



VOL. XIII, NO. 11 INDIANAPOLIS, INDIANA, JANUARY 11, 1974

HIT \$617,990 IN 1973

Mission charity at record high

Archdiocesan Catholics contributed a record \$617,990 for the support of the Church's home and foreign missions, according to the annual report issued this week by Msgr. Victor L. Goossens, director of the mission-aid societies.

Society for the Propagation of the Faith memberships, collected in parish churches, amounted to \$57,638. The

chdiocesan Home Missions Fund totaled \$41,234, while \$23,230 was received for Mass stipends.

Requests for mission support amounted to \$27,471. Collections taken by visiting missionary groups resulted in \$112,882 for their programs. Another \$18,895 was contributed by Archdiocesan Catholics directly to the national office of the Society for the Propagation of the Faith.

Itemized parish contributions on Page 2

Mission Sunday collection, taken up each year in October, netted \$87,122. A special collection for Catholic Relief Services to provide assistance for victims of the Nicaragua earthquake raised \$49,593.

SCHOOL CHILDREN contributed \$23,927 through the promotion of Holy Childhood Association seals and memberships. Donations to the Ar-

THE AMERICAN Board of Catholic Missions received \$44,000 from Msgr. Goossens' office, while the Catholic Near East Welfare Association was given \$6,750. Home Missions Fund recipients last year included: St. Thomas More parish, Mooresville; St. Joseph parish, Rockville; and St. Jude parish, Spencer.

Total overhead and operating expenses for the mission office amounted to \$31,985.

THOSE CONFIDENT CATHOLICS

Schools produce most 'hopeful' Americans

KANSAS CITY, Mo.—A Catholic education may be more valuable "than most people thought," especially in developing "men and women of hope," according to a survey prepared by sociologists Father Andrew Greeley and

William McCready on "The Ultimate Values of Americans." However, the authors noted, this "good news" about Catholic schools may have come "too late" to reverse what they claimed to be the pervasive

conviction inside and outside the Catholic Church that "parochial schooling has failed."

Expounding on their study, prepared for the Henry Luce Foundation but not yet released, they observed that those Catholics who went to both Catholic grammar and high schools "are almost twice as likely (29 per cent to 17 per cent) as those (Catholics) who went to public schools to be among the hopeful."

WRITING IN THE National Catholic Reporter, an independent Catholic weekly published here, the two staffers of the National Opinion Research Center at the University of Chicago acknowledged that the "evidence is still tentative and must be confirmed by

Sees values study boosting schools

KANSAS CITY, Mo.—Commenting on a survey providing "tentative" new insights into the value of Catholic education, the National Catholic Reporter declared editorially that "time has not run out" on the Catholic schools and there may be a "bright future... after all."

Citing a recent study of "The Ultimate in American Values," prepared by Father Andrew Greeley and William McCready of the National Opinion Research Center, Chicago, the lay-edited independent weekly noted that the study "concludes that there is a 'strong possibility' Catholic schools have been 'a considerable success.'"

"That is going to make a considerable number of people in the (Catholic) Church fear they tore up a winning sweepstakes ticket," the editorial said.

IT SAID CATHOLIC parents, pastors and educators "have agonized... over the value of Catholic schools." But the final judgment has been that the Catholic school's value is not big enough to justify its continuation in the face of rising costs and other priorities.

"Now, the validity of that judgment is challenged," the editorial said. And despite the tentative nature of the study's evidence, it should not be dismissed because the question of Catholic education "is far too serious for that."

"If the Catholic school is a well-fashioned tool for inculcating sound ultimate values, for helping chart a positive and true orientation for life itself, then that tool cannot be abandoned or neglected by rational, religious men and women," the editorial declared.

ACKNOWLEDGING that the Greeley-McCready study indicated that many members of the American Church "do not have the heart to reconsider the present drift and demise of the Catholic school," the editorial said this may not be true. "American Catholics may very well be recovering from the deep depression of the spirit from the loss of heart that has afflicted them for the past few years."

"If this is true, and, if the Catholic school has been, in fact, 'a considerable success' in transmitting the ultimate values heralded by the Church, then, there may be a bright future for the Catholic school, after all."

TIME CHANGE

The weekly Sunday televised Mass carried on WLW-I, Channel 13, Indianapolis, is being carried at 7 a.m. instead of 8 a.m. because of the switch to daylight saving time in Cincinnati, where the telecast originates.



ENERGY SAVER—A Montagnard family and their prized possession, a work elephant, move down a winding, hilly road in the southern Central Highlands of South Vietnam to escape fighting in their home village of Kien Duc.

Religious newspapers attack drunken driving

JACKSON, Miss.—Four religious newspapers based here have acted together in calling for removing drunk drivers from the roads.

The four publications, which carried page one editorials and other information on drunk driving, are The Mississippi United Methodist Advocate, The Baptist Record, The Church News (Episcopal), and Mississippi Today (Catholic).

The Church News is a monthly and was not due to be published until the week after the three weeklies.

ALTHOUGH TRAFFIC deaths in Mississippi have

declined over last year's statistics, the newspapers said, support should be given to bills designed to toughen the state's drunk driving laws. The papers said that 56,910 people died in the United States as the result of traffic accidents last year.

The editorial in Mississippi Today told of two cases involving drinking.

One case involved a drinking driver who killed a man, received a \$200 fine and was released. The other case involved a man who had been drinking, and who walked into a bar and shot and killed a man. The drinker who killed the man with the gun was given a life sentence.

English resort to prayer in present crisis

LONDON—A day of prayer for the nation was held in many churches in this country following the government's announced severe restrictions on the use of power in industry and commerce.

The restrictions follow the cut in oil supplies from the Middle East coupled with a growing shortage of coal due to a national slowdown by miners and other industrial unrest.

Archbishop Andrew Beck of Liverpool was one of the signers of an appeal to all believers to visit a place of worship and pray for the country in its present crisis.

THE BRITISH Council of Churches (BCC) in a statement on the national crisis, said that "the only genuine way of reconciliation is to negotiate a fresh social contract among the principal groups in our society."

"For this to happen it will be vitally important that the nation should be told the facts about its condition and trusted to debate responsibly the courses open to it."

DRASTIC ENERGY restrictions enforcing a three-day work week in industry and commerce as well as lighting and heating cuts are affecting the production and distribution of newspapers and periodicals, including the Catholic press.

Many other Catholic Church activities are similarly hit. Catholic charities and societies are hampered in their work. Churches are operating with a minimum of lighting and heating.

Spanish nun to be canonized January 27

VATICAN CITY—A Spanish nun who devoted her life to caring for the aged poor will be canonized in St. Peter's on January 27 by Pope Paul VI.

