

SPECIAL LITURGY RECOMMENDED

Vatican directory contains guidelines for children's Mass

BY PATRICK RILEY

VATICAN CITY—The Vatican issued a directory, or guidelines, December 20 for children's Masses that are designed to initiate youths gradually into participation in community Masses.

The 3,500-word directory was drafted at the request of bishops' conferences, but is addressed to all concerned with liturgical ceremonies for children. Decisions concerning certain details, however, such as the music and gestures the children are to use, are reserved to bishops' conferences or to individual bishops.

The directory says children must first grasp the human values that are bound up with the Mass, such as acting in community, greeting, listening, asking forgiveness and forgiving, giving thanks, and experiencing simple symbolic acts.

"THE CHRISTIAN family has the biggest part in inculcating these human values," the directory states.

It emphasizes that the purpose of special Masses for children is to enable them to participate at Mass with the whole community.

"For this reason," says an explanatory document given to the press, "adaptations are to be based upon the *Ordo Missae*—the order of the Mass established for the entire Church."

In Masses specially adapted for children, adults should never be absent, the explanation says. That, the press document explains, is so the children "may learn that the Mass is an act of the whole Church community and may see adults praying with them and expressing the same faith."

THE DIRECTORY recommends that, where possible, a special liturgy of the Word for children be held separately while the community Mass is proceeding. The children can be introduced then into the community assembly's liturgy of the Eucharist.

Normally, according to the directory, the children's Mass takes place in church but it may also be held in another suitable place. Small groups of children as participants are recommended.

"Sometimes it may be preferable to make use of other kinds of celebration, such as prayer and meditation in common, a liturgy of the Word, etc.,"

Know-Faith theme change is announced

During the late 1800s signs saying "No Catholics Need Apply" taunted job-seeking immigrants on the East Coast. Later, in the 1920s and 1930s, the South and much of the Midwest festered with the hate messages of the Ku Klux Klan.

Fortunately, one seldom encounters religious prejudice these days, but economic and social discrimination is still very much with us. Ironically, it is America's oldest citizens—the Indians and the Spanish—and its earliest immigrants—the Negroes—who share the least in this nation's harvest of plenty.

THAT INJUSTICE and exploitation still exist in the United States and elsewhere should concern every Catholic. The principle of human equality was clearly drawn by Christ and has been espoused by all the great documents of the Church.

How that principle affects contemporary culture is discussed in "Equal Rights," the first in a new KNOW YOUR FAITH series on the Socio-Economic Life of the Christian. The series begins this week and continues through February 15.

THEME WRITER is Russell Shaw, associate secretary for communications, U.S. Catholic Conference. A regular contributor to Columbia magazine, Shaw has written extensively on religious education, including articles for earlier KNOW YOUR FAITH sections.

The weekly theme will be complemented by the Liturgy and Catechetics columns written by Father Joseph M. Champlin and Father Carl J. Pfeiffer, S.J., respectively. Completing the KNOW YOUR FAITH roster of features are Msgr. Raymond Bosler's Question Box, Frank Sheed's autobiographical musings, and the regular contributions of Steve Landrean and James J. Phillips. You'll find them all on Page 6 and 7.

the explanatory document states.

The directory specifies that the general structure of the celebration and certain texts must remain identical in all Masses. It lists possibilities of changes in the introductory rites, in the liturgy of the Word and in some of the prayers said by the priest.

APART FROM those visual elements provided by the rite itself and the place where it is celebrated, other images likely to help children understand and appreciate the Mass are permitted. The directory mentions pictures made by the children themselves.

Msgr. Gilberto Agustoni, a consultant of the Congregation for Divine Worship, who presented the directory to the press at the Vatican, said that audio-visual material might also be introduced. He mentioned slides as an example.

The directory had been drawn up by the worship congregation in consultation with experts in child psychology and children's celebrations.

The directory gives no age-limit for children's Masses but focuses on pre-adolescents.

Pro-life rally is postponed until April 20

A mass rally of pro-life forces planned for Indianapolis on January 22 has been rescheduled for Saturday, April 20.

Charles E. Stimming, co-chairman of the Committee for the Preservation of Life, said that unfavorable weather conditions combined with a lack of sufficient time for planning prompted the postponement.

THE JANUARY 22 date had been chosen originally because it is the first anniversary of the U.S. Supreme Court's ruling on abortion.

Stimming said his committee is sponsoring a public educational and organizational meeting for January 20 and arrangements are now being made for talks by several well-known pro-life leaders. The program, tentatively set for the Indiana War Memorial auditorium, 431 North Meridian St., Indianapolis, is expected to kick off a campaign for the April 20 rally.

A PRO-LIFE planning meeting will be held tomorrow, Saturday, Jan. 5, at 9:30 a.m., at the Central Library auditorium, 40 East St. Clair St., Indianapolis. All pro-life groups and their supporters are invited.

Meanwhile, plans proceed for a nationwide rally to be held on January 22 at the Capitol Building in Washington, D.C. State and local groups are urged to send delegates to visit their respective representatives in Congress on that day.

Sponsored by an ad hoc National March for Life Committee, the rally is expected to attract thousands of "pro-lifers" from throughout the country. A primary aim of the rally is to demonstrate grassroots support for a constitutional amendment that would protect the life of the unborn.

Election of Synod delegates confirmed by Pope Paul VI

WASHINGTON—The general secretariat of the National Conference of Catholic Bishops (NCCB) here announced it has received word that Pope Paul VI has confirmed the election of four delegates and two alternates to represent the U.S. bishops at the 1974 World Synod of Bishops.

The delegates and alternates were elected by the U.S. bishops at their annual meeting here in November, but papal approval was needed to make their selection official.

The four delegates are: Cardinals John Krol of Philadelphia, who is president of the NCCB, John Carberry of St. Louis, and John Dearden of Detroit; and Archbishop Joseph Bernardin of Cincinnati. The two alternates are: Cardinal Timothy Manning of Los Angeles and Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis.

The 1974 synod, to be held in Rome, will be the first such meeting of bishops from around the world since 1971. Its topic will be evangelization, the spreading of the Gospel message.



THE HOLY FAMILY—Last Sunday, December 30, the Church marked the Feast of the Holy Family. While thousands of artists have depicted Jesus as a new born babe in Bethlehem, few have treated his growing years at Nazareth. The striking wood carving above is by an unknown German artisan.

Directors affirm Church positions on family life

WASHINGTON—A statement has been issued by the nation's 160 diocesan family life directors which examines "the implications of population policies for family life, with special concern for the responsibilities of families within the Roman Catholic tradition."

Issued on the feast of the Holy Family (Dec. 30), the statement reaffirms the Church's position on birth control and maintains that married couples should be free from the "coercive influence of government" and "social structures" when deciding how large a family they want.

DECISIONS involving family size, the statement said, must necessarily take into consideration the nature of human sexuality.

"Human sexuality is basically good," the statement added, "and should always be regarded and used in ways that respect human dignity."

Sex, the statement said, is often treated as a means of achieving personal pleasure without responsibility. However, it continued, "the delicate balance of intimacy, mutual love and responsibility for others is often lost, or never achieved."

The decisions a married couple must make, the statement said, if they are to abide by Church teaching, are not easy.

"Christian couples must therefore," the statement added, "develop the virtues of marital chastity and self-mastery."

THE FAMILY UNIT, the statement maintained, is the primary unit in society, and as such it should be supported through policies that will assure sufficient housing, employment, health care, and educational and social opportunities.

When population growth needs to be limited, the statement said, it should be achieved by self-restraint and not by "coercion and direct interference with family life." Government should limit itself to providing motivation and not pressure.

THE STATEMENT also said that women should be allowed to pursue careers regardless of whether the woman is married or has children.

"The maternal role is not narrowly limited to childbearing and nurture of the very young, but extends to the important educational and socializing functions that contemporary women are well equipped to fulfill," the statement said.

The United States is not experiencing a rapid population growth, the statement maintained, "although patterns of consumption and waste certainly dictate a radical reappraisal of our affluent life-style."

Clergy Senate votes for NFPC affiliation

The 'Priests' Senate of the Archdiocese has voted to affiliate with the National Federation of Priests Councils (NFPC) pending approval of a means of funding the affiliation.

Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, and NFPC executive board member, said that the proposed action would mean that four of five Senates in the Indiana dioceses would be represented in the national organization. The Senates of the Gary and Lafayette dioceses have been members for several years and the Evansville Senate joined last June.

Membership in NFPC is by council and not by individual priest, Father Peter said, adding that the organization is in no way a "priests' union." Presently there are 126 member councils.

SISTER MARY MAXINE TEIPEN

Providence nuns re-elect provincial

INDIANAPOLIS — The 577 Sisters of Providence in the St. Gabriel (Indiana) Province, through their 31 delegates to the Second General Chapter, have re-elected Sister Mary Maxine Teipen, S.P., as provincial for a four-year term. She has served as provincial since 1970, when she was elected to a three-year term.

Sister Bernice Kuper, S.P., was re-elected Director of Christian Development, while Sister Mary

(Photo on Page 3)

McRath, S.P., will become Director of Apostolic Works upon installation in June, 1974. Both councilors were elected to four-year terms.

AS DIRECTOR OF Christian Development, Sister Bernice is responsible for personal development of the Sisters on all levels. The Jasper native has taught in elementary, secondary schools and college. She has

Serrans will meet in London in '74

WASHINGTON—Serra International will hold its 1974 convention in London, July 14-17, according to Gerald Murphy, general chairman of Convention '74.

"For the first time in Serra convention history," said Murphy, "there will be in attendance as many European Serrans and Serrans from the other 25 countries in the Serra Movement as there are from the United States."

British Serrans, convention hosts, have arranged a reception for Serrans at the Guild Hall in London, hosted by the lord mayor. Another highlight will be a pontifical Mass offered by Cardinal John Heenan of Westminster in historic Westminster Cathedral.

Catholic Travel Office has announced a special convention tour of 15 days, July 11 to 25, which features the London convention, and includes visits to Lourdes, France, and Rome, Italy.

previously served as director of novices and postulants at St. Mary-of-the-Woods and guidance counselor at Ladywood-St. Agnes High School.

Sister Mary will succeed Sister Thomas Carson, S.P., as Director of Apostolic Works, responsible for the education, placement and work of the Sisters. She will be assisted by a personnel consultant and a committee or representatives chosen from province members.

A native of Evanston, Ill., Sister Mary presently is employed as a social worker at Catholic Social Services and previously served there as school coordinator. She has taught at Holy Spirit and St. Philip Neri Schools and was principal at St. Thomas Aquinas School, where she now resides.

Sister Mary Maxine, an Indianapolis native, is the spiritual and apostolic leader of the Sisters in the province and has authority over all province affairs.

She is a former elementary school teacher and administrator and had taught at Our Lady of Providence High School, Clarksville. She served as provincial treasurer prior to her election in 1970.

Sister Mary Maxine is a member of the Leadership Conference of Women Religious and is currently serving as vice-chairman for the Region VII (Indiana and Michigan) section. She is on the national LCWR Committee on Professional and Apostolic Aspects of Women Religious.

THE MAJOR WORK of the Second General Chapter, held December 27-31 at Ladywood-St. Agnes High School, was to review and evaluate goals set by the previous chapter and to update the direction of the Sisters' efforts in the light of recent Church documents.

Three committees of eight elected members were formed to assist the province's executive officers in the planning, coordination and evaluation of specified areas of concern. The areas are: Government and Finance, Christian Development and Apostolic Works.

Bishops stress moral side of energy crisis

WASHINGTON—The U.S. Catholic Conference has urged the government to consider the moral dimension of the energy crisis and its effects on the poor, the natural environment, employment and international relations.

"In the present energy crisis Americans, both as individuals and as a people, are called on to reexamine and reaffirm their commitment to one another and also to the other peoples of the world," Bishop James S. Rausch, USCC general secretary, said in a letter to William E. Simon, federal energy administrator.

"A sound energy policy by the federal government should give highest priority to the moral imperatives of equity and human interdependence."

BISHOP RAUSCH'S comments came in a December 21 letter to Simon, which the bishop said was a "statement of views of the United States Catholic Conference concerning principles which should guide" federal energy policies.

The bishop told Simon that the government's energy policy "must see to it that the burdens do not fall disproportionately on some Americans while others experience little or no inconvenience."

The poor are not able to present their views to government as effectively as business, labor and other "institutional interests," Bishop Rausch said. "It would be grossly unfair," he said, "if their lack of a 'voice' caused them to become the chief victims of the energy crisis."

The poor could be hurt, Bishop Rausch said, if the government tried to discourage fuel consumption through higher prices or taxes. Such programs must include "compensatory relief" for the poor, Bishop Rausch said.

THE GOVERNMENT should also seek "to minimize the impact of unemployment resulting from energy conservation measures," the bishop said. Top priority should be given, he said, to production of necessities to insure a "minimally acceptable standard of living" for all. Only then should production of luxuries be considered, he said.

Health, education and welfare services—both private and public—should be given "top priority" in energy policy, Bishop Rausch said.

The goal of national self-sufficiency in energy should be carefully examined, he said. While the nation must have "access to adequate energy sources," Bishop Rausch said, "it is neither feasible nor right for the world's richest nation to take a 'go it alone' approach in order to preserve its luxuries at the expense of other nations' necessities."

Groundbreaking

INDIANAPOLIS — Groundbreaking for the new St. Pius X Church, 7200 Sarto Drive, will be held immediately following the noon Mass on Sunday, January 6.

Abortion education program approved

INDIANAPOLIS — A broad-based educational program dealing with abortion was approved by the Indiana Catholic Conference during a joint meeting of the board of directors and advisory council held here last week.

A committee has been appointed to study all aspects of the abortion issue and to devise concrete programs of education for Catholics.

The conference is the statewide coordinating body of the five Indiana dioceses.

The board of directors voted to focus the conference's 1974 efforts in four areas: respect for human life, reform of correctional institutions, poverty, and mental health.

Also approved was a proposal to study cable television's impact on and potential for the Church's teaching mission. Research will be made on the legal aspects of cable TV, programming opportunities, cost factors, equipment requirements, and availability of Church-affiliated TV talent.



REPRESENTING THE ARCHDIOCESE—Among those from Indianapolis attending the recent meeting of the Indiana Catholic Conference's board of directors and advisory council were (standing rear, left to right) Raymond Rufo, ICC executive director; J. Joseph Tuohy, board member;

Archbishop George J. Biskup, ICC general chairman; Thomas Morgan, member of the advisory council; and (seated, from left) Father Lawrence Voelker, Archdiocesan coordinator; Father Gerald Gettelfinger and Father Francis Tuohy, both members of the advisory council.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Charge Philippine persecution

NEW YORK—More than a hundred clergymen and educators urged Americans to write their legislators to suspend military and economic aid to the Philippines "until human rights are restored" there. The group of 113, known as Americans Concerned for the Philippines, included three Catholic bishops and several prominent priests and nuns. The group charged that President Ferdinand Marcos has jailed thousands of political opponents.

Contraception law reversed

DUBLIN—The Supreme Court of the predominantly Catholic Republic of Ireland has ruled that a law forbidding the importation of contraceptives is unconstitutional. Under the law, the importation and sale of contraceptives has been classified as a criminal offense. The court decision did not affect the provision involving the sale of contraceptives.

Controversy rages in Colombia

BOGOTA, Colombia—A major controversy is raging here after the publication of a secret document prepared for the Colombian Bishops Conference. Among the main conclusions of the study is that the country is in a pre-revolutionary situation, that hierarchy is aloof from the great national problems, that the Church teachings do not reach the population and that a growing number of priests believe that their lack of action implies support for a "situation of injustice."

Pope hails priest 'co-workers'

VATICAN CITY—Pope Paul VI hailed a group of American priests who have been studying in Rome as his co-workers and underlined the unity of all priests. "We are united in the Christian fellowship that knows but one Lord, one faith, one Baptism," the Pope said. "We are, moreover, sharers in the one ministerial priesthood which enables us to perform a life-giving, healing and uplifting ministry of service to your brethren throughout the world."

Santo Domingo amnesty urged

SANTO DOMINGO, Dominican Republic—Sixty priests, seminarians and Religious urged the government to grant a general amnesty for political prisoners and to allow the return of exiles. The group said that it is a "monstrous injustice" that many persons are jailed and tortured because they disagree with the government. Although the group did not speak for the Dominican bishops, some high Church authorities have moved to pressure the government into easing its policies.

Oppose Berrigan peace award

NEW YORK—Plans to present Father Daniel Berrigan, the Jesuit anti-war activist, with the Gandhi Peace Award have met strong opposition because of a speech he made recently accusing Israel of criminal imperialism and racism. The Rev. Roy Pfaff, executive director of Promoting Enduring Peace, the sponsoring organization, said the board members are being polled again to see if they still want to give the peace award to Father Berrigan.

Defends Mozambique hierarchy

LOURENCO MARQUES, Mozambique—Archbishop Custodio Alvim Pereira of Lourenco Marques defended the bishops of this Portuguese territory against criticisms that they have failed to back the black African independence movement here. The Church "cannot show itself against or in favor of the independence of any territory," the archbishop said in a newspaper article here. "Political independence is entirely outside the sphere of the Church," he said. Some missionaries have accused Portugal of committing atrocities in its fight against the African guerrillas.

Asks cessation of U.S. aid

YOUNGSTOWN, Ohio—Bishop James W. Malone called for the end of U.S. financial support to political prisons in South Vietnam. The appeal was part of the bishop's observance of the seventh World Day of Peace initiated by



POPE PAUL GREETS GOSPEL SINGERS—Pope Paul VI chats with members of the Black Nativity Gospel singing group from Philadelphia during an audience at the Vatican. The group sang several spirituals for the pontiff. (RNS photo)

Pope Paul Bishop Malone called for the action by endorsing a statement by Ohio Council of Churches (OCC) calling for withholding of U.S. support for political prisons in South Vietnam.

Baptisms result in expulsion

VATICAN CITY—Two directors of collective farms in Soviet Georgia have been fired from their jobs and expelled from the Communist party for having their children baptized in the Russian Orthodox Church. Quoting the newspaper Zaria Vostoka, Vatican Radio said party officials had conducted an investigation of reported religious practices and had uncovered "serious failures in the battle against the harmful survivals of the past." Among the "harmful survivals" were a large number of believers, regular celebration of religious feast days and cases of baptisms of newborn children.

The tempest was timely

PHOENIX, Ariz.—The minister announced that the next hymn on the program would be "Master, the Tempest is Raging." And suddenly it was. A storm that ripped at Phoenix knocked out electrical power and the lights went out at the First Assembly of God church here. Some 350 persons attending a holiday musicale were left in total darkness. "But everybody just stayed calm and we sang and continued our program," said Mrs. John P. Haynes. "It was pitch dark." She said the congregation sang in darkness and then by the light of a few candles for about 20 minutes before power was restored.



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THE TACKER

Board Commission seeks input

BY PAUL G. FOX

The Commission on Board Evaluation, created last October by Archbishop George J. Bakus to undertake a comprehensive study of the various education boards and their functions throughout the Archdiocese, is conducting a grass-roots survey of input to assist in the formulation of its report.

Dr. Daniel McDevitt of Bloomington, Commission chairman, submitted questionnaires last month to parish board presidents, principals, religious educators, heads of religious communities, district board presidents and pastors, asking for candid assessments of present structures and suggested improvements.

Relationship between the boards and parish councils, administrators and pastors has vacillated during recent years with the inception of the new bodies, causing some concern about the establishment and implementation of policies governing the total religious education of Catholics "from the cradle to the grave."

Areas being examined by the Commission include the school board concept and structure in the public schools, national Catholic trends, Archdiocesan adaptation, and the pastoral council concept and its relationship to boards of education.

The major problem is to determine the best possible structure in the present and foreseeable future in the Archdiocese and how best to create it.

Public hearings on the Commission's goals will also be scheduled throughout the Archdiocese before it makes its final report to Archbishop Bakus sometime in the spring.

Commission members, in addition to Dr. McDevitt, include: Father Robert Drewes, Leo Rhoda, Louis Stemmoek, all of Indianapolis; Frank Clover of Scottsburg; and Sister Melanie Fleming, S.P., of Bloomington.

ENERGY SHORTAGE AT MARIAN—Marian College, estimating a 30 per cent shortage of fuel through the winter months, has initiated stringent conservation efforts on its campus. "Turn me off" say the stickers on light switches and water faucets on the Marian campus because "every little drip counts."

An Energy Conservation Committee, composed of administrators, faculty members and students, has made recommendations which have resulted in dimmer corridors, cooler rooms and a drastic reduction of heat to the intramural gymnasium.

Repair of older heating systems is at the top of the energy-saving list. Much of the campus, including the administration building and the women's dormitory, is heated by fuel oil-burning furnaces that cannot be regulated by a touch of the thermostat. The balky furnaces must be controlled at the source point, and as a result, tend to blow hot and cold, leaving some buildings too warm and others too chilly.

A concern over gasoline, not fuel oil, has forced a decision to delay the opening of the second semester by one day, from Monday, Jan. 14, to Tuesday, Jan. 15. This will eliminate the need for most students to drive on a "gasless Sunday" in order to get back in time for Monday classes.

Students from Indianapolis have been urged to form car pools to get to campus, thus further conserving precious energy.

NAMES IN THE NEWS—Word has been received of the death in late November of a former Indianapolis teacher. Sister Mary Adelma Swanson, C.S.J., 57, who taught at Sacred Heart School and later at the old Sacred Heart Central High School in the late 1940s and early 1950s, was killed in an auto accident in Littleton, Colo., near Denver. It is believed that she suffered a cerebral hemorrhage while driving home from work in a Littleton nursing home. Several years ago, Sister Mary Adelma, a high school English teacher, changed her apostolate to nursing. She was residing at St. Mary's Convent, Littleton, at the time of her death. Burial was in the Denver area. . . . Sister Betty Drewes, O.S.B., a native of St. Michael's parish, Brookville, and sister of Father Robert Drewes, has been named director of recruiting at Marian Heights Academy in Ferdinand. She is a graduate of Immaculate Conception Academy in Oldenburg. Marian Heights Academy is located adjacent to the motherhouse of the Sisters of St. Benedict in Ferdinand. The private girls boarding school was founded in 1870.

Charismatics

to hold Day of Renewal

INDIANAPOLIS — Brother Larry Dreffein, O.F.M., and Brother Andy Lewandowski, O.F.M., both of the Catholic Theological Union, Chicago, will be featured speakers during the Day of Renewal to be held on Sunday, Jan. 13, at St. Joseph's parish hall, 1401 South Mickle Ave.

Topic of the speakers, who were formerly assigned to Alverna Retreat House here, will be "How to Read the Gospel of St. John."

Sponsored by the Channel of Peace Community, a charismatic prayer group, the renewal program will begin at 12:30 p.m. and conclude with Mass and a covered dish supper. Registration fee will be \$1.50.

Anyone interested in learning more about the charismatic renewal is invited to attend.

Fairwell tea

scheduled for Sister Baptista

BEECH GROVE, Ind. — A public farewell tea will be held for Sister M. Baptista Miller, O.S.F., nursing supervisor at St. Francis Hospital Center since 1946, will be held from 1 to 4 p.m. Sunday, Jan. 6. She will retire to Mount Alverna Motherhouse of the Sisters of St. Francis, Mishawaka.

Sister Baptista, who celebrated 60 years in the community in 1971, is a graduate of the St. Elizabeth Hospital School of Nursing, Lafayette. She served in Memphis, Tenn., before coming to St. Francis.

Known to thousands of former patients as the "spirit" of the hospital, Sister Baptista navigates the corridors on a specially-equipped electric cart, a gift from a former patient.

"Sister Baptista has become an institution in her own right," commented Sister M. Annette Crone, O.S.F., Assistant Administrator and Director of Nursing Services. "She is loved by patients, doctors and staff for her devoted service to the hospital."



SR. M. BAPTISTA MILLER

Signs bill

LANSING, Mich. — Gov. William Milliken of Michigan has signed a bill which permits medical facilities and individuals in Michigan to refuse to perform abortions.

The law, which takes effect March 1, also grants immunity to the institutions and individuals from civil or criminal liability or from employment discrimination if they refuse to participate in abortions.

Thirty years ago Sister Irma Duret, S.P., the last living link with Mother Theodore Guerin, founder of the Providence Order, died at the age of 74.



K OF C AIDS SALVATION ARMY—The Indianapolis Chapter, Knights of Columbus, recently collected \$380 from downtown contributors by manning the familiar Salvation Army kettle in front of a department store. Chapter President George Johns, above left, presents the check to

Major Johnson of the Salvation Army. On the right is Grand Knight Raymond P. Massing of Magr. Downey Council, project chairman. The funds were used for emergency relief during the holiday season.

INDIANAPOLIS

Calendar of Events

WEDNESDAY, JAN. 3
Luncheon-Card Party in St. Mark's parish hall, Edgewood and U.S. 31 (South). Luncheon at 11:30 a.m.; card games at 12:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 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.; Seecina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

DUE PROCESS OKAYED

BELLEVEILLE, Ill. — The Priests' Senate of the Belleville diocese has approved a final draft of a constitution for a due process procedure which provides for conciliation and arbitration of disputes over ecclesiastical matters.



PROVINCE'S EXECUTIVE OFFICERS—Sister Mary Maxine Telpen, S.P., above center, was elected to a new four-year term as provincial of the Sisters of Providence St. Gabriel (Indiana) Province at last week's Second General Chapter held at Ladywood-St. Agnes High School. Re-elected as Director of Christian Development and First Councillor was Sister Bernice Kuper, S.P., right, while Sister Mary McElath, S.P., was elected Director of Apostolic Works and Second Councillor. Sister Mary, former principal of St. Thomas Aquinas School, Indianapolis, is a social worker with Catholic Social Services.

McGraw-Hill gives grant to Gibault School

TERRE HAUTE, Ind.—The McGraw-Hill Co. of New York has made an unrestricted grant of \$1,500 to the Gibault School for Boys here as part of the company's matching grant program. The grant resulted from a similar pledge to the school's "Golden Seventies" building program by Ode E. Robinson, a former Terre Haute resident now associated with WRTV, Indianapolis, owned by McGraw-Hill. Gibault's building program is one-fourth completed with two residence halls constructed. Two additional residence halls, a sports center and extensive remodeling of existing buildings are scheduled. The overall campaign goal is \$1.8 million. Owned by the Indiana Knights of Columbus, Gibault School is a rehabilitation center for delinquent and pre-delinquent boys from 10 to 16 years of age. It is staffed by Brothers of Holy Cross and lay personnel.

