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DISTRICT BOARD REJECTS PROPOSAL

School reorganization plan for Southside voted down

INDIANAPOLIS — A proposed reorganization plan, which would have created a regional middle school to serve seven southside parishes, was soundly defeated by the South Indianapolis District Board of Education last Sunday evening. The vote was five in favor and 24 against.

A companion resolution calling for the hiring of a deputy superintendent to coordinate the area's 11 elementary schools and the proposed middle school also was beaten by a vote of 11-19.

Thirty voting members of the 39-member board were present at the meeting, held at St. James parish. Each parish in the district has three votes.

The proposed reorganization would have created a middle school at St. Jude's parish for grades seven and eight, involving St. Jude and six neighboring parish schools: St. James, St. Catherine, St. Roch, St. Mark and St. Barnabas.

The six would have maintained grades one to six, with St. Jude pupils in those grades redistributed between St. James and St. Mark.

Although public discussion meetings were held and parish preferential ballots taken, no breakdown was given at the board meeting on parish voting or the percentage of parishioners who took part in the discussions.

Pope will not attend Eucharistic Congress

MELBOURNE, Australia—Pope Paul VI will not attend the 40th International Eucharistic Congress, to be held here Feb. 18-25.

Archbishop James Knox of Melbourne announced that "after careful consideration His Holiness, to his great regret, found that it would not be feasible for him to participate in the Eucharistic Congress."

The archbishop said that the news "will be a great disappointment for many people, especially in Melbourne," but added that "it is natural enough... to conclude that very important considerations have caused the Pope to take this decision."

The Pope's decision was communicated by the papal secretary of state, Cardinal Jean Villot, through the apostolic delegation in Sydney.

POPE PAUL VISITED Australia in 1970 when he took part in celebrations in Sydney marking the second centenary of the country's discovery by the British navigator and explorer Capt. James Cook.

There had been widespread speculation in the Australian press about the likelihood of a second papal visit for the Eucharistic Congress. One Melbourne newspaper has

been so confident that the Pope would be making the trip that it ran a front-page story on Christmas eve stating categorically that the papal visit was on.

Father Brian Walsh, the Congress executive director, said that the fact that the Pope was not coming does not lessen the importance of the congress. He said it remains one of the major spiritual events in the nation's history.

NEARLY 20 CARDINALS from around the world have already indicated that they plan to be in Melbourne for the congress.

They include the American Cardinals Terence Cooke of New York, Lawrence Shehan of Baltimore, John Cody of Chicago, and John Wright, prefect of the Vatican Congregation for the Clergy.

Cardinal Jan Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, will also be there.

It is expected that the Pope will name a cardinal legate to represent him.

The Pope has given what Archbishop Knox calls "tangible proof" of his great interest in the congress by permitting the Sistine Choir to attend the event and by allowing three precious tapestries in the Vatican Museum, all illustrating Eucharistic themes, to go to Melbourne's National Gallery on loan.

Tax credits issue before new Congress

WASHINGTON—Legislation to provide tax credits for parents of pupils in non-public schools is again before the House of Representatives, this time closer to the top of the heap of unfinished congressional business.

During the last session of Congress the bill, HR 17072, was approved by the House Ways and Means Committee, but Congress adjourned before action could be taken on it.

During the new session of Congress the bill has been reclassified as HR 40, indicating that it has gained higher priority for the House's unfinished business.

The bill would provide tax relief to low and middle-income parents who bear the costs of educating their children in non-public elementary and secondary schools.

The bill provides an individual income tax credit for tuition paid by parents for this education. The credit is 50 per cent of tuition paid up to a maximum credit of \$200 per year for each child.

REPS. GERALD FORD, Republican House leader (R-Mich.), and Herman T. Schneebli (R-Pa.), senior Republican on the House Ways and Means Committee, are the proponents of the bill for the new session.

The two legislators said they thought the bill's prospects were "very good" since it has the support of House Ways and Means Committee Chairman Wilbur Mills (D-Ark.).

Mills and Rep. Hugh L. Carey (D-New York) were sponsors of the original bill that underwent revisions in the House Ways and Means Committee. Mills and Carey were expected to back the bill reintroduced in this session.

Although dozens of congressmen sponsored a variety of tax credit bills in the last session, the Mills-Carey bill, now the Ford-Schneebli bill, was given the best chance of passage.

HIGH ADMINISTRATION officials spoke in favor of tax credits at Ways and Means Committee hearings last fall, and President Nixon endorsed the concept during the presidential campaign.

Introduction of the House bill came just after a federal court ruled a state tax credit law in Ohio unconstitutional. The constitutionality of similar Minnesota and New York state laws has been upheld. Both advocates of aid and their opponents have said that the issue will probably be solved only by a U.S. Supreme Court ruling.

Both the New York and Ohio rulings will go to the high court, according to attorneys in those cases.

1972 Mission donations set a new record

Another record contribution was reported this week by the Missions Office of the Archdiocese.

Msgr. Victor L. Goossens, missions coordinator, announced that a total of \$617,668.55 was donated by Archdiocesan Catholics during 1972. The figure represents a slight increase over the previous year and the 27th consecutive gain under his administration which began in 1945.

Memberships in the Society for the Propagation of the Faith, contributed through the parishes, totaled \$55,286. Another \$53,457 was reportedly donated directly to the SPF National Office in New York.

THE LARGEST single income was from the annual Mission Sunday Collection taken up in all Archdiocesan parishes which totaled \$80,960. Designated gifts to specific home and foreign missions amounted to \$85,591. Holy Childhood Association donations, primarily through the sale of Christmas seals by school children, resulted in \$26,567.

Archdiocesan Home Missions fund received \$39,737, while visiting missionaries collected \$105,465 from Archdiocesan parishes. Income from legacies during last year was \$25,151. A total of \$14,207 was received for Mass Intentions and distributed by the missions office.

THE AMERICAN Board of Catholic Missions received \$42,600 from the Archdiocese, while the Catholic Near East Welfare Association received \$6,615.

Recipients of Archdiocesan Home Missions fund included St. Joseph's parish, Rockville, St. Thomas More parish, Mooresville, and St. Jude's parish, Spencer.

Administrative costs for the missions office totaled \$27,000.

each month in state welfare aid, plus Medicaid benefits, by early January.

Welfare officials here say it is against state law for them to confirm or deny the grant, and convent officials refuse comment.

Allen said, "I do regret that elderly people who have served their Church faithfully have evidently been failed in time of their own personal needs. Religious conscience should call for the (Roman Catholic) Church to consider taking care of its own."



NATIONAL THEOLOGY CENTER CHOSEN—The Bellarmine School of Theology in Chicago, the divinity school of Loyola University, has been chosen by the Society of Jesus as one of three Jesuit national centers for theological education in the U.S. Along with the Jesuit schools of theology at Berkeley, Calif., and Cambridge, Mass., Bellarmine will be a focal point of a nationwide reorganization of the American Jesuit theology schools. The three centers will be cooperatively sponsored by all

10 American provinces of the Society. Father Robert E. Murray, S.J., above left, Bellarmine president, is shown with Very Rev. Pedro Arrupe, S.J., center, superior-general of the Jesuits, and Father Raymond C. Baumhart, S.J., Loyola University president. Bellarmine was founded in 1934 as West Baden College at West Baden Springs, Indiana. In 1964 it moved to North Aurora, Ill., and in 1970 moved to the Hyde Park campus of Loyola.

THE INDIANA GENERAL ASSEMBLY

Tax reform legislature expected to sideline most social issues

BY BIL ACKELMIRE

INDIANAPOLIS — An overwhelmingly Republican Indiana General Assembly took up residence under the golden dome this week and is expected to stay its legal limit, April 30, with frequent recesses spacing out the 60 working days.

The No. 1 priority, of course, is tax restructuring, done in a way to make property owners smile. As Speaker of the House, Governor Otis Bowen made a valiant effort in 1971 to get a tax reform package. He will push a seemingly cooperative legislature hard to get the job done this time.

In the process, however, there may be some property owners who get the short end of the stick—the tax-exempt ones, including the Churches. There are two

areas in which the legislature could hurt the Churches financially: directly, through whittling away at the traditional tax-exempt privileges and indirectly, by empowering local municipalities to levy charges for services against tax-exempt properties.

DURING THE PAST several years, legislatures in some other states have seriously debated proposals to remove tax exemptions from all Church-owned properties save those used exclusively for worship. The debates become more serious and the votes closer each year. It is not at all inconceivable that the Indiana General Assembly, scouting around for new sources of revenue, would entertain the notion of chewing away at Church exemptions. Nothing drastic, mind you. But, perhaps, enough to set a precedent and embolden future legislatures.

There is an even chance that a bill enabling Indianapolis to charge tax-exempt properties for police and fire protection will surface. Local pastors fended off such a bid last session. It died in committee. However, in the past year Church-owned properties here have had sewerage charges nearly doubled, and Mayor Richard Lugar is dedicated to the proposition that those who use city services should pay for them. An empowering act approved by the legislature would strengthen that position. It would also give every other beleaguered municipality the same idea.

THOUGH REVENUE and where to raise it will dominate the session, there are sensitive social and moral issues at stake as well. A masterly presentation of those issues is made in a booklet prepared and distributed by the Indiana Catholic Conference. It contains position statements developed by the Conference's various departments and committees and makes specific recommendations in problem areas.

Unfortunately, there is little to suggest the current legislature will act on many of the enlightened recommendations, particularly those in the area of welfare and capital punishment.

A new death penalty bill conforming to U.S. Supreme Court guidelines and framed under the direction of Indiana Attorney General Theodore Sendak has been proposed. It has strong support and should pass with a minimum of trouble.

Those concerned with the preservation of life will fare better on the abortion issue. No easy abortion bill is expected to be seriously considered. A poll of legislators showed sentiment running almost 2 to 1 against changing present statutes.

During the election campaign last fall, Governor Bowen told The Criterion that he would not support a change in the present abortion law and would not sign any easy abortion bill. Moreover, he would veto any legislation that did not have rigid qualifications regarding length of pregnancy, medical personnel and locale.

STATE GROSS INCOME tax credits for tuition-paying parents of nonpublic school children will appear in two forms—as a direct proposal and as an amendment to the present law permitting a partial write-off of contributions to in-state colleges and universities. The chances of success: 50-50 at best.

Catholic women's organizations are

expected to be among those battling ratification of the Equal Rights Amendment for women. Arguments against approval include warnings that the proposed law would endanger present legal protections for women and children and erode respect for the traditional role of woman as mother and homemaker.

There should be some headway made in the gradual reform of the state's system of corrections. But the expansion of work-release programs, education and rehabilitation, the better-qualified and trained corrections personnel called for by the Catholic Conference, the Indiana Council of Churches and others demand a hefty increase in the penal budget. That isn't likely to be given. What reforms are made won't cost much, or will be given lip service but no implementing appropriations.

As badly as it is needed, welfare reform is not expected to make inroads. It's still a largely rural-oriented legislature, and welfare is viewed as a primarily urban problem. Moreover, many members are serving their first term, without the experience needed to steer a really progressive program through a reluctant assembly.

Indicative of the prevailing sentiment is the study committee charged to determine if the state can afford to go its own way in welfare, turn down federal funds and thereby eliminate the necessity of meeting the more liberal federal standards.

The foregoing appraisal of what to expect and what not to expect may sound pessimistic. It is not so intended. There will be some bright spots in the months ahead. But it is well-known that those who expect the least of an Indiana General Assembly are least likely to be disappointed.



NEW GENERAL SECRETARY—Father James S. Rausch, a priest of the St. Cloud, Minn., diocese, was elected general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, succeeding Archbishop Joseph L. Bernardin, appointed to head the Cincinnati archdiocese. The 44-year-old priest's election by the 10-member Administrative Council of the NCBB and the 25-member Administrative Board of the USCC, was effective Dec. 15. The initial term is for five years. (RNS photo)

State delays abortion rule, awaits U.S. court direction

ST. PAUL, Minn.—The Minnesota Supreme Court announced that it will delay a decision on the state's anti-abortion law until the U.S. Supreme Court rules on two other state laws.

The U.S. Supreme Court heard arguments on the Georgia and Texas laws last October and is expected to rule soon on those cases. It will be the court's first statement on the constitutionality of abortion laws.

"Depending on what issues are decided by the U.S. Supreme Court and how they are resolved, they may govern the decisions of the Minnesota Supreme Court," the state court said in a formal statement.

THE STATE HIGH COURT has had two state abortion cases under review since December 1971—far longer than the

average three-month interval between review of the case and release of the court's decision.

Similarly, the U.S. Supreme Court has taken an unusual amount of time deciding its cases. Arguments were heard in the fall of 1971 and again last fall. The second hearing was ordered to allow two new members to join in the decision. The U.S. ruling could be a broad decision on all abortion laws or it could confine itself to several technical issues.

In Minnesota, one case involves Dr. Jane Hodgson, a St. Paul gynecologist who publicly challenged the law by admitting she performed an abortion on a 23-year-old mother who had contracted German measles early in her pregnancy.

The other case involves Elmer Carl Hultgren, a Minneapolis dry cleaner convicted of performing an illegal abortion on a 21-year-old college coed who later became seriously ill.

MINNESOTA'S present law allows abortions only to save the life of the mother.

The court's action prompted speculation that the abortion controversy would once again end up before the state legislature.

The state legislature has declined to change the present abortion law the past three sessions, and a survey by Minnesota Citizens Concerned for Life showed widespread opposition to change among the state's new 201 legislators.

State aid for nuns may be challenged

HOUSTON — Attorneys for Americans United for Separation of Church and State are studying whether church-state issues may be involved in a \$70,224 annual state welfare grant to 44 elderly Dominican nuns here.

The Rev. Jimmy R. Allen of San Antonio, president of Americans United, said in an interview here that he has asked the agency's attorneys to study the welfare grant "for possible church-state issues."