The newest saint to be added to the Church's calendar is Blessed Teresa de Jesus Jornet y Ibars, whose canonization was formally approved during a consistory held by Pope Paul last December 21. The decision to canonize the Spanish nun rested with the Pope but he asked the cardinals and

Drop Opus Dei from Spanish government role

MADRID, Spain—In a stunning development, Premier Carlos Arias Navarro dropped all members of the Catholic lay Opus Dei organization in forming his new cabinet.

Foreign Minister Laureano Lopez Rodo was replaced by career diplomat Pedro Cortina, Spanish Ambassador to France. Lopez Rodo was the last member of the Opus Dei in the assassinated Premier Luis Carrero Blanco's Cabinet.

Opus Dei is "an association of the faithful, whose members dedicated themselves entirely to the apostolate and to the practice of an intense spiritual life without abandoning their own social environment or the exercise of their profession or secular occupation." The organization runs several schools and universities in Spain, North and South America.

THE LAST reshuffle of the Spanish Cabinet marks a strong shift to the right in the government. The main thrust seems to be toward law and order. Premier Arias himself has law enforcement background.

The Opus Dei demise from the government was heightened by the rise of old Falange members to power. The Falange is a fascist party which supported Franco during the 1936-39 Civil War and later formed the core of the National Movement, the only legal political organization in the country. The Falange members are to the right of the Europe-oriented Opus Dei technocrats and have consistently criticized their influence and "liberalism" within the government.

THE SPANISH Catholic Church has grown alienated from Opus Dei because of its political and economic policies. The Church's progressive stands in many issues have clashed with the government and also with Opus Dei. In the weeks prior to the assassination of Carrero Blanco, the Church was engaged in a conflict over arbitrary imprisonment of lay leaders and the continuing existence of a special priests prison in Zamora. The conflict was marked by hunger strikes and nationwide protests by priests and lay Catholics.

The new cabinet does not include any Christian Democrats, who participated in cabinet posts on and off, but who have become more vocal in their demands for political freedoms and some sort of transition towards a democratic system.

Administrator policy to be acted on by Board of Education

The Archdiocesan Board of Education will take action on two resolutions dealing with qualifications and compensation of administrators in Catholic education at its meeting next Tuesday, scheduled for 7:30 p.m. at St. Christopher's parish, Indianapolis.

Presently there is no defined policy regarding qualifications for the selection and appointment of administrators as they have traditionally been made by religious communities. The availability of lay administrators and the creation of new positions for religious education administrators prompted the action, according to a board spokesman.

Both resolutions are broad statements of proposed board policy and do not detail specific qualifications or salary ranges, which will be handled later by the administrative staff of the Catholic Office of Education.

Other board discussion will center upon the proposed budget of the education office and the appointment of a budget review committee.

Disclose details of '64 papal Holy Land trip

VATICAN CITY—Pope Paul VI commemorated the 10th anniversary of his historic pilgrimage to the Holy Land by asking all to pray for "wise and just solutions" for the Middle East crisis.

Pope Paul referred to his January 1964 visit to Israel and Jordan during his

intended journey:

"This visit must have as its aim the rendering of honor to Jesus Christ, Our Lord, in the land which His coming into the world has rendered holy and worthy of the veneration and of protection on the part of all Christians... A subordinate aim of the simple pilgrimage is the moral defense of these holy places, the reawakening of Catholic interest for the protection which the Catholic Church cannot avoid of desiring for them..."

The papal notes, which Father Levi said were written in the Pope's own hand, continued by listing other aims on goals:

"The imploring of peace in that blessed and troubled land; the attempt at a brotherly encounter, as the beginning of a more stable reconciliation, with the various separated Christian denominations present there; the hope of finding some convenient form of bringing closer together the other two monotheistic, religious expressions, so strongly entrenched in Palestine, the Hebraic and Islamic religions."

PAT O'BRIEN AS FILM ARA?

Shure, and ye can't be serious, laddies

NEW YORK — Pat O'Brien, who has to be reaching for age 70, faces his biggest challenge. Can he play, in his golden age, a 50-year-old Armenian Presbyterian?

To put it bluntly, will the movie and TV audience allow an actor more Irish than St. Patrick play Ara Parseghian of Notre Dame?



ARA PARSEGHIAN—in Notre Dame coaching hierarchy.

Pat, most recently in Chicago where he and members of his family were appearing in a traveling drama, won kudos for his portrayal of Knute Rockne, a Norwegian Lutheran who, over the course of time, embraced immortality as coach of Notre Dame's great football teams, and Catholicism, in that order.

It is quite possible that Pat can't sell cars like Parseghian on television. Or beat the greatest of the greats, Bear Bryant of Alabama University, in the "game of the century" (this month's version) in the Sugar Bowl.

But who can play Parseghian? Casting of this role (almost sure to come) may set off the biggest contest since MGM sought a perfect Scarlett O'Hara.

ALL THIS COMES about because Ara Parseghian has joined the immortals. It took 10 years, but two of the greatest of coaches at Notre Dame, the late Knute Rockne and Frank Leahy, are moving over to give Ara room among the hierarchy of Notre Dame immortals. Immortality for this Presbyterian running a team synonymous with American Catholicism came at the Sugar Bowl in New Orleans on New Year's Eve. Notre Dame won, 24-23, in what may have been the greatest game in college football history, by putting down Alabama to win "No. 1" ranking and the 1973 undisputed football championship of the college world.



CSS BOARD MEMBER HONORED—Arthur Sullivan, an Indianapolis attorney who recently completed 22 years' service as board member and president of the Catholic Social Services and Catholic Charities, was honored last week upon his retirement from the board. Archbishop George J. Blasko is shown above presenting an engraved

plaque of appreciation to Mr. Sullivan. Looking on from left are: Dr. Paul F. Muller, past board president of CSS; Anthony Logan, executive director of St. Elizabeth's Home; James T. O'Donnell, executive director of CSS; Father Donald Schmidlin, director of Catholic Charities; and Alvin Hynum, CSS board president.