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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

The new Comparative Survey of Freedom, published by Freedom House, New York reports that 1.6 billion people in 64 nations and nine dependencies are "not free."

Whether the result of the last vestiges of colonialism, new and emerging political and cultural patterns, fear of alien ideologies, or simply the deeply felt need to preserve traditional forms of power, government suppression of human rights, especially in the Third World, continues to be a major world problem.

And in almost every area where the problem exists, there is an accompanying conflict between state and Church or between political and religious ideals.

FROM SOUTH KOREA, one of the most recent examples of unrest; to Chile, where a bloody coup displaced Marxist leadership; to Mozambique, where reports of terror and massacre by colonial leaders abound; to Lithuania, which is reportedly undergoing religious repression, the denial of human rights and violence appear to go hand in hand.

At the same time, the ever-present threat of revolution or coup looms in the background.

In many instances, the denial of human freedoms has been followed by denunciations from church groups or individual religious leaders. Sometimes not. Reaction by the state has run the gamut from complete indifference to censorship, to exile, to jail sentences and torture.

Most recently, in South Korea, a Protestant leader and a Roman Catholic priest, reinforced by student protests and prayer vigils, urged the government to restore full freedoms before a "grave national crisis" occurs.

In 1972, President Park Chung-Hee suspended the country's constitution and replaced it with a more restrictive one, which virtually gives him dictatorial powers.

1.6 BILLION PEOPLE DO WITHOUT

Freedom still a luxury

A SIMILAR situation has occurred in the Philippines, where President Ferdinand Marcos suspended the constitution and where the Catholic Church has become one of the major centers of resistance to his one-man martial law rule. Arrests of priests, as well as Protestant clergymen, have been frequent, despite protests by international church groups.

In December, the Filipino Secretary of Defense and six top generals met with 10 Catholic bishops to discuss growing tensions between Church and state in the predominantly Catholic country.

Since martial law was proclaimed in September, 1972, some 22 Catholic priests and nuns have been arrested. Most have admitted engaging in non-violent social action efforts, especially

among Filipino peasants. Several have charged corruption in government and the court system.

In Mozambique, one of several Portuguese colonies in Africa, the leading Catholic prelate recently confirmed that "atrocities" by Portuguese soldiers against blacks had taken place.

WHILE HE SAID the incidents were "exaggerated," others, including several Catholic priests who had been jailed for several years, claimed that hundreds of men, women and children had been slaughtered by Portuguese troops.

In nearby South Africa and Rhodesia—where racial separation (apartheid) and its resultant denial of equal human rights to blacks is the rule—attacks on government

policies have become increasingly caustic.

Most observers agree that if some black-white agreement is not reached in the near future, more and more black Africans will turn toward the guerrilla movement now operating out of neighboring Zambia.

IN LATIN AMERICA, the denial of rights in Chile—a nation with a long history of freedom—and continuing reports of repression and torture in Brazil and Uruguay have brought denunciations from within and from outside the continent.

Concerning conditions in Chile following the bloody military coup last September, an agency of the U. S. Catholic bishops recently declared that it had received "all kinds of information from Chile, documented and otherwise, reporting that repression and denial of human rights is increasing."

A statement by the U. S. Catholic Conference's Social Development and World Peace Committee said: "In this anniversary year (1973) of the United Nations Declaration (on Human Rights), we are deeply distressed by the violations of human rights currently taking place in Chile."

EDITORIALS

Post Office pressures

Postage increases scheduled to go into effect tomorrow, January 5, won't. They are being delayed until March 2 in compliance with a directive from the Cost of Living Council.

For us here at The Criterion, the reprieve, short as it is, is good news. It will permit more time for Congress to consider and, hopefully, to act in behalf of those publications whose existence is threatened by skyrocketing postal rates.

The trouble all began with the Postal Reorganization Act of 1970, which had two key features: 1. it made the Post Office a kind of semi-independent agency and 2. it stipulated that mail of whatever class must pay its own way. The disastrous results of the latter are discussed at length in the January Reader's Digest.

We are delighted with the Digest article for several reasons. It is a succinct, reasoned discussion of the hardships facing most publications which must depend on the mail for delivery. Because of the Digest's fantastic circulation (it goes into one in every four households in the United States), the article is apt to be read by millions of Americans, many of whom probably never realized the consequences of postal reorganization.

Those consequences could decimate the national magazine industry. They already have figured prominently in the demise of Look and Life and countless lesser magazines. Even the Digest, which is the industry's biggest money maker, is singing the budget blues.

But if things are gloomy for the likes of the Digest, they are downright dismal for the diocesan press and other religious publications. The percentage of increase is even higher for non-profit publications than for ordinary secular ones.

It has been estimated that by the time all scheduled rate hikes

for non-profit periodicals are in force, The Criterion and other diocesan papers will be paying a minimum of five times the postage charges they were paying before the 1970 reorganization act was passed.

That piece of legislation completely changed the nature of the postal system. It took it out of the realm of service—in which all other government departments are classified—and put it on the same basic level as a private money-making business.

Granted, Congress did this following years of taxpayer gripes about waste and poor service. Yet since 1970 the taxpayer has lost even more money—he will be paying 10 cents to mail a letter after March 2—without receiving any better or more efficient service.

The Digest article urges Congress to permit national magazines and other affected publications to phase in projected increases over a longer period of time than now allowed. The extension, it is reasoned, will give the industry more time to absorb the added cost of doing business. More importantly, and certainly more conclusively, the Digest urges a repeal of the decision that periodicals must pay their own way entirely, the amount being whatever the Post Office, and not the people, say it is.

Digest editors contend, "We don't see how anyone can logically defend a decision that is almost certain to kill off a large segment of one of this country's most fundamentally important institutions." We don't see it either and we urge our subscribers to read the Digest article for a detailed picture of what is at stake.

On the block is not only the future of the diocesan press and allied religious periodicals but the very diversity of the publishing business as it has traditionally operated in this country.

No blessing here

Time and again in recent weeks we have heard or read that the energy crisis is a blessing in disguise. That is a lot of sentimental hokum.

Is the three-day work week in Great Britain a blessing in disguise, with its darkened factories and stores, barely heated homes and short-changed paychecks? Will historians of the future, looking back on a world depression of the 1970s, decide that it began in London?

Those who say the gas shortage will promote family togetherness don't mention the fact that the family also may be worried sick because Pop has been laid off the auto assembly line?

Those who smugly insist shortages are good for us forget

the fact that the inflation that runs with shortage works its hardest burdens on the poor. The poor, although they are used to it, would just as soon not be blessed with more deprivation.

Those who say we are pampered and need to be toughened up by a little adversity are (a) too young to remember the last Depression, (b) too mindless to understand what a real Depression is, or (c) expect to be among those who cash in on other people's adversity.

In the energy crisis, as in every other crisis, the people who suffer the most and the longest are those with the least amount of economic and physical stamina—the poor, the elderly, the ill and the handicapped. It will not be those comfortable types who are out to stiffen the national backbone.

Those who see the present economic situation as a blessing in disguise need to have their eyes examined. They can't even recognize what's in front of their nose, much less make out the ominous specter of tomorrow.

'Ex cathedra' rulings

ALEXANDRIA, Va.—The American public is being trained to regard U.S. Supreme Court rulings as "ex cathedra" (from the chair), according to William F. Buckley, Jr., one of the nation's best known conservative spokesmen.

"There's more than compliance here," he said in a talk at Good Shepherd parish here. "It's more like internal assent."



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

LETTERS TO THE EDITOR

'Ashamed of teen disrespect at Mass

To the Editor:

We, along with several relatives and friends, attended Midnight Mass at a local church—or should I say those up front attended Mass while we in the back attended a teen-age disrespect for God hour.

We were never so ashamed to be Catholic. Our Protestant neighbors were with us and what a show they got! We listened to two girls tell their sex experiences to each other, discuss their hair, short skirts and then tell the usher he didn't have the right to ask them to quiet down.

We heard one boy who was moved inside from the back of the church tell the usher he had gone far enough and would go no further. We heard ushers laughed at and heard shouts of "Yea, Jesus" at the Consecration.

These 50 to 100 kids were seemingly very well organized. We watched them give each other signs across the church and walk back and forth to talk. Then they all went to Communion and laughed, telling each other they had no sins.

Where are we, where are the parents, teachers, priests, and the Catholic Church, that respect for God is not held sacred. I believe in young people. I have two teen-agers and, yes, it is hard but why are we allowing them to rule us.

I pray that God will understand when I say, "Am I really a Catholic? Is it all worth it?" I've seen some "Jesus freaks" that have more respect than those youngsters displayed at Midnight Mass.

Someone had better start showing us that the Catholic Church respects God or there won't be a Catholic Church. The disrespect shown at that Mass should not be allowed to go on.

No Name Please
Indianapolis

Priests applaud 'witness' of CO

To the Editor:

The recently concluded prosecution, conviction and sentencing of Dan Goodman of Indianapolis for violation of the Selective Service System for reasons of conscientious objection to that system as an instrument of war-making, is occasion for us to recognize the principles for which Dan openly resisted the demands made upon him by the current law.

We thank him for his witness to his principles of non-violence which we also value from a Christian perspective.

We also want to extend a special thanks to David Allison, who, although denied by the court to be Goodman's appointed attorney, did, nonetheless,

freely offer his services both to Dan Goodman directly, and to the several court-appointed attorneys indirectly, who eventually served officially as Goodman's counsel.

In extending these thanks to Mr. Allison, we recall that the Indiana Catholic Conference did, in 1972, recommend the providing of draft counseling especially to those who were in a lower income level and who would therefore have fewer resources to hire a private attorney to legally evade induction under the Selective Service System.

Mr. Allison's services, in effect, have carried out the intent of the Indiana Catholic Conference in our opinion.

(Fr.) Bernard Survil
Staff, Alverna Center
Indianapolis

(Fr.) Robert Borchertmeyer
Co-Pastor, St. Charles
Bloomington, Ind.

(Fr.) Joseph Dooley
Co-Pastor, St. Thomas Aquinas
Indianapolis

(Fr.) Clarence Waldon
Pastor, Holy Angela
Indianapolis

(Fr.) Richard J. Mueller
Pastor, Our Lady of Lourdes
Indianapolis

(Fr.) Jeffrey Godecker
Religion Dept., Roncalli High School
Indianapolis

(Fr.) Michael Welch
Associate Pastor, St. Matthew's
Indianapolis

(Fr.) William Munshower
Pastor, Holy Spirit
Indianapolis

(Fr.) Robert Drewes
Co-Pastor, St. Bernardette
Indianapolis

(Fr.) Martin A. Peter
Co-Pastor, St. Thomas Aquinas
Indianapolis

(Fr.) James F. Byrne
Pastor, Holy Cross
Indianapolis

(Fr.) Anton R. Braun, O.F.M.
Alverna Center
Indianapolis

(Fr.) Karl Miltz
Associate Pastor,
Our Lady of Perpetual Help
New Albany

(Fr.) Maury Smith, O.F.M.
Alverna Center
Indianapolis

Mother-of-12 poet

To the Editor:

Below is a poem written by my mother in answer to abortion. She is the happy, serene, peaceful mother of 12 children.

"Unborn"
I thought I heard a little voice.
It seemed so far away.
Soft, and low, and pleadingly,
This, it had to say:

Why did you not let me live?
To lie on mother's breast,
Her arms entwined about me,
As a small bird in a nest.

Why did you not let me live?
To see my happy dad,
To know how proud he'd be of me,
His very first-born lad.

Why did you not let me live?
To smell a fragrant flower,
Feel soft rain upon my face,
Shed by an April shower.

Mrs. David O'Connor
(4403 Caroline
Indianapolis)
Sent to you by her youngest child,
Mrs. J. L. Siler
Lawrence, Ind.

'Reads every article'

To the Editor:

The Criterion issue dated December 7 is excellent. I found myself reading every article through Page 6 and, later, through the back page.

I would have read the paper continuously but for the usual interruptions when managing a house and family. Please send extra copies of the issue if you can—for use with religious education classes and as resource material for a public high school student. Especially helpful are Father Carl J. Pfeiffer's article, "The Meaning of a religious vocation," and "Ten Years of liturgy reform."

Mrs. Bernard J. Funk
Earl Park, Ind.

Braille offerings

To the Editor:

A little over a year ago, the Xavier Society for the Blind asked you to help us in our search for the Deafblind in order to extend to these most disadvantaged persons our various free Braille services. Your response and that of your readers was most effective. Through that help, we are now sending free reading materials offering comfort and encouragement to a far greater number.

To reach the Deafblind, it is essential to have the help of the sighted. So again we ask your assistance in locating and serving those who need us. Especially, we would like to offer our

THE YARDSTICK

Bishops and boycotts

BY MSGR. GEORGE G. HIGGINS

Over the course of the years, I have found it necessary to take issue on numerous occasions with Father Daniel Lyons, S.J., who writes for Twin Circle and other conservative Catholic publications. More often than not, it was the farm labor problem that divided us. I thought, and I am still persuaded, that Lyons' polemical approach to this problem and, more specifically, his repeated attacks on the good name of Cesar Chavez, were so outrageously misleading as to require a stiff rejoinder from this end of the line.



Some time ago, however, I decided to call it quits for fear that people might get the impression that I was deliberately baiting Lyons or that I held a personal grudge against him. I made a promise to myself that I would never again take up the cudgels against him in this column, no matter what he might happen to say about the farm labor problem or any other current social problem in his own weekly outlet.

Unfortunately, however, upon my return from Rome, I found a column by Father Lyons on my desk—this time on the Farah strike and boycott—which simply can't be allowed to go unanswered. For better or for worse, then, I am going back on the promise.

LYONS' RECENT column on the Farah controversy, "Bishop Metzger vs. Dr. Poling," was called to my attention by a midwestern bishop who described it in a covering note as a "vicious article." It may or may not fit that particular description but, in any event, it's a shoddy piece of reporting and, worse than that, a very patronizing attack on Bishop Metzger of El Paso, the headquarters of the Farah Manufacturing Co., the nation's largest producer of men's slacks.

Bishop Metzger, who has been the Ordinary of El Paso for some 30 years, is a staunch supporter of the Farah strike and boycott. In March of this year, he wrote a very detailed statement on the issues involved in the Farah controversy. This statement was later reprinted as a full-page advertisement in all of the leading dailies in the United States.

In summary, he said, "As matters stand in Farah, without a written negotiated personnel policy the worker has insufficient assurance of job security, insufficient assurance of reasonable and negotiated production quotas, and insufficient assurance of a fair-wage scale. Without these three basic requirements there is no social justice. . . . If the company were to meet the demands of social justice by collective bargaining, I am confident it would prosper wonderfully."

SUBSEQUENTLY a retired Presbyterian minister from El Paso, Dr. Paul N. Poling, wrote a lengthy reply to Bishop Metzger, which was reprinted in an attractive and expensive pamphlet by the Farah Manufacturing Co. Copies of this pamphlet were distributed to all of the Catholic bishops and priests in the United States—presumably at the expense of the company.

Poling's pamphlet, "For the Defense of Farah Workers," is a blistering attack on Bishop Metzger and all of the other bishops, priests and ministers who are supporting the Farah strike and boycott. Needless to add, Poling enthusiastically endorses the company's position in every single detail.

In July of this year, Father Donald Bauer, a priest of the diocese of Syracuse, New York, who has been working full time during the past year in support of the Farah boycott, drafted a detailed reply to Poling's pamphlet. Citing chapter and verse, he demonstrated that Poling is woefully misinformed on almost every major issue involved in the Farah controversy.

IT GOES WITHOUT saying that Father Lyons is perfectly free to disagree with Father Bauer's detailed critique of the Poling pamphlet. On the other hand, since Lyons claims to know so much more than Bishop Metzger about the ins and outs of the Farah (Continued on Page 5)

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Asks help in stamps

To the Editor:

May I impose on your kindness to let your readers know that we have need of their cancelled stamps here at St. Francis Retirement Village?

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Rev. Philip Marquard, O.F.M.
Director

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HAVE YOUR SAY

We welcome Letters to the Editor on any topic of interest to our readers. We reserve the right to edit, but promise to be as sparing as possible. Just address: The Editor, The Criterion, Box 174, Indianapolis 46206. Let us hear from you.

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CATHOLIC EDITORS REVIEW NEWS

Abortion ruling top 1973 story

BY FREDERICK A. GREEN

The U.S. Supreme Court's abortion ruling and the resulting movement to reverse the decision was the top Catholic news story of 1973, according to an NC News Service poll of editors of Catholic newspapers across the nation.

The 58 editors participating in the survey named the battle for aid to nonpublic schools the number two story of the year and the controversy over first Communion and first Confession the number three story. These stories ended almost in a tie with 416 votes for school aid and 413 votes for the controversy over the sacraments.

However, abortion was undoubtedly the top story as it was listed number one on almost every ballot. Out of a possible 580 points (the top story received 10 points on each ballot), it received 516 points.

The top stories, in order, were abortion, nonpublic school aid, First Communion and first Confession, biomedical ethics, United Farm Workers of America, "Maude", Watergate, Communism in the hand, Vietnam, and Chile.

The year was only 22 days old when the U.S. Supreme Court handed down its historic decision on abortion.

IN SEPARATE 7-2 decisions, the court ruled that the abortion statutes of the states Texas and Georgia were unconstitutional because they restricted medical practices needed to protect a prospective mother's life. The decision also forbade states to interfere with a

decision between a woman and her doctors to have an abortion to safeguard her health or her life.

In subsequent cases, the court further defined its ruling by allowing regulation of abortions only during the last three months of pregnancy.

Right to life groups began to concentrate on pressuring state legislatures to pass laws which would place as many restrictions on abortions during the last three months of pregnancy as possible, to pass conscience laws allowing medical personnel and medical institutions to refuse to perform abortions, and to work toward the passage of an amendment to the U.S. Constitution to prohibit all abortions.

At least 17 states, including Indiana, have enacted some form of conscience laws. Approximately 12 states have passed abortion laws which either refused to comply to the Supreme Court's ruling or enacted laws which implemented only the essentials of the decision.

IN CONGRESS, consideration of an abortion amendment is being slowed by hearings on impeachment being held by the House Judiciary committee, which is bogged down in considering Watergate related matters and busing.

The U.S. Supreme Court also figured in another blow to religion in the United States. On June 25, the court handed down a series of decisions which all but

declared that state aid to nonpublic schools is unconstitutional because it serves to advance religion.

The decisions prohibited such aid as state maintenance of nonpublic schools, tuition grants, tax credits and tax reimbursements. Later decisions also ruled out nonpublic schools' use of state school equipment.

In July, a Vatican decree ordered the practice of admitting children to First Communion without going to Confession to be phased out at the end of the 1972-73 school year.

The practice was an experiment given approval by the Vatican in 1971.

With Pope Paul concurring, the decree was issued by the Congregation for the Sacraments and the Congregation for the Clergy. It ordered a return to the practice ordered by Pope Pius X in 1910 when his encyclical "Qua n Singulari" allowed the children who have reached the age of reason to "receive the sacraments of Penance and the Eucharist."

THE ORDER affected approximately half of the dioceses in the United States.

Some bishops expressed disappointment at the order, and some said the old practice would go into effect only after detailed planning.

During their annual meeting in November, the bishops voted to send a letter to the Vatican expressing their "pastoral concern" over the decree and outlining the difficulties they are facing in implementing the decree.

Ethical practices of some medical personnel were called into question when it was revealed that two black Alabama girls, whose father was on welfare, had been sterilized without their or their parent's full knowledge and consent.

Many calls were made for more stringent guidelines of the Department of Health, Education and Welfare to forbid coercion in matters relating to sterilization.

HEW has proposed new guidelines which provide that no one who is under the age of 18 or who is legally incapable of consenting can be sterilized without the approval of a review committee and a determination by a court of competent jurisdiction that the sterilization would be made in the best interest of the patient.

IN RELATED areas, published reports of abuses in the human experimentation programs prompted new guidelines from HEW.

They would require informed consent from all participants in experimental medical programs, and the participants would have to be given details of risks, and procedures to be followed.

The United Farm Workers of America appeared in the news again this year. This time the union was in a struggle against their old foes, the growers of California and the Teamsters Union.

The UFWA contracts with growers signed in 1970 expired this spring, and the growers signed new contracts with the Teamsters Union.

Cesar Chavez, president of the UFWA, called for reestablishing the nationwide boycott of table grapes and head lettuce which was not picked by the UFWA.

THE CBS-TV program "Maude" caused more controversy this year when two of its shows dealing with abortion were rebroadcast this summer as reruns.

One of the biggest stories of the year for the secular press also turned up in the Catholic editors' most important stories column. Many adversely critical editorials appeared in diocesan newspapers after President Nixon fired the special Watergate prosecutor, Archibald Cox, and several papers called for resignation or impeachment.

A debate which caused many people to say it really did not matter was the controversy surrounding Communism in the hand.

The bishops seemed to put an end to

the matter for at least several years when they failed to approve a petition to the Vatican requesting permission to institute the experiment in the United States.

THE CEASEFIRE in Vietnam was greeted by major religious leaders with expressions of relief, while anti-war activists complained that the ceasefire came too late and that it only ended American participation in the fighting.

However, the return of the prisoners, many of whom said they had been sustained by their religious faith, was greeted with almost universal rejoicing. In Chile, the Church found itself being criticized from both right and left of the political spectrum.

While Salvadore Allende was president, the Church was criticized by rightists for cooperating with the government.

Bishops and boycotts

(Continued from Page 4)

controversy, one would have expected him to take some notice of Father Bauer's paper in his recent column. Instead of that, he elaborately ignored Father Bauer's statement and simply proceeded to paraphrase Dr. Poling's pamphlet, and on the basis of Poling's one-sided presentation tried to make a monkey out of Bishop Metzger. So far as he is concerned, Poling is absolutely right and Metzger is absolutely wrong. To add that his references to Bishop Metzger are rather insulting would be putting it very mildly.

I won't say that Lyons' supercilious attack on Bishop Metzger was "vicious," but I will say that it's in horribly bad taste.

Lyons made a great to-do about the fact that he himself recently spent a few days in El Paso making a first-hand study of the Farah controversy. By this he clearly means to imply that he knows much more about this controversy than Bishop Metzger does. If he is capable of believing this, he is capable of believing almost anything.

The fact is that Bishop Metzger, who has been the Ordinary of El Paso for more years than Father Lyons has been a priest, knows more about the Farah controversy than Lyons ever will know. He is especially well informed on the mood of the Mexican-American workers in the El Paso area. If Lyons had had the courtesy to pay a visit to the Bishop during his recent safari to El Paso, some of the Bishop's knowledge with regard to the Farah controversy might have rubbed off on him. He made no such visit, of course, and to the best of

my knowledge, has never had direct contact with the union involved in this controversy. All that he knows about the Farah situation he has learned from company representatives and from Dr. Poling.

BECAUSE OF space restrictions, it is impossible to provide anything like an adequate summary of Father Bauer's devastating critique of Poling's propaganda statement. In lieu of that, I would suggest that those of our readers who are interested in pursuing this matter in greater detail might want to write Father Bauer for a copy of his report. His mailing address is: ACWA, 15 Union Square, El Paso, Tx. 79985. Copies of Bishop Metzger's major statements on the Farah controversy can be obtained from the El Paso Chancery Office, 1012 North Mesa St., El Paso, Tex. 79902.

Speaking of Bishop Metzger's statements, I am sure I don't have to remind Father Lyons that the Bishop made an eloquent presentation of his own position on the Farah controversy at the November meeting of the American hierarchy. If Father Lyons was in Washington on that occasion, he will recall that the bishop was enthusiastically applauded by his peers. As a matter of fact, I can never recall an occasion on which a bishop was so warmly applauded following an address at a NCCB meeting.

The moral of all this is that Father Lyons ought to consider the possibility that it is he, and not Bishop Metzger, who is out of line with Catholic social teaching.

WATERGATE, WAR HEAD LIST

NEW YORK—Concern over American morality in the wake of the Watergate scandals was the top 1973 news development in religion, as seen by Religious News Service editorial and photo staffs.

The Middle East war, including its effect on Jewish-Christian relations, ranked second.

The 10 top stories chosen by RNS staffers were:

1. Religious evaluations of the meaning of Watergate and determination to shore up national morality in the future.

2. War between Israel and Egypt and Syria in October, and the impact of the conflict on interreligious relations in the Middle East and the West.

3. U.S. Supreme Court decisions (followed by Right to Life efforts) permitting abortion, banning aid to parochial education and tightening pornography standards.

4. Evangelistic campaigns—Key 73, charismatic movement, Billy Graham's

South Korea crusade attracting largest crowd ever to gather for a sermon.

5. Women advance in the church: National Council of Churches' elects Claire Randall as general secretary, Pope Paul establishes commission on women, Conservative Jews count women in minyan, Episcopal women fight for, but lose, right of ordination.

6. Conservative-modern conflicts in U.S. Protestantism, highlighted by tensions in Lutheran Church-Missouri Synod and formation of National Presbyterian Church by some conservatives in the Presbyterian Church, U.S. (Southern).

7. Anglican-Roman Catholic theological consensus on the nature and meaning of the ministry.

8. Church support for minority groups, especially for Indians at Wounded Knee, Hispanic farm workers in California and strikers at Farah plant in Texas.

9. Religious opposition to governments in Brazil, Chile (after Allende over-

throw), South Africa, Rhodesia, South Korea, the Philippines, and Soviet restrictions on Jewish immigration.

10. Energy crisis: Implications for changing values and life styles, and impact in church attendance patterns.

OTHER DEVELOPMENTS placing high were:

—Church appeals for amnesty for Indo-Chinese war draft resisters.

—Supreme Court refusal to restore tax exemption of Evangelist Billy James Hargis.

—Religious liberty as dramatized in trial of Ted Patrick, "deprogrammer" of members of fundamentalist sects.

—Possibilities for peace in Northern Ireland; formation of Council of Ireland.

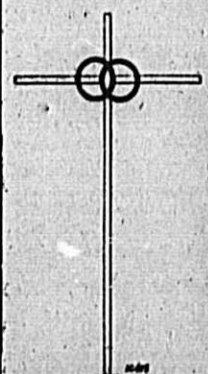
—Celebration of World Council of Churches' 25th anniversary.

