphasizes the contributions the schools make to the Church and the community at large.

ACCORDING TO a 1972-73 survey there are 253 diocesan schools in Indiana with an enrollment of more than 77,000 students. In the Archdiocese of Indianapolis, there are 27,000 students enrolled this year in 75 grade schools, eight interparochial and seven private high schools.

Principal celebrants of today's Mass will be Father Gerald A. Gettelfinger, Superintendent of Education, and Father Robert F. Drewes, director of the Department of Religious Education. Father Gettelfinger will give the homily.

Beginning the week's observance with an Archdiocesan-wide Mass was first suggested at a meeting of principals, according to Dr. Daniel B. McDevitt, director of the Department of Schools. "Certainly there is no better way of illustrating the theme that our schools are 'different where it counts,'" he said.

Public interest in the week is being demonstrated by Indianapolis Mayor Richard Lugar. He will issue a proclamation noting the contributions Catholic schools have made to the city.

IN THE INDIANA General Assembly, Senator Burnett C. Bauer, veteran supporter of nonpublic education and former president of Indiana Citizens for Educational Freedom, will call the attention of the legislature to the cultural, social and financial benefits the state reaps from Catholic schools.

"Individual schools are planning a variety of events and activities for next week," said Sister Sharon Sheridan, O.S.F., of the Department of Schools.

"Most of the programs are suited to the particular neighborhood in which the school is located," she said. "Some of the plans we have heard about are unique, really different and creative."

The 1974 Schools Week observance at Holy Trinity, Indianapolis, was cited by the National Catholic Education Association as one of the best in the country (See Tacker, Page 3).

AMONG GRADE SCHOOL plans mentioned by Sister Sharon are Alumni Day, with graduates now in high school visiting their alma mater for evening get-togethers; Senior Citizens Day, honoring older people in the neighborhood and bringing the generations together; and Friendship Day, during which public school pupils will be invited to visit and attend class.

Serving at the Schools Week Mass, which is expected to become an Archdiocesan tradition, will be Jim Pollak, St. Michael School, Indianapolis, and Mike Parker, a freshman at Ritter.

Ushers include Peggy Kinley, Ritter; Kilty Cummings, Ladywood; St. Agnes; Jeff Carroll, Socinea; John Davis and Diane Stumph, Roncalli; Rick Ittenbach, Chatard; Tom Carson, Latin School; Kathy Shanahan, Our Lady of Grace; Sharon O'Donoghue, St. Mary Academy; R. Stephen Giles, Brebeuf; and Dave McDowell, Cathedral.

Readings will be given by Richard Messer, St. Rita.

Music will be under the direction of Jerry Craney, director of music for Holy Name parish, Beech Grove.

experienced presence of the Holy Spirit.

Mrs. Reuter's fondest hope for the Bishops' report is that it will prompt the investigation and interested concern of more priests. "We need their guidance and leadership," she said.

Local groups gather once a week for "shared prayer," Mrs. (Continued on Page 3)

Father Ambrose Sullivan dies in Tucson at 73

A Funeral Mass was offered last Tuesday in St. John Church, Tucson, Ariz., for Father Ambrose Sullivan, retired priest of the Archdiocese, who died on Jan. 25 at the age of 73. He was retired because of ill health in 1952.

Bishop Francis Green was the major concelebrant of the Funeral liturgy.

Father Sullivan was ordained at St. Meinrad in 1924. He served as assistant at St. John Church, Indianapolis, until 1933, when he was appointed pastor of St. Peter's Church, Montgomery.

In 1934 he was named to the pastorate of Holy Rosary Church, Indianapolis. In 1941 he was ap-

DIFFERENT
WHERE IT COUNTS:
CHOOSE
CATHOLIC
SCHOOLS!

CATHOLIC SCHOOLS WEEK

LEGISLATIVE MEMO

Indiana senators ask anti-abortion action

BY B. H. ACKELMIRE

INDIANAPOLIS—The second anniversary of the U.S. Supreme Court decision legalizing abortion was observed in the Indiana Senate by the introduction of a resolution asking Congress to nullify the ruling.

Four Senators who are among sponsors of the resolution took the occasion to speak against the court action. They were Sens. Burnett C. Bauer (D-South Bend), Charles Bosma (R-Indianapolis), Joan Gubbins (R-Indianapolis) and Wilfrid Ullrich (D-Aurora).

Also sponsoring the resolution, which has been assigned to the

Senate Public Health Committee, are Sens. Marie Lauck (D-Indianapolis), Angeline Allstatt (D-Indianapolis) and Gene Snowden (R-Huntington).

The resolution petitions Congress "to take appropriate action by statutory means if possible, or constitutional amendment, to nullify this (pro-abortion) decision and insure the restoration and preservation in our nation of the inalienable right to life of all human beings, regardless of age, condition or development."

BAUER URGED the Senate to do all in its power to get Congress to act in the matter before the bicentennial celebration of 1976. "We must reestablish the most basic right on which this country was founded," he said.

Bosma noted that the Nazis killed a total of six million Jews in concentration camps, but the United States is permitting the legal killing of a third of that figure each year.

Sens. Gubbins and Ullrich emphasized that the Supreme Court ruling violated the federal and Indiana constitutions by declaring that the inalienable right to life no longer existed.

The controversial Equal Rights Amendment, which has been the center of the only fireworks display thus far, passed the House by an unexpectedly wide margin—61 to 39. The same body approved ERA in 1973 by 53-45.

The proposal is expected to have a tougher time in the more conservative (Continued on Page 3)

Studies dates, sites selected

Additional offerings in the Religious Studies Program have been arranged by the Department of Religious Education. As with the programs previously announced, the new schedule will be held weekly for four weeks. All sessions will begin at 7 p.m. and conclude at 9:30 p.m.

Program information, including instructors and themes, is as follows: St. Paul Church, Tell City, Monday nights of Feb. 17, 24, March 3 and 10; "Creativity," A Basis for Teaching Religion," Sister Kathleen Desautels, S.P., and "Synoptic Gospels," Dr. Bernard Scott.

Providence High School, Clarksville, Tuesday nights of Feb. 18, 25, March 4 and 11; "Theology for Catechetics," Dan Mattingly; "Mary in the Church," Father Stanley Herber; "Moral Theology," Father Wilfred Day and Father Joseph McNally; and "Pre-Exilic Prophets," Father Lawrence Richard.

St. Anne Church, New Castle, Thursday nights of Feb. 20, 27, March 6 and 13; "Christology," Father Stephen Jarrell; "Non-Christian Religions," Father Harold Kneuen; "Theology of Prayer," Sister Mildred Wannermueller, O.S.B.

Programs are open to all interested persons and participants may receive credit toward certification under the Catechist Formation and Certification Program. The fee is \$5 and pre-registration is encouraged.

Registration is being handled by Sister Antoinette Resino, O.S.F., Office of Catholic Education, 131 South Capitol Ave., Indianapolis 46225, phone (317) 634-4453.

Survey shows broad support in parishes

BY FATHER JOHN P. FOLEY

PHILADELPHIA—Are Catholic schools "different where it counts?"

Most Catholic parents seem to think they are, according to an attitudinal survey which forms part of a doctoral dissertation in education being submitted to the University of Pennsylvania.

Results of an in-depth survey of Catholic families in 117 parishes in the five-county Archdiocese of Philadelphia by Father Charles H. Diamond, member of the faculty at Roman Catholic High School, reveal that Catholic parents consider Catholic schools better than public schools in the following areas:

- Teaching moral dimensions of life, 86%;
- Teaching self-discipline, 81%;
- Developing respect for persons and property, 78%;
- Developing a sense of honesty and truthfulness, 72%;
- Preparation for marriage and family life, 64%;
- Preparation for college, 64%.

In all, 90% of the parents surveyed thought that Catholic schools have a "unique and desirable quality not found in public schools."

IN ADDITION, 83% of the parents believed that part-time religious instruction is no substitute for a Catholic school, and 76% thought that every Catholic child should spend some time in a Catholic school.

The Catholic parents, however, did not think that Catholic schools completely fulfilled their obligation of religious education for their children. The survey revealed that 85% of the parents admitted that Catholic schools could not do the entire job of religious education.

SIGNIFICANTLY, 80% of those surveyed said that the racial mixture in public schools would not be an important factor in their decision to send a child to Catholic high school rather than to public school.

Regarding methods of support for Catholic education, 89% of the parents surveyed thought that the needs of Catholic schools should be brought to the attention of legislators and 86% thought that public funds should be provided for instruction in non-religious subjects.

Significantly, 70% of those surveyed said they would support an annual fund raising drive in which tax deductible contributions could be made for the continuance of the Catholic educational system.

BOARD TO MEET

The third quarterly meeting of the Board of Directors of the Archdiocesan Council of Catholic Women will be held at 10:30 a.m., Tuesday, Feb. 4, at the Hospitality Motor Inn, 2141 N. Post Rd. Election of officers will be held, and plans for the March convention in New Albany will be discussed. Mary Kay Tolon of Richmond will preside. Reservations are being taken by Mrs. Pat Lawley at 337-357-1622.

Frank M. McHale dies; Knight of St. Gregory

A Funeral Mass was offered Thursday in St. Peter and Paul Cathedral for Frank M. McHale, 83, nationally known political leader and former national Democratic Committeeman. Archbishop George J.

Biskup was principal concelebrant of the Mass.

Rev. Msgr. Cornelius B. Sweeney, rector of the Cathedral, of which McHale was a member, preached the homily.

McHale died Sunday while on a vacation trip to Miami Beach, Florida.

He served the Archdiocese in a legal capacity through the years, notably in handling the St. Luke parish zoning case in the early 1960's. In addition, he was associated with many major fund-raising campaigns.

A long-time member of the Knights of Columbus, he was a former member of the board of directors of Marian College and the St. Mary's Child Center, institutions from which he received honorary degrees included Marian and St. Joseph College, Rensselaer.

In 1961 he was made a Knight of St. Gregory by Pope John XXIII for his "good example in everyday business dealings and his generosity to Catholic causes."

One of McHale's favorite philanthropies was providing funds to educate needy students for the priesthood.

McHale was buried in his native Logansport, Ind., where he is remembered for his battles against the Ku Klux Klan in the early 1920's.



FRANK M. McHALE

Bob Hope to appear at Schulte benefit

TERRE HAUTE—Bob Hope, internationally famed comedian and philanthropist, is scheduled to appear in a benefit performance for Schulte High School here on Saturday, April 19.

The television and film personality will appear at the Hulman Civic University Center for a single show.

Funds from the Hope performance will be used "to ease the financial burden of each parish as related to its support of Catholic education," according to Sam Newport, president of the District Board of Catholic Education.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Study discusses dispensed priests

CHICAGO—Dispensed priests "may be hired for any position in the Church for which a lay person may be employed," according to a study of present Church law released here by the National Federation of Priests' Councils (NFPC). In addition, the study concluded, the dispensed priest, "a lay person in good standing in the Church . . . may and indeed is called upon to exercise these ministries incumbent on baptized lay persons." The study, prepared for the NFPC by three canonists (Church lawyers), is not an attempt to suggest modifications in Church law, but only to interpret the meaning of existing legislation.