According to the Houston Post, the nuns, all over 65 years of age, will receive \$133

MANAGUA RELIEF

Archbishop George J. Biskup has issued approval for Earthquake Relief Funds to be taken up at all parish churches within the Archdiocese. Funds collected on Sunday, Jan. 12, should be forwarded to Catholic Relief Services, 136 W. Georgia St., Indianapolis, IN 46225. They, in turn, will be forwarded to the agency for relief of those afflicted by the pre-Christmas devastating earthquake in Managua, Nicaragua.

Your Mission Sacrifices For 1972

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions and "Adopted" Diocese	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
SS. Peter and Paul	1150	\$ 655.32	\$1,570.00		\$1,038.50		
Assumption	452	175.00	127.20		289.15		30.00
Holy Angels	794	52.39	50.90				
Holy Cross	912		245.64		532.66	429.00	
Holy Name	3461	1,150.00	1,267.45		1,987.00		44.50
Holy Rosary	200	44.00	394.00		634.65		234.00
Holy Spirit	3876	451.00	966.82		1,865.92		95.25
Holy Trinity	1485	455.55	638.00		755.44		148.00
Immaculate Heart of Mary	2164	870.00	1,716.00		1,688.20		50.00
Nativity of Our Lord Jesus Christ	1425	337.00	888.00		929.17		47.50
Our Lady of Lourdes	2835	1,228.00	1,246.25		2,072.63		55.45
Our Lord Jesus Christ, King	3352	954.50	1,609.00		746.09		1,238.90
Sacred Heart of Jesus	1290	594.00	747.30		572.17		24.00
St. Andrew	3443	358.20	815.85		1,338.79		
St. Ann	1241	116.45	325.00		375.00		
St. Anthony	1217	420.00	558.73		572.17		
St. Barnabas	2803	1,220.50	852.25		2,086.00	210.00	
St. Bernadette	1102	208.00	344.00		564.00		41.50
St. Bridget	628	100.00	136.00		132.00		
St. Catherine	1592	214.00	458.70		620.00		
St. Christopher	3098	632.20	971.84		1,415.01		
St. Francis de Sales	702		209.99	50.00	550.58		
St. Gabriel	3632	397.00	815.00		1,520.00		590.00
St. James, the Greater	1404		281.00		610.38		
St. Joan of Arc	2135	1,065.35	1,795.75		1,685.95		433.00
St. John	1110	179.00	720.00	150.00	1,430.00		
St. Joseph	1536	171.50			551.15		
St. Jude	4080		300.00	300.00	1,585.65		400.00
St. Lawrence	4391	910.00	1,460.00	510.00	2,255.00	75.00	108.00
St. Luke	3216	964.00	1,710.00		4,288.50		
St. Mark	2036	1,004.00	1,290.00		1,626.77		
St. Mary	306	459.00	1,576.50	3,426.79	2,000.00	462.00	684.10
St. Matthew	3040	538.00	1,733.25		2,985.32		
St. Michael, Archangel	3075	1,385.75	1,312.50	7,500.00	1,714.81		
St. Monica	2789	244.00	390.04		1,611.63		604.86
St. Patrick	1290	144.00	239.42		551.15		
St. Philip Neri	2580	868.50	977.00		1,139.00	36.00	
St. Pius X	3466	521.50	1,015.97		1,682.04		
St. Rita	2126	87.83	194.62		128.19		
St. Roch	1978	537.00	735.00		1,147.02		
St. Simon	5375	138.00	632.44		1,444.17		
St. Therese of the Infant Jesus	4621	1,945.87	2,260.07		2,000.33		
St. Thomas Aquinas	1432	326.25	497.00		1,368.60		3,099.65
Auroa	1125	637.00			900.00		208.00
Batesville	3043	763.80	644.53		520.34		
Bedford	1302	400.82	701.30		940.90		503.16
BLOOMINGTON							
St. Charles	2236	150.17	308.00		1,557.73		25.00
St. John	1432	97.00	545.88		200.84		
St. Paul Catholic Center	5200	220.00	401.00		1,073.43		91.00
Bradford	735	556.00	338.00		485.00		
Brazil	546	150.00	318.00		325.00		
Brookville	2010	550.00	1,624.00		1,100.00	1,367.00	250.00
Brownsburg	1960	656.60	411.35		1,217.14	60.00	1,366.83
Brownstown	81				291.00		
Cambridge City	689	207.00	429.00		167.31		
Cannelton	381	270.50	145.30		330.00		
Cedar Grove	524	336.00	386.00		511.00		
Charlestown	904	207.00	328.00		66.67		
China	130	47.00	90.80		836.61		
Clarksville	3582	409.00	654.89		355.40		
Clinton	850	138.50	248.00				
COLUMBUS							
St. Bartholomew	1350	322.10	1,004.15		1,484.25		
St. Columba	1570	278.00	451.54		711.15		
Connorsville	3615	831.00	759.00		1,644.00		
Corydon	607		83.67		235.00		
Danville	500	150.50	368.18		171.83		1.00
Derby	78	14.00	25.00		30.00		
Diamond	23						
Dover	277	174.00	200.00		170.00		50.00
Edinburg	189	26.00	150.27		158.77		
Enochsburg	475	386.00	250.00		230.39		94.00
Fontanet	35	4.00					
Fortville	289	108.00	213.85		108.83		
Franklin	965	146.50	318.64		297.00		
French Lick	305	117.00	250.00		220.00		
Frenchtown	455		150.00		113.00		
Fulda	444	379.50	78.75		66.00		
Greencastle	472		121.45		200.00		76.15
Greenfield	1259	168.25	405.56		284.43		
Greensburg	2757	1,292.00	1,688.00		1,407.00	500.00	
Greenwood	2185	127.00	288.55		733.14		13.00
Hamburg	277	224.00	175.75		207.62		
Henryville	260	33.00	80.00		127.64		
JEFFERSONVILLE							
Sacred Heart	2171	720.00	572.00		1,586.50		612.20
St. Augustine	1620	500.00	734.50		570.00	153.00	
Knightstown	230		101.00		125.00		
Lanesville	836	224.00	567.80	100.00	953.00		405.00
Lawrenceburg	1650	664.25	700.00		1,270.00		30.00
Leopold	399	138.00	75.00		110.00		
Liberty	295	150.00	250.00		200.00		
MADISON							
St. Mary	896	202.00	504.00		421.00	20.00	
St. Michael	410	107.00	370.00		210.00	19.00	
St. Patrick	500	111.75	208.75		136.76		
Magnet	137	16.00	25.00		30.00		
Martinsville	601	242.00	406.35	150.00	250.54		27.00
Milan	316						
Millhouse	571	284.00	256.00	40.00	202.00	210.00	25.00
Milltown	59		71.00		54.00		
Mitchell	149	81.00	147.00		125.00		
Montezuma	76	27.00	99.20		85.36		503.88
Mooreville	751	156.00	165.00	70.00	125.00		
Morris	558	375.00	375.00		350.00		
Napoleon	408	187.50	106.00		100.00		23.45
Nashville	225	61.00	335.48		250.00		26.60
Navilleton	585	224.00	208.10		190.45		
NEW ALBANY							
Holy Family	2500	610.00	905.00		834.35		25.00
Holy Trinity	2521	1,130.00	1,246.00	300.00	1,367.47	1,686.00	805.00
Our Lady of Perpetual Help	2601	258.00	404.31		946.82		
St. Mary	1879	563.00	915.72		1,420.70		
New Alsace	615	417.00	150.70	50.00	531.77	1,140.00	
New Castle	1165	531.00	714.50		962.35		
New Marion	120	29.00	102.00		245.70		
New Middletown	165		65.75		75.00		
North Vernon	1274	704.00	555.25		1,100.74		672.00
Oak Forest	112	68.00	198.00		151.20		
Oldenburg	1242	271.00					
Osgood	473	826.75	396.77		939.01		75.25
Paoli	166	69.00	61.00		60.00		
Plainfield	1376	394.00	773.00		945.72		30.00
RICHMOND							
Holy Family	1591	586.00	1,100.00	1,215.00	450.00		
St. Andrew	1545	624.00	1,000.00	5,647.93	3,014.75	210.00	
St. Mary	1582	111.00	367.00		644.25		
Rockville	214	66.00	379.33		157.90		
Rushville	1920	280.00	661.80		401.36		
St. Anne (Jennings Co.)	183	135.00	251.25		21.50		
St. Croix	173	44.00	187.50		43.50		
St. Dennis	131	74.00	70.35		80.99		
St. Isidore (Perry Co.)	354	90.75	115.85		151.00		
St. Joseph Hill	936	257.00	248.25		311.05		
St. Joseph (Jennings Co.)	392	246.00	399.60		275.00		
St. Leon	638	459.00	916.00		166.50	90.00	
St. Mark (Perry Co.)	440	397.50	492.25		1,415.40		
St. Mary-of-the-Knobs	2153	394.00	1,104.80		189.00		
St. Mary-of-the-Rock	285	112.00	322.00		99.55		
St. Mary-of-the-Woods	285	297.00	99.55		304.26	222.00	
St. Maurice	272	221.36	232.24		163.58		
St. Meinrad	1026	405.00	182.36		237.20		
St. Nicholas (Ripley Co.)	624	326.00	25.46		175.61		
St. Paul (Decatur Co.)	109						
St. Peter (Franklin Co.)	542	485.50	290.00	100.00	225.00	246.00	818.00
St. Peter (Harrison Co.)	156	62.00			113.00		

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pastoral council more feasible

WASHINGTON—Feasibility of a national pastoral council is greater than it has been since the idea was formally introduced in 1970, according to a special committee of the U.S. Bishops' Advisory Council. The specialists in history, education, theology, canon law and other fields did not, however, suggest that the NPC was yet feasible.

Cardinal dissuades hijacker

BALTIMORE—Cardinal Lawrence Shehan of Baltimore helped FBI agents and a psychiatrist convince a gunman to give up his attempt to hijack an airplane here. Charles A. Wenige had held an FBI agent and two stewardesses at gunpoint. He asked to talk to the cardinal, even though they had never met, and gave up after their conversation.

Paper apologizes to Vatican

VATICAN CITY—The National Enquirer, an American weekly newspaper, apologized to the Vatican for publishing two articles, including a so-called exclusive interview with Pope Paul VI. The president of the weekly paper said he had "accepted the immediate resignation" of the author, Henry O. Dormann. Vatican officials had called the series a hoax.

Pieta restoration completed

VATICAN CITY—Restoration of the Pieta, which was damaged by 15 hammer blows last May 21, was completed. The restoration work is all but unnoticeable. The delicate nose of the Madonna, which had been smashed by Hungarian-born Laxlo Toth, seems almost unflawed.

Black bishop's ordination set

WASHINGTON—Father Joseph Howze, who will be ordained auxiliary bishop of the Natchez-Jackson, Miss., diocese Jan. 28, was elected president of the National Black Catholic Clergy Caucus (NBCCC). The election came at the annual NBCCC conference here.

Two sentenced for contempt

NEWARK, N.J.—A white priest and a black tenant association leader were sentenced to 45 days in jail for violating a court order involving \$94,000 in rent strike funds. Father Thomas Comerford and Toby Henry, had been found guilty of contempt of court in December.

News Service pioneer dies

WASHINGTON—Burke Walsh, 70, retired assistant director of the NC News Service, whose service to the Catholic press spanned 44 years, died at Georgetown University Hospital. Walsh was a World War II correspondent and he accompanied the first Allied troops in the liberation of Rome.

Rome official to attend Dutch pastoral meeting

AMSTERDAM—The Netherlands — Pope Paul's representative to the Netherlands — pronuncio Archbishop Angelo Felici — will attend the opening of the Dutch national pastoral consultation, to be held at Noorwijkkerhout Jan. 26-28.

The consultation is being held in place of a national pastoral council that had been scheduled for the past October but was cancelled because of Vatican objections.

The January meeting will be strictly consultative and not policy-making. Its principal theme will be "Justice in the World," but it will also deal with pluralism and polarization in the Church.

ARCHBISHOP Felici had not attended the last two sessions of the first Dutch national pastoral council, which held six sessions between January 1968 and April 1970. That council created much controversy by supporting optional celibacy, criticizing Pope Paul's 1968 encyclical Humanae Vitae condemning artificial birth control, and urging that priests who had married be allowed to continue their ministry.

After that council, Cardinal Bernard Alfrink of Utrecht, president of the Dutch Bishops' Conference, said it would be reorganized in a new form, and a committee was formed to prepare a new pastoral council organization. That organization, which began

THE TACKER

'Art for Fun' classes resumed

BY PAUL G. FOX

Twelve weeks of "Art for Fun" began yesterday at Saint Mary-of-the-Woods College. The course, offered for the third time, is open to elementary school children, kindergarten through grade eight.

Sister Rita Ann Roethel, S.P., area chairman of art at the college, will direct the sessions from 3:30 to 4:45 p.m. Thursdays through April 5 in the second floor art department of Foley Hall.

Registration fee is \$25 for one child and \$15 for a second child in a family.

Further information is available from Sister Rita Ann, a former teacher and principal at St. James School, Indianapolis, and art instructor at the old St. Agnes Academy. She joined the Woods faculty in 1970.

Her own work has been exhibited in the Sheldon Swope Art Gallery, the Hoosier Salon, the Indianapolis Museum of Art, the 500 Festival of the Arts, the Cleo Rogers Memorial Library in Columbus, the Fort Wayne Art Institute, the University of Notre Dame Art Gallery, at Ball State University and in the Collector's Showroom, Chicago.