Your Mission Sacrifices For 1973

| | Parish Population | Propagation of Faith Dues | Mission Sunday Collection | Home Missions Fund | Visiting Missionary Collection | Mass Stipends | Other Gifts |
|-----------------------------------|----------------------|---------------------------------|---------------------------------|--------------------------|--------------------------------------|------------------|----------------|
| INDIANAPOLIS | | | | | | | |
| SS. Peter and Paul | 1150 | \$ 616.00 | \$1,523.50 | \$ 50.00 | \$1,076.43 | \$ | \$ 643.00 |
| Assumption | 431 | 123.50 | 116.68 | | 269.37 | | 116.00 |
| Holy Angels | 383 | 29.60 | 76.05 | | 117.34 | | 163.81 |
| Holy Cross | 995 | 123.50 | 305.87 | | 285.20 | | 193.90 |
| Holy Name | 3400 | 1,105.00 | 1,420.24 | | 1,627.26 | | 825.00 |
| Holy Rosary | 195 | 92.00 | 287.85 | | 463.05 | | 418.40 |
| Holy Spirit | 3876 | 511.00 | 1,236.69 | | 1,808.15 | | 1,144.57 |
| Holy Trinity | 1405 | 369.50 | 320.00 | | 740.00 | | 369.80 |
| Immaculate Heart of Mary | 2358 | 970.00 | 1,978.94 | | 1,192.51 | | 2,566.20 |
| Nativity of Our Lord Jesus Christ | 1494 | 392.00 | 1,200.00 | | 530.09 | 270.00 | 271.26 |
| Our Lady of Lourdes | 2682 | 1,218.00 | 1,107.00 | 200.00 | 1,652.82 | 900.00 | 2,140.68 |
| Our Lord Jesus Christ, King | 3384 | 765.25 | 1,172.00 | | 2,596.28 | | 688.41 |
| Sacred Heart of Jesus | 1140 | 323.00 | 687.56 | | 1,203.67 | | 1,351.79 |
| St. Andrew | 2303 | 182.00 | 458.42 | | 1,292.33 | | 1,029.64 |
| St. Ann | 1212 | 150.00 | 300.00 | | 475.00 | | 150.00 |
| St. Anthony | 1220 | 311.00 | 514.77 | | 716.16 | | 585.40 |
| St. Barnabas | 3361 | 1,450.00 | -1,013.00 | | 2,173.85 | | 1,447.50 |
| St. Bernadette | 1062 | 152.00 | 311.00 | | 574.00 | | 809.00 |
| St. Bridget | 519 | 139.00 | 125.00 | | 137.00 | | 112.00 |
| St. Catherine | 1674 | 74.00 | 635.00 | | 692.35 | | 270.50 |
| St. Christopher | 3106 | 518.00 | 791.52 | | 1,416.79 | | 717.97 |
| St. Francis de Sales | 649 | 74.00 | 202.14 | | 200.00 | | 166.00 |
| St. Gabriel | 3544 | 515.25 | 819.00 | | 1,252.00 | | 1,380.00 |
| St. James, the Greater | 1350 | | 310.00 | | 410.00 | | 100.00 |
| St. Joan of Arc | 1968 | 951.00 | 855.50 | | 1,315.77 | 90.00 | 472.50 |
| St. John | 100 | 217.00 | 980.00 | | 1,543.00 | | 392.00 |
| St. Joseph | 1550 | 134.00 | 164.50 | | 457.30 | | 300.00 |
| St. Jude | 3280 | 283.00 | 1,064.34 | | 1,550.45 | | 1,042.00 |
| St. Lawrence | 4450 | 1,026.50 | 1,003.00 | | 2,497.50 | | 1,000.00 |
| St. Luke | 3312 | 17.00 | 2,323.00 | | 5,371.03 | | 1,236.40 |
| St. Mark | 2066 | 542.00 | 1,112.66 | | 1,507.79 | 432.50 | 1,136.12 |
| St. Mary | 301 | 524.00 | 1,000.00 | 3,623.31 | 2,010.00 | 962.00 | 849.90 |
| St. Matthew | 3085 | 687.00 | 1,373.05 | | 1,677.04 | | 889.31 |
| St. Michael, Archangel | 3075 | 1,343.70 | 1,613.00 | 10,000.00 | 718.45 | | 240.25 |
| St. Monica | 2553 | 282.00 | 1,048.73 | | 1,420.44 | | 619.00 |
| St. Patrick | 1200 | 117.50 | 356.95 | | 512.71 | | 532.47 |
| St. Philip Neri | 2460 | 948.00 | 891.00 | | 1,067.00 | | 188.39 |
| St. Pius X | 2809 | 488.00 | 956.67 | | 1,231.31 | | 545.00 |
| St. Rita | 2017 | 125.74 | 239.30 | | 176.95 | | 405.09 |
| St. Roch | 1990 | 532.50 | 825.00 | | 1,411.00 | | 2,022.64 |
| St. Simon | 5246 | 332.00 | 894.00 | | 2,420.87 | | 980.72 |
| St. Therese of the Infant Jesus | 4310 | 2,911.11 | 1,874.09 | | 1,683.65 | 1,857.00 | 1,142.00 |
| St. Thomas Aquinas | 1632 | 354.75 | 714.30 | | 910.00 | | 372.09 |
| Aurora | 1128 | 49.00 | 1,325.00 | | 1,041.20 | | 370.50 |
| Batesville | 3100 | 915.75 | 671.81 | 270.60 | 908.50 | | 379.00 |
| Bedford | 1400 | 416.28 | 760.00 | | | | 327.89 |
| BLOOMINGTON | | | | | | | 61.00 |
| St. Charles | 2074 | 250.00 | 500.00 | | 1,500.00 | | 280.00 |
| St. John | 1329 | 237.00 | 259.96 | | 274.76 | | 230.00 |
| St. Paul Catholic Center | 5200 | 150.00 | 551.00 | | 1,106.00 | | 1,439.00 |
| Bradford | 751 | 223.10 | 338.00 | | 521.26 | | 728.00 |
| Brazil | 504 | 318.00 | 400.00 | | 300.00 | | 1,460.32 |
| Brookville | 2025 | 1,011.00 | 1,000.00 | | 965.00 | | 240.00 |
| Brownsburg | 2081 | 739.10 | 667.43 | | 914.28 | | 108.87 |
| Brownstown | 81 | 24.00 | 31.00 | | 45.06 | | 50.00 |
| Cambridge City | 694 | 241.50 | 230.00 | | 281.00 | | 68.00 |
| Cannelton | 461 | 199.50 | 128.25 | | 269.60 | 190.00 | 472.26 |
| Cedar Grove | 526 | 234.00 | 715.67 | | 580.00 | | 96.68 |
| Charlestown | 917 | 271.00 | 290.00 | | 75.00 | | 660.00 |
| China | 110 | 37.00 | 83.56 | | 3,312.58 | | 292.50 |
| Clarksville | 3871 | 653.00 | 622.25 | 200.00 | 302.00 | | 756.00 |
| Clinton | 950 | 153.00 | 290.00 | | | | 75.00 |
| COLUMBUS | | | | | | | |
| St. Bartholomew | 1380 | 342.10 | 796.77 | | 1,115.58 | | 270.00 |
| St. Columba | 1600 | 424.10 | 720.94 | | 599.56 | | 114.56 |
| Connersville | 3615 | 863.50 | 1,004.81 | | 1,249.51 | | 980.00 |
| Corydon | 700 | 46.00 | 134.00 | | 268.98 | | 50.00 |
| Danville | 550 | 170.00 | 320.50 | | | | 195.00 |
| Derby | 78 | 18.00 | 25.00 | | | | 60.00 |
| Dover | 280 | 221.00 | 300.00 | | 120.00 | | 138.00 |
