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INDIANAPOLIS, INDIANA, JANUARY 19, 1973

FOR RELIGIOUS EDUCATION

'Basic Teachings' document approved by U.S. Bishops

WASHINGTON — The bishops of the United States have approved a document listing the fundamental elements of faith which must be stressed in the religious formation of Catholics of all ages.

The document—"Basic Teachings for Catholic Religious Education"—is addressed to parents, Catholic schools,

Related story, Page 5

Confraternity of Christian Doctrine (CCD) programs, and to those who give courses in adult religious education.

Spokesmen for the National Conference of Catholic Bishops (NCCB) said that they expected to print and distribute the document as quickly as possible.

The basic teachings document, they said, should not be confused with either the General Catechetical Directory issued by the Vatican in 1971, or the National Catechetical Directory—the American adaptation of the general directory—which is now in progress. Those documents are intended to offer practical guidelines for religious instruction.

THE BASIC TEACHINGS document, on the other hand, lists the basic doctrines that are to be taught in religious instruction. It does not try to rank the doctrines in order of importance, nor does it give instructions for methods of teaching.

"The most effective methodology is expected in teaching these basic beliefs," said the document. "Due consideration should be shown for the listener's level of maturity and understanding."

The approval of the document required a two-thirds affirmative vote by the bishops. The bishops voted by mail-in ballots which they received shortly after their annual meeting here in November.

The approval marked the culmination of

two years of writing, consultation and revision by the bishops' ad hoc committee responsible for the document.

THE COMMITTEE WAS headed by Archbishop John F. Whealon of Hartford, Conn., who is also chairman of the U.S. Bishops' Committee on Doctrine and their policy and review committee for the National Catechetical Directory. The other members of the ad hoc committee were Bishop Clarence E. Elwell of Columbus, Ohio, Auxiliary Bishop John J. Graham of Philadelphia, Auxiliary Bishop John B. McDowell of Pittsburgh, and Auxiliary Bishop William E. McManus of Chicago.

The final text had been approved by the Vatican's Congregation for the Clergy before it was sent out to the bishops for their vote.

"All religious education is formation in Christ," the document said. "Religious education is proclaiming to others the Gospel of the risen Lord, while showing that this 'Good News' alone gives meaning to life. So the faith, prayer and lived example of the teacher are of great importance."

THE DOCUMENT summarized its purpose and place in religious education by saying:

"No list of documents can bring about real religious education, but certain basic teachings are necessary for doctrinal substance and stability."

"This text sets down the principal elements of the Christian message. These basic teachings are here specified by the American bishops, who as bishops hold in the Church special responsibility for determining the content of faith instruction. It is necessary that these basic teachings be central in all Catholic religious instruction, be never overlooked or minimized, and be given adequate and frequent emphasis."

Hospital ethics study group asks revisions

BY JERRY FILTEAU

WASHINGTON—The U.S. bishops' 1971 "Ethical and Religious Directives for Catholic Health Facilities" are "defensive" and "predominantly legalistic" according to a theologians' report released here.

The 8,000-word report, "Catholic Hospital Ethics," was written for the Catholic Theological Society of America (CTSA) by a special study commission which the CTSA established in 1971 to give a critique of the health care code.

Among the major revisions recommended by the commission were:

—Greater recognition of the pluralist context in which Catholic hospitals must operate today.

—Greater recognition of the responsibility of the Catholic hospital to the general community, to other health facilities, and to the patient who may have different beliefs.

—Guidelines expressing the rights and limits of dissent from particular directives.

—Less emphasis on "questions related to sex and reproduction" in the directives.

—More attention to areas such as service to the poor and underprivileged, just wages for hospital employees, racial discrimination, the right to die with dignity, and questions of transplantation, human experimentation, genetic counseling and care for the retarded.

ALTHOUGH THE REPORT has not been adopted by the CTSA as its official position, it has been approved by the group for distribution.

Dr. Warren T. Reich, senior research scholar for the Kennedy Center for Bioethics at Georgetown University here and chairman of the commission, said the main purpose of the report was "educational."

"What I see it doing is assisting people in the field in working with the present directives," he said.

Although the theologians called for "a prompt... thorough and systematic revision" of the 1971 directives, Reich said he did not think the report's recommendations would be implemented quickly in a revised code of ethics.

NC NEWS LEARNED that a subcommittee—the Advisory Committee of Ethical and Religious Directives—is in the final stages of formation. The 14-member commission will advise the bishops' Committee on Health Affairs. It will be headed by Archbishop John R. Quinn of Oklahoma City.

Reich agreed with an interviewer that the emphasis on the "educational aspect" of the theologians' report was similar to the response of some theologians to "Humanae Vitae," the papal encyclical on birth control, especially in its emphasis on religious liberty and the right and limits of dissent.

"In a way, I suppose you could say that this report could be more controversial or threatening than the Humanae Vitae responses," Reich said.

"HERE WE ARE" telling institutions—or the policy and decision makers in institutions—about the limits of the present directives; and we are providing a framework for them to interpret the directives, and possibly to dissent from them."

"The Church's teachings and (Continued on Page 3)

Bus service now Pennsylvania law

HARRISBURG, Pa.—Gov. Milton J. Shapp signed into law a bill requiring public school districts to provide transportation for nonpublic school students if they also provide transportation for public school students.

"The new act should go a long way toward providing equal transportation opportunities for all elementary and secondary school students in Pennsylvania," said Howard Fetterhoff, executive director of the Pennsylvania Catholic Conference.

"Currently, approximately 53 per cent of public school students are transported at public expense, while only 15 per cent of nonpublic school students are transported at public expense," said Fetterhoff.

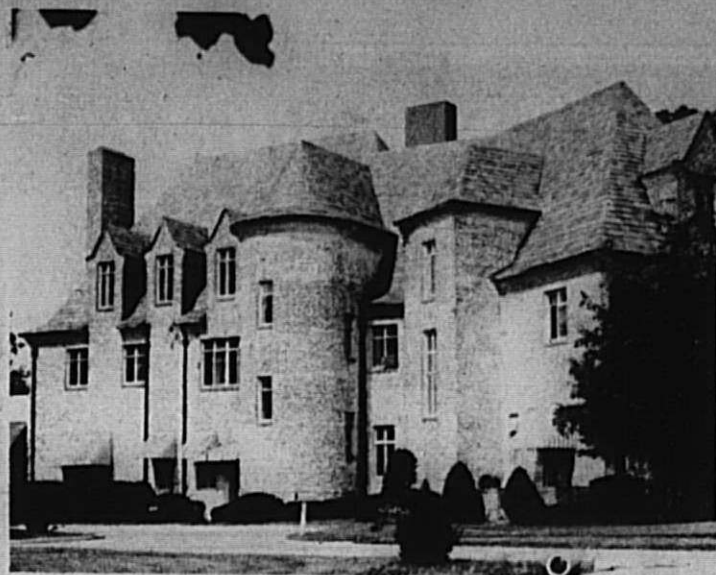
Wisconsin bishops support CO status

MADISON, Wis.—The policy board of the Wisconsin Catholic Conference has approved a resolution urging support for selective conscientious objectors and the development of programs of alternate service.

The resolution passed by the board—which is composed of the bishops of the state's five dioceses and officers of the conference—took note of the Constitution on the Church in the Modern World of Vatican Council II.

A portion of that document says that persons who, for reasons of conscience, refuse to bear arms "provided that they accept some other form of service to the community."

The resolution also noted that the Church's traditional position on "just war" required that each war be judged on its own merits. Thus, a person must have the opportunity to distinguish between a just and unjust war, the resolution said.



ALVERNA—for 25 years an Indianapolis landmark.

Alverna Retreat House to note 25th anniversary this Sunday

INDIANAPOLIS — Twenty-five years of service to the Indianapolis Archdiocese will be marked at Alverna Retreat House on Sunday, Jan. 21. A Mass of Thanksgiving will be offered at 6 p.m. in the chapel on that day, followed by a public open house until 10 p.m.

Located on the former 47-acre estate of the late Hugh McKenna Landon at 8140 Spring Mill Road, the property was purchased by the Franciscan Friars of the St. Louis-Chicago Province in 1947.

Week-end spiritual retreats for men of the Archdiocese began in January, 1948, continuing to the present.

A VARIETY OF programs was added to the Alverna schedule in 1969, including

communication workshops, marriage enrichment programs, encounter groups, Gestalt workshops, value clarification workshops and professional development workshops for clergymen.

Building improvements through the years have included the erection of the chapel in 1952 and a 46-room residential wing in 1955. Six years ago the dining and conference area was substantially enlarged.

Alverna's resident staff includes five Franciscans. Brother Donald Betz, O.F.M., serves as administrative director, while Father Maury Smith, O.F.M., is director of program development. An additional part-time staff of 10 professional counselors serve as co-facilitators of programs.

THE INDIANA GENERAL ASSEMBLY

Parents' tax credits bill filed in House

BY B.H. ACKELMIRE

INDIANAPOLIS — The anticipated tax credit bill for parents of nonpublic school children was filed January 11 in the Indiana House of Representatives and assigned to the Ways and Means Committee.

Sponsored by Rep. B. Patrick Bauer (D-South Bend), H.B. 1176 would give a \$150 tax credit for each child enrolled in elementary school and \$200 for each child enrolled in secondary school. In cases where credits exceeded tax liability, the difference would be refunded by the state.

There are no income limits governing eligibility and the measure would be retroactive to January 1, 1973. Estimated cost to the state is \$15 million a year.

CO-SPONSOR OF the bill, expected to be the only major legislation affecting Catholic schools, is H. Joel Deckard (R-Mt. Vernon).

Bauer, a Catholic and a teacher in the South Bend public school system, said prospects are good the bill will receive committee approval. A big plus factor is Ways and Means chairman, Rep. John C. Hart (R-Indianapolis). Hart, then ranking member of the same committee, sponsored the 1971 purchase-of-services bill for nonpublic schools and successfully steered it to passage in the House.

Bauer is less sanguine about the future of tax credits in this session. Freshmen legislators are many, and their opinions on aid to parochial schools are yet to be tested.

However, if assembly members see the need to put the state on a sound economic base, they should see the logic in helping parents keep their children in nonpublic schools, Bauer contends.

"IT COSTS BETWEEN \$800 and \$900 a year for each child in public school. Indiana would be saving at least \$600 a year for every child who wasn't financially forced out of Catholic schools," he said.

The bill represents aid to parents. They're the ones who are responsible for educating their children and for the kind of influences surrounding the children. It ought to be up to parents to determine where their children go to school. Tax credits would help them exercise what is their right," Bauer added.

The Indiana Catholic Conference—which has endorsed the principle of parental tax credits—is expected to endorse the Bauer-Deckard bill.

A BILL MANDATING the death penalty for nine capital offenses was unanimously approved (Jan. 12) by a Senate Judiciary subcommittee and returned to the full committee with a "do pass" recommendation.

Representatives of Church and social welfare organizations who testified during hearings opposed the measure on grounds it eliminated the possibility of rehabilitation and was contrary to Christian teachings.

Jerome Henry, a former superintendent of the Indiana Reformatory now connected with Catholic Charities of the Fort Wayne-South Bend diocese, told the subcommittee that the five Catholic bishops of Indiana

have expressed opposition to the death penalty.

If the deterrent argument of supporters is accepted, Henry said, then executions should be carried out in public. That is too much of a shock to "our sensibilities," he noted, "but we don't mind if the switch is thrown somewhere in a secret room."

Despite the vigorous stand taken against the bill by various Church, civil rights and penal reform groups, the tough, "constitutionally correct" measure should be quickly approved by the Judiciary Committee and passed in the Senate.

AT THIS WRITING, no liberal abortion bill has appeared. A related proposal, however, would outlaw discrimination or malpractice suits against anyone refusing to perform or assist in performing an abortion if the procedure is contrary to his or her conscience or religious belief.

Sponsored by Senators Wilfrid J. Ullrich (D-Aurora) and Joan M. Gubbins (R-Indianapolis), the bill (S.B. 20) is seen as a protection for medical personnel in the event there is a change in present statutes.

THE WIDE-RANGING effort to lower the age of majority is reflected in H.B. 1016, a measure that would remove age or marital restrictions regarding medical advice and treatment in such areas as venereal disease, birth control and drug addiction.

Present law prohibits unmarried women under 21 from obtaining birth control medication without parental consent. It also prohibits minors from receiving treatment for VD without such consent.

A BILL TO WATCH is H.B. 1157. Sponsored by Rep. Marilyn F. Schultz (D-Bloomington), it would create a family planning services program under the State Board of Health to "assure that all persons of child-bearing age have access to family planning services."

The broad language calls for public dissemination of information on fertility control and fertility and genetic counseling. Some people are wondering if it is also a back door to abortion counseling.

Baltimore prelate named papal legate

VATICAN CITY — Pope Paul VI named Cardinal Lawrence Shehan of Baltimore to be his special representative for the International Eucharistic Congress to be held at Melbourne, Australia, Feb. 18-25.

Cardinal Shehan is president of the Permanent Commission for International Eucharistic Congresses.

Pope Paul, who visited Australia in December 1970 will not attend the congress.

As a sign of his interest in the congress, however, Pope Paul has given permission to the Sistine Choir, which sings at all public Masses that the Pope celebrates, to go to Melbourne for a series of concerts.

Pope Paul also is sending three precious tapestries from the Vatican Museum for the event. They will be exhibited in Melbourne's National Gallery.

Unity service to open annual Prayer Week

INDIANAPOLIS—The traditional Week of Prayer for Christian Unity will be launched Sunday, Jan. 21, with an ecumenical city-wide service in Holy Cross Catholic Church.

Theme of the 7:30 p.m. public service will be "The Fellowship of the Holy Spirit." Principal speaker will be Dr. F. Benjamin Davis, pastor of New Bethel Baptist Church.

Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and president of the Archdiocesan Priests' Senate, served as chairman of an interfaith planning committee. Also serving on the committee was Father Richard Terrill, pastor of St. Philip Neri parish and acting chairman of the Ecumenical Committee of the Archdiocese.

FATHER HEAD and Father James F. Byrne, Holy Cross pastor, will take part in the services.

Other participants will include: Rev. Dick True, president of the Indianapolis Ministerial Association and pastor of Oaklandon Christian Church; Rev. Susan N.W. Ruach, of Beech Grove United Methodist Church; Rev. Frederic Williams, archdeacon of the Episcopal diocese; Rev. Terry Linos of the Greek Orthodox Church; Rev. Waldo Savage of the First Congregational United Church of Christ; Bishop J. Clinton Hoggard of the Sixth Episcopal District, African Methodist Episcopal Zion Church; and Rev. Gordon Skagra, Executive Synod of Lincoln Trails, United Presbyterian Church.

Several area services will be scheduled throughout Indianapolis on Sunday, Jan. 28.