—Vatican document reaffirming dogma of papal infallibility.

—Refusal of U.S. Catholic bishops to permit communion in the hand.

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THEME ARTICLE

EQUAL RIGHTS

BY RUSSELL SHAW

Few ideas have received more recognition in modern times than those of equal rights and opportunities. From the Declaration of Independence through the United Nations Declaration on Human Rights and beyond, rights of human persons have been proclaimed and efforts have been made to establish structures for their protection and realization.



Yet for all the lip service paid to equal rights and opportunities, both are constantly denied in theory and practice. Why should this be so?

The obvious explanation is human selfishness, the tendency shared by all of us to deny to others what we claim for ourselves. But "selfishness" is too broad an answer.

PEOPLE OFTEN TAKE for granted that they have a "right" to whatever they already possess or can reasonably hope to get. To possess something confers a "right" to it. This applies most obviously to material possessions—money, property, and so on—but not only to them. The same attitude exists with regard to political, intellectual and spiritual possessions: "What I have is mine, and because I have it, I have a right to it."

This is not the Christian understanding of "rights." A moment's reflection makes it apparent that

merely acquiring something does not by itself give one a right to it.

To what, then, does a person have a right? Basically, one has a right to his fair share of what is available to all members of the community for the preservation and promotion of human dignity and development.

"Fair share" is, to be sure, an elastic concept which leaves plenty of room for honest disagreement about its meaning in concrete situations. But the principle of "fair share" is surely being violated in a nation—or a world—like ours in which some people enjoy a superabundance of goods while others scrape by with little or nothing.

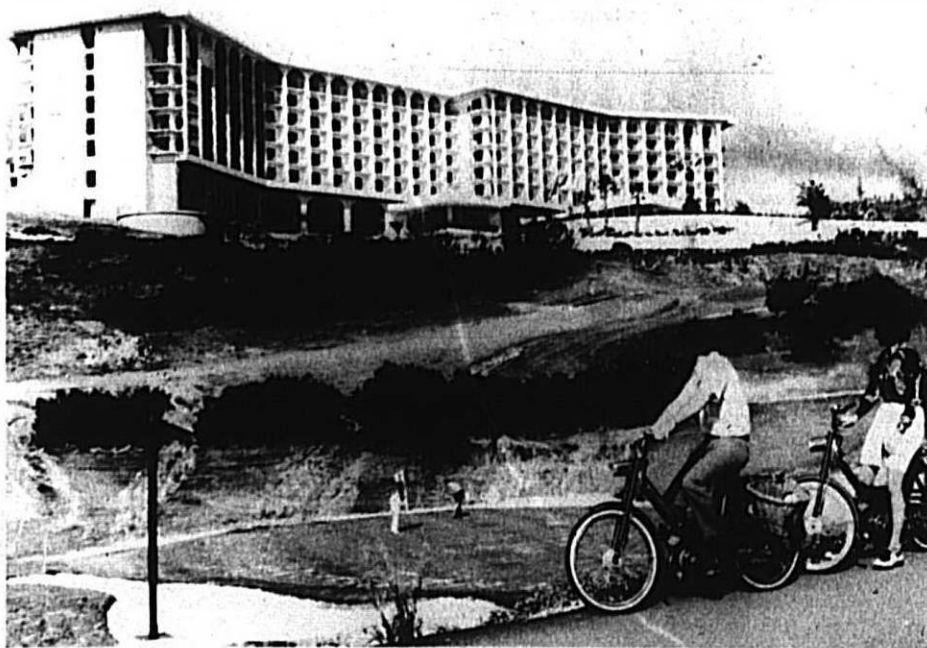
The problem is even more acute with regard to "opportunities." People who are willing in theory to concede equal rights to others often balk at taking the next step and extending those rights to the opportunity to realize those rights.

SOMETIMES THIS refusal takes the form of discrimination and oppression. But often it is done more subtly—for example, with the paternalistic attitude that other individuals or groups are not really "ready" for certain opportunities which the rest of us enjoy.

Some people believe the problem of unequal rights and opportunities will solve itself as the quantity of goods of all kinds increases and the resulting abundance spreads to all. Unfortunately there is little evidence that this is happening now and no certainty that it will happen in the future. Even if it were true, generations would have to suffer the penalties of inequality in the interval.

Equal rights and opportunities will become reality only when the "haves"—both individuals and groups—are prepared to share more generously with the "have-nots." Or when the "have-nots" rise in frustration and anger and seize some of what the "haves" now possess. The challenge for Christians is stark and clear: work to extend equal rights and opportunities to all or be prepared to accept the consequences—whatever they may be—of injustice.

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"But the principle of 'fair share' is surely being violated in a nation—or a world—like ours in which some people enjoy a

superabundance of goods while others scrape by with little or nothing." (NC photo)

LITURGY

Special rite marked First Confession

BY FR. JOSEPH M. CHAMPLIN

Our four-session summer pilot parental preparation program for First Confession concluded with a Common Penance Service on a Monday night in September.

The ceremony was a joint venture. Two Sisters of St. Joseph—parish helpers at Holy Family—met with several of the parents, offered suggestions or ideas and then let them develop the specific format. After the celebrant had checked their finalized product and made one change in it, the planning committee contacted other parents and assigned roles to various individuals. They carefully attempted to involve every boy and girl in some part of the rite.

The Sadlier publication, "Peace I Give You," served as our basic text for the children and also as the primary source book for this service. It also became the title of a participation booklet assembled and produced by one of the families.

WE STRESSED IN this ceremony, Jesus, the light of the world, particularly emphasizing the Easter candle and using small candles (with paper holders to catch drippings) for each of the 10 children making their First Confession that night.

The small congregation (about 30 persons) met at the church's entrance and at 7:30 began a procession to the front pews singing "Kumbaya."

After a brief greeting by the celebrant, Ed Foley, father of Eddie, read a few paragraphs which explained the sign of peace. All then exchanged this gesture of forgiveness and reconciliation.

Next, the celebrant delivered a short homily, introduced the light service and asked James Weiss and Eileen Bixby to come forward with their candles. They lighted these from the Paschal taper, returned to the pews, and passed the flame on to the other boys and girls.

After each child had a burning candle, one father said: "Every time we decide to do what we know is wrong, there is less light in the world."

Laurie Narewski rose at this time with flickering taper in hand and read: "When boys and girls are playing, and one child decides to push, or fight, or be unfair, all the children become unhappy. There is less light in the world." Speech completed, Laurie blew out her candle.

The congregation responded: "Jesus forgive us for letting your light grow dim."

THIS LITANY-LIKE period of reflection or examination of conscience quite effective visually in the darkened church, continued with six children standing, reading, extinguishing their candles.

The priest concluded: "Jesus is here with us—He is our light. It is Jesus who says, 'Peace I give you.'"

All present finally joined in the Our Father, spent several moments in a "Time for Thinking" and recited a child's act of contrition.

Confessions followed in our special room and in a sacristy space. Each place offered the option of kneeling anonymously behind the priest or of sitting across from him for a face encounter. Most of the children and adults (the two of us heard for a solid hour) chose the latter arrangement. I found the confessions beautiful—open, specific, painful in the healing manner they should be.

Penitents told what they had done,



The Parthenon was built as a pagan temple and later served as a Christian church and a Moslem mosque. It was blown up in the 17th century while being used as a powder magazine by the Turkish army. (NC photo by Steve Landregan)

LANDS OF THE BIBLE

Parthenon boasts checkered history

BY STEVE LANDREGAN

It would be difficult to say what is the most familiar structure in the world. The Eiffel Tower, the Leaning Tower of Pisa, St. Peter's Basilica, the Sphinx and the Pyramids at Giza, all would be in the running, but each of them would be challenged by the classical grace and beauty of the Parthenon at Athens.

Most school children can tell you that the Parthenon is a pagan temple that is the most dominant structure of the Acropolis, the seat of classical Athens. Few would know that it also had been a Christian church and a Moslem mosque.

Officially the temple is known as the temple of Athena Parthenos, or Athena the Virgin. It was built by Pericles and was dedicated in 438 B.C. after 10 years of labor. It took an additional six years to complete the intricate carvings and decoration.

It was dominated by a colossal statue of Athena, the patroness of Athens, and is regarded as the outstanding example of the Greek Doric style. The designer, Ictinus, incorporated a number of optical illusions in order to give the temple a more perfect appearance when viewed with the naked eye.

SCARCELY A SURFACE of the building is truly vertical or horizontal, each being carefully curved or thickened to compensate for the distortions of perspective. It is a rectangular building with two sides having

why they did these things, and asked or suggested how they could improve in the future. Our program of preparation and our penance ceremony had, I thought, succeeded far beyond our expectations. The happiness and quiet exuberance downstairs at the coffee, KoolAid and cookies celebration indicated parents and children agreed.

eight evenly spaced columns. The other two sides have 17 evenly spaced columns. The length is double the width, plus one.

It was the fifth century that the temple was converted into a Christian church, dedicated to Hagia Sophia, Holy Wisdom, as was the great church in Constantinople.

In 662 it was rededicated to the Virgin Mother of God and underwent substantial remodeling of the interior. When the Turks captured Athens in 1458, the Parthenon became a mosque and a minaret was built on the southwest corner.

Two centuries later when the Venetian army was besieging Athens, the Turks used the temple as a powder magazine. One of the Venetians' heated cannonballs struck the powder and the building was severely damaged. It deteriorated from that time onward through plunder and neglect. Many of its sculptures were removed and are now in the Louvre, the British Museum and elsewhere. Others are still in Athens.

ON HIS VISIT to Athens, St. Paul undoubtedly viewed the magnificent temple but there is no reference to it or to the Acropolis in Scripture. The altar to the Unknown God that attracted Paul's attention was located on the road leading from the Athenian port of Piraeus to the Agora or public square and market at the foot of the Acropolis.

It was atop the Areopagus, a large stone outcropping close to the Acropolis, that the apostle made his speech before the leaders of Athens announcing that he was proclaiming the "Unknown God" to whom they had built an altar.

His speech was pretty much of a failure, although he converted one member of the Areopagus Council, Dionysius, a woman named Damaris, and a few others.

An ancient tradition records Dionysius as the first Bishop of Athens, martyred in 95 A.D.

CATECHETICS

'We plus They equals Us'

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

"We plus They equals Us!" I recently came across that simple formula in an article I was reading. I jotted it down at the time (unfortunately, without a reference to its source) and hung it on my bulletin board. It is so simple, but so suggestive. "We plus They equals Us!"

The first half of that clever formula lays bare the prejudices that find unconscious expression in our daily conversations. "We," of course, are people who share "my" views and feelings. "They" includes just about everyone else. If I am white, "they" may embrace all non-whites. If I am a man, "they" can take in the other half of the human race, women. If I am rich, "they" may be poor. Just the opposite naturally holds too. To the black, "they" may be all non-blacks. For women "they" may refer to men. To the poor "they" can be the rich.

You can go on substituting all kinds of groups for the "we" and "they" to fit your own experience. Whatever the specific groupings, "we" are normally O.K., to be trusted, appreciated, rewarded. "They," for some reason, are viewed with suspicion. "They" may be "lazy," "ambitious," "heretical," "closed," "conservative." In any case "we" and "they" are felt to be different.

AS OUR LANGUAGE betrays our inner attitudes, so does our action. While "we" have certain rights, enjoy definite opportunities and privileges, "they" are often prevented from sharing the same rights and opportunities. A careful look through the daily newspaper will show how widespread a reality is the lack of equal rights for large segments of American

citizens. Discrimination exists in American society and in the Church.

If the first half of the equation suggests how people tend to divide the world into "we" and "they," the second half of the equation reveals one of the major tasks of religious education. Religious educators—such as parents, teachers, preachers, writers—face the challenge of helping people realize that "we plus they equals us!" In more traditional words that mean brothers and sisters, realizing that all men are people, equal rights and equal opportunities. That is part of what Christians mean when they call God "our" Father.

Jesus said that we are to love others as we love ourselves. That is another way of saying that "they" equals "us." Jesus goes further and urges us to love others as He loves us—as He loves them! St. Paul reminds the first Christian communities that there should be no discrimination between rich and poor, male and female, Jew and Gentile—all are one in Christ. His message is restated in very clear terms by the

Second Vatican Council:

"With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent." (The Church Today, 29)

An important part of religious education, then, would seem to be the effort to help individuals come to grips with their prejudices. To be a Christian implies the recognition of the dignity and rights of every human being. We need to educate ourselves, our young, our old, to resist every form of discrimination and to resist acting on our personal prejudices.

THE COMMAND OF JESUS to love one another needs to be translated into language that relates concretely to the "we" and "they" in our own lives.

In addition we need to help our people recognize the existence of institutionalized prejudice such as racism or sexism. It is one thing to come to grips with one's individual prejudices, and quite another thing to face the fact that certain social, political and religious structures or institutions are radically discriminatory. We need to help our people look not only at their own hearts but at their institutions, including the Church. This is particularly imperative in adult religious education—to move beyond eradicating personal prejudice to overcoming institutionalized or structured prejudice. We have the challenge to enable individuals to realize that "we plus they equals us!" and then to draw personal social conclusions from that realization.

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Follow 'Know Your Faith' throughout the New Year!



QUESTION BOX

Was Mary of royalty or only peasant girl?

BY MSGR. R. T. BOSLER

Q. I have noticed that lately in various articles the Blessed Virgin has been referred to as a "simple peasant girl." If Mary was a Jewish girl from the Royal House of David, how could she be a peasant? Is there such a thing as a Jewish peasant?

A. The Random House Dictionary of the English Language defines a peasant as a "person of inferior social rank, as in European countries, usually engaged in agricultural labor" and "a rude, unsophisticated, usually uneducated person of little financial means." All that the articles you have read want to



say is that Mary was a poor, ordinary Jewish girl.

What we know from the Gospels is that Mary lived in the small town of Nazareth. Luke implies that Joseph and Mary were poor; they made the donation of the poor when they presented Jesus in the temple. There is no indication that Mary was less educated than others in her town, but there is no reason for thinking she was exceptional, for the Nazarenes were surprised at the knowledge of Jesus and wondered where he got it. Luke indicates that Mary was not from the Davidic line but rather of Levitical descent because of her relationship to Elizabeth. This does not seem to bother the Evangelists, for they show that Joseph is from the Davidic line, which would make Jesus a legal descendant of David. Being of this descent would by no

means indicate wealth or a special position in society. David lived a thousand years before Christ. His son Solomon had hundreds of children. Not many years after Solomon many of his progeny could have been as poor as the temple mice.

Q. My neighbors, Lutherans, were visiting in New York and went to the Cloisters. They saw one picture called, I believe, Joachim and the Virgin. When they returned they looked up Joachim in their bible and couldn't find him. I found a Joachim or Joakim in the Book of Kings, but he seems to have been an old king of Judah. My neighbor is wondering whether Joachim is an old saint venerated by Catholics. I could not find the name in my book of saints.

A. Joachim is the name tradition assigns to the father of the Blessed Virgin. Anne (Hannah, which signifies grace) is the name given to her mother. The feast of St. Joachim and Anne is celebrated on July 26 according to our most recent liturgical calendar. That Mary had parents who must have been exceptionally holy and favored by God can be taken for granted, for they were an intimate part of God's plan for the incarnation, but we know absolutely nothing about them for sure. They are not mentioned in the Bible.

The story of Joachim and Anne appears in an apocryphal gospel (a writing not accepted by the Church as inspired) known as the Protevangelium of James or Pseudo Matthew. Butler's Lives of the Saints says that though its earliest form is very ancient, it is not a trustworthy document.

Devotion to St. Anne and later to St. Joachim developed in the Eastern Church, especially at Constantinople. The devotion was introduced into Rome in the eighth century. The devotion, however, was not widespread until the fifteenth century, when it became enormously popular and many shrines and churches were dedicated to St. Anne and St. Joachim. These two saints became the inspiration of many paintings and other works of art. Your Lutheran friends may be interested to know that Luther, who always retained a great devotion to Mary, bitterly ridiculed devotion to St. Anne and St. Joachim because it was not Scriptural. Long before Luther, St. Peter Damian preached that it was unnecessary and, blameworthy curiosity to inquire into those things that the Evangelists did not tell us, and he specified the parentage of the Blessed Virgin Mary as an example.

But the parents of Mary, whatever

their names, are the grandparents of Jesus; they must be sharing in his glory. Why shouldn't we honor them and with the names tradition gives them? Reminding ourselves that he had grandparents brings home to us vividly that Jesus who is God is also truly human and one of us.

Q. I am a Protestant who has been interested in the Catholic Church for a long time. There is much that is appealing in Catholicism, but a few points

draw me up sharply. One: why is it that a Catholic priest always feels free to address a lay person by his first name? I saw this happen recently in a way that astonished me. A young priest of about 30 met an elderly man, a non-Catholic. The older man was presented as Mr. So and So. The priest's first question: "What is your first name?" It was given and the young priest was presumptuous enough to call the elderly gentleman "John." I've seen this kind of thing happen over and over.

A. I was not aware that this is common. I suppose the priests you have met were trying to be friendly. As far as I know, no young men are trained to act this way as a priest. Perhaps your reactions, which I am happy to publish, may help the priests who are too free and easy with first names, mend their ways. And as a return favor, why don't you call at a rectory and seek more information about the Catholic Church.

(Copyright 1974)

THE CHURCH AND I

Speaker soon finds there's no room on platform for an ego

BY F. J. SHEED

The sane speaker never takes his audience for granted. The men in the audience have been dragged there by the women likely enough; you try to make them cease kicking themselves for having yielded to pressure. College

and high school students not only expect to be bored, they start off hostile, especially if the lecture is on their own time, evening or weekend. I once gave three Sunday afternoon lectures at a convent. The hall was crammed. I remarked to the Reverend Mother that she must have put a lot of pressure on the girls. "No pressure at all," I simply told them noblesse oblige. The girls got the message. Already in the forties—long before Pope John and the explosion—I was conscious of the cynicism of the young; one could almost read in the rows of innocent faces the question, "What's his racket?"

Seminar reaction was more complicated—they felt that the lecturer would not have been invited if the authorities did not regard him as part of the Establishment, yet he might have something of value for themselves. On the other hand they had been listening to lectures all day, and here was another: so any excuse for a laugh. In one seminar I had been talking of street corner crowds. A student asked "Have you ever been hit by an orange?" I said, "No, but I have been missed by a

lemon." That was 31 years ago. I still meet elderly priests who were there as students. They invariably remind me of the incident. And I wasn't trying to be funny. My answer was a model of precision—no orange was ever thrown at me, one lemon was.

A MORE INTERESTING reminder of long ago came from a Monsignor in the St. Paul Diocese. He claims that when he was a student—in Ohio I think—I had given the advice, "Make up your minds whether you are preaching Christ or yourself. If you're preaching yourself, heaven help you, for the better you do it, the worse it is."

I cannot remember saying this. Perhaps it arose out of something I heard said of Bishop Schrembs—in Ohio, as it happened: "He begins by saying something about Christ, then he says something about himself, and after a while you can't tell which of the two he is talking about."

To be remembered at all is something. You sometimes wonder if you're having any effect on anyone. After I had lectured in a convent, the Reverend Mother said, as she led me to the dining room, "Your talk would have done the young nuns a great deal of good." The young nun who brought me my dinner said "I hope Reverend Mother was listening." One of the root problems of the speaker is in those two snippets of dialogue. Everyone thinks the talk would be good for someone else.

I HAD AT LEAST 20 indoor topics, religious and literary. I have already said that it was in Denver that I gave my

first talk on the Catholic Intellectual Revival. I worked hard at a lecture about Thoreau, who is to me the greatest of American writers, showing (among other things, naturally) how splendid a religious meditation book could be drawn from the Notebooks: One theme began to emerge in the thirties, shaping my own thinking and so my platform teaching. The theme was Sanity.

In 1946 I wrote *Theology and Sanity*, seven years later *Society and Sanity*, but for 15 years before writing the first of them I had been—so to speak—obsessed with sanity. There is not a paragraph in either book that I had not talked out with scores of audiences, indoors and out, before I put it on paper. All the difficulties they raised and my efforts to meet them are woven into both books.

FRIENDS OF MINE, who had not read either—friends don't—were a little concerned for my mental state when the second appeared: they assumed I was writing books about insanity—who writes books about sanity? I do. The insane stir my sympathy, but I do not find their insanity very interesting, whereas sanity I find absorbing. It is a permanent preoccupation and a distant longing. I rate it too highly to think I have achieved it. Perhaps I may die sane—though I fear the betting is against it.

After this somewhat rhetorical outburst you may wonder what all the fuss is about when I say that by sanity I mean seeing what's there. Who doesn't? you ask. Who does? I answer.

PARISH LIFE

Achieving ideal parish life calls for careful planning

BY JAMES J. PHILLIPS

"A journey of a thousand miles begins with one step."

That is one side of the story. The other side is that "one step does not a journey make." That first step had better be in the right direction and we had better be prepared to take a whole lot more steps before the journey is over.

This is where hard-nosed planning comes. If you really do want something important to happen in your parish, you need more than just the courage to take that first step. You need a clear idea of where you want to go, some understanding of what you are likely to meet along the way, the appropriate vehicle and a massive supply of staying power.

Yes, Faith will move mountains; but you do have to know which mountains you want moved and where you want them to be put.

A few weeks ago, you were asked to imagine your ideal parish of the future. That, in dream form, is the goal. Assuming that you really want (rather than simply wish) to get there, how do you do it?



BEGIN BY CLARIFYING THE GOAL.—To build a Christian community "is not a goal. It is a vague wish. Equally vague is "to put things back the way they were." A goal must be concrete, measurable if possible. We need to have some way of knowing we are moving toward it and recognizing when we have achieved it.

SET UP A REALISTIC TIMETABLE.—Do this by breaking the goal into its various parts and then identifying the steps that must be taken to achieve each part.

CHOOSE THE APPROPRIATE VEHICLE.—Do not ask more of a particular program or process than that program or process can achieve. When we try to do too much with a particular vehicle, we usually fail to accomplish even the minimum that could have been accomplished.

SET UP A CHECKING SYSTEM.—Plan regular occasions when you will check progress toward the goal. Coldly analyze results and decide which changes need to be made in the original plans.

Much more on this in future articles.

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WIN ILLINOIS HOLIDAY TOURNEY—The Junior-Senior basketball team from Our Lady of Lourdes parish, Indianapolis, won a holiday tourney sponsored by the YMCA in Decatur, Ill., held December 26 and 27. Two other CYO teams from the Archdiocese participated in the nine-team tourney—St. Malachy's of Brownsburg and St. Simon's, Lourdes won the championship trophy over the South Shore

Comets of Chicago 60-56. Shown above with the team's 14 players is coach James Wilhelm. He was assisted by Chris Horn. The players include: Steve Roberson, Rick Sanders, Larry McCormick, Jeff McGuire, Micky Marren, Pat Lepper, Doug Priesthoff, Billy Cobb, Fred Allgood, John Sullivan, Jim Gilday, Mike Wrlitt, Mike Gunyon and Dave Detamore.

LEAGUE STANDINGS

"56" "A" LEAGUE

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

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

Division III—All Saints 4-0; St. Rita 4-0; St. Bernadette 4-1; St. Monica 2-2; St. Malachy 2-2; Nativity 2-3; St. Roch 1-3; St. Catherine 1-4; St. Mark 0-5.

Division IV—Holy Cross 4-0; Our Lady of Greenwood 4-0; St. Ann 4-1; St. James 3-1; St. Thomas 3-2; St. Patrick 1-4; St. Susanna 1-4; Holy Trinity 0-4; St. Martin 0-4.

"56" "B" LEAGUE

Division I—St. Michael "B" 5-0; Mount Carmel 3-1; St. Thomas 3-2; St. Matthew "C" 2-2; St. Malachy 2-2; St. Christopher 2-3; St. Luke (Red) 2-3; St. Susanna 1-3; St. Gabriel 0-4.

Division II—St. Pius X 4-0; St. Andrew 3-1; St. Michael "C" 3-1; Immaculate Heart (Blue) 3-2; Christ the King 3-2; St. Joan of Arc 2-3; Little Flower 1-3; St. Matthew "B" 1-4; St. Lawrence (Red) 0-4.

Division III—St. Barnabas (Red) 5-0; Holy Cross 4-1; St. Simon 4-1; Holy Name 3-2; Holy Spirit 3-2; St. Catherine 3-2; Our Lady of Lourdes 1-4; St. James 1-4; St. Mark 1-4; St. Jude (Red) 0-5.

Division IV—St. Lawrence

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

CADETA LEAGUE

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

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

Division III—St. Mark 5-0; St. Monica 5-0; St. Christopher 3-1; St. Joan of Arc 3-1; St. Roch 2-2; St. Malachy 1-3; St. Luke 1-4; St. Barnabas 0-4; St. Martin 0-5.

Division IV—Holy Cross 4-0; St. James 4-0; St. Thomas 4-0; Sacred Heart 3-2; Our Lady of Greenwood 3-2; St. Bernadette 1-3; Nativity 1-4; Holy Trinity 0-4; All Saints 0-5.

CADET B LEAGUE

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

Division II—St. Barnabas 6-0; St. Philip Neri 5-0; St. Simon 4-1; Holy Spirit 4-2; St. Jude 4-2; Little Flower (Blue) 2-3; Holy Name 2-4; Our Lady of Lourdes 1-4; St. Mark 1-4; St. Lawrence 1-5; St. Matthew "B" 0-5.

Division III—St. Michael "C" 6-0; Immaculate Heart (White) 5-1; St. Matthew "C" 5-1; St. Pius X "C" 5-1; Little Flower (Gold) 4-2; Mount Carmel 3-3; Sacred Heart 2-4; St. Catherine 2-4; St. James 2-4; St. Michael "D" 1-4; St. Bernadette 0-5; St. Thomas 0-6.

FRESHMAN-SOPHOMORE

Division I—NYAA "A" 5-0; Holy Trinity 4-1; St. Anthony 4-1; St. Martin "A" 3-2; St. Malachy 3-2; St. Andrew "B" 2-3; St. Thomas 2-3; St. Christopher 1-4; St. Thomas More, Mooresville; 1-4; St. Gabriel 0-5.