Pope receives soccer team

VATICAN CITY—Pope Paul VI received in audience the Internazionale soccer squad from his former archdiocese of Milan and spoke to them of sportsmanship and the Holy Year. Pope Paul told the team Jan. 25 that he was pleased that they had wanted to visit the Pope, "who always remembered his stay in Milan." He spoke to them of the ideals of sport on the eve of their match with Rome, a major sports event of the football year. He referred to sport as "a not negligible means of human formation, as an expression of order, of loyalty, of respect for the person and of norms of grace and of elegance."

In capsule form . . .

Supporters of the American Indian Movement picketed the Denver chancery for three days in support of the Menominee Indians occupying a Vincentian abbey in Wisconsin . . . Catholics in the Archdiocese of St. Louis are being asked to return to fasting and abstaining during Lent and to contribute the saving in food to the poor . . . The 1975 International Congress on the Charismatic Renewal will be held in Rome May 16-19.

The Church's 12th World Day of Prayer for Vocations will be observed on Sunday, April 20 . . . An Italian judge ordered confiscation of copies of an Italian news magazine which carried on its cover a picture of a pregnant woman nailed to a cross . . . As a gesture of concern for world hunger, leaders of the Disciples Peace Fellowship of the Christian Church will observe 40 meatless days this year.

Three Canadian banks are being questioned by an interfaith task force about the moral ramifications of loans that have been granted to the South African government . . . Pope Paul told the mayor of Rome that a striking increase of terrorism in the city presented problems for the celebration of Holy Year . . . Ecumenical leaders representing several religious denominations will gather in San Diego, Calif., Feb. 18-20 for the 1975 National Workshop on Christian Unity.

Abortion on demand during the first 10 weeks of pregnancy became legal in France on Jan. 18 . . . The Israeli embassy in Rome has begun publication of a news bulletin dealing with the activities of Christian confessions in Israel . . . The first U.S. hospital chapel named for Mother Elizabeth Seton has been dedicated in St. Thomas Hospital, Nashville, Tenn.

Bolivians back missionaries

LA PAZ, Bolivia—Popular support for Canadian missionaries, including a miner's strike, has followed government confiscation of the radio station they operated in the heart of Bolivia's tin-mining district. Archbishop Jorge Manrique of La Paz convened the board of the Bolivian Bishops' Conference here to press the regime of Gen. Hugo Banzer to return Radio Pius XII to the Canadian Oblate Fathers. "Such a closing means the government is denying the Church its right to preach and teach," the archbishop said.

Use of altar girls banned

PROVIDENCE, R.I.—Bishop Louis E. Gelineau of Providence has ordered several pastors to stop using girls as Mass servers. The bishop issued his orders after newspaper and television stories revealed that girls were serving Mass at several Rhode Island Catholic churches. A number of priests who discussed the practice with reporters stated that they had permitted girls to serve Mass after it became difficult to find enough boys willing to take the assignment. Some of the priests also stated that they were unaware of any Church law prohibiting the practice.

Bishops ask scholars' ideas

WASHINGTON—An extensive consultation-by-mail with Catholic scholars throughout the United States is now underway as part of the process of preparing the Catholic bishops' planned pastoral letter on moral values in society. The ad hoc committee of bishops responsible for drafting the pastoral has sent invitations to the members of six national Catholic scholarly societies to submit their ideas and recommendations for the pastoral. Membership in the six groups totals about 8,000.

Rep. Drinan sues President

WASHINGTON—Jesuit Father Robert Drinan is suing President Gerald Ford over his imposition of a \$3 a barrel license fee charge on imported oil. Rep. Drinan (D-Mass.) said the "license fee" is actually a tariff, or tax, and that Article I, Section 8 of the Constitution gives only the Congress the power to "lay and collect taxes, duties, imports and excises." The congressman will be joined in the suit by several New England utilities companies.

Pro-Arab churchmen issue protest

BOSTON—Twenty-four Catholic and Orthodox Arab-American religious leaders from New England signed a statement here protesting "the suggestion that the United States might consider military intervention in the Arab oil-producing countries to avoid possible economic strangulation." They charged that America's "pro-Israel policy" is the chief cause of high oil prices and the U.S. energy crisis. Among the signers were Archbishop Joseph Tawil, exarch (archbishop) of all Melkite-rite Catholics in the U.S., and Rt. Rev. Athanasius Saliba, dean of Antiochian Orthodox clergy of New England.

Names . . .

Sulpician Father Joseph Collins, 77, a major force behind the CCD movement for more than a quarter century, died in Washington, D.C. on Jan. 23.

Vincennes Father Oscar L. Huber, who gave the last rites to President John F. Kennedy in Dallas, died of a heart attack.

Mary Lou Beatty, assistant managing editor of the Washington Post, has been named to receive the 1975 By-Line Award of the Marquette University College of Journalism.

Sister Rose Ann Fleming of Cincinnati has been appointed the 11th president of Trinity College in Washington, D.C., founded by the Sisters of Notre Dame de Namur.

Sen. Mark O. Hatfield of Oregon has proposed that Christians of all denominations fast during Lent this year as a reminder of the world's critical food problem.

Father Xavier Albert, 43, a former Passionist Father, has been incardinated as the first black diocesan priest of the St. Louis Archdiocese.

President Ford has named Archbishop Joseph L. Bernardin of Cincinnati to

the American Revolution Bicentennial Advisory Council.

Bishop Francis Mugavero of Brooklyn urged un-

conditional amnesty be granted all Vietnam war resisters.

Father Brian Wallace, communications consultant

to the Texas Catholic Conference, has been appointed editor of the San Antonio archdiocesan weekly newspaper.



CHATARD SETS BENEFIT DANCE—The Chatard High School Booster Club will sponsor a "Better Times Party and Dance" in the school cafeteria at 9:30 p.m., Friday, Feb. 14, in the cafeteria. Platter music of the 1940's and 1950's will be featured. Dress is casual. Several items from celebrities will be auctioned off. Proceeds will go to the Music Department. Reservations are being handled at 253-6941 or 253-0133. Shown above are, left to right, seated: Mrs. Thomas Revard, Booster Club treasurer; Robert Hayes, president; and Mrs. William Guess, vice-president. Standing, left to right, are: Thomas Grossmann, vice-president; Larry Krauser, Chatard music director; and Joe Vennemann, dance chairman.

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THE TACKER

A reason to smile

BY FRED W. FRIES

The friendly folks in the Haughville area of West Indianapolis are wearing broader smiles these days.

You can blame it all on a spate of national publicity received recently by their favorite Catholic school—Holy Trinity elementary.

The publicity came in the form of a full-blown article on the school's observance of Catholic Schools Week 1974. Holy Trinity is one of only four schools "covered" in a glossy brochure issued by the National Catholic Education Association to provide guidelines for the 1975 observance, scheduled Feb. 2-8.

Indirectly, the honor accorded Holy Trinity School is, of course, shared by the Indianapolis Archdiocese.

IT ALL STARTED last spring in Washington, D.C. when Sister Ramona Lunsford, O.S.F., principal, was asked about her school's Catholic Schools Week observance by Frank Frost, a representative of Creative Services, designers of the 1975 booklet. He was so impressed with the details that he asked her to send all the relevant materials, including, incidentally, a front page picture spread in The Criterion. The present article is the result.

One of the things that impressed the brochure editors was the fact that the Holy Trinity observance was community-oriented, a growing trend in recent years in the once-Slovenian national parish. (The pastoral team of Father Paul Landwerfen and his assistant, Father Joseph Kos, are constantly working to implement the ecumenical concept by promoting cooperation with the two Protestant congregations in the area as well as the public schools).

SISTER RAMONA and her energetic faculty were the architects of the 1974 Catholic Schools Week observance.

One of the highlights of the week was a kickball match with teams from the two neighboring public schools. (Sob, sob, Holy Trinity lost). As a friendly gesture, Trinity mothers baked homemade cookies, which the youngsters distributed to their friendly competitors.

The contest was given an added dimension when Channel 13 covered the event and used it as the basis for a special program entitled "Kickball Sociology,"—an example of how sports can promote integration in a changing neighborhood.

Other community-oriented activities of the Holy Trinity program included the participation of seventh and eighth graders in a sing-a-long at one of the public schools and a reciprocal event—the fourth graders at the public school attending a play staged by their little Catholic friends.

CLIMAX OF THE WEEK was the gala Open House during which Holy Trinity teachers, pupils and parents showed off their school to their friends and neighbors. Personal invitations were extended to Protestant clergymen in the neighborhood, and the general community was reached through a specially designed flyer which

was distributed door-to-door by teachers and pupils.

Sister Ramona summed up the entire enterprise when she said: "Our goal was to deepen the appreciation that our own pupils and parish have for our school and to reach out to our neighborhood."

Keep smiling, Sister Ramona and Holy Trinity parishioners. We are smiling with you.

DIAMOND ANNIVERSARY—The Bishop Chatur General Assembly, Fourth Degree Knights of Columbus, will mark the 75th anniversary of the establishment of the Fourth Degree (the highest attainable among the Knights) with a dinner-dance Saturday, Feb. 8. The jubilee celebration will be held at St. Plus X Council, 71st and Keystone. State and city Masonic officials will be special guests with Vice Supreme Master Paul Reibly one of the principal dinner speakers. The pre-dinner reception will begin at 6:30 p.m. The Pastels will provide the dance music. Admission tickets are \$25 a couple, and checks should be made payable to Bishop Chatur General Assembly, and mailed to the chairman, John V. Croda, 7309 Grand Ave., Indianapolis, 46250. For guidance on reservations, dinner seating calls for four couples to a table. Faithful Navigator Joseph V. Hall invited all Knights and their guests to attend. The Fourth Degree was formally established on Feb. 22, 1900 and the first exemplification was held in New York City.

HERE AND THERE—Mr. and Mrs. William Osborne of Sacred Heart parish, Jeffersonville, recently observed their 25th wedding anniversary. Miss Winifred Galvin, long-time leader in the Catholic Daughters of America, the Legion of Mary and other Catholic organizations, will mark her 80th birthday on Saturday, Feb. 1. She is living in retirement at St. Paul Hermitage. Miss Barbara Berg was recently renamed chairman of the Alumnae Association of Our Lady of Grace Academy, Beech Grove.

THEOLOGY COURSES OFFERED—St. Maur Seminary, Indianapolis, will again offer various theology courses for adults during the spring semester, beginning in February. All classes begin at 7 p.m. The choices available include: "Exegesis of the Gospel" (Father Clement Davis, O.S.B.), Tuesday; "Education for Ministry in Black Parishes" (Father Alvin Fong Ben, O.S.B.), Wednesday; and "Medical Ethics" (Father Charles Henry, O.S.B.), Thursday. For information, call 925-9095 from 9 a.m. to 4 p.m. on weekdays.