COMMEMORATE HOLY CROSS FOUNDER—The 100th anniversary of the death of the founder of the Holy Cross Congregation will be commemorated throughout the world on Jan. 20. Father Basil Anthony Marie Moreau, C.S.C., founded the triple-branch congregation in LeMans, France, in 1837. Within four years he established an American foundation at the University of Notre Dame, founded by Father Edward Sorin, C.S.C., and six Holy Cross brothers. Today there are 1,100 Holy Cross priests, 1,200 Brothers and 3,800 Sisters throughout the world. In the Indianapolis Archdiocese, Brothers of Holy Cross conduct Cathedral High School, Indianapolis, and staff Gibault Home for Boys, Terre Haute. The Hoosier observance of the commemoration will be a day-long series of events Saturday, Jan. 20, at Notre Dame.

COMMITMENT '73—St. Andrew's parish, Indianapolis, recently conducted a financial and spiritual commitment among its parishioners which resulted in handsome dividends. "Time and talent" cards were completed which revealed 1,400 parishioners available for service,

including many new parishioners reached for the first time during the survey. In all, 74 per cent of parishioners responded. Financial assistance was pledged during a special Commitment Sunday in December. Tangible result of renewed support—the parish has paid \$10,000 on its \$40,000 debt, the first capital payment in four years. Co-pastors at St. Andrew's are Father Thomas Williams and Father Edward Kirch.

SERVICE AGENCY OPEN HOUSE—ACTION, the umbrella agency for the Peace Corps, VISTA, and federal programs for older Americans, will hold an open house next Monday, Jan. 15, from 3 to 5 p.m. in its newly-opened regional offices at 36 S. Pennsylvania St., Indianapolis. Not coincidentally, the agency begins a city-wide recruiting campaign next week. Special targets are skilled tradesmen and professionals such as nurses, medical technicians, engineers, architects and teachers. Uncle Sam is still looking for dedicated young people to enter national service (recruiters will be visiting Marian College and Butler University), but the accent these days is on attracting the more mature, experienced worker.

EXPLORER POST OPENINGS—Explorer Post 522, sponsored by Msgr. Downey Council, Knights of Columbus, Indianapolis, has openings in its ranks for young men 14 to 18. A military post, the group has visited armed forces installations throughout the country, including a three-week visit last summer to Pearl Harbor, Hawaii. This July the group plans a nine-country trip to Europe, where they will inspect military bases. Additional information is available from Virgil Lawson, 881-0222, or William Sjoberg, 888-8391.

BLOOD DONORS NEEDED—Bruno Constantino, a member of Holy Name parish, Beech Grove, recently received more than 70 pints of blood while a patient at the Marion County General Hospital, Indianapolis. His family presently needs 50 replacement pints. Indianapolis-area residents may donate blood at the Community Blood Bank of Marion County, 2128 N. Meridian St. Other Archdiocesan residents may give at any hospital within the state. Please mention Constantino's name and Marion County General Hospital.



GOLDEN JUBILIARIES—Mr. and Mrs. Hubert J. Voges will mark their 50th wedding anniversary with a Mass of Thanksgiving in St. Paul's Church, Tell City, at 5 p.m., Sunday, Jan. 14. A reception will follow at the K. of C. clubrooms. No invitations have been issued locally, and the couple requests that gifts be omitted. There are eight living children: Father Bernard Voges, pastor at St. John's, Osgood; Mrs. J. G. Wahl, Anchorage, Ky.; Sister Jeanne Voges, O.S.B., Beech Grove; Hubert Voges, Jr., Mrs. Paul Etienne and James E. Voges, all of Tell City; David E. Voges of Branchville; and Mrs. Elmer Dilger of Christmas Lake Village. Another daughter, Mrs. Joseph Vieck, is deceased.

INDIANAPOLIS

Calendar of Events

FRIDAY, JAN. 12

Fish Dinners and Baked Lasagne will be served from 5 to 8:30 p.m. in St. Gabriel's parish hall, 6000 W. 34th St. Adult dinners \$1.30, children's portion 80c.

SATURDAY, JAN. 13

Card Party at 8 p.m. in St. Ann's parish hall, 2850 S. Holt Rd. Miscellaneous prizes and refreshments.

SUNDAY, JAN. 14

Spaghetti Dinner, sponsored by the Chataud Athletic Club in the school cafeteria, 5885 Crittenden Ave. Serving from 4 to 7 p.m. Adults \$1.50, grade school children 75c.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. 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.

Drop reported in missionaries

NEW DELHI—Foreign Christian missionaries in India numbered 5,053 at the beginning of 1972, according to a statement in Parliament by Deputy Home Minister F. H. Mohsin.

The 1972 total represents a 21 per cent drop in the number of missionaries in the country since 1968, when they numbered 6,420.

The decrease is believed to be due to the Indian government's policy of "progressive Indianization" of foreign Christian missionaries.



DEPUTY OF MONTH—Deputy Michael Kelley, a member of the Jail Division of the Marion County Sheriff's Department, has been named "Deputy of the Month" for December. He received a \$100 savings account from American Fletcher National Bank. The Chartrand High School graduate is a veteran of the U.S. Marine Corps and a member of St. Mark's parish.

MARIAN GRANT

INDIANAPOLIS—Marian College has received an undisclosed grant for biology equipment from the William M. Scholl Foundation, Chicago.

Greenwood sets chili supper

GREENWOOD, Ind.—Hot chili, salad and brownies will be served Saturday, Jan. 13, at the Chili Supper sponsored by the CYO unit of Our Lady of Greenwood parish. Serving will be from 4 to 8 p.m. in the school cafeteria, 399 S. Meridian St. Adult and high-schoolers \$1, grade school children 75c, and pre-schoolers 50c. Proceeds from the event will be used to support parish CYO activities. The public is invited. Sixty years ago Bishop Joseph Chartrand officiated at the blessing of the altar in the chapel of the new St. Vincent Hospital, Indianapolis.

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PAPAL PAT—Pope Paul VI bends over to pat a baby on the head during a recent general audience at the Vatican. The Pope makes it a point to give special attention to young children, often bestowing on them his personal blessing. (RNS photo)

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2nd renovation grant announced

INDIANAPOLIS—Marian College has received a \$7,500

grant from the Arthur Jordan Foundation for renovation of the James A. Allison Mansion.

Announcement of the grant came from Clifford J. Hart, chairman of the board of the philanthropic trust.

The Mansion, built in 1914 at a cost of \$2 million, needs exterior repairs. Long Range plans call for the building, listed in the National Register of Historic Places, to be used as a Conference Center, available to community organizations and businesses.

"We are pleased to have the Arthur Jordan Foundation as partners in this preservation effort," Louis C. Gatto, Marian's president, said.

In December, the College received a \$25,000 grant from the Indianapolis Foundation, contingent on Marian's ability to complete the renovation project.

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BEHIND THE NEWS

The broadcast media, especially television, is playing no favorites with respect to the religious persuasions of America. Lately, it's rubbing just about all of them wrong.

Whether the problem lies in hiring practices, programming, racial or ethnic irritations, or TV's apparent penchant for violence, and now sex, the industry is feeling increasing pressure and antipathy from Church-related groups and official religious organizations across the board.

Southern Baptists, for instance, have been concerned with the showing of "X" and "R" rated movies on television. Catholics have resented references to abortion on popular prime-time shows, and the Orthodox Jewish community has become outraged at one comedy program's encouragement of interreligious marriage.

YET, THERE IS another side to the media-Church picture.

Some Church communications experts have admonished religious agencies, and in some cases the Church per se, for not fully utilizing the media, particularly television, to reach those "outside" the Church.

Other Church media specialists

Churches vs. Television

have prodded the Churches to take a leading role in developing new and "more positive" directions for American TV, instead of simply resorting to the role of critic and watchdog.

However, the bulk of Church-inspired reaction to television, even excluding the question of violence, remains critical.

For instance, a major Protestant denomination, the United Church of Christ, has released a study indicating "systematic discrimination on a broad scale" in the hiring of minority group employees and women by commercial television stations.

PUBLIC BROADCASTING System's privately-sponsored treatment of the findings of the Presidential Commission on Population Growth and the American Future received a blast from right-to-life groups who objected to the commission's

recommendations on population control. And several religious groups and church agencies have issued strong protests against certain TV "comedy" series that attempt "to tell it like it is" about contemporary living and social mores.

Much of the current criticism of television programming has followed the appearance of "All in the Family," the award-winning CBS-TV comedy that has made "Archie Bunker" a household word and a laughable symbol of racial and ethnic bias.

WHILE THE "Archie Bunker syndrome" has been roundly criticized by many religious spokesmen—and still is—other shows which proffer treatment of thorny issues like abortion and interreligious marriage have followed in its wake.

Last April, CBS television withdrew a scheduled segment of the "60 Minutes" program which was slated to show ex-

cerpts from a pro-abortion film. The segment had drawn a formal protest from the U.S. Catholic Conference, Washington, D.C., which said the telecast would be interpreted as a "calculated offense" to Catholics.

Similarly, the comedy series "Maude" was roundly scored by Catholics, who saw it as endorsing abortion.

Last February, the executive committee of the Southern Baptist Convention condemned the scheduled showing of "X" and "R" rated movies on network television. The committee said "the invasion of America's homes with profanity, vulgarity, adultery, incest, homosexuality, child molestation, nudity and sadism represents a moral challenge of major proportions."

SHORTLY THEREAFTER, the Knights of Columbus lodged protests with CBS and the Federal Communications Commission against the showing of the movie "The Damned" on network TV.

The CBS network, apparently more committed to the treatment of volatile social issues, is continuing to run into religious opposition. Several Orthodox Jewish groups are presently urging that the television series "Bridget Loves Bernie" be dropped.

The series is about the marriage of a Catholic woman to a Jewish man and has been strongly criticized by both Jewish and Catholic agencies as "an insult to some of the most sacred values of both the Jewish and Catholic religions."

While some religious groups continue to take television to task for objectionable policies or programming, there are those who are taking Church leadership to task

for failing to recognize the "bright hope" television offers them in reaching out to the spiritually needy.

CHARLES E. REILLY, Jr., writing last September in a special radio-TV issue of Variety, the show business publication, said religious denominations generally are not communicating Christ's message of salvation and service and are at a loss "to realize that a competent communications capability (like TV) is essential today."

He called for the use of "media professionals" by the Churches, expressing the conviction that professionals will "creatively develop...innovate and try new techniques which will dramatically raise the level of spiritual and moral values in the media."

As a result of increasing criticism by the Churches on the one hand and the demand for more constructive media direction by Churches on the other, the Church-TV relationship seems to have reached a kind of counterpoint.

The Churches are often seen as calling for more moral and meaningful communications, while at the same time criticizing specific TV initiatives on contemporary problems. And the television industry, although appearing to seek a greater social commitment, is in most cases stymied by its own bureaucratic ineptitude and lack of idealism.

RELIGIOUS BODIES in the U.S. have yet to develop some kind of cohesion or positive statement on what they want from the television media or how they can participate in developing programming and policies.

According to some communications experts, the criticism and denunciations must be supplanted with new efforts by media professionals in the Churches. They fear that TV may never reach its full potential in the interests of religion and moral development of the people. And they call on the Churches to help shape the future of television as a unifying force in the nation.

EDITORIALS

Amending the fifth commandment

Last June the Supreme Court of the United States ruled that the death penalty as administered by the federal government and the states was applied in a discriminatory and freakish fashion.

The popular interpretation of that ruling was that capital punishment had been outlawed. Good riddance, chorused a great host of commentators. The reaction was, of course, faulty. The court didn't say the death penalty itself was unconstitutional, only the manner in which it had been historically carried out.

The Criterion predicted at the time that the ruling would not result in the elimination of capital punishment, but, on the contrary, that there would be a rush to revise present laws to conform to the court guidelines.

We regret to note that we were right. Last week it was announced that President Nixon will ask Congress to impose mandatory death sentences for skyjacking, kidnapping and other "cold-blooded" crimes requiring detailed, impassionate planning. In addition, state legislatures across the country—including our own—are engaged in rewriting or amending laws along constitutional lines.

A bill filed in the 1973 Indiana General Assembly provides the death penalty for first-degree murders under nine specific conditions and life imprisonment without parole for first-degree murder under other conditions.

The no-parole aspect may be softened or dropped, but there appears little doubt that the legislature will approve the death

sentence under certain circumstances.

It is trite to say that we live in an age of violence. What is unique, however, is that violence today is so capricious. No one can foretell where it will strike tomorrow. We are all vulnerable. Thus there is an almost pervasive fear of "being next," of meeting terror around the next corner. Anyone who does not sense this does not get around much or talk to many people.

In such an atmosphere it is doubly difficult to argue against capital punishment. Fright—however understandable, however justified—destroys reason. Studies have proven over and over that the death penalty does not inhibit crime. Yet they are rejected wholesale. Deterrence remains the number one selling point.

But argue against capital punishment we must. As a recent position statement of the Indiana Catholic Conference stated, "Even the most wretched and unfortunate human being has a life which must be regarded as inviolable." That includes the life of the murderer, as well as the life of the unborn child, the "human vegetable" who survives some terrible accident, the grotesque, useless and unwanted of every age.

If we are prepared to sacrifice reverence for life to the state or to society in one instance, we must be prepared to sacrifice it in others. Life, as a moral principle, must not be violated. It is sacred ground that we trample at greater risk to ourselves than to those we destroy.

—B. H. ACKELMIRE

The people back home still count

Six months ago it was a sure bet that the 1973 Indiana General Assembly would ratify the proposed constitutional amendment on equal rights for women. Both major parties and a good many of the legislative candidates were singing its praises. Now all that has changed. Almost overnight, the ERA has turned into one of the hottest issues in the legislature. And the vote, when it comes, is likely to be a squeaker.