JUNIOR-SENIOR

Division I—St. Malachy 5-0; St. Anthony 4-1; St. Christopher 3-2; St. Monica 3-2; NYAA 3-2; Holy Trinity 2-3; St. Martin 2-3; St. Michael 2-3; St. Gabriel 1-4; St. Ann 0-5.

Division II—Mount Carmel 5-0; St. Lawrence "B" 3-1; St. Matthew 3-1; Immaculate Heart 3-2; St. Pius X 3-2; St. Thomas 3-2; St. Luke 2-3; St. Joan of Arc 1-4; North Methodist 1-4; Jewish Community Center 0-5.

Division III—St. Jude 4-0; St. Catherine 4-1; Baxter YMCA 4-1; St. Barnabas 3-2; St. Mark 3-2; St. Roch 3-3; St. James 2-3; St. Simon "B" 2-3; Holy Name 2-4; St. Patrick 1-4; Southport Christian 0-5.

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

Football dropped by Xavier U.

CINCINNATI—Xavier University ended its 73-year tradition of intercollegiate football because of what Father Robert W. Mulligan, Xavier president, called "spiraling costs."

Action to end the program came in a 15-3 vote of the university's board of trustees. Father Mulligan said the Jesuit university lost \$200,000 in the past football season despite the fact that with five wins, five losses and a tie it was the Musketeers' best record in five years.

Among those voting to retain football were Father Mulligan and his predecessor, Father Paul L. O'Connor, now chancellor of the university.

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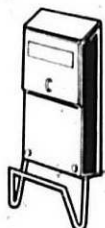
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Quiz pits Holy Trinity, St. Catherine in finals

Holy Trinity and St. Catherine's will vie for the championship of the annual

CYO NOTES

Cadet Volleyball League coaches will meet at 7:30 p.m. Wednesday, Jan. 9, in the CYO Office.

Cadet Boys Wrestling League deadline was January 3. The season will begin the week of February 4 or 11 depending upon the number of entries.

Holy Name parish will again host the 21st annual Junior CYO Style Show on Sunday, Jan. 27. Six divisions of hand-made garments will be featured, with applicants allowed to enter one item in each division. Entry deadline is January 11. A fee of \$1.50 per garment will be charged.

Eighteen teams will compete in the annual St. Joan of Arc Junior Girls Invitational Volleyball Tourney, to be held January 19 and 20. Entry deadline is January 10. A fee of \$10 per team must accompany application. St. Pius X (Gold) is defending champion.

Junior CYO-Criterion Quiz Contest, to be aired on WJCFM at 5 p.m. Sunday, Jan. 6. The radio finals will be taped on Friday afternoon at the Butler University radio station.

Both teams advanced to the last round by eliminating strong competition last Sunday. Holy Trinity defeated St. Barnabas 170 to 160, while St. Catherine's won over Holy Cross 170 to 130.

St. Catherine's, coached by Miss Judy Gabonay, is comprised of twin sisters, Mary and Martha Mullin, and brothers Ed and George Berry. Sister Christine Ernest, O.S.F., is coach of the Holy Trinity entry, composed of Jean Lampert, Jean Luzar, Phyllis Trauner and Paul Barbarich.

The champion team will receive \$40 and the runner-up will receive \$20 in addition to trophies. Semifinalists St. Barnabas and Holy Cross will receive \$10 each and a trophy. Prize money is provided by The Criterion.

All questions for the contest are taken from the pages of The Criterion.

NEW PUBLICATION

MINNEAPOLIS, Minn. — The National Right to Life News, a publication of the National Right to Life Committee, will begin publication here January 9.

Fifty years ago the first diocesan convention of the Council of Catholic Men was held at Council 437, Knights of Columbus, with 200 delegates attending.

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Marian will offer five 'mini-courses'

INDIANAPOLIS — Marian will offer five "mini-courses" during the second semester. The non-credit classes will meet in the evenings, beginning the third week in January.

"Creative Problem Solving" will explore new ways to approach unfamiliar situations, whether as an individual or in a group. The course will meet for five Monday evenings, January 21 through February 18.

"CURRENT Economic

Young farmers are encouraged by Pope Paul

VATICAN CITY—Pope Paul VI has urged young farmers not to let prophets of doom discourage them about the future of farming.

Speaking recently to a group of young European farmers brought to Rome by the Food and Agriculture Organization of the United Nations, the Pope said:

"The program of your meeting clearly reveals your determination as young farmers to save the rural world so indispensable to the vitality of Europe's nations, and at the same time to promote its authentic solidarity with the farming regions of the Third World (of underdeveloped nations)," he said.

"You have already suffered much to head off the rural exodus, to achieve a more rational use of resources, to coordinate projects," the Pope continued.

"Do not let yourselves be discouraged by the prophets of doom over the future of the rural world. This struggle is not simply a question of having more, but above all of being more."

Problems" will also have five sessions, including "Why Everybody Wants to Take Your Dollar," "Why There is No Free Lunch," and "Why There is No Dollar Behind the Dollar." The course will meet Wednesday evenings, January 23 through February 20.

For all those wondering about the coming metric system of measurement, Marian will offer a course on "The Metric System of Weights and Measures." There will be five sessions, Monday, January 21 through Monday, February 18.

"A POTPOURRI of Literary Works" will dip into poetry, plays, and short stories in five sessions, Wednesday, January 23 through Wednesday, February 20.

"You, Your Taxes, and the Internal Revenue Service" is a 15-session program developed by the IRS to provide the fundamental information necessary for knowledgeable tax preparation. The course will cover when to itemize, deducting casualty losses and thefts, pensions, and many other problems. The course will meet Mondays and Wednesdays, January 21 through March 11.

For further information, contact the Academic Dean, Marian College, 3200 Cold Spring Road, Indianapolis.

Guild to meet on January 8

INDIANAPOLIS — The Ave Maria Guild will hold its monthly meeting at St. Paul Hermitage on Tuesday, Jan. 8. Luncheon will be served at 12:30 p.m.

Present officers of the Guild include: Mrs. C.E. Baas, president; Miss Camilla Zinkan, vice-president; Mrs. Clarence Flick, corresponding secretary; Mrs. Robert Kremer, recording secretary; and Mrs. Robert Reimer, treasurer.



SR. AGNES GENEVIEVE

Roncalli teacher dies unexpectedly

INDIANAPOLIS — Funeral services for Sister Agnes Genevieve Clark, C.S.J., math and science teacher at Roncalli High School for the past five years, were held Wednesday, Dec. 26, in Sacred Heart Church. She died unexpectedly (Dec. 23) in St. Francis Hospital Center, Beech Grove, at the age of 62.

Sister Agnes Genevieve spent a total of 16 years teaching in Indianapolis at Roncalli and the old Sacred Heart Central and Kennedy High School. She also taught in Negaunee, Mich., and St. Louis (Mo.) high schools and during summer sessions at the College of St. Teresa (now Avila College) in Kansas City.

A native of Hannibal, Mo., Sister Agnes Genevieve entered the Sisters of St. Joseph of Carondelet in 1930. She received an undergraduate degree from Fontbonne College in St. Louis and had taken graduate studies at the University of Wisconsin.

She is survived by a sister, Miss Genevieve Clark of Hannibal, and two brothers, John Clark of Hannibal and Charles Clark of San Jose, Calif.

Burial was in the community section of St. Joseph's Cemetery here.

Elected to head hospital staff

BEECH GROVE, Ind. — Dr. Richard L. Need has been elected president of the St. Francis Hospital Center Medical Staff. He succeeds Dr. Marvin C. Christie.

Other officers include: Dr. John D. MacDougall, vice-president; and Dr. Dennis J. Nicholas, secretary-treasurer. A practicing internal medicine physician in Indianapolis since 1965, Dr. Need is a member of the American Medical Association and the American College of Physicians. He was a 1959 graduate of the Indiana University School of Medicine and completed his residency at the Indiana University Medical Center. Between 1963 and 1965 Dr. Need served in the Public Health Service on Guam with the National Institutes of Health.

Forty years ago "Here Comes Charlie" was presented before a capacity audience in St. Bartholomew's Hall, Columbus. Dr. Hugh Morley directed.

Remember them

CLINTON
MARGARET VINCO, 85, Sacred Heart, Dec. 22. Nieces and nephews survive.

FLOYDS KNOBS
ANTHONY J. BECHT, 62, St. Mary-of-the-Knobs, Dec. 17. Husband of Cora; father of Anthony Becht and Mary Spahnour, both of Floyds Knobs. Six brothers also survive.

JOSEPH M. McDANIEL, 52, St. Mary-of-the-Knobs, Dec. 27. Husband of Mary; father of Michael and New Albany. A brother and two sisters also survive.

FRENCHTOWN
FIRMAN M. SIEG, Sr., 83, St. Bernard, Dec. 17. Husband of Edna; father of Firman, Jr., of Marengo; Elizabeth Briscoe and Dorothy Byerley, both of Depauw; Margaret Klesler of Clarksville; and Elaine Crayden of Gulfport, Miss.

INDIANAPOLIS
ANNIE W. JOHNSON, 83, St. John's, Dec. 19. No immediate survivors.

PATRICK J. WALLACE, 23, St. Roch's, Dec. 20. Son of Frank and Naomi Wallace; brother of Pansy A. Wallace; grandson of Mr. and Mrs. Herman Fey.

LOUIS A. SMITH, 62, Little Flower, Dec. 20. Husband of Mary S.; brother of Joseph Smith and Mary Quinn.

FRANCIS J. NORRIS, 41, St. James the Greater, Dec. 21. Husband of Shirley A.; father of Joseph F. and Nicole L. Norris; son of Norma C. Norris; brother of Cecil J. Norris, Norma J. McBee and Esther C. Koebel.

JOSEPH W. GAGEN, 66, Our Lady of Lourdes, Dec. 22. Husband of Elizabeth; brother of William, Edward and Howard Gagen.

PAUL E. JENKINS, 43, Assumption, Dec. 24. Husband of Lois J.

JOHN SHANNON, 60, St. Jude's, Dec. 24. Husband of Clara; father of Jerome F., Thomas A. and Mary T. Shannon; brother of Dennis F. Shannon and Mary Funkhouser.

MARY E. WALSH, 68, St. John's, Dec. 26. Mother of Raymond and Donald Walsh and Mary E. Barrett; sister of Kathleen Heddie and Margaret McIntire.

WILLIAM A. BRANDT, 61, St. Patrick's, Dec. 27. Cousin of Francis Nye.

HENRY L. BORNMAN, 78, Little Flower, Dec. 27. Husband of Arline M.; father of Larry, John and James Bornman and Susan Garner; brother of Sister Cecilia Gertrude Bornman, S.P., Mae McKinney and Anna Bornman.

ALBERT F. GREINER, 73, Little Flower, Dec. 28. Brother of Robert A. Greiner and Cozetta Greiner.

JAMES G. DUNIGAN, 48, St. Catherine's, Dec. 28. Husband of Ingeborg; father of Cathleen A. Dunigan; brother of Jack Dunigan and Dorothy Barber.

ERNEST D. SMITH, 63, Little Flower, Dec. 29. Husband of Alberta K.; father of Linda Scheich; son of Bruce Smith.

ANTHONY J. SMERDEL, 63, Holy Trinity, Dec. 31. Husband of Mary A.; father of Anthony, James L. and Carolyn Smerdel and Mrs. Roy Campbell; brother of Frank, Fred, John, Joseph and Lois Smerdel and Antonia Strainer.

FRANCES K. JOHNSON, 65, St. John's, Dec. 31. No immediate survivors.

ELLEN L. FORD, 33, St. Matthew's, Dec. 31. Wife of Peyton; mother of P. Robertson Ford and Cathleen Ford; daughter of Mr. and Mrs. George Porteous; sister of Michael G. Porteous and Mrs. Michael D. Seal.

BERNARD J. GOHMANN, Sr., 64, St. Thomas Aquinas, Jan. 2. Husband of Murel B.; father of Bernard J., Jr., Louis E. Gohmann and Rita Webber; brother of Eugene O. Gohmann, Gertrude Sedt and Eleanor Christie.

FAY FITZPATRICK, 87, St. Augustine Home Chapel, Jan. 2. No immediate survivors.

NELL M. SCANLAN, 72, Holy Rosary, Jan. 3. No immediate survivors.

MARVEL J. ELSON, 55, Christ the King, Jan. 3. Wife of Robert Sr.; mother of Robert Jr., Michael, Richard, Timothy, Jane, Peggy, Cindy and Kevin Elson and Mary K. Shipley; sister of Gaylord Lance and Virginia Lance, Norma Stuart and Betty Thompson.

CLIFFORD E. HEINRICH, 56, St. Christopher's, Jan. 3. Husband of Mary L.; father of Michael R., Jon A., Allyson A., Andrea L. and Barbara L. Heinrich; son of John Heinrich.

JEFFERSONVILLE
EVELYN STENGER, 52, St. Augustine, Dec. 17. Mother of Richard of Jeffersonville; Mary Rose Schindler and Susan Edwards, both of Jeffersonville; daughter of Corrine Terry of Tulsa, Okla. Two brothers and a sister also survive.

CLARA TAYLOR, 78, St. Augustine, Dec. 17. Sister of Alsenia Hughes of Jeffersonville.

NAVILTON
ANNIE KRUER, 82, St. Mary, Dec. 10. Mother of Louis and Edmund, both of Floyds Knobs.

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Knobs; Leo of Louisville; John of Clarksville; Raymond of Borden; Agnes Book of Floyds Knobs; Dorothy Frieders of Mount Airy, Md.; Bertha Hoeft of New Albany; and Sister Mary Ann, O.S.B., of Clarksville. Three brothers and four sisters also survive.

JOSEPH J. KIEFER, 78, St. Mary, Dec. 17. Brother of Carl and Mary Kiefer, both of Borden.

NEW ALBANY
ANNA WILSON, 89, St. Mary, Dec. 10. Mother of Frank and Joseph, both of New Albany; Edwin of Houston; Mary Constantine and Ruth Kelley, both of New Albany. A brother and four sisters also survive.

RICHARD SNYDER, 54, Our Lady of Perpetual Help, Dec. 22. Father of Richard of New Albany; Robert of Charleston; and Mrs. Larry Brumley of Georgetown.

GEORGE AUST, 92, Holy Trinity, Dec. 21. Brother of Mary Rudy of Floyds Knobs.

GEORGE MORGENROTH, 56, Our Lady of Perpetual Help, Dec. 26. Husband of Marie; father of Teresa Crask of Louisville; Marleen Ottersbach of Bexley, O.; and Rose Marie Scharlow of New Albany. Son of Mr. and Mrs. August Morgenroth of New Albany. A sister also survives.

LEO J. JOHNSON, 69, Holy Trinity, Dec. 27. Husband of Catherine; brother of Ethel Ferguson of New Albany.

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CARRIE MAE HAMMER, 80, Holy Trinity, Dec. 28. Sister of Leon of New Albany.

THOMAS ROBERTSON, 85, Holy Trinity, Dec. 28. Father of William of New Albany; Edgar of Hillsboro; Thomas of Floyds Knobs; Mary Fink of New Albany; Annabel Boyd of Borden; and Ruth Jacob of Lemon Grove, Calif.

RICHMOND
HARRY ENRICO PARRELLA, 79, St. Mary's, Dec. 31. Husband of Mary; father of Alfred and Jeanette, both of Richmond; brother of Nancy of Italy.

SEYMOUR
MRS. AMBROSE HAUSER-SPERGER, 76, St. Ambrose, Dec. 19. Wife of Ambrose; mother of Mrs. Alvin Gerth of Hayden; Mrs. Bernard Rousch of Madison; and Dr. Alfred Hauser-Sperger of Columbus. Four brothers and four sisters also survive.

SIBERIA
MRS. FRANK VOGES, 79, St. Martin, Dec. 31. Wife of Frank; mother of Francis of Siberia and Sylvester of Ferdinand.

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KATIE SCHIERHOLZER, 92, St. Paul, Dec. 31. Mother of Henrietta Conen and Clara Schierholzer, both of Tell City; and Margaret Jarboe of Troy.

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VIEWING WITH ARNOLD

Unique film covers 1972 Olympics

BY JAMES W. ARNOLD

The Olympics have brought out the best in moviemakers since Leni Riefenstahl showed them what could be done in Berlin in 1936. Nearly all the postwar Games have been the basis for extraordinary films, with the high point perhaps reached in Kon Ichikawa's poetic documentary about Tokyo, 1964. Since the marvelous has become standard, the problem has become what to do for an encore.



American producer David Wolper's ambitious attempt at an answer. (Unlike most of the other Olympics films, this one is also likely to actually appear in your theater.) He employed eight notable international directors to cope with aspects that interested them, and combined the results in an anthology. The total film is in no way a report, or even a unified impression. There is little narration, and few athletes are even identified. It is simply "interesting"—a collection of art-works in varying styles that happen to have the same sports carnival as focus for their attention.

TWO SEGMENTS are only satisfactorily engaging, not

really much groovier than the stuff cooked up on the spot by the superb ABC-TV camera crews. A sequence on "getting ready" (by Russia's Yuri Ozerov), which includes prayer and Mass, and builds with tingling acceleration to the explosive starts of a dozen events. A section on women (by Germany's Michael Pfeiffer) which is basically girl-watching, climaxed by a long, tender slow-motion observation of the skills of one of the lovely Soviet gymnasts. The most uniquely memorable is American Arthur Penn's evocation of

Seniors' retreat

INDIANAPOLIS — Father Lawrence J. Moran, pastor of St. Joseph's, Rockville, will direct the Senior Citizen Day to be held Tuesday, Jan. 15, at Fatima Retreat House.

Included in the schedule are conferences, discussions, luncheon, Mass and a special birthday celebration. Reservations may be made by phoning Fatima (317) 545-7681 or by writing the retreat house at 5353 E. 56th St., Indianapolis 46226. Transportation will be provided if necessary.

the pole vault—mostly a super-slow motion ballet of soaring bodies without sound, stunning in its revelation of facial and muscular distortions invisible to the naked eye. Ichikawa tries the same thing with the 100-meter dash final, but since the event has much less surprise and variation, the outcome tends to be boring.

Penn had the brilliant camera and editing assistance of Walter Lassally and Dede Allen, as well as suspenseful competition in the event itself. When Bob Seagren launches himself at the crossbar for a final effort, the moment has all the majesty (man vs. the outer limits) of a scene from "2001."

THE CZECH Milos Forman brings his special sardonic humor to the exhausting torture of the decathlon (its 10 events are intercut with all kinds of German music, ranging from yodelers and bell-ringers to Beethoven). He also neatly undercuts the pomposity of the green-coated big-shot officials, but the satire often seems heartless use of the athletes. Sweden's Mai Zetterling is the best at

basic insightful journalism. Her piece on the agony of the behemoth weightlifters is undoubtedly the best cinema ever on that sport, and ranges in feeling from comedy, to poignance. There is probably no more dramatic sequence than the repeated efforts of one of the giants, pacing and puffing air, to psyche himself for a lift he is unfortunately unable to make.

A segment on losers has vast potential appeal (it is the one sports experience that is universal), but Frenchman Claude Lelouch is disappointing. He spends too much film on physical injuries (boxing, cycling, wrestling) and not enough on psychological and moral trauma. There is a cute montage on the reactions of unsuccessful girl javelinists, and another on the swimmers

who are continually frustrated by Mark Spitz. The best shows exhausted track also-rans trying to hold themselves together as the distant loudspeaker announces the latest champions and record-breakers. It is the seldom shown flip-side of the coin of glory.

ONLY BRITAIN'S John Schlesinger, in the final piece on the marathon, gets into the political tragedy of the murdered Israeli athletes, largely by juxtaposing the fierce dedication of the runners and the brutal events they had to ignore.

The race is covered imaginatively and sensitively, especially in one sequence where the film seems to get inside the hallucinating mind of a runner as he grinds endlessly on after the prize. Schlesinger also suggests forcefully the real Olympic spirit when he

intercuts the farewell speech of Avery Brundage and the arrival of the last marathoner, plodding into an empty stadium in the rain and the dark. It signifies as well,

perhaps too obviously, life itself.

"Visions of Eight" is an intriguing, if not always successful, collaboration between sport and the art of film. Inevitably, it shows man at his most revealing and vulnerable moments. He is magnificent and absurd, cruel and generous, proud and shattered. Most films do not get so close to so much of the truth. (Rating: A-1—unobjectionable for all)

The week's TV network films

THE GYPSY MOTHS

(1969) (CBS, Friday, Jan. 4): Director John Frankenheimer's interesting study of three itinerant skydivers (Burt Lancaster, Gene Hackman, Scott Wilson) who come to a small Iowa town for a July 4th show and stir up the local women. There are good insights into Americans and the human psyche, and the air sequences are both lovely and nerve-shattering. Recommended, but mainly of interest to adults.

NUMBER ONE (1969)

(NBC, Saturday, Jan. 5): Charlton Heston as an aging pro football star who refuses to quit, in an interesting but talky and self-consciously adult sports film that was several years ahead of its time. The hero is too much of a crumb to be really sympathetic, but there are nice touches, including a splendid buildup to the crucial game. Satisfactory for adults, especially football fans, with lots of feminine interest.

THE DEFIANT ONES

(1958) (NBC, Monday, Jan. 7): Stanley Kramer's rather

obvious race relations fable about two escaped convicts, black (Sidney Poitier) and white (Tony Curtis), who are chained together and must cooperate to survive. The men are unrealistically virtuous as their feelings begin to mellow and move toward brotherhood, but the action and acting are strong. It's easy to knock Kramer's earnest liberalism, especially in 1974, but he has always been a producer who tries to use the medium for social good. Mainly of historical interest.

HAWAII (1966) (CBS, Friday, Jan. 11): James Michener's view of early Hawaii, in which the White Man corrupts a South Seas paradise of lovable Noble Savages, chiefly with the "thou-shalt-nots" of Puritan Christianity. It is dull and interminable, a smug Hollywood attack on the missionary ethic, using Calvinism as a straw man. Max Von Sydow struggles hopelessly as a fanatical minister, and Julie Andrews suffers lovingly as his wife. Not recommended.

Day of national humiliation

WASHINGTON—Sen. Mark O. Hatfield (R-Ore.) introduced, and the Senate adopted, a resolution to set aside April 30 as a "national day of humiliation, fasting and prayer."

Hatfield's resolution says it "behooves us to humble ourselves before almighty God, to confess our national sins and to pray for clemency and forgiveness."

The resolution, passed by voice vote with no debate or opposition, is modeled after a proclamation issued by Abraham Lincoln fixing April 30, 1863 as a day of reflection. At that time the Union cause in the Civil War had reached a low point.

"President Lincoln had a profound sense of the sovereignty of God. He knew how the nation stood accountable to God's judgment," Hatfield said.

"I believe that only a national confession of corporate guilt can save us from the worship of our own finite power and the tragedies that this worship creates," he said.

The resolution further states that Americans are "intoxicated with unbroken success. We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to honor the God that made us."

Avoid splitting orders, Religious are urged

WASHINGTON — The Conference of Major Superiors of Men (CMSM) has urged Religious to heal the divisions that threaten to split their orders into separate communities based on "opposing mentalities."

The appeal came in "A Call for Reconciliation" issued on behalf of the conference, an organization of the superiors of orders of men in this country, by its president Father Paul Boyle.

The statement called on religious orders to enter into a "process of reconciliation" as the Church prepares for the 1975 Holy Year.

Some divisions in religious communities "go beyond the proper and due diversity so necessary for community living," the statement said. While saying that some "claim that the discord is often beyond repair" and "conclude that the answer is to divide the communities according to opposing mentalities," the statement rejected such a solution.

"Our world and our Church need the example of brethren working through their differences, not separating because of them," the CMSM said.

A CMSM SPOKESMAN said that the statement may be controversial because the Vatican has in the recent past given permission to groups within some Religious communities of women to separate legally and groups within some men's communities are seeking similar permission.

"Vatican Council II has given us all a new vision of the Church and of her mission among men," the statement continued. "It has given also new insights and new directions for Religious life. But the acceptance of new ideas, the initiation and testing of new practices take time and willingness to change. Religious everywhere must open their minds and hearts to assimilate what is new and to blend it with what is old."

THE STATEMENT warned that to "finalize internal discord into legal structures would be to build on shifting sand, weaken the communities and in the long run, hurt the Church. Our present need and pressing duty is to work for reconciliation. We believe that God can heal what man has broken. We believe also that He is ready to grant us His healing grace, but that He wants and awaits our cooperation."

The CMSM told Religious that "unity cannot be found through arguments in which one side wins and the other

side loses. The way leads only to the stalemated of separation. The unity of minds and hearts we search for, can and must take into account different visions and desires. Experience reveals that those communities find such unity who are able to intensify a common experience of their particular vocation: common experience in prayer, in thanksgiving, praise and petition; common experience of the radical discipleship of hearing and announcing the Good News to all, in serving the poor, in healing the sick, and attending the deepest needs of their fellow men."

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For the engaged

CLARKSVILLE, Ind. — A Pre-Cana Conference for engaged couples will be held at 12:45 p.m. Sunday, Jan. 13, in Our Lady of Providence High School here. The conference, co-sponsored by Catholic Charities and Our Aquinas Center, will close at 6 p.m. Interested couples are asked to pre-register with their parish priest.

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VOL. XIII, NO. 13

INDIANAPOLIS, INDIANA, JANUARY 4, 1974

SPECIAL LITURGY RECOMMENDED

Vatican directory contains guidelines for children's Mass

BY PATRICK RILEY

VATICAN CITY—The Vatican issued a directory, or guidelines, December 20 for children's Masses that are designed to initiate youths gradually into participation in community Masses.

The 3,500-word directory was drafted at the request of bishops' conferences, but is addressed to all concerned with liturgical ceremonies for children. Decisions concerning certain details, however, such as the music and gestures the children are to use, are reserved to bishops' conferences or to individual bishops.

The directory says children must first grasp the human values that are bound up with the Mass, such as acting in community, greeting, listening, asking forgiveness and forgiving, giving thanks, and experiencing simple symbolic acts.

"THE CHRISTIAN family has the biggest part in inculcating these human values," the directory states.

It emphasizes that the purpose of special Masses for children is to enable them to participate at Mass with the whole community.

"For this reason," says an explanatory document given to the press, "adaptations are to be based upon the *Ordo Missae*—the order of the Mass established for the entire Church.

In Masses specially adapted for children, adults should never be absent, the explanation says. That, the press document explains, is so the children "may learn that the Mass is an act of the whole Church community and may see adults praying with them and expressing the same faith."