SPEAKERS' BUREAU ROSTER—The Religious Education Office has announced that interested persons who have not received the list of RE speakers may obtain the Speakers' Bureau roster or pertinent information by calling Marge Teipen at 634-4453.



WEEK-END RETREAT—"An Affair of the Heart" is the theme of a retreat to be conducted by Father Richard Terrill the week-end of Feb. 7-9 at Fatima Retreat House. The retreat is planned especially for women of Assumption, St. Andrew and St. Malachy parishes but is open to women of all parishes and faiths. Advance registration is necessary and may be made by phoning [317] 545-7881. Father Terrill is pastor of St. Philip Neri Church, Indianapolis.

INDIANAPOLIS
Calendar
of Events

SATURDAY, FEB. 8
Valentine Festival at St. Bernadette Hall, 4838 Fletcher Ave., from 2 p.m. until 9 p.m. Plenty of food and entertainment for adults and children.

WEDNESDAY, FEB. 12
Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood Ave. The Luncheon begins at 11:30 a.m. Ruth Johnson is chairman.

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council 3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Renewal spirit 'seeding'

(Continued from Page 1)
Reuter explained. All age groups, income levels and occupations are represented.

"We have office workers and ditch diggers, teen-agers and grandmothers," she said. And—something which immediately strikes a visitor—there are at least as many men as women taking part.

"Very often it is the husband who will join a group first," Mrs. Reuter said. "Later on the wife will become interested."

MEETINGS ARE loosely structured, spontaneous for the most part, but generally include a welcome, hymn singing, scripture reading and a period of informal instruction.

Occasionally, perhaps frequently in some groups, there will be "speaking in tongues."

"Outsiders always ask about that," remarked Father Richard Smith, pastor of St. Joseph parish. "Yet St. Paul described speaking in tongues as the least of the gifts of the Holy Spirit."

Father Smith, who has been active in the movement for two years, serves as liaison between the groups and the Chancery. He and a representative selection of lay leaders meet with Archbishop Biskup several times a year and make an informal progress report.

The Indianapolis pastor also hopes the Bishops' report will prompt more priests to take an interest in the movement. He has no taste, however, for the term "charismatic priesthood," which is sometimes used to describe clergy who are active charismatics.

"I don't like the term. It's divisive. There is only one priesthood."

Father Smith agreed that the movement does have its dangers. He

described the principal ones as "over emotionalism" and "the tendency to be too fundamentalist." The greatest asset is "making people more aware of what Christ means to them. There are so many wonderful things about our faith that we take for granted year after year. Then, all of a sudden, we find they are for real."

LOCAL CHARISMATICS do not become isolated from the usual Church activities, according to Father Smith. "On the contrary, they make the best parishioners. They are the CCD teachers and the volunteers. There are exceptions, of course, but on the whole a person becomes more active in his parish, not less, after joining a prayer group."

Mrs. Reuter agrees. "I don't know of a charismatic who doesn't do volunteer work of some kind. They all

have an individual apostolate," she said.

Anyone interested in learning more about the movement is welcome to visit a prayer group or attend the monthly Day of Renewal, Father Smith said. Groups meet in the following Indianapolis parishes—St. Joseph, Little Flower, Sacred Heart, St. Mary, St. Mark, St. Simon, St. Thomas Aquinas, and St. Lawrence. Meeting sites vary, from a parish hall or school room to a private home.

The next Day of Renewal will be held Sunday, Feb. 9, beginning at 12:30 p.m. in the St. Joseph school hall. Information regarding renewal programs or groups may be obtained by phoning one of the three lay coordinators: Bill Reuter, St. Ann parish, 856-4612; Ed Parada, St. Simon, 357-5701; and Nick Georges, St. Ann, 856-6356.

Indiana senators ask

(Continued from Page 1)
Senate and may, once again, die in committee.

There has been no real action to date on the grab bag of goodies for older citizens, including such magnificent generosity as free hunting and fishing licenses and the exemption from payment of the state intangibles.

A SERIES OF raids on Gary churches during which members were robbed of money and valuables while attending services prompted a proposal for tougher bail bond laws.

Rep. Katie Hall (D-Gary), sponsor of H.B. 1293, told a committee hearing that the raids were conducted by a gang of thugs all of whom had extensive criminal records and all of whom were free on bond at the time. Her measure would prevent reduced

bail for a person arrested while free on bond.

Mrs. Hall said it is the habitual criminal that she is trying to get at, the person who makes a living from crime. First offenders would not be affected.

In a related field, Rep. Ray Richardson (R-Greenfield) has sponsored a bill that would make sentences on crimes committed by a person on bond run consecutively not concurrently.

Richardson told a committee hearing that at present a criminal has nothing to lose by committing additional crimes while out on bail—so long as the successive offenses are not more serious than the first. The time served in prison would be the same.

Both bail-related proposals were approved by the House Courts and Criminal Code Committee and sent to the full House with a "do pass" recommendation.

Marian sets Black Culture Week

"We Need A New Revival" is the theme of the annual Black Culture Week observance to be held on the

There is no admission charge to any of the events and all are open to the public.

Marian College campus the week of Feb. 9.

Sponsored by the Union for Black Identity (UBI) at Marian, the program will include a MARI EVANS worship service, theater production, readings of black literature, display of minority business opportunities and a salute to slain civil rights leader Martin Luther King, Jr.

Indianapolis poet Mari Evans, who will deliver a lecture and selected personal writings, will receive an honorary degree from the Marian board of trustees during a special convocation Tuesday, Feb. 11.

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Our Lady of Grace slates entrance examination

BEECH GROVE, Ind. — The freshman entrance examination for Our Lady of Grace Academy has been set for Saturday, Feb. 1, from 9 a.m. until 12:15 p.m. Eighth grade girls interested in taking the test should note that the testing date for the Academy is a week earlier than that of the other Indianapolis high schools due to a conflict in dates with the Academy's annual Spaghetti Social.

Girls seeking enrollment in the school in September, 1975, are required to take the three-hour exam. They should report at the Student Center by 8:45 a.m. There is an exam fee of \$2.

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Criterion Comment

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

—Pope Paul VI

Informed conscience

Frequently cited as the most inexplicable factor of Watergate is the behavior of all those basically good, decent, honorable men. Watergate defendants, the argument goes, were—almost without exception—products of the best families, they attended the best schools and discharged their responsibilities to home, church and community.

Yet these same men betrayed the public trust, lied, stole, conspired and placed themselves above the law. How could such a thing have happened?

One often hears Watergate explained in terms of a decline in public morality. There is, in fact, an interfaith group here in Indiana studying that very phenomenon and hoping to come up with recommendations which religious leaders can implement in their home communities.

However, as the editors of America magazine commented in a recent issue, there is an important difference between public morality and personal conscience. "In a pluralistic society, moral standards tend to become the least common denominator of a wide range of attitudes," the editors stated.

Cloudy abstractions such as the American way of life, they commented, do not yield real moral value. Nor, we might add, are service club principles and old school ties in the same league with the Ten Commandments.

We hear a lot these days about "informed conscience." It seems to us that that is the only kind of conscience that is going

to be of service in today's world. Only that kind of conscience recognizes the nuances as well as the highlights of right and wrong. Complex personal conflicts of morality and ethics cannot be resolved by relating to some kind of consensus. Rather, they require value judgments that have been sharpened by specific religious training and the rigorous particularity of moral tradition.

And how is one to acquire an informed conscience these days? Certainly not in the secular environment of our public schools, the amorality of the marketplace, the shallowness of civic virtue or the crudity of our entertainment.

There is only one dependable source for an informed conscience, it seems to us, and that is a thorough religious education. It is possible for Catholics to receive such an education outside the Catholic school system, of course. Thousands of good Catholics in the Archdiocese testify to the efficacy of home, pulpit and CCD instruction. But the schools, elementary and secondary, are an invaluable element of religious education and we ignore that essential fact at risk to ourselves and our children.

There is indeed a crucial distinction between the vague, generalized public morality necessary to a civilized society and a personal conscience trained in painful decisions. It is particularly appropriate to recognize that distinction as National Catholic Schools Week begins.

Promise of peace

Alexander Pope was right: Hope does spring eternal in the human breast. We thought of that flowery truism while watching television coverage of a Rally for Peace held on a recent Sunday in Belfast, Northern Ireland. On that day, more than 20,000 Catholics and Protestants huddled together in a cold rain to give witness to their battered and bruised but still game hope for better times.

Peace is today, as it has so often been in Northern Ireland, the most elusive of human conditions. The rally was the latest event in a renewed campaign undertaken by leading Irish church leaders.

One fears to tempt the fates by even suggesting that a breakthrough is in the offing, yet there has been in the past few weeks a growing feeling that a permanent ceasefire may be within the reach of responsible men.

The 25-day Christmas truce called by the Provisional Irish Republican Army has sharpened the hunger for public quiet and personal security, for an end to the reign of terror that has characterized this latest in the long history of struggle between crown and republic.

The toll of dead and injured in the Ulster rebellion had reached 17,283 at the latest count. Property damage exceeds \$315

million. Weariness and frustration pervades city and countryside, so much so that pro-peace sentiments reportedly are on the rise even among the "provos" and the Protestant extremists.

That new element of conciliation, coupled with the demonstrated wish of the majority for compromise, is at the root of stepped up efforts for political negotiation. However, there remain some unbending, unyielding hardliners on both sides. They are not numerous, but they are organized and persuasive. How persuasive remains to be determined.

Meanwhile, the great majority of North Irish are wondering if there are enough responsible leaders on both sides to vindicate the hope that blossomed on Rally Sunday in Belfast.

Semantics

A campaign to have the word "war" eliminated from the name of the Catholic War Veterans (CWV) has been undertaken by a New Jersey division of the organization.

One supporter stated that expunging the word would make the organization more attractive to men who served in the armed forces during the fighting in Vietnam. And at least one chaplain has endorsed the idea.

Father Joseph F.X. Cetevello, New Jersey state CWV chaplain, told a National Catholic News Service correspondent that "today's generation is frightened and discouraged by the word 'war.'"

We think the campaign is an exercise in semantics and a foolish one at that. It is not the word that young people find so objectionable but what the word stood for in Vietnam—the ill-advised, arbitrary policies that got us into the mess, the ruthless puppet regimes our taxes supported and still support, the shamelessly unfair draft system that put all the

Knowing other religions enriches our own

BY MSGR. GEORGE G. HIGGINS

Earlier this month, as previously noted here, the Vatican's Commission for Religious Relations with Jews issued a series of guidelines for implementing the fourth section of the Second Vatican Council's Declaration, "Nostra Aetate" (On the Relationship Between The Church and Non-Christian Religions).