PRAY FOR CHRISTIAN UNITY

WEEK OF PRAYER
JANUARY 18-25 A THROUGHOUT THE YEAR

Israeli premier visits Vatican, talks with Pope

VATICAN CITY—Pope Paul VI met with Prime Minister Golda Meir of Israel for about an hour Jan. 15 to discuss the situation in the Middle East and the problems of the Holy Land.

Vatican press spokesman Federico Alessandrini announced after the audience that the meeting does not signify any change in the Vatican's position on the Holy Land or in its attitude toward Israel.

Alessandrini also said that the audience had been granted by the Pope at the specific request of Mrs. Meir, who cut short her attendance at an international socialist meeting in Paris to visit the Pope.

It was the first visit of the Israeli prime minister in the Vatican. With an obvious eye on the possible criticism that might come from Arab quarters, Alessandrini stated that the visit was not a matter of special preference and pointed out that the Pope has received King Hussein of Jordan in the past and also maintains diplomatic relations with several Arab, Moslem states.

THE VATICAN'S announcement of the Meir visit said that "the conversation, which lasted for about an hour, had as its subjects the Middle Eastern situation and the particular problems regarding the Holy Land."

The communique issued by the Vatican press office stated:

"His Holiness, after having recalled the history and suffering of the Jewish people, explained the point of view of the Holy See on the questions which are of greatest concern for his humanitarian mission, questions involving the problems of refugees and the situation of various communities who reside in the Holy Land, as well as questions involving his own more specifically religious mission as regards the holy places and the sacred and universal character of the city of Jerusalem."

SPECIAL MASS SET

The Kevin Barry Division, Ancient Order of Hibernians, will sponsor a special Mass for peace and understanding in Northern Ireland on Saturday, Jan. 20, 7:30 p.m. at St. John's Church. The public is invited to attend.



'RONALD McDONALD' AND FRIEND—Sister Henrietta Didion, S.P., a teacher at Our Lady of Greenwood School, Greenwood, was one of 17 nuns treated to a special bus trip last Saturday to the St. Mary-of-the-Woods motherhouse of the Sisters of Providence, a branch of the McDonald's Restaurants. The chain's television personality "Ronald McDonald" was also on hand to greet the Sisters. He is shown above receiving Sister Henrietta's autograph in his souvenir book. The group included 15 Sisters of Providence and two Benedictine Sisters from Our Lady of Grace Convent, Beech Grove. "Big Mac," the McDonald's bus, is one of six owned by the company parent, Ray Kroc of Oak Brook, Ill., which is used for promotional purposes. It is outfitted with plush, swivel chairs, carpet and other refinements for small group use. Arrangements were made for the Sisters' trip by Ed Wojtowicz, owner of the Greenwood McDonald's and a member of Our Lady of Lourdes parish, Indianapolis.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Defend dogma of Virgin birth

ST. LOUIS — Cardinal John Carberry of St. Louis and other speakers at the Mariological Society meeting here strongly defended the dogma of the Virgin birth. The speakers directed much criticism at statements made in 1971 by Father Raymond E. Brown, biblical scholar at the Union Theological Seminary in New York City.

Union fight erupts on coast

SALINAS, Cal.—A battle over the unionization of farm workers here has broken out between the Teamsters Union and the United Farm Workers Union of Cesar Chavez. The UFWU filed suits claiming a Teamster-grower conspiracy, while the Teamsters said they will begin to organize workers in competition with Chavez' union.



Two dioceses operating in red

BROOKLYN, N.Y.—The Brooklyn and Pittsburgh dioceses announced that they are operating deeply in the red. The Pittsburgh financial report showed a deficit of \$1 million for the 1971-72 fiscal year. The Brooklyn report showed that in the first nine months of 1972 the diocese operated at a deficit of more than \$800,000.

Support preaching by laymen

WUERZBURG, Germany—The German bishops formally rejected a letter of Vatican Cardinal John Wright who had objected to a German Synod paper recommending preaching by laymen at some Masses.

See income inequality for clergy

CHICAGO—A new National Federation of Priest' Councils study concluded that "there is a great deal of income inequality" among U.S. diocesan priests. The national salary average for a 45-year-old diocesan priest was \$7,586. The Gallup, N.M., diocese's average of \$4,529 was the lowest; the Grand Rapids, Mich., diocese's \$9,978 was the highest.

Jesuits close two seminaries

ROME—The Jesuit order has decided to close two of its five U.S. theological seminaries, including New York's Woodstock College. Woodstock has been an object of controversy for its innovations, but a spokesman said that it "has not been suppressed." The St. Louis University seminary will also stop training Jesuits. The action was taken to improve education and save money, the Jesuits said.

Act on Dutch catechetical course

AMSTERDAM, The Netherlands—A four-volume catechetical course, in trouble with the Vatican and criticized by some Dutch Catholics, will continue but with changes. Only volumes one and two will be used. Some changes are being made in those volumes, and volumes three and four were withdrawn. They are being extensively revised.

Enrollment reported stabilizing

LANSING, Mich.—Enrollment in Michigan nonpublic schools, most of them Catholic, dropped by 115,000—more than one third—from 1967 to 1972, but that decline has now slowed significantly, according to state statistics.

Bible seminar to be offered at St. Lawrence

INDIANAPOLIS — The Adult Education Committee of St. Lawrence parish has planned an eight-week seminar designed to help in the reading and understanding of the Bible.

The first four weeks will be devoted to a general introduction to the Old Testament. Sessions will be conducted by Father Martin Peter, pastor of St. Thomas Aquinas parish. The second four weeks will involve the New Testament, and will be conducted by Msgr. Joseph Brokhage, pastor of St. Catherine's parish.

The course will be held on eight consecutive Friday evenings beginning Feb. 9 at 8 p.m. in the Religious Education Center of the parish school. Pre-registration is requested.

Cost is \$10 per couple or \$7.50 for single registration, including material. For registration or information, call 546-4065 or 849-4387. The seminar is open to the public.

Hot Stew Supper, Bake Sale slated

INDIANAPOLIS — The athletic program of All Saints School, which serves St. Joseph, St. Anthony and Assumption parishes, will benefit from a Hot Stew Supper and Bake Sale, to be held Saturday Jan. 20, at St. Joseph's parish, 1401 S. Mickley Ave.

Food service will begin at 7 p.m. The public is invited.

HEADS AUXILIARY

INDIANAPOLIS — Sylvia Williams was elected Grand Lady of the Christ the King Court No. 97, Ladies Auxiliary, Knights of Peter Claver, at the election held recently. The organization will meet at 2 p.m. on January 6 in the Ladies' Club Room to plan the 1973 calendar.

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Nun is named vicar general

RIO DE JANEIRO, Brazil—"It's only a matter of renewal, riot of personal merit," said Sister Maria Antonia Azcune, 41, of her appointment as vicar general for Religious in the five dioceses of Guanabara state.

Her nomination came from a statewide vote by more than 3,000 Religious from the archdiocese of Rio de Janeiro and the dioceses of Barra do Pirai-Volta Redonda, Nova Iguaçu, Valença and Monserrate.

The Spanish-born nun who came to Brazil a decade ago, was until recently executive secretary of the National Conference of Women Religious. Earlier she taught in high schools and colleges in Sao Paulo and Belo Horizonte. She is a member of the Company of Mary.

St. Mary Academy plans Open House

INDIANAPOLIS — St. Mary Academy will welcome prospective students parents and friends to an Open House from 2 to 5 p.m. Sunday, Jan. 21. All seventh and eighth grade girls and interested persons are invited to attend.

The program, introducing the audience to an overview of the school's possibilities, will begin at 3 p.m. in the auditorium. The afternoon's activities will include student entertainment, tours of the building and the opportunity to chat with students, faculty members and parents. Refreshments and a social hour are included on the agenda.

St. Mary's is the oldest academy in Indianapolis. A four-pronged curriculum offers a comprehensive program in college preparatory, fine arts, business and practical arts.

A faculty of 24 includes Sisters of St. Francis, Oldenburg, lay teachers and priests. The entrance examination will be given at 8:45 a.m. Saturday Feb. 10. Additional information is available from Sister Lavonne Long, O.S.F., principal, 637-4142.

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Meeting slated by D-I Circle

INDIANAPOLIS — The first meeting of the new year for the Madonna Circle, Daughters of Isabella, will be held at 8 p.m. Thursday, Jan. 25, in the basement of St. Andrew's parish office, 3922 E. 38th St.

"Reality of Christianity in A Woman's World" will be the topic of the speaker, Mrs. Robert Byrnes.

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THE RIGHT TO KNOW

REPLYING to a business acquaintance who was seeking information on the cost of maintaining a yacht, crusty J. P. Morgan is supposed to have answered: "If you have to ask about costs, you shouldn't think about yachts." Something of this attitude exists about the inevitable problem of funeral service, but we refuse to "buy it."

A deceased member of any family has a right to a dignified funeral service, but the family is perfectly within the realm of taste and decorum in seeking to know in advance what the costs will be. At our establishment, they will know and be treated with consideration during such consultations.

Moreover, while prices may differ, depending upon the merchandise purchased, our staff serves all with the same sense of dedication they themselves would expect in similar circumstances.

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Holy Angels	200		\$ 99.00		
Holy Cross	210		14.95		
Holy Name	628				
Holy Spirit	525				240.00
Holy Trinity	209			30.00	
Immaculate Heart of Mary	436	90.00	378.31		
Nativity of Our Lord Jesus Christ	267	80.10	225.00		
Our Lady of Lourdes	411		549.53		
Our Lord Jesus Christ, King	405	206.50		370.00	
Sacred Heart of Jesus	172	81.90	93.00	150.00	
St. Andrew	405	217.80	286.00	20.00	5.25
St. Ann	100	30.00	109.43	30.00	
All Saints	232				
St. Barnabas	432				
St. Bernadette	234	50.00	277.33		
St. Bridget CCD		20.00			
St. Catherine	257	78.00	275.00		
St. Christopher	353	73.50	342.00		
St. Gabriel	369		597.30		2.00
St. James, the Greater	172		525.00		
St. Joan of Arc	444		383.00	75.00	100.00
St. Joseph Religious Education Class			87.17		
St. Jude	555		968.77		
St. Lawrence	518	148.50	632.00	130.00	
St. Luke	339	101.70	513.05	50.00	
St. Mark	325	65.00	131.00		
St. Mary Child Center		4.35		15.00	
St. Matthew	375	112.50	476.00		55.00
St. Michael, Archangel	458	137.40	715.00		300.00
St. Monica	301		368.00	60.00	2.80
St. Patrick	208				20.34
St. Philip Neri	299	89.40	350.38	70.00	17.00
St. Pius X	365				
St. Rita—St. Francis	429				
St. Roch	238	70.80	172.00		
St. Simon	661		586.52	40.00	35.70
St. Therese of the Infant Jesus	623	180.00	476.66	65.00	
St. Thomas Aquinas	266		196.34		
Aurora	206	61.80	290.00	5.00	
Batesville	560		476.93	50.00	
Bedford	197		174.00	10.00	
BLOOMINGTON					
St. Charles	178	53.40	362.69	75.00	24.00
Bradford CCD			145.00		
Brazil	75		126.00		
Brookville	344	93.20	332.00	45.00	16.35
Brownsburg			335.00		
Cannelton					
Charlestown	100			55.00	
Clarksville	457				
Clinton	102	27.00	228.82	220.00	
COLUMBUS					
St. Bartholomew	187				
St. Columba	333				
Connersville	220	66.00			
Corydon	163				
Danville CCD			99.38		
Enochsburg CCD		100.00			
Fulda					
Greenfield	157	47.10	135.10		
Greensburg	302	60.40	285.77	60.00	
Greenwood	301	90.00	368.50	95.00	24.23
JEFFERSONVILLE					
Sacred Heart	392		554.00	135.00	376.00
St. Augustine Pre-school Children				25.00	
Lanesville	113	33.90	130.00	180.00	
Lawrenceburg	155	60.00	189.00	235.00	
MADISON					
Pope John XXIII	359	71.80	436.61	35.00	
Martinsville CCD			27.00		
Morris	95	28.50	75.00	15.00	
NEW ALBANY					
Holy Family	338	40.00			
Catholic Central	298	59.60	607.09	95.00	200.00
Our Lady of Perpetual Help	358	107.40			
New Alsace	164	45.00	192.00		
New Castle	122	37.20			23.93
North Vernon	255	76.50	270.00	120.00	
Oldenburg					
Plainfield	140	28.40	415.12		
RICHMOND					
Holy Family	206	51.25	357.00		117.00
St. Andrew	243				
St. Mary	134	40.20	176.70		
Rushville	221	40.20	269.50	10.00	
St. Joseph Hill					
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St. Mark (Perry Co.) CCD		18.00	32.00		
St. Mary-of-the-Knobs		80.00		40.00	
St. Maurice CCD			130.00		
St. Meinrad					
St. Nicholas (Ripley Co.)	113	22.40	135.00	55.00	
St. Patrick	102	31.50	210.96	50.00	
St. Peter	200		201.08		77.00
St. Raphael	349	120.00		100.00	
St. Vincent			70.50		
Tell City				55.00	
TERRE HAUTE					
Sacred Heart of Jesus	140	73.60	279.32		
St. Ann School of Religion	122		65.23		
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THE TACKER

McKinney to chair NCCJ dinner

BY PAUL G. FOX

Frank E. McKinney, Jr., president of the American Fletcher National Bank and Trust Co., Indianapolis, this week was named chairman of the 1973 Brotherhood Awards Dinner sponsored by the Indiana Region of the National Conference of Christians and Jews.

The dinner, which will honor distinguished leaders of the community and raise funds for the work of the NCCJ, will be held Thursday, April 5, in the Indianapolis Hilton.

McKinney, a member of St. Luke's parish, is a graduate of Cathedral High School and Indiana University. He is perhaps also remembered for being a member of the IU swim team for four years and a holder of three world swim records. He competed in two Olympic Games, winning a bronze medal in Melbourne (1956) and a silver and a gold medal in Rome (1960).

Recipients of the annual Brotherhood Awards, to be honored at the dinner, will be announced later.

MARTIN CENTER TRAINING PROGRAM—The Spring Intensive Training Program sponsored by the Martin Center to develop communications between races was begun this past week and will continue through April 10. Classes meet Tuesday and Thursday evenings from 6:30 to 10 p.m. at the Center, 3561 N. College Ave., Indianapolis. Five graduate credits may be arranged through IUPUI and undergraduate credits are available through Marian College. For information and registration, call 923-5347.

HIGH SCHOOL COMPLETION—Servicemen at Fort Benjamin Harrison have the opportunity to complete their high school education through a new program underway at Marian College. Marian is the first four-year Indiana college to offer the Pre-Discharge Education Program (PREP), funded by the Veterans Administration to prepare servicemen to pass the Graduate Equivalency Development Test (GED), equivalent to a high school diploma. Robert L. Jefferson, of the Marian history department, will coordinate the sessions to be offered at the Fort and on Marian's campus. The college also offers the Operation Bootstrap program, a college degree completion program for career military men.