What happened? Nothing dramatic. People just started writing a few letters and making a few phone calls to their representatives. They said they were against the amendment and why. Before long, a handful of legislators were commenting they weren't so sure after all. They

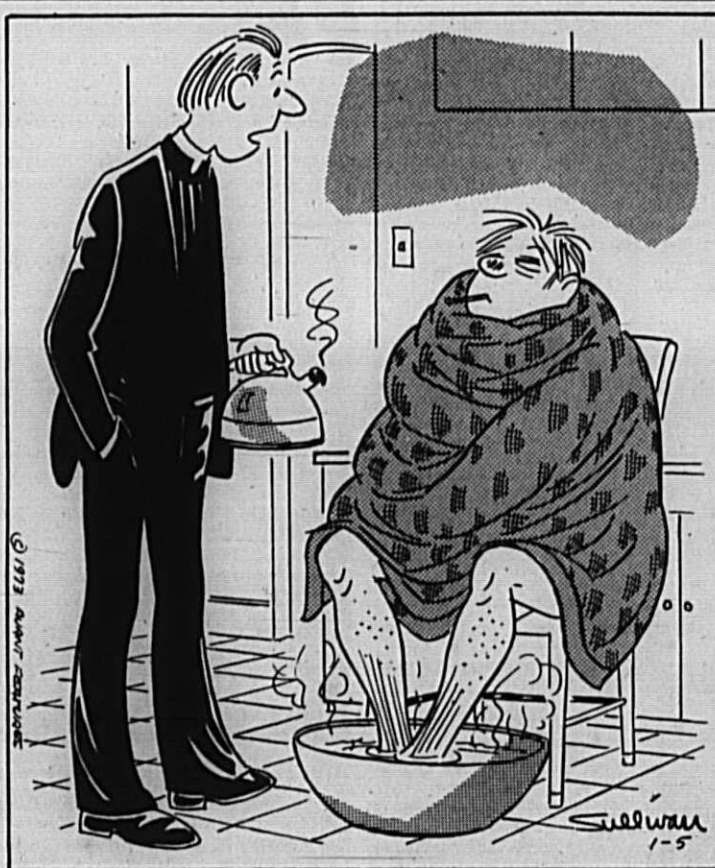
might have to reconsider their support if the folks at home were really opposed.

With that cat out of the bag, media talk shows and newsmen snuffed a good debate. In no time the anti-amendment groups were getting "equal time" treatment. Opposition to ratification began to consolidate and gain new followers. The race was on.

We have no intention of debating herewith the merits or faults of the ERA. What we want to point up is the lesson for the average citizen in what is happening regarding ratification. It is that he or she, alone or working with like-minded individuals, can influence the thinking of their elected officials. It is still that kind of government. And the best way to keep it responsive to the voters is for more citizens to insist on having their say.

In this second week of the new year, and the first week of the 1973 legislature, that's a good lesson to remember.

—B.H.A.



"YOU MEAN THERE ARE TWENTY-THREE IN THE PARISH, AND YOU BLESSED EVERY ONE? MAN! THAT'S A LOT OF SNOWMOBILES!"

THE YARDSTICK

Happy in your work? is leading question

BY MSGR. GEORGE G. HIGGINS

The 1972 Labor Day Statement of the U.S. Catholic Conference dealt with the problem of job dissatisfaction and the so-called worker alienation. There is mounting evidence on every side, the statement pointed out, "that technological progress—even in this the wealthiest nation in the history of the world—has created almost as many problems for a large segment of the working force as it has thus far managed to solve. Of the many unsolved economic and social problems in this area, one in particular—the sheer boredom and the meaninglessness of so many of today's dead-end occupations and the low esteem in which society seems to hold these occupations—is the most critical so far as the workers themselves are concerned."

As a general rule, Labor Day statements don't create much of a stir. This one, however, elicited a fair amount of reader response, most of it, to my surprise, rather negative in tone. The gist of the critical letters we received was that job dissatisfaction and worker alienation have been grossly exaggerated.

Few of our correspondents went so far as to claim that unskilled and semi-skilled workers are deliriously happy in their jobs, but some did say that American workers, by and large, are reasonably content, regardless of their occupation.

OTHERS ARGUED that, while many jobs are admittedly monotonous, there is very little that anyone can do to correct or improve this situation.

Still others took the position that while, in theory, it might be desirable to make improvements in this area, the cost of doing so would be prohibitive.

We have so little scientific information about this question of job dissatisfaction and worker alienation that it would be presumptuous to say that the foregoing arguments are completely without merit. On the other hand, within recent weeks four studies have appeared which seem to support the over-all position taken in our 1972 Labor Day statement, namely, that job dissatisfaction among American workers (white collar as well as blue collar workers) is alarmingly widespread.

In this writer's judgment, "Work in America" (report of a special task force to Secretary of Health, Education and Welfare, Wash. D.C.) is the most important of these recent studies. It's a most unusual government document in that it pulls no punches and plays no political favorites.

"IN THE BREADTH of its perspective and its freshness of outlook," HEW Secretary Richardson points out in his foreword, "this report literally takes on everyone, not excluding some of the thinking in the present Administration. Manpower policies, medical care strategies, educational and welfare concepts, and more, are intelligently scrutinized by the writers. I cannot recall any other governmental report which is more doughty, controversial, and yet responsible than this one." I agree with the Secretary.

Neither "Work in America" nor any of the other studies pretends to say the last word on the subject of job dissatisfaction and worker alienation. Taken together, however, they represent a good step in the right direction. While their authors do not claim to have all the answers, they do ask many of the right questions. Moreover they point to the need for further research.

Senator Edward Kennedy and three of his colleagues introduced a bill last August ("Worker Alienation Research and Technical Assistance Act of 1972") aimed at providing assistance for such research into the extent of job dissatisfaction and worker alienation, its root causes, and its cures. It is to be hoped that this bill will be reintroduced and adopted in this session of the Congress.

YOUR WORLD AND MINE

Reruns in the slums

BY GARY MacEON

JATAI, GOIAS, Brazil—Some years ago I stayed in a hotel in Khartoum, in the Sudan, in which all activities halted each evening at seven for an hour. Guests, waiters and kitchen help all assembled in the lounge to watch the highlight of the recently introduced television service. The feature was wrestling, reruns of programs popular in the United States 10 years earlier.

The station's reason for selecting that program was probably financial. It cost less than any other. I never could find out what made it so popular. I suspected that these recently independent Sudanese found some emotional satisfaction from watching men of the race and color of their former masters suffering the indignities and pains made to look realistic by the wrestlers.

What the program did demonstrate is that Gresham's law has wide applications. Not only does bad money drive out good, but bad television preempts good, just as pornography shops and massage parlors currently threaten to eliminate the legitimate theater from its traditional home of New York's Broadway.

THESE THOUGHTS were suggested by a session of television watching in this town of 30,000 people eight to 10 hours distant by dirt road from the state capital, a city which itself was little more than a village 10 years ago when Brazil began to spread in this direction after the opening of the new federal capital of Brasilia. I saw no wrestling, but there was an overwhelming stress on soap operas and similar trivia.

Public services here in Jatai are minimal. There is a good private hospital which is two-thirds empty because only those who can pay are admitted. The only residence for the mentally unbalanced is a kind of jail run by a spiritist sect, where people dump those they cannot control. They are put in dirty cells, many of them with chains on wrists and ankles, writhing in their own excreta, without any medical attention, not even a nurse on the premises.

YET THE STATE felt the need to provide a booster transmitter so that programs from the state capital could reach the well-to-do in their homes and the slum dwellers by means of strategically located receivers. Presumably the state's interest is political indoctrination. Brazil is effectively a one-party system, and the government seems determined to keep it

that way. But the programs must be paid for by advertising, as in the U.S., and with advertising and soap operas comes a way of life.

Orbis Books, the publishing arm of the Maryknoll Fathers, recently put out a book analyzing the impact of the U.S. telecommunications, TV programs and foreign branches of Madison Avenue advertising agencies on Latin America. Its title is "Picture-Tube Imperialism?" and its author is Alan Wells. What Professor Wells reports fits in admirably with my own observations.

THE TOTAL IMPACT on a society like that of Jatai, where the need is for the virtues of hard work and conservation of limited resources as befits a frontier situation, is devastatingly negative. Hopes are raised for an affluence which can only be a dream. In addition, the advertising message is to spend everything, enjoy everything, live beyond one's means, not to worry about debt.

"Advertisements encourage the consumption of foreign-made or imitated products," writes Professor Wells. "They do not encourage asceticism and personal savings habits, nor are they likely to stimulate the production and sale of indigenous mass products in the 'traditional' sector."

The impact on this "traditional" sector of the population is particularly important. The poorer half of the population in Latin America buys only nine per cent of all household consumer goods, and practically no consumer durables at all, while the top five per cent buys 74 per cent of all consumer durables. By accentuating this trend, commercial television becomes a major enemy of true development.

Asks Canadian leaders five-year death stay

TORONTO, Ont.—The death penalty is "immoral" so long as there is even the faintest possibility that an innocent person might be put to death, the Canadian Anglican Primate, Archbishop E. W. Scott said in a statement to the government.

"Since there does not seem to be any conclusive evidence that the death penalty does, in fact, constitute a deterrent," the archbishop pressed for retention of the present moratorium on the death penalty "for at least another five years" while research around the world can be completed and evaluated.

The archbishop's statement was sent to the prime minister, leaders of the opposition parties, members of Parliament and provincial premiers.

SURVIVING THE PERILS

CHICAGO—A national Catholic magazine has zeroed in on some of the "perils" offered by life in the post-Vatican II Roman Catholic Church.

The January issue of U.S. Catholic, published by the Cletian Fathers here, lists a number of them in an article by Randy Kowalik entitled "The Perils of Living in the Post Vatican II Church."

Included are the following:

- Learning that the priest who dogmatically refused to discuss divorce with you has left the priesthood.
- Passing the local beauty parlor and seeing Sister sitting under the dryer.
- Checking the newspapers every day to see if the pastor is running for public office.
- Having your son declare that he wants to be a priest, being elated, taking him to an assistant pastor who talks him out of the idea.
- Having a spiritual problem, asking Father for advice, and being sent to a psychiatrist who advises you to see a priest.
- Being told by a hippie priest, after you have trudged through the snow to get to Mass, that if you were really a Christian you wouldn't be sitting in church.
- Offering the Kiss of Peace to people who really wish you wouldn't.
- Observing that the parish financial statement is padded.

The CRITERION

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PRIESTS' ASSOCIATION HOPES FOR REASONED RESPONSE

AMNESTY: a high voltage issue needs more light

On March 1, 1972 the Senate Judiciary Subcommittee on Administrative Practices began hearings on amnesty for war resisters in prison or exile, the first time any congressional committee has approached what looms as the most abrasive issue of the immediate post-Vietnam years.

The only point of agreement that emerged from the hearings was that nothing can or should be done by Congress or the President until the U.S. role in the war is ended.

In the view of the governing board of the Priests' Association, however, there is something sorely in need of doing right now—educating the clergy and the laity of the Archdiocese so they may make an informed opinion on the issue.

TO THAT END a packet of background materials is being prepared by the Justice and Peace Committee for circulation among association members. In addition, the association is studying ways it can contribute financially to the completion of a film giving all sides of the amnesty debate. Prints of the ecumenically-sponsored film, now in production in Milwaukee, will be shown throughout the

country to church groups and the like as an educational aid.

As the first order of business, however, the association has acknowledged the public stand taken on amnesty by the National Conference of Catholic Bishops on October 22, 1971 and reaffirmed by the U.S. Catholic Conference on November 1, 1972.

The Bishop's statement said, in part, "... we urge civil officials in revising the (Selective Service) law to consider granting amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an opportunity to return to the country to show their responsibility for their conduct and to be ready to serve in other ways to show that they are sincere objectors."

A letter from the Priests' Association addressed to Cardinal John Krol, head of the NCCB, and mailed earlier this month expressed "our thanks to the Bishops for this instance of moral leadership."

THE LETTER added, "We're par-

ticularly encouraged to see that the Bishops have addressed themselves to the need for reconciliation among citizens and Catholics in our country. Specifically recommending that amnesty be a part of that reconciliation in itself will hasten the healing process."

As that letter suggests, the association as an organization favors amnesty—to what extent is unknown. The organization has not issued any position statement nor has it polled members. The thrust of the current effort is to provide an informed basis on which clergy and laity may make individual judgments.

The need for background and facts on amnesty was apparent even in the rarified atmosphere of the Senate Judiciary subcommittee hearings. It was conceded by those who established the committee that vagueness still surrounds the word. Thus the committee was given no authority to report out legislation.

It is logical to assume, therefore, that the average citizen—with a great deal fewer resources at his disposal—is less instructed on the matter.

First, there is confusion about the word

itself and what it implies. "Amnesty" and "amnesia" are both rooted in an ancient Greek word meaning "to forget; to put out of one's mind; not to remember." Amnesty "forgets" the offense entirely and is usually directed at a class of offenders.

A PARDON, on the other hand, forgives the offense and remits the punishment due it. Some supporters underscore the distinction, insisting Vietnam war resisters should not be "pardoned," since they have committed no offense.

Under the Constitution, the President has the power to grant pardons and amnesties—a power that has been frequently invoked in the nation's history.

The range of opinion on amnesty is broad. One extreme is represented by those who maintain a hard line is necessary to preserve the national security and thereby assure sufficient manpower to meet any future emergency. They would not commute or shorten sentences of resisters or deserters now imprisoned, would sustain the "wanted" status of those at large, and would refuse re-entry to exiles.

At the opposite pole are those who would offer unconditional amnesty to all resisters, whatever the nature of their offense or grievance.

IN THE BROAD middle ground are those who would offer selective amnesty and/or pardon, weighing each individual case. The alternative of national service is discussed in this area. The position of the U.S. Bishops is sometimes cited as being middle-of-the-road, though both extremes would deny this.

Whatever conclusion the President, the Congress or individual citizens arrive at regarding amnesty, the issue affects a sizeable segment of the nation's young men and their families.

Between 1966 and 1971, 354,427 men deserted, desertion meaning being AWOL for more than 30 days. Of these, 324,168 were returned to military control, and 30,259 were still at large.

