

# Pope halts resumption of peace talks in Paris

BY JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI said that news of the suspension of the U.S. bombing of North Vietnam and the resumption of peace negotiations is a "ray of light" for the new year.

Sounding somewhat hoarse and tired from a bout of flu, the Pope told a crowd in St. Peter's Square on Dec. 31:

"We do not want to pass up the opportunity of showing you right away the relief and hope that is ours, as it is that of the entire world, at the news which reached us yesterday afternoon of the suspension of American bombing in North Vietnam above the 20th parallel and of the imminent resumption of negotiations for a cease-fire and, we ardently hope, of a just and stable peace in Vietnam."

Hailing the news as a "ray of light," Pope Paul said the new development "dissolves a bit the darkness that threatened to bring 1972 to a sad close and to open the new year on a dangerous note."

APPEARING AGAIN on New Year's Day at his window overlooking St. Peter's Square, the Pope told the crowd in the square: "We must desire peace at all costs. It is now part of the indispensable value of humanity and civilization."

The Pope's appearance and remarks underscored World Day of Peace, an annual celebration sponsored on January 1 by the Vatican. The Pope reminded listeners that the 1973 theme was "Peace is possible."

Vatican officials said the theme was chosen to prevent men from becoming despondent over the many difficulties encountered in obtaining peace.

"Just as it should be possible to defeat epidemics, illiteracy, misery and hunger, so it should be possible to exclude the dangers, menaces and ruptures which compromise the peaceful existence of humanity on the earth," the pontiff remarked.

THE POPE SAID that the desired peace is "certainly not easy, especially when such a great part of world economics and the organizations of peoples is based on armaments and criteria of rivalry and power. Power must become ever more a necessity in the conscience of mankind. Then it will be possible."

True peace, the Pope said, is "only attainable with the powerful and paternal help of God."

Meanwhile, in the United States, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, asked "all men of good will" to renew their prayers for peace in the wake of the announcement that peace negotiations would be reopened.

A week earlier the cardinal had expressed "grief and dismay" over the "recourse to violent force and massive bombing." He asked both sides to "return in good faith" to the negotiating table.

BEFORE THE HALT was announced, (Continued on Page 3)

## Chancery announces parish appointments

Two parish appointments were announced this week by the Chancery Office. Father Alan McIntosh, O.S.B., of St. Meinrad Archabbey, was named pastor of St. Boniface parish, Fulda, effective January 8. He will succeed Father Edwin Miller, O.S.B., who was reassigned by his religious superior.

Father James Shanahan was appointed temporary administrator of Sacred Heart parish, Clinton, effective immediately. The pastor, Father Jerome Bennett, has been placed on sick leave.

## St. Meinrad sets liturgy parley

ST. MEINRAD, Ind.—The St. Meinrad School of Theology will host a four-day Liturgical Conference February 12-15 for priests, Religious and laity.

Keynote speaker will be Father Patrick John Regan, O.S.B., of St. Joseph's Abbey, St. Benedict, La., who will also address the conference on the "Theology of Prayer."

Other speakers and their topics will include: Father Robert Hovda, editor of Living Worship, on "Liturgy and Social Justice;" Father Nathan Mitchell, O.S.B., of St. Meinrad Archabbey, on "Theology of the New Rite of the Anointing of the Sick;" Lawrence P. Melillo and J. Quintin Biagi, Louisville architects, on "Divorce between Liturgy and Architecture."

Also, Father Lucien Deiss, C.S.Sp., internationally-known liturgist and scripture scholar; Gloria Gabriel Weyman, choreographer and dancer; and Father Joseph Champlin, author and columnist.

Chairman of the conference advisory committee is Father John Machielsen, O.S.B.

Registration will be limited to 200 participants. Deadline for reservations is January 8. Address for registration is: Liturgical Conference, St. Meinrad Seminary, St. Meinrad, IN 47577.



VOL. XII, NO. 11

INDIANAPOLIS, INDIANA, JANUARY 5, 1973

## ABORTION, DEATH PENALTY HIT

### Concern for life key to ICC statements on social problems

INDIANAPOLIS—The Indiana Catholic Conference is vigorously opposed to any relaxation of the state's present abortion statutes and to efforts to obtain a new capital punishment law conforming to U.S. Supreme Court guidelines.

In addition, the Conference has voiced support for state gross income tax credits for nonpublic school parents, a guaranteed income for the elderly, a state-administered and financed welfare program, civil rights protection for children, a statewide public defender program and a wholesale revamping of the corrections system.

Conference concerns and specific legislative recommendations are contained in "Social and Moral Issues Facing the People of Indiana," a booklet being distributed throughout the state on the eve of the opening of the 1973 Indiana General Assembly.

Priorities were established by the board of directors, John Christy, executive secretary of the Conference, said. The board includes the six bishops of Indiana and one lay representative from each of the five dioceses.

STATEMENTS OF concern contained in

the booklet were developed through the various departments and committees of the Conference. In an introductory statement, the booklet notes that the principles enunciated "will serve as public statements on various social and moral issues as well as provide a framework through which our own members can participate."

Explaining its basic stance, the Conference asserts that each individual's right to life, liberty and an opportunity for happiness is not based on "that person's condition, his state of development, and certainly not upon his value to society."

"Rather, the integrity of each citizen derives from what the Declaration (of Independence) describes as an endowment from God. Each one of us must be respected, our lives protected and enhanced as a function and responsibility of the society in which we live," the statement concluded.

A MAJOR SECTION deals with the (Continued on Page 3)

## Monsignor James Hickey dies, pastor of Our Lady of Lourdes

Funeral services for Msgr. James A. Hickey, J.C.L., pastor of Our Lady of Lourdes parish since 1956, were held in the parish church Thursday, Dec. 28. Burial took place in the Priests' Circle of Holy Cross Cemetery.

The Funeral Liturgy was celebrated by Msgr. James Jansen, retired pastor of St. Michael's parish, Bradford, in the presence of Archbishop George J. Bishop and scores of clergy. Homilist was Father Paul J. Courtney, pastor of St. Luke's parish, Indianapolis.

Msgr. Hickey, who was 66, died on Christmas Eve in the parish rectory. He is survived by three sisters: Sister Frances Edna Hickey, S.P., Mrs. Ann Healy and Mrs. Mary A. Heezen.

AN INDIANAPOLIS native, Msgr. Hickey received his seminary training at St. Meinrad Seminary, where he was ordained in 1931.

He served more than 12 years as associate pastor of SS. Peter and Paul Cathedral, interrupted by two years of graduate studies at Catholic University. While at the Cathedral he became a close personal friend of Archbishop Joseph E. Ritter, who later became Cardinal-Archbishop of St. Louis.

In 1945, Msgr. Hickey was named pastor of St. Ann's parish, Terre Haute, where he remained until his appointment to the pastorate of Our Lady of Lourdes parish 11 years later.

HE HELD A NUMBER of official diocesan appointments, including Pro Synodal Judge, Vice Officialis of the Marriage Tribunal and Synodal Examiner for Clergy.



MONSIGNOR HICKEY

Msgr. Hickey received the papal honor of Domestic Prelate from Pope John XXIII in 1961 at the request of Cardinal Ritter.

Monsignor Hickey had a deep respect for the dignity of the priesthood. It was through his personal encouragement and guidance that the Archdiocese realized its first black vocation—Father Clarence Waldon, the present pastor of Holy Angels parish, Indianapolis.

## Fr. John Wells dies at age 47

INDIANAPOLIS—Funeral services for a former diocesan priest, Father John E. Wells, were held Tuesday, Jan. 2, in SS. Peter and Paul Cathedral. Father Wells, a priest of the Springfield-Cape Girardeau (Mo.) diocese since 1964, died (Dec. 28) in Advance, Mo., where he was pastor of St. Joseph's parish. He was 47.

Ordained for the Indianapolis Archdiocese in 1950, Father Wells served in three parishes as associate pastor: St. Philip Neri and St. Joan of Arc in Indianapolis and St. Ann's in Terre Haute.

He was incardinated into the Missouri diocese in 1964, where he had served since 1961. At the time of his death he was pastor

of St. Joseph's parish, Advance, and St. Anthony's parish, Glennon.

Survivors include the priest's mother, Mrs. Lucile Wells, and a sister, Mrs. Mary Helen Bowman.

Burial took place in the Priests' Circle of Calvary Cemetery.

Father Wells was always ready to aid his fellow priests in time of need. One Archdiocesan priest stated that Father Wells helped him regain his health after a serious operation some years ago by encouraging him to engage in physical therapy and active sports. "I will be eternally grateful to Father Wells," he said. "Without his help I would not be here today."



CHURCH STILL STANDS—The historic cathedral still stands, though seriously damaged, amid the devastation caused by a series of earthquakes which hit Managua, Nicaragua, destroying 75 per cent of the city and killing

thousands. Relief agencies have rushed emergency supplies to aid the 300,000 homeless survivors, most of whom have been evacuated from the city due to the fear of an epidemic. (RNS photo)

## AFTERMATH OF EARTHQUAKE

### 'Growing tensions' hamper Managua relief distribution

BY FATHER JAVIER SOLIS

SAN JOSE, Costa Rica—Church sources here with first hand knowledge of the aftermath of the earthquake in neighboring Nicaragua said there is growing tension between the National Guard and voluntary agencies there over the distribution of relief to victims.

They said tension is greatest between Red Cross workers and officers of the National Guard, strong arm of Nicaraguan dictator, Gen. Anastasio Somoza.

"This gets in the way of fair distribution of foodstuffs and other aid," said a priest who asked to remain unidentified. A group of other priests and several nuns who just returned from Managua, Nicaragua's ravaged capital, nodded in agreement.

"People there are beginning to question the fairness and honesty of Guard authorities. They see that Guard members and their families are being given priority while plain civilian victims are still in great need," the priest added.

The tensions are only part of a larger picture of panic and confusion, a frustrating climate in which many aid efforts are being dissipated, including heroic efforts by Church personnel.

CHURCH EFFORTS have been also hampered by the almost total destruction of Church-related facilities and the ensuing disbandment of priests, nuns, Brothers and lay leaders. Many are reported working with emergency teams.

Reports of some deaths among Church personnel have so far gone unconfirmed; most superiors consulted in Managua and here said no deaths among their people have been reported.

## Know Your Faith starts new series

KNOW YOUR FAITH begins its fourth year of publication with a new series titled "The Christian and the World," a discussion of how scientific, technological and artistic creativity simultaneously enriches and pollutes the environment. The series begins this week and continues through February 16.

Theme articles have been written by Sister Janaan Manternach, O.S.F., assistant director of the National Center of Religious Education. She is co-author of the "Life, Love, Joy" elementary school RE program.

Fleshing out the overall theme will be the familiar team of specialists, Father Quentin Quesnell, S.J. (Scripture), Father Carl J. Pfeifer, S.J. (Catechetics), and Father Joseph M. Champlin (Liturgy).

In addition, the KNOW YOUR FAITH pages will continue to feature Msgr. Raymond Bosler's syndicated Question Box column and Frank Sheed's biographical musings on "The Church and I."

For the beginning of a FAITH-ful new year, turn to Page 6.

## Vatican may set up office on family life

VATICAN CITY—The Vatican is considering plans to open a new office to deal on a worldwide level with pastoral problems of family life.

The project, which is still very much under wraps, came to light following reports that the Vatican was thinking of establishing a new pontifical commission for family life.

AT PRESENT THERE is a section of the Vatican's Council on the Laity that deals with family life problems, but apparently the new office would go beyond a single office such as the laity council.

Statements by various persons working at the Vatican indicate that the new office would serve as a "clearinghouse of information."

THE LAITY COUNCIL'S section for family life was established in 1968, following publication of Pope Paul's encyclical Humanae Vitae, which condemned the use of artificial birth control means.

That section was established after the negative world reaction to the papal encyclical to help promote the positive pastoral thinking—rather than the doctrinal or moral points—contained in the encyclical.

## Law on tax credits is rejected in Ohio

COLUMBUS, Ohio—A three-judge federal district court has ruled unconstitutional an Ohio law that would have given a tax credit of \$90 a year to parents of nonpublic school students.

It was the second piece of Ohio legislation to aid nonpublic schools in two years that has been declared unconstitutional.

Benson A. Wolman, executive director of the American Civil Liberties Union of Ohio, who had challenged the law, said the decision was a "scholarly analysis of a difficult legal problem and was clearly the product of a fair and impartial tribunal." He said he thought the state would appeal the decision.

## BACK AGAIN!

"Christian Heritage," Msgr. John J. Doyle's history of the Catholic Church in Central and Southern Indiana, resumes in this issue of The Criterion. The first installment of Chapter Three continues the exciting account of the career of the legendary Father Pierre Gibault and his role as a pioneer missionary in the Midwest of the 18th century. It can be found on Page 5.





## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Arrest ex-nun in Bolivia

LA PAZ, Bolivia—Elizabeth Harding, 40, a former U.S. nun was arrested along with 30 persons on charges of plotting a Marxist invasion aimed at the overthrow of the Bolivian government. Government officials said Bolivians living in neighboring countries planned a peasant uprising using \$300,000 supplied by Cuban leader Fidel Castro.

### Employee's firing upheld

MINEOLA, N. Y.—The Nassau County Civil Service Commission upheld the firing of a county employee who refused to cooperate in a birth control program. John Short was fired by the Social Services Department after he refused to sign a claim for \$10 million in state funds because he said funds for abortion devices were illegally included.