| Edinburg | 194 | 105.00 | 181.78 | | 115.80 | | 99.54 |
| Enochsburg | 485 | 414.00 | 220.00 | | 156.00 | | 178.69 |
| Fortville | 350 | 75.00 | 255.70 | | 241.25 | | 493.27 |
| Franklin | 1003 | 125.00 | 345.46 | | 236.96 | 51.00 | 141.50 |
| French Lick | 305 | 73.50 | 319.87 | 29.27 | 178.61 | | 72.00 |
| Frenchtown | 465 | 258.00 | 220.75 | 27.00 | 64.18 | | 381.00 |
| Fulda | 440 | 688.00 | 89.07 | | | | 449.90 |
| Greencastle | 580 | 201.00 | 328.00 | | 343.20 | | 425.00 |
| Greenfield | 1462 | 218.25 | 596.91 | 55.00 | 150.45 | 105.00 | 576.00 |
| Greensburg | 2841 | 1,632.00 | 2,184.00 | | 1,862.00 | | 105.00 |
| Greenwood | 2240 | 495.05 | 953.11 | | 1,036.01 | | |
| Hamburg | 250 | 155.00 | 300.00 | | 220.00 | | |
| Henryville | 220 | 100.00 | 88.23 | | 41.41 | | |
| JEFFERSONVILLE | | | | | | | |
| Sacred Heart | 2706 | 449.00 | 629.50 | | 1,260.89 | | 381.00 |
| St. Augustine | 1596 | 331.00 | 483.00 | | 1,204.00 | | 449.90 |
| Knightstown | 250 | 100.00 | 61.00 | | 110.00 | | |
| Lanesville | 992 | 368.00 | 460.55 | | 917.50 | | |
| Lawrenceburg | 1650 | 764.10 | 695.00 | | 1,284.75 | 1,316.00 | |
| Leopold | 604 | 125.00 | 75.00 | | 125.00 | | |
| Liberty | 289 | 155.00 | 250.00 | | 200.00 | | |
| MADISON | | | | | | | |
| St. Mary | 880 | 179.00 | 703.00 | | 485.00 | | 297.00 |
| St. Michael | 412 | 138.00 | 500.00 | | 751.00 | | 215.00 |
| St. Patrick | 500 | 146.00 | 198.19 | | 195.32 | | 121.60 |
| Magnet | 133 | 26.00 | 25.00 | | 25.00 | | |
| Martinsville | 630 | 203.00 | 406.10 | 150.00 | 208.56 | | 202.60 |
| Millan | 380 | | | | 302.68 | | |
| Millhouse | 550 | 215.00 | 324.00 | 45.00 | | | 179.00 |
| Milltown | 75 | 100.00 | 90.00 | 11.00 | 97.76 | | 61.00 |
| Mitchell | 160 | 65.00 | 132.00 | | 144.73 | | 112.73 |
| Montezuma | 79 | 32.00 | 56.50 | | 78.59 | | 36.60 |
| Mooreville | 805 | 69.00 | 200.00 | | | | |
| Morris | 602 | 286.00 | 337.36 | | 80.00 | | |
| Napoleon | 410 | 101.00 | 183.90 | | | | |
| Nashville | 310 | 75.00 | 408.31 | | 348.40 | | |
| Navilleton | 590 | 211.00 | 300.33 | | 200.10 | | |
| NEW ALBANY | | | | | | | |
| Holy Family | 2560 | 684.00 | 913.90 | | 1,177.80 | | 426.00 |
| Holy Trinity | 2441 | 984.00 | 1,182.38 | | 1,389.64 | 1,945.00 | 638.30 |
| Our Lady of Perpetual Help | 2471 | 984.00 | 590.86 | | 1,346.87 | | 1,209.89 |
| St. Mary | 1859 | 623.00 | 760.00 | | 1,165.00 | | 913.38 |
| New Albion | 618 | 301.75 | 226.11 | 50.00 | 157.12 | | 171.67 |
| New Castle | 1175 | 575.00 | 729.00 | | 965.50 | | 418.75 |
| New Marion | 120 | 48.00 | 162.80 | | 170.15 | | 25.00 |
| New Middletown | 173 | 17.00 | 53.00 | | 67.80 | | |
| North Vernon | 1291 | 679.00 | 740.66 | | 1,088.45 | 1,162.40 | 35.14 |
| Oak Forest | 113 | 56.00 | 55.00 | | 68.00 | | 315.00 |
| Oldenburg | 1258 | 442.00 | 1,114.00 | | 1,457.00 | | 210.41 |
| Osgood | 490 | 553.50 | 527.00 | | 785.18 | | 33.00 |
| Paoli | 166 | 56.50 | 83.24 | | 46.56 | | 395.00 |
| Plainfield | 1401 | 625.00 | 680.29 | | 1,226.19 | | 1,025.00 |
| RICHMOND | | | | | | | |
| Holy Family | 1803 | 342.00 | 1,500.00 | | 1,657.00 | | 1,498.00 |
| St. Andrew | 2008 | 357.00 | 815.70 | | 564.25 | | 249.03 |
| St. Mary | 1524 | 307.00 | 583.03 | | 1,448.68 | | 1,079.70 |
| Rockville | 225 | 83.00 | 342.59 | | 360.70 | 370.00 | 1,045.01 |
| Rushville | 1460 | 611.00 | 942.75 | | 1,096.93 | | 112.85 |
| St. Anne (Jennings Co.) | 207 | 183.00 | 244.00 | | 88.26 | | 50.50 |
| St. Croix | 175 | 46.75 | 49.00 | | 19.75 | | 85.85 |
| St. Dennis | 125 | 46.00 | 122.07 | | | | 125.00 |
| St. Isidore (Perry Co.) | 359 | | 54.75 | | 50.00 | | 170.85 |
| St. Joseph Hill | 878 | 354.50 | 329.00 | | 294.65 | | 259.20 |
| St. Joseph (Jennings Co.) | 423 | 283.00 | 303.05 | | 289.23 | | 234.00 |
| St. Leon | 638 | 328.00 | 702.00 | | 662.00 | | 220.00 |
| St. Mark (Perry Co.) | 435 | 685.50 | 519.00 | | 148.10 | 90.00 | 130.20 |
| St. Mary-of-the-Knobs | 2212 | 646.50 | 906.00 | | 1,130.64 | | 150.00 |
| St. Mary-of-the-Rock | 489 | 161.00 | 236.00 | | 152.75 | | 62.32 |
| St. Mary-of-the-Woods | 370 | 212.50 | 156.50 | | 150.00 | | 100.00 |
| St. Maurice | 273 | 226.50 | 303.25 | | 172.80 | 90.00 | 127.50 |
| St. Meinrad | 1031 | 294.35 | 228.82 | | 336.81 | | 95.00 |
| St. Nicholas (Ripley Co.) | 624 | 271.00 | 239.28 | | 275.32 | | 215.75 |
| St. Paul (Decatur Co.) | 130 | 15.00 | 46.55 | | 15.75 | | 15.75 |
| St. Peter (Franklin Co.) | 934 | 394.00 | 156.00 | 100.00 | 225.00 | 225.00 | 1,349.00 |
| St. Peter (Harrison Co.) | 163 | 11.00 | 58.00 | | 63.00 | | 112.85 |
| St. Pius | 121 | | 308.64 | | 268.00 | | 85.85 |
| St. Vincent (Shelby Co.) | 425 | 87.00 | 40.00 | | 70.00 | | 125.00 |
| Salem | 240 | 42.00 | 40.00 | | 130.00 | | 170.85 |
| Scottsburg | 330 | 75.50 | 115.00 | | 167.50 | | 97.18 |
| Seelyville | 165 | 170.00 | 118.97 | | 500.07 | 150.00 | 646.50 |
| Sellersburg | 1000 | 232.00 | 272.25 | | 1,242.53 | | 907.00 |
| Seymour | 1323 | 240.00 | 715.25 | | 1,001.63 | | 191.68 |
| Shelbyville | 2650 | 350.00 | 931.50 | | 164.30 | | |
| Siberia | 245 | 195.25 | 209.00 | | | | |