Section four of this important document deals specifically with Catholic-Jewish relations. Recalling the spiritual bond linking the people of the New Covenant with Abraham's stock, the spiritual patrimony common to Christians and Jews, the Declaration aims at promoting mutual understanding and respect between the two faiths, through brotherly dialogue, among other means. The follow-up guidelines specify in greater detail how this might be done with ever increasing effectiveness.

As a first step in the right direction, we Catholics will want to rid ourselves of the notion that Christianity has a

monopoly on religious and spiritual values and that we have nothing to learn from the great non-Christian faiths by engaging in brotherly dialogue with their followers as recommended by the Council. The truth of the matter, as "Nostra Aetate" reminds us, is quite the opposite.

THE COUNCIL document tells us that members of these ancient non-Christian religions are instilled "with a profound religious sense." It is for this reason that the Council exhorts Catholics through dialogue and collaboration with the followers of these religions to "acknowledge, preserve, and promote the spiritual and moral goals found among these men, as well as the values in their society and culture."

It was a recent article about the late U Thant, former Secretary-General of the United Nations, that set me thinking about this matter—an article by Robert Muller, "U Thant the Buddhist," in the Jan. 25 issue of Saturday Review.

"Buddhism," as the declaration "Nostra Aetate" reminds us, "acknowledges the radical insufficiency of this shifting world. It teaches a path by which men, in a

devout and confident spirit, can either reach a state of absolute freedom or attain supreme enlightenment by their own efforts or by higher assistance."

READING MULLER'S profile of U Thant as a man who was profoundly influenced by his deep commitment to this ancient faith was for this writer a moving experience. Muller, who worked very closely with U Thant in the United Nations, portrays him as a man of extraordinary humility, patience, kindness and restraint—a degree of kindness and restraint that was part, he says, of "a deep philosophy of life and the result of extensive training."

Muller quotes U Thant as having said in his presence one day: "One of my duties is to receive many people—diplomats, political men, scientists, writers, journalists, and my UN colleagues. Most of my visitors have something specific to say to me; they wish to leave with me a message, a deeply felt belief or an idea. In order to receive and fully understand what my human brother has to say to me, I must open myself to him, I must empty myself of myself..."

Speaking in his own name, Muller goes on to say: "U Thant was right.

Man can learn so much by simply opening himself to others, by lowering the barriers of his self-sufficiency and infallibility... Humility and meditation lead in the end to integrity. It is perhaps the clue to serenity in our bewildered, complex world."

AS I FINISHED reading Muller's tribute to U Thant the Buddhist, I kept thinking of a prayer by the late Belgian Jesuit, Father Pierre Charles, written almost 50 years ago—long before anyone ever dreamed that a Council of the Church would issue a Declaration on the Relationship Between the Church and the Non-Christian Religions.

"Teach me, O my God," Father Charles prayed in one of his meditations on the salvation of all mankind, "to look upon humanity as You Yourself behold it. May nothing of my bourgeois vanity, my self-sufficiency... yes, even of my pride as a believer, come to hinder a true love and active sympathy towards all my brethren in the flesh."

This prayer takes on new meaning, for me at least, the more I think about the inspiring example of U Thant the Buddhist, whose humility and kindness, in Muller's judgment, were "tantamount to sanctity."

DALE FRANCIS SAYS

Caring for one of God's special children

BY DALE FRANCIS

Every couple of years I write about retarded children. I know that every year there are hundreds of thousands of parents who learn the child born to them is retarded—and I know they need support and guidance. And I know that in a day in which human life is not really held in high regard, all people need to know that the retarded have worth.

I do not come by my thoughts concerning the retarded by theory but by experience. My son is brain-injured retarded. I have been around the retarded for a quarter of a century and for nearly two years I directed a county program for the retarded as a volunteer director. I have known hundreds of retarded and I know they are people of worth who deserve to be treated with dignity and respect.

What can I say to parents who learn their child is retarded? First of all, I know it is a traumatic experience. In truth it was not so for me. Our Guy was promised to God before his birth and when God chose to take this way for claiming him, it was something accepted immediately. But I know that it was a gift of God that made it easy in the case of our boy, and I have been close to others since who have had a more difficult adjustment.

THE BEGINNING is simply to say yes to God. We easily say yes to all the good things that come to us. We must always be willing to say yes when what we receive is a cross. I know this isn't easy and I do not intend to make it sound easy. But it is really the answer. You must simply say to God that if this is what God asks of you, you will accept it. This is true of all of the crosses we are asked to bear. And this is a cross.

The next step is to be willing to admit your child is retarded. This is a difficult thing to do. Many parents find it almost impossible. They don't want to admit it because it takes away hope. They say the child is slower or that he has a learning disability. But they can't come to the open admission their child is retarded. But it is necessary to admit it and to say it. Certainly there is no shame. We don't understand much about retardation but what we do know is that no parents should feel any shame at having a retarded child. So the beginning is admitting that a child is retarded and saying it without shame.

THE NEXT STEP is the recognition that while a retarded child will be handicapped in learning, retarded children have potential for learning. Every human being has the right to realize his or her fullest potential. Most especially, this right must not be denied to the retarded.

In most communities there are programs for training the retarded. In

many communities this program starts even in infancy. So search out for ways of helping your child realize fullest potentiality. If there is no program in your community, then find other parents in similar situations and develop programs. The obligation towards retarded children is recognized in most states and programs for these children are required by law.

Another important step is in how you treat your retarded child. Do not treat your retarded child differently. Require the same discipline you would require of a normal child. The natural inclination is one of sympathy. Your own awareness of your child's handicap may lead you to what you consider special acts of kindness born of your sympathy. But this is not really kindness. Your child is deserving of your care and training. You owe the kind of training that will help your child gain a sense of self-worth. Give your love, never let your love be doubted, but your love demands training.

DO NOT ALLOW your child to become too dependent on you. It will be difficult, but you must allow your retarded child to gain real self-reliance. Do not over-protect. Once I spoke of this to a group of parents and a mongoloid boy, about 14, came to me and said, "I'm glad my mother heard you. Now maybe she'll let me go to camp." Do not shelter your child from experiences or from meeting

many people. This is especially necessary as the child grows older. There is nothing sadder than to see parents suddenly come to the realization their retarded son or daughter will outlive them, and to know they have so completely sheltered that child that their passing will leave that child helpless.

There are workshop programs in most communities. Young men and women are taught to perform useful tasks. Many move into jobs in private industry. There are halfway houses in some communities where retarded live together. If these things do not exist in your community, then work with others to bring them about.

SHOULD YOUR child remain in your home or enter a special school or institution? There is no way to answer this for you. It is certainly good that as a young child every child be given the love of a home. But the time may come when it would be best for the child to live away from home. Whether you are the parent of a retarded child or not, you should work to make certain there are good institutions for special care.

Most importantly, teach your child to love God and to know God loves him. Your child can receive Communion and be confirmed. If your child never may understand theological terminology, it doesn't matter so long as the love of God is taught and the surety that God loves him in a special way.

MOST PARENTS—CATHOLIC AND PROTESTANT—SAY YES

Should kids be forced to go to church?

CHICAGO—Readers of two national magazines—one Catholic and one Protestant—tend to believe that parents should "force" their children to go to church.

A sample of readers of U.S. CATHOLIC and A.D. magazines disagreed with an article written for both publications by Dr. Martin E. Marty who said: "Don't force your kids to go to church. Ever. Don't cheat. Subtle force is as bad as forceful force."

The article appeared in U.S. CATHOLIC's monthly Sounding Board in which an author's proposal is mailed in advance to a sample of readers who respond to questions and write comments for publication. In a cooperative experiment, A.D. also sent Dr. Marty's article to a sample of its readers. Comparative statistics and comments from both groups of readers appear in the January issues of the two publications.

U. S. CATHOLIC is published here by the Claretian Fathers. A.D. publishes separate editions for members of the United Presbyterian Church and the United Church of Christ.

Dr. Marty, who is a Lutheran minister and theologian, argued that parents who required church attendance of their children "helped assure a generation of church drop-outs."

DR. MARTY admitted that church

poor boys in the front lines, the daily body counts, the falsehoods and evasions of our own leaders, My Lai, and all the dead and wounded, ours and theirs.

It is those things which frighten and discourage young people, that turn them off. The simple-minded elimination of a perfectly creditable, often honorable, word is not going to blot out memories or change facts.

services can sometimes be boring. "I grew up under a somber Nebraska Lutheran pulpit, from which more of the words than the music of the Good News emanated. I have dozed through interminable communions and had my esthetic and rational sensibilities dulled by bad churchy surroundings."

But he was also "zapped by a spirit of transcendence" during Sunday services and is eager that future generations be zapped in the same way.

Still, forcing won't work, Dr. Marty said. "We have evidence that hundreds of thousands of ex-wrigglers-in-the-pew have now wriggled themselves free of even the best signals that a church might emit."

"Interview the turned-off young and you will find that their image of repression and force by parents and leaders who represented self-seeking institutions goaded them into negation more than did the world's distractions or the death of God or any of those more colorful explanations given by frustrated church-going parents."

DR. MARTY FEELS there are a number of things parents can do to favorably dispose the young toward church-going—short of required church attendance—including going to church with them.

Parental attitudes should be positive, he counseled. "Hyper-critical and condescending parents who tear the priest apart will breed negativism in their children."

Dr. Marty also urges church-going families to "make Sunday-as-a-whole such a happy time that all connotations of church-going are happy."

"Children can be taught something of what church is all about by families that are attentive to the ritual character of human beings. Having festive homes that follow the rhythms of the day and the calendar, that are rich with the observance of annual customs, is a way of letting children find out for themselves much of what goes on in church."

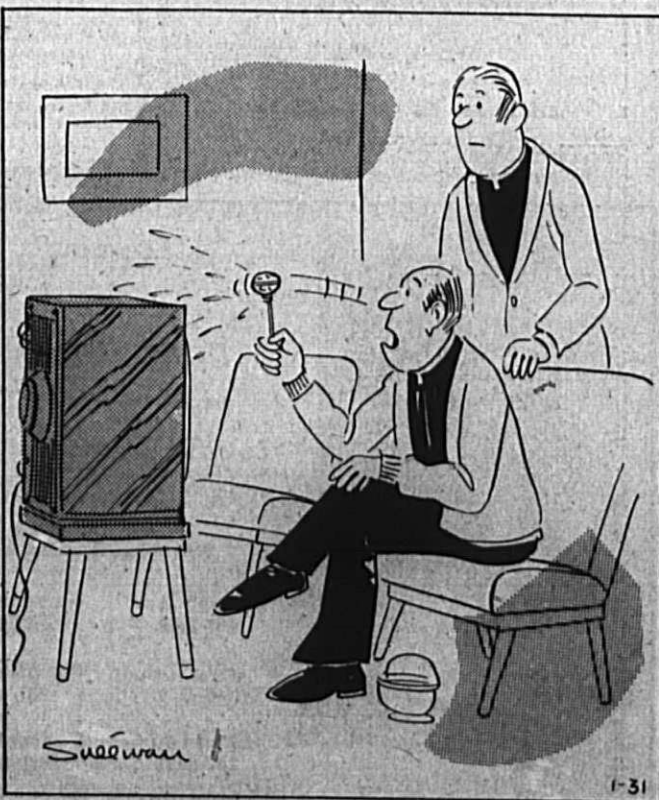
FEEDBACK RESULTS showed that more readers, from both magazines disagreed than agreed with Dr. Marty's proposal. Nearly half (48%) of the U.S. CATHOLIC readers and 36% of A.D. readers disagreed with the author.