### 'Eggheads' neglect ethnics?

NEW YORK—"American intellectuals have never truly faced, or bothered to understand, the diverse cultural histories," of ethnics, according to author Michael Novak. Novak, writing in "Pieces of a Dream," a book on ethnics, said that "no major intellectual task has been so neglected as the development of a theory of cultural pluralism."

### Noonan wins history award

NEW ORLEANS—John T. Noonan Jr. received the American Catholic Historical Association's John Gilmary Shea Prize for his book, "Power to Dissolve: Lawyers and Marriages in the Courts of the Roman Curia." The prize is given to the author of the most original and significant historical writing on the Church.

### Gives kidney to priest-brother

LOS ANGELES—Father Pedro Ybarra and his sister, Sister Ines, were both in "good condition" after a six hour kidney transplant operation here. Father Ybarra received a kidney given by his sister. The 23-year-old Spanish priest suffered kidney failure while studying here.

### 'We cannot divide Christ'

LOUISVILLE, Ky.—Archbishop Thomas J. McDonough told an interdenominational congregation service at a storefront mission here, "When I was invited to come down here this evening, I didn't hesitate. . . I didn't ask what denomination it was. I wanted to speak to people. There's no reason today to be divided about God or Christ. . ." he said. "We cannot divide Christ because He belongs to all of us, and He died on the cross to save all of us."

## Bishops' pastoral urged clarifying sex teaching

OGDENSBURG, N.Y.—Bishop Stanislaus J. Brzana is trying to convince his colleagues in the U.S. hierarchy to issue a pastoral letter on sex. The letter "would reflect Christian principles and tradition," including the "positive pro-life statements" of Pope Paul's encyclical Humanae Vitae, the Ogdensburg bishop said. "It would avoid rigorism and laxism and strive for a healthy balance."

### Suit halts college aid

ANNAPOLIS, Md.—State aid to 22 private colleges in Maryland has been suspended by the state attorney general because of a suit filed by the American Civil Liberties Union. As a result of the suit, the attorney general has suspended the financial assistance to the private colleges in Maryland until it can be decided if the aid is constitutional.

The ACLU has argued that the 1971 law which grants the assistance is unconstitutional. Named in the suit was one Methodist affiliated college and four Catholic colleges: Western Maryland College, Westminster, Md.; Notre Dame College, Baltimore; Loyola College, Baltimore; Mount Saint Mary's College, Emmitsburg; St. Joseph's College in Emmitsburg which has closed down.

In the suit filed last March, the ACLU argued that each of the five institutions named in the suit "compels obedience to the doctrines and dogmas of a particular religion, requires instruction in theology and doctrine, and does everything it can to propagate a particular religion."

The bill establishing the college aid program was passed in 1971 by Maryland legislators who at the time seemed confident that the bill was constitutional. But the U.S. Supreme Court has since made decisions which have made it possible to review state aid programs.

hopes that the bishops' administrative committee will consider his proposal when it meets in February, according to the North Country Catholic, the diocesan newspaper here.

IN HIS STATEMENT at the bishops' meeting, Bishop Brzana said that "a sexual revolution" is in progress and that "an excessive attitude of permissiveness is prevailing." "Sex is used as bait in advertising," the bishop said, and "woman is not presented as a person of dignity but as a sex object." He warned of an increase in sexual promiscuity and homosexuality and said that "modesty, chastity and virginity are not held in high esteem."

A pastoral letter is needed, he said, because "an unsalutary silence has been maintained by our shepherds and pastors" leaving parents, children and even teachers "bewildered" about the Church's teaching on sex.

Although the bishops did not act at their meeting, Bishop Brzana has received letters of support from several bishops and from priests and lay persons.

RETIRED BISHOP John B. Franz of Peoria, Ill., told Bishop Brzana that the bishops "have been challenged to silence by the advocates of sexual permissiveness. . . Billy Graham puts some of us to shame."

Bishop Clarence E. Elwell of Columbus, Ohio, wrote: "Too many razor sharp distinctions by moral theologians go over the heads of our people including, I fear, many priests and Sisters teaching in our various institutions. . . One caution I would, therefore, express would be that the pastoral be set in sixth-grade-level English so that no one would be misled by weasel-worded statements which have done so much harm in the past."

### ENDORSES KEY 73

STUEBENVILLE, Ohio — Bishop John King Musio of Steubenville has endorsed the goals of the year-long evangelism crusade called Key 73 and encouraged the priests, Religious and laity of the diocese to participate in it where feasible.

## Darwin theory 'crippled' in textbook controversy

SACRAMENTO, Calif. — Darwin's theory of evolution will be treated as "mere speculation" in California's public school text books, the California Board of Education has decided.

The decision was a setback to California's scientific community which is at odds with religious fundamentalists who want the biblical story of creation included in scientific textbooks that contain Darwin's theory.

But on a more central issue, the board put off for a month

any decision on whether to give "equal time" to the biblical version of man's origins in science textbooks for grade school children. Scientists argue that a biblical theory has no place in a science textbook.

THE CATHOLIC hierarchy in California has stayed out of the controversy, and so has the California Catholic Conference and local Catholic school boards.

One Catholic educator, however, gave his personal views in testimony last month

during hearings in Sacramento. Father James Church, assistant superintendent of schools of the Sacramento diocese, said that religion is out of place in a science textbook.

"THE OBJECTS and instruments of science and

### SUPPORT BOYCOTT

COLUMBUS, Ohio — The diocesan Priests' Senate here endorsed the United Farm Workers Union's boycott of non-union iceberg lettuce.

religion are too different," the priest said. "To include religion in a science text appears to be searching for God with a microscope or telescope. The only end-result will be a ridicule of religion and the course."

Father Church said that historically, attempts to combine theology and science have proven disastrous. "The Bible was not written to provide scientific data; and science attempts to answer the question 'what' 'how', not the 'who' of origination," Father Church said.

## Monastery housing project set

UNION CITY, N.J.—A housing development with buildings for all income and age levels is being planned for part of the Passionist Fathers' monastery here.

Eight acres of monastery land will be used for housing purposes in a program being developed in conjunction with the Mt. Carmel Guild, social welfare agency of the Newark archdiocese. Preliminary plans call for construction of two 14-story buildings for senior citizens, a 10-story building for high-income families, a five-story unit for middle-income families and 33 two-family town houses for poor families. In all, 500 units are proposed.

The Mt. Carmel Guild would establish offices in the monastery complex to provide residents with a variety of social services.

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## THE TACKER

## Deacons assigned to parishes

BY PAUL G. FOX

Five deacons, fourth year students at St. Meinrad School of Theology, have been assigned to Archdiocesan parishes for their final pastoral semester prior to ordination in the spring. Incidentally, all will be ordained in their respective home parishes.

Three of the five will serve Indianapolis parishes, the remaining two in Franklin and Columbus. The deacons and their assigned parishes are: Rev. Mr. Frederick Denison, Christ the King parish; Rev. Mr. John Beltans, Immaculate Heart parish; Rev. Mr. Thomas Richard, St. Bernadette's parish; Rev. Mr. Stephen Jarrell, St. Rose of Lima parish; Franklin, and Rev. Mr. Joseph Rautenberg, St. Bartholomew parish, Columbus.

In addition, a student from the Lafayette diocese, Rev. Mr. Leroy Kinnaman, will serve at St. Catherine's parish, Indianapolis.

Only one of the five Archdiocesan deacons hails from the See City of Indianapolis. Also represented are Terre Haute, New Albany, Connersville and Four Corners (Jennings County).

There are a total of 29 theology students for the Archdiocese, studying at St. Meinrad, St. Mary's (Baltimore), Rome and Louvain (Belgium).

The third theology class numbers eight: David Brandon, Michael O'Connor, Joseph Schoettle, Mark Swarczkopf and Kimball Wolf, all of Indianapolis; David Coats, Plainfield; Harry Monroe, New Albany; and Carlton Beaver, Gary. (Swarczkopf is studying in Rome, Monroe in Baltimore, the balance at St. Meinrad.)

Nine students comprise the second theology class. From Indianapolis are: Patrick Doyle, Roger Dunn, James Farrell, Robert Gilday and Paul Gabonay (Beech Grove). Others include: John Gillman, Brookville; Carl Goodnight, Jr., Danville; Robert Klein, New Albany; and

William Turner, Shelbyville. (At St. Meinrad—Doyle, Dunn, Goodnight and Turner; Rome—Farrell and Gilday; Louvain—Gabonay, Gillman and Klein.)

The first theology class numbers seven, six at St. Meinrad and one at Louvain. They are: Richard Glinther, Mark Gottmoeller and John Kirby, all of Indianapolis; Donald Kurre, Richmond; Gregory Matern, Connersville; Henry Tully, Marengo; and Paul Weiss, Greensfork. (Kirby is studying at Louvain, the balance at St. Meinrad.)

A total of 35 students are attending college, 31 at St. Meinrad and four at St. Mary's (Ky.).

College seniors include: John Bitter, Joseph Dant, Mark Kansteiner, Kenneth Krieche, Cosmas Raimondi and Kenneth Taylor, all of Indianapolis; Francis Clifford, Hanover, Pa.; and Paul Koettler, Kloyds Knobs.

Juniors are: Mark Lee, New Albany; Jan Northcott, Hagerstown; James Lasher, Tell City; and Stephen Schafflein, Floyds Knobs.

Sophomores include: John Brandon, George Elmes, Charles Lang, Homer Lathrop, Joseph Sherman and Paul Shikany, all of Indianapolis; Dan Clark, Greenwood; John Elstro, Richmond; Gregory Ernstberger, Georgetown; Thomas Haerle, Tell City; Neal Kirchgessner, New Albany; Michael Megel, Four Corners; and Ralph Scheidler, Greensburg.

College freshmen are: John Cannaday, Paul D. Deslauriers, David T. Donahue, David E. Falkner, Thomas Kirk and Mark McLeod, all of Indianapolis; John Hall and Timothy Jeffers, Greenwood; Steven Mader, Spencer; and Michael Scheidler, Greensburg.

In addition to the 64 named above, Jack Porter, Terre Haute, is enrolled at St. Meinrad as a special student.

There are 118 students attending the Little School of Indianapolis, which remains the principal feeder into the college seminary.

## Two priests lose parent in death

Death took a parent of two Archdiocesan priests during the past week.

Mrs. Mary McGinnis, 84, mother of Father Raymond McGinnis, pastor of St. Martin's parish, Siberia, was buried from St. Michael's parish, Cannelton, on Dec. 29. Father McGinnis offered the Funeral Mass. A daughter, Mrs. Antoinette Parish of Vincennes also survives.

John P. Elford, 81, of Holy Name parish, Beech Grove, was buried on Jan. 2. He was the father of Father John Elford, administrator of St. Patrick's parish, Terre Haute.

Other survivors include his wife, Serena, and four other children: George Elford of Washington, D.C., former Archdiocesan Superintendent of Schools; Mrs. Ann Powell of Williamsport, Pa.; Mrs. Mary Nagy of Beech Grove; and Tim Elford, also of Washington, D.C.

Father Elford was the principal concelebrant at the Mass, which was attended by Archbishop Bishop.

## Vigo Co. Teen Forum to meet

TERRE HAUTE, Ind. — The Catholic Teen Forum of Vigo County will meet at 7 p.m. Sunday, Jan. 7, in St. Joseph's parish hall, Fifth and Ohio Streets.

A discussion on "Prayer and Peanut Butter" will be led by Sister Barbara Ann Linton, S.P., and Sister Kathleen Desautels, S.P., both of St. John the Apostle parish, Bloomington.

An evening snack will follow a special Young People's Mass at 7 p.m. All Vigo County high school students are invited to attend.

Additional information is available from Father John Curran, O.F.M. Conv., of St. Joseph's parish, or Father Patrick Murphy, of St. Leonard's parish, West Terre Haute.

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, school social room, Speedway, 7 p.m. SATURDAY: St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.; Knights of Columbus, Council No. 437, 4 p.m.

Thirty years ago Mrs. Cora Thompson was re-elected state regent of the Daughters of Isabella.

Community Room, 550 N. Rural at 8 p.m.

Luncheon-Card Party in St. Mark's parish hall, 551 E. Edgewood Ave. Luncheon at 11:30 a.m., card games at 12:30 p.m.

## SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 a.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High

## INDIANAPOLIS

## Calendar of Events

## SUNDAY, JAN. 7

Two Card Parties at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave. Euchre and all games played.

## WEDNESDAY, JAN. 10

Card Party in St. Philip Neri

## THEOLOGIAN QUERIED

## Reject 'cannibalism' charge

ROME—Roman theologians seem unanimous in denying that survivors of an Andean plane crash were guilty of cannibalism in consuming the flesh of dead companions to survive.

"Cannibalism is murdering people to devour them," observed Father John Navone of Rome's Gregorian University. "These people were driven to eat human flesh by the sheer need to survive, and not by any perverse taste."

ANOTHER THEOLOGIAN, Father Jan Visser, professor at the Pontifical Urban University here, explained the case as "fairly simple."

"If one kills in order to eat human flesh, he commits cannibalism; but when a person is already dead, his body is disposable to fill a real need, such as medical research or human survival."

"Of course, men feel extreme revulsion against the eating of human flesh, but there is nothing morally wrong with it—no divine or human law against it so far as I know."

Earlier Father Gino Concetti, a Franciscan theologian who frequently writes for the Vatican daily, L'Osservatore Romano, told a news agency that "if the

facts took place as narrated by the survivors, even from the theological and ethical point of view the action cannot be branded as cannibalism."

SOME OF THE 16 Uruguayan survivors of the Oct. 13 crash of a plane, carrying a rugby team and others, admitted in Santiago, Chile, that they had eaten parts of dead companions when their food supply

ran out during their 10-week ordeal. Upon return home to Montevideo they justified their action by linking it to the sacrament of Communion and to a heart transplant.