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope asks for peace prayers

VATICAN CITY—Pope Paul began 1974 by asking crowds in St. Peter's Square to pray for peace. He reminded them that New Year's Day was also the World Day of Peace and said: "One wish predominates today, the day dedicated to peace: that the new year let us savor the maintenance of peace in justice and liberty, and see again its restoration where it is still a fiction, or unstable or compromised." The Pope said that "a new wound to peace could be fatal" for civilization.

Ten sentenced in Spain

MADRID—A special court handed down sentences for 10 labor leaders, including a priest, accused of "illegal association and of launching an illegal national labor movement." The court said that the movement sought to "change the present structure of the state by force." The trial had started the same day Prime Minister Luis Carrero Blanco was assassinated. The sentences ranged from 12 to 20 years. Father Francisco Garcia Salve, a worker-priest was sentenced to 19 years. Father Garcia Salve was one of the six priests who recently staged a hunger strike in the Zamora prison.

Rap French bishops' stand

PARIS—The National Real Property Union said that it was "astonished" by the recent denunciation of real estate speculation by the social commission of the French Bishops' Conference. The UNPI distinguished between the speculator who buys property only to sell it later at a profit and the real estate owner who buys property to build on it, and it

THE TACKER

Indian history sad reading

BY PAUL G. FOX

The initial court trials this past week in St. Paul, Minn., the first in an anticipated 100 separate cases resulting from last year's militant Indian take-over at Wounded Knee, S.D., will focus the nation's attention on the historic saga of the encounter between the American Indian and the U.S. Government.

A reading of any objective history and commentary on the relations between the indigenous Indians and the American frontiersmen, fortified on occasion by the arm of the military, leads one to a single conclusion: that the avowed intention of our government's policy was the annihilation of the Indian and the confiscation of his lands.

According to brief network newscasts covering the current court trial, it is the desire of the Indians' defense attorneys to introduce the long-abused and abandoned Indian treaties with the U.S. Government as necessary to their case, while the federal attorneys are trying to restrict the court's jurisdiction to the incidents surrounding the Wounded Knee episode exclusively.

The role of early Catholic missionaries to the Indians vacillated widely primarily because the priests were of European origin and had the dual function of ministering to both explorers and Indians, an impossible situation. The Spanish missionaries were also salaried by their government and oftentimes did not have different motivational insights from their military benefactors and protectors.

THIS IS NOT to say that many were not chagrined at the treatment being meted out to the Indians, but that they were powerless to effectively protest inhuman practices.

A serious setback to efforts to defend the Indian resulted from the sorry spectacle of the world-wide suppression of the Society of Jesus, a situation brought about largely because of political intrigues in Europe, but resulting in the expulsion of some of the best Jesuit missionaries in the New World during a period covering the late 18th and early 19th centuries. The Jesuits were particularly effective among the Indians because they realized the importance of learning the difficult languages and practices of the American Indians.

In more recent times, one of the most dedicated and effective missionaries was the Swiss-born Father Martin Marty, O.S.B., the first abbot of St. Meinrad Abbey in Southern Indiana, who became a legendary "apostle to the Indians" in the upper-plains territories late in the last century.

HIS TRAVELS and concern on behalf of the Indians, begun in 1876, ultimately brought about his resignation from the abbacy office to work among the Sioux in the Dakota

Territory. He was named Vicar Apostolic of the Dakotas in 1879 and consecrated a bishop the following year. (He had been recommended to succeed Bishop Maurice de St. Palais as Bishop of Vincennes in 1878, but he was passed over because he was of the "wrong nationality.")

Bishop Marty's accomplishments on behalf of the Sioux were numerous. It is a shame that a definitive biography of the churchman has never been written. His early efforts, and that of his Benedictine community, culminated in 1950 with the foundation of Blue Cloud Abbey, near Marvin, S.D., with 40 monks. It fulfilled an early dream of Martin Marty and continues as a modern-day focal point for the missionary efforts of the Benedictine community in the Dakotas.

But back to the original item: a careful review of history would reveal a series of massacres against Indian tribes perpetrated by military expeditions which would shroud the recent My Lai incident in Vietnam into oblivion by comparison. One of them occurred at Wounded Knee in 1890.

HERE AND THERE—St. Thomas Aquinas parish, Indianapolis, will sponsor a liturgical service to observe the birthday of Rev. Martin Luther King, Jr., at 7:30 p.m. Tuesday, Jan. 15. . . . Indianapolis-born Father Gertrude Brinkman, O.F.M., chaplain at the Illinois State Penitentiary and former president of the American Correctional Association, will join Gary's Bishop Andrew G. Grutka in a discussion of "Prison Reform in the 1970's" on ABC-TV "Directions," to be aired at 12 noon Sunday, Jan. 20, on WLWI, Channel 13, Indianapolis. Bishop Grutka is chairman of the U.S. Catholic Conference Subcommittee on Prison Reform.