'WINTER FEST' AT ST. MARY'S—Archdiocesan alumni and parents of St. Mary's (Ky.) College will have the opportunity of aiding the student activities there by attending the "Winter Fest" there Saturday, Jan. 27. St. Mary's is a college seminary conducted by the Congregation of the Resurrection with a present enrollment of 81 students. Many Archdiocesan priests attended the school.

NAMED TO 'HALL OF FAME'—Father Leo

A. Lindemann, the founding pastor of St. Christopher's parish, Speedway, who last year observed his 50th Anniversary of Ordination, has been named to Speedway City's first "Hall of Fame." Sponsor of the promotion is the Speedway Civic Committee, which selected the five recipients. Presentation of the award will be made at a recognition banquet Friday, Jan. 26, in the Speedway Motel. Speaker will be Governor Otis Bowen.

IN THE NEWS—Father John Harter, pastor of St. Mark's parish, Indianapolis, will deliver the invocation at the national awards dinner of the United States Auto Club (USAC) on Saturday, Jan. 20, in the Indianapolis Civic and Exposition Center. . . . Father Thomas V. Mattison, who served his pastoral semester last year at Immaculate Heart of Mary parish, Indianapolis, was ordained a priest of the Burlington (Vt.) diocese on January 12. He received a master of divinity degree from St. Meinrad School of Theology. . . . Dr. Marvin C. Christie has been elected president of the St. Francis Hospital Center medical staff for 1973. A member of the Beech Grove hospital's staff since 1958, he succeeds Dr. Ted L. Grisell. . . . The Divine Liturgy in the Melkite Rite will be offered at 4 p.m. Sunday, Jan. 21, in Little Flower Church, Indianapolis, by Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin.

ANTHROPOLOGICAL STUDY—St. Meinrad Archabbey will be the subject of a year-long anthropological study by a former seminary student, now a doctoral candidate in anthropology at Northwestern University. Richard Anderson proposes to conduct the study "using the perspective and orientations which the discipline of anthropology has utilized in the study of other small communities around the world." He believes that monasticism has received little attention in anthropological literature and hopes to correct the situation through his study. The 119-year-old archabbey is one of the largest monasteries in the nation with 170 members.

LIBRARY ART EXHIBIT—Sculptures and drawings by Father Anthony J. Lauck, C.S.C., director of the University of Notre Dame Art Gallery, are being featured during January in the concourse of the Indianapolis-Marion County Public Library, N. Meridian and St. Clair St., Indianapolis. Subjects in the exhibition include studies in water color and maquettes in terra cotta for the "Seat of Judgment" and "Prayer" series of Father Lauck's contemporary projects. A member of the Notre Dame faculty since 1950, Father Lauck has received degrees from John Herron Art School, Notre Dame and the Corcoran School of Art. The Indianapolis native was a member of Sacred Heart parish.

California abortions 'on demand'

SACRAMENTO, Calif.—Gov. Ronald Reagan has charged that federal rules and psychiatrists are to blame for letting women in California have abortions virtually on demand.

Governor Reagan said there has been a breakdown in properly using the 1967 abortion law.

The law provides for abortions when a birth would endanger the physical or mental health of an expectant mother, when the pregnancy resulted from rape or incest, and when the pregnancy resulted from statutory rape of a girl under 15 years of age.

HE SAID that federal rules guaranteeing confidentiality status to welfare medical patients has become so ridiculous that even teen-age girls now can get free abortions virtually on demand in California.

The courts struck down the governor's attempt to use his administrative powers in bending the confidentiality rule which he would like to see changed.

Reagan blamed psychiatrists in particular for aiding women in obtaining abortions in California.

ACCORDING TO official statistics, 5,000 abortions were performed in California during 1968, the first full year of the 1967 law. By 1971 the total number had risen to 116,750.

Figures for 1972 have not been completed, but the number of abortions for that year was expected to exceed 160,000.

EXTENSION SOUGHT

OTTAWA, Ont. — The Canadian government probably will offer legislation early in the New Year that will extend a five-year moratorium on capital punishment for another year, informed sources said here.

Hospital ethics study group asks revisions

(Continued from Page 1)

traditions are most deeply embodied in her institutions," Reich said. "When her institutions change their practices in some ways this presents a more serious threat than when individual members change their practice or attitudes."

Reich said, however, that the report was not a shotgun blast at the directives. "We worked in consultation with the Catholic Hospital Association and the members of the Bishops' Committee on Health Affairs, with other theologians, hospital ad-

ministrators and doctors," he said.

As an example of problems he sees in the directives, Reich cited the recent court case in which a Catholic hospital in Montana performed a sterilization, under court order, on a woman whose baby it delivered by Cesarean section.

"THE WOMAN WAS going to have the sterilization performed anyway," said Reich, "and it's just bad medical practice to cut her open twice. But the ethical directives say that sterilization is not to be used as a means of contraception."

"I found it interesting that the bishop

(Eldon B. Schuster of Great Falls) said, 'Of course we will obey the law,' said Reich. "If the hospital was morally right, no law in the land could force them to violate their conscience."

"Most of us working in this field were sure that it was just a matter of time before a case like this came up in the courts," he said. "The hospital situation in this country has changed greatly since 1955 (the date of the previous code of ethics replaced by the 1971 directives), but the new directives hardly changed at all. They just do not provide for a situation like this."

HEW halts plan for pro-abortion film in schools

WASHINGTON — Pro-life groups expressed cautious optimism after hearing that the government has temporarily halted plans to distribute to public schools and colleges a controversial film advocating legal abortion.

"It is not a technical decision now, it's a political decision," said Dr. Louis M. Hellman, assistant secretary for population affairs in the Department of Health, Education and Welfare.

Hellman said that anti-abortion groups had applied pressures to the White House. These pressures, said Hellman, has caused HEW Secretary Elliot Richardson to call a halt to the project.

HEW had authorized a total of \$170,000 for the project which included \$120,000 in Office of Education funds to purchase study guides for student and teacher use with the film's showing.

Elizabeth O'Hara dies at age of 92

INDIANAPOLIS — A Funeral Mass was offered for Miss Elizabeth O'Hara, sister of the late Cardinal John O'Hara, Archbishop of Philadelphia, in SS. Peter and Paul Cathedral on Jan. 13. She was 92. Miss O'Hara died at St. Paul Hermitage, where she resided for the past year.

For many years she served as secretary at the Cathedral rectory. She is survived by a sister, Mrs. Helen Ford of Indianapolis, and a brother, Patrick L. O'Hara of San Francisco.



'BROTHER OMBUDSMAN'—Distributing clothing he has collected, Brother Christopher Varley, O.F.M., Cap., of Our Lady of Sorrows Parish on New York's lower East Side, talks with a resident in his "storefront" locale. The Capuchin Brother has formed a block association and serves as the neighborhood's "ombudsman." Some 40 to 50 people, most of them with housing problems, seek his aid each week. (RNS photo)

Liturgical dance workshop slated at St. Thomas

INDIANAPOLIS — The St. Thomas Aquinas parish liturgy committee will host a workshop in liturgical dance on Saturday, Feb. 3. The workshop will be conducted by Gloria Weyman, Cincinnati choreographer and dance teacher, and will begin at 1 p.m. and conclude with a liturgy at 5:30 p.m.

The workshop is oriented

toward those with no prior dance experience. A fee of \$5 per person will be charged and advance registration is requested. Registration forms can be obtained by calling the St. Thomas rectory at 253-1461. Gloria Weyman is a member of the faculty of Thomas More College, Covington, Ky., and teaches a course there each

semester in liturgical dance. She is a frequent collaborator with Father Lucien Deiss, well-known composer of liturgical music. Together they co-authored the book *Dancing For God* in 1968, presenting Mrs. Weyman's choreography written to the music of some of Father Deiss' psalms and hymns.

St. Meinrad acquires diving gear for rescue work

ST. MEINRAD, Ind.—The Rescue Division of the St. Meinrad Volunteer Fire Department has been bolstered recently by the addition of two suits of underwater diving equipment. Brother Daniel Linskens, O.S.B., director of the Rescue Division, noted that in addition to himself and Brother Dominic Warnecke, O.S.B., three other men from the town of St. Meinrad have been trained in the use of the gear through special courses at the Evansville YMCA.

Although the gear has yet to be used in an emergency situation, Brother Daniel indicated that the plan is to train in the gear at least once a month in different water depths, locations and situations in order to be prepared for any eventuality. The only other organization in southern Indiana with underwater rescue

capability is the Indiana State Police.

The gear includes both the snorkel apparatus and the air tank facility. Normally the tanks hold enough air for about one hour's use. In addition to water rescue, the Rescue Division demonstrates unusual efficiency in extrication and emergency first-aid procedures.

The Division, which was formally organized one year ago, has been called upon about six times to perform various area rescue missions. Brother Daniel said that as area residents become more aware of the squad's existence and proficiency, they would be alerted to call on its services during emergency situations.

The Rescue Division is in the process of applying for a federal grant to further implement its program.

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SATURDAY, JAN. 20
Hot Stew Supper in St.
Joseph's parish hall, 1401 S.
Mickley. Serving begins at 7
p.m. Games will be played
following the supper.

SUNDAY, JAN. 21
Card Party, sponsored by the
Little Flower Aux., Knights of
St. Joseph, at 2 p.m. in Little
Flower parish hall, 14th and
Bosart.

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.; Secunia 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:** Car-
dinal 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.

SUPPORT BOYCOTT

CINCINNATI — Twelve
priests in the Cincinnati ar-
chdiocese urged their fellow
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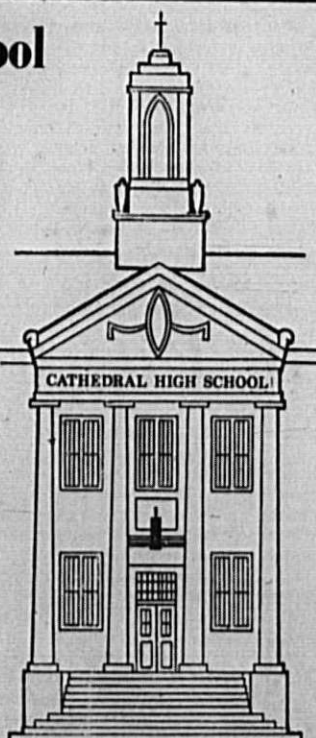
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BEHIND THE NEWS

Irish poet William Butler Yeats, back in 1925, told his fellow countrymen that if they ever expected to be reunited with the north of Ireland they had better "convince the Ulster Protestants that if they join themselves to us, they will not suffer injustice."

"They can be won," he said, "not now, but in a generation; but they cannot be won if you insist that the Catholic conscience alone must dominate the public life of Ireland."

Nearly two generations later, the "Catholic conscience" is still seen as a dominant force in Irish public life.

TO MANY, IF not most, of Ulster's one million Protestants, Ireland, with its 94.8 per cent Roman Catholic population, is, in fact, "priest-ridden," and its Constitution, "theocratic."

"The theocracy charge is an oversimplification," says Dr. Conor Cruise O'Brien, a prominent member of the Labor opposition in the Dail (lower house of Irish Parliament), "but it has a core of truth."

Certainly, he points out, the Republic—with its constitutional guarantee of religious freedom, its Protestants who have held high office, its tradition that

priests do not seek political posts—is not a one-faith theocracy in the strictest sense.

But there is some justice to Protestant charges, he agrees, that Irish parliamentarians have displayed consistent readiness to bow to the wishes of Eire's four Catholic archbishops and 21 bishops.

Over the years, Protestants have also called attention to sections of Eire's 1937 Constitution, which, they contended, were still further evidence of Catholic Church domination in the Irish Republic.

OF THESE SECTIONS, there is one that Protestants have said they found particularly objectionable—Article 44, sub-section 2—which declares:

"The state recognizes the special position of the Holy Catholic Apostolic and Roman Church as the guardian of the Faith professed by the great majority of

the citizens."

The section has been widely regarded as a major reason against eventual reunification.

On Dec. 7, 1972, in a national referendum, Irish Republic voters were invited to "vote yes for a new Ireland" by scrapping this section.

And scrap it they did. Some 50 per cent of the 1.8 million eligible voters turned out, with 85 per cent voting for deletion of Article 44 of the Constitution.

The government of Prime Minister John Lynch, the two opposition parties—Fine Gael and Labor—and most of the Catholic hierarchy, led by Cardinal William Conway, Primate of All Ireland, had all favored eliminating the "special position" clause.

THE RESULTS OF the vote—though,

perhaps, less impressive than its proponents had wished—were seen, nonetheless, as a senior Irish government official put it, as evidence of "our open-mindedness and our desire for genuine change."

Even so, the deletion of Article 44 marks only "a first, small step" toward elimination of what Ulster Protestants hold as still-present evidences of "Catholic conscience" domination in the Republic.

They can still point to Article 41 of the Irish Constitution, which bans divorce for non-Catholics as well as Catholics, and to lawbooks that are replete with statutes making it a crime to import and sell contraceptives, forbidding a married couple of different religions to adopt children, and censoring "obscene" books and films.

Yet, even in these areas of alleged "Catholic conscience" domination, the climate in the Republic is changing, to a degree.

Lynch's government is now working with an all-party committee on constitutional provisions, considering especially repeal of the ban on divorce. Other changes under discussion would enable the partners of mixed marriages to adopt children and would ease censorship.

A SPECIAL GROUP of four lawyers, a Catholic theologian, and a Protestant clergyman, set up by the Irish Theological Association in early 1972, has recommended that the ban on divorce be dropped and has called for amendment of laws on

the availability of contraceptives.

Perhaps the most crucial issue touching the question of the purported "Catholic conscience" dominance in the Republic, however, concerns the control over Irish schools, now largely in the hands of the hierarchy and religious orders.

A leading Jesuit sociologist, Father Michael MacGrell, declared recently, "The sooner we scrap purely denominational schools the sooner will our youth learn to grow together as real and understanding Christians."

SAID A MINISTER of the Church of Ireland (Anglican) in Dublin, "We will never overcome sectarian problems in this country, north and south, until our children, sit down together in the same classrooms."

Catholic educationist Charles McCarthy is equally insistent that Ireland must introduce interdenominational, co-educational schooling, under local, rather than Church control.

Some of the most pungent criticism of the present educational set-up has come from Catholic-born Noel Browne, a Labor Party member of the Dublin Parliament and a former Minister of Health.

"All of us here," he said, "are victims of the same sectarian education. Our ideologies, our social attitudes are predetermined by our education."

BOTH THOSE WHO advocate a united Ireland and those who reluctantly concede its inevitability agree that important institutional and attitudinal changes must be brought about as necessary preliminaries, observes Father Joseph Small, S.J., professor of political science at Loyola University in Chicago.

Such changes, he says, will bear on the extent to which the Catholic Church is prepared to accept, and accommodate itself to, the emergence of a non-sectarian, pluralist society on the island.