Father Navone, an American Jesuit, said theologians here had heard on the question agreed there is no moral law against consuming human flesh "in such a totally abnormal situation" as that of the crash survivors.

## Pope hails resumption

(Continued from Page 1)

the renewed bombing had brought strong reaction from religious leaders across the country. Bishop Paul F. Anderson of Duluth, Minn., had called it "an immoral means to a just and lasting peace." Bishop Cletus O'Donnell of Madison, Wis., had called it "insane," saying, "The most immoral aspect of the war has been the suffering and death inflicted on countless thousands of non-combatants."

The 14 bishops of the Boston province had issued a joint statement expressing "dismay and horror" over the renewed bombing, and the interfaith organization

Clergy and Laymen Concerned issued a letter signed by 44 religious leaders opposed to the bombing renewal.

Flu and fever caused a cancellation of the Pope's celebration of a New Year's Mass at a Roman polio center and of all audiences until Jan. 4, including the Wednesday general audience.

ON NEW YEAR'S DAY, the Pope remained in the Vatican while his secretary of state, Cardinal Jean Villot, substituted for him at the polio center, the Don Orione home for crippled children. Cardinal Villot told the 150 youngsters that the Pope was very disappointed not to be able to be with them and that he promised to visit them very soon.

Not since his return from the exhausting trip to Australia and the Far East in December 1970, had the 75-year old Pope been forced to cancel his audience schedule because of illness.

Vatican sources said the Pope became ill after his general audience on Dec. 27, and had to retire to bed the following day. It is thought the bout of flu was due to his exposure to near freezing weather on Christmas Eve, when he celebrated an outdoor Mass for miners working on a railway tunnel 60 miles north of Rome.

NEWS OF THE Pope's illness was not made public by the Vatican immediately. Vatican press officials immediately discounted rumors of a serious illness and stressed that it was only "slight."

The Pope's first scheduled public appearance following his illness will be a Mass in St. Peter's Basilica on the feast of the Epiphany. During the Mass he will ordain 50 deacons to the priesthood.

The deacons are all students at the Pontifical Urban College of the Propagation of the Faith in Rome. The ceremony is being held in connection with the observance of the 350th anniversary of the establishment of the Congregation for the Evangelization of Peoples, the central administrative office of the Vatican for missionary activity throughout the world. The deacons come from Australia, Bangladesh, Burundi, India, Kenya, Nigeria, New Zealand, Ruanda, Sri Lanka (Ceylon), Sudan, Taiwan, Thailand, Togo, Uganda, Vietnam and Yugoslavia.



CHRISTMAS VISIT TO CONSTRUCTION SITE—Wearing a white "hard" hat, Pope Paul VI talks with workers inside a Florence-Rome railroad tunnel under construction before celebrating Christmas Midnight Mass with them near Sant'Oreste, Italy. The pontiff interspersed his visit to the construction site with urgings for all men of goodwill to lay down their arms and give up unjust political and other ambitions to help bring peace to a troubled world. (RNS photo)

## Contraceptive questions by mortgage firms barred

CAMDEN, N.J. — The New Jersey state banking department has begun a crackdown on lending institutions that ask prospective home buyers for proof that they use contraceptives.

The crackdown followed stories in the Catholic Star Herald the diocesan newspaper here, saying that some couples had been asked the question as part of their applications for a mortgage.

"There is no doubt in my mind that a question of this kind is immoral and beyond the scope of business ethics," Richard F. Schaub, acting banking commissioner said in announcing the crackdown.

"But even more outrageous," Schaub said, "is the fact that it's illegal. No matter who's involved in this thing or how many times it's been done, we're going to stop it."

SCHAUB'S ACTION grew out of an investigation by the Catholic Star Herald, this fall.

Ray and Betty Connelly, a couple which sought a mortgage from Associated East Mortgage Co. of Camden told the paper that a company official had asked for signed statements from them and their doctor detailing their use of contraceptives.

A company official admitted that the question had been asked and said that he felt it was sometimes necessary when both husband and wife work. If

the wife becomes pregnant, and leaves work, the couple may not be able to keep up mortgage payments, he said.

JOSEPH BERNARDO, a vice-president of the company, said that the question is asked by many firms throughout the country and that both the Veterans Administration and the Federal Housing Administration accept the statements as part of applications.

VA and FHA officials acknowledged that they had received such statements but denied that they sought the information.

In announcing the crackdown Schaub said that he had just begun his investigation and that any prosecution would be handled by the state attorney general's office. If the VA and FHA are involved, the banking commissioner said he would "pack a few suitcases and take the fight to Washington."

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## Concern for life key

(Continued from Page 1)

inadequacy of the present welfare system in Indiana. It recommends specific programs to provide more and better jobs and job training for the unemployed, a state-administered and financed welfare program, and a decent standard of living for all the poor without weakening the family structure.

A strong stand is taken in opposing reinstatement of capital punishment. The Conference notes that there is evidence capital punishment fails to deter crime, does not protect society, and is often inequitably imposed. It states that "even the most wretched and unfortunate human being has a life which must be regarded as inviolable."

CONCERNING PENAL reform, the Conference points out that despite some improvement, corrections in Indiana continue to be "primarily custodial, emphasizing punishment and retribution rather than rehabilitation." A series of legal steps is outlined as the means to effect reform.

Citizens are urged to participate in the management of law enforcement agencies and assistance is proposed for innocent victims of crimes.

In its statement on abortion, the Conference says that "In a society pledged to safeguard the lives of its citizens the drive

for easy abortion is ironic and tragic." It points out that "The acceptance of abortion—destroying life at its beginning—opens in principle the right to terminate life at the end as well, or at any point in between when life becomes burdensome or unwanted."

The Conference concludes that "the real challenge facing Indiana is not only to protect the unborn's right to life, but also to provide genuine solutions to the problems which cause women to seek abortion."

IN OTHER statements, the Conference recommends:

—An all-out state effort to supply decent housing, adequate diet and health care, and a guaranteed income for the aged.

—Expansion of programs at state and local levels to increase justice in civil rights and improve human relations among all citizens.

—Stronger protective measures to ensure decent working and living conditions for migrant families.

—Professional counseling and educational programs to stem the growing tide of battered children.

—Greater funding and education in the areas of mental retardation and mental health.

—Use of tax credits for parents of children attending nonpublic schools as a means of insuring the continuation of private education.



# BEHIND THE NEWS

## Truman's almost-ambassador to the Vatican

WASHINGTON—The late President Harry S. Truman touched off a controversy in October 1951 by appointing Gen. Mark W. Clark to be U.S. ambassador to the Vatican.

"The appointment was in the national interest," Truman said, because it would serve "the purpose of humanitarianism and diplomacy."

"It is well known that the Vatican is vigorously engaged in the struggle against communism. Direct diplomatic relations will assist in coordinating efforts to combat the communist menace," he said.

THE NOMINATION was sent to the Senate on the day that Congress adjourned and no action was taken. President Truman then said that he would resubmit the nomination when Congress reconvened in January.

For the next two months, many leading Protestant clergymen spoke out against the nomination.

The American Baptist Convention, the Friends General Conference (Quakers), the United Presbyterian Church, and the National Lutheran Council all expressed opposition to the appointment. The American Jewish Congress also opposed it.

On Oct. 30, 1951, 26 prominent Protestant clergymen of the New York City area issued a statement calling the appointment "a needless and tragic blunder" and urging the President to withdraw it immediately. Among the signers was the Rev. Norman Vincent Peale, pastor of the Marble Collegiate Church.

AT THE BEGINNING of December, the general board of the National Council of Churches launched a drive to coordinate protests against the nomination. Among the leaders of the drive were the Rev. Dr. Eugene Carson Blake, chief administrative officer of the Presbyterian Church in the U.S.A. who later became

secretary general of the World Council of Churches; Bishop G. Bromley Oxnam, secretary of the Methodist Council of Bishops; and the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Bishop Oxnam said at one protest meeting that "we don't want a clerical hierarchy to dominate this country—we want to keep freedom here in years to come."

On Jan. 14, 1952, Clark, an Episcopalian, who had led the Fifth Army in the liberation of Rome in June 1944, asked the President to withdraw his name principally because of the controversy.

Truman then said he would submit another name at a later time. At a press conference in March, the President said he was looking for a suitable candidate. At subsequent press conferences he said he

was not then considering another appointment. He did not name another candidate for the Vatican post during the remainder of his term.

IN MAY 1956, THE former President, on a visit to Rome during which he had an audience with Pope Pius XII, told newsmen that he strongly favored the appointment of a U.S. ambassador to the Vatican. The establishment of such diplomatic relations "would help the peace of the world," he said.

This practical view of the ambassadorial question and absence of anti-Catholic bias were in harmony with the views Truman expressed in May 1959 when newsmen, in connection with the increasing popularity of the then Sen. John F. Kennedy, asked him if religion could "doom" a candidate.

"I hope it doesn't," Truman said. "It shouldn't have any influence. The Constitution provides that there shall be no state Church and that's a good thing."



PRESIDENT TRUMAN... his death revived memories of a diplomatic hassle.

### EDITORIALS

## Elusive, but still possible, peace

Pope Paul rose from a sickbed and stood in the rain to say what peoples around the world felt. He publicly expressed "the relief and hope which the news of the suspension of American bombing of North Vietnam... and the imminent resumption of cease-fire talks brings."

The Pope, like many other millions of peace-hungry citizens, was grieved by the latest and most devastating wave of destruction the United States has leashed since the Vietnam war began. A war, it must be remembered, that to this day goes undeclared even though the Constitution clearly requires a declaration of war by the Congress.

Indeed, aside from the spuriously-gained Gulf of Tonkin resolution, Congress has had almost as little say-so about the war as the man in the street. From the outset, U. S. involvement in Southeast Asia has been conducted exclusively by executive fiat.

The people of this nation who have fought and died, who have sacrificed domestic security in order to finance its tragic excesses, have been kept in the dark. They have had to be content with glib assurances that time and again were exposed as sheer fabrication. It was the loss of credibility that prevented President Johnson from seeking a second term. And it was in desperation that the American people turned to Richard Nixon and his promise to end the war and end it quickly.

Regardless of the reasons, President Nixon did not redeem his pledge. But the fact that he was pulling troops out of Vietnam and reducing casualties softened criticism. Then this fall hope skyrocketed again. The President was swept into office last November on the crest of an optimistic proclamation that peace was at hand.

As the year came to an end

however, 93 additional U. S. airmen had been listed as missing in the 11-day raids on North Vietnam. The number lost during the holidays just passed thus represents approximately 20 per cent of the estimated 400 Americans captured in all the air raids throughout the war.

Ninety-three more American families are now experiencing the anguish that is known only to another POW family. And for what? The White House remained ominously silent. Not one word came from the President to the people. Even more incredible, department chiefs and administration spokesmen conveniently vacated the capital as the black holidays droned on. It was a second-in-command press officer who informed a numbed nation that the bombings were being halted and the peace talks rescheduled.

In a flippant summary of the "bottom 10 stories of 1972," a syndicated columnist writing in the Indianapolis Star listed as No. 7 "the Pope's 884th reminder that peace is preferable to war." Dear God in Heaven, have we become so hardened to suffering and so inured to war that we consider the heart-rending beseechings of the Pope a topic of amusement!

Not only is peace preferable, it is possible. The Pope reminded us on New Year's Day, designated as World Day of Peace. The 1973 theme—"Peace is possible"—was chosen, said Vatican officials, to encourage a continuing hope and to prevent men from becoming despondent about the difficulties involved.

Despite all that has gone before, peace is possible. Henry Kissinger is packing his bags for another trip to Paris. But if, once again, peace eludes us, how long will the American people and the Congress continue to tolerate the tragic charade of peace at hand and peace trampled underfoot?

—B. H. ACKELMIRE



"SO WHAT IF PEOPLE DON'T BELIEVE YOU! CHEER UP — IT'S NOT THE END OF THE WORLD!"

### THE YARDSTICK

## Cold shouldering a good friend

BY MSGR. GEORGE G. HIGGINS

The biggest labor story of the year—the long and bitter struggle over the presidency of the United Mine Workers—ended on December 17 with the victory of rank-and-file Arnold H. Miller over the incumbent, W. A. (Tony) Boyle.

Joseph L. Rauh, Jr., a Washington attorney with the social conscience of an Amos or an Isaiah and with the energy and drive of three men packed into one, played a key role in this hotly contested battle. It was Rauh who worked out the legal strategy that "opened some doors that the rank-and-file miners walked through," as a campaign aide to president-elect Miller described it on the day the election results were certified by the U.S. Department of Labor.



everyone really knows, that human life begins at conception and is continuous whether intra or extra-uterine until death."

This can be tolerated, however, so long as the medical profession itself knows the score and prepares to implement the new ethic of personal fulfillment, betterment of the species and the quality of life.

Medicine's role in the changing attitude toward abortion, concludes the editorial, could well be the prototype of its role in problems of birth control and birth selection and of "death control and death selection."

We repeat. This hair-raising non-fable of the wily foxes and the dumb bunnies does not come from the hyper-active imaginings of some far out anti-abortion group. It is contained in an editorial in a professional journal, California Medicine, the official publication of the California Medical Association.

Think about it the next time you hear some "enlightened" discussion about the social

Rauh was careful to stay away from policy-making during the Miller-Boyle contest, restricting himself to the legal aspects of the struggle and lending moral support to Miller and the other members of the opposition slate. Even at that, Rauh has had to pay a heavy price for his limited involvement. This I happen to know from first-hand experience, as the following anecdotes can serve to illustrate.