As of last January, 6,091 persons had

been indicted for violations of the Selective Service Act and another 12,333 cases had been reported to U.S. attorneys; 3,000 have served terms and have prison recourse; approximately 500 are now in prison.

THERE ARE BELIEVED to be somewhere between 70,000 and 100,000 who fled to foreign countries, either evading the draft or deserting. Possibly as many as another 100,000 hid out in this country.

Some would include in any amnesty the 5,000 men in military stockades for offenses against the military, as well as the 400,000 Viet veterans holding less than honorable discharges.

Though there is some overlap in the figures, the issue of amnesty clearly has an effect on the future of many Americans. That is one of the main reasons the Priests' Association believes judgments must not be hastily or emotionally formed. Rather, they hope to be instrumental in aiding those sincerely interested in drawing reasoned and reasonable conclusions.

HOW IT WAS IN OTHER WARS

Under powers given them by the Constitution, numerous Presidents have granted amnesty and/or pardon during or following a national emergency. Last summer the Long Island Catholic, diocesan newspaper of Rockville Centre, New York, cited a lengthy list of examples. Following are some of the more important ones:

REVOLUTIONARY WAR—Though Washington's army was plagued by desertions, almost melting away entirely at Valley Forge, no effort was made after the war to punish wartime deserters.

1862—LINCOLN directed the release of many political prisoners and others held in military custody if they would subscribe to a parole engaging them to render no aid or comfort to the enemy.

1863—LINCOLN announced that deserters who reported within one month would be restored to their regiments without punishment.

(The Civil War set an unshattered record for draft evasion. Out of every 150 men called, 20 became draft evaders. Entire new towns sprang up in Canada composed of draft evaders. Further, the Draft Riots set an unchallenged record for lethal rioting. Among the 1200 killed, 98 were draft registrars.)

Of the 249,259 who reported under the Enrollment Act of 1863, 86,724 avoided the draft by paying \$300 commutation; another 116,188 sent substitutes.)

1863—LINCOLN offered a full pardon to rebels, provided they took a prescribed oath of loyalty.

1865—AN ACT OF CONGRESS required the President to pardon all deserters who returned to their posts within 60 days and served a period of time equal to their original enlistment.

1866—THE WAR DEPARTMENT offered conditional amnesty to all regular army deserters who surrendered within a month.

1902—THEODORE ROOSEVELT gave complete pardon and amnesty to those who took part in the Philippine Insurrection provided they took an oath recognizing the authority of the U.S.

1924—CALVIN COOLIDGE granted amnesty and restored citizenship to 100 men who deserted after the Armistice was signed. The War Department listed 337,649 draft evaders during World War I.

1933—FRANKLIN D. ROOSEVELT granted amnesty and restored citizenship to 1,500 violators of draft and espionage laws who had completed their sentences.

1947—TRUMAN granted amnesty—really a series of pardons—to 1,523 persons out of 15,805 who violated the Selective Service Act during World War II.

1952—TRUMAN amnestied all persons who, having deserted between 1945 and 1950, were consequently court-martialed or dishonorably discharged.

KOREAN WAR—There was no amnesty or pardon.

Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

On Tuesday 14 July, just a week after the submission of the Illinois towns, the party left Kaskaskia. On Friday or Saturday it reached Vincennes. Little time was needed to persuade the people to renounce their allegiance to Britain and join the rebellion, for on Monday the entire parish assembled in the church and swore "to be faithful and true subjects of the Republic of Virginia as a free and independent state."

The names of 184 men were affixed to this oath, only about 50 actually signing, the rest making their marks. The first name on the list is that of Boulton, the commandant appointed by Abbott. Another notable signer was Philibert, the guardian of the church.

The news of the alliance recently concluded between France and the United States, which had been one of Clark's trump cards in gaining the support of Kaskaskia, no doubt had influence at Vincennes also. The failure of the British authorities to grant their repeated pleas for civil government and a garrison to protect them must have played a part in the people's decision.

But probably the strongest argument with them as with Father

Gibault was the fear that they would suffer grievously if they resisted the savage Virginians. The sermon that Sunday, as at Kaskaskia two weeks earlier, must have been a paenagyr of peace as well as of freedom.

The pastor did not neglect his spiritual duties. On Friday 24 July he witnessed three marriages and on the following Sunday he witnessed another. On Saturday he baptized Etienne Jacques, the infant son of an Indian slave; it was the feast of St. James. The names of the bridegrooms and of Etienne Jacques' godfather are among those subscribed to the oath. The record indicates that three publications of the banns preceded the weddings. Since only one Sunday intervened between the pastor's arrival and the ceremonies, some of the publications must have been made on week-days.

THE DELEGATION probably started back to Kaskaskia on 28 July, for in an account he wrote some time later Clark stated: "Mr. Jebault and party accompanied by several gentlemen of Vincennes returned about the first of August with the Joyfull News."

Although on Clark's authority the people of Vincennes had chosen officers for the militia, the colonel saw fit to send one of his officers, Captain Leonard Helm, to command the post and to serve as his Indian agent, hoping later to receive additional troops and to place a strong garrison at the post.

The captain was received "with acclamation by the people," as Clark put it. He negotiated with Tobacco's Son, the Plankashaw chief, called the Grand Door of the Wabash because of his influence with the other tribes, with whom Gibault had prepared the way; the chief bound himself to an alliance with the Americans from which he never swerved.

Clark was disappointed in his hope for reinforcement, for Virginia was too deeply involved in the war in the East to spare troops for the frontier. Hence Helm had only two or three Virginians and the militia to defend the post. The failure to receive more troops also frustrated Clark's plan to proceed to the conquest of Detroit.

NEWS OF THE capture of outposts, however, was not long in reaching the British in Detroit. Henry Hamilton, the lieutenant governor, whose diligence in organizing raids against the frontier had gained him the sobriquet "Hair Buyer," received the tidings with rage, directed mostly at Gibault, whom he took to be the chief culprit in the submission of the French.

With the consent of his commander in chief, he quickly readied an expedition to recapture the posts. On 7 October, this force, made up of 33 regular soldiers, 125 Detroit militia, and 70 Indians, left Detroit.

The day before, Father Pierre Potier, last of the Jesuit missionaries, whom Hamilton described as "a man of respectable and venerable figure," gave a blessing to the Catholics, "conditionally upon their strictly adhering to their oaths, being the more engaged thereto as the indulgence and favour of their prince exceeded their most sanguine expectations."

Obviously, Father Potier was of the same mind as the bishop with respect to rebellion.

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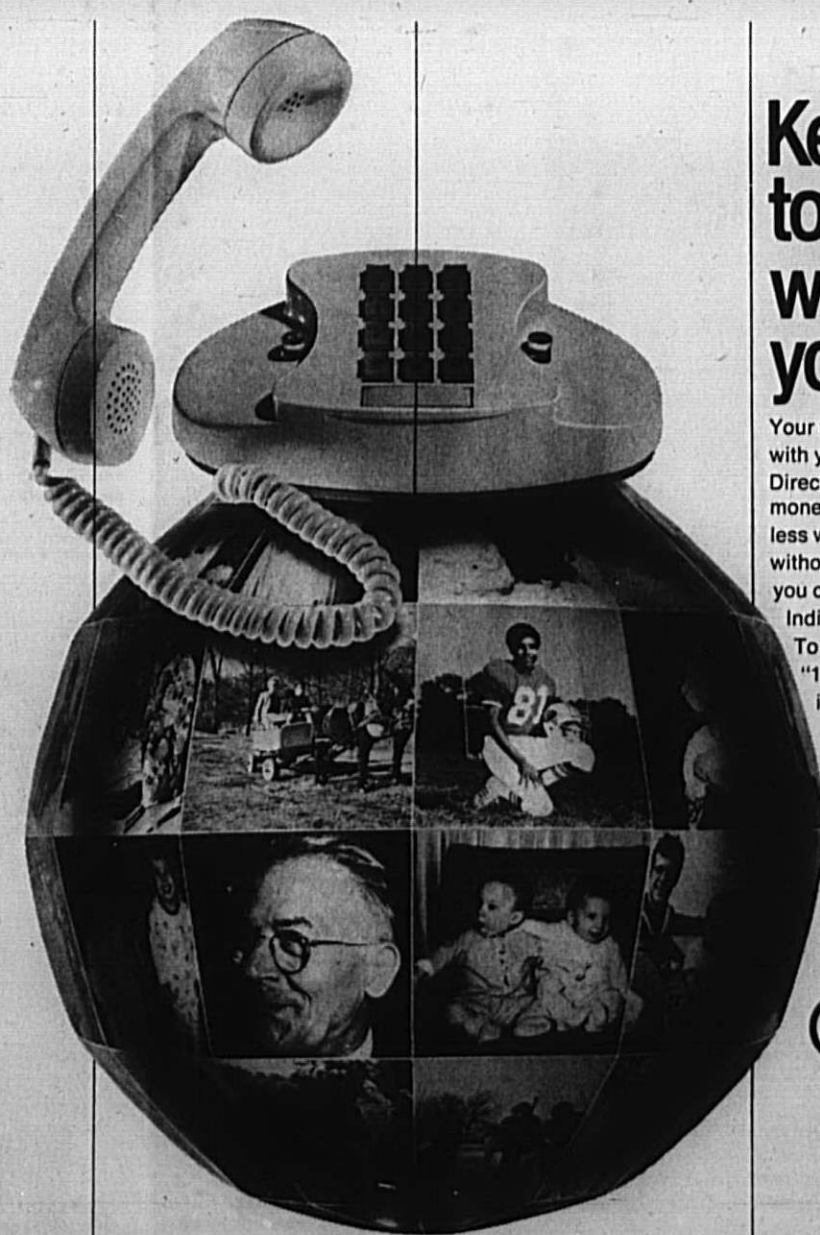
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RESPECT

BY SR. JANAAN MANTERNACH, OSF

"We have a very strong respect for other people's money." So reads the first sentence in the ad of one of our American automobile companies. The second sentence of the ad refers to one of the cars in its line as a sign of the greatness of its respect.

This ad is used to convey an attitude—in this case, the dealer's respect for the buyer's money. Money is a thing that most people value. And if a seller can convince his potential buyer that he values his money enough to give him what it's worth, chances are he may buy. Respect is operative when a person cares enough for another to be concerned about protecting what he values.

Have you ever watched a toddler carefully take apart one Oreo cookie after another, lick away the creamy center and with precision stack the outside wafers on top of each other? I have on two occasions. And, on both, I remember thinking, "Oreo cookies are marvelous things." For those two children they were a cause of genuine delight and provided a repetitive experience of sheer success each time the outside wafers were separated without being broken.

EVEN THOUGH BOTH children did not care for the wafer part of the Oreos as something to eat, they respected their fragility and treated them accordingly. Respect is operative when a person treats an object—even something as seemingly inconsequential as a cookie, with genuine care and reverence.

Have you ever visited an art museum and gazed in awe at some of the masterpieces, the photographs, the sculptures, the mobiles, the artifacts? I have, and each time I realize some change of outlook, some inner growth. There is no place like an art gallery to lift me out of myself and give me cause to wonder at God's creative presence and activity in the hearts, minds and imaginations of men.

Respect is operative when a person allows himself to be transformed by the beauty of an object and is awakened to a dimension of mystery that lies behind what can be seen and touched.

We can become so accustomed to things that we may take them for granted—we may waste and pollute—we may mar and deface—we may break and bend. Such attitudes betray a lack of respect for things, for people, and even for ourselves. It is good every once in awhile to take a "respect walk" in the midst of our telephones and TV's, our cars and computers, our food and finery to reflect upon the service each provides, the leisure each makes possible, and the needs each fulfills.

AN OLD SCOTTISH hymn provides a simple means in which to take a "respect walk"—either reflecting upon or saying a prayer such as, "Think of a World":

Think of a world without any flowers
Think of a world without any trees
Think of a sky without any sunshine
Think of the air without any breeze
We thank you, Lord, for flowers, trees and

sunshine.
We thank you, Lord, for praise your holy name
Think of a world without any paintings
Think of a room where all the walls are bare

Think of a rainbow without any colors
Think of the earth with darkness everywhere.

We thank you, Lord, for paintings and for colors.

We thank you, Lord, and praise your holy name.

Think of a world without any people
Think of a street with no one living there
Think of a town without any houses

No one to love and nobody to care.
We thank you, Lord, for families and friendships.
We thank you, Lord, and praise your holy name.

Only human beings can evaluate things for their intrinsic value and treat them consciously with reverence and respect. This reverence and respect is an expression of man's spirit which, if developed, opens him to mystery, the ultimate of which is God, and frees him to be a little more care-full of everything.

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CATECHETICS

Lack of respect common failing

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

"There seems to be a lack of respect for so many things today," wrote twenty-four-year-old Pat.

Her words struck a chord in me as I read her two-page letter. Perhaps it was because I had just returned from New York somewhat startled at the widespread defacing of public property. Buses, subway trains, walls—all covered with painted graffiti.

Perhaps, too, her lamentation over the lack of respect in today's world caught my attention because I had recently been so impressed with the unusual respect in published photos of Larry Burrows, Ernst Haas, Andre Kertez, Margaret Bourke-White, Consuelo Kanaga and others. Their pictures reveal a deep reverence and compassion for people, an obvious respect for life.

These and other sensitive photographers discover and reveal people's dignity whatever their condition in life. A genuine respect for people and things guides their creative eyes. Instead of using or manipulating people and things they somehow capture on film the dignity of individuals, the value and beauty of natural things.

AS ONE CONTEMPORARY photographer, Bernard Wold, writes of his own work: "People have always fascinated me: their foibles, strengths, dreams, daily activities, even their cruelties. Above all there is a quality which I believe lies within each of us, but about which we seldom seem aware—an inner beauty which far transcends the pettiness of everyday life."