THE DIRECTORY recommends that, where possible, a special liturgy of the Word for children be held separately while the community Mass is proceeding. The children can be introduced then into the community assembly's liturgy of the Eucharist.

Normally, according to the directory, the children's Mass takes place in church but it may also be held in another suitable place. Small groups of children as participants are recommended.

"Sometimes it may be preferable to make use of other kinds of celebration, such as prayer and meditation in common, a liturgy of the Word, etc.,"

Know-Faith theme change is announced

During the late 1960s signs saying "No Catholics Need Apply" taunted job-seeking immigrants on the East Coast. Later, in the 1970s and 1980s, the South and much of the Midwest festered with the hate messages of the Ku Klux Klan.

Fortunately, one seldom encounters religious prejudice these days, but economic and social discrimination is still very much with us. Ironically, it is America's oldest citizens—the Indians and the Spanish—and its earliest immigrants—the Negroes—who share the least in this nation's harvest of plenty.

THAT INJUSTICE and exploitation still exist in the United States and elsewhere should concern every Catholic. The principle of human equality was clearly drawn by Christ and has been espoused by all the great documents of the Church.

How that principle affects contemporary culture is discussed in "Equal Rights," the first in a new KNOW YOUR FAITH series on the Socio-Economic Life of the Christian. The series begins this week and continues through February 15.

THEME WRITER is Russell Shaw, associate secretary for communications, U.S. Catholic Conference. A regular contributor to Columbia magazine, Shaw has written extensively on religious education, including articles for earlier KNOW YOUR FAITH sections.

The weekly theme will be complemented by the Liturgy and Catechetical columns written by Father Joseph M. Champlin and Father Carl J. Pfeiffer, S.J., respectively. Completing the KNOW YOUR FAITH roster of features are Msgr. Raymond Bosler's Question Box, Frank Sheed's autobiographical musings, and the regular contributions of Steve Landrean and James J. Phillips. You'll find them all on Page 6 and 7.

the explanatory document states.

The directory specifies that the general structure of the celebration and certain texts must remain identical in all Masses. It lists possibilities of changes in the introductory rites, in the liturgy of the Word and in some of the prayers said by the priest.

APART FROM those visual elements provided by the rite itself and the place where it is celebrated, other images likely to help children understand and appreciate the Mass are permitted. The directory mentions pictures made by the children themselves.

Msgr. Gilberto Agustoni, a consultant of the Congregation for Divine Worship, who presented the directory to the press at the Vatican, said that audio-visual material might also be introduced. He mentioned slides as an example.

The directory had been drawn up by the worship congregation in consultation with experts in child psychology and children's celebrations.

The directory gives no age-limit for children's Masses but focuses on pre-adolescents.

Pro-life rally is postponed until April 20

A mass rally of pro-life forces planned for Indianapolis on January 22 has been rescheduled for Saturday, April 20.

Charles E. Stimming, co-chairman of the Committee for the Preservation of Life, said that unfavorable weather conditions combined with a lack of sufficient time for planning prompted the postponement.

THE JANUARY 22 date had been chosen originally because it is the first anniversary of the U.S. Supreme Court's ruling on abortion.

Stimming said his committee is sponsoring a public educational and organizational meeting for January 20 and arrangements are now being made for talks by several well-known pro-life leaders. The program, tentatively set for the Indiana War Memorial auditorium, 431 North Meridian St., Indianapolis, is expected to kick off a campaign for the April 20 rally.

A PRO-LIFE planning meeting will be held tomorrow, Saturday, Jan. 5, at 9:30 a.m., at the Central Library auditorium, 40 East St. Clair St., Indianapolis. All pro-life groups and their supporters are invited.

Meanwhile, plans proceed for a nationwide rally to be held on January 22 at the Capitol Building in Washington, D.C. State and local groups are urged to send delegates to visit their respective representatives in Congress on that day.

Sponsored by an ad hoc National March for Life Committee, the rally is expected to attract thousands of "pro-lifers" from throughout the country. A primary aim of the rally is to demonstrate grassroots support for a constitutional amendment that would protect the life of the unborn.

Election of Synod delegates confirmed by Pope Paul VI

WASHINGTON—The general secretariat of the National Conference of Catholic Bishops (NCCB) here announced it has received word that Pope Paul VI has confirmed the election of four delegates and two alternates to represent the U.S. bishops at the 1974 World Synod of Bishops.

The delegates and alternates were elected by the U.S. bishops at their annual meeting here in November, but papal approval was needed to make their selection official.

The four delegates are: Cardinals John Krol of Philadelphia, who is president of the NCCB, John Carberry of St. Louis, and John Dearden of Detroit; and Archbishop Joseph Bernardin of Cincinnati. The two alternates are: Cardinal Timothy Manning of Los Angeles and Coadjutor Archbishop Leo Byrne of St. Paul-Minneapolis.

The 1974 synod, to be held in Rome, will be the first such meeting of bishops from around the world since 1971. Its topic will be evangelization, the spreading of the Gospel message.



THE HOLY FAMILY—Last Sunday, December 30, the Church marked the Feast of the Holy Family. While thousands of artists have depicted Jesus as a new born babe in Bethlehem, few have treated his growing years at Nazareth. The striking wood carving above is by an unknown German artisan.

Directors affirm Church positions on family life

WASHINGTON—A statement has been issued by the nation's 160 diocesan family life directors which examines "the implications of population policies for family life, with special concern for the responsibilities of families within the Roman Catholic tradition."

Issued on the feast of the Holy Family (Dec. 30), the statement reaffirms the Church's position on birth control and maintains that married couples should be free from the "coercive influence of government" and "social structures" when deciding how large a family they want.

DECISIONS involving family size, the statement said, must necessarily take into consideration the nature of human sexuality.

"Human sexuality is basically good," the statement added, "and should always be regarded and used in ways that respect human dignity."

Sex, the statement said, is often treated as a means of achieving personal pleasure without responsibility. However, it continued, "the delicate balance of intimacy, mutual love and responsibility for others is often lost, or never achieved."

The decisions a married couple must make, the statement said, if they are to abide by Church teaching, are not easy.

"Christian couples must therefore," the statement added, "develop the virtues of marital chastity and self-mastery."

THE FAMILY UNIT, the statement maintained, is the primary unit in society, and as such it should be supported through policies that will assure sufficient housing, employment, health care, and educational and social opportunities.

When population growth needs to be limited, the statement said, it should be achieved by self-restraint and not by "coercion and direct interference with family life." Government should limit itself to providing motivation and not pressure.

THE STATEMENT also said that women should be allowed to pursue careers regardless of whether the woman is married or has children.

"The maternal role is not narrowly limited to childbearing and nurture of the very young, but extends to the important educational and socializing functions that contemporary women are well equipped to fulfill," the statement said.

The United States is not experiencing a rapid population growth, the statement maintained, "although patterns of consumption and waste certainly dictate a radical reappraisal of our affluent life-style."

Clergy Senate votes for NFPC affiliation

The 'Priests' Senate of the Archdiocese has voted to affiliate with the National Federation of Priests Councils (NFPC) pending approval of a means of funding the affiliation.

Father Martin Peter, co-pastor of St. Thomas Aquinas parish, Indianapolis, and NFPC executive board member, said that the proposed action would mean that four of five Senates in the Indiana diocese would be represented in the national organization. The Senates of the Gary and Lafayette dioceses have been members for several years and the Evansville Senate joined last June.

Membership in NFPC is by council and not by individual priest, Father Peter said, adding that the organization is in no way a "priests' union." Presently there are 126 member councils.

SISTER MARY MAXINE TEIPEN

Providence nuns re-elect provincial

INDIANAPOLIS — The 577 Sisters of Providence in the St. Gabriel (Indiana) Province, through their 31 delegates to the Second General Chapter, have re-elected Sister Mary Maxine Teipen, S.P., as provincial for a four-year term.

She has served as provincial since 1970, when she was elected to a three-year term.

Sister Bernice Kuper, S.P., was re-elected Director of Christian Development, while Sister Mary

(Photo on Page 3)

McRath, S.P., will become Director of Apostolic Works upon installation in June, 1974. Both councilors were elected to four-year terms.

AS DIRECTOR OF Christian Development, Sister Bernice is responsible for personal development of the Sisters on all levels. The Jasper native has taught in elementary, secondary schools and college. She has

Serrans will meet in London in '74

WASHINGTON—Serra International will hold its 1974 convention in London, July 14-17, according to Gerald Murphy, general chairman of Convention '74.

"For the first time in Serra convention history," said Murphy, "there will be in attendance as many European Serrans and Serrans from the other 25 countries in the Serra Movement as there are from the United States."

British Serrans, convention hosts, have arranged a reception for Serrans at the Guild Hall in London, hosted by the lord mayor. Another highlight will be a pontifical Mass offered by Cardinal John Heenan of Westminster in historic Westminster Cathedral.

Catholic Travel Office has announced a special convention tour of 15 days, July 11 to 25, which features the London convention, and includes visits to Lourdes, France, and Rome, Italy.

previously served as director of novices and postulants at St. Mary-of-the-Woods and guidance counselor at Ladywood-St. Agnes High School.

Sister Mary will succeed Sister Thomas Carson, S.P., as Director of Apostolic Works, responsible for the education, placement and work of the Sisters. She will be assisted by a personnel consultant and a committee or representatives chosen from province members.

A native of Evanston, Ill., Sister Mary presently is employed as a social worker at Catholic Social Services and previously served there as school coordinator. She has taught at Holy Spirit and St. Philip Neri Schools and was principal at St. Thomas Aquinas School, where she now resides.

Sister Mary Maxine, an Indianapolis native, is the spiritual and apostolic leader of the Sisters in the province and has authority over all province affairs.

She is a former elementary school teacher and administrator and had taught at Our Lady of Providence High School, Clarksville. She served as provincial treasurer prior to her election in 1970.

Sister Mary Maxine is a member of the Leadership Conference of Women Religious and is currently serving as vice-chairman for the Region VII (Indiana and Michigan) section. She is on the national LCWR Committee on Professional and Apostolic Aspects of Women Religious.

THE MAJOR WORK of the Second General Chapter, held December 27-31 at Ladywood-St. Agnes High School, was to review and evaluate goals set by the previous chapter and to update the direction of the Sisters' efforts in the light of recent Church documents.

Three committees of eight elected members were formed to assist the province's executive officers in the planning, coordination and evaluation of specified areas of concern. The areas are: Government and Finance, Christian Development and Apostolic Works.

Bishops stress moral side of energy crisis

WASHINGTON—The U.S. Catholic Conference has urged the government to consider the moral dimension of the energy crisis and its effects on the poor, the natural environment, employment and international relations.

"In the present energy crisis Americans, both as individuals and as a people, are called on to reexamine and reaffirm their commitment to one another and also to the other peoples of the world," Bishop James S. Rausch, USCC general secretary, said in a letter to William E. Simon, federal energy administrator.

"A sound energy policy by the federal government should give highest priority to the moral imperatives of equity and human interdependence."

BISHOP RAUSCH's comments came in a December 21 letter to Simon, which the bishop said was a "statement of views of the United States Catholic Conference concerning principles which should guide" federal energy policies.

The bishop told Simon that the government's energy policy "must see to it that the burdens do not fall disproportionately on some Americans while others experience little or no inconvenience."

The poor are not able to present their views to government as effectively as business, labor and other "institutional interests," Bishop Rausch said. "It would be grossly unfair," he said, "if their lack of a 'voice' caused them to become the chief victims of the energy crisis."

The poor could be hurt, Bishop Rausch said, if the government tried to discourage fuel consumption through higher prices or taxes. Such programs must include "compensatory relief" for the poor, Bishop Rausch said.

THE GOVERNMENT should also seek "to minimize the impact of unemployment resulting from energy conservation measures," the bishop said. Top priority should be given, he said, to production of necessities to insure a "minimally acceptable standard of living" for all. Only then should production of luxuries be considered, he said.

Health, education and welfare services—both private and public—should be given "top priority" in energy policy, Bishop Rausch said.

The goal of national self-sufficiency in energy should be carefully examined, he said. While the nation must have "access to adequate energy sources," Bishop Rausch said, "it is neither feasible nor right for the world's richest nation to take a 'go it alone' approach in order to preserve its luxuries at the expense of other nations' necessities."

Groundbreaking

INDIANAPOLIS — Groundbreaking for the new St. Plus X Church, 7200 Sario Drive, will be held immediately following the noon Mass on Sunday, January 6.

Abortion education program approved

INDIANAPOLIS — A broad-based educational program dealing with abortion was approved by the Indiana Catholic Conference during a joint meeting of the board of directors and advisory council held here last week.

A committee has been appointed to study all aspects of the abortion issue and to devise concrete programs of education for Catholics.

The conference is the statewide coordinating body of the five Indiana dioceses.

The board of directors voted to focus the conference's 1974 efforts in four areas: respect for human life, reform of correctional institutions, poverty, and mental health.

Also approved was a proposal to study cable television's impact on and potential for the Church's teaching mission. Research will be made on the legal aspects of cable TV, programming opportunities, cost factors, equipment requirements, and availability of Church-affiliated TV talent.



REPRESENTING THE ARCHDIOCESE—Among those from Indianapolis attending the recent meeting of the Indiana Catholic Conference's board of directors and advisory council were (standing rear, left to right) Raymond Rufo, ICC executive director; J. Joseph Tuohy, board member; Archbishop George J. Biskup, ICC general chairman; Thomas Morgan, member of the advisory council; and (seated, from left) Father Lawrence Voelker, Archdiocesan coordinator; Father Gerald Gettelfinger and Father Francis Tuohy, both members of the advisory council.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Charge Philippine persecution

NEW YORK—More than a hundred clergymen and educators urged Americans to write their legislators to suspend military and economic aid to the Philippines "until human rights are restored" there. The group of 113, known as Americans Concerned for the Philippines, included three Catholic bishops and several prominent priests and nuns. The group charged that President Ferdinand Marcos has jailed thousands of political opponents.

Contraception law reversed

DUBLIN—The Supreme Court of the predominantly Catholic Republic of Ireland has ruled that a law forbidding the importation of contraceptives is unconstitutional. Under the law, the importation and sale of contraceptives had been classified as a criminal offense. The court decision did not affect the provision involving the sale of contraceptives.

Controversy rages in Colombia

BOGOTA, Colombia—A major controversy is raging here after the publication of a secret document prepared for the Colombian Bishops Conference. Among the main conclusions of the study is that the country is in a pre-revolutionary situation, that hierarchy is aloof from the great national problems, that the Church teachings do not reach the population and that a growing number of priests believe that their lack of action implies support for a "satiation of injustice."

Pope hails priest 'co-workers'

VATICAN CITY—Pope Paul VI hailed a group of American priests who have been studying in Rome as his co-workers and underlined the unity of all priests. "We are united in the Christian fellowship that knows but one Lord, one faith, one Baptism," the Pope said. "We are, moreover, sharers in the one ministerial priesthood which enables us to perform a life-giving, healing and uplifting ministry of service to your brethren throughout the world."



Santo Domingo amnesty urged

SANTO DOMINGO, Dominican Republic—Sixty priests, seminarians and Religious urged the government to grant a general amnesty for political prisoners and to allow the return of exiles. The group said that it is a "monstrous injustice" that many persons are jailed and tortured because they disagree with the government. Although the group did not speak for the Dominican bishops, some high Church authorities have moved to pressure the government into easing its policies.

Oppose Berrigan peace award

NEW YORK—Plans to present Father Daniel Berrigan, the Jesuit anti-war activist, with the Gandhi Peace Award have met strong opposition because of a speech he made recently accusing Israel of criminal imperialism and racism. The Rev. Roy Pfaff, executive director of Promoting Enduring Peace, the sponsoring organization, said the board members are being polled again to see if they still want to give the peace award to Father Berrigan.

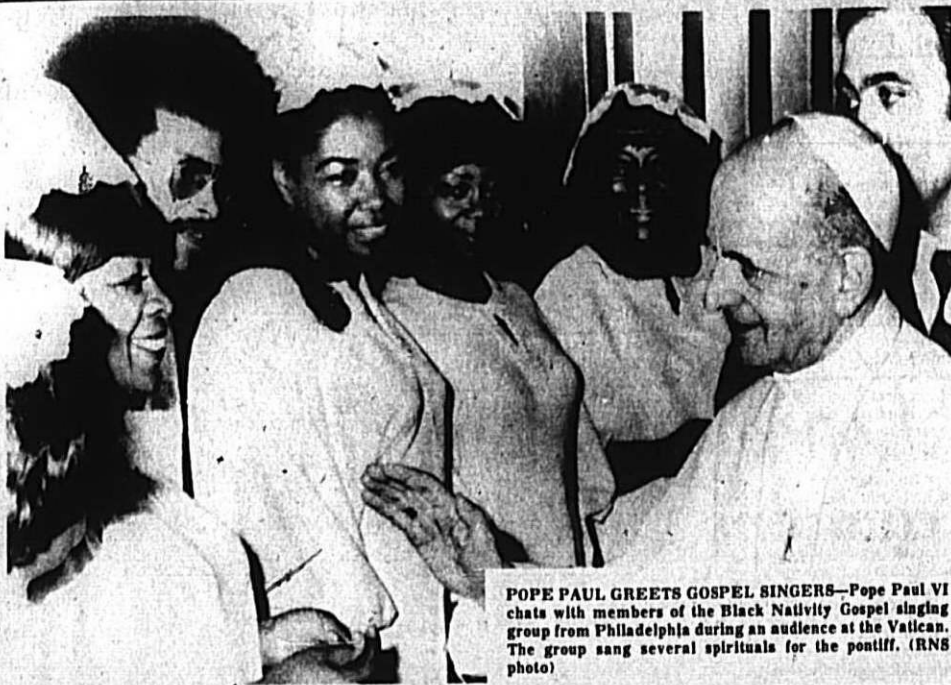


Defends Mozambique hierarchy

LOURENCO MARQUES, Mozambique—Archbishop Custodio Alvim Pereira of Lourenco Marques defended the bishops of this Portuguese territory against criticisms that they have failed to back the black African independence movement here. The Church "cannot show itself against or in favor of the independence of any territory," the archbishop said in a newspaper article here. "Political independence is entirely outside the sphere of the Church," he said. Some missionaries have accused Portugal of committing atrocities in its fight against the African guerrillas.

Asks cessation of U.S. aid

YOUNGSTOWN, Ohio—Bishop James W. Malone called for the end of U.S. financial support to political prisons in South Vietnam. The appeal was part of the bishop's observance of the seventh World Day of Peace initiated by



POPE PAUL GREETS GOSPEL SINGERS—Pope Paul VI chats with members of the Black Nativity Gospel singing group from Philadelphia during an audience at the Vatican. The group sang several spirituals for the pontiff. (RNS photo)

Pope Paul Bishop Malone called for the action by endorsing a statement by Ohio Council of Churches (OCC) calling for withholding of U.S. support for political prisons in South Vietnam.

Baptisms result in expulsion

VATICAN CITY—Two directors of collective farms in Soviet Georgia have been fired from their jobs and expelled from the Communist party for having their children baptized in the Russian Orthodox Church. Quoting the newspaper Zaria Vostoka, Vatican Radio said party officials had conducted an investigation of reported religious practices and had uncovered "serious failures in the battle against the harmful survivals of the past." Among the "harmful survivals" were a large number of believers, regular celebration of religious feasts and cases of baptisms of newborn children.

The tempest was timely

PHOENIX, Ariz.—The minister announced that the next hymn on the program would be "Master, the Tempest is Raging."

And suddenly it was. A storm that ripped at Phoenix knocked out electrical power and the lights went out at the First Assembly of God church here. Some 350 persons attending a holiday musicale were left in total darkness.

"But everybody just stayed calm and we sang and continued our program," said Mrs. John P. Haynes. "It was pitch dark."

She said the congregation sang in darkness and then by the light of a few candles for about 20 minutes before power was restored.



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THE TACKER

Board Commission seeks input

BY PAUL G. FOX

The Commission on Board Evaluation, created last October by Archbishop George J. Bishop to undertake a comprehensive study of the various education boards and their functions throughout the Archdiocese, is conducting a grass-roots survey of input to assist in the formulation of its report.

Dr. Daniel McDevitt of Bloomington, Commission chairman, submitted questionnaires last month to parish board presidents, principals, religious educators, heads of religious communities, district board presidents and pastors, asking for candid assessments of present structures and suggested improvements.

Relationship between the boards and parish councils, administrators and pastors has vacillated during recent years with the inception of the new bodies, causing some concern about the establishment and implementation of policies governing the total religious education of Catholics "from the cradle to the grave."

Areas being examined by the Commission include the school board concept and structure in the public schools, national Catholic trends, Archdiocesan adaptation, and the pastoral council concept and its relationship to boards of education.

The major problem is to determine the best possible structure in the present and foreseeable future in the Archdiocese and how best to create it.

Public hearings on the Commission's goals will also be scheduled throughout the Archdiocese before it makes its final report to Archbishop Bishop sometime in the spring.

Commission members, in addition to Dr. McDevitt, include: Father Robert Drewes, Leo Rhoda, Louis Stemneck, all of Indianapolis; Frank Clover of Scottsburg; and Sister Melanie Fleming, S.P., of Bloomington.

ENERGY SHORTAGE AT MARIAN—Marian College, estimating a 30 per cent shortage of fuel through the winter months, has initiated stringent conservation efforts on its campus. "Turn me off" say the stickers on light switches and water faucets on the Marian campus because "every little drip counts."

An Energy Conservation Committee, composed of administrators, faculty members and students, has made recommendations which have resulted in dimmer corridors, cooler rooms and a drastic reduction of heat to the intramural gymnasium.

Repair of older heating systems is at the top of the energy-saving list. Much of the campus, including the administration building and the women's dormitory, is heated by fuel oil-burning furnaces that cannot be regulated by a touch of the thermostat. The balky furnaces must be controlled at the source point, and as a result, tend to blow hot and cold, leaving some buildings too warm and others too chilly.

A concern over gasoline, not fuel oil, has forced a decision to delay the opening of the second semester by one day, from Monday, Jan. 14, to Tuesday, Jan. 15. This will eliminate the need for most students to drive on a "gasless Sunday" in order to get back in time for Monday classes.

Students from Indianapolis have been urged to form car pools to get to campus, thus further conserving precious energy.

NAMES IN THE NEWS—Word has been received of the death in late November of a former Indianapolis teacher. Sister Mary Adema Swanson, C.S.J., 57, who taught at Sacred Heart School and later at the old Sacred Heart Central High School in the late 1940s and early 1950s, was killed in an auto accident in Littleton, Colo., near Denver. It is believed that she suffered a cerebral hemorrhage while driving home from work in a Littleton nursing home. Several years ago, Sister Mary Adema, a high school English teacher, changed her apostolate to nursing. She was residing at St. Mary's Convent, Littleton, at the time of her death. Burial was in the Denver area. . . . Sister Betty Drewes, O.S.B., a native of St. Michael's parish, Brookville, and sister of Father Robert Drewes, has been named director of recruiting at Marian Heights Academy in Ferdinand. She is a graduate of Immaculate Conception Academy in Oldenburg. Marian Heights Academy is located adjacent to the motherhouse of the Sisters of St. Benedict in Ferdinand. The private girls boarding school was founded in 1870.

Charismatics to hold Day of Renewal

INDIANAPOLIS — Brother Larry Dreffeln, O.F.M., and Brother Andy Lewandowski, O.F.M., both of the Catholic Theological Union, Chicago, will be featured speakers during the Day of Renewal to be held on Sunday, Jan. 13, at St. Joseph's parish hall, 1401 South Mickley Ave.

Topic of the speakers, who were formerly assigned to Alverna Retreat House here, will be "How to Read the Gospel of St. John."

Sponsored by the Channel of Peace Community, a charismatic prayer group, the renewal program will begin at 12:30 p.m. and conclude with Mass and a covered dish supper. Registration fee will be \$1.50.

Anyone interested in learning more about the charismatic renewal is invited to attend.

Fairwell tea scheduled for Sister Baptista

BEECH GROVE, Ind. — A public farewell tea will be held for Sister M. Baptista Miller, O.S.F., nursing supervisor at St. Francis Hospital Center since 1946, will be held from 1 to 4 p.m. Sunday, Jan. 6. She will retire to Mount Alverna Motherhouse of the Sisters of St. Francis, Mishawaka.

Sister Baptista, who celebrated 60 years in the community in 1971, is a graduate of the St. Elizabeth Hospital School of Nursing, Lafayette. She served in Memphis, Tenn., before coming to St. Francis.

Known to thousands of former patients as the "spirit" of the hospital, Sister Baptista navigates the corridors on a specially-equipped electric cart, a gift from a former patient.

"Sister Baptista has become an institution in her own right," commented Sister M. Annette Crone, O.S.F., Assistant Administrator and Director of Nursing Services. "She is loved by patients, doctors and staff for her devoted service to the hospital."



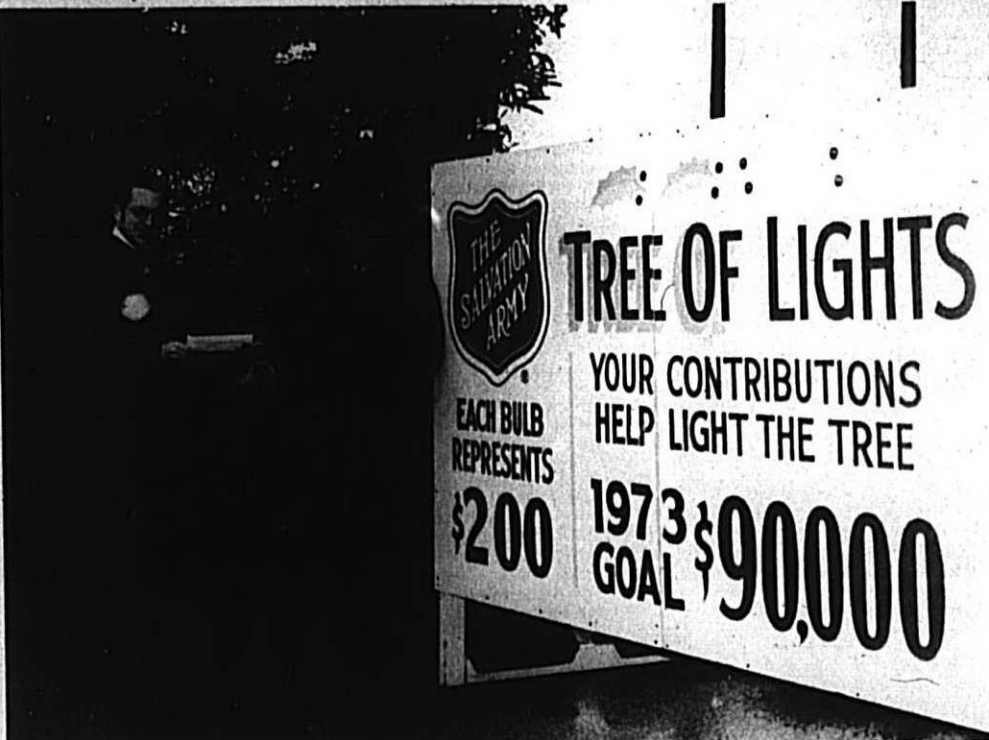
SR. M. BAPTISTA MILLER

Signs bill

LANSING, Mich. — Gov. William Milliken of Michigan has signed a bill which permits medical facilities and individuals in Michigan to refuse to perform abortions.