WELL OVER A YEAR ago, I ran into a prominent member of the UMW staff in a Washington restaurant—just about the time the struggle for the presidency of the UMW was getting under way. Though we had been friends for a number of years, he greeted me very coldly because—as he reminded me—he had just read an article which I had written as a tribute to Rauh on the occasion of the latter's 60th birthday.

My erstwhile friend from the UMW made it perfectly clear that, so far as he was concerned, anyone who was a friend of Joe Rauh, was, by definition, an enemy of the Mine Workers.

Within recent weeks—at the very height of the Miller-Boyle contest—I had a similar experience. I happened to be dining with Rauh and the president of an international union affiliated with the AFL-CIO. Shortly after we had been seated several other labor spokes came into the restaurant.

WHEN THE UNION president with whom Rauh and I were dining spotted them, he waved to them across the room and then, turning to us remarked—half in jest, half in earnest—that his having been seen by them in Rauh's company wouldn't do him any good at all.

What he meant was that Rauh, because of his involvement in the UMW struggle was not only unpopular with Boyle and his associates, but with labor people in general, including some who were privately sympathetic to what Arnold Miller, with the legal assistance of Rauh, was trying to accomplish.

After Miller's election had been announced, another labor official, who has no connection with the Mine Workers, made the same point in an interview with a Washington reporter. "Joe Rauh," he said, "has paid a high price for this fight. He's incurred the enmity of a lot of labor guys who are going to be quick to turn on him if he doesn't get out of their way."

PART OF RAUH'S trouble, this same labor official suggested, has to do with his

### YOUR WORLD AND MINE

## No ecumenism here

BY GARY MacEOIN

BRAZIL—Here in Brazil, as generally throughout Latin America, the pattern of ecumenical activity is very irregular and often seemingly contradictory. The impact of Vatican Council II was rapid and profound for theologians and some intellectuals, bringing positive response at the level of formal statements both from Catholics and from some Protestant groups. But at the pastoral level a tradition of conflict and bitterness often prevents any meaningful implementation of the high-sounding proclamations.

Even within Protestantism, there is a basic division between the older denominations that issued from the 16th-century Reformation, such as Lutherans, Presbyterians and Anglicans on the one hand, and on the other the sects that developed later from what is sometimes called the Radical Reformation, such as Mormons, Seventh Day Adventists and others generally described here as Pentecostals.

THE OLDER GROUPS are in principle willing to cooperate with each other and to some extent with Catholics. The Pentecostals keep rigidly and often

aggressively to themselves. And since it is precisely these new groups that are growing vigorously in most parts of Latin America, their aloofness represents a major limitation on ecumenical practice.

The reasons offered for the hesitancy with which Catholics approach even the older Reformed groups and are approached by them, derive in part from the tradition of conflict which was acute until recently. In addition, however, some Catholic priests have told me that their biggest problem is the low level of understanding of their faith by most of their own people.

What they probably mean is that the people have been taught to identify their faith negatively by contrast with that of the other side. Many Catholics regard bible reading as the worst kind of sin, and many Protestants (and similarly conditioned against devotion to the Mother of God.

UNDERSTANDABLY, this type of distortion is more widespread in the remote countryside than among city people with a fair level of education.

Discussions with priests and ministers in major cities like Rio de Janeiro, São Paulo and Brasília, as well as in towns and villages in the interior, have left me with the clear impression that Church-State tension is having a negative impact on ecumenism. The military dictatorship has been wooing the most reactionary elements in both the Catholic and Protestant churches, because of its harsh opposition to social reform. These are the same elements which are least ecumenical.

I came across instances in which a Presbyterian pastor wanted to participate in a marriage ceremony in a Catholic church, in which one party was a member of his denomination. The decision-making board issued an absolute prohibition, even though a minority of the board members strongly approved. Indeed the internal dissensions resulting from such situations are pushing progressive Protestants out of their denominations.

INTERESTINGLY, MOST such Protestants tend to turn, not to another Protestant denomination, but to a sympathetic Catholic community, a development similar to that in the so-called underground church in the United States.

Still more complicated for both Catholics and Protestants are relations with the spiritists. Spiritism in Brazil has two quite distinct origins, a popular form deriving from African animistic rites, and a sophisticated one imported from France in the last century. Today, the two are often mixed together in a single cult.

Traditional Christianity, whether Catholic or Protestant, seldom survives the movement from the backlands into city slums. Spiritism, on the contrary, thrives in the favelas more than in the rural parts. Why this should be so is a matter of considerable discussion. What is becoming more agreed is that ways must be sought to retain the cultural and emotional values provided through spiritism. But is that possible without priests drawn from the lower strata of society? And what kind of preparation should such priests have? So far there are many questions and few answers.

Indianapolis, adopted by the same general assembly of October 30, 1972, whereby you are in office and exist as a board of governors. In case you are interested, the preamble of said constitution is printed herein:

We, the Priests of the Archdiocese of Indianapolis, convinced of the value of a voluntary professional fraternity, keenly aware of the variety of talents demanded by today's ministry, and eager to be open to the Holy Spirit that He may direct us wherever He wills, come together in this Association the better to fulfill our mission to the People of God.

Gentlemen, someone has goofed, and I do not think it is the Holy Spirit.

Indianapolis Father George Stahl

## Behind the semantic subterfuge

"The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices."

Sound like the words of a moral theologian? Wrong. They are contained in an editorial in the latest issue of California Medicine, official journal of the

California Medical Association.

The words, however, are not preliminary to a denunciation of the "semantic gymnastics." On the contrary, contends the editorial, "this schizophrenic sort of subterfuge is necessary because while a new ethic is being accepted the old one has not yet been rejected."

That "the new ethic of relative rather than of absolute and equal values will ultimately prevail," the medical-journalist has no doubt. "In defiance of the long held Western ethic of intrinsic and equal value for every human life regardless of its state, condition, or status, abortion is becoming accepted by society as moral, right and even necessary," he states.

While society has been led blindfolded down the primrose path, it is not yet time for the relativists to snatch the blinkers from the wary or the timid.

Going along with the slant of a smooth change of ethic, the medical journal concedes, has resulted in "a curious avoidance of the scientific fact, which

### The CRITERION

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

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Phone (317) 635-4531 Price \$4.50 a year

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

Editor, Rev. Msgr. Raymond T. Bodet; Associate Editor, B. H. Ackelmire; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

Postmaster: Please return P.O. forms 3579 to the Office of Publication



in the Illinois country, reported to him that the people there were unhappy under Commandant Rocheblave's rule, many of them leaning to the cause of the Revolution. Encouraged by this intelligence, Clark pushed forward his preparations for an expedition against the British outposts.

Though disappointed in his expectation of enlisting 350 militia, he set out from the Falls of the Ohio River, near the present Louisville, on 24 June 1778 with half that number. The little army left the Ohio some 60 miles south of Kaskaskia and marched to the town, arriving on 4 July.

Relying on the terror with which the French viewed the American backwoodsmen, regarding them as "more savage than their neighbors, the Indians," Clark led his men into the town after

not worthy to be compared with the glory to come and of the liberty of the children of God. It seems safe to surmise that the sermon dwelt on the blessedness of peacemakers.

Only Chevalier Rocheblave stubbornly refused to forswear his fealty to the British king; he was sent as a prisoner of war to Williamsburg, the Virginia capital. In a few days, Cahokia and the other nearby villages joined Kaskaskia in adhering to the American cause.

WITH VINCENNES in British hands, however, Clark's position was untenable. After Abbott's departure in April no British official was there; only the militia guarded the post, but they numbered some 200, and they were sworn to defend it.

attack by the fierce Virginians weighed heavily with Father Gibault when he offered his services in the conquest by persuasion. Not only was he by profession a man of peace, there is every indication that by temperament he shrank from violence.

From the outset he stipulated that his role could be only a spiritual one, since his vocation forbade engagement in temporal affairs. He was aware that his bishop had prohibited priests and people from assisting the rebels, under the threat of severe penalties for the disobedient. Hence the official head of the delegation was Jean Baptiste Laffont, a surgeon and a leading citizen of Kaskaskia. Gibault acted as secretary, but the report he wrote has not been preserved.

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# WONDER

BY SR. JANAAN MONTERNACH, OSF

Only a few days before writing this article, I was caught emotionally in the untimely deaths of two people I knew well—a 44-year-old father of six children who had a fatal fall and a 37-year-old nun who was in a bus accident. WHY did this happen?

I allowed myself time to play with the question because "death" for me, is a constant source of the deepest kind of wondering. It's a mystery shared by everyone, rich and poor, yet hardly penetrated in the practical order. It's an ambiguous experience that, if pondered enough, has the power to deepen one's faith and hope in God's presence and his plan. Somehow death is both the culmination and the beginning of the WONDERful.

Almost simultaneously with the deaths of Dick and Sister Shirley Marie, one of my



favorite six-year-olds was receiving blood transfusions. Her health is such that the unexpected has always been much more normal than the expected for this lovely freckle-faced red-head. The kind of wondering her parents do is closely related to hope and is exercised in a complete acceptance of whatever develops and whatever happens. The reality of God is enlivened in my experience each time I hear Amy's mother say with utter confidence, "We can handle it! We'll manage."

IT IS NORMAL to wonder as we come face-to-face with both the ordinary and the extraordinary. Yet wonder is rather difficult to measure or describe. Sometimes it's a feeling of anxiety searching for a solution. Sometimes it's a flight of the imagination provoked by an idea. Sometimes it's sheer curiosity.

To wonder is to be really alive. A migraine headache, a display of hostility, the unexpected bloom or new shoot on a plant, a manifestation of thoughtfulness, the outcome of an exam, problems at work

or at home frequently create a kind of response, a kind of conscious acceptance, questioning, or wrestling with the facts and the ambiguity that could well be labeled "wondering." It is a power of the imagination that frees the wonderer to enjoy, to understand, to change, and to cope.

To view the process in its most spontaneous sense, a child provides the perfect model. They wonder about anything and everything from donuts to daffodils, magically transforming the commonplace to the extraordinary—every inch worthy of investigation. A child's world may truly be a marvelous mystery.

However, for some, it may not be a marvelous mystery at all—just a fact of life, a drab or anxious existence which changes the color of wonder from rosy pink to dark grey. The questions they ask may consistently lead to misery rather than marvel. Situations may actually stifle their normal ability to wonder.

WONDERING IS NEEDED to penetrate life's mystery. Yet, what has happened to it in hungry, frightened, tired, unwanted and sad little faces? And what about its glow in big faces burdened with insurmountable cares? To look closely at these faces is to see what might be called, for lack of a better title, "rhetorical wondering"—a wondering no longer full of expectancy—a wondering that has arisen out of the agony of rejection and disillusionment and which expresses itself in an attitude of apathy: "This is the way life is" or "That's the way the cookie crumbles."

Each of us has a responsibility to make our environment sufficiently peaceful and healing so that creative wondering is possible and hope is sustained. Each of us has a call to sufficiently probe and take hold of what's right in front of us so that we can look beyond and help not only ourselves, but also others to know that God is present and that he is for us. Each of us needs to practice the art of wondering until we can do it well. It requires trust and it takes time!

PERHAPS THE TIME it takes and the value of taking the time is best suggested by a poet, W. H. Davies:

What is this life, if, full of care,  
We have no time to stand and stare.

No time to stand beneath the boughs  
And stare as long as sheep or cows.

No time to see, when woods we pass,  
Where squirrels hide their nuts in grass.

No time to see in broad daylight,  
Streams full of stars, like skies at night.

No time to turn at Beauty's glance,  
And watch her feet, how they can dance.

No time to wait till her mouth can  
Enrich that smile her eyes began.

A poor life this if, full of care,  
We have no time to stand and stare.

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## CATECHETICS

### Wonder of Life

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

One day I was walking down the street as three young people approached from the opposite direction. Just before we were about to meet, one of the young men stopped. His eyes were fixed on the brick wall of a house. I stopped and looked at the wall, too.

His two friends, a young man and a young woman, joined him. "Have you ever really appreciated a wall?" he asked them. Quietly they gazed at the red bricks, ran their hands over the smooth surface and felt the rough mortar. They seemed filled with wonder at how extraordinary an ordinary wall really was.

My first reaction was to smile. It was easy to consider them sort of odd. Their display of appreciation for bricks and mortar was certainly unusual. I sensed too that they were overly self-conscious about their new discovery of the wonder of a wall. Maybe they were self-consciously playing out a role expected of them. In any case they went on their way down the street as I continued my walk in the opposite direction.

AS I WALKED I could not help but reflect on the deep insight behind their activity, no matter how curious or pretentious their behavior. There is no doubt that most of us, caught up in the business and routine of daily life, take for granted the most marvelous things. We live life as if it were a series of problems to be solved, hurdles to be passed.

We too readily fail to sense the mystery of it all. We stifle the innate sense of wonder we exhibited as children.

G. K. Chesterton wrote a marvelous chapter called "Ethics of Elfland" in his great book, *Orthodoxy*. In it he describes God as so taken with the wonder of the first sunrise that he repeats it every morning. Chesterton wrote that perhaps we would better appreciate the marvel of water in rivers and streams if all at once it turned to wine and we had no more water. The marvel of green trees might seem wonderful if for a time they were changed to red. Perhaps the problem of pollution is having the same effect as Chesterton's images.