BENEFIT FOR ADULT RETARDATES—The Downey Mus-Gals and The Ambassadors, choral groups from Msgr. Downey Council, Knights of Columbus, will present a program Friday, Feb. 8, to benefit the Hollis Adams Foundation for Adult Retardates. The program will be given at 8:30 p.m. in the Northview Junior High School auditorium, 8401 E. Westfield Blvd. Proceeds will help develop a work-activity center on the city's northside. The non-profit group presently conducts a five-day class in the First Baptist Church, 86th and College Ave. Tickets are available for \$1.50 at the door or by calling 253-6090 or 846-0162. Benefit chairman is Agnes Conder.

'WHO'S WHO' HONOREE—Miss Barbara Reidy, daughter of Mr. and Mrs. Joseph T. Reidy of Indianapolis, is among six students at St. Mary-of-the-Woods College nominated for "Who's Who Among Students in American Universities and Colleges" 1974 edition.



ALL IN THE FAMILY—Three of the above four veteran New Guinea missionaries, members of the Sisters of St. Francis, Oldenburg, are blood sisters. All are currently home on leave from the Highlands of Papua, New Guinea, where the Oldenburg community has been serving since 1960. Sister Annata, seated left, Sister Cecilia, seated right, and Sister Doris Holohan have been visiting with their family, which includes 11 brothers and sisters. In Streator, Ill., Sister Nora Cummings, standing left, a native of Corvill, O., is presently completing graduate work at Xavier University, Cincinnati. The Holohan's have spent a total of 26 years in New Guinea, while Sister Nora was there nearly seven years. While on home leave the three attended a two-week "Furlough Mission Seminar" at Trinity College in Washington, D.C.

Named to ND post

NOTRE DAME, Ind. — The appointment of Msgr. Joseph Gremillion, secretary of the Pontifical Commission on Justice and Peace, as a faculty fellow in the University of Notre Dame's Department of Theology has been announced.

Msgr. Gremillion, a priest of the diocese of Alexandria, La., will conduct a study of changes within the Christian churches in their relationships to social action, with other religions and with the world at large under a \$35,000 grant from the Ford Foundation.

Msgr. Gremillion's 12-month Notre Dame appointment begins January 16. He will be leaving his position on the Pontifical Commission, which was formed in 1967 to promote the self-development of poor nations, encourage international social justice and seek world peace.

The 54-year-old priest served as director of development for Catholic Relief Services for seven years before becoming the first secretary of the Pontifical Commission. He is also co-chairman of the joint Committee on Society, Development and Peace (SODEPAX) formed in 1967 by the Catholic Church and the World Council of Churches.

Special training program slated at Martin Center

INDIANAPOLIS — An intensive training program, designed for persons working in the Black community, will be offered at the Martin Center, 3561 N. College Ave., starting at 6:30 p.m. Tuesday, Jan. 15.

The course is available for graduate academic credit through IUPUI and undergraduate credit through Marian College. A limited number of scholarships are available.

Martin Center was founded in 1969 by Father Boniface Hardin, O.S.B., on the principle "that the people of Indianapolis can live with each other in harmony but that the culture of the people must be learned before there can be any meaningful communication and cooperation."

INDIANAPOLIS Calendar of Events

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, 8:30 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.; SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.



MSGR. GREMILLION

Remember them

BROOKVILLE
GEORGE B. COOK, 91, St. Michael, Jan. 5. Father of Mrs. Fred Chandler and Mrs. Richard Hill, both of Indianapolis.

INDIANAPOLIS
JOSEPH M. MERKLEY, 92, St. Patrick's, Jan. 4. Father of Dr. L.M. Merkley, Sylvester and Raymond Merkley and Alma O'Donnell; brother of Sister Bernadette.

ANNA M. RIEGEL, 95, Sacred Heart, Jan. 5. Mother of Sister Mary Severine, C.S.J., Anna Laker and Agnes Laker.

MARY K. McCUTCHEON, 85, Little Flower, Jan. 5. Sister of William, Robert and Dorothy Hoffman.

BENJAMIN B. KRIEL, 90, St. Joseph's, Jan. 5. Father of Dr. William B. and Elmer J. Kriel.

EDWARD E. ALTHOFF, 68, St. Lawrence, Jan. 5. Brother of Marie C. Prather.

FRANK C. VANCE, 69, St. Luke's, Jan. 5. Husband of Thelma; father of Joan Blessing; brother of Marguerite Vance and Mrs. V.W. Beckerich.

LEONARD B. THIEL, 78, St. Augustine Home Chapel, Jan. 7. Father of Leonard F. Thiel; brother of William G. and Joseph Thiel, Mrs. Charles Bettice, Adeline Benz, Mrs. Clem Forsting and Mrs. Willis Willman.

MATTHEW REPSE, 85, St. Michael's, Jan. 7. Husband of Mary; father of Stanley M. and Victor Repse, Dorothy E. Magura and Mary Bain.

ANNA J. DORGAN, 93, St. Joan of Arc, Jan. 7. Mother of William L. Dorgan, Mrs. J.E. Kiefer and Mrs. John F. Modrall.

CHARLES E. MILLER, 46, Little Flower, Jan. 8. Brother of Anita Seaman.

ROBERT H. LAWRENCE, Sr., 60, St. Mark's, Jan. 8. Husband of Henrietta; father of Robert H., Jr., Terry and Mary Lawrence; brother of

Frank Lawrence.
MICHAEL F. SEXTON, 93, St. Philip Neri, Jan. 8. Father of Rev. Timothy Sexton, O.S.B., Milbrook, S.D., and Rev. Charles Sexton, pastor of St. Martin's parish, Martinsville; brother of Sister Joseph Catherine, S.P., Terre Haute.

FRED R. CLEMENTS, 80, St. Barnabas, Jan. 9. Father of Rosemary Clements and Barbara Scheib.

MADISON
FRANCIS J. MATTHEWS, 60, St. Mary, Dec. 24. Husband of Druzilla; father of Robert Matthews of New Orleans.

NAVILETON
ALMA C. JACOBI, 73, St. Mary, Dec. 31. Wife of Albert M. Jacobi, Sr.; mother of Albert M. Jacobi, Jr., of Galena, and Catherine Andres of Floyds Knobs.

NEW ALBANY
PAUL H. KRUEER, 64, Our Lady of Perpetual Help, Jan. 7. Husband of Lucille; father of Betty Jo Fink of New Albany; stepfather of Bud of Clarksville; James and Bob, both of New Albany; Patricia Litch and Sue Wolfe, both of New Albany. Four brothers and a sister also survive.

RICHMOND
CLARA ZWISLER, 87, St. Andrew, Jan. 8. Mother of Mrs. Ben Habing of Richmond.