In a lesser way, perhaps, but just as truly, things manifest a value and dignity of their own. Sensitive artists of every age, skilled artisans, creative people in each walk of life have responded with respect to the inherent qualities and unique value of physical things.



The importance of having respect for things, using them properly, becomes painfully clear in today's ecological crisis. The enjoyment of natural resources is being dangerously reduced because of widespread lack of respect for nature. Forests are being irreparably damaged, streams and rivers polluted by industrial waste. Even the atmosphere can be a health hazard for city dwellers. Respect for natural things is becoming a key to survival.

Respect for people, and secondarily for things, implies a distancing of self from any attempt to manipulate or misuse. It involves a struggle to break through the crippling wall of self-centeredness that sees value only in oneself. Selfishness blinds one to the dignity and beauty of others; respect or reverence opens our eyes and hearts to appreciate others. Respect is a characteristic of love.

AS SUCH, RESPECT or reverence is an essential part of religious education. It is an expression of love for people and things, ultimately for God who loves all that he creates. Each person, every thing, can reveal something of God, but only if it is seen, valued, loved for itself. In other words, if it is approached with respect or reverence.

Religious educators—be they parents, teachers, priests—have many techniques, including good photography and other media, with which to encourage respect. But most educative of all is the educator's own respect for things and especially for

SCRIPTURE

Respecting the world God gave us

BY FR. QUENTIN QUESNELL, S.J.

God's world isn't up above or even on ahead. It's here and now and all around us. The trick is to appreciate it for what it is. A false notion of religion pulls us away from this world to make us look for God in a world of our own imagining beyond the stars.

The Christian idea is that God came into this world: "The Word became flesh and made his dwelling among us." The Christian preaching is about "that which we have seen with our eyes, what we have looked upon and our hands have touched—the word of life" (1 John 1:1).

The world into which he came is the world he loves. He made it and he gave it to us as his choicest gift. He gave us the earth and everything that walks or creeps or crawls on it, the sky with the birds and the clouds that cross it, the stars and planets that fill its endless spaces. The seas and everything that swims or swims within them were made by him; they are his. He gave them all to us for us to appreciate.

WE CAN SEE HIM in his gifts. "Since the creation of the world, invisible realities, God's eternal power and divinity, have become visible, recognized through the things he made" (Romans 1:20). We are glad to confess: "There is one God, the Father, from whom all things come and for whom we live; and one Lord Jesus Christ, through whom everything was made and through whom we live" (1 Cor 8:5).

The best response to a gift is to be happy with it and use it gratefully. That is why thankfulness is a biblical virtue and a theme of the Christian life. "Let us give thanks to the Lord our God. It is right to give him thanks and praise."

St. Paul urges: "Dedicate yourselves to thankfulness. Whatever you do, whether in speech or in action, do it in the name of the Lord Jesus, giving thanks to God the Father through him" (Col 3:15-17).

This applies to everything that exists and everything that happens. "Give thanks to God the Father always and for everything in the name of our Lord Jesus Christ" (Eph 5:19). Paul even extends it to the forbidden foods of the Old Testament law—things that God's law had said were



"Becoming a Catholic means joining a huge family." (NC photo by Eric Smith)

LITURGY

Priest conducts his first Confirmation

BY FR. JOSEPH M. CHAMPLIN

For the first time in my life recently, I confirmed someone. No, I have not been named a bishop; neither was I usurping powers normally reserved to men with mitres.

Instead, I simply followed the new regulations of the reformed rite for this sacrament which states: "In addition to the bishop, the law gives the faculty to confirm to the following . . . priests who, in virtue of an office which they lawfully hold, baptize an adult or a child old enough for catechesis, or admit a validly baptized adult into full communion with Christ."

Grace St. Onge waited over 30 years to become a Catholic. After those decades of faithful Mass attendance as an observer, but not full participant, the path finally cleared for her and she began some months ago with me a series of instructions about the Church. We completed them, and Grace took the first formal liturgical step leading to full communion.

IN A QUIET, PRIVATE ceremony on a recent Saturday afternoon attended only by her sponsors and few immediate friends, she was conditionally baptized. Difficulty in establishing with certainty details about her previous Baptism necessitated this provisional service. Afterwards she made her initial confession.

Grace's full reception into the Catholic Church, however, came the next morning at our 9:45 Mass. She marched in the entrance procession before the celebrant and behind cross, book bearer and lector. With her husband and two sponsors, she occupied a position of honor in the first pew waiting until after the homily before moving into the sanctuary.

At that time, having spoken with the congregation a profession of faith, Grace stood before me and heard these words addressed to her and to the community present:

"My friends, by Baptism God our Father gave this adopted daughter Grace new birth to eternal life. Let us ask him to pour out the Holy Spirit upon her, to strengthen Grace in her faith, and anoint her to be more like Christ the Son of God."

A lengthy pause for silent prayer brought great stillness to the church. It

was a powerful silence, but not as potent as the intense attentiveness I felt when I then imposed both hands on Grace's head and invoked the Holy Spirit.

"All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed this woman from sin. Send your Holy Spirit upon Grace to be her helper and guide. Give her the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and love, the spirit of reverence in your service. We ask this through Christ our Lord."

THE CONGREGATION responded, not thunderously, but strongly enough: "Amen."

Finally, I administered the sacrament proper, anointing her forehead with the holy chrism, a sign of the Spirit's coming, a symbol of strength, growth, sonship of the Father and brotherhood with Christ. "Grace, receive the seal of the Holy Spirit, the gift of the Father." Next, in conclusion: "Peace be with you."

Grace returned to her place, we prayed the General Intercessions which included reference to this new member of our parish family, and Mass continued.

At Communion time, the congregation held back for a moment while Grace, her sponsors and family received the Eucharist under both kinds. They then came forward to communicate in the usual fashion.

For the final blessing, she stood before the altar with a burning baptismal candle in hand and received the triple benediction provided in the ritual for those confirmed.

Confirmation by the priest instructor at a scheduled Sunday Mass offers parishes several benefits: that procedure impressively teaches and inspires the members of the congregation in attendance; it illustrates the classical process of Christian initiation—Baptism, Confirmation, Eucharist; it also underscores the truth that becoming a Catholic means joining a huge family, becoming a member of the universal Christian community typified by this small segment of the Church.

Other parishioners learned about Grace St. Onge's eventful weekend. They read about it in our bulletin on the way home after Mass (a common habit here). The printed word welcomed her as the congregation's presence and verbal responses made her feel at home throughout the 9:45 celebration.

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"Eat whatever is sold in the market . . ." (NC photo by Robert L. Miller)



"Think of a world without any flowers—Think of a world without any trees . . ." (NC photo by Robert L. Miller)

QUESTION BOX

Asks about conditional Baptism for converts

BY MSGR. R. T. BOSLER

Q. In 1963 I, a baptized Presbyterian, had to be conditionally baptized before receiving the other sacraments of the Catholic Church. As a sponsor of other converts, I noticed that conditional baptism was always required. Nevertheless, I heard of a priest the other day who accepted a Methodist into the Church without conditional baptism. Did this priest go against the official teaching of the Church?

A. No, the priest followed the latest directives of the Catholic Church. Prior to Vatican Council II it was the custom in some parts of the world to give conditional baptism to all Protestants desiring to unite with the Catholic Church. This was based upon the questionable theology that the minister's lack of faith or erroneous notions might invalidate the baptism.

The directives of the Roman Secretariat for Promoting Christian Unity in 1967 put an end to this practice, with these words: "Indiscriminate conditional Baptism of all who desire full communion with the Catholic Church cannot be approved. The sacrament of Baptism cannot be repeated and, therefore, to baptize again conditionally is not allowed unless there is prudent doubt of the fact, or of the validity, of Baptism already administered."

And the directives specifically refer to the problem of the intention of the minister. "The minister's insufficient faith," the document explains, "never of itself makes Baptism invalid. Sufficient intention in a baptizing minister is to be presumed unless there is serious ground for doubting that he intends to do what Christians do."

The rule of thumb given by the directives to determine the validity of a baptism is simply this: "Baptism by immersion, pouring or sprinkling, together with the Trinitarian formula, is of itself valid. Therefore, if rituals and liturgical books or established customs of a church community prescribe one of these ways of baptizing, doubt can only arise if it happens that the minister does not observe the regulations of his own community or church."

Q. What is the meaning of the Holy Eucharist to the Protestant religions—especially the more important ones, like Lutherans, Anglicans and Episcopalians?

My friend, a good Catholic, insists that they have the same power to consecrate and therefore also receive the Body and Blood of Christ in Holy Communion. I disagree, but can't prove it.

A. There are important Protestant Churches besides the ones you mentioned, but it so happens that the ones you do list are closest to our Catholic Eucharistic belief. The Lutherans and the Anglicans, or Episcopalians, do not accept our Catholic explanation of how Christ is present but they do believe in the real presence of Jesus in the sacrament.

The official Catholic attitude toward Protestant Eucharistic belief was expressed in the Vatican II decree on Ecumenism where it is stated: "... we believe that especially because of the lack of the sacrament of orders they (the Protestant Churches) have not preserved the genuine and total reality of the Eucharistic mystery. Nevertheless, when they commemorate the Lord's death and resurrection in the Holy Supper they profess that it signifies life in communion with Christ and they await His coming in glory."

It is significant that the Council Fathers turned down a proposal to have the decree say: "especially because of a defect of the sacrament of orders they do not have the reality of the Eucharist." The Church at the time of the council, therefore, was not willing to deny all reality of the Protestant Eucharist. Since then official conversations between Catholics and Protestants on the meaning of the Lord's Supper and the Church's worship and ministry—specifically ordered by the council—have led Catholic bishops and theologians taking part in the dialogue to realize that many of the Protestant Churches are much nearer to the Catholic concept of the Eucharist and orders than they had previously suspected.

For purposes of simplification I have included the Anglicans, or Episcopalians as they are known in the States, among the Protestants. However, they do not classify themselves as Protestants but as Catholics, and many of them share our Roman Catholic concept of the Eucharist.

Q. A salesman tried to sell me an expensive set of Catholic books explaining the changes in the Church between Vatican Council I and II. According to him the changes were effected by the finding of "The Dead Sea Scrolls" in 1917. Is there any truth to this or was it just a sales pitch?

A. The Dead Sea Scrolls were a rich find

from which Scripture scholars are still mining information. It is too soon for this information to have much influence on theology; so it is certainly not accurate to say that the discovery of the scrolls had anything to do with the changes in the Church between the two councils. Much earlier discoveries in Biblical archeology and history did, indeed, raise new questions in theology and introduce a new and better understanding of the Scriptures which helped effect changes in the Church between the councils.

But many factors influenced the changes. New ways of thinking and living, the explosion of knowledge brought about by modern science have brought about what Vatican II calls "the birth of a new humanism," "a new age in human history." If you want to save money, tell the salesman, "no, thanks," and buy a paperback edition of the "Documents of Vatican II." There in the "Constitution on the Church in the Modern World" you can read the Church's own explanation of how and why the changes happened and will continue to happen.

Q. Your column in the past has revealed an articulate writer well versed in theology and common sense. With your thoughtful answer to the girl who wanted to adopt children rather than have any of her own, you blew the whole image. What's frightening is knowing that your opinion is still the standard middle-class white-American solution to an enormous worldwide social problem. You assumed that this girl is selfishly going to snatch up all the blond, blue-eyed, Caucasian infants so coveted by childless couples. Indeed, you assumed that she is Caucasian, but most tragically you chose to segregate white, able-bodied infants from the enormous bounty of parentless, unwanted children of every mixture of age, race, social background and physical and mental ability who are readily adoptable, eagerly waiting and all too often forgotten.

Have you never heard of the Pearl Buck orphanages in Asia that sprout up every time American soldiers are sent to foreign lands? Their mothers are often incapable of caring for the children, because their culture is no more humanly advanced than ours, and you act as though they don't exist. Maybe those thousands of childless couples would consider adopting them, but I doubt it. They want a self-image to adore, not just a child. Shame on you for saying there are very few infants up for adoption these days, or that the birth rate is dropping. You have a very narrow-minded

view of "birth rate" and "adoptable children."

A. I am sorry that I have blown my image. Maybe I can restore it partially by allowing you this opportunity to express

your criticism. I am aware of the overpopulation problem in South America and the Third World in general, but I am convinced that it would be unrealistic to think this can be solved by encouraging

American couples to adopt excess children. I am also acutely aware of the alarming fall-off of births in the United States and of how mistaken were the prophets of doom who, until recently, were writing about a disastrous overpopulation in the U.S. by the end of the century. It was about this birth rate I was writing. And anyone who thinks this is not alarming ought to visit the maternity floor of a hospital or examine the baptismal records.

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THE CHURCH AND I

Australia's 'siege' mentality

BY F. J. SHEED

The Australian Church in the first 20 years of this century was a very compact body, few lapses, few conversions. We just did not think of Protestants as convertible. We lived our own separate, satisfied life without giving much thought to them—except when one of their more excitable ministers attacked the Church. For there was a solid and articulate No Popery element in Sydney and Melbourne, and we revelled in the replies of our two champions—Dr. O'Reilly in Sydney and Archbishop Mannix in Melbourne.

Mannix was a very tall man. His opposite number, Dr. Head, the Anglican Archbishop of Melbourne, was short. After one of their interchanges in the newspapers, a Catholic race-horse owner asked Archbishop Mannix's permission to name a two-year-old after him. The Archbishop refused: he would not like to open his paper one morning and read that Mannix had been beaten by a short head.

DR. O'REILLY WAS a Vincentian, Rector of St. John's, the Catholic College in the University of Sydney. He was a first-rate classical scholar, with a pleasant command of English, admirably equipped for his role as head of a college. But he could not resist making a point, which meant that he made enemies. The rank-and-file of us rejoiced in him, but I doubt if our leaders did, lay or clerical. Some of Sydney's richest Catholics he described as having nothing of the Faith save Mass and the Sacraments, "in respect of which they are not gluttonous."