EDITORIALS

Indiana's turn at bat for credits

Tax credits for parents of nonpublic school children is now a "live" issue in the Indiana General Assembly, as it is in several other state legislatures and in the Congress.

A bill introduced last week by Rep. B. Patrick Bauer (D-South Bend) calls for a \$150 credit for each child in grade school and a \$200 credit for each child in high school.

We don't expect to be hearing much from the opposition—at least not until prospects for passage begin to look brighter. This is a legislature consumed with tax restructuring, shifting some of the property tax burden onto other revenue-producing areas. Only with reluctance will it seriously tangle with an alien factor such as tax credits for parents of youngsters enrolled in nonpublic schools.

It is good to remember, however, that the purchase-of-services bill for nonpublic schools wasn't given much of a chance in the 1971 General Assembly. Yet before the session was over, both the House and the Senate approved the concept, even over the rabid opposition of a powerful public school-civil liberties coalition—a coalition that will surface again if the tax credits issue heats up.

Certainly Indiana would be setting no precedent in the credits area. It would be following in the reasoned direction of six other states. Legislatures of Minnesota, New York, Ohio, Hawaii,

Louisiana and California have all approved tax credits for non-public school parents.

A Minnesota district court has approved the constitutionality of that state's bill and a federal district court has approved the constitutionality of the New York law. Unfortunately, a federal district court recently struck down the Ohio law but the score is still 2-1 in our favor, an edge we sorely need.

John Deedy, managing editor of Commonweal, recently called parental tax credits "the last out" for Catholic schools. If we lose this one, we lose the ball game. Not everyone takes that dim a view of the previous strike-outs in the courts, but there is enough truth in Deedy's appraisal to make us feel a wall at our back.

Many supporters of nonpublic schools are inclined to look at state actions as mere preliminaries to the contest in Congress. Yet the states historically have been pace-setters in social and educational issues. It is to be fervently hoped that President Nixon will forcefully endorse parental tax credits in his State of the Union message, that Congress will move quickly to approve the proposed legislation, and the U.S. Supreme Court rule on constitutionality soon thereafter. But there is a job to be done here at home, too.

That job, for Indiana Catholics, is now in the Indiana House of Representatives.

—B.H. ACKELMIRE

Justice for the over-65 worker

We are gratified that the first bill introduced in Congress by Rep. William Hudnut of Indianapolis would remove restrictions on the amount of income an individual may earn and still receive Social Security benefits.

"Many find it difficult to understand why 'earned' income is subject to limitations, while a person who receives benefits can receive any amount of 'unearned' income, such as dividends or pension payments, without losing benefits," Hudnut said.

Count us among those who find it not only difficult to understand but a downright injustice.

The government consistently states that Social Security is a form of insurance, a "hedge" that was not intended to maintain full support of the elderly. Yet the government flies in the face of this reasoning by tying the hands

of those over 65 who want to or who must continue to work.

The 1972 amendments to the Social Security law permit earned income up to \$2,100 before benefits are reduced. The limits are a considerable step up from the old ones, but they are still wholly unrealistic. They don't begin to keep up with Labor Department indices of required income, much less the cost of living.

The basic issue, however, is that there should be no limitations whatsoever on earned income. There are none on unearned income. It is unfair to continue an arbitrary discrimination against one segment of the over-65 population. And it's way past time, as Rep. Hudnut pointed out, the government corrected this gross inequity in the Social Security law.

—B.H.A.

Hits 'distressing' public housing halt

DENVER — News that the White House plans a moratorium on public housing drew an angry response from Auxiliary Bishop George Evans who is in charge of the housing program for the Denver archdiocese.

"I think it is terribly distressing," Bishop Evans said. "It just seems to me that we do have a lot of problems but the government instead of working for solutions says that the problems are too great and therefore we will stop the entire program..."

The bishop said that he was truly fearful that the moratorium would go into effect "unless there is a great enough national outcry to stop such a moratorium."



"I DON'T UNDERSTAND YOUR ATTITUDE! COMMUNITY INVOLVEMENT IS WHERE IT'S AT!"

THE YARDSTICK

Some of America's best friends are French

BY MSGR. GEORGE G. HIGGINS

Why is it that France, which has never been accused of suffering from an inferiority complex and is sometimes thought of as being rather chauvinistic, has turned out so many favorable books about the United States? I have never heard a satisfactory answer to this question. The fact is, however, that starting around the middle of the 19th century, Frenchmen have excelled in saying nice things in print about the U.S.A.

France, to be sure, has also produced more than its fair share of anti-American literature, but this has been more than amply compensated for by the writings of men like de Tocqueville, Crevecoeur, Maritain, Bruckberger, and more recently, Revel, author of "Neither God Nor Caesar."

Father Bruckberger's book, "The Image of America," published in the late 1950s, is almost extravagantly pro-American. A French Dominican who spent several years in the United States during and after the Korean War and got to know the country better than most Americans will ever know it, Father Bruckberger left part of his heart on this side of the ocean and can't seem to get the U.S.A. out of his system.

THOUGH HE REMAINS enamored of the U.S.A., he is not altogether unaware of our failings, as witness the chapter addressed to American readers in his most recent book, "God and Politics."

"What we found discouraging about you, for a long time," he writes, "was that you did not seem to feel any self-doubt. Now you are beginning to doubt yourselves, and you're doing it in your own, rather devastating way. What most people take as a sign of weakness, I interpret as a justification of hope."

"Military strength often plays a prophetic role. That war in Vietnam that you have not lost but are incapable of winning has faced you with a question about yourself, about your own legitimacy and the legitimacy of your power and your leadership. Blessed be that questioning! Barbarians and imbeciles never experience self-doubt."

Considering the overwhelmingly friendly source of this statement, we Americans would be well advised to take it very seriously. Father Bruckberger is right. The time has come for this country

to look at itself objectively and to start questioning its own motives as one of the super-powers in the world community of nations.

THE TRAGIC WAR in Vietnam, for all of its unspeakable horror, will not have been altogether in vain if it forces us, at long last, to begin questioning ourselves about our own legitimacy and the legitimacy of our power and our leadership.

Father Bruckberger is not the only friend from afar who has warned us in recent days that our motives as a nation are being questioned around the world and that the time has come for us to start

questioning them ourselves.

The Italian journalist, Luigi Barzini, whose affectionate regard for the United States is no less sincere than that of Father Bruckberger, tells us very frankly in his latest book, "Americans Are Alone in the World," that we as a people have tended to overestimate our own strength and our own sense of innocence.

HE SAYS THAT our very success as a nation has made us "more pathetically vulnerable, thin-skinned, embittered, and defenseless than other people." The fact is, he reminds us, we "cannot easily endure failure or defeat."

Barzini, like Father Bruckberger, is also

of the opinion, however, that we are finally on the verge of coming to our senses. He says we have "slowly discovered that peace cannot be secured once and for all but must be defended daily... and that it is not true that all men are like what Americans imagine themselves to be, but that they, the Americans, are unfortunately like all other men, frail and sinful, and condemned to Man's predicament."

Let's hope that Father Bruckberger and Barzini are correct in thinking that we have finally recognized that it's time for Americans to join the human race. If so, 1973 may turn out to be one of the best years of our lives.

YOUR WORLD AND MINE

Says North Viet Church thriving

BY GARY MacEOIN

How has the Church fared under the Communist regime of North Vietnam? Remarkably well, says the French Catholic newsmagazine, Informations Catholiques Internationales, in a major survey of progress since World War II.

In 1945, the few bishops who were Vietnamese expressed approval of President Ho Chi Minh's declaration of independence. They wrote to Pope Pius XII and to Christians everywhere asking for sympathy and help in the struggle.

Six years later, however, after a visit by the French commander-in-chief to Cardinal Spellman and Pope Pius, an apostolic delegate favorable to the French was named. Shortly afterward, the bishops of Vietnam—most of whom were French—issued a joint pastoral which forbade Catholics to belong to the Communist Party or "to cooperate with it or to do anything whatever which might in any way help it into power."

THE VIETMINH, not surprisingly, took this pastoral as a declaration of war. Relations deteriorated further in 1955 when some 600,000 Catholics were evacuated by the American navy from the north to the south under the provisions of the Geneva Agreements of 1954. The refugees were 40 per cent of all Catholics

in the north and 72 per cent of the clergy (800 priests).

For the 10 dioceses of the north, only three bishops remained, and one of them—a Frenchman—was quickly forced into retirement. All seminarians except those of one major seminary left. Not until 1964 were additional seminaries opened, the bishops assuming that the regime would be overthrown and the refugees welcomed back.

The big change came in 1965 with the start of American bombing. Catholics shared the sense of national identity produced by this threat, says Informations Catholiques. Where previously they had held back, they now joined the rural cooperatives and began to participate actively in the national life.

THERE ARE NOW 12 bishops, 11 of them named directly by the Vatican after 1954. An attempt was made in 1958 to set up an "autonomous" national church like that in China, but it found no support at any level. Although the Vatican is not represented at Hanoi, the bishops maintain regular contact by mail. Delegations of Catholics, including priests and lay people, have been allowed to participate in "peace assemblies" in France and Canada.

Catholics in the north have grown in numbers since 1955. They are now at least a million, or about five per cent of the population. About 100 of the 350 priests have been ordained since 1955. There is everywhere a great concern to learn more

about the Vatican Council, in which none of the bishops participated. The delegates to the peace assemblies brought back a series of analyses and pastoral instructions which are now being translated and studied. A new missal has appeared.

Living standards for priests are among the highest in the country. The land reform did not affect the pastor's house and garden, and the cooperatives in the Catholic villages provide the priests with everything they need. They also get Mass stipends and other offerings.

CATHOLIC SCHOOLS have all been taken over, but the atheistic propaganda reportedly has also disappeared. Religious instruction takes place mostly before, during and after Mass. There are many pilgrimages and traditional processions, though limited by the aerial bombardments. Everywhere participation in religious activities is massive, as it is in the south also, the same kind of prayer in common, the same devotion to the Rosary and to Our Lady of Fatima.

A measure of the improved relations with the regime is the number of Catholics who now hold important posts in public life. Twenty deputies are Catholics, two of them priests. Other well-known Catholics are the president of the Red Cross, the chief judge of Hanoi's high court, and the commander-in-chief of the people's army of Ngo-An province, which is Ho Chi Minh's own province. It is significant progress in 15 years.

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

Along the way other Indians were induced to join the expedition, so that Hamilton had about 500 men when he came to Vincennes. Approaching the town, he sent forward a company, provided with a cannon, to convey notice to the people "to remain quietly, each one with his family, to await the arrival of the Lieut. Governor of Detroit."



Pardon was promised to "those who had been so foolish as to listen . . . to bad advice and who recognized their error, but those who remain attached to the Rebels can expect only the punishment their crimes merit."

Not surprisingly, almost all the militia chose to remain with their families, having no more taste for a fight with the Indians than with the Virginians. There was nothing for Captain Helm and his handful of men to do when Hamilton's army entered the town on 17 December but to surrender the fort, over which the flag of St. George was promptly hoisted.

The next day Hamilton convened the inhabitants in the church and, "having in pretty strong terms painted their poltroonery, ingratitude, and perfidy, I read them an oath to be subscribed only by those who, being sensible of their fault, should publicly acknowledge it." The oath contained a confession of failure of duty to God and men.

It went on: "We ask pardon of God and we hope from the goodness of our legitimate sovereign, the king of England, that he will accept our submission and take us under his protection as good and faithful subjects."

Hamilton stated that the oath was not forced on anyone but was "offered for the consideration of sober people convinced of their faults." It is hard to see what the

alternative was but to receive "the punishment their crimes merited."

He was aware that he was rubbing their faces in the dirt. "Humiliating as it is," he wrote, "158 signed it in a few days." His conduct contrasted sharply with that of Clark, who after gaining the Kaskaskians' submission by bluster and braggadocio, quickly became considerate and affable.

It is impossible to render a certain judgment of Hamilton's rule during the two months in which he held sway over Vincennes. Naturally, he ordered all ammunition to be surrendered to himself, though he did issue passports for buffalo hunting, for which ammunition was required. He also took possession of "all spirituous liquors in the place which is the better security for their good conduct and a more beloved hostage than wife or child."

So solicitous was he for the moral improvement of the reformed rebels that he wrote on Sunday 27 December: "Tomorrow I shall destroy two billiard tables, the source of immorality in such settlements."

That he did not obstruct religious observances is clear, for Phillibert continued to record the baptisms he conferred, two of them on 19 and 20 December, just after the capture of the town. In a report he made two years later Hamilton wrote that the French inhabitants "had the effrontery to give Coll. Clark a written account of cruelties executed by us while at St. Vincennes, which our own American prisoners confuted in their Account to Coll. Clark."

Just what the alleged cruelties were is unknown, for neither account has come down to us. If the confiscation of the spirituous liquors and the destruction of the billiard tables are typical, Hamilton's administration was a pretty arbitrary one. There is a revealing sidelight on the matter in the list of supplies sent to the lieutenant governor from Detroit, which includes both wine and brandy.

More about 'Basic Teachings'

OUTLINES DOCTRINAL MINIMUMS

BY JERRY FILTEAU

WASHINGTON—The new 8,000-word document, "Basic Teachings for Catholic Religious Education," which has been approved by the U.S. bishops is a listing of doctrines that are considered an irreducible minimum of content in religious education.

There is some order in the presentation of doctrines, but it is an order which is explicitly not one of importance or teaching methodology. "This text does not give guidance concerning a hierarchical order of importance of doctrines, or concerning methods of religious instruction," says the introduction.

Basic Teachings says that there must be "three themes . . . which carry through all religious education": prayer, liturgical participation and the Bible.

IT THEN LISTS the basic doctrines

about God, who is one and personal, the Father, the Son and the Holy Spirit. It speaks of the worship of God and the knowledge of Him.

The document says that creation is the beginning of the history of man's salvation, and Christ, the firstborn of all creation, is the center of God's saving works. Christ, it says, is both man and God, the savior and redeemer of the world.

The Holy Spirit, it says, "carries out Christ's work in the world" and "is present in a special way in the community of those who acknowledge Christ as Lord, the Church."

It then speaks of the Church as the "universal sacrament" and discusses the seven sacraments as "the principal actions through which Christ gave His Spirit to Christians and makes them a holy people." The Church's basic un-

derstanding of the individual sacraments is then presented "in broad outline" with special emphasis on the Eucharist, which "has primacy among the sacraments."

A SECTION ON the Church's doctrine on man is introduced in the context of the "new man" sanctified by God. While man's freedom "has been badly impaired by the sin of humanity, original sin," says the document, "the resultant weakness is overcome by grace."

The document warns that "religious instruction must not be silent about the reality of sin, the kinds of sin and the degree of gravity and personal wilfulness which indicate mortal sin."

It speaks of the requirements of Christian morality and the need for a rightly formed conscience which "must pay respectful and obedient attention to the teaching authority of God's Church."