TELL CITY
LISA MARIE STROBEL, infant, St. Paul's, Jan. 3. Daughter of Mr. and Mrs. Paul Strobel; sister of Sue Ann; granddaughter of Mr. and Mrs. Cyril Kleavin and Mr. and Mrs. Henry Strobel, all of Tell City.

CLARENCE J. DUPONT, 80, St. Paul's, Jan. 5. Brother of Fred of Fremont, O.; Albert of Evansville; and Minnie Doogs of Tell City.

CARL F. STUEHRK, 75, St. Paul's, Jan. 7. Husband of Agnes; father of Mrs. Kenneth Roland of Tell City; Mrs. Alberta of Edina, Minn.; and



M. A. LUMENI
DIRECTOR—Miss Ann Carr, above, was recently appointed Director of Alumni Affairs at Marian College. A student at Marian for two years, Miss Carr was graduated from Indiana University in 1971. She will be responsible for communication with nearly 3,500 Marian alumni.

Carl F. Stuehrk, II, of Wyckoff, N.J.

TERRE HAUTE
JULIA LOVE, 81, Sacred Heart, Jan. 2. Mother of Anna Hurst and Elizabeth Lightner, both of Terre Haute; Mary Voytek of Chicago; and John of Chicago.

MARY ELIZABETH SHAFER, 60, St. Joseph, Jan. 4. Mother of Sister Mary McCauley, S.P., of St. Mary-of-the-Woods; and Joseph McCauley of San Antonio, Tex.; daughter of Myra McKenzie of Terre Haute; sister of Margaret McKenzie of Terre Haute; Father John McKenzie of Chicago; James McKenzie of Terre Haute; and George McKenzie of Rockford, Ill.

TROY
MARGARET JARBOE, 63, St. Pius, Jan. 5. Wife of William; mother of Mrs. Paul Spiehler of Rockport; Peggy Lowe of Tell City; Ronald Lamar of Ft. Lauderdale, Fla.; Roy Masterson of Anchorage, Alaska; sister of Henrietta Conen and Clara Schierholzer, both of Tell City.

Slate series

for Religious

INDIANAPOLIS — Sister Mary Margaret Funk, O.S.B., of the Religious Education Department of the Catholic Office of Education, will give three lectures for area Religious starting at 7:30 p.m. Monday, Jan. 21, at St. Patrick's Convent, 931 E. Woodlawn Ave.

Her topic will be the religious experience from the philosophical point of view. The second and third sessions will be held on January 28 and February 4.

Ecumenism not the rage in Japan

TOKYO — Current ecumenical cooperation in Japan leaves a lot to be desired, according to a report compiled for the Faith and Order Commission of the World Council of Churches (WCC).

Actual contact between Roman Catholics and Protestants in Japan is a comparatively new experience, the report said, and credited Pope John XXIII and the Second Vatican Council with doing away with much of the earlier hostility and distrust.

There is, however, a shallow understanding of Catholicism by many Protestants who still fear cooperation with the Roman Catholic Church because of its close-knit organization and papal authority, the report said.

There are also many Catholics, it added, who were brought up in the years preceding the ecumenical movement and who find it difficult now to associate with Protestants in Church-related activity.

VATICAN DENIES REPORT

Is Mother Seton due for early canonization?

EMMITSBURG, Md.—The bicentennial year of the birth of Blessed Elizabeth Bayley Seton, foundress of the Sisters of Charity in the U.S., opened here with the news that her canonization as the first native-born American may not be far off.

According to Father Lucio Lapalorcia, postulator-general of Mother Seton's cause for canonization in Rome, a panel of nine doctors recently declared that a cure, reportedly brought about through Mother Seton's intercession, was a miracle. If the cure is declared miraculous by Pope Paul, it will be the first of two miracles needed for Mother Seton's canonization.

"Our hopes should be high," said the postulator-general at a bicentennial Mass, "that Blessed Mother Seton's canonization will not be delayed for any great length of time."

(At the Vatican, Archbishop Giuseppe Casoria, secretary of the Congregation

for Saints' Causes, objected to "premature reports" that Mother Seton's canonization cause is almost completed or that a final decision is in the offing.

(He told NC News that although "the regular process of examination of the cause of Blessed Mother Seton is progressing steadily . . . a final decision is not to be foreseen in the near future.")

(Any number of factors, he said, "can hold up a process. This means no one can authoritatively predict when the process will be complete.")

THE MASS AT St. Joseph's Provincial House of the Daughters of Charity was attended by 14 bishops, including Archbishop Jean Jadot, the apostolic delegate in the United States, Cardinal Patrick O'Boyle, retired archbishop of Washington, and more than 1,300 priests, Sisters of Charity and lay interested in Mother Seton's canonization. Cardinal Lawrence Shehan of Baltimore was principal concelebrant.

Father Sylvester Taggart, vice-postulator of Mother Seton's cause, told NC News that the cure, which doctors declared miraculous, was performed in October, 1963, on Carl Kalin of Yonkers, N.Y. Kalin, a Lutheran, was suffering from encephalitis compounded by red measles.

WHEN DOCTORS said his death was imminent, prayers to Mother Seton were begun by the Sisters of Charity at Mt. St. Vincent, N.Y. Three days later, Mother Seton's relic was applied to Kalin and, according to Father Taggart, all signs of his illness began to disappear.

Elizabeth Bayley Seton, born in New York in 1774, was the mother of five children. An Episcopalian, she became a Catholic after her husband's death in 1803. In 1809 she founded what became the American Sisters of Charity in Emmitsburg in western Maryland. Today the six communities of the American Sisters of Charity have a combined membership of about 8,000. Mother Seton was beatified in 1963.

Schools

(Continued from Page 1)

confidence is such now that it is improbable that any good news can reverse the process. It is almost as though no one wishes to believe in the possibility of good news about Catholic schools," they said.

Father Greeley and McCreedy blamed the situation on Catholic educators who have failed to sponsor high quality research in the past, claiming that they "might have stumbled upon good news like this." They said the discovery had to wait for funding by a non-Catholic agency and in a project for which parochial schooling was of peripheral interest.

It would appear that the conviction that parochial schooling has failed is so pervasive among the elites of American society—inside the Church and out—that nothing can be done to shake it," the authors said. They described it as part of the "clammy, creepy malaise that is clutching at the life force of the American Church."

Indianapolis Business and Service Directory

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BEHIND THE NEWS

BY SPECIAL CORRESPONDENT

BOGOTA, Colombia—The recent capture of Father Luis Zabala Herrera by the Colombian army in an anti-guerrilla military operation highlighted a little known fact in this Latin American country: more and more priests and committed Catholics are participating in guerrilla activities against conservative government authorities.