The results showed some remarkably similar thinking between both groups of readers. By almost identical percentages (over 60%), both groups believe baptism should not be postponed even if parents intend to let their children decide about church

attendance for themselves.

And 64% of the U.S. CATHOLIC readers and 57% of the A.D. readers said, "It never hurt me to be forced to attend church as a child."

More of the U.S. CATHOLIC readers (34%) than A.D. readers (24%) said that to be consistent, "parents who do not force their children to attend church, should not force them to go to school or the dentist either."



"SCOFF IF YOU WANT, BUT SPRINKLING THE SET WITH HOLY WATER SEEMS TO CUT DOWN THE NUMBER OF TV RECORD COMMERCIALS."

The CRITERION

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$5.00 per year
15¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Magr. Raymond T. Bosler;
Associate Editor, B. H. Ackelmeire;
Managing Editor, Fred W. Fries; Circulation, Agnes Johnson; Advertising, David Stripsky, Marguerite Derry

Published Weekly Except Last Week
in December

Postmaster: Please return PS Forms
3579 to the Office of Publication.

Renewal

PENANCE (Part One)

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

The new Order of Penance, or Rite for Reconciling penitents begins with the statement: "The Father has shown His mercy by reconciling the world to Himself in Christ, making peace with all things whether on earth or in heaven through the blood of His cross." Jesus referred to His death on the cross as a Baptism which He eagerly awaited as the means of drawing all men to Himself and to the Father. Because of Christ's death, the death of "everyman" can be a dying with Christ, whether that death be the sacramental dying in Baptism in water and the Spirit, the dying to sin in true repentance perfected by love, or the martyr's dying with Christ in his own Baptism of blood.



But what of the Christian who has "been baptized by the Spirit into one body," the body of Christ, and who through serious sin has "Abandoned his first love," with which he responded to the Father's love? Can he be born again? Can he be reconciled again to the Father? Can he be restored to the Church, the body of Christ?

IDEALLY SPEAKING, there should be but "one Baptism for the forgiveness of sins," and in the early Church and down through the ages there have always been rigorist groups who have pressed the ideal to the point of excluding irrevocably from the Christian community those who have violated their baptismal vows.

Against these rigorists the Church has always appealed to the infinite mercy of God, who knows our weakness, the stuff of which we are

made, because He has fashioned us, and the cunning of Satan, our adversary. Accordingly, the Fathers of Trent, faithful to the teaching of the past, condemned anyone who would say that "penance is not truly and properly a sacrament instituted by Christ our Lord for reconciling the faithful to God Himself, as often as they fall into sin after baptism" (Sess. XXV, Canon 1).

The early Church referred to the sacrament of Penance as a second baptism, a more laborious baptism, a baptism not in clear water but in the tears of the penitent. More was demanded of the penitent than of the candidate for baptism in water. In the new Rite of Penance, it is stated: "The Church possesses both water and tears: the water of baptism, the tears of penance." (Rite of Penance, No. 2.) And the "more" is spelled out by the Fathers of Trent.

UNLIKE BAPTISM, in which pardon is granted by way of complete amnesty, the penitent "who has sinned but who has been moved by the Holy Spirit to come to the sacrament of Penance should above all be converted to God with his whole heart. This inner conversion of heart embraces sorrow for sin and the intent to lead a new life. It is expressed through confession made to the Church, due satisfaction, and amendment of life. God grants pardon for sin through the Church, which works by the ministry of priests." (Rite of Penance, No. 6)

Penitents will not be asked to share Christ's physical death before they are reconciled to the Father, but they will be expected to stand before the tribunal of penance, "To obtain the saving remedy of the sacrament of penance, according to the plan of our merciful God, the faithful must confess to a priest each and every grave sin which they remember upon

examination of their conscience." (Rite of Penance, 7. a.) But like the Father's judgment on sin, to which Christ submitted, the judgment of the priest is liberating and healing.

"The sacrament of penance includes the confession of sins, which comes from the knowledge of self before God and from contrition for those sins. However, this inner examination of heart and the exterior accusation should be made in the light of God's mercy. Confession requires in the penitent the will to open his heart to the minister of God, and in the minister a spiritual judgment by which, acting in the person of Christ, he pronounces his decision of forgiveness or retention of sins in accord with the power of the keys." (Rite of Penance, 6.b.)

IN THE EARLY third century the Greek word for the sacrament of Penance was "exomologesis" or "confession," just as it is for many Catholics today. In the Western Church the Latin word was "paenitentia" which means not only repentance or true conversion of heart, an essential requisite for pardon, but penance or expiation, a "penitential action" in which "by making satisfaction and in suffering for our sins we become like Christ who satisfied for our sins" (Trent, Sess. XIV, Ch. 8).

The period of time for "doing" penance, and the manner in which penance was performed and reconciliation granted differed according to time and place. But as the decree of the "Order of Penance" states: "Although the manner of celebration has varied, the Church in the course of the centuries has celebrated faithfully the sacrament in all its essential elements."

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A priest and penitent take part in a face-to-face confession in Germany. (NC photo by KNA)

Power of penance

BY EUGENE S. GEISSLER

It has to be significant that the new Rite of Penance came close to being called the Rite of Reconciliation. The word "reconciliation," very prominently a theme of the new rite, opens new vistas and new emphases for the sacrament. One of these is healing. Because even the just man sins daily, and because all of us need reconciliation all the time, there is more need for this sacrament than has lately been recognized. There is need not only for us to have our sins forgiven and being reconciled to others and to God, but also of being reconciled to ourselves—a need to be healed and to be made whole.



It is than that. Francis MacNutt, O.P., in a chapter entitled "Sacraments and Healing" in his book, "Healing," says: "When a person comes to confession we cannot always expect that absolving the confessed sin will solve the problem; we ordinarily need to deal with healing the whole man. Once we offer the possibility of real healing to people, then they will start flocking back to this sacrament." (Ave Maria Press, p. 287)

THE NEW EMPHASIS on reconciliation and the new context for the sacrament of Penance open up, according to Father MacNutt, "the possibility of priest and penitent praying together for all the areas of life that are hurting, in addition to giving absolution and proclaiming God's forgiveness for sins. The sins represent the past, but healing is often

needed to change the penitent's life in the future." (p. 289)

Two other books (from Paulist Press) both deal with this same subject of healing and confession: a second one by Father Scanlan, "Inner Healing," and one by Fathers Dennis and Matthew Linn, S.J., "The Healing of Memories." It seems to me that there is more here than an isolated remark into the wide, open spaces. There is indicated a pronounced activity of the Spirit in our times to help to restore man, who is ever more wounded by sin and inner conflict. This dimension of the sacrament of Penance, while not entirely new since people have testified to it in the past, may well become a more normal part of the renewed "sacrament of reconciliation."

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Spokane's famed Bishop Topel advocates frequent confession

BY FR. JOSEPH M. CHAMPLIN

Bishop Bernard Topel of Spokane has become somewhat nationally famous in recent years. His personal example of prayerfulness and commitment to a simple life style have won the admiration of many in the Church, especially among those who favor a change in the customary manner bishops live and act.



At the same time, more traditional oriented Catholics may feel less comfortable about a shepherd who sells the episcopal mansion and moves into a modest apartment with lower income neighbors, who cultivates his own garden and cooks his own food, who wants to free himself from the chancery desk and mix with people, who shows a sympathy for those in trouble with the law.

The diocesan liturgical commission members from throughout the United States who worshiped with Bishop Topel in Spokane at Our Lady of Lourdes Cathedral during their annual conference fall into both categories. Most probably consider themselves progressives, anxious for change and heavily supportive of Bishop Topel's approach. The minority would likely judge themselves traditionalists, more cautious about change, impressed, but not excited by Bishop Topel's style of leadership.

THE SHEER EXAMPLE of this bishop, however, commands respect whatever your viewpoint and thus when he began the homily both groups of participants listened intently. In his lengthy talk, Bishop Topel strongly urged frequent use of the sacrament of Penance (even suggesting a weekly confession of sins). It seemed a strange twist of roles.

That was hardly the message most "progressives" expected. Some of them, I know, responded negatively to his message even though they acknowledged the apparent holiness of the preacher. On the other hand, "traditionalists" seemed pleasantly surprised and endorsed with enthusiasm the thrust of that homily.

Bishop Topel cited the teaching of St. Francis de Sales, the encyclical by Pius XII on the Mystical Body of Christ and the Liturgy Constitution from Vatican II in support of his position.

Pope Pius in that papal document listed these benefits from frequent reception of Penance:

"By its genuine self-knowledge is

increased, Christian humility is developed, bad habits are corrected, spiritual neglect and tepidity are countered, the conscience is purified, the will is strengthened, salutary self-control is obtained, and an increase of grace is secured by the very fact that the sacrament is received."

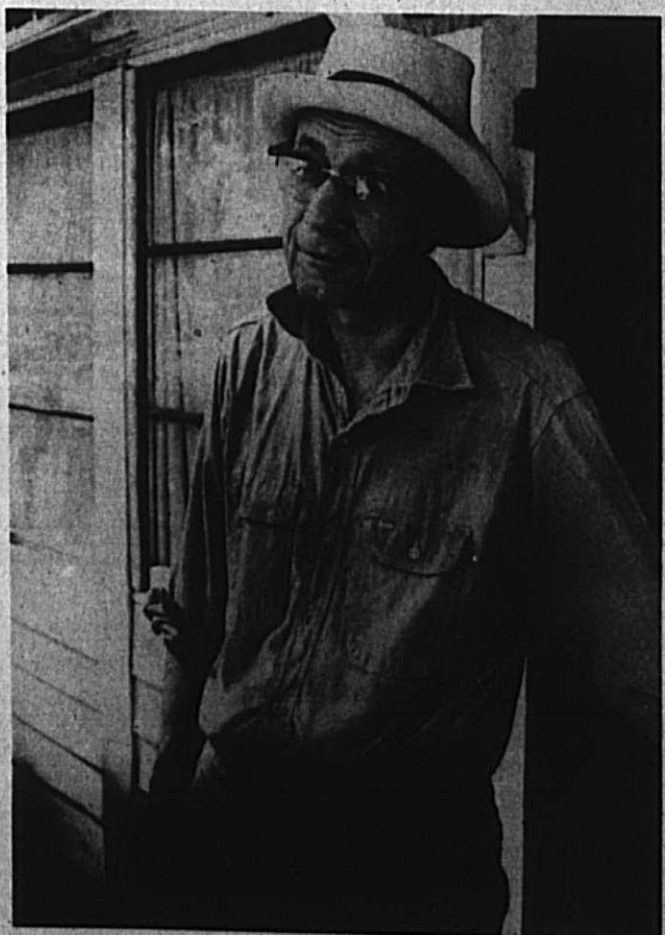
SPOKANE'S SHEPHERD offered his own life as a case in point. Since he sought the assistance of a regular spiritual director and began (or renewed) the practice of frequent confession, his concept of the episcopacy has changed. In fact, he maintains those very socially aware actions for which progressives applauded him developed as a result of the sensitivity gained through these weekly (or more often?) receptions of Penance.