The law, which takes effect March 1, also grants immunity to the institutions and individuals from civil or criminal liability or from employment discrimination if they refuse to participate in abortions.

Thirty years ago Sister Irma Duret, S.P., the last living link with Mother Theodore Guerin, foundress of the Providence Order, died at the age of 94.



K OF C AIDS SALVATION ARMY—The Indianapolis Chapter, Knights of Columbus, recently collected \$380 from downtown contributors by manning the familiar Salvation Army kettle in front of a department store. Chapter President George Johns, above left, presents the check to

Major Johnson of the Salvation Army. On the right is Grand Knight Raymond P. Massing of Msgr. Downey Council, project chairman. The funds were used for emergency relief during the holiday season.

INDIANAPOLIS

Calendar of Events

WEDNESDAY, JAN. 9
Luncheon-Card Party in St. Mark's parish hall, Edgewood and U.S. 31 (South). Luncheon at 11:30 a.m.; card games at 12:30 p.m.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 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.; Secena High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

DUE PROCESS OKAYED
BELLEVILLE, Ill. — The Priests' Senate of the Belleville diocese has approved a final draft of a constitution for a due process procedure which provides for conciliation and arbitration of disputes over ecclesiastical matters.



PROVINCE'S EXECUTIVE OFFICERS—Sister Mary Maxine Telpen, S.P., above center, was elected to a new four-year term as provincial of the Sisters of Providence St. Gabriel (Indiana) Province at last week's Second General Chapter held at Ladywood-St. Agnes High School. Re-elected as Director of Christian Development and First Councillor was Sister Bernice Kuper, S.P., right, while Sister Mary McRath, S.P., was elected Director of Apostolic Works and Second Councillor. Sister Mary, former principal of St. Thomas Aquinas School, Indianapolis, is a social worker with Catholic Social Services.

McGraw-Hill gives grant to Gibault School

TERRE HAUTE, Ind. — The McGraw-Hill Co. of New York has made an unrestricted grant of \$1,500 to the Gibault School for Boys here as part of the company's matching grant program.

The grant resulted from a similar pledge to the school's "Golden Seventies" building program by Odes E. Robin-

son, a former Terre Haute resident now associated with WRTV, Indianapolis, owned by McGraw-Hill.

Gibault's building program is one-fourth completed with two residence halls constructed. Two additional residence halls, a sports center and extensive remodeling of existing buildings are scheduled. The overall campaign goal is \$1.8 million.

Owned by the Indiana Knights of Columbus, Gibault School is a rehabilitation center for delinquent and pre-delinquent boys from 10 to 16 years of age. It is staffed by Brothers of Holy Cross and lay personnel.

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BEHIND THE NEWS

FROM RELIGIOUS NEWS SERVICE

The new Comparative Survey of Freedom, published by Freedom House, New York reports that 1.6 billion people in 64 nations and nine dependencies are "not free."

Whether the result of the last vestiges of colonialism, new and emerging political and cultural patterns, fear of alien ideologies, or simply the deeply felt need to preserve traditional forms of power, government suppression of human rights, especially in the Third World, continues to be a major world problem.

And in almost every area where the problem exists, there is an accompanying conflict between state and Church or between political and religious ideals.

FROM SOUTH KOREA, one of the most recent examples of unrest: to Chile, where a bloody coup displaced Marxist leadership; to Mozambique, where reports of terror and massacre by colonial leaders abound; to Lithuania, which is reportedly undergoing religious repression, the denial of human rights and violence appear to go hand in hand.

At the same time, the ever-present threat of revolution or coup looms in the background.

In many instances, the denial of human freedoms has been followed by denunciations from church groups or individual religious leaders. Sometimes not. Reaction by the state has run the gamut from complete indifference to censorship, to exile, to jail sentences and torture.

Most recently, in South Korea, a Protestant leader and a Roman Catholic prelate, reinforced by student protests and prayer vigils, urged the government to restore full freedoms before a "grave national crisis" occurs.

In 1972, President Park Chung-hee suspended the country's constitution and replaced it with a more restrictive one, which virtually gives him dictatorial powers.

1.6 BILLION PEOPLE DO WITHOUT

Freedom still a luxury

A SIMILAR situation has occurred in the Philippines, where President Ferdinand Marcos suspended the constitution and where the Catholic Church has become one of the major centers of resistance to his one-man martial law rule. Arrests of priests, as well as Protestant clergymen, have been frequent, despite protests by international church groups.

In December, the Filipino Secretary of Defense and six top generals met with 10 Catholic bishops to discuss growing tensions between Church and state in the predominantly Catholic country.

Since martial law was proclaimed in September, 1972, some 22 Catholic priests and nuns have been arrested. Most have admitted engaging in non-violent social action efforts, especially

among Filipino peasants. Several have charged corruption in government and the court system.

In Mozambique, one of several Portuguese colonies in Africa, the leading Catholic prelate recently confirmed that "atrocities" by Portuguese soldiers against blacks had taken place.

WHILE HE SAID the incidents were "exaggerated," others, including several Catholic priests who had been jailed for several years, claimed that hundreds of men, women and children had been slaughtered by Portuguese troops.

In nearby South Africa and Rhodesia—where racial separation (apartheid) and its resultant denial of equal human rights to blacks is the rule—attacks on government

policies have become increasingly caustic.

Most observers agree that if some black-white agreement is not reached in the near future, more and more black Africans will turn toward the guerrilla movement now operating out of neighboring Zambia.

IN LATIN AMERICA, the denial of rights in Chile—a nation with a long history of freedom—and continuing reports of repression and torture in Brazil and Uruguay have brought denunciations from within and from outside the continent.

Concerning conditions in Chile following the bloody military coup last September, an agency of the U. S. Catholic bishops recently declared that it had received "all kinds of information from Chile, documented and otherwise, reporting that repression and denial of human rights is increasing."

A statement by the U. S. Catholic Conference's Social Development and World Peace Committee said: "In this anniversary year (1973) of the United Nations Declaration (on Human Rights), we are deeply distressed by the violations of human rights currently taking place in Chile."

EDITORIALS

Post Office pressures

Postage increases scheduled to go into effect tomorrow, January 5, won't. They are being delayed until March 2 in compliance with a directive from the Cost of Living Council.

For us here at The Criterion, the reprieve, short as it is, is good news. It will permit more time for Congress to consider and, hopefully, to act in behalf of those publications whose existence is threatened by skyrocketing postal rates.

The trouble all began with the Postal Reorganization Act of 1970, which had two key features: 1. It made the Post Office a kind of semi-independent agency and 2. it stipulated that mail of whatever class must pay its own way. The disastrous results of the latter are discussed at length in the January Reader's Digest.

We are delighted with the Digest article for several reasons. It is a succinct, reasoned discussion of the hardships facing most publications which must depend on the mail for delivery. Because of the Digest's fantastic circulation (it goes into one in every four households in the United States), the article is apt to be read by millions of Americans, many of whom probably never realized the consequences of postal reorganization.

Those consequences could decimate the national magazine industry. They already have figured prominently in the demise of Look and Life and countless lesser magazines. Even the Digest, which is the industry's biggest money maker, is singing the budget blues.

But if things are gloomy for the likes of the Digest, they are downright dismal for the diocesan press and other religious publications. The percentage of increase is even higher for non-profit publications than for ordinary secular ones.

It has been estimated that by the time all scheduled rate hikes

for non-profit periodicals are in force, The Criterion and other diocesan papers will be paying a minimum of five times the postage charges they were paying before the 1970 reorganization act was passed.

That piece of legislation completely changed the nature of the postal system. It took it out of the realm of service—in which all other government departments are classified—and put it on the same basic level as a private money-making business.

Granted, Congress did this following years of taxpayer gripes about waste and poor service. Yet since 1970 the taxpayer has lost even more money—he will be paying 10 cents to mail a letter after March 2—without receiving any better or more efficient service.

The Digest article urges Congress to permit national magazines and other affected publications to phase in projected increases over a longer period of time than now allowed. The extension, it is reasoned, will give the industry more time to absorb the added cost of doing business. More importantly, and certainly more conclusively, the Digest urges a repeal of the decision that periodicals must pay their own way entirely, the amount being whatever the Post Office, and not the people, say it is.

Digest editors contend, "We don't see how anyone can logically defend a decision that is almost certain to kill off a large segment of one of this country's most fundamentally important institutions." We don't see it either and we urge our subscribers to read the Digest article for a detailed picture of what is at stake.

On the block is not only the future of the diocesan press and allied religious periodicals but the very diversity of the publishing business as it has traditionally operated in this country.

No blessing here

Time and again in recent weeks we have heard or read that the energy crisis is a blessing in disguise. That is a lot of sentimental hokum.

Is the three-day work week in Great Britain a blessing in disguise, with its darkened factories and stores, barely heated homes and short-changed paychecks? Will historians of the future, looking back on a world depression of the 1970s, decide that it began in London?

Those who say the gas shortage will promote family togetherness don't mention the fact that the family also may be worried sick because Pop has been laid off the auto assembly line?

Those who smugly insist shortages are good for us forget

the fact that the inflation that runs with shortage works its hardest burdens on the poor. The poor, although they are used to it, would just as soon not be blessed with more deprivation.

Those who say we are pampered and need to be toughened up by a little adversity are (a) too young to remember the last Depression, (b) too mindless to understand what a real Depression is, or (c) expect to be among those who cash in on other people's adversity.

In the energy crisis, as in every other crisis, the people who suffer the most and the longest are those with the least amount of economic and physical stamina—the poor, the elderly, the ill and the handicapped. It will not be those comfortable types who are out to stiffen the national backbone.

Those who see the present economic situation as a blessing in disguise need to have their eyes examined. They can't even recognize what's in front of their nose, much less make out the ominous specter of tomorrow.

'Ex cathedra' rulings

ALEXANDRIA, Va.—The American public is being trained to regard U.S. Supreme Court rulings as "ex cathedra" (from the chair), according to William F. Buckley, Jr., one of the nation's best known conservative spokesmen.

"There's more than compliance here," he said in a talk at Good Shepherd parish here. "It's more like internal assent."



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

LETTERS TO THE EDITOR

'Ashamed of teen disrespect at Mass

To the Editor:

We, along with several relatives and friends, attended Midnight Mass at a local church—or should I say those up front attended Mass while we in the back attended a teen-age disrespect for God hour.

We were never so ashamed to be Catholic. Our Protestant neighbors were with us and what a show they got! We listened to two girls tell their sex experiences to each other, discuss their hair, short skirts and then tell the usher he didn't have the right to ask them to quiet down.

We heard one boy who was moved inside from the back of the church tell the usher he had gone far enough and would go no further. We heard ushers laughing at and heard shouts of "Yea, Jesus" at the Consecration.

These 50 to 100 kids were seemingly very well organized. We watched them give each other signs across the church and walk back and forth to talk. Then they all went to Communion and laughed, telling each other they had no sins.

Where are we, where are the parents, teachers, priests, and the Catholic Church, that respect for God is not held sacred. I believe in young people. I have two teen-agers and, yes, it is hard but why are we allowing them to rule us.

I pray that God will understand when I say, "Am I really a Catholic? Is it all worth it?" I've seen some "Jesus freaks" that have more respect than those youngsters displayed at Midnight Mass.

Someone had better start showing us that the Catholic Church respects God or there won't be a Catholic Church. The disrespect shown at that Mass should not be allowed to go on.

No Name Please
Indianapolis

Priests applaud 'witness' of CO

To the Editor:

The recently concluded prosecution, conviction and sentencing of Dan Goodman of Indianapolis for violation of the Selective Service System for reasons of conscientious objection to that system as an instrument of war-making, is occasion for us to recognize the principles for which Dan openly resisted the demands made upon him by the current law.

We thank him for his witness to his principles of non-violence which we also value from a Christian perspective.

We also want to extend a special thanks to David Allison, who, although denied by the court to be Goodman's appointed attorney, did, nonetheless,

freely offer his services both to Dan Goodman directly, and to the several court-appointed attorneys indirectly, who eventually served officially as Goodman's counsel.

In extending these thanks to Mr. Allison, we recall that the Indiana Catholic Conference did, in 1972, recommend the providing of draft counseling especially to those who were in a lower income level and who would therefore have fewer resources to hire a private attorney to legally evade induction under the Selective Service System.

Mr. Allison's services, in effect, have carried out the intent of the Indiana Catholic Conference in our opinion.

(Fr.) Bernard Survil
Staff, Alverna Center
Indianapolis

(Fr.) Robert Borchertmeyer
Co-Pastor, St. Charles
Bloomington, Ind.

(Fr.) Joseph Dooley
Co-Pastor, St. Thomas Aquinas
Indianapolis

(Fr.) Clarence Waldon
Pastor, Holy Angels
Indianapolis

(Fr.) Richard J. Mueller
Pastor, Our Lady of Lourdes
Indianapolis

(Fr.) Jeffrey Godecker
Religion Dept., Roncalli High School
Indianapolis

(Fr.) Michael Welch
Associate Pastor, St. Matthew's
Indianapolis

(Fr.) William Munshower
Pastor, Holy Spirit
Indianapolis

(Fr.) Robert Drewes
Co-Pastor, St. Bernadette
Indianapolis

(Fr.) Martin A. Peter
Co-Pastor, St. Thomas Aquinas
Indianapolis

(Fr.) James F. Byrne
Pastor, Holy Cross
Indianapolis

(Fr.) Anton R. Braun, O.F.M.
Alverna Center
Indianapolis

(Fr.) Karl Miltz
Associate Pastor,
Our Lady of Perpetual Help
New Albany

(Fr.) Maury Smith, O.F.M.
Alverna Center
Indianapolis

Mother-of-12 poet

To the Editor:

Below is a poem written by my mother in answer to abortion. She is the happy, serene, peaceful mother of 12 children.

"Unborn"

I thought I heard a little voice.
It seemed so far away.
Soft, and low, and pleadingly,
This, it had to say:

Why did you not let me live?
To lie on mother's breast,
Her arms entwined about me,
As a small bird in a nest.

Why did you not let me live?
To see my happy dad,
To know how proud he'd be of me,
His very first-born lad.

Why did you not let me live?
To smell a fragrant flower,
Feel soft rain upon my face,
Shed by an April shower.

Mrs. David O'Connor
(4403 Caroline
Indianapolis)
Sent to you by her youngest child,
Mrs. J. L. Siler
Lawrence, Ind.

'Reads every article'

To the Editor:

The Criterion issue dated December 7 is excellent. I found myself reading every article through Page 6 and, later, through the back page.

I would have read the paper continuously but for the usual interruptions when managing a house and family.

Please send extra copies of the issue if you can—for use with religious education classes and as resource material for a public high school student. Especially helpful are Father Carl J. Pfeiffer's article, "The Meaning of a religious vocation," and "Ten Years of liturgy reform."

Mrs. Bernard J. Funk
Earl Park, Ind.

Braille offerings

To the Editor:

A little over a year ago, the Xavier Society for the Blind asked you to help us in our search for the Deafblind in order to extend to these most disadvantaged persons our various free Braille services. Your response and that of your readers was most effective. Through that help, we are now sending free reading materials offering comfort and encouragement to a far greater number.

To reach the Deafblind, it is essential to have the help of the sighted. So again we ask your assistance in locating and serving those who need us.

Especially, we would like to offer our

THE YARDSTICK Bishops and boycotts

BY MSGR. GEORGE G. HIGGINS

Over the course of the years, I have found it necessary to take issue on numerous occasions with Father Daniel Lyons, S.J., who writes for Twin Circle and other conservative Catholic publications. More often than not, it was the farm labor problem that divided us. I thought, and I am still persuaded, that Lyons' polemical approach to this problem and, more specifically, his repeated attacks on the good name of Cesar Chavez, were so outrageously mis-

leading as to require a stiff rejoinder from this end of the line.

Some time ago, however, I decided to call it quits for fear that people might get the impression that I was deliberately baiting Lyons or that I held a personal grudge against him. I made a promise to myself that I would never again take up the cudgels against him in this column, no matter what he might happen to say about the farm labor problem or any other current social problem in his own weekly outlet.

Unfortunately, however, upon my return from Rome, I found a column by Father Lyons on my desk—this time on the Farah strike and boycott—which simply can't be allowed to go unanswered. For better or for worse, then, I am going back on the promise.

LYONS' RECENT column on the Farah controversy, "Bishop Metzger vs. Dr. Poling," was called to my attention by a midwestern bishop who described it in a covering note as a "vicious article." It may or may not fit that particular description but, in any event, it's a shoddy piece of reporting and, worse than that, a very patronizing attack on Bishop Metzger of El Paso, the headquarters of the Farah Manufacturing Co., the nation's largest producer of men's slacks.

Bishop Metzger, who has been the Ordinary of El Paso for some 30 years, is a staunch supporter of the Farah strike and boycott. In March of this year, he wrote a very detailed statement on the issues involved in the Farah controversy. This statement was later reprinted as a full-page advertisement in all of the leading dailies in the United States.

In summary, he said, "As matters stand in Farah, without a written negotiated personnel policy the worker has insufficient assurance of job security, insufficient assurance of reasonable and negotiated production quotas, and insufficient assurance of a fair-wage scale. Without these three basic requirements there is no social justice. . . . If the company were to meet the demands of social justice by collective bargaining, I am confident it would prosper wonderfully."

SUBSEQUENTLY a retired Presbyterian minister from El Paso, Dr. Paul N. Poling, wrote a lengthy reply to Bishop Metzger, which was reprinted in an attractive and expensive pamphlet by the Farah Manufacturing Co. Copies of this pamphlet were distributed to all of the Catholic bishops and priests in the United States—presumably at the expense of the company.

Poling's pamphlet, "For the Defense of Farah Workers," is a blistering attack on Bishop Metzger and all of the other bishops, priests and ministers who are supporting the Farah strike and boycott. Needless to add, Poling enthusiastically endorses the company's position in every single detail.

In July of this year, Father Donald Bauer, a priest of the diocese of Syracuse, New York, who has been working full time during the past year in support of the Farah boycott, drafted a detailed reply to Poling's pamphlet. Citing chapter and verse, he demonstrated that Poling is woefully misinformed on almost every major issue involved in the Farah controversy.

IT GOES WITHOUT saying that Father Lyons is perfectly free to disagree with Father Bauer's detailed critique of the Poling pamphlet. On the other hand, since Lyons claims to know so much more than Bishop Metzger about the ins and outs of the Farah (Continued on Page 5)

free weekly newsletter—the Deafblind Weekly—the only religious Brailled publication of its kind. It offers the Deafblind the opportunity to read inspirational, as well as informative articles.

May we, therefore, ask your readers to send us the name of any person they feel might be interested in the above publication or any of our free Braille services. Simply have them to write to: Xavier Society for the Blind, 154 E. 23rd St., New York, N. Y. 10010.

Betty J. Dodd
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Asks help in stamps

To the Editor:

May I impose on your kindness to let your readers know that we have need of their cancelled stamps here at St. Francis Retirement Village?

These stamps are sold and the funds received from them are a great help to the Village. Our residents sort the stamps preparatory to selling them to dealers. They find much joy and usefulness in doing something for their Village.

Rev. Philip Marquard, O.F.M.
Director

St. Francis Village
P.O. Box 16310
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HAVE YOUR SAY

We welcome Letters to the Editor on any topic of interest to our readers. We reserve the right to edit, but promise to be as sparing as possible. Just address: The Editor, The Criterion, Box 174, Indianapolis 46206. Let us hear from you.

THE CRITERION

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CATHOLIC EDITORS REVIEW NEWS

Abortion ruling top 1973 story

BY FREDERICK A. GREEN

The U.S. Supreme Court's abortion ruling and the resulting movement to reverse the decision was the top Catholic news story of 1973, according to an NC News Service poll of editors of Catholic newspapers across the nation.

The 58 editors participating in the survey named the battle for aid to nonpublic schools the number two story of the year and the controversy over first Communion and first Confession the number three story. These stories ended almost in a tie with 416 votes for school aid and 413 votes for the controversy over the sacraments.

However, abortion was undoubtedly the top story as it was listed number one on almost every ballot. Out of a possible 580 points (the top story received 10 points on each ballot), it received 516 points.

The top stories, in order, were abortion, nonpublic school aid, First Communion and first Confession, biomedical ethics, United Farm Workers of America, "Maude", Watergate, Communion in the hand, Vietnam, and Chile.

The year was only 22 days old when the U.S. Supreme Court handed down its historic decision on abortion.

IN SEPARATE 7-2 decisions, the court ruled that the abortion statutes of the states Texas and Georgia were unconstitutional because they restricted medical practices needed to protect a prospective mother's life. The decision also forbade states to interfere with a

decision between a woman and her doctors to have an abortion to safeguard her health or her life.

In subsequent cases, the court further defined its ruling by allowing regulation of abortions only during the last three months of pregnancy.

Right to life groups began to concentrate on pressuring state legislatures to pass laws which would place as many restrictions on abortions during the last three months of pregnancy as possible, to pass conscience laws allowing medical personnel and medical institutions to refuse to perform abortions, and to work toward the passage of an amendment to the U.S. Constitution to prohibit all abortions.

At least 17 states, including Indiana, have enacted some form of conscience laws. Approximately 12 states have passed abortion laws which either refused to comply to the Supreme Court's ruling or enacted laws which implemented only the essentials of the decision.

IN CONGRESS, consideration of an abortion amendment is being slowed by hearings on impeachment being held by the House judiciary committee, which is bogged down in considering Watergate related matters and busing.

The U.S. Supreme Court also figured in another blow to religion in the United States. On June 25, the court handed down a series of decisions which all but

declared that state aid to nonpublic schools is unconstitutional because it serves to advance religion.

The decisions prohibited such aid as state maintenance of nonpublic schools, tuition grants, tax credits and tax reimbursements. Later decisions also ruled out nonpublic schools' use of state school equipment.

In July, a Vatican decree ordered the practice of admitting children to First Communion without going to Confession to be phased out at the end of the 1972-73 school year.

The practice was an experiment given approval by the Vatican in 1971.

With Pope Paul concurring, the decree was issued by the Congregation for the Sacraments and the Congregation for the Clergy. It ordered a return to the practice ordered by Pope Pius X in 1910 when his encyclical "Quam Singulari" allowed the children who have reached the age of reason to "receive the sacraments of Penance and the Eucharist."

THE ORDER affected approximately half of the dioceses in the United States. Some bishops expressed disappointment at the order, and some said the old practice would go into effect only after detailed planning.

During their annual meeting in November, the bishops voted to send a letter to the Vatican expressing their "pastoral concern" over the decree and outlining the difficulties they are facing in implementing the decree.

Ethical practices of some medical personnel were called into question when it was revealed that two black Alabama girls, whose father was on welfare, had been sterilized without their or their parent's full knowledge and consent.

Many calls were made for more stringent guidelines of the Department of Health, Education and Welfare to forbid coercion in matters relating to sterilization.

HEW has proposed new guidelines which provide that no one who is under the age of 18 or who is legally incapable of consenting can be sterilized without the approval of a review committee and a determination by a court of competent jurisdiction that the sterilization would be made in the best interest of the patient.

IN RELATED areas, published reports of abuses in the human experimentation programs prompted new guidelines from HEW.

They would require informed consent from all participants in experimental medical programs, and the participants would have to be given details of risks, and procedures to be followed.

The United Farm Workers of America appeared in the news again this year. This time the union was in a struggle against their old foes, the growers of California and the Teamsters Union.

The UFWA contracts with growers signed in 1970 expired this spring, and the growers signed new contracts with the Teamsters Union.

Cesar Chavez, president of the UFWA, called for reestablishing the nationwide boycott of table grapes and head lettuce which was not picked by the UFWA.

THE CBS-TV program "Maude" caused more controversy this year when two of its shows dealing with abortion were rebroadcast this summer as reruns.

One of the biggest stories of the year for the secular press also turned up in the Catholic editors' most important stories column. Many adversely critical editorials appeared in diocesan newspapers after President Nixon fired the special Watergate prosecutor, Archibald Cox, and several papers called for resignation or impeachment.

A debate which caused many people to say it really did not matter was the controversy surrounding Communion in the hand.

The bishops seemed to put an end to

the matter for at least several years when they failed to approve a petition to the Vatican requesting permission to institute the experiment in the United States.

THE CEASEFIRE in Vietnam was greeted by major religious leaders with expressions of relief, while anti-war activists complained that the ceasefire came too late and that it only ended American participation in the fighting.

However, the return of the prisoners, many of whom said they had been sustained by their religious faith, was greeted with almost universal rejoicing.

In Chile, the Church found itself being criticized from both right and left of the political spectrum.

While Salvadore Allende was president, the Church was criticized by rightists for cooperating with the government.

• opinion
• reaction
• analysis
• background

Bishops and boycotts

(Continued from Page 4)

controversy, one would have expected him to take some notice of Father Bauer's paper in his recent column. Instead of that, he elaborately ignored Father Bauer's statement and simply proceeded to paraphrase Dr. Poling's pamphlet, and on the basis of Poling's one-sided presentation tried to make a monkey out of Bishop Metzger. So far as he is concerned, Poling is absolutely right and Metzger is absolutely wrong. To add that his references to Bishop Metzger are rather insulting would be putting it very mildly.