One of the gifts shared by children, poets and artists is the capacity to wonder, to

recognize the moments of beauty that fill the world. The capacity to be caught up with wonder at how extraordinary the ordinary really is allows one to open heart and mind to the creative presence of God in life. In many ways wonder is the rich soil in which the seed of faith can mature—a faith that recognizes and responds to signs of God's presence in the world of things and people.

THE BIBLE IS FILLED with expressions of wonder at the beauty of the stars at night, the power and gentleness of the wind, the tenderness and strength of human love. The great heroes of Jewish and Christian scriptures—mostly hard-headed business people and effective military leaders—were remarkable for their sensitivity and openness to the wonder of life's mystery. They were able to recognize signs of God's presence and activity in natural phenomena, and even more in the personal relationships that filled their lives.

It seems to me that one of the major tasks of religious education is to enable people—children, adolescents and adults—to grow in their capacity to wonder. We hold as a doctrine of our faith that God's creative activity continues in every dimension of existence. As Christians we believe that the Incarnation implies that by becoming man, God's Son somehow touched and transformed all reality. Our Christian tradition is filled with the example of great men and women, who sank their mystical roots in the soil of wonder at the marvel of life.

WHILE PARENTS and teachers need not go about dramatically staring at brick walls as did the three young people I met on the street, they can provide a great service as religious educators by similar but less demonstrative means. Honest, probing questions can lead people to wonder at the mystery of what so often is taken for granted.

A camera can be used to increase sensitivity to the beauty and awesomeness of what we thoughtlessly glance over every day. Sensitively exploring things with the senses as well as with the mind, creatively probing and expressing the meaning of things with paint, crayon, or words, becoming still before the mystery of birth or death, enjoying good music, literature, art—all these and other approaches can help open people to wonder at life's mystery. Such wonder can open a person to recognize and respond to God's presence with faith, hope and love.

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"Struggling to convince a son or daughter about church on Sunday is hard enough..." (NC photo)



"They wonder about anything and everything from doughnuts to daffodils, magically transforming the commonplace to the extraordinary." (NC photo by George R. Cassidy)

## LITURGY

### Wonder of Worship

BY FR. JOSEPH M. CHAMPLIN

Audiences do not usually interrupt my lectures with applause. Neither the manner in which I speak nor the content of what I say seems to elicit that type of response. It was, then, something of a surprise at the Newark Archdiocese's 1972 Religious Education Convention to witness a significant number of the sizeable crowd clap enthusiastically when I made this suggestion: Catholic parents should be firm, tough, definite about insisting that teenage children living at home worship each Sunday at Mass.

Throughout my priesthood I have been working with and writing about young people. In those efforts I did and do stress that adolescence is a time for cutting away from childish dependence and becoming a mature, self-reliant adult. It is a time for parents to let go, to give their boys and girls an ever-expanding freedom. It is a time for reasoned and responsible decision-making more than parental command. However, while all those principles are true, I still believe that pre-graduation high school students need strong direction in these days with regard to attendance at the weekly liturgy.



"GOD GIVES US gifts without limit (a truth that even reluctant, skeptical teenagers normally continue to admit), and we expect you to give back to him at least one hour a week. We don't insist that you go to Confession or Communion, that you sing the songs or say the responses. We can't force you to listen during the homily. But we care and want you there."

Later, after graduation, it will be a different matter. We hope then you will want to worship as we do, and will on your own see the beauty and value of the Eucharist. If you don't, we will feel sad about it, but we must and will respect your right and need to decide for yourself about these things. Now, however, in high school, we say you must go."

Isn't that a dictatorial manner for parents to speak and act? Perhaps. Doesn't it take away the wonder and spontaneity of worship? Maybe. How can someone celebrate the liturgy when forced to attend? That is possibly the real question.

In some ways this problem of permissiveness about children's Sunday Mass attendance stems from an over-humanizing of the celebration notion in worship. We do in fact celebrate the liturgy. It is a stepping aside from daily life and solemnly, joyfully reflecting upon the realities of past, present, future. Happy enthusiasm and elated feelings are good and have their function in a liturgical service.

BUT WE COME TO MASS essentially for an experience in faith; we meet Christ in faith at the Eucharist and celebrate with faith Jesus' Easter victory over sin, suffering and death. Sometimes our faith overflows into our feelings, but not always and not necessarily. A feeling-less worship may be very, very faith-filled.

Moreover, we give to the Lord because he has so generously given to us. We may not always appear to "get" something out of the weekly worship; the issue is: have we put something into it. Liturgy is for giving, not getting, although God always returns more than he receives.

"Don't go to Mass unless you really feel like it." Words like these over the past 5-10 years from teachers seeking understanding to underscore the necessity of personal willingness on the part of worshippers, may have in truth undercut the authority of parents and crippled home efforts to teach teenagers. Struggling to convince a son or daughter about church on Sunday is hard enough; fighting religion class instructors over the matter makes the task doubly difficult.

IF THIS SOUNDS terribly outdated and hopelessly reactionary, the following quote from the December 17, 1971, issue of *Commonweal* should prove interesting: "The mandatory Sunday Mass idea, a conservative proposition by virtually all modern definitions, received some surprising support recently in New York—

from liberal Swiss theologian Father Hans Kung. Kung commented at Woodstock and later at a press luncheon that if Rotarians could require of its membership attendance at a weekly assembly, why not also a church?"

It seems to me that parents who, with hopeless sighs and wringing hands, allow high schoolers to sleep in and skip Mass communicate in a non-verbal way these attitudes. They are saying either we sadly no longer are in charge, or we really don't place Sunday worship that high on the priority list, or both.

A few qualifications to these seemingly rigid remarks. First, unless the parents themselves participate each week, their strong, insistent words will have a false, phoney ring to them. Secondly, this imposes an added burden upon the parish and presumes serious attempts are being made to offer well-planned and carefully executed liturgies. Thirdly, in severe cases where more harm would be done than good by such firmness, parents obviously must act accordingly.

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## SCRIPTURE

### The wonder of world around us

BY FR. QUENTIN QUESNELL, S.J.

Jesus told Nicodemus: "The wind blows where it will. You hear the sound it makes, but you do not know where it comes from or where it goes." As a matter of fact, none of us knows more than Nicodemus about where the wind comes from or where it goes. Nor do most of us stop to wonder about it, any more than he did.

The interesting thing is that Jesus wondered. And he suggested that if we wondered a little more ourselves, we might understand more than we do about God's spiritual blowing on the souls of men. "So it is with everyone that is born of the Spirit."

Jesus said: "Look at the birds in the sky." Do we look? He did, and he suggests that if we looked too, we might come to a better sense of how to live with the gifts God gives us, and to a new appreciation of how abundant God's gifts to us really are.

When we look at a flower, are we impressed and overawed as if we entered a throne-room or a sanctuary? Jesus could look at a flower that way, and he took the trouble to call it to our attention: "Not (Continued on Page 7)





## QUESTION BOX

## Reader questions 'antiquated' marriage laws

BY MSGR. R. T. BOSLER

Q. When is the Church going to change its antiquated marriage laws? Take the case of a good Catholic woman whose husband walks out on her and later remarries. She has done nothing wrong but she is not allowed to receive the Sacraments, and as long as her husband is alive she cannot marry and is doomed to a life of loneliness. Yet an ex-nun, who of her own volition renounces her vows, may marry in the Church with the Church's blessing. Is that fair?

A. I suppose every Catholic at times feels the way you do about the Church's stand on marriage—particularly now that some priests and nuns are being released from their obligations and allowed to marry. I intend to discuss this problem seriously and honestly, but first I must clear up a few misunderstandings.



A woman whose husband divorces her may continue to receive the sacraments so long as she does not attempt another marriage. In fact, she is encouraged by the Church to do so often so that she may receive the grace to live a rich and meaningful life apart from marriage. Not all divorced persons are lonely and unhappy. Some prefer to remain as they are rather than risk another unhappy union.

A nun who "renounces" her vows is not free to marry "with the Church's blessing." She must take her vows seriously and petition the Church for a dispensation from them and abide by the decision of the Church before she is free to marry. But why and how does the Church release nuns from their vows and claim she is unable to release married people from theirs? Because she considers the religious or celibate state, and the vows and promises pertaining to them, something she herself created, whereas she holds marriage to be a state created by God. The Church releases people from her own laws, such as

that forbidding meat on Fridays, but can not dispense from God's law forbidding murder. Since the Roman Catholic Church has long held that Christ himself determined that marriage vows between Christians were to be permanent and indissoluble, she has considered this a law of God she could not dispense from.

ALL THIS SOUNDS logical and clear in a theology classroom, but it can create misery and seeming injustices in the world in which we live. I do not see how the Church can go back on her teaching that Christian marriage is indissoluble, but I do see great possibilities of change from exploring more deeply what constitutes a Christian marriage.

What is this Christian marriage that is indissoluble? It is the union in Christ of two persons capable of living together as man and wife. In the case where it is impossible for a couple to perform the marriage act with each other, there is no marriage. Our church courts declare such unions invalid. But marriage is a union of persons not just of bodies. Is it possible that certain types of men and women are incapable of loving one another and living together for any length of time as man and wife? I think it is. We all know couples whose marriage ended in divorce after four or five stormy years and who subsequently entered second unions that were happy and successful. Is the union between two baptized incompatibles a real Christian marriage? That is the question the Church can pursue further and maybe answer in the negative without compromising her stand on the indissolubility of marriage.

ALREADY CHURCH COURTS are declaring invalid marriages in which one of the parties is judged by psychiatrists to be psychologically incapable of making the permanent commitment of self necessary to meet the requirements of the Catholic notion of marriage. What of the chronic alcoholic who seems incapable of accepting the obligations and responsibilities of marriage, could he be declared incapable of entering a Christian marriage? Here's another question that needs exploring.

These are some of the possibilities for change in the Church's laws on marriage. But, I would be less than honest if I did not warn you that they have not yet come about and may indeed never be acceptable. Church authorities move cautiously and gradually in these matters, for they are aware that the Church is one of the few institutions remaining that

seriously promotes and defends the permanency of marriage. Many are, at the same time, acutely conscious of the misery and injustices some Catholics suffer from matrimonial tragedies. They are encouraging church lawyers and matrimonial courts to expand and clarify what constitutes a true Christian marriage.

Q. What percentage of church support should come from raffles and bingo? Our parish bulletin stated that over half our yearly support comes from such means. Aren't we preying on the wrong people? These good parishioners who will give their expensive time to collect dimes and dollars want medals for it too. Isn't there spiritual value in free-will offering that we

are not preaching?

A. I happen to agree with you and would rather see our parochial schools close than keep them open with bingo, but I have some good parishioners, and I know many good pastors, who disagree with me; so I am going to play the coward and refuse to open this bucket of worms—though I am happy to give you this opportunity to air your views. I am sure that those pastors who resort to bingo and raffles would recommend the free-will offering as the best means of church support and long for the day when it would suffice.

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## THE CHURCH AND I

## Recollections of another day

BY F. J. SHEED

The Australian Church of my boyhood and young manhood was a very good sample of the pre-Vatican II Church—very good as a sample, very good in itself. Looking back one can see the defects which made inevitable the chaos in which Catholic life now everywhere is. But the explosion was still in the future, and meanwhile the Church was a pleasant peaceful place to be in.

Framing the whole picture was the relation between priests and people. That our bishops invariably came from Ireland hardly troubled most of us: we were used to our provincial status. After all, in Cardinal Moran and Archbishop Mannix we were convinced Ireland had given us two churchmen greater than any it had kept for itself. Irishmen are usually not disposed to grant this, but I have observed that the names of two to match them do not come readily to their lips.

That the Church was authoritarian hardly troubled us either: we accepted our lay status. I remember the shock when a Catholic, Judge Heydon, entered into public conflict with Archbishop Mannix on conscription in the first World War. My own first reaction was a kind of horror, almost as if the Judge had been guilty of sacrilege, challenging the Lord's anointed. But I quickly saw the point. The Archbishop had stated that in opposing conscription, he was merely exercising his rights as a citizen; but civil argument can be a bloody business and a citizen who gets into civil argument must take what he gets.

UP TILL THEN WE HAD lived in unbroken peace with our clergy. We liked

them and admired them. In the hour of need we felt we could always be sure of them.

The priests who served the bush, the back country, we admired particularly. Some of them said Mass three times on Sunday at places from 20 to 30 miles apart. There were no motor cars, only horses or bicycles. And the priests could not eat or drink till the last Mass was over. Most died under 50. It did not occur to us that anything could be done about it. Fasting for Communion belonged to the nature of things. It was not until I reached Europe that I heard anyone say that we owed its lethal strictness to the cardinals in Rome who could say their one Mass in their own rooms and did not eat breakfast anyway.

The respect we had for the priests did not mean any dewy-eyed idealization. We could smile at their foibles. There was a story about a baby which swallowed a coin, and its mother sent for the parish priest because he would get the last penny out of anyone—it must have been told about lots of them. Again we delighted in the parable of the Good Samaritan as told to his congregation by one very individual parish priest who was in frequent conflict with the Chancery. He told how the man fell among thieves, who robbed him and left him for dead. Along came a Cardinal who passed by on the other side, then a Vicar General who didn't give the man so much as a look. At last came a simple parish priest who looked after the victim properly. I believe his own Cardinal smiled when the story reached him the following morning.

IT ALL ADDED UP to a mingling of reverence and affection which was wholly healthy. I think the combination in our priests of celibacy and masculinity was the secret of it. I never heard anyone suggest that celibacy ought to be optional. We could not imagine a married

priesthood in those days. Nor for long afterwards.