Bishop Topel, who celebrates the Eucharist in a warm, relaxed, friendly fashion with occasional touches of humor, revealed three faults he presently is seeking to overcome and the corresponding virtues he is trying to develop: the failure to love others as Christ does, the lack of gratitude for God's many gifts, and the absence of a proper trust in the Lord.

To objectors who argue, "You don't have to go to confession," the bishop counters, "You don't have to receive Holy Communion either."

To critics who claim they get nothing out of this sacrament, Bishop Topel responds, "It is your own fault because you haven't put enough into it."

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Tired from an afternoon's work in his garden, Bishop Bernard Topel of Spokane, Wash., pauses at the back door to the humble home he traded for his episcopal mansion. The bishop has spoken strongly for frequent use of the sacrament of Penance. (NC photo by Tom Salyer)

A GIFT FROM GOD

BY STEVE LANDREGAN

The sacrament of Penance and Reconciliation (and all the sacraments for that matter) make little sense without an understanding of the Church as the saving presence of Christ in the world today.

There are many images of the Church in Scripture but St. Paul's image of the Body of Christ (Rom 12:4-8, 1 Cor. 10:14-22, etc.) makes it easiest for us to understand the Church as the redeeming and forgiving presence of Jesus in and to the world.

This Church community that is called Christ has been described not only as a community of the redeemed but also as a redeeming community. It mediates the redeeming power of Christ to the world.

In his Second Letter to the Corinthians, Paul puts it this way: "God in Christ was reconciling the world to Himself, not holding men's faults against them, and He has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God" (5:18ff).

THE CHURCH COMMUNITY is the minister of God's reconciliation, not as a human institution but as the actual presence of Christ, the personalification of the Father's forgiving love.

Baptism is the means by which we are joined to the Body of Christ by sharing in His death and Resurrection (Rom 6:4ff). It is the fundamental sacrament or sign of forgiveness.

But just as man separated himself from God by original sin, reconciled man separates himself from the Body of Christ, the Church community by serious personal sin.

The sin that separates a person from that community that is the Son's presence in the world necessarily separates him from the Father. (Cf John 14:23-24)

When we, as sinners, seek reconciliation with the Church community, the Body of Christ, the Church prays to the Father with the prayer of Christ. Because it is the prayer of Christ the Son, the Father unfailingly answers and we are forgiven and reconciled.

THE SCRIPTURAL basis for this reconciling role of the Church is beautifully set forth in John 20:19-23.

The Risen Christ appears to the disciples in the upper room. The first

thing He says is "Peace be with you." The ancient name for Penance was "Pax Ecclesiae" the Peace of the Church.

He "showed them His hands and His side" the signs of His death from which this new peace flows. Then His own mission was extended to the disciples. "As the Father sent me, so I am sending you."

Christ breathes upon them as a symbol of the renewal of creation His death has made possible, then says "Receive the Holy Spirit" their source of His strength and truth.

Finally He bestows the power to bind and loose. "For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained."

IT IS NOT THE priest who forgives sin anymore than the Apostles forgave sin. The forgiveness comes from God. The priest represents Christ and acts in His name because he is one set aside by the Church community to minister the sacraments in its name. . . . that is in the name of Christ.

The serious sinner not only separates himself from the love of God but he also separates himself from union with the other members of the Church community. Penance restores the penitent to full union with the community and its members as well as effecting a reconciliation with the Father through Jesus Christ.

Reconciliation through Penance is God's great gift of forgiveness and redemption made present and personal to each of us individually by Christ acting through the community that is His Church.

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know
your
faith

Post-season basketball action opens this week

CYO Basketball Division Champions were crowned last week and most teams move into post-season action this week.

Cadet "A" and Junior-Senior League teams proceed on to the Deane Tournaments in each League. The winners of these then go on to the

Archdiocesan Tournament at Clarksville and Indianapolis.

IN THE CADET "A" League, there are four division champions. They are: St. Rita, Division One; St. Philip Neri, Division Two; St. Barnabas, Division Three; and Nativity, Division Four.

Cadet "B" division champions are: St. Michael "B", Division One; St. Rita (Gold), Division Two; St. Plus X, Division Three; St. Michael "C", Division Four.

IN THE 56 "A" League, division champions are: St. Simon, Division One; St. Plus X, Division Two; St. Andrew, Division Three; and Holy Cross, Division Four. 56 "B" division champions are: St. Christopher, Division One; St. Andrew, Division Two; St. Barnabas, Division Three; Little Flower "C", Division Four.

Freshman-Sophomore Division Champions are: Mt. Carmel, Division One; St. Plus X, Division Two; St. Philip Neri, Division Three; and Nativity, Division Four. Champions from the Junior-Senior League are: St. Christopher, Division One; St. Plus X, Division Two; St. Philip Neri, Division Three; and Nativity, Division Four.

CYO DIRECTOR Father Donald Schneider presented the trophies and gift certificates to the winners. The annual Style Show city-wide dance followed the program at Holy Name.

Proceeding the Style Show, a Mass in honor of the Feast of St. John Bosco was offered.

Annual Style Show draws crowd of 250

Junior CYO girls competed and modeled in the Twenty-Second Annual Style Show at Holy Name last Sunday night.

An audience of 250 watched the 106 girls vie for the winning trophy in each of the six divisions. Fashion narrator Mrs. Norma Dollar described the clothes as the girls modeled their entries.

DIVISION winners were awarded a trophy and a \$5.00 gift certificate to L.S. Ayres. The other girls who placed in each division were presented with the gift certificate.

The winners and their respective categories were: Formal, Ann Flaherty, St. Philip Neri; Tailored Dress

and Unlined Suit, Pam O'Haver, Our Lady of Lourdes; Pantsuit, Rosie Buening, St. Mary's, Greensburg; Sports, Ann Daly, Holy Cross; Coats and Unlined Suits, Mary Beth Moeller, St. Mary's, Greensburg; and Skirt and Blouse, Judi Matthews, Our Lady of Lourdes.

Proceeding the Style Show, a Mass in honor of the Feast of St. John Bosco was offered.

CLINTON
† GUIDO FERRARI, 74, Sacred Heart, Jan. 27. Husband of Jennie; father of Lorraine Hollingsworth of Clinton; Marlene Brown of Indianapolis; Angelo, Joseph and Geno, all of S. Wilmington, Ill.; Silvio and Alex, both of Coal City, Ill. Brother of Clemie Ladd of S. Wilmington, Ill.; Minnie Edmondson of Gardener, Ill.; and Helen Dryer of Coal City, Ill.

INDIANAPOLIS
† THOMAS M. WARNER, 49, St. Thomas Aquinas, Jan. 23. Husband of Rosemary; father of Thomas, Michele, Rita Marie and Rosemary Warner; son of Lenora D. Warner; brother of Frank Warner and Margaret Mullen.

† WALTER E. HERTZ, 71, Holy Name, Jan. 21. Husband of Olive Mary Kelly.

GUILD LUNCHEON
INDIANAPOLIS — The Ave Maria Guild will hold a luncheon meeting at St. Paul Hermitage at 12:30 p.m., Tuesday, Feb. 11. Mesdames Maurice Moriarty, George Miller and Edward Ehringer are the hostesses. A white elephant auction will follow.

Remember them in your prayers

† KATHERINE JOCHUM, 101, St. Augustine Chapel, Jan. 22. No immediate survivors.

† HARRY J. O'BRIEN, 55, St. Gabriel, Jan. 22. Husband of Marjorie S.; father of Robert L. O'Brien; brother of Francis M. O'Brien, Mary Nolan and Dorothy Akers.

† RALPH W. WIWI, 70, St. Catherine, Jan. 23. Father of Donald E. Wiwi; brother of Carl Wiwi and Helen Bordenkecher.

† FLORENCE E. MOONEY, 61, Little Flower, Jan. 23. Sister of Mary Kelly.

† FRANK A. DREFLAK, 82, Holy Trinity, Jan. 25. Father of Frank J. and William F. Dreflak; Mary Borgmann and Mrs. Ronnie Bayliff.

† ALBERT W. SPRINGMAN, 78, St. Paul Hermitage Chapel, Jan. 25. Father of Donald Springman, Virginia Dugan, Joan Sylvester, Patricia Kriner, Dorothy Bogard, Barbara McCarthy and Mary Dickman; brother of Raymond Springman, Nellie Faust and Anna Yohler.

† DOROTHEA BURK, 77, St. Augustine Home Chapel, Jan. 25. Mother of Ruth C. Burk and Betty J. Miller.

† ADAMS RUDZATS, 85, SS. Peter and Paul Cathedral, Jan. 27. Husband of Maria; father of Vitalis Rudzats, Ganevne Freiberg and Zenta Drica; brother of Emilija Muktepele.

† MABEL A. WOODS, 82, St. Philip Neri, Jan. 27. Mother of Helen W. Donoghue; sister of Dea Chambers.

† ELIZABETH MORGAN, 85, St. Rita's, Jan. 28. Mother of Mamie Brown.

† DARRELL LOVE, 69, Sacred Heart, Jan. 21. Husband of Mary; father of Martha Markovitch of Daytona Beach, Fla., and Joann Rice of Cocoa, Fla.

† IVY DIXON, 82, St. Augustine, Jan. 22. Mother of Thomas W. Dixon and Mrs. Louis Martin, both of Jeffersonville; sister of William E. Kimmick of Macon, Ga.

† HELEN CLEM, 68, Sacred Heart, Jan. 23. Wife of One F. Clem; stepmother of Lloyd D. Clem of

Austin, Tex.; Stanley Clem of Fairfax, Va.; Shirley Cook of Lyndon, Ky.; and Ann Jerau of Lee Summit, Mo.

† CECILIA MALONE, 94, St. Augustine, Jan. 24. Mother of Thelma Horn of Louisville, Ky., and Mrs. Marcellus Straw of Jeffersonville.

† LEO JOYCE, 82, St. Augustine, Jan. 13. Husband of Ada P. Joyce.