CHRISTIAN MORALITY is characterized in terms of "its total relationship to the love of God, or charity." But, the document adds, "The duties and obligations flowing from love of God and man are to be taught in specific, practical fashion." The "overall framework" for this teaching, it says, should be the Ten Commandments and the Sermon on the Mount, "especially the Beatitudes."

In two appendices, the document summarizes:
—The Ten Commandments and the eight Beatitudes.
—Some "specific duties of Catholics."

Archbishop scores accent on negative

ST. PAUL, Minn.—Archbishop Coadjutor Leo C. Byrne has objected to "negative" projections indicating a sharply growing priest shortage in the Archdiocese of St. Paul-Minneapolis.

"I saw no mention anywhere of faith in God," he said. "If we don't take into account the Providence of God in helping solve this problem, we are deluding ourselves."

The archbishop was referring to projections which indicate that the number of diocesan priests will drop from 350 this year to 290 by 1980 if present trends continue.

Archbishop Byrne also vigorously disagreed with one priest's assessment that archdiocesan clergy constitute "the most demoralized group in the country."

opinion

reaction

analysis

background

including the traditional Precepts of the Church.

The section on morality is concluded with a listing of basic duties that the Christian has towards God, his fellow-man, and himself.

"Obviously this listing does not cover all morality or immorality," it says. "But it indicates the practical approach which will help the Christian to form a right conscience, choose what is always right, avoid sin and the occasions of sin, and live in this world according to the Spirit of Christ in love of God."

THE CHURCH "founded by Christ" is discussed as the people of God, as an institution for salvation and as a community. The document speaks of the "unity of all men under God" and the quest for Christian unity.

It speaks of Mary as the "Mother of God, Mother and Model of the Church," and calls for religious instruction that will "lead students to see Mary as singularly blessed and relevant to their own lives and needs."

Finally, the Basic Teachings document discusses what religious education ought to say about the saints, death, judgment and eternity.

The extensively footnoted document took two years to prepare. During that time it underwent numerous revisions as the result of extensive consultation with bishops, theologians and educators.

Nation's private colleges, caught in middle-class economic squeeze, becoming 'endangered species'

WASHINGTON — "Discrimination against the middle class" has contributed to putting private colleges on the "endangered species list," according to a Jesuit educator.

Rapidly rising tuitions at private colleges has created "a new deprived group—the sons and daughters of middle class families," Father Edmund G. Ryan said in an article in the January issue of College Management magazine.

Father Ryan, executive vice president of Georgetown University here, said that poor to afford the new higher tuitions and too rich to qualify for aid.

"THE FEDERAL government and many states in the 1960s enacted programs of financial aid to college students. Most of the programs linked aid to a 'needs test,'" he said.

"The 'needs tests' usually awarded aid

to families with less than \$5,000 or \$7,000 income," Father Ryan said. "But what about families with income from \$7,000 to \$18,000 with three or four children of college age, with mortgaged homes and installment plan furniture and high taxes?"

"Their sons and daughters can't pay the tuition bill at private colleges and universities. Their options are limited. They are moderately affluent but are a new deprived group."

FATHER RYAN called for "a campaign to inform the public of the discrimination against the middle class," and urged that the definition of "need" for college financial aid be revised to include families with incomes between \$7,000 and \$18,000.

"The message also must reach the legislators in Washington and in the state capitals," he said.

"Similarly, the citizens of the United

States must learn how much they subsidize each undergraduate, graduate and professional student at public college and university."

PRIVATE COLLEGES and universities are steadily losing ground in comparison with their public counterparts, the Jesuit said. In 1950, he said, enrollment was equally divided between private and public institutions of higher learning. Now, public institutions account for 75 per cent of the total enrollment and by 1985, they will have 85 per cent, he said.

The tuition differential between private and public colleges is "a nightmare" for most private colleges, Father Ryan said. "To meet rising costs, the institution increases tuition," he said. "But the tuition increase results in fewer admission applications and forces many upperclassmen to transfer to public colleges and universities. Tuition income plummets."

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CATECHETICS

God calls us to enjoyment in this life

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

"Does he ever laugh? Oh! Ho! Ho! Does God ever laugh? Ah! Ha! Ha! Does he ever laugh with glee? Hee! Hee! Hee!"—words of a delightful song created for the religious education of young children. To watch children laugh with real merriment as they sing along with the record is a refreshing experience.

It is similar to the experience of enjoying the rock musical, *Godspell*. A contagious joy emanating from the cast gradually spreads through the audience. Person after person has remarked to me about how full of Christian joy the experience of *Godspell* was.

Throughout the musical, Jesus—dressed like a clown—and the Apostles—clothed like children—really enjoy themselves as they sing, dance and play. Their effusive merriment does not hide the deep seriousness of Jesus' life and teaching. Rather it highlights how seriously Jesus took what he himself described as the purpose of his life—to bring joy to people! (Jn 17:13).

Religious education has often neglected to place sufficient emphasis on the place of enjoyment in Christian life. It is somewhat significant that a recent religion text for fourth grade has an early lesson entitled, "God calls us to enjoy life." This was not a lesson in my own experience of learning God's commandments.

JESUS HIMSELF enjoyed friendship, work, food, drink, love, and the other normal joys of life. As a devout Jew he was very familiar with the place the Hebrew Scriptures, our Old Testament, gave to enjoying life's pleasures. God called his people to enjoyment as a normal part of leading a good moral life.

The joys of life are part of God's promise to his people (Dt 28:3-8; Jer 33:11). He calls people to enjoy the pleasures of married love (Qo 9:9), to take pleasure in the birth of a child (Ps 113:9). God wants men and women to enjoy work and to take pleasure in creative, productive labor (Qo 3:3).

He expects people to enjoy eating and drinking (Qo 2:24; 3:12). God gives man wine to help him be cheerful (Ps 104:15). The Bible praises the joys that help a person forget his troubles (Qo 8:15) and enjoy good health (Prv 17:22).

The positive biblical attitude to healthy enjoyment was part of Jesus' religious education at home and in the synagogue. While he undoubtedly was a deeply serious person, there is every indication that he was a joyful, happy person, very much at home with people enjoying life's simple pleasures. His followers have no reason to be other than Jesus.

ONE OF THE SERIOUS tasks of Christian education, in my opinion, is to help people, young and old, to grow in their ability to truly enjoy life. Many a good Christian experiences guilt when he has days of vacation. I have known many Christians who find it much easier to enter into Good Friday than Easter Sunday. Some feel uneasy when they enjoy success, sex, or a delicious meal. There is the lurking suspicion that it is somehow wrong, at least less good, to enjoy life's pleasures.

Actually when pleasures are sought after and enjoyed with a moderation arising from respect for one's own good and the good of others, then their enjoyment manifests and leads to the deeper joy that Jesus came to bring.

Pleasure moderated by love is creative of that joy which the Holy Spirit brings (Gal 5:22). God wants us to have fun, to enjoy ourselves, to have good times. Doing so with proper moderation and respect can be a concrete way of expressing love for self, for others, and for God.

Religious educators might well take to heart the instructions of St. Augustine who wrote the first textbook on religious education back in the 4th century. He wrote that joy was an essential ingredient of Christian education. To preach Christ in any but a joyful atmosphere was to falsify his message, for he came to bring joy.

IT MIGHT BE GOOD to reflect for a moment on your home, your religion class, your parish liturgy. Are they characterized by joy? Is a smile on your face more often than a frown?

Do your students—young or old—enjoy their religious education? Do you enjoy being with them? What image of Jesus, of Mary, of Christians is conveyed—a joyful or a somber one? How do you feel about Jesus' enjoying life? Do you enjoy life and its legitimate pleasures? Do you feel you should or should not?

What do you think . . . does God ever laugh?

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"Being able to enjoy the good things in this world is to share in the good things Christ came to bring . . ." (NC photo by Robert L. Miller)

ENJOYMENT

Sharing the good things of Christ

BY SR. JANAAN MANTERNACH, OSF

In St. John's gospel, Jesus is quoted as saying, "I came that they might have life and have it to the full" (10:10). To have life is to possess all that there is to be enjoyed. This was expressed in a comprehensive way by two professionally involved young women who are also wives, mothers, and homemakers.

This is what they said to me when I asked them to give me some thoughts on enjoyment as they personally experience it.

Peace and people are the real sum and substance of our enjoyment. We generally "enjoy" so much that it's difficult actually to enumerate every experience significantly. The source of our enjoyment is hard to locate or identify. However, we really couldn't enjoy much without being at peace—at peace with ourselves and with those around us. Enjoyment is within us, it's our life!

ENJOYMENT IS people; communicating with them, caring and sharing



with them, interacting with them on every level and in every way—in our families, through civic involvement, catechesis, industry, politics, etc.

Enjoyment comes to us through human things like hugs and kisses, closeness, smiles, cuddles—both giving and receiving these physical expressions of love bring enjoyment to our daily lives and are indispensable to it.

Creating everyday enjoyment for us and being able to share some of what our hands, minds, and hearts have created each day is the source of more enjoyment.

Permeating our lives is the tremendous enjoyment we experience in just knowing God's plan is unfolding through us and right in our midst. When a particular human situation is not enjoyable, the challenge of accepting it, trusting, caring, and managing it as part of all the reality God chose to give us is actually part of our everyday enjoyment which opens us up to greatness and adds to our capacity for joy.

Having material things like a car, a dishwasher, a can opener and a book around and available to continually and conveniently and competently work out God's plan is enjoyable, too!

SOME OF OUR FAVORITE things are the piano, two packages of yeast and a cookbook, a kiss good-bye, buttered popcorn, a hand to hold, cotton candy, two bright shiny eyes. It is good earth and a package of seed, the last day of school, a gentle rain, the first day of school, snowmen, a puzzle with 500-1000 pieces, earthworms, an empty canvas, building a castle, finding the brightest star. Also, playing house with a little girl, cherries jubilee, winning a good argument, a Redskins football game, a son's new baseball uniform, the "Grand Canyon Suite," baking a cake, skipping stones on a quiet lake, a good cup of coffee, marbles and geraniums.

What became evident to me from the thoughts they expressed, is the marvelous fact that these two women are able and willing to enjoy the good things of their world.

In listening to or reading their descriptions it is easy to be fooled into thinking that their circumstances are so ideal it is easy for them to enjoy. To some degree this may be true, but in large part it is not. To cite only some of what could

place a damper on a sustained attitude of joy, one of them has a young daughter who was born without an esophagus.

SURGERY AND DOCTOR bills are a constant drain on any resources that she and her husband manage to build up and acquire. Besides this, at the time I was asking her to illustrate the reality of joy in her life, she had just learned that her husband must have surgery for the removal of a growth the size of a golf ball introducing the possibility of cancer (hopefully slim) into their lives.

Hardships, no matter what kind, that are creative of anxiety and suffering, need not rob us of a positive outlook—an attitude of hope and joy. Whatever there is in our lives that we have fun doing, or that provokes anticipation, or that causes us to smile, chuckle or laugh, or that brings out the best in us, is something that is ours to be enjoyed. Being able to enjoy the good things of this world is to share in the good things Christ came to bring and is an important prerequisite for understanding Christ's joy.

The early Christians are remembered as a happy people. St. Augustine described Christians as an Easter people whose song is "Alleluia."

Our Lives may be such that our "Alleluia" are rare, yet there are days like Mark Sawyer's "Kite Days."

A kite, a sky and a good firm breeze,
And acres of ground away from trees,
And one hundred yards of clean strong string—
O boy, O boy I call that spring!

Let's enjoy every one of them.

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"Good music of new styles is finding a happy home in the celebrations of today." (NC photo by J. B. Mann, courtesy Ford's Theatre)

LITURGY

Can theater have a role in liturgy?

BY FR. JOSEPH M. CHAMPLIN

Would you be delighted or infuriated—or neither—to watch and listen at Mass while the cast from *Godspell* sang "All Good Gifts" and danced around the altar as ushers took up the collection? How would you feel about the same talented group of professional performers acting out the parable of the seed at the gospel? What would your attitude be toward members of this theatrical company as they made the church ring out with "Light of the World" and moved through the congregation extending the sign of peace?

Based on letters from readers over the past two years, I know some would throw up their hands in disgust and bemoan this as a further step in the process of turning Catholic churches into "circus" arenas. However, I am also confident many would applaud the development as a desired integration of a classical tradition into contemporary worship.

THIS, OF COURSE, really happened—last July at old St. Mary's Church in San Francisco, the site of the Jazz Mass with Turk Murphy and his musicians which I described in these pages several months back. One participant, a physician from the Bay area, called this a "truly moving and jubilant celebration of the Mass."

He then observed: "Not since medieval times have Northern European Catholics been privileged to see the liturgy that combines music, acting and mime in the celebration of the Eucharist."

Father Joseph Quinn, pastor of this Paulist-staffed parish, made a similar remark in his homily. He pointed out that the pantomime of the gospel was very much in keeping with a practice in the early Middle Ages of portraying scriptural events at Mass through mime. These led, he noted, to later day morality plays and acting out of our Lord's Passion during Holy Week.

There was little advance publicity given to the "Godspell Mass," but the famous church was packed both upstairs and down. In addition to items already mentioned, the cast led the entrance song "Prepare Ye the Way of the Lord," sang "Day by Day" plus "On the Willows" at Communion, and ended leading the four concelebrants out to the tune of "Long Live God" and a repeat of "Prepare Ye." The congregation joined in on this final song.

CRITICS MIGHT QUOTE in support of their observation the new document, "Music in Catholic Worship," issued by the U.S. Bishops' Committee on the Liturgy, which states that great care should be taken to insure the Mass "is a prayer for all present, not a theatrical production." But the San Francisco liturgy was, in the judgment of 99 percent of those present, very moving, very prayerful, very much a celebration of faith.

Worshippers on that day were not silent spectators, mute observers, inactive persons merely enjoying a magnificent show.

They joined in responses, sang the "holy, holy, holy Lord," the memorial acclamation, the great Amen, and united in singing the Our Father—singing, by the way, louder and with more feeling in the opinion of one participant than at any previous Mass in this Church. It was truly prayer for all present.

One can find ample official documentation in support of liturgies like the St. Mary's "Godspell" Mass. "Music in Catholic Worship," for instance, citing an earlier decree of our bishops, notes: "In modern times the Church has consistently recognized and freely admitted the use of various styles of music as an aid to liturgical worship." In another paragraph we read: "Good music of new styles is finding a happy home in the celebrations of today."

This Mass produced an added joyous result for one member of the cast. The girl's parents had for some time resented her entrance into the theater. However, after experiencing this unique Mass, hearing pulpit words about the Church and the arts, learning of religious drama in the medieval tradition, they changed attitudes and now accept their daughter and her profession.

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SCRIPTURE

Enjoying gifts from God

BY FR. QUENTIN QUESNELL, S.J.