I remember an experience of my own on the Hyde Park platform: I had mentioned that not only in the Eastern Orthodox Church (which did not accept the Pope's supremacy) but also in the Eastern Churches in communion with Rome there were married priests. For some of the Catholics in the crowd it was as if I had denied the Trinity; half a dozen reported me to Cardinal Bourne. When he told them it was true, I fancy some of them wondered if he too had lost the Faith.

ON THE FEELING ABOUT a celibate clergy in the Greek Orthodox Church I gained new light quite recently. I had asked a friend in Athens to let me know its rules about receiving Communion. She replied that the communicant must be spiritually prepared. If he was in serious sin, he should go to Confession. But, she added, the Greeks dislike confessing to a married priest; they would confess to a monk if they could find one, or even to a Catholic priest. The alternative to Confession was fairly strict three-day fast before Communion. Many preferred this to Confession, if the only priest available was married. I have not checked this information, but my informant is very reliable.

Reading her letter I was reminded of an incident which happened a good many years ago—40 maybe, my memory is uncertain. A man in England whose wife was dead and his children grown up, became a priest. He and another priest were giving a mission in Ireland. In his opening sermon he told the story of his own life. Then both priests went into the boxes to hear Confessions. Everybody lined up outside the other priest's box. The first priest went across and invited some of the people to come to him. The answer he got was: "We'd rather go to a virgin, Father."

## Wonder of the world

(Continued from Page 6)

Solomon in all his glory was arrayed as one of these."

IT TAKES A FRESH and alive mind to live in wonder in this wonderful world. That's the kind of mind our Lord had, and the kind he invites us to cultivate. The parables of Jesus are not just stories that dropped from heaven. They are stories we all live in the midst of.

We ourselves are characters in those stories. If we learn from Jesus to open our eyes to the wonders of the world we have, the things we handle every day turn into sacraments that keep us in touch with God. The world is full of windows into heaven, and we can form the habit of looking through those windows and marveling at the beauty and the power they display before our eyes.

Jesus watched a woman—perhaps his mother—prepare the family's daily bread. The yeast went onto the heavy lump of flour and water, and a miracle occurred. Jesus was surprised—as any child would be.

Years later he told us what he saw, and the kitchen baking became a story of the kingdom of God. A little yeast turns a dead, sticky mass of flour and water into

an active, living batch of dough, moving, swelling, rising. A little faith works its way through a man and through a great passive mass of waiting men and transforms them into a living, rising, growing people of God. "The kingdom of God is like the yeast which a woman took to knead into three measures of flour until the whole should rise."

WHO EVER MARVELED that the sun comes up? Who is filled with wonder that the rain still falls? Only someone to whom it is very real that these daily "natural" events are the gifts of a loving Father, like Jesus, for instance. He could tell us to watch the miracle and be grateful for the gift.

God gives it without reserve and gives it to all of us. He doesn't have to. "Your Father in heaven makes his sun shine on good and bad alike; his rain falls on the just and unjust." Learn, then, Jesus teaches us, from the things that happen every day, the goodness of God and the Father's will for how we should treat one another.

Look at the world around you, says our Lord. Learn to wonder at it. Appreciate it for the gift it is. Listen to it speak to you of God.

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## Quiz Contest final is a repeat of 1972

If the finals of the 19th annual Junior CYO-Criterion Quiz Contest between St. Barnabas and St. Catherine's parishes looks like a repeat performance of last year's championship round, it's because six of the eight panelists were members of last year's co-champion teams.

The final round of the Quiz Contest was played Thursday evening at the CYO Office

## Saint Rita sets torrid pace

INDIANAPOLIS — The mid-season mark has arrived for 205 CYO basketball teams in the six leagues. St. Rita's parish posts the most impressive record to date with four undefeated grade school entries and one unbeaten high school team.

Post-season league playoffs will be held in all leagues except the Cadet A and the Junior-Senior, where division trophies will be awarded as teams begin deaneary competition for the Archdiocesan tournaments.

St. Rita's three-time defending Archdiocesan Tourney champions are leading in Division I of the Cadet A League with a 5-0 record. Other division leaders in that league include: Division II—St. Matthew (5-0); Division III—Holy Trinity (4-0); and Division IV—St. Patrick (4-0).

Cadet B League mid-season leaders include: Division I—St. Mark and St. Rita (6-0); Division II—St. Philip Neri (5-0); and Division III—St. Luke "C" (5-0).

Leaders in the "56" A League are: Division I—St. Barnabas, St. Jude and St. Rita (5-0); Division II—St. Rita (5-0); Division III—All Saints (4-0); and Division IV—Holy Cross (5-0).

"56" B League leaders include: Division I—St. Christopher and St. Rita (5-0); Division II—Holy Spirit (6-0) and St. Matthew (Black) (5-0); Division III—St. James, St. Luke, St. Matthew (Red) and Little Flower (4-1).

Our Lady of Mount Carmel (3-0) leads Division I of the Freshman-Sophomore League. Other leaders are: Division II—Immaculate Heart and St. Rita (3-0); Division III—St. Catherine and St. Mark (3-0) and Baxter YMCA (2-0);

(after presstime) and results will be made available next week. Arrangements could not be made with officials of WFBM Radio, where the finals have been broadcast the past 18 years.

Cash prizes of \$40 and \$20 were presented the champion and runner-up team by The Criterion, along with semifinal prizes of \$10 each to two other teams from St. Catherine's. The parish originally entered four teams in the contest, with three appearing in the semifinals. Trophies were awarded to all four teams.

Semi-final round action on Sunday, Dec. 31, saw St. Barnabas No. 1 trip St. Catherine No. 3 160 to 110, while St. Catherine No. 1 dropped St. Catherine No. 4 170 to 130. Perfect score is 200 points or ten points per question.

Members of the final team from St. Catherine's were four veterans from the 1972 co-championship team—Mary Mullin, Martha Mullin, Bill Gill and George Berry. The Mullin girls are twins.

St. Barnabas was represented by two veterans—Jeff Haller and Susan Medisch—plus Bill Stumph and Kathy Parker.

## Increase noted in vocations in Philadelphia

PHILADELPHIA — The number of vocations to religious life has increased in the Philadelphia archdiocese for the first time in eight years, according to Msgr. Edward Thompson, archdiocesan vocation director.

Msgr. Thompson said 226 men and women entered seminaries, convents and similar institutions this year for the purpose of embarking on the religious life. There were 219 vocations in 1971.

"A better, more positive attitude toward religion, the priesthood and religious life seems to have influenced this slight increase in the numbers who entered religion last year," he said.

Division IV—Our Lady of Lourdes (3-0).

Junior-Senior League leaders are: Division I—Holy Trinity and NYAA (4-0); Division II—Mount Carmel (5-0); Division III—St. Catherine and Baxter YMCA (4-0); Division IV—Our Lady of Lourdes (5-0).

## CYO NOTES

Drawings for the "56" B and Cadet B post-season basketball tournaments will be held at 4:30 p.m. Thursday, Jan. 25, at the CYO Office. Coaches are invited to attend. The tournaments will start about February 3.

The only result of holiday basketball tournaments known at presstime was the Cadet B Tourney held at St. Philip Neri. St. Simon won the tourney over the host St. Philip 37-36. Third place was won by Immaculate Heart (Blue), which defeated Mount Carmel 28-21.

Sixteen teams are entered in the St. Joan of Arc Junior Volleyball Tourney, to be held January 13-14. Pairings have been mailed.

Reminder on the deadline of the Junior CYO Style Show—January 12. The event will be held January 28 at Holy Name parish, Beech Grove.

School principals and science teachers are reminded about the January 10 deadline for Archdiocesan Science Fair entries. Materials for local fairs will be mailed upon receipt of forms. Parish winners must be registered for the Archdiocesan event by February 23.

Cadet Boys Wrestling League information will be mailed next week. The league will begin

## Shrine-Knights tournament slated

INDIANAPOLIS — The ninth annual Shrine-Knights of Columbus Good Fellowship Bowling Tourney will be held Saturday, Jan. 13, at the Meadows Bowl.

A record number of 114 teams will take part in the event, won the past six years by the K of C. The 570 bowlers will be hosted to lunch and fellowship after the tourney at the Murat Shrine Club.

## Social justice panel formed

COVINGTON, Ky. — A social justice panel has been formed in the diocese of Covington, Ky. with the approval of Bishop Richard H. Ackerman.

Called the Northern Kentucky Commission for Social Justice, the group is designed to be a pilot group to combat social injustices through education and civic action.

action after February 1.

Entry blanks have been mailed for the Holy Spirit Freshman-Sophomore post-season basketball tourney, scheduled to begin about February 3. Deadline is January 22 and the drawing will be held at 7:30 p.m. Thursday, Jan. 25, at the CYO Office.

Deadline for the Holy Cross "56" A post-season basketball tourney is January 24. Drawing will be held at 7:30 p.m. Tuesday, Jan. 30, in the parish annex. The tourney will start February 3.

In the mail is information on the annual Junior One-Act Play Contest. Three new divisions are slated this year—Drama,

Light Comedy and Comedy-Farce. Entry deadline is February 2. Parishes are allowed to enter one play in each division plus an additional play in a second division for a total of four.

Thirty-one teams are entered in the Cadet Girls Volleyball League, which will start January 16. Significant revisions in the rules have been made this year. Coaches are asked to attend a meeting at 7:30 p.m. Thursday, Jan. 11, at the CYO Office.

Drawing for pairings in the Cadet and Junior-Senior deaneary tournaments will be held at 4:30 p.m. Monday, Jan. 15, in the CYO Office. Coaches are invited to attend.

## LEAGUE STANDINGS

### CADET A LEAGUE

Division I—St. Rita 5-0; St. Pius X 4-1; Holy Spirit 3-2; St. Jude 3-2; St. Simon 3-2; Little Flower 3-2; St. Lawrence 2-3; Holy Name 1-4; St. Andrew 1-4; St. Michael 0-5.

Division II—St. Matthew 5-0; Immaculate Heart 4-1; Mount Carmel 3-1; St. Barnabas 2-2; St. Philip Neri 2-2; St. Joan of Arc 2-3; St. Gabriel 1-3; Our Lady of Lourdes 1-3; Christ the King 0-5.

Division III—Holy Trinity 4-0; St. Catherine 4-1; St. Thomas 3-2; St. Christopher 2-2; St. Mark 2-2; St. Luke 2-2; St. Monica 2-3; St. Malachy 1-3; St. Martin 0-5.

Division IV—St. Patrick 4-0; Holy Cross 3-1; St. James 3-2; All Saints 2-2; St. Bernadette 2-3; St. Roch 2-3; Nativity 2-2; Sacred Heart 1-3; Our Lady of Greenwood 0-4.

### CADET B LEAGUE

Division I—St. Mark 6-0; St. Rita 6-0; St. Michael "B" 5-1; St. Andrew 4-2; St. Luke "B" 3-3; St. Thomas 3-3; St. Gabriel 2-4; St. Joan of Arc 2-4; St. Malachy 2-4; St. Pius X 2-4; St. Christopher 1-5; Immaculate Heart (Blue) 0-6.

Division II—St. Philip Neri 5-0; Holy Name 4-1; St. Simon 4-1; Holy Spirit 3-2; St. Matthew (Red) 3-2; St. Jude 2-3; St. Barnabas 2-3; Little Flower (Blue) 2-3; Our Lady of Lourdes 0-5; St. Lawrence 0-5.

Division III—St. Luke "C" 5-0; St. Catherine 4-1; St. Matthew (White) 4-1; Little Flower (Gold) 4-1; Immaculate Heart (White) 3-2; St. Bernadette 1-4; St. Gabriel 1-4; St. James 1-4; Mount Carmel 1-4; St. Michael "C" 1-4.

### "56" A LEAGUE

Division I—St. Barnabas 5-0; St. Jude 5-0; St. Pius X 5-0; St. Michael 3-2; Holy Name 2-3; St. Matthew 2-3; St. Simon 2-3; Holy Spirit 1-4; Little Flower 0-5; St. Lawrence 0-5.

Division II—St. Rita 5-0; St. Philip Neri 4-1; Mount Carmel 4-1; St. Andrew 3-2; St. Gabriel 3-2; St. Christopher 3-2; St. Joan of Arc 2-3; Immaculate Heart 1-4; Our Lady of Lourdes 0-5; Christ the King 0-5.

Division III—All Saints 4-0; St. Roch 3-1; St. Luke 3-2; St. Catherine 2-2; St. Bernadette 2-2; St. Monica 2-2; St. Mark 1-3; St. Malachy 1-4; St. Thomas 1-4.

Division IV—Holy Cross 5-0; St. Martin 3-1; St. Ann 3-2; Our Lady of Greenwood 3-2; Nativity 3-2; Holy Trinity 2-2; St. James 1-3; St. Patrick 0-4; Sacred Heart 0-4.

### "56" B LEAGUE

Division I—St. Christopher 5-0; St. Rita 5-0; St. Pius X 4-1; St. Gabriel 3-2.

2; Immaculate Heart (Blue) 2-3; St. Andrew 2-3; St. Michael "B" 2-3; St. Joan of Arc 1-4; Christ the King 1-4; St. Malachy 0-5.

Division II—Holy Spirit 6-0; St. Matthew (Black) 5-0; Holy Name 4-1; St. Simon 4-1; St. Michael "C" 4-2; St. Lawrence 3-3; Little Flower (Gold) 2-3; Our Lady of Lourdes 1-4; St. Barnabas (Red) 1-5; St. Catherine 0-5; St. Jude 0-6.

Division III—St. James 4-1; St. Luke 4-1; St. Matthew (Red) 4-1; Little Flower 4-1; St. Barnabas (White) 3-2; St. Michael "D" 2-3; St. Mark 2-3; St. Bernadette 2-3; Mount Carmel 0-5; Immaculate Heart (White) 0-5.