† TERRE HAUTE
† HELEN C. KINTZ, 86, St. Benedict, Jan. 22. Mother of Dr. James R. Bash of Terre Haute; sister of Richard Hopkins of Toledo, O.; grandmother of Dr. David Bash of Indianapolis and Michael Bash of Greece.

† KATHRYN A. NOLAN, 86, St. Benedict, Jan. 23. Sister of Ed Quigley of Gross Point, Mich., and grandmother of Jesse Hodges of Menlo Park, Calif.

† MALIK MCCORKELE, infant, St. Joseph, Jan. 22. Daughter of Mr. and Mrs. John McCorkle; granddaughter of Mr. and Mrs. Ernest Whitehead and Mr. and Mrs. John McCorkle, all of Terre Haute.

† LENA M. LETZKUS, 80, St. Margaret Mary, Jan. 21.

LEAGUE STANDINGS

FINAL STANDINGS CADET "A"

DIVISION I—St. Rita 8-0; St. Michael 6-2; St. Jude 6-2; St. Plus X 6-2; Holy Spirit 4-4; St. Simon 3-5; Holy Name 2-6; Little Flower 1-7; St. Lawrence 0-8. Division Champion is St. Rita.

DIVISION II—St. Philip Neri 8-0; Christ the King 6-2; St. Andrew 5-3; South Central "A" 5-3; St. Gabriel 4-4; Immaculate Heart 3-5; St. Matthew 3-5; Mount Carmel 2-6; Our Lady of Lourdes 0-8. Division Champion is St. Philip Neri.

DIVISION III—St. Barnabas 7-1; St. Christopher 6-2; St. Roch 6-2; St. Joan of Arc 4-4; St. Monica 4-4; St. Mark 4-4; St. Malachy 3-5; St. Luke 1-7; South Central "B" 1-7. Division Champion is St. Barnabas.

DIVISION IV—Nativity 7-1; Our Lady of Greenwood 6-2; Holy Cross 6-2; St. Ann 5-3; St. Bernadette 3-5; St. Thomas 3-5; All Saints 1-7; Holy Trinity 0-8. Division Champion is Nativity.

CADET "B"

DIVISION I—St. Michael "B" 6-1; St. Luke 7-2; St. Ann 6-3; Immaculate Heart 6-3; St. Thomas 5-4; St. Joan of Arc 4-4; St. Malachy (White) 4-5; Christ the King 2-7; St. Christopher 2-7; St. Monica 1-8. Division Champion is St. Michael "B".

DIVISION II—St. Rita (Gold) 8-0; St. Philip Neri 7-1; Holy Name 6-2; St. Jude 5-3; South Central "B" 5-3; St. Barnabas 3-5; St. Mark 2-6; St. Malachy (Green) 0-8. Division Champion is St. Rita (Gold).

DIVISION III—St. Plus X 9-0; St. Lawrence 7-2; Holy Spirit 6-3; St. Simon.

SET RECOLLECTION

NEW ALBANY, Ind. — Our Lady of Perpetual Help Church will be host to a Day of Recollection for Married Couples on Sunday, Feb. 2, from 2 until 7:30 p.m. in Wagner Hall. Father Bert Rapp of the Louisville Archdiocese will be the speaker. The observance will close with a dinner.

Andrew 6-3; St. Simon 6-3; St. Matthew 5-4; Little Flower 2-7; South Central "C" 2-7; Our Lady of Lourdes 1-8; Mount Carmel 1-8. Division Champion is St. Plus X.

DIVISION IV—St. Michael "C" 9-0; St. Rita (Blue) 8-1; St. Matthew (White) 7-2; Holy Spirit 6-3; Little Flower "C" 5-4; St. Plus X "C" 4-5; St. Michael "D" 3-6; Immaculate Heart (White) 2-7; South Central "D" 1-8; St. Gabriel 0-9. Division Champion is St. Michael "C".

56 "A"
DIVISION I—St. Simon 8-1; St. Jude 8-2; Holy Spirit 7-2; Holy Name 4-4; St. Barnabas 3-5; St. Michael 3-5; Little Flower 3-5; South Central "C" 1-7; Mount Carmel 1-7. Division Champion is St. Simon.

DIVISION II—St. Plus X 8-0; St. Philip Neri 7-1; St. Gabriel 6-2; St. Rita 5-3; Our Lady of Lourdes 3-5; Christ the King 2-6; St. Lawrence 2-6; St. Malachy 2-6; St. Matthew 1-7.

7. Division Champion is St. Plus X.

DIVISION III—St. Andrew 7-1; St. Michael 9-2; St. Malachy 6-2; St. Bernardette 4-4; St. Christopher 4-4; St. Joan of Arc 4-4; St. Monica 4-4; St. Luke 1-7; St. Mark 1-7. Division Champion is St. Andrew.

DIVISION IV—Holy Cross 6-0; All Saints 6-2; St. Roch 6-2; St. Thomas 6-2; St. Ann 3-5; Holy Trinity 1-7; St. Susanna 1-7; Our Lady of Greenwood 1-7. Division Champion is Holy Cross.

56 "B"
DIVISION I—St. Christopher 9-1; St. Michael 9-2; St. Malachy 6-2; St. Luke (Red) 5-4; St. Monica 5-4; Mount Carmel 4-5; St. Matthew 3-6; St. Rita 2-7; St. Thomas 2-7; St. Gabriel 0-9. Division Champion is St. Christopher.

DIVISION II—St. Andrew 8-0; Little Flower 7-1; St. Plus X 6-2; Immaculate Heart 5-3; Christ the King 3-5; St. Lawrence 2-6; St. Luke (White) 1-7; St. Joan of Arc 0-8. Division Champion is St. Andrew.

DIVISION III—St. Barnabas 6-1; St. Simon 7-2; South Central "A" 6-2; Holy Spirit 5-3; Holy Cross 4-4; St. Jude 4-4; Holy Name 2-6; Our Lady of Lourdes 1-7; St. Mark 0-8.

Division Champion is St. Barnabas.

DIVISION IV—Little Flower "C" 8-0; South Central "C" 7-1; Immaculate Heart (White) 5-3; St. Roch 5-3; Little Flower "D" 5-3; St. Michael "C" 3-5; St. Jude (Gold) 2-6; South Central "D" 1-7; Our Lady of Greenwood 0-8. Division Champion is Little Flower "C".

FRESHMAN-SOPHOMORE
DIVISION I—Mount Carmel 8-1; St. Malachy 7-2; St. Thomas 5-3; Holy Trinity 3-5; St. Christopher 3-5; St. Monica 3-5; St. Susanna 2-6; St. Gabriel 0-8. Division Champion is Mount Carmel.

DIVISION II—St. Plus X 8-0; St. Matthew 7-1; St. Simon 5-3; St. Andrew 4-4; St. Luke 4-4; St. Joan of Arc 3-5; St. Lawrence 2-6; Christ the King 0-8. Division Champion is St. Plus X.

DIVISION III—St. Andrew 8-0; St. Mark 5-3; St. Barnabas 4-4; St. Roch 4-4; St. Catherine 3-5; Holy Name 2-6; Nativity 2-6; St. James "A" 0-8. Division Champion is St. Andrew.

DIVISION IV—St. Philip Neri 8-0; Our Lady of Lourdes 7-1; St. Bernadette 6-2; Holy Spirit 5-3;

Holy Cross 4-4; Immaculate Heart 2-6; Little Flower 2-6; St. Gabriel 0-7. Division Champion is St. Philip Neri.

JUNIOR-SENIOR
DIVISION I—St. Christopher 7-1; Holy Trinity 6-2; St. Anthony 5-3; St. Malachy 4-4; St. Michael 4-4; St. Monica 3-5; North Methodist 3-5; St. Thomas 2-6; St. Susanna 1-7. Division Champion is St. Christopher.

DIVISION II—St. Plus X 8-0; Immaculate Heart 6-2; Mount Carmel 6-2; Jewish Community Center 5-3; St. Bernadette 4-4; St. Joan of Arc 3-5; St. Simon 3-5; St. Lawrence "B" 1-7. Division Champion is St. Plus X.

DIVISION III—St. Andrew 9-0; St. Simon 6-1; St. Mark 7-2; St. Jude 5-4; St. James "A" 5-4; Holy Name 4-5; St. Catherine 3-6; St. James "B" 2-7; St. Roch 1-8. Division Champion is St. Andrew.

DIVISION IV—Holy Spirit 8-1; Our Lady of Lourdes 6-1; St. Philip Neri 6-3; Holy Cross 5-4; St. Rita 5-4; St. Thomas 4-5; Little Flower 4-5; St. Lawrence 3-6; St. Andrew 2-7; Nativity 0-9. Division Co-Champions are Holy Spirit and Our Lady of Lourdes.

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25,000 pro-life paradars stage Capitol protest

WASHINGTON — The wandered through the corridors of the Senate and House office buildings by the hundreds, red roses pinned to their lapels or clenched in their hands, seeking their elected representatives in the Congress and seeking from them a constitutional defense of the unborn.

Many of them had been up all night or longer, riding buses or driving cars from Chicago or Grand Rapids, from Tennessee, Ohio, New Jersey, Indiana, Massachusetts, Delaware, Florida or you name it. Some had come from Hawaii, flying to Chicago and busing it from there.

They were mainly in their middle age or in their middle teens; Jan. 22, the second anniversary of the Supreme Court's abortion decision and the date of their march on Capitol Hill, was a workday.

OUTSIDE The Senate and House office buildings they had left their banners and placards, by request of the guards. The banners were to do their work that afternoon, when they were unfurled at a rally of tens of thousands on the great steep steps at the west front of the Capitol.

To herald their arrival, more than 18,000 fresh red roses arrived in the offices of the lawmakers that morning with the compliments of the organizers of the March for Life, as this rally was called by its organizers.

Sen. Birch Bayh (D-Ind.), chairman of the constitutional amendments subcommittee, told about 60 persons, most of them from Indiana, that hearings on anti-abortion amendments would begin this month or next.

He said the subcommittee was about two-thirds of the way through hearings on such amendments, several of which had been introduced in the now expired 93rd Congress. Bayh said he expected hearings to be concluded by spring.

THE SENATOR, re-elected last November despite opposition by some right-to-life groups, told the visitors, "I wish I could see it as black and white, right and wrong, as some of you do."

Bayh said he had been "comfortable with variations between states on abortion laws" that existed before the Supreme Court decision.

Once out of the Congressional office buildings, the unlikely army of lobbyists moved through the remnants of a snowstorm to the foot of the Capitol. The long, round of speeches began.

There were many cheers from the crowd, estimated by Park Police at about 25,000, well above last year's crowd.

THE CHEERS AROSE principally at declarations of determination to get a human life amendment through Congress and thus nullify the Supreme Court's two-year old decision that most state laws restricting abortion were unconstitutional.