When he wrote in the Sydney Morning Herald that a starving man was entitled to take food, and that this would not be stealing because in extreme necessity all

things belong in common, there was a great clamor of protesting voices. I cannot remember any Catholic authority writing to say that this was standard Catholic teaching.

Certainly the Church made no impact on the life of Sydney University—it must have been getting on toward a hundred years old before it got its first practicing Catholic professor. It did not make very much impact either on the life of society as a whole. And this was not by chance. There was real withdrawal. An older Bishop advised a younger Bishop on his relations with Government House: be courteous but distant. I know this because the younger Bishop told me. And a Governor told me that when he invited an Archbishop to dinner, the Archbishop did not come, but sent one of his priests.

Ecclesia est patria nostra was the rule. The state was our residence; we lived there. But the Church was our homeland. Ours was the siege mentality.

WHEN WILFRID WARD first spoke of the Church being in a state of siege, he had no notion that I would be his son-in-law. I had not left Australia when he died. I had not been long in England when the idea of being his son-in-law entered my head. But all that lay in the future—including the phrase about the state of siege and the siege mentality resultant. It fitted precisely the Church I had known in Australia and, I fancy, the Church just about everywhere.

As Wilfrid Ward saw it, after the century of actual warfare following the Reformation, the Church saw herself under siege and adapted her life to the siege condition.

In a siege the one virtue is discipline, and the one consideration is the defense of the walls. The ordinary life of the city must get along as best it can. So the great defensive doctrines—the Visible Church and its marks, Supremacy, Infallibility, apologetics in general—had the first call

on the Church's energy. At all costs the walls must stand. The real life of the Church based on Trinity, Incarnation, Redemption, the life to come, could not receive the degree of attention which would have been normal. The one essential was that the great doctrines should be stated correctly and not denied. So St. Peter Canisius produced the first Catholic Catechism—in reply to Luther's. In this, as in so much else, the enemy called the tune. There was no development of the doctrines of Heaven and Hell because they were not attacked, but endless writing on Purgatory, which was.

BECAUSE THE NATURE of Protestantism caused the Catholic defense to concentrate on the Visible Church; the vitalizing doctrine of the Church as Christ's Mystical Body went into eclipse. The First Vatican Council decided not to use the phrase because some Jansenists had used it! And in the Catholic Encyclopedia published as late as 1911 it got half a column—and even then under the heading "Mystical Body of the Church." It was the Dominican Pere Clérissac who brought it back to the ordinary Catholic; and it was Robert Hugh Benson, convert son of an Archbishop of Canterbury, whose Christ in the Church gave the doctrine to the English speaking world.

Thinking on Mass and the Sacraments had suffered from concentrating too closely on the Protestant attack. Because the Protestants asserted that the Mass could not be a sacrifice as no victim was slain, Catholic theologians bent over backwards to find some sort of slaying at our altars. But at least the practice of Mass and Eucharist had been insignificantly maintained. Pius X's ruling on Early Communion and Frequent Communion meant that we were the most sacrament-fed generation in the Church's history. If only we had been as well fed doctrinally! To that Pius X's contribution is less distinguished.

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1973 CRITERIUM QUIZ CHAMPIONS—This St. Catherine team, which finished as co-champions of the 1972 Junior CYO Criterium Quiz Contest, came back intact for the 1973 Contest and went all the way to the championship. The new champions defeated Southside rival St. Barnabas, which also entered the Contest as co-champions, 210-190, in the 25-question final round at the CYO Office on January 1. The new champions are, left to right (seated): George Berry, Martha Mullin, Bill Gill, and Mary Mullin. Standing behind the winning foursome are, left to right: St. Catherine CYO Priest Moderator Father Michael Welch; Fred W. Fries, Managing Editor of The Criterion, who presented the awards at the conclusion of questioning; and Miss Judy Gabonay, who coached the champions to their triumph.



CRITERIUM QUIZ RUNNERS-UP—This St. Barnabas team carried the 1973 Criterium Quiz championship match down to the final three questions before losing to St. Catherine's, 210 to 190, in the championship match on January 4. The St. Barnabas panelists are (left to right, seated): Jeff Haller, Bill Stumph, Kathy Parker, and Susan Medisch. Jeff Haller and Susan Medisch are repeaters from the 1972 co-champions. Standing behind the team are: Father Robert Sims, St. Barnabas CYO Priest Moderator; Mrs. Raymond Parker, who coached the foursome through its successful campaign in the Contest; and team alternate Eileen Weber.



CRITERIUM QUIZ SEMI-FINALISTS—Here we have pictures of two St. Catherine Junior CYO Criterium Quiz teams which advanced to the semi-finals of the 1973 Nineteenth Annual Quiz Contest before losing, thereby qualifying for \$10 prizes and semi-finalist trophies. In the top picture is the St. Catherine No. 3 team, which lost to runner-up St. Barnabas in the semi-finals. Left to right are: Lisa Evans, Coach Bob Ripberger, Mary Armbruster, Don Phelan, and Maureen Baker. The second picture pictures the St. Catherine No. 4 team, which lost to parish rival St. Catherine No. 1 in the semi-finals. Left to right: Jeanne Gabonay, Karen Noe, and Jane Maxwell, Coach Kathy Cobb, and Kurt Kriesel. The over-all St. Catherine performance in the Contest was one of the finest in the long history of the event, with three teams finishing in the final four. The showing helped place the parish back in the lead for the 1972-73 CYO of the Year Contest, in which it is the defending champion.

CYO NOTES

Cadet Girls Volleyball League coaches met this past week, with action to begin next Monday and Tuesday with 32 teams entered in four divisions. Play will continue through

February 27, followed by playoffs and a post-season tourney.

Preliminary deadline for the Archdiocesan Science Fair is Monday, Jan. 15, with certificates and other information for parish shows to be mailed upon receipt of applications. Registration of parish winners

is due February 23.

Deadline for entries in the Archdiocesan Junior One-Act Play Contest is February 2. Three new divisions have been devised: Drama, Light Comedy and Comedy-Farce. Parishes may enter a total of four plays, including a second in any one division.

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St. Catherine captures '73 Quiz crown

St. Catherine's parish edged southside rival St. Barnabas to win the 19th annual Junior CYO-Criterium Quiz Contest last week, continuing its dominance over the past three years. Final score in the contest was 210 to 190, out of a possible 250 points.

The four panelists from St. Catherine—George Berry, Bill Gill and twins Martha and Mary Mullin—were repeaters from last year's co-championship team against St. Barnabas. They were coached by Miss Judy Gabonay.

St. Barnabas, which has finished in the finals or semifinals of the contest the last four years, also had two panelists from the 1972 co-championship team—Susan Medisch and Jeff Haller. The other panelists were Bill Stumph and Kathy Parker. Mrs. Raymond Parker coached the St. Barnabas team.

The winning team received a championship trophy and a cash prize of \$40, with the runnerup receiving a trophy and \$20. Awards were presented by Fred W. Fries, managing editor of The Criterion.

Perfect scores were registered by Martha Mullin, who answered six questions for St. Catherine, and Jeff Haller, who fielded seven correctly for St. Barnabas.

Two semifinal teams—also from St. Catherine—were present to receive trophies and cash prizes of \$10 each. The southside parish entered four teams in the original competition with three making it to the end.

Contest finals were held Thursday, Jan. 4, in the CYO Office. Moderators were Father Donald Schneider, director of the CYO; Frank Wilson, public relations coordinator; and Major Schneiders, associate executive director.

Slate listed for playoffs

INDIANAPOLIS — The schedule of league playoffs and post-season basketball tourneys was announced this week by the CYO Office.

The "56" B League will complete regular season action Jan. 28, followed by playoffs at Our Lady of Lourdes on Jan. 30 and Feb. 1. The post-season tourney will begin at Little Flower on Feb. 3 and continue through Feb. 11. All 31 teams are eligible to register for the tourney by the Jan. 22 deadline. Pairings will be drawn at 4:30 p.m. Thursday, Jan. 25 in the CYO Office.

Cadet B season will be completed Jan. 28, followed by playoffs at Our Lady of Lourdes through Jan. 31. The post-season tourney, also at Lourdes, will be held from Feb. 3 to 11.

"56" A LEAGUE action will finish Jan. 27-28, with playoffs at Little Flower on Jan. 30-31. The 12th annual Holy Cross post-season tourney will start Saturday, Feb. 3. Deadline for filing is Wednesday, Jan. 24, with the drawing set for 7:30 p.m. Tuesday, Jan. 30, at Holy Cross. Entry fee is \$10.

The Freshman-Sophomore League will begin playoffs Jan. 31 at Secunia Memorial High School and finish Feb. 1 at Little Flower. The Holy Spirit Tourney will be held from Feb. 3-19. Entries are due Jan. 22, with the \$15 fee payable to Holy Spirit. Tourney pairings will be drawn at 4:30 p.m. Thursday, Jan. 25, at the CYO Office.

CADET A LEAGUE teams will not have division playoffs as they move directly into the deanery tourneys. Division champions or co-champions will receive identical trophies. Two blind-draw tourneys (American and National) will be held from Jan. 31 to Feb. 14. Pairings will be drawn at 4:30 p.m. Monday, Jan. 15, in the CYO Office.

Deanery champions will start the Archdiocesan tourney Sunday, Feb. 18, at two sites—Secunia and Providence High School, Clarksville. Finals are scheduled Feb. 25 at Secunia. Junior-Senior teams will similarly move directly into deanery tourneys with division champs to receive trophies. All parish-sponsored teams will start deanery competition Jan. 28 at Secunia, continuing through Feb. 7. Winners will enter the Archdiocesan tourney Feb. 11 at Secunia and Providence, playing through Feb. 18. Deanery tourney pairings will be drawn at 4:30 p.m. Monday, Jan. 15, in the CYO Office.

Tourney results

Results of the recent holiday basketball tourneys were released this week by the CYO Office.

St. Rita won the Cadet A Tourney at Our Lady of Lourdes by defeating St. Pius X in the finals 67-61. Consolation trophy went to Holy Spirit, who defeated St. Simon 50-37.

Holy Spirit emerged winner of the "56" B Tourney at Little Flower. The eastsiders dropped St. Pius X 39-19. St. James defeated St. Rita 15-10 for the consolation award.

In the Brotherhood Tourney for Junior-Senior teams at the Jewish Community Center, St. Michael's defeated St. Malachy's 66-47 for the top trophy. Two other teams from the Center also participated.

No report was received on the Holy Spirit "56" A Tourney.

Tourney slated in volleyball

INDIANAPOLIS — The annual St. Joan of Arc Junior Volleyball Tourney will be held January 13-14 with 18 teams at the northside parish. Saturday's schedule is from 11 a.m. to 5:30 p.m., with Sunday's action to begin at 12 noon and continue until late afternoon.

Tourney defending champion is St. Pius X parish. Sandwiches and soft drinks will be provided players and coaches by the host unit. Refreshments for patrons will also be available.

LEAGUE STANDINGS

"56" A LEAGUE

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

"56" B LEAGUE

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

CADET A LEAGUE

Division I—St. Rita 6-0; St. Pius X 5-1; Holy Spirit 4-2; St. Jude 4-2; Little Flower 4-2; St. Simon 3-3; St. Lawrence 2-4; Holy Name 1-5; St. Andrew 1-5; St. Michael 0-6.
Division II—St. Malachy 5-1; Immaculate Heart 5-1; Mount Carmel 4-1; St. Barnabas 3-2; St. Philip Neri 2-3; St. Joan of Arc 2-3; Andrew 0-4.

CADET B LEAGUE

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

FRESHMAN-SOPHOMORE

Division I—Mount Carmel 3-1; NYAA "A" 3-1; St. Malachy 3-1; St. Christopher 3-1; Holy Trinity 2-2; St. Luke 1-3; St. Monica 1-3; St. Martin 0-4.
Division II—St. Rita 4-0; Immaculate Heart 3-1; St. Joan of Arc 3-1; St. Pius X 3-1; St. Lawrence 1-3; NYAA "B" 1-3; St. Matthew 1-3; St. Andrew 0-4.
Division III—St. Catherine 4-0; St. Mark 4-0; Baxter YMCA 3-0; St. Barnabas 1-2; St. Jude 1-3; Holy Name 1-3; St. Roch 1-3; Southport Christian 0-4.
Division IV—Our Lady of Lourdes 4-0; St. Simon 3-1; St. Philip Neri 3-1; Holy Cross 1-2; Holy Spirit 1-2; Little Flower 0-3; Nativity 0-3.

JUNIOR-SENIOR
Division I—NYAA 5-0; Holy Trinity 5-0; St. Christopher 4-2; St. Malachy 3-2; St. Michael 2-3; St. Anthony 2-4; St. Martin 2-4; St. Ann 1-4; St. Gabriel 0-5.
Division II—Mount Carmel 6-0; St. Lawrence "B" 4-1; St. Pius X 4-2; St. Rita 4-2; St. Matthew 2-2; Immaculate Heart 2-3; St. Luke 1-4; North Methodist 0-5; Lifetime 0-5.
Division III—St. Catherine 5-0; Baxter YMCA 5-0; St. Mark 4-2; St. Barnabas 3-3; St. Roch 3-2; Our Lady of Greenwood 2-4; Nativity 1-4; St. Jude 1-4; St. Simon "B" 0-5.
Division IV—Our Lady of Lourdes 6-0; St. Simon "A" 5-1; Holy Spirit 5-1; St. Philip Neri 3-3; St. Andrew 3-3; St. Bernardette 2-4; Holy Cross 2-4; St. Lawrence "A" 2-4; Little Flower 1-5; Miramar 1-5.

Deadline set for Style Show

Final deadline for the annual Junior CYO Style Show, to be held Sunday, Jan. 28, at Holy Name parish, Beech Grove, is Monday, Jan. 15. Applicants will receive information cards upon which to describe their garments.