I won't say that Lyons' supercilious attack on Bishop Metzger was "vicious," but I will say that it's in horribly bad taste.

Lyons made a great to-do about the fact that he himself recently spent a few days in El Paso making a first-hand study of the Farah controversy. By this he clearly means to imply that he knows much more about this controversy than Bishop Metzger does. If he is capable of believing this, he is capable of believing almost anything.

The fact is that Bishop Metzger, who has been the Ordinary of El Paso for more years than Father Lyons has been a priest, knows more about the Farah controversy than Lyons ever will know. He is especially well informed on the mood of the Mexican-American workers in the El Paso area. If Lyons had had the courtesy to pay a visit to the Bishop during his recent safari to El Paso, some of the Bishop's knowledge with regard to the Farah controversy might have rubbed off on him. He made no such visit, of course, and to the best of

my knowledge, has never had direct contact with the union involved in this controversy. All that he knows about the Farah situation he has learned from company representatives and from Dr. Poling.

BECAUSE OF space restrictions, it is impossible to provide anything like an adequate summary of Father Bauer's devastating critique of Poling's propaganda statement. In lieu of that, I would suggest that those of our readers who are interested in pursuing this matter in greater detail might want to write Father Bauer for a copy of his report. His mailing address is: ACWA, 15 Union Square, El Paso, Tx. 79985. Copies of Bishop Metzger's major statements on the Farah controversy can be obtained from the El Paso Chancery Office, 1012 North Mesa St., El Paso, Tex. 79902.

Speaking of Bishop Metzger's statements, I am sure I don't have to remind Father Lyons that the Bishop made an eloquent presentation of his own position on the Farah controversy at the November meeting of the American hierarchy. If Father Lyons was in Washington on that occasion, he will recall that the bishop was enthusiastically applauded by his peers. As a matter of fact, I can never recall an occasion on which a bishop was so warmly applauded following an address at a NCCB meeting.

The moral of all this is that Father Lyons ought to consider the possibility that it is he, and not Bishop Metzger, who is out of line with Catholic social teaching.

WATERGATE, WAR HEAD LIST

NEW YORK—Concern over American morality in the wake of the Watergate scandals was the top 1973 news development in religion, as seen by Religious News Service editorial and photo staffs.

The Middle East war, including its effect on Jewish-Christian relations, ranked second.

The 10 top stories chosen by RNS staffers were:

1. Religious evaluations of the meaning of Watergate and determination to shore up national morality in the future.

2. War between Israel and Egypt and Syria in October, and the impact of the conflict on interreligious relations in the Middle East and the West.

3. U.S. Supreme Court decisions (followed by Right to Life efforts) permitting abortion, banning aid to parochial education and tightening pornography standards.

4. Evangelistic campaigns—Key 73, charismatic movement, Billy Graham's

South Korea crusade attracting largest crowd ever to gather for a sermon.

5. Women advance in the church: National Council of Churches' elects Claire Randall as general secretary, Pope Paul establishes commission on women, Conservative Jews count women in minyan, Episcopal women fight for, but lose, right of ordination.

6. Conservative-modern conflicts in U.S. Protestantism, highlighted by tensions in Lutheran Church-Missouri Synod and formation of National Presbyterian Church by some conservatives in the Presbyterian Church, U.S. (Southern).

7. Anglican-Roman Catholic theological consensus on the nature and meaning of the ministry.

8. Church support for minority groups, especially for Indians at Wounded Knee, Hispanic farm workers in California and strikers at Farah plant in Texas.

9. Religious opposition to governments in Brazil, Chile (after Allende over-

throw), South Africa, Rhodesia, South Korea, the Philippines, and Soviet restrictions on Jewish immigration.

10. Energy crisis: Implications for changing values and life styles, and impact in church attendance patterns.

OTHER DEVELOPMENTS placing high were:

—Church appeals for amnesty for Indo-Chinese war draft resisters.

—Supreme Court refusal to restore tax exemption of Evangelist Billy James Hargis.

—Religious liberty as dramatized in trial of Ted Patrick, "deprogrammer" of members of fundamentalist sects.

—Possibilities for peace in Northern Ireland; formation of Council of Ireland.

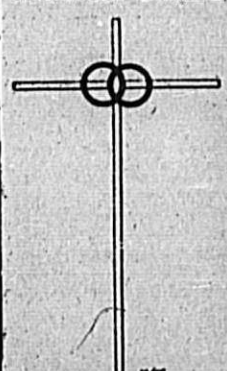
—Celebration of World Council of Churches' 25th anniversary.

—Vatican document reaffirming dogma of papal infallibility.

—Refusal of U.S. Catholic bishops to permit communion in the hand.

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THEME ARTICLE

EQUAL RIGHTS

BY RUSSELL SHAW

Few ideas have received more recognition in modern times than those of equal rights and opportunities. From the Declaration of Independence through the United Nations Declaration on Human Rights and beyond, rights of human persons have been proclaimed and efforts have been made to establish structures for their protection and realization.

Yet for all the lip service paid to equal rights and opportunities, both are constantly denied in theory and practice. Why should this be so?



The obvious explanation is human selfishness, the tendency shared by all of us to deny to others what we claim for ourselves. But "selfishness" is too broad an answer.

PEOPLE OFTEN TAKE for granted that they have a "right" to whatever they already possess or can reasonably hope to get. To possess something confers a "right" to it. This applies most obviously to material possessions—money, property, and so on—but not only to them. The same attitude exists with regard to political, intellectual and spiritual possessions: "What I have is mine, and because I have it, I have a right to it."

This is not the Christian understanding of "rights." A moment's reflection makes it apparent that

merely acquiring something does not by itself give one a right to it.

To what, then, does a person have a right? Basically, one has a right to his fair share of what is available to all members of the community for the preservation and promotion of human dignity and development.

"Fair share" is, to be sure, an elastic concept which leaves plenty of room for honest disagreement about its meaning in concrete situations. But the principle of "fair share" is surely being violated in a nation—or a world—like ours in which some people enjoy a super-abundance of goods while others scrape by with little or nothing.

The problem is even more acute with regard to "opportunities." People who are willing in theory to concede equal rights to others often balk at taking the next step and extending to them the opportunity to realize those rights.

SOMETIMES THIS refusal takes the form of discrimination and oppression. But often it is done more subtly—for example, with the paternalistic attitude that other individuals or groups are not really "ready" for certain opportunities which the rest of us enjoy.

Some people believe the problem of unequal rights and opportunities will solve itself as the quantity of goods of all kinds increases and the resulting abundance spreads to all. Unfortunately there is little evidence that this is happening now and no certainty that it will happen in the future. Even if it were true, generations would have to suffer the penalties of inequality in the interval.

Equal rights and opportunities will become reality only when the "haves"—both individuals and groups—are prepared to share more generously with the "have-nots." Or when the "have-nots" rise in frustration and anger and seize some of what the "haves" now possess. The challenge for Christians is stark and clear: work to extend equal rights and opportunities to all or be prepared to accept the consequences—whatever they may be—of injustice.

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"But the principle of 'fair share' is surely being violated in a nation—or a world—like ours in which some people enjoy a

super-abundance of goods while others scrape by with little or nothing." (NC photo)

LITURGY

Special rite marked First Confession

BY FR. JOSEPH M. CHAMPLIN

Our four-session summer pilot parental preparation program for First Confession concluded with a Common Penance Service on a Monday night in September.

The ceremony was a joint venture. Two Sisters of St. Joseph—parish helpers at Holy Family—met with several of the parents, offered suggestions or ideas and then let them develop the specific format. After the celebrant had checked their finalized product and made one change in it, the planning committee contacted other parents and assigned roles to various individuals. They carefully attempted to involve every boy and girl in some part of the rite.

The Sadlier publication, "Peace I give You," served as our basic text for the children and also as the primary source book for this service. It also became the title of a participation booklet assembled and produced by one of the families.



WE STRESSED IN this ceremony, Jesus, the light of the world, particularly emphasizing the Easter candle and using small candles (with paper holders to catch drippings) for each of the 10 children making their First Confession that night.

The small congregation (about 30 persons) met at the church's entrance and at 7:30 began a procession to the front pews singing "Kumbaya."

After a brief greeting by the celebrant, Ed Foley, father of Eddie, read a few paragraphs which explained the sign of peace. All then exchanged this gesture of forgiveness and reconciliation.

Next, the celebrant delivered a short homily, introduced the light service and asked James Weiss and Eileen Bixby to come forward with their candles. They lighted these from the Paschal taper, returned to the pews, and passed the flame on to the other boys and girls.

After each child had a burning candle, one father said: "Every time we decide to do what we know is wrong, there is less light in the world."

Laurie Narewski rose at this time with flickering taper in hand and read: "When boys and girls are playing, and one child decides to push, or fight, or be unfair, all the children become unhappy. There is less light in the world." Speech completed, Laurie blew out her candle.

The congregation responded: "Jesus forgive us for letting your light grow dim."

THIS LITANY-LIKE period of reflection or examination of conscience quite effective visually in the darkened church, continued with six children standing, reading, extinguishing their candles.

The priest concluded: "Jesus is here with us—He is our light. It is Jesus who says, 'Peace I give you.'"

All present finally joined in the Our Father, spent several moments in a "Time for Thinking" and recited a child's act of contrition.

Confessions followed in our special room and in a sacristy space. Each place offered the option of kneeling anonymously behind the priest or of sitting across from him for a face to face encounter. Most of the children and adults (the two of us heard for a solid hour) chose the latter arrangement. I found the confessions beautiful—open, specific, painful in the healing manner they should be.

Penitents told what they had done,



The Parthenon was built as a pagan temple and later served as a Christian church and a Moslem mosque. It was blown up in the 17th century while being used as a powder magazine by the Turkish army. (NC photo by Steve Landregan)

LANDS OF THE BIBLE

Parthenon boasts checkered history

BY STEVE LANDREGAN

It would be difficult to say what is the most familiar structure in the world. The Eiffel Tower, the Leaning Tower of Pisa, St. Peter's Basilica, the Sphinx and the Pyramids at Giza, all would be in the running, but each of them would be challenged by the classical grace and beauty of the Parthenon at Athens.

Most school children can tell you that the Parthenon is a pagan temple that is the most dominant structure of the Acropolis, the seat of classical Athens. Few would know that it also had been a Christian church and a Moslem mosque.

Officially the temple is known as the temple of Athena Parthenos, or Athena the Virgin. It was built by Pericles and was dedicated in 438 B.C. after 10 years of labor. It took an additional six years to complete the intricate carvings and decoration.

It was dominated by a colossal statue of Athena, the patroness of Athens, and is regarded as the outstanding example of the Greek Doric style. The designer, Ictinus, incorporated a number of optical illusions in order to give the temple a more perfect appearance when viewed with the naked eye.

SCARCELY A SURFACE of the building is truly vertical or horizontal, each being carefully curved or thickened to compensate for the distortions of perspective. It is a rectangular building with two sides having

eight evenly spaced columns. The other two sides have 17 evenly spaced columns. The length is double the width, plus one.

It was the fifth century that the temple was converted into a Christian church, dedicated to Hagia Sophia, Holy Wisdom, as was the great church in Constantinople.

In 662 it was rededicated to the Virgin Mother of God and underwent substantial remodeling of the interior. When the Turks captured Athens in 1458, the Parthenon became a mosque and a minaret was built on the southwest corner.

Two centuries later when the Venetian army was besieging Athens, the Turks used the temple as a powder magazine. One of the Venetians' heated cannonballs struck the powder and the building was severely damaged. It deteriorated from that time onward through plunder and neglect. Many of its sculptures were removed and are now in the Louvre, the British Museum and elsewhere. Others are still in Athens.

ON HIS VISIT to Athens, St. Paul undoubtedly viewed the magnificent temple but there is no reference to it or to the Acropolis in Scripture. The altar to the Unknown God that attracted Paul's attention was located on the road leading from the Athenian port of Piraeus to the Agora or public square and market at the foot of the Acropolis.

It was atop the Areopagus, a large stone outcropping close to the Acropolis, that the apostle made his speech before the leaders of Athens announcing that he was proclaiming the "Unknown God" to whom they had built an altar.

His speech was pretty much of a failure, although he converted one member of the Areopagus Council, Dionysius, a woman named Damaris, and a few others.

An ancient tradition records Dionysius as the first Bishop of Athens, martyred in 95 A.D.



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(Copyright 1974, NC News Service)



"For all the lip service paid to equal rights and opportunities, both are constantly denied in theory and practice." In the photo a tearful man consoles his weeping daughter after they were evicted from their home. (NC photo by Erv Gebhard)

CATECHETICS

'We plus They equals Us'

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

"We plus They equals Us!" I recently came across that simple formula in an article I was reading. I jotted it down at the time (unfortunately, without a reference to its source) and hung it on my bulletin board. It is so simple, but so suggestive. "We plus They equals Us!"

The first half of that clever formula lays bare the prejudices that find unconscious expression in our daily conversations. "We," of course, are people who share "my" views and feelings. "They" includes just about everyone else. If I am white, "they" may embrace all non-whites. If I am a man, "they" can take in the other half of the human race, women. If I am rich, "they" may be poor. Just the opposite naturally holds too. To the black, "they" may be all non-blacks. For women "they" may refer to men. To the poor "they" can be the rich.

You can go on substituting all kinds of groups for the "we" and "they" to fit your own experience. Whatever the specific groupings, "we" are normally O.K., to be trusted, appreciated, rewarded. "They," for some reason, are viewed with suspicion. "They" may be "lazy," "ambitious," "heretical," "closed," "conservative." In any case "we" and "they" are felt to be different.

AS OUR LANGUAGE betrays our inner attitudes, so does our action. While "we" have certain rights, enjoy definite opportunities and privileges, "they" are often prevented from sharing the same rights and opportunities. A careful look through the daily newspaper will show how widespread a reality is the lack of equal rights for large segments of American

citizens. Discrimination exists in American society and in the Church.

If the first half of the equation suggests how people tend to divide the world into "we" and "they," the second half of the equation reveals one of the major tasks of religious education. Religious educators—such as parents, teachers, preachers, writers—face the challenge of helping people realize that "we plus they equals us!" In more traditional words that means helping people realize that all men are brothers and sisters, deserving equal respect, equal rights and equal opportunities. That is part of what Christians mean when they call God "our" Father.

Jesus said that we are to love others as we love ourselves. That is another way of saying that "they" equals "us." Jesus goes further and urges us to love others as He loves us—as He loves them! St. Paul reminds the first Christian communities that there should be no discrimination between rich and poor, male and female, Jew and Gentile—all are one in Christ. His message is restated in very clear terms by the

Second Vatican Council:

"With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent." (The Church Today, 29)

An important part of religious education, then, would seem to be the effort to help individuals come to grips with their prejudices. To be a Christian implies the recognition of the dignity and rights of every human being. We need to educate ourselves, our young, our old, to resist every form of discrimination and to resist acting our personal prejudices.

THE COMMAND OF JESUS to love one another needs to be translated into language that relates concretely to the "we" and "they" in our own lives.

In addition we need to help our people recognize the existence of institutionalized prejudice such as racism or sexism. It is one thing to come to grips with one's individual prejudices, and quite another thing to face the fact that certain social, political and religious structures or institutions are radically discriminatory. We need to help our people look not only at their own hearts but at their institutions, including the Church. This is particularly imperative in adult religious education—to move beyond eradicating personal prejudice to overcoming institutionalized or structured prejudice. We have the challenge to enable individuals to realize that "we plus they equals us!" and then to draw personal social conclusions from that realization.

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Follow 'Know Your Faith' throughout the New Year!



QUESTION BOX

Was Mary of royalty or only peasant girl?

BY MSGR. R. T. BOSLER

Q. I have noticed that lately in various articles the Blessed Virgin has been referred to as a "simple peasant girl." If Mary was a Jewish girl from the Royal House of David, how could she be a peasant? Is there such a thing as a Jewish peasant?

A. The Random House Dictionary of the English Language defines a peasant as a "person of inferior social rank, as in European countries, usually engaged in agricultural labor" and "a rude, unsophisticated, usually uneducated person of little financial means." All that the articles you have read want to



say is that Mary was a poor, ordinary Jewish girl.

What we know from the Gospels is that Mary lived in the small town of Nazareth. Luke implies that Joseph and Mary were poor; they made the donation of the poor when they presented Jesus in the temple. There is no indication that Mary was less educated than others in her town, but there is no reason for thinking she was exceptional, for the Nazarenes were surprised at the knowledge of Jesus and wondered where he got it. Luke indicates that Mary was not from the Davidic line but rather of Levitical descent because of her relationship to Elizabeth. This does not seem to bother the Evangelists, for they show that Joseph is from the Davidic line, which would make Jesus a legal descendant of David. Being of this descent would by no

means indicate wealth or a special position in society. David lived a thousand years before Christ. His son Solomon had hundreds of children. Not many years after Solomon many of his progeny could have been as poor as the temple mice.

Q. My neighbors, Lutherans, were visiting in New York and went to the Cloisters. They saw one picture called, I believe, Joachim and the Virgin. When they returned they looked up Joachim in their bible and couldn't find him. I found a Joachim or Joakim in the Book of Kings, but he seems to have been an old king of Juda. My neighbor is wondering whether Joachim is an old saint venerated by Catholics. I could not find the name in my book of saints.

A. Joachim is the name tradition assigns to the father of the Blessed Virgin. Anne (Hannah, which signifies grace) is the name given to her mother. The feast of St. Joachim and Anne is celebrated on July 26 according to our most recent liturgical calendar. That Mary had parents who must have been exceptionally holy and favored by God can be taken for granted, for they were an intimate part of God's plan for the incarnation, but we know absolutely nothing about them for sure. They are not mentioned in the Bible.

The story of Joachim and Anne appears in an apocryphal gospel (a writing not accepted by the Church as inspired) known as the Protevangelium of James or Pseudo Matthew. Butler's Lives of the Saints says that though its earliest form is very ancient, it is not a trustworthy document.

Devotion to St. Anne and later to St. Joachim developed in the Eastern Church, especially at Constantinople. The devotion was introduced into Rome in the eighth century. The devotion, however, was not widespread until the fifteenth century, when it became enormously popular and many shrines and churches were dedicated to St. Anne and St. Joachim. These two saints became the inspiration of many paintings and other works of art. Your Lutheran friends may be interested to know that Luther, who always retained a great devotion to Mary, bitterly ridiculed devotion to St. Anne and St. Joachim because it was not Scriptural. Long before Luther, St. Peter Damian preached that it was unnecessary and blameworthy curiosity to inquire into those things that the Evangelists did not tell us, and he specified the parentage of the Blessed Virgin Mary as an example.

But the parents of Mary, whatever

their names, are the grandparents of Jesus; they must be sharing in his glory. Why shouldn't we honor them and with the names tradition gives them? Reminding ourselves that he had grandparents brings home to us vividly that Jesus who is God is also truly human and one of us.

Q. I am a Protestant who has been interested in the Catholic Church for a long time. There is much that is appealing in Catholicism, but a few points

draw me up sharply. One: why is it that a Catholic priest always feels free to address a lay person by his first name? I saw this happen recently in a way that astonished me. A young priest of about 30 met an elderly man, a non-Catholic. The older man was presented as Mr. So and So. The priest's first question: "What is your first name?" It was given and the young priest was presumptuous enough to call the elderly gentleman "John." I've seen this kind of thing happen over and over.

A. I was not aware that this is common. I suppose the priests you have met were trying to be friendly. As far as I know, no young men are trained to act this way as a priest. Perhaps your reactions, which I am happy to publish, may help the priests who are too free and easy with first names, mend their ways. And as a return favor, why don't you call at a rectory and seek more information about the Catholic Church.

(Copyright 1974)

THE CHURCH AND I

Speaker soon finds there's no room on platform for an ego

BY F. J. SHEED

The sane speaker never takes his audience for granted. The men in the audience have been dragged there by the women likely enough; you try to make them cease kicking themselves for having yielded to pressure. College

and high school students not only expect to be bored, they start off hostile, especially if the lecture is on their own time, evening or weekend. I once gave three Sunday afternoon lectures at a convent. The hall was crammed. I remarked to the Reverend Mother that she must have put a lot of pressure on the girls. "No pressure at all, I simply told them noblesse oblige." The girls got the message. Already in the forties—long before Pope John and the explosion—I was conscious of the cynicism of the young; one could almost read in the rows of innocent faces the question, "What's his racket?"

Seminarian reaction was more complicated—they felt that the lecturer would not have been invited if the authorities did not regard him as part of the Establishment, yet he might have something of value for themselves. On the other hand they had been listening to lectures all day, and here was another: so any excuse for a laugh. In one seminary I had been talking of street corner crowds. A student asked "Have you ever been hit by an orange?" I said, "No, but I have been missed by a

lemon." That was 31 years ago. I still meet elderly priests who were there as students. They invariably remind me of the incident. And I wasn't trying to be funny. My answer was a model of precision—no orange was ever thrown at me, one lemon was.

A MORE INTERESTING reminder of long ago came from a Monsignor in the St. Paul Diocese. He claims that when he was a student—in Ohio I think—I had given the advice, "Make up your minds whether you are preaching Christ or yourself. If you're preaching yourself, heaven help you, for the better you do it, the worse it is."

I cannot remember saying this. Perhaps it arose out of something I heard said of Bishop Schrembs—in Ohio, as it happened. "He begins by saying something about Christ, then he says something about himself, and after a while you can't tell which of the two he is talking about."

To be remembered at all is something. You sometimes wonder if you're having any effect on anyone. After I had lectured in a convent, the Reverend Mother said, as she led me to the dining room, "Your talk would have done the young nuns a great deal of good." The young nun who brought me my dinner said "I hope Reverend Mother was listening." One of the root problems of the speaker is in those two snippets of dialogue. Everyone thinks the talk would be good for someone else.

I HAD AT LEAST 20 indoor topics, religious and literary. I have already said that it was in Denver that I gave my

first talk on the Catholic Intellectual Revival. I worked hard at a lecture about Thoreau, who is to me the greatest of American writers, showing (among other things, naturally) how splendid a religious meditation book could be drawn from the Notebooks: One theme began to emerge in the thirties, shaping my own thinking and so my platform teaching. The theme was Sanity.

In 1946 I wrote *Theology and Sanity*, seven years later *Society and Sanity*, but for 15 years before writing the first of them I had been—so to speak—obsessed with sanity. There is not a paragraph in either book that I had not talked out with scores of audiences, indoors and out, before I put it on paper. All the difficulties they raised and my efforts to meet them are woven into both books.

FRIENDS OF MINE, who had not read either—friends don't—were a little concerned for my mental state when the second appeared: they assumed I was writing books about insanity—who writes books about sanity? I do not find their insanity very interesting, whereas sanity I find absorbing. It is a permanent preoccupation and a distant longing. I rate it too highly to think I have achieved it. Perhaps I may die sane—though I fear the betting is against it.

After this somewhat rhetorical outburst you may wonder what all the fuss is about when I say that by sanity I mean seeing what's there. Who doesn't? you ask. Who does? I answer.

PARISH LIFE

Achieving ideal parish life calls for careful planning

BY JAMES J. PHILLIPS

"A journey of a thousand miles is begun with one step."

That is one side of the story. The other side is that "one step does not a journey make." That first step had better be in the right direction and we had better be prepared to take a whole lot more steps before the journey is over.

This is where hard-nosed planning comes. If you really do want something important to happen in your parish, you need more than just the courage to take that first step. You need a clear idea of where you want to go, some understanding of what you are likely to meet along the way, the appropriate vehicle and a massive supply of staying power.

Yes, Faith will move mountains; but you do have to know which mountains you want moved and where you want them to be put.

A few weeks ago, you were asked to imagine your ideal parish of the future. That, in dream form, is the goal. Assuming that you really want (rather than simply wish) to get there, how do you do it?



BEGIN BY CLARIFYING THE GOAL.—"To build a Christian community" is not a goal. It is a vague wish. Equally vague is "to put things back the way they were." A goal must be concrete, measurable if possible. We need to have some way of knowing we are moving toward it and recognizing when we have achieved it.

SET UP A REALISTIC TIMETABLE.—Do this by breaking the goal into its various parts and then identifying the steps that must be taken to achieve each part.

CHOOSE THE APPROPRIATE VEHICLE.—Do not ask more of a particular program or process than that program or process can achieve. When we try to do too much with a particular vehicle, we usually fail to accomplish even the minimum that could have been accomplished.

SET UP A CHECKING SYSTEM.—Plan regular occasions when you will check progress toward the goal. Coldly analyze results and decide which changes need to be made in the original plans.

Much more on this in future articles.

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WIN ILLINOIS HOLIDAY TOURNEY—The Junior-Senior basketball team from Our Lady of Lourdes parish, Indianapolis, won a holiday tourney sponsored by the YMCA in Decatur, Ill., held December 26 and 27. Two other CYO teams from the Archdiocese participated in the nine-team tourney—St. Malachy's of Brownsburg and St. Simon's, Lourdes won the championship trophy over the South Shore

Comets of Chicago 60-56. Shown above with the team's 14 players is coach James Wilhelm. He was assisted by Chris Horn. The players include: Steve Roberson, Rick Sanders, Larry McCormick, Jeff McGulre, Micky Marren, Pat Lepper, Doug Priesthoff, Billy Cobb, Fred Allgood, John Sullivan, Jim Gilday, Mike Writt, Mike Gunyon and Dave Detamore.

LEAGUE STANDINGS

"56" "A" LEAGUE

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

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

Division III—All Saints 4-0; St. Rita 4-0; St. Bernadette 4-1; St. Monica 2-2; St. Malachy 2-2; Nativity 2-3; St. Roch 1-3; St. Catherine 1-4; St. Mark 0-5.

Division IV—Holy Cross 4-0; Our Lady of Greenwood 4-0; St. Ann 4-1; St. James 3-1; St. Thomas 3-2; St. Patrick 1-4; St. Susanna 1-4; Holy Trinity 0-4; St. Martin 0-4.

"56" "B" LEAGUE

Division I—St. Michael "B" 5-0; Mount Carmel 3-1; St. Thomas 3-2; St. Matthew "C" 2-2; St. Malachy 2-2; St. Christopher 2-3; St. Luke (Red) 2-3; St. Susanna 1-3; St. Gabriel 0-4.