Sen. James L. Buckley (Con.-R-N.Y.), who re-introduced his Human Life Amendment to the Constitution on Jan. 23, told the audience that hearings on his amendment would end in "a relatively short time," and that "the cause of the unborn would eventually triumph."

The amendment would "restore legal protection to all human beings, including their

unborn offspring, at every stage of their biological development."

Buckley said that hearings being conducted by Bayh's constitutional amendments subcommittee had been as "fair as is humanly possible under the circumstances."

"When they end," he said, "the truth about abortion—what it is and what it means—will emerge from the distortions and misunderstandings and myths which have for so long dominated this discussion."

"WE HAVE KNOWN for a long time that if the facts were presented fairly and openly, and we were given the chance to make their meaning fully understood, the cause of the unborn would eventually triumph," he added.

Sen. Jesse Helms (R-N.C.), sponsor of a constitutional amendment introduced into the Senate Jan. 17, told the audience: "The Supreme Court gave to the person who is the normal and natural guardian of human life in its earliest stages, the power to dispose of that life for convenience or expediency."

Sacrifice to convenience, he said, would take the lives of the old, the incapacitated, "those who are unable to adjust to changes in society," "those whose religious beliefs are inconvenient to social order," and "political misfits."

Helms' amendment specifies that with respect to the right to life "every human being, subject to the jurisdiction of the United States, or of any state, shall be deemed, from the moment of fertilization, to be a person and entitled to the right to life."

VIEWING WITH ARNOLD

It's nothing like the book

BY JAMES W. ARNOLD

Usually when you say a film is nothing like the book, it's intended as a blast, but in the case of "Sheila Levine," my feelings are mixed. It's like finding out your great-aunt Tillie was not really an axe-murderess: that was just a bizarre family joke. But the truth makes Tillie just like everyone else's great-aunt.

Gail Parent's 1972 novel ("Sheila Levine Is Dead and Living in New York"), widely described as a female version of "Portnoy's Complaint," seems largely unfilmable, but you can never be sure. Mostly, it describes, in wisecracking, blue, first-person monologue, the misadventures of a chubby, unpretty Jewish girl trying to find a husband (or reasonable facsimile) among the assorted swingers, nebbishes, and perverts of New York's Greenwich Village.

It's funny in a sad sort of way. The author has been a Hollywood comedy writer (the "Carol Burnett Show" among others) for several years, and female frankness

on sexual gamesmanship is still novel enough to have a built-in fascination, like the brash comedy of Joan Rivers.

BUT THE AMORAL, self-deprecating Sheila of the book is a total failure, even in her limited goals. (She is afflicted with a sturdy but mindless Mother who foils even her flamboyant final attempt at suicide.) You want to cry perhaps even more than laugh. For all its determined bad taste, the book provides a shaft of insight into the lifestyle of all those mixed-up singles trying to cope with Sexual Liberation in the Heartless City.

The movie, put together by the same producer-director team that gave us "Lady Sings the Blues," tries to salvage little of this. It is in contrast almost a conventional romantic comedy. The only idea that remains, aside from a few minor characters and incidents, is that Sheila is in the Village looking for a husband. She is now not only Jewish but "nice" and "naive," a starchy-eyed immigrant from Harrisburg, Pa.

As played by Jeannie Berlin (Elaine May's talented daughter), she is beautiful as well as kooky. The plot is now simply Nice Girl Battles Bad Girl for Her Man, and wins when the guy comes to his senses and realizes how straight and wonderful she is. The message is pleasant enough, and Miss Parent must believe it because she wrote the adaptation. But it's a long way from the bitter black comedy of her novel.

THE WOMEN'S LIB overtones in the original "Sheila" are undermined, if

not turned on their head. The book's Basic Joke is that Sheila has been programmed by her mother from birth to get married, and that everything works against her in achieving that goal—her looks, the New York context, etc. (The only proposal Sheila gets in 10 years is from a lesbian, and by the end of the book even she has found a man). The story, as you see, is really quite tragic; only the perspective and one-liners make it funny.

Another theme in the book has to do with Sheila's

problems in finding a job. Even as a college graduate (though she majored mostly in boys), she is always asked if she can type, and lands a job only as a Girl Friday to a guy who makes children's records by a group called the Singing Squirrels. In the movie this is expanded, and Sheila eventually becomes a producer via her brilliant and touching idea: having adults record funny-embarrassing experiences from their own childhood, so that kids will know their goofs are not unique but part of the human experience. The problem is that klutzy Sheila is converted into a distaff Horatio Alger, on her way not to oblivion but to owning the company.

In other ways, too, the movie is in the tradition of old-fashioned "women's pictures." On her first night in town, Sheila meets an attractive young doctor (Roy Scheider), who likes her well enough but not on a permanent basis. Instead, he takes up with her swinging actress-roommate (lively newcomer Rebecca Danna Smith). After brooding and retreating to Harrisburg, Sheila decides to return and fight on Manhattan turf, getting herself floozed up like the cover of Cosmopolitan. (Mother, of course, objects: "Nice girls don't chase men.") Despite some tedious complications that may remind you of "As the World Turns," it all comes up roses, to the soft music of Michel Legrand, and director Sidney Furie saves his best scene for last.

The repentant Scheider comes to the recording studio, and volunteers to recite an embarrassing childhood moment. It's the story of the spin-the-bottle game and his rejection by the belle of the sixth grade. Since then, he's been afraid of commitment and being

The week's TV network films

THERE WAS A CROOKED MAN (1970) (NBC, Saturday, Feb. 1): A contrived and over-plotted modern western, with lots of R-rated sex and talk that doesn't make it to the tube. Kirk Douglas is a cool con who breaks out of jail, and Henry Fonda is the crippled ex-sheriff who pursues him. The director is Joseph L. Mankiewicz ("Cleopatra," "Sleuth"). Not recommended.

ELECTRA GLIDE IN BLUE (1973) (ABC, Saturday, Feb. 1): A terribly pretentious but often interesting first film by 27-year-old James W. Guercio. (a rock-music entrepreneur), about a motorcycle cop in Arizona who aspires to be a peace officer in the heroic tradition, and what today's corrupt system does to him. Robert Blake is excellent as the cop, and the photography by Conrad Hall is superb. Satisfactory, especially for mature movie buffs.

CRAZY JOE (1974) (ABC, Sunday, Feb. 2): A messed-up attempt to tell the life story of the late gangster Joey Gallo, with most of the real-life subtleties displaced by Grade-B gangster-movie violence. Peter Boyle (as Joe) seems to be the only one trying in this Italian-made flick. Not recommended.

THE ONLY GAME IN TOWN (1970) (ABC, Monday, Feb. 3): The great director George Stevens' last movie, this is Frank Gilroy's slender script about a well-used chorus girl (Liz Taylor) and a compulsive gambler (Warren Beatty) who find each other in Las Vegas and determine to change their lives. It's slow-moving and slightly

incredible but a step up in class from most TV fare. Satisfactory for adults.

DIRTY DINGUS MAGEE (1970) (CBS, Thursday, Feb. 6): The sludgy bottom of the western spoof cycle that began with "Cat Ballou," this is a shotgun wedding between the western put-on and the bedroom farce, aimed at a level somewhere between Minsky's and Gilligan's Island. Frank Sinatra, George Kennedy, and others wallow around in the general stupidity and bad taste. Not recommended.

DILLINGER (1973) (CBS, Friday, Feb. 7): Perhaps the best of the wave of gangster biographies instigated by "Bonnie and Clyde," John Milius' film about the short, unhappy career of John Dillinger has social history and insight to go along with its detailed cops-and-robbers violence. The excellent cast includes Warren Oates (as Dillinger), Ben Johnson (as G-Man Melvin Purvis), and Cloris Leachman. Recommended, but not for young children.

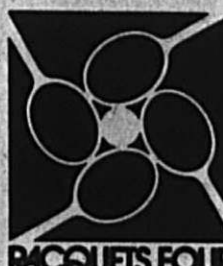
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Diocese confirms Wagner annulment

hurt. Cony it may be, but it's a nicely directed episode (and movingly acted by Scheider, who is a less craggy version of George C. Scott). Later, his tape is playing behind softly, as Scheider comes to Sheila's apartment to propose. It's one of the more inventive uses of taped sound in a movie since "The Conversation."

THERE ARE OTHER strong moments. E.g., when a guy at a party comes up to Sheila at the snack table and asks her if she wants to make it, she replies, "I already have," and dumps a bowl of cheese dip into each of his hands. Later, when she's about to do herself over, and buys all the women's magazines on the newsstand, all of them have a photo of Cybill Shepherd on the cover (her Golden Girl rival in "Heartbreak Kid"). Miss Berlin is a natural, subtle comic actress, who does her Jewish shtetl with a slow, laconic irony—the opposite of Barbra Streisand's tough, stand-up comic style.

The movie "Sheila," in short, is a surprise. Those who liked the book may find it much too tame and even a sell-out. But the awful life of a single girl these days may still be too raunchy for the uptight and middle-aged. Perhaps the most interesting thing about it is that it shows that the producers think audiences still prefer nice-girl heroines and happy endings. (Rating not available)

BROOKLYN, N.Y. — Officials of the Diocese of Brooklyn confirmed here that former Mayor Robert F. Wagner of New York, a lifelong Manhattanite, was given an annulment of his second marriage by the Brooklyn diocesan marriage tribunal a year and a half ago, freeing him to marry a third time to the widow of a New York publisher.

To obtain the annulment, Wagner established a legal "residence" in Brooklyn, whose streamlined marriage tribunal last year granted 703 annulments. The Archdiocese of New York, where Wagner worshipped and was married to the former Barbara Cavanagh in the home of the late Cardinal Francis Spellman, is estimated to have processed fewer than one-third of that number in the same period.

WAGNER's first wife, Susan, died in 1964. The second union, which lasted six years, ended in divorce in 1971. Wife number three is Phyllis Cerf, widow of Bennet Cerf, and she was to marry Wagner Jan. 30 in St. Thomas More Church, Manhattan.

Tribunal officials in both dioceses declined comment on details of the break-up of the Wagner-Cavanagh nuptials, because of the

prominence of Wagner in political circles. The former New York mayor was the chief advisor to Gov. Hugh Carey.

But a spokesman for the Brooklyn diocese, Frank De Rosa, said that it would be wrong to imply that the former New York mayor had, as one newspaper headline put it, "phonied" his address to obtain the Church invalidation of his previous marriage.

The grounds on which the annulment was obtained could not be learned.

Catholic Women to meet Feb. 11

INDIANAPOLIS — The North Deanery Council of Catholic Women will meet Tuesday, Feb. 11, at the Marriott Hotel, Mass at 10 a.m. will be followed by a business meeting at which election of officers will be held. Luncheon will be served at 12 noon.

Thomas J. Weber, director of the Indiana Interreligious Commission on Human Equality, will be the guest speaker.

Mrs. Pat Lawley will preside. Reservations should be made with Mrs. Robert Lepscum at 898-9758.

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