Division IV—St. Catherine 3-0; St. Mark 3-0; Baxter YMCA 2-0; St. Barnabas 1-1; Holy Name 1-2; St. Luke 1-2; St. Roch 0-3; Southport Christian 0-3.

### FRESHMAN-SOPHOMORE LEAGUE

Division I—Mount Carmel 3-0; St. Christopher 2-1; NYAA "A" 2-1; St. Malachy 2-1; Holy Trinity 2-1; St.



GIVING THANKS—Ramon Sabella, one of 16 Uruguayans who survived for 69 days in the Andes after a plane crash, receives Communion at a Christmas Day Mass in Santiago, Chile. The 16 persons—passengers aboard a Uruguayan Air Force plane that crashed on Oct. 13, killing 29—had been given up for dead after an extensive search and were rescued when two of them walked for 10 days down the mountains to summon help. (RNS photo)

Luke 1-2; St. Martin 0-3.

Division II—Immaculate Heart 3-0; St. Rita 3-0; St. Pius X 2-1; St. Joan of Arc 2-1; NYAA "B" 1-2; St. Matthew 1-2; St. Andrew 0-3; St. Lawrence 0-3.

Division III—St. Catherine 3-0; St. Mark 3-0; Baxter YMCA 2-0; St. Barnabas 1-1; Holy Name 1-2; St. Luke 1-2; St. Roch 0-3; Southport Christian 0-3.

Division IV—Our Lady of Lourdes 3-0; St. Simon 2-1; St. Philip Neri 2-1; St.

1; Holy Spirit 1-1; Holy Cross 1-2; Nativity 0-2; Little Flower 0-2.

JUNIOR-SENIOR LEAGUE

Division I—Holy Trinity 4-0; NYAA 4-0; St. Malachy 3-1; St. Christopher 3-2; St. Michael 2-2; St. Anthony 2-3; St. Martin 1-4; St. Ann 1-4; St. Gabriel 0-4.

Division II—Mount Carmel 5-0; St. Pius X 4-1; St. Matthew 3-1; St. Lawrence "B" 3-1; St. Rita 3-2; Immaculate Heart 2-3; North

Methodist 0-4; St. Luke 0-4; Lifeline 0-4.

Division III—St. Catherine 4-0; Baxter YMCA 4-0; St. Mark 3-1; St. Roch 2-2; Our Lady of Greenwood 2-3; St. Barnabas 2-3; Nativity 1-3; St. Jude 1-4; St. Simon "B" 0-4.

Division IV—Our Lady of Lourdes 5-0; Holy Spirit 4-1; St. Simon "A" 4-1; St. Andrew 3-2; St. Philip Neri 3-2; St. Lawrence "A" 2-3; Holy Cross 1-4; Little Flower 1-4; St. Bernadette 1-4; Miramar Club 1-4.

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## † Remember them in your prayers

**BLOOMINGTON**  
**MARIA CZECHUT**, 75, former resident of St. John the Apostle parish, buried in Montreal, Canada, Dec. 19. Wife of Stepan of Montreal, mother of Mrs. Zenovia Krawczuk of Bloomington. Mrs. Irena Domanczuk of Montreal and Yaroslav Czechut, also of Montreal.

**LORETTA R. SCHUBNEL**, 72, St. John the Apostle, Dec. 20. Mother of Agatha Hostetter of Bloomington, Virginia A. Rogers of Dayton, O., and Robert Schubnell of Lafayette.

**BRAZIL**  
**MARY ANN URBAN**, 94, Annunciation, Dec. 27. Mother of Mrs. Mary Clare Kohner and Kathryn Urban, both of Michigan City.

**CLARKSVILLE**  
**CHARLES E. LONG**, Sr., 74, St. Anthony, Dec. 29. Father of Charles E. Long, Jr., of Jeffersonville; brother of William Long of Sellersburg.

**MARY C. NAYLOR**, 83, St. Anthony, Dec. 27. Mother of Mrs. Charlotte Sams of Pinellas Park, Fla., and Mrs. Virginia Juliano of Harrison City, N.J. Sister of William VanSant of Hampton Roads, Va., and Mrs. Loretta Newman of Trenton, N.J.

**CLINTON**  
**MARY TOFFOLO**, 88, Sacred Heart, Dec. 30. Wife of Marcello; mother of Mrs. Joan Malone of Clinton and John Suardi of Matson, Ill.

**CONNERSVILLE**  
**HELEN HUDSON HOOD**, 73, St. Gabriel's, Dec. 27. Mother of Robert Hood of Indianapolis; sister of John, Leslie and Clair Hudson, all of Connersville.

**MARGARET MARY STURWOLD**, St. Gabriel's, Dec. 26. Sister of William J. Sturwold of Connersville.

**INDIANAPOLIS**  
**MICHAEL SICONOLFI**, 84, St. Augustine Home Chapel, Dec. 20. Brother of Vita Ierial.

**CLARENCE C. JOHNSON**, 64, St. Peter and Paul Cathedral, Dec. 21. Husband of Veneda; brother of Francis M. Johnson, Mae Rose, Florence Denney and Margaret Miller.

**HELEN M. MULVIHILL**, 46, St. Gabriel's, Dec. 23. Wife of John R.; mother of John, Terence and Timothy, Mary A. and Sandra Mulvihill; daughter of Mr. and Mrs. John E. Farley. Three sisters and four brothers also survive.

**MARIE A. GRAY**, 73, St. Philip Neri, Dec. 23. Mother of Marie A. King, Gertrude Gray, Mabel DuBois and Marion Ness.

**STELLA M. ZIMMERMANN**, 69, Sacred Heart, Dec. 23. Sister of Daniel J., Melvin, Conrad and Alvina Zimmermann.

**RICHARD D. FERGUSON**, 44, Holy Name, Dec. 23. Brother of John, Robert and Carl Smith, secretary-treasurer.

**NEW OFFICERS**  
**SELLERSBURG, Ind.**—Newly-elected officers of the Men's Club of St. Paul parish include: Michael Howard, president; John Sorg, vice-president and Carl Smith, secretary-treasurer.

Name, Dec. 26. Husband of Rita; father of Gary J., Jeff L., Dale R., Beth M. Ferguson, son of Mr. and Mrs. Dale Ferguson; brother of Jennie Engardt.

**CLARA A. FLYNN**, 78, Christ the King, Dec. 27. Mother of Wilbert L., John W. and Robert T. Flynn. Ann Robinson and Jeanne F. Brosius.

**EILEEN CISELL**, 80, St. Joan of Arc, Dec. 28. Mother of Jeanne Plant; sister of Robert, Philip and Mary Early and Catherine Moran.

**ELLEN C. MOSSING**, 47, Sacred Heart, Dec. 28. Wife of Earl F.; mother of Peter B. and Richard E. Mossing, Mark, Dennis, Stephanie and Phyllis Wimmering; sister of Delbert, Thomas and Eugene McCormick.

**MINNIE MURT**, 80, Sacred Heart, Dec. 29. Aunt of Charles Clifford.

**MARY C. KINSELLA**, 81, Holy Spirit, Dec. 29. Sister of Ruth Gilewood.

**ANNA P. ARMSTRONG**, 89, Sacred Heart, Dec. 30. Mother of Robert J. Armstrong, Ann Wiley, Alma Mocas, Ruth Bills and Elizabeth Beach.

**JOHN F. WOOD**, 59, St. Mark's, Dec. 30. Husband of Naomi E.; father of John D. Wood and Nancy J. Haigerty; stepfather of Michael and Mark Snyder; son of Mrs. Edith Wood; brother of Marion Penniston.

**JEFFERSONVILLE**  
**ARCHIE L. YEATER**, 74, St. Augustine, Dec. 20. Father of David and Joseph Yeater, both of Jeffersonville, and Mrs. Rose Mary Luneman of Detroit. A sister also survives.

**MADISON**  
**MARY ANN PHELPS**, 67, St. Mary's, Dec. 16. Mother of John E. Schlick of Madison and Glenn A. Schlick of California. Sister of Mrs. Pearl Riggle of Louisville. Mrs. Bertha Roberts, Earl, Glenn, Orville and Ben Turner, all of Madison.

**NEW ALBANY**  
**NELLIE BRYANT DODGE**, 77, St. Mary, Dec. 23. Wife of Laurel; mother of Lawrence Bryant and Mrs. Roy Prince, both of New Albany; stepmother of Laurel Dodge, Jr., of Pekin and Mrs. Ronald Kidd of Louisville; sister of Frank Melmer of New Albany; Mrs. Mary Sieveking of Nashville, Tenn. and Mrs. Amelia Stricker of Louisville.

**ANN ZOELLER**, St. Mary, Dec. 23.

Wife of E. Nelson Zoeller, formerly of New Albany. The couple lived in Nyack, N.Y., at the time of Mrs. Zoeller's death.

**MARYE LORCH**, 68, Holy Family, Dec. 26. Widow of Chester V. Lorch, who died on Dec. 19. Mother of Blanche E. Belvly of New Albany; sister of Mrs. James Quinn of Clarksville.

**JOHN SABOLCHAK**, 55, Our Lady of Perpetual Help, Dec. 15. Husband of Gertrude; father of Mrs. Catherine Ann Sattler of Floyds Knobs, Mrs. Mary Lou Caulfield and Carolyn and Theresa Sabolchak, all of New Albany. Son of Mrs. Anna Sabolchak of Barton, O. A brother and two sisters also survive.

**MARGARET MAE BURGESS**, 71, Holy Trinity, Dec. 18. Mother of Garland B. Earls of New Albany; Mrs. John McLaughlin of Pittsburgh and Mrs. Robert Juckiewicz of Margate, Fla. Two sisters also survive.

**NICHOLAS L. LEIST**, 59, Holy Family, Dec. 18. Husband of Jane; father of Nicholas L. Leist, Jr., Linda and Nancy Leist, all of New Albany. Two brothers also survive.

**RICHMOND**  
**KATHLEEN McADAMS**, St. Andrew's, Dec. 22. Sister of Mrs. Gertrude Stout, Bay and Vincent McAdams, all of Richmond.

**LUCILLE C. STODDARD**, 64, St. Andrew's, Dec. 23. Wife of Charles; mother of Mrs. Catherine Turner of Webster; Charles W. Stoddard and Mrs. Patricia Bloom, both of Richmond. Sister of Mrs. Helen Roman of Indianapolis; Mrs. Frances Butler of Gun Lake, Mich.; Mrs. Louise Pardieck, Mrs. Loretta Bradley and Mrs. Agnes Cook, all of Richmond.

**ST. JOSEPH HILL**  
**JOSEPH G. POPP**, 72, St. Joseph, Dec. 12. Father of Mrs. Mary Book of Bennettsville, Carl and Elmer Popp, both of Bennettsville, and Alfred Popp of Sellersburg. Brother of Robert Popp of Bennettsville.

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**TELL CITY**  
**MILDRED LORENE DICKMAN**, 38, St. Paul, Dec. 28. Wife of Leroy; mother of Mrs. Ed Glickman of Tell City, Charles Hale of Evansville and Randall Hale at home. Brother of Elmer DeWitt of Tell City and Howard DeWitt of Glasgow, Ky. Sister of Mrs. William Kendall of Cannelton.

**JOHN P. HESS**, 79 St. Paul's, Jan. 2. Father of Ronald Hess of Bloomington; Michael Hess of Evansville; Mrs. Maurice Nevenhaus, Harold Dennis and Steve Hess, all of Tell City; brother of Mrs. Louise Feix, Mrs. Elizabeth Rudolph, Katherine, Emmett and August Hess, all of Tell City.

**TERRE HAUTE**  
**JULIA QUINN BRITTON**, 92, resident of South Bend, formerly of Terre Haute, St. Patrick's, Dec. 17.

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**DANIEL J. MCKINNEY**, 69, Sacred Heart, Dec. 19. Father of Mrs. Mary Ann Lister and James William McKinney, both of Terre Haute; brother of Miss Hannah McKinney, Mrs. Isabella Kane and John McKinney, all of Terre Haute.

**FRANCIS R. "Bud" RYAN**, 58, Sacred Heart, Dec. 23. Husband of Marvel; father of Patty Ryan of Evansville; Mrs. Anne R. Dillard of Terre Haute; brother of Mrs. Helen All of Terre Haute; Joseph Ryan of Boca Raton, Fla.; stepson of Jess Dunn of Terre Haute; half brother of Robert Dunn of Denver, Colo. and Jack Dunn of Terre Haute.

**JOSEPH E. ATTMORE**, 78, St. Patrick's, Dec. 29. Husband of Helen; father of James Attmore and Mrs. Joanna Kostyo, both of Terre Haute.

**FRANCES H. VAN GORKOM**, 76, St.

Benedict, Dec. 28. Mother of John VanGorkom of Houston, Tex.; Mrs. Charlotte MacPherson of Clayton and Vincent VanGorkom of San Diego, Calif.

**WEST TERRE HAUTE**  
**FRANCIS "Frankie" THOMPSON**, 35, Dec. 28. Husband of Flora Belle; father of Mark A. and Rickie Thompson, both at home, son of Mr. and Mrs. Victor Thompson of West Terre Haute; brother of Mrs. Ramona Linn of Beaverton, Ore.; Mrs. Linda Rudisell, Mrs. Vickie Ball, Mrs. Mary Kozlowski; Lana Gail and Susan Thompson, all of West Terre Haute.