Division II—St. Pius X 4-0; St. Andrew 3-1; St. Michael "C" 3-1; Immaculate Heart (Blue) 3-2; Christ the King 3-2; St. Joan of Arc 2-3; Little Flower (Blue) 1-3; St. Matthew "B" 1-4; St. Lawrence (Red) 0-4.

Division III—St. Barnabas (Red) 5-0; Holy Cross 4-1; St. Simon 4-1; Holy Name 3-2; Holy Spirit 3-2; St. Catherine 3-2; Our Lady of Lourdes 1-4; St. James 1-4; St. Mark 1-4; St. Jude (Red) 0-5.

Division IV—St. Lawrence

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

CADETA LEAGUE

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

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

Division III—Holy Cross 5-0; St. Monica 5-0; St. Christopher 3-1; St. Joan of Arc 3-1; St. Roch 2-2; St. Malachy 1-3; St. Luke 1-4; St. Barnabas 0-4; St. Martin 0-5.

Division IV—Holy Cross 4-0; St. James 4-0; St. Thomas 4-0; Sacred Heart 3-2; Our Lady of Greenwood 3-2; St. Bernadette 1-3; Nativity 1-4; Holy Trinity 0-4; All Saints 0-5.

CADET B LEAGUE

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

Division II—St. Barnabas 6-0; St. Philip Neri 5-0; St. Simon 4-1; Holy Spirit 4-2; St. Jude 4-2; Little Flower (Blue) 2-3; Holy Name 2-4; Our Lady of Lourdes 1-4; St. Mark 1-4; St. Lawrence 1-5; St. Matthew "B" 0-5.

Division III—St. Michael "C" 6-0; Immaculate Heart (White) 5-1; St. Matthew "C" 5-1; St. Pius X "C" 5-1; Little Flower (Gold) 4-2; Mount Carmel 3-3; Sacred Heart 2-4; St. Catherine 2-4; St. James 2-4; St. Michael "D" 1-4; St. Bernadette 0-5; St. Thomas 0-6.

FRESHMAN-SOPHOMORE

Division I—NYAA "A" 5-0; Holy Trinity 4-1; St. Anthony 4-1; St. Martin "A" 3-2; St. Malachy 3-2; St. Andrew "B" 2-3; St. Thomas 2-3; St. Christopher 1-4; St. Thomas More, Mooresville, 1-4; St.

JUNIOR-SENIOR

Division I—St. Malachy 5-0; St. Anthony 4-1; St. Christopher 3-2; St. Monica 3-2; NYAA 3-2; Holy Trinity 2-3; St. Martin 2-3; St. Michael 2-3; St. Gabriel 1-4; St. Ann 0-5.

Division II—Mount Carmel 5-0; St. Lawrence "B" 3-1; St. Matthew 3-1; Immaculate Heart 3-2; St. Pius X 3-2; St. Thomas 3-2; St. Simon 3-2; St. Joan of Arc 1-4; North Methodist 1-4; Jewish Community Center 0-5.

Division III—St. Jude 4-0; St. Catherine 4-1; Baxter YMCA 4-1; St. Barnabas 3-2; St. Mark 3-2; St. Roch 3-3; St. James 2-3; St. Simon "B" 2-3; Holy Name 2-4; St. Patrick 1-4; Southport Christian 0-5.

Division IV—Our Lady of Lourdes 5-0; Holy Spirit 3-2; St. Rita 3-2; St. Simon "A" 3-2; Little Flower 3-2; Our Lady of Lourdes 2-3; St. Simon 1-3; St. Lawrence "A" 1-3; Nativity 1-4; St. Andrew 1-4.

Football dropped by Xavier U.

CINCINNATI—Xavier University ended its 73-year tradition of intercollegiate football because of what Father Robert W. Mulligan, Xavier president, called "spiraling costs."

Action to end the program came in a 15-3 vote of the university's board of trustees. Father Mulligan said the Jesuit university lost \$200,000 in the past football season despite the fact that with five wins, five losses and a tie it was the Musketeers' best record in five years.

Among those voting to retain football were Father Mulligan and his predecessor, Father Paul L. O'Connor, now chancellor of the university.

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Quiz pits Holy Trinity, St. Catherine in finals

Holy Trinity and St. Catherine's will vie for the championship of the annual

CYO NOTES

Cadet Volleyball League coaches will meet at 7:30 p.m. Wednesday, Jan. 9, in the CYO Office.

Cadet Boys Wrestling League deadline was January 3. The season will begin the week of February 4 or 11 depending upon the number of entries.

Holy Name parish will again host the 21st annual Junior CYO Style Show on Sunday, Jan. 27. Six divisions of hand-made garments will be featured, with applicants allowed to enter one item in each division. Entry deadline is January 11. A fee of \$1.50 per garment will be charged.

Eighteen teams will compete in the annual St. Joan of Arc Junior Girls Invitational Volleyball Tourney, to be held January 19 and 20. Entry deadline is January 10. A fee of \$10 per team must accompany application. St. Pius X (Gold) is defending champion.

Junior CYO-Criterion Quiz Contest, to be aired on WAJCFM at 5 p.m. Sunday, Jan. 6. The radio finals will be taped on Friday afternoon at the Butler University radio station.

Both teams advanced to the last round by eliminating strong competition last Sunday. Holy Trinity defeated St. Barnabas 170 to 160, while St. Catherine's won over Holy Cross 170 to 130.

St. Catherine's, coached by Miss Judy Gabonay, is comprised of twin sisters, Mary and Martha Mullin, and brothers Ed and George Berry. Sister Christine Ernest, O.S.F., is coach of the Holy Trinity entry, composed of Jean Lampert, Jean Luzar, Phyllis Trauner and Paul Barbarich.

The champion team will receive \$40 and the runner-up will receive \$20 in addition to trophies. Semifinalists St. Barnabas and Holy Cross will receive \$10 each and a trophy. Prize money is provided by The Criterion.

All questions for the contest are taken from the pages of The Criterion.

NEW PUBLICATION

MINNEAPOLIS, Minn.—The National Right to Life News, a publication of the National Right to Life Committee, will begin publication here January 9.

Fifty years ago the first diocesan convention of the Council of Catholic Men was held at Council 437, Knights of Columbus, with 200 delegates attending.

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Marian will offer five 'mini-courses'

INDIANAPOLIS — Marian will offer five "mini-courses" during the second semester. The non-credit classes will meet in the evenings, beginning the third week in January.

"Creative Problem Solving" will explore new ways to approach unfamiliar situations, whether as an individual or in a group. The course will meet for five Monday evenings, January 21 through February 18.

"CURRENT Economic

Young farmers are encouraged by Pope Paul

VATICAN CITY—Pope Paul VI has urged young farmers not to let prophets of doom discourage them about the future of farming. Speaking recently to a group of young European farmers brought to Rome by the Food and Agriculture Organization of the United Nations, the Pope said: "The program of your meeting clearly reveals your determination as young farmers to save the rural world so indispensable to the vitality of Europe's nations, and at the same time to promote its authentic solidarity with the farming regions of the Third World (of underdeveloped nations)," he said.

"You have already suffered much to head off the rural exodus, to achieve a more rational use of resources, to coordinate projects," the Pope continued. "Do not let yourselves be discouraged by the prophets of doom over the future of the rural world. This struggle is not simply for new and efficacious structures that will assure the defense of the fields and their survival. This struggle must also be constantly inspired by a search for quality of life. It is not simply a question of having more, but above all of being more."

Problems" will also have five sessions, including "Why Everybody Wants to Take Your Dollar," "Why There is No Free Lunch," and "Why There is No Dollar Behind the Dollar." The course will meet Wednesday evenings, January 23 through February 20.

For all those wondering about the coming metric system of measurement, Marian will offer a course on "The Metric System of Weights and Measures." There will be five sessions, Monday, January 21 through Monday, February 18.

"A POTPOURRI of Literary Works" will dip into poetry, plays, and short stories in five sessions, Wednesday, January 23 through Wednesday, February 20.

"You, Your Taxes, and the Internal Revenue Service" is a 15-session program developed by the IRS to provide the fundamental information necessary for knowledgeable tax preparation. The course will cover when to itemize, deducting casualty losses and thefts, pensions, and many other problems. The course will meet Mondays and Wednesdays, January 21 through March 11.

For further information contact the Academic Dean, Marian College, 3200 Cold Spring Road, Indianapolis.

Guild to meet on January 8

INDIANAPOLIS — The Ave Maria Guild will hold its monthly meeting at St. Paul Hermitage on Tuesday, Jan. 8. Luncheon will be served at 12:30 p.m.

Present officers of the Guild include: Mrs. C.E. Baas, president; Miss Camilla Zink, vice-president; Mrs. Clarence Flick, corresponding secretary; Mrs. Robert Kremer, recording secretary; and Mrs. Robert Reimer, treasurer.



SR. AGNES GENEVIEVE

Roncalli teacher dies unexpectedly

INDIANAPOLIS — Funeral services for Sister Agnes Genevieve Clark, C.S.J., math and science teacher at Roncalli High School for the past five years, were held Wednesday, Dec. 26, in Sacred Heart Church. She died unexpectedly (Dec. 23) in St. Francis Hospital Center, Beech Grove, at the age of 62.

Sister Agnes Genevieve spent a total of 16 years teaching in Indianapolis at Roncalli and the old Sacred Heart Central and Kennedy High School. She also taught in Negaunee, Mich., and St. Louis (Mo.) high schools and during summer sessions at the College of St. Teresa (now Avila College) in Kansas City.

A native of Hannibal, Mo., Sister Agnes Genevieve entered the Sisters of St. Joseph of Carondelet in 1930. She received an undergraduate degree from Fontbonne College in St. Louis and had taken graduate studies at the University of Wisconsin.

She is survived by a sister, Miss Genevieve Clark of Hannibal, and two brothers, John Clark of Hannibal and Charles Clark of San Jose, Calif.

Burial was in the community section of St. Joseph's Cemetery here.

Elected to head hospital staff

BEECH GROVE, Ind. — Dr. Richard L. Need has been elected president of the St. Francis Hospital Center Medical Staff. He succeeds Dr. Marvin C. Christie. Other officers include: Dr. John D. MacDougall, vice-president; and Dr. Dennis J. Nicholas, secretary-treasurer.

A practicing internal medicine physician in Indianapolis since 1965, Dr. Need is a member of the American Medical Association and the American College of Physicians. He was a 1959 graduate of the Indiana University School of Medicine and completed his residency at the Indiana University Medical Center. Between 1963 and 1965 Dr. Need served in the Public Health Service on Guam with the National Institutes of Health.

Forty years ago "Here Comes Charlie," was presented before a capacity audience in St. Bartholomew's Hall, Columbus. Dr. Hugh Morley directed.

Remember them

CLINTON
MARGARET VINCO, 85, Sacred Heart, Dec. 22. Nieces and nephews survive.

FLOYDS KNOBS
ANTHONY J. BECHT, 62, St. Mary-of-the-Knobs, Dec. 17. Husband of Cora; father of Anthony Becht and Mary Spahnour, both of Floyds Knobs. Six brothers also survive.

JOSEPH M. McDANIEL, 52, St. Mary-of-the-Knobs, Dec. 27. Husband of Mary; father of Michael of New Albany. A brother and two sisters also survive.

FRENCHTOWN
FIRMAN M. SIEG, Sr., 83, St. Bernard, Dec. 17. Husband of Edna; father of Firman, Jr., of Marengo; Elizabeth Briscoe and Dorothy Byerley, both of Depauw; Margaret Klesler of Clarksville; and Elaine Crayden of Gulfport, Miss.

INDIANAPOLIS
ANNIE W. JOHNSON, 83, St. John's, Dec. 19. No immediate survivors.

PATRICK J. WALLACE, 23, St. Roch's, Dec. 20. Son of Frank and Naomi Wallace; brother of Pansy A. Wallace; grandson of Mr. and Mrs. Herman Fey.

LOUIS A. SMITH, 62, Little Flower, Dec. 20. Husband of Mary S.; brother of Joseph Smith and Mary Quinn.

FRANCIS J. NORRIS, 41, St. James the Greater, Dec. 21. Husband of Shirley A.; father of Joseph F. and Nicole L. Norris; son of Norma C. Norris; brother of Cecil J. Norris, Norma J. McBee and Esther C. Koebel.

JOSEPH W. GAGEN, 66, Our Lady of Lourdes, Dec. 22. Husband of Elizabeth; brother of William, Edward and Howard Gagen.

PAUL E. JENKINS, 43, Assumption, Dec. 24. Husband of Lois J.

JOHN SHANNON, 60, St. Jude's, Dec. 24. Husband of Clara; father of Jerome F., Thomas A. and Mary T. Shannon; brother of Dennis F. Shannon and Mary Funkhouser.

MARY E. WALSH, 68, St. John's, Dec. 26. Mother of Raymond and Donald Walsh and Mary E. Barrett; sister of Kathleen Heddlie and Margaret McIntire.

WILLIAM A. BRANDT, 61, St. Patrick's, Dec. 27. Cousin of Francis Nye.

HENRY L. BORNMAN, 78, Little Flower, Dec. 27. Husband of Arline M.; father of Larry, John and James Bornman and Susan Garner; brother of Sister Cecilia Gertrude Bornman, S.P., Mae McKinney and Anna Bornman.

ALBERT F. GREINER, 73, Little Flower, Dec. 28. Brother of Robert A. Greiner and Cozetta Greiner.

JAMES G. DUNIGAN, 48, St. Catherine's, Dec. 28. Husband of Ingeborg; father of Cathleen A. Dunigan; brother of Jack Dunigan and Dorothy Barber.

ERNEST D. SMITH, 63, Little Flower, Dec. 29. Husband of Alberta K.; father of Linda Scheich; son of Bruce Smith.

ANTHONY J. SMERDEL, 63, Holy Trinity, Dec. 31. Husband of Mary A.; father of Anthony, James L. and Carolyn Smerdel and Mrs. Roy Campbell; brother of Frank, Fred, John, Joseph and Lois Smerdel and Antonia Strainer.

FRANCES K. JOHNSON, 65, St. John's, Dec. 31. No immediate survivors.

ELLEN L. FORD, 33, St. Matthew's, Dec. 31. Wife of Peyton; mother of P. Robertson Ford and Cathleen Ford; daughter of Mr. and Mrs. George Porteous; sister of Michael G. Porteous and Mrs. Michael D. Seal.

BERNARD J. GOHMANN, Sr., 64, St. Thomas Aquinas, Jan. 2. Husband of Murel B.; father of Bernard J., Jr., Louis E. Gohmann and Rita Webber; brother of Eugene O. Gohmann, Gertrude Sodi and Eleanor Christie.

FAY FITZPATRICK, 87, St. Augustine Home Chapel, Jan. 2. No immediate survivors.

NELL M. SCANLAN, 72, Holy Rosary, Jan. 3. No immediate survivors.

MARVEL J. ELSON, 55, Christ the King, Jan. 3. Wife of Robert Sr.; mother of Robert Jr., Michael, Richard, Timothy, Jane, Peggy, Cindy and Kevin Elson and Mary K. Shipley; sister of Gaylord Lance and Virginia Lance, Norma Stuart and Betty Thompson.

CLIFFORD E. HEINRICH, 56, St. Christopher's, Jan. 3. Husband of Mary L.; father of Michael R., Jon A., Allyson A., Andrea L. and Barbara L. Heinrich; son of John Heinrich.

JEFFERSONVILLE
EVELYN STENGER, 52, St. Augustine, Dec. 17. Mother of Richard of Jeffersonville; Mary Rose Schindler and Susan Edwards, both of Jeffersonville; daughter of Corrine Terry of Tulsa, Okla. Two brothers and a sister also survive.

CLARA TAYLOR, 78, St. Augustine, Dec. 17. Sister of Alsenia Hughes of Jeffersonville.

NAVILETON
ANNIE KRUER, 82, St. Mary, Dec. 10. Mother of Louis and Edmund, both of Floyds Knobs.

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JOSEPH J. KIEFER, 78, St. Mary, Dec. 17. Brother of Carl and Mary Kiefer, both of Borden.

NEW ALBANY

ANNA WILSON, 89, St. Mary, Dec. 10. Mother of Frank and Joseph, both of New Albany; Edwin of Houston; Mary Constantine and Ruth Kelley, both of New Albany. A brother and four sisters also survive.

RICHARD SNYDER, 54, Our Lady of Perpetual Help, Dec. 22. Father of Richard of New Albany; Robert of Charleston; and Mrs. Larry Brumley of Georgetown.

GEORGE AUST, 92, Holy Trinity, Dec. 21. Brother of Mary Rudy of Floyds Knobs.

GEORGE MORGENROTH, 56, Our Lady of Perpetual Help, Dec. 26. Husband of Marie; father of Teresa Crask of Louisville; Marleen Oltersbach of Bexley, O.; and Rose Marie Scharlow of New Albany. Son of Mr. and Mrs. August Morgenroth of New Albany. A sister also survives.

LEO J. JOHNSON, 69, Holy Trinity, Dec. 27. Husband of Catherine; brother of Ethel Ferguson of New Albany.

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CARRIE MAE HAMMER, 80, Holy Trinity, Dec. 28. Sister of Leon of New Albany.

THOMAS ROBERTSON, 85, Holy Trinity, Dec. 28. Father of William of New Albany; Edgar of Hillsboro; Thomas of Floyds Knobs; Mary Fink of New Albany; Annabel Boyd of Borden; and Ruth Jacob of Lemon Grove, Calif.

RICHMOND
HARRY ENRICO PARRELLA, 79, St. Mary's, Dec. 31. Husband of Mary; father of Alfred and Jeanette, both of Richmond; brother of Nancy of Italy.

SEYMOUR
MRS. AMBROSE HAUSER-SPERGER, 76, St. Ambrose, Dec. 19. Wife of Ambrose; mother of Mrs. Alvin Gerth of Hayden; Mrs. Bernard Roush of Madison; and Dr. Alfred Hauersperger of Columbus. Four brothers and four sisters also survive.

SIBERIA
MRS. FRANK VOGES, 79, St. Martin, Dec. 31. Wife of Frank; mother of Francis of Siberia and Sylvester of Ferdinand.

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KATIE SCHIERHOLZER, 92, St. Paul, Dec. 31. Mother of Henrietta Conen and Clara Schierholzer, both of Tell City; and Margaret Jarboe of Troy.

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VIEWING WITH ARNOLD

Unique film covers 1972 Olympics

BY JAMES W. ARNOLD

The Olympics have brought out the best in moviemakers since Leni Riefenstahl showed them what could be done in Berlin in 1936. Nearly all the postwar Games have been the basis for extraordinary films, with the high point perhaps reached in Kon Ichikawa's poetic documentary about Tokyo, 1964. Since the marvelous has become standard, the problem has become what to do for an encore.



"Visions of Eight," about the 1972 games in Munich, is

American producer David Wolper's ambitious attempt at an answer. (Unlike most of the other Olympics films, this one is also likely to actually appear in your theater.) He employed eight notable international directors to cope with aspects that interested them, and combined the results in an anthology. The total film is in no way a report, or even a unified impression. There is little narration, and few athletes are even identified. It is simply "interesting"—a collection of art-works in varying styles that happen to have the same sports carnival as focus for their attention.

TWO SEGMENTS are only satisfactorily engaging, not

really much groovier than the stuff cooked up on the spot by the superb ABC-TV camera crews. A sequence on "getting ready" (by Russia's Yuri Ozerov), which includes prayer and Mass, and builds with tingling acceleration to the explosive starts of a dozen events. A section on women (by Germany's Michael Pfeiffer) which is basically girl-watching, climaxed by a long, tender slow-motion observation of the skills of one of the lovely Soviet gymnasts. The most uniquely memorable is American Arthur Penn's evocation of

the pole vault—mostly a super-slow motion ballet of soaring bodies without sound, stunning in its revelation of facial and muscular distortions invisible to the naked eye. Ichikawa tries the same thing with the 100-meter dash final, but since the event has much less surprise and variation, the outcome tends to be boring.

Penn had the brilliant camera and editing assistance of Walter Lassally and Dede Allen, as well as suspenseful competition in the event itself. When Bob Seagren launches himself at the crossbar for a final effort, the moment has all the majesty (man vs. the outer limits) of a scene from "2001."

basic insightful journalism. Her piece on the agony of the behemoth weightlifters is undoubtedly the best cinema ever on that sport, and ranges in feeling from comedy, to poignance. There is probably no more dramatic sequence than the repeated efforts of one of the giants, pacing and puffing air, to psyche himself for a lift he is unfortunately unable to make.

A segment on losers has vast potential appeal (it is the one sports experience that is universal), but Frenchman Claude Lelouch is disappointing. He spends too much film on physical injuries (boxing, cycling, wrestling) and not enough on psychological and moral trauma. There is a cute montage on the reactions of unsuccessful girl javelinists, and another on the swimmers

who are continually frustrated by Mark Spitz. The best shows exhausted track also-rans trying to hold themselves together as the distant loudspeaker announces the latest champions and record-breakers. It is the seldom shown flip-side of the coin of glory.

ONLY BRITAIN'S John Schlesinger, in the final piece on the marathon, gets into the political tragedy of the murdered Israeli athletes, largely by juxtaposing the fierce dedication of the runners and the brutal events they had to ignore.

The race is covered imaginatively and sensitively, especially in one sequence where the film seems to get inside the hallucinating mind of a runner as he grinds endlessly on after the prize. Schlesinger also suggests forcefully the real Olympic spirit when he

intercuts the farewell speech of Avery Brundage and the arrival of the last marathoner, plodding into an empty stadium in the rain and the dark. It signifies as well,

perhaps too obviously, life itself.

"Visions of Eight" is an intriguing, if not always successful, collaboration between sport and the art of film. Inevitably, it shows man at his most revealing and vulnerable moments. He is magnificent and absurd, cruel and generous, proud and shattered. Most films do not get so close to so much of the truth. (Rating: A-1—unobjectionable for all)

The week's TV network films

THE GYPSY MOTHS (1969) (CBS, Friday, Jan. 4): Director John Frankenheimer's interesting study of three itinerant skydivers (Burt Lancaster, Gene Hackman, Scott Wilson) who come to a small Iowa town for a July 4th show and stir up the local women. There are good insights into Americans and the human psyche, and the air sequences are both lovely and nerve-shattering. Recommended, but mainly of interest to adults.

NUMBER ONE (1969) (NBC, Saturday, Jan. 5): Charlton Heston as an aging pro football star who refuses to quit, in an interesting but talky and self-consciously adult sports film that was several years ahead of its time. The hero is too much of a crumb to be really sympathetic, but there are nice touches, including a splendid buildup to the crucial game. Satisfactory for adults, especially football fans, with lots of feminine interest.

THE DEFIANT ONES (1958) (NBC, Monday, Jan. 7): Stanley Kramer's rather

obvious race relations fable about two escaped convicts, black (Sidney Poitier) and white (Tony Curtis), who are chained together and must cooperate to survive. The men are unrealistically virtuous as their feelings begin to mellow and move toward brotherhood, but the action and acting are strong. It's easy to knock Kramer's earnest liberalism, especially in 1974, but he has always been a producer who tries to use the medium for social good. Mainly of historical interest.

HAWAII (1966) (CBS, Friday, Jan. 11): James Michener's view of early Hawaii, in which the White Man corrupts a South Seas paradise of lovable Noble Savages, chiefly with the "thou-shalt-nots" of Puritan Christianity. It is dull and interminable, a smug Hollywood attack on the missionary ethic, using Calvinism as a straw man. Max Von Sydow struggles hopelessly as a fanatical minister, and Julie Andrews suffers lovingly as his wife. Not recommended.

Day of national humiliation

WASHINGTON—Sen. Mark O. Hatfield (R-Ore.) introduced, and the Senate adopted, a resolution to set aside April 30 as a "national day of humiliation, fasting and prayer."

Hatfield's resolution says it "behooves us to humble ourselves before almighty God, to confess our national sins and to pray for clemency and forgiveness."

The resolution, passed by voice vote with no debate or opposition, is modeled after a proclamation issued by Abraham Lincoln fixing April 30, 1863 as a day of reflection. At that time the Union cause in the Civil War had reached a low point.

"President Lincoln had a profound sense of the sovereignty of God. He knew how the nation stood accountable to God's judgment," Hatfield said.

"I believe that only a national confession of corporate guilt can save us from the worship of our own finite power and the tragedies that this worship creates," he said.

The resolution further states that Americans are "intoxicated with unbroken success. We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to honor the God that made us."

Avoid splitting orders, Religious are urged

WASHINGTON — The Conference of Major Superiors of Men (CMSM) has urged Religious to heal the divisions that threaten to split their orders into separate communities based on "opposing mentalities."

The appeal came in "A Call for Reconciliation" issued on behalf of the conference, an organization of the superiors of orders of men in this country, by its president Father Paul Boyle.

The statement called on religious orders to enter into a "process of reconciliation" as the Church prepares for the 1975 Holy Year.

"Some divisions in religious communities 'go beyond the proper and due diversity so necessary for community living,'" the statement said. While saying that some "claim that the discord is often beyond repair" and "conclude that the answer is to divide the communities according to opposing mentalities," the statement rejected such a solution.

"Our world and our Church need the example of brethren working through their differences, not separating because of them," the CMSM said.

A CMSM SPOKESMAN said that the statement may be controversial because the Vatican has in the recent past given permission to groups within some Religious communities of women to separate legally and groups within some men's communities are seeking similar permission.

"Vatican Council II has given us all a new vision of the Church and of her mission among men," the statement continued. "It has given also new insights and new directions for Religious life. But the acceptance of new ideas, the initiation and testing of new practices take time and willingness to change. Religious everywhere must open their minds and hearts to assimilate what is new and to blend it with what is old."

THE STATEMENT warned that to "finalize internal discord into legal structures would be to build on shifting sand, weaken the communities and in the long run, hurt the Church. Our present need and pressing duty is to work for reconciliation. We believe that God can heal what man has broken. We believe also that He is ready to grant us His healing grace, but that He wants and awaits our cooperation."

The CMSM told Religious that "unity cannot be found through arguments in which one side wins and the other

side loses. The way leads only to the stalemate of separation. The unity of minds and hearts we search for, can and must take into account different visions and desires. Experience reveals that those communities find such unity who are able to intensify a common experience of their particular vocation: common experience in prayer, in thanksgiving, praise and petition; common experience of the radical discipleship of hearing and announcing the Good News to all, in serving the poor, in healing the sick, and attending the deepest needs of their fellow men."

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