You don't show gratitude for a gift by letting it lie around unused. Rust and dust are hardly signs of appreciation. The one who gave us a present hopes we will use it and enjoy it and think of him in connection with the pleasure and the happiness it brings us.

God has given us so many gifts. Is it hard to believe he wants us to enjoy them? He gave us the world and all that is in it. Is it hard to believe that he meant us to be happy living in it? What makes us afraid to smile and enjoy God's world? Is there any better way to show gratitude and appreciation to our loving, generous Father?

Still, a funny quirk in human religious temperament tends to make people afraid of enjoyment. Pleasure and fun and ordinary human happiness don't feel religious somehow. People hesitate to link enjoyment with God, no matter how hard he tries to signal that they should, that he wants them to.

This quirk appears in many religions. It is somehow natural to man. It indicates perhaps his hatred of himself, his unwillingness to accept the fact that he is, after all, a humble creature of flesh and blood. Whatever the reason, the quirk showed up early in Christianity too, and it has never gone away. Warnings against it appear in the New Testament.

THE FIRST LETTER to Timothy, for instance, says that there will come along members of the Church "with seared

consciences, who require abstinence from foods which God created to be received with thanksgiving by believers who know the truth" (1 Tim. 4:2f.). These men will even "forbid marriage."



"People hesitate to link enjoyment with God." (NC photo by Ray Barth)

The genuinely Christian approach is laid down immediately in the verses that follow. It is the direct opposite. The Christian principle is: "Everything created is good. Nothing is to be rejected when it is received with thanksgiving, for it is made holy by God's word and by prayer."

What about the problem that enjoyment doesn't feel holy? What about the fact that it always seems to feel more pious and religious to take the path of the puritan? The Christians remembered that pious people had held it against Jesus and his disciples that he "came eating and drinking and said 'this man is a glutton and a drunkard'" (Mt. 11:19). They had asked: "Why do John's disciples and those of the Pharisees fast, while yours do not?" (Mk. 2:18).

THE LETTER TO THE Colossians sums up the puritan approach as: "Don't handle this! Don't taste that! Don't touch the other!" And it adds that such an approach is a perversion of religion. "Such prescriptions," it says, "deal with things that perish in their use. They are based on merely human precepts and doctrines. While they make a certain show of wisdom in their affected piety, humility and bodily austerity, their chief effect is that they indulge men's pride" (Col. 2:22f.).

Over against this, the Christian tries to follow the simple path of loving gratitude. "Whether you eat or drink or whatever you do, do all for the glory of God." "Give thanks to God the Father always and for everything in the name of our Lord Jesus Christ." "All things are yours and you are Christ's and Christ is God's."

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QUESTION BOX

Is the Biblical story of Original Sin 'mythical'?

BY MSGR. R.T. BOSLER

Q. If the story of Adam and Eve is a myth, does it not follow that the story about original sin is also mythical?

A. The Genesis account makes use of well-known myths of the time to describe the fall and sinfulness of man, but that does not mean the fall and the sinfulness of man are not reality. Jesus used the story of the good Samaritan to teach the meaning of true charity. The good Samaritan was a fictional character, but this in no way lessened the reality of the lesson of what it means to be a good neighbor. So it was with the Genesis account.



Q. When confession is a threat to one's mental health is such a one excused from confession by the Catholic Church?

A. The Church law requiring annual confession or confession before receiving other sacraments obliges only those who are sure they have offended God seriously. The Church advises regular confession even for those not guilty of serious sin, but this advice would not apply to a person who might be mentally harmed by going to confession.

The law requiring confession for one guilty of serious sin is a church law, not a divine law. Serious sin can be forgiven with a true sorrow for sin, which includes for Catholics the willingness to confess it to the Church when possible. Therefore, a person guilty of serious sin who finds it morally impossible to confess because of the mental block you describe would be excused from the church law of confession. His act of sorrow could still be sincere, for his willingness to submit his sin to the Church when possible could mean when

confession no longer seemed a threat to his mental health.

Such a person should be encouraged to talk over his problem with a priest apart from confession. It is quite possible that in an informal way he could be led to a confession that might be a great relief for him.

Q. My niece is going out with a Jewish boy. They would get married in a Catholic church, but he would not agree to have the children baptized. If that would happen would my niece be excommunicated from the Church? The young man said he would rather see his children pick their own religion, be it the Catholic faith or the Jewish, whichever they choose.

A. No, your niece would not be excommunicated if she married the Jewish man under his conditions. According to the latest church law, the party who is not a Catholic is not obliged to make promises to raise the children in the Catholic faith, as used to be the case. The Catholic must promise to remain faithful to his Church and to do all in his power to have the children baptized and raised as Catholics, and the non-Catholic must be informed of this promise, before permission for a marriage in the Church is granted.

However, no certainty is required that the children be brought up as Catholics. The sincere convictions of the non-Catholic parent must be considered and respected. It may happen that the best efforts of the Catholic parent may not prevail because the other party is equally determined the children be raised in another faith. This is far from an ideal situation, and a couple that foresees conflict over the religion of their children should be urged to reach an agreement before marriage and if this is not possible should be dissuaded from marriage.

Before the new regulations, when the non-Catholic party refused to promise not to oppose the Catholic rearing of the children, the case sometimes was referred to Rome. The Holy See usually permitted the marriage provided there was no prior agreement that excluded the possibility of rearing the children in the Catholic faith. (cf. "The Church Under Tension" by Alcuin Coyle and Dismas Bonner, Catholic Book Publishing Co., N.Y. 1972.) An agreement to let the children decide would not by any means exclude the possibility of rearing the children in the Catholic faith nor keep the Catholic party from doing all within her power to bring this about.

Q. I am a sixth grade student. Did the Lord really fast for forty days? And if he

did, how could he stay alive. If he were man?

A. The Bible uses forty days as a figure of speech. When you say, "That kills me," you are using a figure of speech. When the Hebrews said "forty days," they meant a more or less prolonged length of time. So, as used in the Gospel "forty days" meant a long time to be without food and to be in the desert. Perhaps the writers of the Gospels used forty days because they want us to think of the "forty years" Moses and the Israelites were tempted and tried in the desert, for they want us to think of Jesus as the new Moses. Even if it were forty actual days or more, fasting so long would surely not be impossible for the Master who could multiply the loaves and fishes and raise the dead to life.

Q. I'm a man, 66 years old. Purity, or lack of it, has always been my number one problem. By daily Mass and Communion and confession every two weeks I manage to cope with it—until about one and a half years ago. Suddenly I began to have an almost steady flow of impure thoughts and fantasies. Some I resisted, more I gave in to. I had a long talk with a priest, followed by confession. He said he didn't think I was guilty of mortal sin. The thoughts persisted and also my indulgence in most of them. However, I did continue to go to Holy Communion daily. I mentioned this in confession to another priest who told me not to be troubled, but to continue to receive daily. At later confessions to other priests I still mentioned the problem. Some said nothing. Two others said I should not have received while in a state of serious sin. To one I said I wasn't sure—meaning that I wasn't positive of serious guilt in light of previous advice. What should I do?

A. For just once try to look at yourself as though you were looking at a stranger described in your picture of yourself. Here is a man who wants to serve God, who goes to Mass and Communion daily. He doesn't want to offend God. He is alarmed at the thought that he might have offended him by giving in to evil thoughts. This can only mean that he still wants to love God. If he weren't worried about the thoughts, if he did not care one way or another, there might be some doubt about whether he cared about God. But this is not so in the case at hand.

Put it another way. A man has been faithful to his wife for over 40 years. He suddenly finds another woman living in the same neighborhood attractive. He finds it very difficult to stop thinking of her. He

goes out of his way to avoid her, but still he keeps thinking of her. Meanwhile, he does everything he can to show his wife he still loves her. The thoughts of the other woman actually make him more aware of his obligations to his wife. Is he unfaithful to his wife? Of course not.

Mortal sin is being unfaithful to God, telling him you want no part of him. It is not so much any one act as the state of being an enemy of God. You are not in a state of mortal sin. You are doing the best

you can to fight those thoughts that bother you. If you have any doubts about whether you sin by giving in to them, be sure that they are not serious sins. The first priests who gave you advice were correct. The two others probably did not understand your situation clearly. Go on to confession regularly for the purpose of obtaining the grace to keep on fighting the temptations. Tell the confessor that you are struggling against those temptations, and you mention them only in case there was any

sin involved. But don't go into details.

The less attention you pay to this problem of yours, the sooner it will disappear. Laugh it off. Tell yourself you are human like the rest of men and learn to laugh at yourself. And when you prepare for Communion, don't worry about the thoughts and feelings that are beyond your control, but rather about whether you have loved your fellow men as you should.

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THE CHURCH AND I

Hoax fooled a future Pope

BY F. J. SHEED

In 1902 came a notable religious hoax—it fooled a future Pope. It was a book on the Gospels and the Church by a French theologian, Loisy. It began disarmingly: "It has not been my purpose to write a defense of Catholicism and traditional dogma." It had not, indeed. The book was a root and branch denial of both. A generation earlier that brilliant English unbeliever, Samuel Butler, had done something of the same sort. His book *The Fair Haven* was a murderous attack on belief in Christ's Resurrection in the form of a defense of it.

Both books were at first taken at face value. An Evangelical periodical praised *The Fair Haven* not in one review but two. *L'Evangile et l'Eglise* gave great satisfaction, "apart from a few obscure passages," to Cardinal Sarto who was to be Pius X. Eight years later he struck back at the author with a decree of excommunication. For with Loisy's book the Modernist Movement had surfaced. Three years before the excommunication, Pius issued the encyclical *Pascendi*, in which the movement was summarized and condemned.

Reading it now we are startled at the violence of the Papal language—"sacriligious audacity," "a thousand noxious devices," "puffed up like bladders with the spirit of vanity." Was the Pope relieving his feelings at being hoaxed?

AS A MATTER OF FACT, this sort of language had become habitual in Roman

condemnations. At the moment the habit seems to have been dropped. Compare Pius XII's *Castel Comulil* with Paul's *Humanae Vitae*. Both are against contraception. But whereas the first carried invective to a high peak—"God detests this crime with unspeakable loathing"—the second has no invective at all—contraception "is in contradiction with the will of the Author of life." I cannot remember the words "heretic," "anathema," "excommunicate," in any of the documents of Vatican II.

A tempest was certainly blowing up. The Loisy ideas were spreading in France and Italy, and Rome was alarmed. But it is hard to know the numbers involved. In England there was a flurry of excitement, especially round the names of the Jesuit Father Tyrrell and Baron von Hügel. A few priests left the Church. Rome has seldom countered any rebellion more rapidly and vigorously.

A little before *Pascendi* came the decree *Lamentabili*, listing 65 modernist teachings for condemnation. Then an oath against Modernism was drawn up which all priests were called upon to sign. The English newspapers gave it all plenty of space. The ordinary layman, unaccustomed to Papal documents, was in unhappy confusion. We are told of one lady who thought the 65 condemned propositions were being offered by Rome as true doctrine and almost sprained her faith trying to accept them!

Anyhow, whether because of the vigorous papal action or the outbreak of the first World War, the tempest died away. The Church had two generations of internal peace and considerable intellectual development.

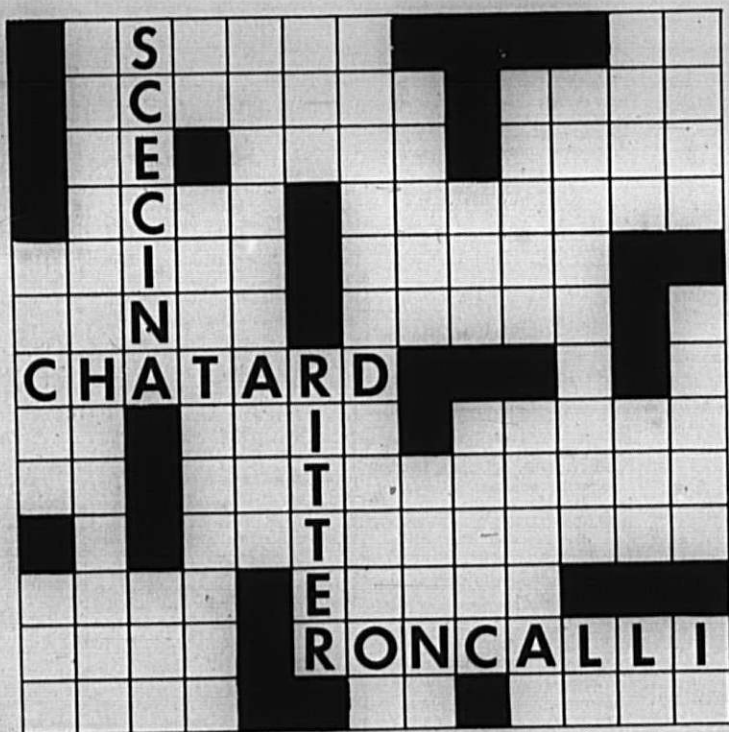
HOW FAR THE CHURCH in Australia was affected by the Modernist Crisis I do not know. Certainly none of it reached my ears. In England, we are told, priests signed the Anti-Modernist Oath with anguish—the choice was "perjury or ruin," as one of them phrased it. I can only say that I never heard it referred to. I seem to remember the name of Father Tyrrell as a troublemaker of Christian peace, but then we had a priest of our own—a geologist—who had left the Church and was used as a warning against intellectual pride. Baron von Hügel's name never reached my ears until I came to England in 1920 and met his sister-in-law's god-daughter (I married her later).

There may have been a seething within the clergy, but if so it remained within. The rest of us were peacefully unaware. That, indeed, was our normal relation to the rest of the Catholic world: we were very Roman—Leo XIII's face being on the walls of so many Catholic homes to be followed by Pius X's—but we did not know much about what went on in the Vatican.

The one extra-Australian Catholic fact known to all of us was the conversion of Newman in the previous century. But I never head a whisper of Newman's difficulties in the founding of a Catholic University in Dublin. If we had heard of Cardinal Cullen, who came close to breaking Newman's heart, it was only as the uncle of our own Cardinal Moran.

But in my last year at the high school I found my provincialism shattered. The English master gave me two books to read by contemporary English authors I had never heard of. The books were Belloc's *Danton* and Chesterton's *Heretics*.

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(Consult the individual schools for fees due at this time)

Basketball leagues near playoff stage

Final plans drafted for Style Show

INDIANAPOLIS — The final round of play for the Junior-Senior Basketball League will be held this Sunday, Jan. 21, as the deanery tourney action begins the following Sunday in the A and B divisions. The "A" champion will enter the Archdiocesan Tourney Feb. 11 at Secena, while the "B" winner will begin the tourney at

Providence, Clarksville.

All other leagues will have another week of regular season play. Division trophies will be awarded Cadet A winners as they advance immediately into deanery tourneys. Playoffs will be held to determine champions in the other leagues.

Pairings have been mailed for the "American" and "National" divisions of the Cadet A deanery tourney, to begin January 30 and 31. Play will continue through Feb. 14 at Secena. The "National" champ will open the Archdiocesan tourney Feb. 18 at Secena, while the "American" winner will journey to Clarksville for tourney action.