Area contestants are requested to bring their garments to the parish hall on Saturday, Jan. 27, between 1 and 5 p.m. Out-of-towners should register between 12 noon and 2 p.m. Sunday, Jan. 28. Judging will take place privately during the afternoon.

Modeling of contest garments will begin at 7 p.m., followed by awards. Admission to the event is 50 cents for adults and 25 cents for children, with no charge to contestants.

A dance will follow the Style Show. Admission will be \$1.25.

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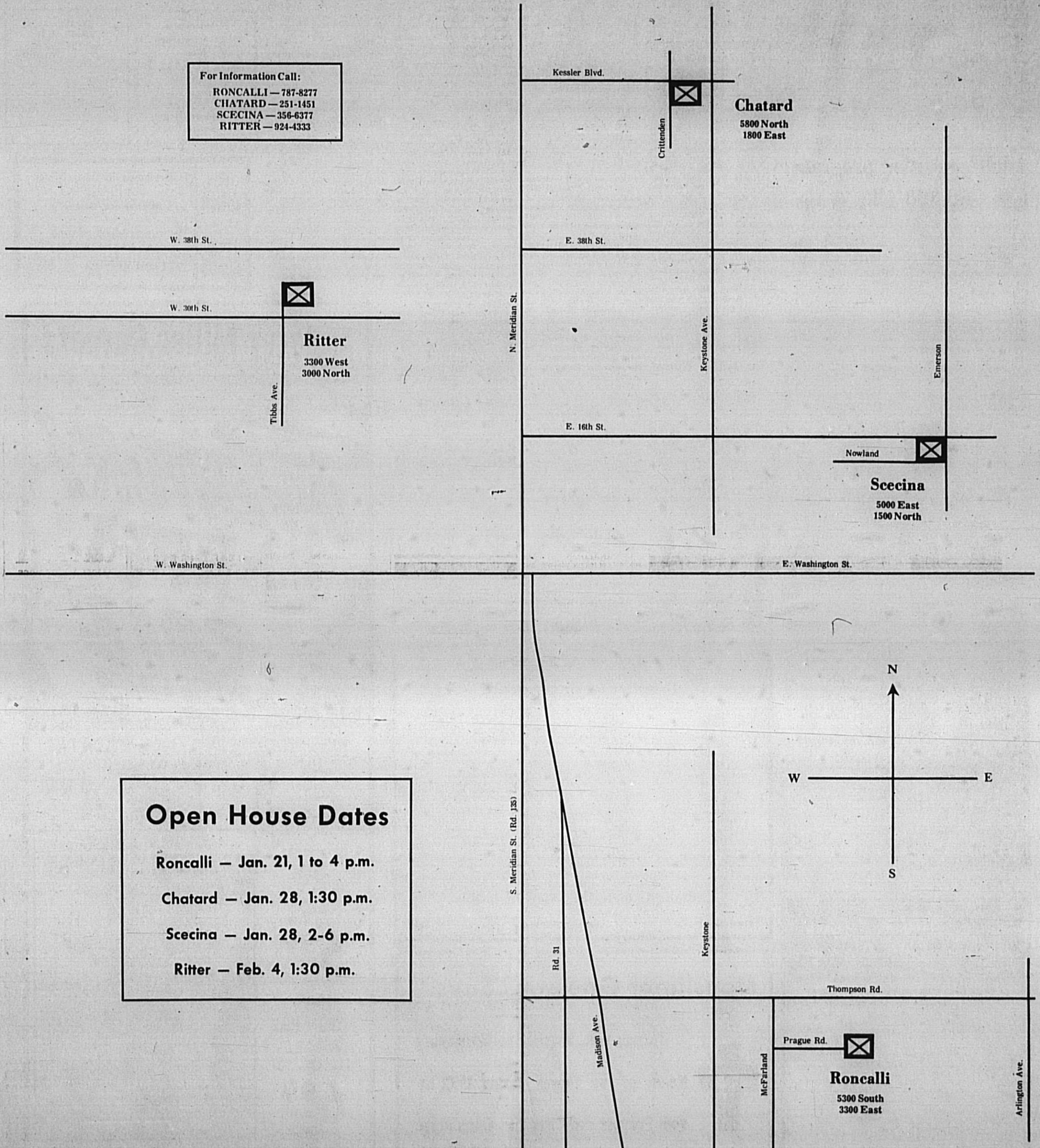
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VIEWING WITH ARNOLD

'La Mancha' is no super-movie

BY JAMES W. ARNOLD

"Man-of-La Mancha" is a thinking man's musical, a gallant attempt to find a dramatic and poetic way to express the spirit of Cervantes' "Don Quixote"—as well as some of the substance of the author and his deathless 16th century satiric novel—to a modern theatrical audience. Arthur Hiller's film pretty much achieves this as a super-adaptation of the 1965 Tony Award



play, but not as a super-movie. Ideally what was needed, which nobody wanted to attempt, was a by-passing of the play, its structure and conventions, to get more directly at Cervantes through the magic union of music and cinema.

In Dale Wasserman's script concept, retained in the movie, Cervantes emerges as a non-conformist actor-playwright, thrust by the Inquisition into a dungeon and a sort of "1001 Nights" situation. He must enact his "Don Quixote" play both for and with his fellow-prisoners to save himself and his property from their rapaciousness—and in the process transforms them, thus

demonstrating one of the meanings of his art: that reality may shatter idealism but is likely to be affected by it. At least a vision is provided, without which there is only chaos and death.

THE IRONY is that both

The week's TV network films

WHAT DID YOU DO IN THE WAR, DADDY? (1966) (NBC, Saturday, Jan. 13): Probably the worst film of a good director, Blake Edwards, whose taste for any comedy ("Great Race," "Pink Panther") collapses in this gross, witless WW II farce, full of Hollywood GI's, genial Italians and clumsy Nazis. A 24-hour orgy in a Sicilian village ends with a "comic" slaughter of half the Wehrmacht by the American heroes. Not recommended.

PLAZA SUITE (1971) (ABC, Sunday, Jan. 14): Three very funny Neil Simon playlets about the harassed, middle-aged middle class, with some deft under-the-surface perceptions of what this absurd American culture is doing to the human

despair and hope tend to be self-fulfilling prophecies.

The situation is not historical—Cervantes was never an ideological prisoner of the Inquisition—but it clarifies and dramatizes his spirit in terms accessible to 20th century men. (The jail becomes a microcosm of the world, like the madhouse in "Marat Sade"). Again we have the eternal debate between those who would change the world (and never seem to succeed) and those who would adjust to the world as it is. "Quixote," of course, satirizes both sides, and gives the concrete victories to the realists. But its magnificent success is that its mad chivalrous hero is so appealing that his cause takes on new life.

spirit and our ability to love and communicate. Walter Matthau works with superb co-stars Maureen Stapleton, Barbara Harris and Lee Grant. Recommended for adults and mature youth.

A GUNFIGHT (1971) (ABC, Monday, Jan. 15): A nifty little Western sleeper, about a couple of ex-gunfighters (Kirk Douglas, Johnny Cash) who decide to exploit the public's hunger for violence with one last shoot-out-to-the-death. The final scene is worth waiting for, and profound social-moral messages lie all over the place. Imperfect, but a kind of "They Shoot Horses" in cowboy boots. Recommended for adults and mature youth.

COMPANY OF KILLERS (1970) (NBC, Monday, Jan. 15): A tired and definitely uninspired police melodrama, somewhat less expert than the usual stuff available on the Tube. Van Johnson and Ray Milland, who have seen much better days, are the adversaries. Not recommended.

VERTIGO (1958) (CBS, Thursday, Jan. 18): One of the great Hitchcock thrillers, in which James Stewart, scared of heights, tries to figure out if Kim Novak really fell off a mission tower. The visuals are stupefyingly splendid, from the Saul Bass titles to the hair-raising final, plot-twisting minute. Recommended for suspense fans.

His dream may be impossibly beautiful, but the struggle for the dream gives life whatever meaning it may have.

It is this double-twist of Cervantes'—spoofing the pretensions of the virtuous hero, yet suggesting his intangible victory—that makes his revival in "La Mancha" so significant to audiences of an age infiltrated by "common sense" and cynicism. It is a bit of redemptive classic wisdom, passed down from a century nearly as savage and outrageous as our own.

THE MECHANICS of the play-within-a-play (while much clearer than they ever were on stage) seem terribly artificial on the screen, especially when added to the palpable absurdity of the characters of the Quixote story and its events (e.g., the windmill jousting), and the singing in both fantasy and "real" scenes. Producer-director Hiller's reputation is built on contemporary urban realism ("Love Story," "Popi," "The Hospital"), and this is apparently both his first musical and costume production. Even his best film touches—e.g., almost Eisensteinian montages of the awesome ladder—stair being lowered into the dungeon—are rooted in effects designed for the stage. The resulting stylistic hash is closest to opera, part comic and part tragic; if you can digest that mixture, the rewards of "La Mancha" are

Sister Gilchrist to be speaker

INDIANAPOLIS — Sister Gilchrist Conway, S.P., coordinator of adult education for the Religious Education Department, will speak on "The Value-able Family" at St. Monica's parish, 7:30 p.m. Sunday, Jan. 21.

Sponsored by the parish's Adult Religious Education Committee, the program is the second in its auditorium series. Theme of the year's series is "All in the Christian Family." The program is open to the public without charge.

still considerable.

Peter O'Toole (his singing dubbed by Simon Gilbert) and Sophia Loren physically impressive as Cervantes-Quixote and Aldonza, though Loren's familiar persona may be a handicap (it doesn't take a poet to see the Dulcinea in her). It also apparently tempted Hiller to over-use the "sexy serving-wench pursued by lusty ruffians" routine.

James Coco is adequate but never really trenchant as Sancho. The Mitch Leigh-Joe Darian score remains lovely, though the impact of "The Quest" has been somewhat diminished by repetition, and Hiller's staging of it (three times in the film) is consistently uninspired. (Rating: A-2, unobjectionable for adults and adolescents)

The annual critical game of

Play slated at St. Vincent's

INDIANAPOLIS — "January Thaw" will be presented by the St. Vincent Players on January 19, 20 and 21 in the former school of nursing auditorium of St. Vincent Hospital, N. Illinois St. at Fall Creek Pkwy.

Performances will be given at 8 p.m. Friday and Saturday and at 7 p.m. Sunday evening. Tickets are \$1 for adults and 50 cents for children. Proceeds will benefit the hospital building fund.

picking the Ten Best films is at hand. A month or so ago, I picked a list for a magazine, and little I've seen since has led me to change my mind. Here are the best films I saw in 1972, more or less in order of preference (DFB moral ratings are included in parenthesis):

1. "Sounder" (A-1)
2. "The Candidate" (A-3)
3. "The Sorrow and the Pity" (A-2)
4. "Junior Bonner" (A-2)

5. "The Boy Friend" (A-1)
6. "The Garden of the Finzi-Continis" (A-3)
7. "Deliverance" (A-4)
8. "What's Up, Doc?" (A-1)
9. "Slaughterhouse-Five" (A-1)
10. "Silent Running" (A-2)

Close runners-up include "Young Winston" (A-2), "The Other" (A-3), "Last of the Red Hot Lovers" (A-3), "The Public Eye" (A-2), and "Minnie and Moscovitz" (A-3).

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Adult education program gets \$60,000 Lilly grant

INDIANAPOLIS — Lilly Endowment has awarded a \$60,000 grant to the adult education program operated at St. Patrick's Center under the direction of Sister Jane Bodine, S.P.

Sponsored by the United Southside Community Organization, the program is designed for low-income adults wishing additional education for personal or job improvement, regardless of age or level of past schooling.

Study ranges from basic literacy instruction to subject review and enrichment courses. According to Sister Jane, who is also part-time principal of the parish grade school, many students enroll in order to prepare for the state's General Educational Development exam, a high school equivalency test.

"Thirty of our pupils have taken the test so far and only one has flunked. And he took it against our advice," Sister Jane said.

Began in November, 1970, the program presently has an enrollment of 95 students, ranging in age from the late teens to the 60s. There are three salaried teachers and 15 volunteer tutors, most of whom are certified teachers.

SISTER JANE sees flexibility as the program's biggest asset. Students come for whatever period of time they can spare. Some come as often as four

days a week, others as infrequently as once every two weeks. The center is open from 9 a.m. to 3 p.m., Monday through Friday, and from 7 to 9:30 p.m., Monday through Thursday.

Students bring whatever incidental supplies they need, but there is no tuition and text books are furnished. Tutoring is individualized and informal, avoiding a classroom atmosphere—which Sister Jane feels might scare off some enrollees.

The program is evaluated by Indiana public school officials as a working, innovative approach to adult education but Sister Jane sees success in terms of people.

"One young woman wanted to learn to read in order to get a driver's license," she recalled. "She used to have to take a cab to classes. Now she drives."

AN OLDER MAN is now enjoying what he considers the highlight of his day—reading the paper to his wife. A middle-aged woman has "graduated" to night courses at a university.

For many, Sister Jane noted, passing the high school equivalency test or upgrading their education means "a whole new outlook on life." They become more outgoing, make conversation more easily, and gain the confidence to seek out new friends and look for better jobs.

She expressed but one regret: there are an estimated 500 residents of the southside neighborhood who need the program but aren't enrolled. The Lilly grant, however, assures the center will be in operation for another three years. Perhaps they'll make it after all.

Talk on abortion

INDIANAPOLIS — "Whose Business Is Abortion?" will be the topic of Valerie Vance Dillon at the January 17 meeting of the St. Joan of Arc Women's Club. The 1 p.m. public session will be held in the parish center, 4217 Central Ave. A member of St. Monica's parish, Mrs. Dillon is active on the Committee for the Preservation of Life. She has authored several books on family life education.



SISTER JANE BODINE, S.P.

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