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**IMMORTALIZED IN STONE**—Three famed missionaries have been immortalized in stone on the facade of St. Francis Xavier church in Phoenix, Ariz. From left are: Father Eusebio Kino (1615-1711), the intrepid Italian Jesuit "missionary on horseback" who established 25 Indian missions in the Southwest and took part in 11 exploring expeditions in northern Mexico, Arizona and southern California. St. Francis Xavier (1506-52), the Basque disciple of St. Ignatius Loyola whose epic journeys to India, Japan and the East Indies led to the conversion of thousands. He is now the patron of all the missions of the Catholic Church. Father Junipero Serra (1713-1781), the Spanish Franciscan who established nine of the 21 Franciscan missions along the California coast. (RNS photo)

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## VIEWING WITH ARNOLD

## 'Young Winston' is dazzling film

BY JAMES W. ARNOLD

Since Winston Churchill has already been proclaimed the Man of the First Half of the 20th century, and seems likely to get it for the rest of the century as well, he seems the one Establishment figure most suitable for a successful film biography.



"Young Winston" is the first attempt, produced and written by Carl Foreman from Churchill's autobiography, and it is dazzling—certainly in comparison with previous movies about near-contemporary political personalities.

Winston, the man of action and eloquence, is an ideal film

subject. The medium is capable of demonstrating his best qualities. (It is inconceivable that anyone could make a good film about our sedate and colorless 20th century politicians.) Yet it is an odd time for a biopic of the young Churchill, who loved soldiering and the grand style, and completely accepted the values of his father and country.

He was not a hero of change, but of preservation. The struggle depicted is one of a sensitive youth striving to find a way to fulfill the uneasy hopes of the parents he all but worshipped. It's as nostalgic as an Errol Flynn movie.

DIRECTOR Richard Attenborough is nearly as inventive as he was in "Oh, What A Lovely War" in solving some problems of the historical film, e.g., frequent employment of

documentary voice-overs as a counterpoint to the visuals, forcing the main characters to endure probing journalistic interviews with unseen reporters who seem as friendly as Howard Cosell.

Since Churchill (at least as an old man) is a familiar figure, Attenborough has also been fortunate in his star, young Simon Ward, who is remarkably right in looks, voice, mannerisms and, above all, spirit.

Human depth is achieved by a sensitive analysis of the three-way relationship between Winston and his parents (Robert Shaw, Anne Bancroft), and Shaw is indeed so strong as the ill-fated Lord Randolph that the film is severely weakened after his death.

The movie is beautifully able to suggest the cost, in human terms, of public service and

dedication by the beautiful aristocrats who have come to be the popular tribunes of modern democracy. It is delicate in handling the sexual problems of the parents, and all but eliminates romantic interest from the life of the hero.

"Young Winston" is gorgeous to look at, regardless of locale, but especially in the epic battle scenes in India and South Africa. You marvel at how close Winston came, so often, to violent death, and you wonder

what our wars have cost us in leadership, lying in all those graves from Normandy to Quang Tri. (Rating: A-2—unobjectionable for adults and adolescents)

"Travels with My Aunt" is a broad and glossy film of Graham Greene's 1970 novel about a prim fiftieth birthday whose life is saved from boredom when it becomes swept up in the adventures of his swinging 75-year-old aunt.

It is really the joke confrontation of extreme moral positions, represented by unlikely partisans: the shy, inhibited, terribly honest banker, whose main excitement is tending the dahlias in his suburban garden, and the wild old lady, who seizes her nephew with stories of past affairs as she hustles him around Europe trying to earn a dishonest dollar to ransom her kidnapped 85-year-old lover.

Aunt Augusta's world is shot through with elegance, glamor and intrigue—a combination of the worlds of Colette, James Bond and the Graham Greene thriller. So the puritan is a sure loser in a situation that recalls "Zorba," "Auntie Mame" and "The Public Eye."

THE FINAL third of the book collapses, plot-wise, but this doesn't happen in the film,

interesting study of three itinerant skydivers (Burt Lancaster, Gene Hackman, Scott Wilson) who come to a small Iowa town for a July Fourth show and stir up the local women. There are good insights into Americana and the human psyche, and the air sequences are both lovely and nerve-shattering. Recommended, mainly of interest to adults.

## The week's TV network films

HURRY SUNDOWN (ABC, Sunday, Jan. 7): Probably Otto Preminger's worst movie, though that is always a risky estimate. Made from a big, bad popular novel, it shows the sleazy, beastly movie South at its gamy worst. The residents include such hominy grits types as Jane Fonda and Michael Caine, while the corrupt rich folks and bigoted white trash cope with patronized uppity Nigras. Bowdlerized Faulkner, it goes on forever in a vain search for insight and intelligence. Not recommended.

FIVE CARD STUD (ABC, Monday, Jan. 8): A routine western actioner in which a mysterious killer eliminates a set of poker players one-by-one until he gets to the indestructible paragon, Dean Martin. Robert Mitchum reprises his favorite bit as a disreputable preacher, and the late Inger Stevens is the golden-hearted shady lady. Not recommended.

THE GYPSY MOTHS (CBS, Thursday, Jan. 11): Director John Frankenheimer's

## Child Welfare League lauds Gibault operation

TERRE HAUTE, Ind.—The Child Welfare League of America recently visited Gibault School for Boys and in a report received last week said that Gibault "makes a very good impression."

The League is the leading organization in the United States for standard-setting in the child welfare field. Since 1920 the League has been the only privately supported agency devoted exclusively to the improvement of services for children in the U.S.

In the report, the League said that "both Aldering and Chartrand Halls (housing 76 boys at present) are obsolete for residential purposes for adolescent boys." The first priority facing the agency, therefore, is the replacement of these two buildings as far as their functions as living quarters for children on campus. This need has been recognized for some time and the addition of Knights Hall (dedicated in 1972) is seen as "a tremendous step forward."

GEORGE E. Dunkin, director of the school, said, "We of Gibault are, indeed, very pleased to receive such a positive report from the one agency whose accreditation signifies a dedication to the highest standards of service to children. We agree with the report in setting as our No. 1 priority the continuation of our building program. We plan to build three more new living units like Knights Hall as soon as possible."

"Hopefully, our board of trustees will approve the beginning of our second new unit in 1973. We need several

## SUPPORTS KEY 73

COLUMBUS, Ohio — Bishop Clarence E. Elwell of Columbus has recommended the Key 73 evangelization program which continues through the end of 1973.

thousand dollars, over what we now have, to be able to pay for this second unit, but with such a positive report from the League, I'm sure we will accelerate our building plans. We plan to build three more 24-boy units to take care of housing for the boys who are now in our obsolete dormitories."

In addition to the emphasis on building needs, the League report said that there will be increased demands for the school's services. "Gibault," the report continued, "has a sound tradition of serving a very hard-to-serve type of child and it has a core of skilled and dedicated staff."

IN OTHER aspects of the program, the League stated that greater emphasis should be put on vocational education.

Also, the League stated that another priority be given to the strengthening of the administrative staff. "The numerous tasks of administration and fund-raising cannot be adequately covered by two people, no matter how skilled they might be," the report said.

The League report continued urging a greater staff emphasis in social agency matters which is universal today so that the needs in this area at Gibault might well be considered to be "normal". Noting that Gibault is also going through a very drastic change as fewer and fewer (only seven in 1973) Brothers of Holy Cross are available for staff positions (out of 45 full-time positions).

The report concluded by saying that Gibault was a fairly impressive agency with a "quite acceptable" program, and Jerry Coppel, who compiled the report, said that he was "very impressed with the interest, dedication and skill . . . of the staff."

The complete report will be acted upon by the board of trustees at its quarterly meeting to be held at Gibault on January 19 and 20.

## Notre Dame gets foundation grant

DALLAS, Tex. — The Haggar Foundation has distributed about \$3 million in gifts, including \$750,000 to the University of Dallas and \$385,000 to the University of Notre Dame.

The donations, which went to various educational, medical and civic institutions and projects, were made at the 80th birthday party for J.M. Haggar, founder and honorary board chairman of the Haggar Co. The Haggar Co. is a slacks manufacturing firm with headquarters here.

The gift to Notre Dame, located in South Bend, Ind., will be used to renovate a building for the growing department of psychology. The building will be named the J.M. Haggar Hall of Psychology.

and gives life to all she meets and touches, yet in doing so breaks all the rules. Predictably, she is a Catholic. Her nephew keeps all the rules assiduously, but fails to live.

"Travels" is a kind of comic moral parable—in favor of life and passion and against their opposites. It may cause trouble for those who take Augusta too literally, and the movie—with its gross descriptions replacing Greene's subtle wit—may seem occasionally to be heartily in favor of several of the capital sins.

Alec McCowen contributes some desperately needed subtlety as the nephew, and Lou Gossett is delightful as a black friend who embodies the spirit of happy moral hedonism. (Rating: A-4—unobjectionable for adults with reservations)

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115	12"	Green and Yellow Shag Nylon	8.95	3.99
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55	12"	Green Tweed Shag Nylon	7.95	4.99
99	12"	Gold Tones Pattern Nylon	5.99	4.99
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—	15'x47'	Avocado-Moss Pattern Nylon	70.00	20.00
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—	6'x9'	Cordstripe Misc. Yarn	48.00	20.00
—	12'x22'	Gold Textured Nylon	63.00	30.00
—	12'x22'	Gold Tweed Nylon	74.00	30.00
—	12'x26'	Gold Textured Nylon	70.00	30.00
—	12'x33'	Beige Plush Nylon	77.00	35.00
—	12'x37'	Gold Pattern Nylon	77.00	35.00
—	12'x27'	Pink Plush Polyester	80.00	40.00
—	12'x10'	Gold Tweed Shag Nylon	80.00	40.00
—	12'x10'	Avocado Tweed Shag Nylon	84.00	40.00
—	12'x9'5"	Bronze Gold Plush Nylon	90.00	45.00
—	12'x10'2"	Beige Plush Nylon	90.00	45.00
191	12'x10'4"	Red Tweed Loop Nylon	100.00	50.00
—	12'x8'1"	Moss Tweed Loop Nylon	100.00	50.00
—	12'x9'	Gold Textured Polyester	100.00	50.00
24	12'x9'8"	Red Plush Nylon	114.00	55.00
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49	12'x12'	Gold Tweed Pattern Nylon	120.00	60.00
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163	15'x10'6"	Avocado Plush Nylon	130.00	65.00
115	12'x11'6"	Green Tweed Shag Nylon	130.00	65.00
22	12'x10'2"	Gold Textured Nylon	130.00	65.00
119	12'x10'11"	Gold Shag Nylon	130.00	65.00
99	12'x11'2"	Rust Tweed Nylon	150.00	70.00
17	12'x12'	Antique Bronze Shag Nylon	150.00	75.00
54	12'x12'6"	Light Green Plush Acrylic	153.00	75.00
76	12'x10'7"	Green and Orange Loop Acrylic	154.00	75.00
123	15'x9'9"	Grey and Black Rubberback Tweed Nylon	150.00	75.00
147	12'x15'	Lime Green Plush Polyester	160.00	80.00
63	15'x10'3"	Willow Green Pattern Polyester	160.00	80.00
158	12'x10'10"	Brown Pattern Acrylic	220.00	80.00
148	12'x14'8"	Green Tweed Loop Nylon	160.00	80.00
37	12'x11'5"	Willow Green Shag Nylon	160.00	80.00
182	12'x12'10"	Moss Pattern Polyester	160.00	80.00
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112	12'x14'	Green Tones Shag	170.00	85.00
122	12'x16'4"	Gold Tweed Nylon	180.00	90.00
50	12'x11'6"	Red Shag Nylon	184.00	90.00
92	12'x18'7"	Avocado Shag Nylon	180.00	90.00
181	12'x15'	Red Tweed Shag Polyester	180.00	90.00
192	12'x15'	Yellow and Green Shag Nylon	180.00	90.00
186	12'x16'4"	Red-Blue-Lavender Shag Nylon	160.00	95.00
180	12'x14'9"	English Fern Shag Nylon	196.00	95.00
8	12'x15'	Red Plush Rubberback Nylon	200.00	100.00
88	12'x15'9"	Avocado Tweed Pattern Polyester	200.00	100.00
5	12'x13'10"	Blue and Green Tweed Loop Acrylic	200.00	100.00
3	12'x13'6"	Palm Green Shag Nylon	200.00	100.00
151	15'x12'	Avocado Plush Acrylic	180.00	100.00
113	12'x11'	Green Shag Nylon	150.00	100.00
41	15'x14'9"	Gold Tweed Pattern Nylon	225.00	110.00
11	12'x13'6"	Red Shag Nylon	220.00	110.00
147	12'x18'4"	Parchment Pattern Polyester	230.00	115.00
55	12'x20'9"	Orange and Gold Shag Nylon	221.00	120.00
148	12'x18'7"	Orange Tweed Shag Nylon	200.00	120.00
77	12'x22'6"	Red Tweed Nylon	250.00	125.00
12	12'x17'4"	Willow Green Shag Nylon	210.00	125.00
170	12'x19'9"	Rust and Gold Shag Nylon	263.00	130.00
150	12'x14'2"	Orange Tones Shag Nylon	240.00	130.00
23	15'x20'4"	Red Pattern Nylon	310.00	155.00
93	15'x22'	Red Pattern Nylon	300.00	175.00
94	12'x25'6"	Gold and Brown Shag Nylon	306.00	175.00

CHOICE OF OVER 200 REMNANTS, ALL SOLD AS IS

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**PEACE**

May our prayers for peace be answered and the world return to an environment that all peoples can enjoy. Let harmony be the rule, not the exception.

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