CYO NOTES

Parish entrants in the Junior CYO One-Act Play Contest are reminded to submit a brief description for proper classification into the three divisions of competition—Drama, Light Comedy and Comedy-Farce. Final deadline is February 5, with competition to begin March 11 or 18.

Entry blanks for the Junior Table Tennis Tourney have been mailed to parishes and deanery directors. Deadline is February 14. The tourney will be held at Little Flower parish February 18 for singles, February 19 and 20 for doubles and February 25 for finals in all events.

Cadet Wrestling League coaches will meet at 7:30 p.m. Wednesday, Jan. 24, in the CYO Office to finalize season plans.

A second mailing of information on the Archdiocesan Science Fair has been released to all parish schools. Information must be returned by February 23. The event will be held at Little Flower parish Sunday, March 4.

Final plans are being arranged for the 19th annual Junior CYO Style Show and St. John Bosco Dance, to be held at Holy Name parish, Beech Grove, on Sunday, Jan. 28.

More than 100 entries are expected to compete in the six divisions of the contest. Girls are reminded to submit summaries of their garments to the CYO Office to prepare the script for the show. Style commentator will be Mrs. Norma Dollar, a member of Holy Name parish.

Garments are to be brought to the parish hall Saturday, Jan. 27, between 12 noon and 5 p.m., and on Sunday, Jan. 28, from 11:30 a.m. to 2 p.m. Judging will take place in private from 2 to 5 p.m.

The Style Show will begin at 7 p.m. Contestants are asked to be present for rehearsal at 6 p.m. Awards will include 25 gift certificates of \$5 each and trophies to the six division winners.

Style Show admission will be 50 cents for adults and 25 cents for grade school children, with a maximum family charge of \$1.25.

The St. John Bosco Dance will follow until 10:45 p.m. Music will be provided by "The Light Touch." Admission will be \$1.25 and a current CYO card. Guests will be admitted under the usual arrangements.

Council to meet

INDIANAPOLIS — The January meeting of the Indianapolis Deaneries Youth Council will be held at 7:30 p.m. Monday, Jan. 22, in the CYO Office. All parishes are asked to be represented.

STANDINGS

"56" A LEAGUE
Division I—St. Barnabas 7.0; St. Jude 6.1; St. Pius X 6.1; St. Michael 4.3; St. Matthew 4.3; St. Simon 3.4; Holy Name 2.5; Holy Spirit 2.5; Little Flower 1.6; St. Lawrence 0.7.
Division II—St. Rita 7.0; St. Philip 6.1; St. Gabriel 5.2; St. Andrew 4.3; Mount Carmel 4.3; Immaculate Heart 3.4; St. Christopher 3.4; St. Joan of Arc 3.4; Our Lady of Lourdes 0.7; Christ the King 0.7.
Division III—All Saints 5.1; St. Roch 5.1; St. Catherine 4.2; St. Monica 4.2; St. Bernadette 3.3; St. Luke 3.4; St. Malachy 2.5; St. Mark 1.5; St. Thomas 1.5.
Division IV—Holy Cross 4.0; Nativity 3.2; St. Ann 4.3; Our Lady of Greenwood 3.3; St. Martin 3.3; Holy Trinity 3.3; St. James 3.3; St. Patrick 1.5; Sacred Heart 0.6.

"56" B LEAGUE
Division I—St. Rita 7.0; St. Christopher 6.1; St. Pius X 6.1; St. Gabriel 3.4; Immaculate Heart (Blue) 3.4; St. Andrew 3.4; Christ the King 3.4; St. Michael (B) 2.5; St. Joan of Arc 2.5; St. Malachy 0.7.
Division II—Holy Spirit 6.0; St. Matthew (Black) 7.1; St. Michael (C) 7.2; Holy Name 6.2; St. Simon 5.3; St. Lawrence 4.4; St. Barnabas (Red) 3.6; Little Flower (Gold) 2.6; St. Jude 2.6; Our Lady of Lourdes 1.7; St. Catherine 0.8.
Division III—St. James 6.1; St. Matthew (Red) 6.1; Little Flower (White) 6.1; St. Luke 4.3; St. Michael (D) 4.3; St. Barnabas (White) 3.4; St. Bernadette 3.4; St. Mark 2.5; Mount Carmel 1.6; Immaculate Heart (White) 0.7.

CADET A LEAGUE
Division I—St. Rita 7.0; St. Pius X 6.1; St. Jude 5.2; Little Flower 5.2; Holy Spirit 4.3; St. Simon 4.3; St. Lawrence 2.5; Holy Name 1.6; St. Andrew 1.6; St. Michael 0.7.
Division II—Immaculate Heart 6.1; Mount Carmel 5.1; St. Matthew 5.1; St. Barnabas 4.2; St. Philip 3.3; St. Joan of Arc 2.4; Our Lady of Lourdes 2.4; St. Gabriel 1.5; Christ the King 0.7.
Division III—Holy Trinity 6.0; St. Catherine 5.1; St. Thomas 4.3; St. Christopher 3.3; St. Mark 3.3; St. Luke 3.3; St. Malachy 2.4; St. Monica 2.5; St. Martin 0.6.
Division IV—Holy Cross 5.1; St. Patrick 5.1; St. James 5.2; All Saints 4.3; Nativity 3.3; St. Bernadette 2.4; Sacred Heart 2.4; St. Roch 2.4; Our Lady of Greenwood 0.6.

CADET B LEAGUE
Division I—St. Mark 8.0; St. Michael (B) 7.1; St. Rita 7.1; St. Andrew 1.6; St. Michael 0.7.



VOLLEYBALL TOURNAMENT CHAMPIONS—This is the St. Pius X "Gold" team, which won the 1973 St. Joan of Arc Junior CYO Girls' Volleyball Tournament January 14. The win gave St. Pius two consecutive championships in the tournament, which was sponsored for the seventh year by St. Joan of Arc. The new champions survived two thrilling matches in the semi-finals and finals to win, defeating St. Jude in the semis, 15-5, 11-15, 15-11.

and St. Christopher in the championship match, 15-9, 8-15, 15-8. The triumph labels the far Northsiders as favorites in the 1973 Junior CYO League, which begins play in March. Standing at the right in the back row is the St. Pius X coach, Mrs. Carol Nungester, who coaches a total of four girls' teams in various sports during the CYO activity year.

FRESHMAN-SOPHOMORE
Division I—St. Christopher 4.1; Andrew 5.3; St. Malachy 4.4; St. Thomas 4.4; St. Gabriel 3.5; St. Joan of Arc 3.5; St. Luke (B) 3.5; St. Pius X 2.6; St. Christopher 1.7; Immaculate Heart (Blue) 1.7.
Division II—St. Philip 7.0; St. Simon 6.1; St. Matthew (Red) 5.2; Holy Name 4.3; St. Barnabas 3.4; St. Jude 3.4; Holy Spirit 3.4; Little Flower (Blue) 3.4; St. Lawrence 1.6; Our Lady of Lourdes 0.7.
Division III—St. Luke (C) 7.0; St. Catherine 6.1; St. Matthew (White) 6.1; Little Flower (Gold) 4.3; Mount Carmel 3.4; Immaculate Heart (White) 3.4; St. Bernadette 3.4; St. Michael (C) 1.6; St. Gabriel 1.6; St. James 1.6.
JUNIOR-SENIOR
Division I—NYAA 7.0; Holy

Trinity 6.1; St. Christopher 5.2; St. Malachy 4.3; St. Michael 4.3; St. Anthony 2.5; St. Ann 2.5; St. Martin 2.6; St. Gabriel 0.7.
Division II—Mount Carmel 7.1; St. Lawrence (B) 5.2; St. Pius X 5.2; St. Rita 5.2; St. Matthew 5.2; Immaculate Heart 3.4; North Methodist 1.6; St. Luke 1.6; Lifeline 0.7.
Division III—St. Catherine 7.0; Baxter YMCA 6.1; St. Mark 5.2; St. Barnabas 4.3; St. Roch 3.4; St. Jude 2.5; Nativity 2.5; Our Lady of Greenwood 2.6; St. Simon 1.6.
Division IV—Our Lady of Lourdes 8.0; St. Simon (A) 7.1; Holy Spirit 5.3; St. Andrew 5.3; St. Philip 4.4; Little Flower 3.5; St. Bernadette 3.5; Holy Cross 2.6; St. Lawrence 2.6; Miramar 1.7.

Win volleyball tourney honors

INDIANAPOLIS — St. Pius X (Gold) won its second consecutive Junior Girls Volleyball Tourney last week-end at St. Joan of Arc parish. The northsiders defeated St. Christopher's in the championship round 15-9, 8-15, 15-8. The consolation trophy was won by St. Jude's over St. Catherine's 12-15, 15-11, 15-1. Eighteen teams participated in the seventh annual tourney.

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KNIGHTS EDGE SHRINE BOWLERS—A scant nine pins separated the 114 teams that took part in last Saturday's ninth annual Knights of Columbus Shrine Good Fellowship Bowling Tourney in Indianapolis, with the K of C baggers winning their seventh of nine tourneys. A total of 1,710 games were rolled in the tourney. Final pin count was 161,451 for the K of C and 161,445 for the Shrine. Shown above at the opening of the tourney were, from left: Assistant Rabban R. Don Edwards, Murat Shrine; Grand Knight Stephen F. Papesch, Msgr. Downey Council K of C; Frank S. Wuensch, tourney chairman and member of Msgr. Downey Council; Chief Rabban Richard B. Alexander, Murat Shrine; Clarence C. Cecil, president of the Indianapolis Chapter K of C; and High Priest Joe E. Woodfill, Murat Shrine.

Women to meet in Terre Haute

CLINTON, Ind.—The quarterly meeting of the Terre Haute Deanery Council of Catholic Women will be held at Sacred Heart parish here Tuesday, Jan. 23, starting at 12 noon.

Speaker will be Dave Summer, a state representative for the March of Dimes. The meeting will be conducted by the DCCW president, Mrs. Dominic Romali, a member of St. Paul's parish, Greencastle.

Reservations for the meeting may be made with Mrs. Gertrude DePuegh, 2026 N. 13th St., Terre Haute, (812) 232-2256.

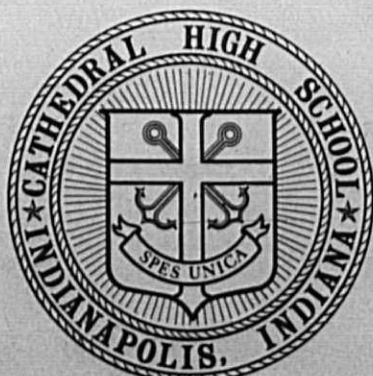
Ten years ago Mike O'Grady of Holy Spirit parish, Indianapolis, won two trophies in the annual Sacred Heart Junior CYO Invitational Bowling Tournament—for best actual game, 214, and best handicap series, 592.

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'Practical infidelity' evokes papal reaction

VATICAN CITY — Pope Paul VI criticized the "practical infidelity" of some Christians, at a general audience Jan. 10, and indicated he was talking principally about priests and religious.

"Often those among us who

are most dutifully pledged to exemplary profession of Christianity... hurl against their brethren the scandal of their practical infidelity," he said.

"ANALYSIS of this sad phenomenon, which weakens the energy of our modern Christianity, could be carried far. It would bring us to single out the causes of this widespread belief and behavior, to harmonize principles and their application, whether it be logical or practical and social.

"We will find these causes principally in the very inconsistency of our way of thinking, which has been drained of the power and art of sure, normal rationality found in our 'perennial philosophy.' This perennial philosophy has been replaced or enervated by certain forms of thought which have invaded the fashionable mentality but are void of the epistemological and metaphysical foundations which help build valid religious thought." The term "perennial philosophy" usually refers to Scholastic philosophy in general and the philosophy of St. Thomas Aquinas in particular.

"WE WILL ALSO find the causes in the dissolving of objective moral obligation. This dissolution confuses license, instinct and personal interest with freedom and conscience, the transcendent conscience of duty and goodness.

"The analyses are long and difficult, but of great current importance."

Hospital Guild card party set

BEECH GROVE, Ind. — The St. Francis Hospital Center Guild will entertain with luncheon and cards Monday, Jan. 22, in the Holy Name parish auditorium. The luncheon will be served at 11:30 a.m. with cards to begin at 1 p.m.

Proceeds of the event will be used for the pediatric department of the hospital. General chairman is Mrs. Earl Murphy.

Forty years ago Ruth Ward had a leading role in a Civil War program presented by the pupils of St. Patrick's School, Terre Haute.



TELL CITY CCW OFFICERS—Mrs. Irma Adams, seated above center, is the newly-installed president of the St. Paul parish Council of Catholic Women, Tell City. Also shown from left are: Mrs. Frieda Cronin, sergeant at arms; Mrs. Marcella Young, vice-president; Mrs. Lauretta Petry, treasurer; and Mrs. Gloria Lampe, secretary.

Confirm power to fire controversial moralist

BERNE, Switzerland—The Swiss federal government has upheld the right of the master general of the Dominican Order to fire a moral theologian with controversial views on sex from a Swiss university.

The government confirmed an 1889 treaty between the order and the Fribourg canton (state) which says the master general

has the power to grant or withdraw teaching mandates at the University of Fribourg.

This privilege, the federal government said, in no way constitutes an interference with the guarantees both the federal and cantonal constitutions provide for safeguarding academic freedom.

Program on tap at New Castle

NEW CASTLE, Ind. — "Where Have We Been and Where Are We Going?" will be the theme of an adult education presentation at St. Anne's parish here Thursday, Jan. 25, by Father Michael Welch, associate pastor of St. Catherine's parish, Indianapolis.

The 7:30 p.m. lecture and discussion, open to the public, will focus on the Christian concept of marriage.

For additional information, contact Sister Antoinette Hessino, O.S.F., Richmond-area Religious Education Department coordinator, 966-4018.

THE FEDERAL government's confirmation of this power of the Dominican master general, now Father Aniceto Fernandez, followed his withdrawal of the teaching mandate of a controversial German Dominican theologian, Father Stephanus Pfuertner, at the university, a Catholic institution that receives government support.

Father Fernandez later accepted the Swiss bishops' recommendations that he reconsider his decision to withdraw the priest's teaching mandate.

The reconsideration depends on whether a mutually satisfactory agreement can be reached in negotiations on Father Pfuertner's case. The priest has applied for a leave of absence through the current semester to help facilitate an agreement on his status.

FATHER Fernandez had revoked the canonical right of Father Pfuertner to lecture at the university's theology faculty because of the priest's views on sexual morality. The priest has advocated freedom in sexual relations as long as the partners take a responsible attitude toward their actions and as long as their activities do

not harm others.

Swiss public opinion has expressed resentment at the impression given in the Pfuertner affair that Vatican authorities are interfering with the educational sovereignty of Switzerland.

The Swiss bishops are anxious to avoid aggravating such resentment because this year the Swiss will vote in a referendum on whether to eliminate constitutional provisions that, since 1848, have banned the Jesuits from the country and prohibited the establishment of new religious order foundations. The Pfuertner controversy could provoke the country's Protestant majority to vote for retaining the provisions.

To avoid that, the bishops, who say they disagree with the priest's views, are seeking a peaceful resolution of the controversy.

Remember them in your prayers

BROOKVILLE
JOHN A. RIPPERGER, 69, St. Michael's, Jan. 13. Husband of Hilda; father of Donald Ripperger of Somerville; brother of Mrs. Cecilia Risch of Dunnellon, Fla.; Frank Ripperger of St. Peter and Joseph Ripperger of Metamora.

CORYDON
MINNIE COTNER, 83, St. Joseph's, Jan. 8. Sister of Mrs. Rosa Rissler and Mrs. Lou Ashton, both of New Albany; Mrs. Emma Link of Louisville; and Mrs. Anna Hardsaw of Corydon.

ENOCHSBURG
ALVINA KRELLER BOHMAN, St. John's Church, wife of Edward; father of James, Richard, Kenneth, Steven, Joan, Helen, Cheryl and Karen Bohman.

INDIANAPOLIS
HERMAN J. TIERNY, 81, Little Flower, Jan. 10. Husband of Mary F.; father of Herman F., Thomas F. and Robert V. Tierney and Mary L. Wall.

DIAMOND TELL, 81, St. Rita's, Jan. 10. Godfather of Julia Gwynn and Martha Madden.

EDYTHE A. WATSON, 75, Holy Name, Jan. 10. Mother of John R., James C. and Homer J. Watson; Beulah Zimmerman, Evelyn F. Wasik, Virginia R. Davis and Mary M. Richards; sister of Evelyn Duford.

CECILIA M. McELROY, 61, Sacred Heart, Jan. 11. Mother of James and Robert McElroy and Jean A. Kekar; daughter of Frank Hazeldence; sister of Bonnie Winthorst and Dorothy Hudson.

ANTOINETTE M. BULLA, 79, St. Augustine Home Chapel, Jan. 11. No immediate survivors.

ELIZABETH O'HARA, 92, St. Peter and Paul Cathedral, Jan. 13. Sister of Patrick L. O'Hara and Helen Ford.

LUCILLE C. SUMMERS, 75, St. Catherine's, Jan. 13. Mother of Glenn J. Summers and Betty L. Anderson; sister of Herbert Seyfried, Margaret Clevenger and Emily Leppert.

CATHERINE R. MORAN, 64, St. John's, Jan. 13. Wife of Robert V.; mother of Mrs. Michael A. Moran; sister of Helen and Mary O'Gara and

Mrs. John M. Thompson.

DELPHIA M. WENDEL, 90, St. Paul Hermitage Chapel, Jan. 13. Mother of Mary E. Sargent.

CARL J. EDER, 74, Little Flower, Jan. 15. Father of Carl W. and Paul R. Eder; Theresa M. Miller, Jean Jueff and Rita A. Asher.

MARY J. RILEY, 83, Holy Spirit, Jan. 16. Mother of John N. and Robert H. Riley; Evelyn Gray; Malva Nevitt, Alice McIntosh, Mary Hettie and Lucille Hinkle; sister of Joseph Staab, Agnes Wertz and Magdalen Carter.

HENRY DONOFIO, 57, St. Peter and Paul Cathedral, Jan. 17. Husband of Judith; father of Diana L. Donofrio; brother of Frank Donofrio, Marie Liese and Angeline DeVaney.

JEFFERSONVILLE
ANNA BELLE CUMMINS, 86, St. Augustine's, Jan. 11. Mother of Bernie and Raymond Cummins, both of Louisville. A brother also survives.

MARY NAOMI WELCH KINNAIRD, 77, St. Augustine's, Jan. 15. Mother of James and John Kinnaird, both of Jeffersonville; Joseph Kinnaird of Harrisburg, Pa.; Mrs. Mary Crenshaw of Louisville; Mrs. Juanita Harris of New Albany;

Mrs. Thelma Renfro, Miss Mae Kinnaird, Mrs. Agnes Sedwick and Mrs. Ruth Ann Bonner, all of Jeffersonville; and Mrs. Veronica Mitchell of Albuquerque, N.M.

NEW ALBANY
WILLIAM E. (Babe) DANIEL, 62, Holy Trinity, Jan. 12. Brother of Mrs. Lillian Manus, Roy, Harry and Russell Daniel, all of New Albany.

RICHMOND
EDITH C. CALDWELL, 45, St. Andrew's, Jan. 15. Wife of Earl F., Sr.; mother of Mrs. Joan Osborne of Denver, Colo.; Mrs. Delores Gross of New Westville; Mrs. Dorothy Williams of Selma; Earl Caldwell, Jr., U.S. Marines, Camp Pendleton, Calif.; and Edward Caldwell of Sparta, Tenn.

TERRE HAUTE
JOSEPHINE P. MELOSCH, 87, St. Margaret Mary, Jan. 9. Mother of Mrs. Roselyn Holthaus of Terre Haute; sister of Mrs. Kathryn Poorman, Leon and Minnie Shavloske, both of Terre Haute.

MARY A. KUNKLER, 86, St. Joseph's, Jan. 8.

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VIEWING WITH ARNOLD

Vulgarity flaws '1776'

BY JAMES W. ARNOLD

The sheer audacity of Sherman Edwards' "1776," which attempts to humanize as musical comedy the personal and political machinations of the demi-gods involved in the signing of the Declaration of Independence, is more transparent in the movie, and taxes the credibility more than poor old King George did.



One is tempted to ask if anyone could stand similar treatment of other sacred historical events, like the Gospel narrative, but of course, that has already been done, in "Superstar," which is also likely to have problems on film it didn't have on stage.

SINGING IS A theatrical convention that is awkward in the presumed "real world" of the cinema, and "1776" tries harder than most musicals to be partly accepted as a representation of real men living real history. Its most obvious tactic, in fact, is to underline the fleshiness of the Founding Fathers by plunging them endlessly in profane and vulgar language and bawdy jokes that meet the mushy standards only of Broadway. These range from the harmless ("Franklin, where in hell are you?") to earthy double entendres to a prolonged leer over the sexual desires of Thomas and Martha Jefferson. Amid this, it is doubly hard to accept the heroes of Philadelphia as music hall personages singing and two-

RUMMAGE SALE

INDIANAPOLIS — The Little Flower Ladies Club will sponsor a Rummage Sale Friday and Saturday, Jan. 26 and 27. Friday hours are 1 to 9 p.m. and Saturday's 10 a.m. to 7 p.m. Refreshments will be served.



RECEIVES NCEA POST—Sister Gilehrst Conway, S.P., coordinator of adult education for the Religious Education Department, has been named part-time executive secretary of the Adult Education Department, National Catholic Educational Association. The interim appointment will continue until July, 1973. She will continue in the RE position with the Archdiocese.

stepping to comic ditties about who should compose the Declaration or whether the symbol of the new country should be an eagle, a dove, or a turkey.

Franklin emerges mostly as a dirty old man, and Richard Henry Lee as a braying nimble. John Adams comes off marvelously, but Jefferson is a pretty boy who would seem just bright enough to find his own coat in the cloakroom. Some of the time, at least, "1776" vulgarizes rather than humanizes its subjects, their political task and ideas, and their private lives. (Isn't it fun

to think Jefferson would rather be in the boudoir with Martha than laboring over the phrases of some deathless document?) The trouble with bad movies about saints is that we tend to remember them forever that way—Bradford Dillman as St. Francis? Do we want to remember the Continental Congress as a show biz chorus line?

APART FROM such major objections, "1776" has its moments. Peter Stone's witty script is slickly constructed to build to dramatic peaks—whether independence will be debated, whether slaves should be included, and finally whether a timid Pennsylvanian will change his vote to allow history to be made. The acting, by members of the original cast, is vibrant and often powerful, especially by William Daniels (Adams), Howard Da Silva (Franklin) and John Cullum as Rutledge, the South Carolinian who attacks Boston for its hypocrisy on the black issue. Letters from Washington ("Is anybody there? does anybody

care?") keep the politicians' hassles in perspective, and there is an appropriate, if stagey, moment devoted to the somewhat more serious sacrifices of the soldiers at Lexington.

The film manages to suggest somehow the miracle of what happened in Independence Hall, and that is perhaps an achievement worth seeing. But we always seem tempted to cut down giants to our own size, perhaps as balm for the conscience. Incidentally, the Catholic Charles Carroll of Carrollton is not portrayed, which would greatly surprise Sister Mary American History. His name always appeared on

exams, and we were very proud of him. (Rating: A-2 unobjectionable for adults and adolescents)

"Bad Company" has no intention to glorify the past, but tries instead for an earthy, tragicomic portrait of the West during the Civil War, as seen by a young middle-class Ohio draft-dodger (Barry Brown). He begins as straight-laced and righteous, in a hypocritical sort of way, and ends up as an outlaw. It might pass as typical of what happened to some on the frontier, but is intended less as realism than sardonic debunking of the myths. The relevant antecedents are "Little Big Man" and "McCabe and Mrs. Miller."

The picture has several assets—an ingratiating performance by young Jeff Bridges as the not-quite-cocksure leader of a seedy gang of delinquents Brown hooks up with; a unique piano background score by Harvey Schmidt (composer of "The Fantasticks"); and fascinating, tintype-look photography of the prairies, woods and shacks that served as shelter in 1863. The script, fresh if a bit cynical, is by David Newman and Robert Benton ("Bonnie and Clyde," "What's Up, Doc?"), and the direction of Benton includes terrifying moments of mixed slapstick and horror reminiscent of "Bonnie."

The basic problem is that the decline of a youth from an ass to a scoundrel is something less than gripping, and Benton is

forced to keep us interested by exploring incidentals, most of which demonstrate the unheroic, flea-bitten state of scabrous, amoral pioneers. They are neither very good nor very bad, but clowns, who sometimes do rotten things to each other. This view of the human condition I find only slightly less depressing than that of Attila the Hun.

"Company," however, contributes something to our understanding of how the frontier environment nourished violence in the American soul.

50th year noted by Study Club

INDIANAPOLIS — The 50th Anniversary of the Irvington Catholic Woman's Study Club was observed this past Wednesday, Jan. 17, with a Mass of Thanksgiving in Our Lady of Lourdes Church.

Brunch and regular meeting were held in the home of Mrs. Emil DeBoo. A review of a paper entitled "Popes of the 10th, 11th and 12th Centuries," originally prepared in 1951 by Mrs. Howard McDavitt, was given by Mrs. George Boucher.

Programs during the anniversary year will include the presentation of outstanding papers given in the past.

The Irvington Catholic Woman's Study Club was begun in 1923 by Mrs. Charles P. Trask, who also organized the first Catholic Girl Scout troop in Irvington.

The week's TV network films

THE MAN WHO KNEW TOO MUCH (1956) (CBS, Friday, Jan. 19): A lesser Hitchcock, this is a routine common man-mixed-up-in-international-intrigue story, directed to its teeth, especially in the climax assassination scene in London's Albert Hall. Doris Day not only stars but sings an Oscar song (Que Sera). Satisfactory entertainment for adults and youth.

ELMER GANTRY (1960) (NBC, Saturday, Jan. 20): Richard Brooks' vivid, powerful adaptation of Sinclair Lewis' controversial 1927 novel about a corrupt revivalist preacher. The story is altered so that the con man is redeemed by his association with a sincere lady evangelist, but it remains a piteous look at the Bible Belt fundamentalists. Burt Lancaster has seldom been so impressive. With Jean Simmons and Shirley Jones. Satisfactory for mature viewers.

HOW THE WEST WAS WON (1963) (ABC, in two parts, Sunday-Monday, Jan. 21-22): This flick purports to tell the whole story of the West in three colossal episodes, which follow a fictional family from the Alleghenies to the taming of everything but Los Angeles. It's hokey, terribly written and acted, with only pure action and spectacle (reduced from Cinerama to the 21-inch screen) as consolation. A better title: How the West Was Had. Not recommended.

I LOVE MY... WIFE (1970) (NBC, Monday, Jan. 22): Probably the worst Elliott Gould sex comedy, and the first to reach TV, this is an alleged spoof on the hilarious subject of unhappy marriage. Brenda Vaccaro is excellent as the fat wife who contemplates suicide while Gould, as a cut-up surgeon, dallies with nurses and patients. Not recommended.

THE HALLELUJAH TRAIL (1965) (CBS, Thursday, Jan. 25): John Sturges' wonderful, raucous, hilarious and totally non-cynical Tall Tale, about a wagon-load of booze being escorted across the thirsty Western plains. Burt Lancaster leads the defending soldiers against Indians, gold-miners, temperance suffragettes, and a puzzling number of others. One of the few great comic westerns ever made. Recommended for everyone who can stand a belly-laugh.

Dinner slated at Latin School

INDIANAPOLIS — A Spaghetti Dinner will be served in the Latin School cafeteria, 520 Stevens St., from 1 to 6 p.m. Sunday, Jan. 21. Sponsored by the Booster Club, the event will raise funds for student activities.

Tickets are \$1.50 for adults and 75 cents for grade school children. Pre-schoolers will be admitted free.

Annual Ball set by St. Vincent's

INDIANAPOLIS — The fifth annual President's Ball, presented by the board of trustees and the medical staff of St. Vincent Hospital, will be held Saturday, Jan. 20, in the Highland Country Club.

Past presidents of the medical staff will be honored at the black-tie event, to begin with social hour at 7:30 p.m. Dinner will be served at 8:30 p.m., followed by dancing.

Black History Month slated

INDIANAPOLIS — The Institute of Afro-American Studies of Indianapolis, 3553 N. College Ave., will observe Black History Month with a series of exhibits and programs from February 4 to March 11.

A special exhibit on Pre-historic African Paintings, on loan from the Smithsonian Institute, and another on the history of the Afro-American will be featured.

Puppet shows on famous Black heroes will be shown for children on February 4, 18 and March 4. Children's films will be presented on February 11, 25 and March 11.

Adult lectures and topics, to be presented each Sunday at 3 p.m., will include the following: Feb. 4—Andrew Ramsey, "The Black Man in Indianapolis;" Feb. 11—Sister Francesca Thompson, O.S.F., "New Black Drama;" Feb. 18—Mrs. Myrtle Gardner, "Effects of Television on Black Children;" Feb. 25—Mrs. Mary Gibson, "Black Poetry;" Mar. 4—Jerry Harkness, "The Black Athlete;" Mar. 11—Rev. Gerald Cunningham (moderator), William Spaulding and Jerry Harkness (panel), "Self-Image of the Black Man."

The Institute of Afro-American Studies is sponsored by Martin Center, headed by Father Boniface Hardin, O.S.B.

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