Father Zabala joined the guerrilla movement under the alias of Jorge after being a priest of the Bucaramanga diocese for 10 years and a pastor of three small parishes. He had joined the guerrilla movement only three months before he was captured last September.

The first priest to take up arms against the government in Colombia was Father Camilo Torres, who was killed in an army ambush in 1968, a few months before the second meeting of the Latin American Bishops' Council in Medellin, Colombia.

CAMILO TORRES became a symbol of the Christian commitment to the poor and to the liberation of the continent for many, and a whole new concept of the theology of liberation began evolving

Guerrilla Catholicism

among many religious groups throughout Latin America.

Out of these groups came the Chilean Christians for Socialism, the Argentinian Third World Priests movement and the Colombian Golconda Group. Meanwhile, the Catholic Church as a whole in Latin America was moving toward a more progressive position after the 1968 Medellin conference, undoubtedly influenced to a certain extent by the shock of the death of Torres.

The latest campaign by the Colombian army—began in September—to rout the guerrilla groups in the Antioquia area has been one of the most successful undertaken in many years, and some 200 guerrillas have already been captured or killed. Two high officials of the National Liberation Army (ELN) and brothers of its leader, Fabio Vazquez Castano, were killed during an ambush last month.

According to intelligence sources, casualties among the ELN ranks have caused Spanish Father Domingo Lain to rise to a leadership position and to become the "intellectual mentor" of the guerrilla movement. Father Lain had been previously expelled from the country, but returned illegally.

A recently ransomed landowner, Alirio Serrano Sanchez, said that during his six-week captivity he saw at least six priests among the guerrillas, but that he could not identify any of them. His kidnappers operated in the Department of Santander in the northeast part of the country.

IT IS KNOWN that two Spanish priests joined the guerrilla movement two years ago. They are Father Manuel Perez and a Father Guerrero.

Father Zabala's capture has also uncovered the fact that three more

priests from the Bucaramanga diocese have also joined the guerrillas and abandoned their pastoral work.

"I thought that the lifestyle of the guerrillas, their sacrifices and their survival problems would sanctify me because I think that the essential thing of Christianity is love and an attitude of commitment to the people," Father Zabala said after his capture.

"I adapted to guerrilla life easily because I was raised in a rural area. I never had to shoot because I was in charge of provisions for the group. I also belonged to the 'intellectual group' which had to teach the others. I had a gun, but I never shot it because there are special groups in charge of defense and I was never assigned to forward combat positions," he added.

The priest said that the leaders of the guerrilla groups are in privileged positions. They eat better and take no risks, he said, but they

are very harsh with their men.

"I saw two executions by firing squads because men were accused of counter-revolutionary activities, but in reality they had only criticized the privileges of the leaders," he said.

FATHER ZABALA said that he would not repeat his experience because guerrilla life is very harsh and because he thinks its action is counterproductive. "Not all the people want armed struggle and it is irrational that children and women be forced to act in the guerrilla groups."

The ELN seems to have a complete network of urban contacts and aides provide it with money, clothing, medicine and food. Intelligence services of the army have made raids in several Colombian cities and have captured some priests, accusing them of cooperating with the guerrillas.

The Colombian Church, considered the most conservative of the continent, has not reacted officially to the involvement of its priests with the guerrillas. The government's censorship has tried to silence references to the priests' activities in the Colombian press.

EDITORIALS

Those tax loopholes

Can a man whose wife wears a good Republican cloth coat be happy taking a half-million dollar tax deduction?

Not only happy but confident that the whopping write-off is perfectly appropriate. Or so it appears from White House comment on the fact that President Nixon's tax returns for 1969-72 are being reviewed by a Congressional committee and the Internal Revenue Service both.

At issue, of course, is the deduction Mr. Nixon took for donating vice-presidential memorabilia of dubious historical significance to the national archives. That and a few other matters involving real estate transfers and the possibility of unpaid California state tax claims have brought protests to a head and resulted in lengthy explanations of Mr. Nixon's financial affairs.

His circumstances are considerably more affluent than when the then-candidate for the Vice-presidency went on national television to explain a campaign slush fund and discuss his wife's modest wardrobe.

Mr. Nixon did all right in those interim years when he practiced law in New York. But since becoming President he has tripled his net worth and become a millionaire. A curious turn of events, it would seem, considering all the hot air about the personal sacrifice that is demanded of public servants.

Indeed, Mr. Nixon's present lifestyle, with its elaborate expenditures for four presidential residences as starters, has generated legislation to place limits on the money and services directly available to any

President. The proposal, up for consideration in the near future, would be concerned not only with the trappings and personal privileges that have accrued to the office, but to the seemingly limitless call a President has on the personnel, services, and resources of federal agencies and departments.

Nobody knows for sure because there is no accounting made, but one official of the Office of Management and Budget recently estimated that the cost of running the presidency is more than \$100 million annually. Even considering inflation, that's a fantastic sum, particularly when the people aren't told where and how it is spent.

No citizen would want to deprive the President, whoever he is, of the facilities and conveniences necessary to perform his job efficiently, comfortably and safely. Sheer extravagance or waste should not be tolerated, however, and a ceiling on spending may be necessary.

Of greater importance in this whole area of Presidential finances, his and the public's, is the injustice of the income tax laws. There is something drastically wrong with a system that permits Mr. Nixon to pay the same income tax as a man earning \$15,000. There is something drastically unfair about a law that is so complicated, so full of loopholes that it can be manipulated almost at will by the rich and the powerful and yet remain rigidly uncompromising to the average citizen.

Congress should clean up the long-standing income tax mess before it gets lost in the labyrinth of White House spending.

The college crunch

Only the rich and the poor can afford to go to college these days. The rich can pay the ever-increasing costs of higher education. The poor can avail themselves of various forms of federal aid. But the vast in-between, the middle-income families, are all but squeezed out by spiraling costs and unrealistic standards governing eligibility for aid.

What the money crunch is doing to middle-income families and, consequently, to many of the nation's private colleges was highlighted in a network television special recently. The picture is not a happy one. Many fine institutions, some with long and proud histories, others born of the 1940 and 1950 campus crush, have been forced to close their doors. Among these have been many small Catholic colleges, schools whose passing further threatens the health and diversity of American education.

Various patchwork solutions have been implemented to aid

private colleges and encourage enrollment. Indiana's tuition equalization for state scholarships is an example. Most such efforts have by their nature been unable to work any substantial change in the trend. There is, however, one different, imaginative proposal in circulation and it deserves careful, considered attention.

The proposal involves the establishment of a national federal scholarship program keyed primarily to middle-class students willing to commit themselves to definite periods of national service. The program, suggested by Jesuit Father Edmund G. Ryan, executive vice-president for educational affairs at Georgetown University, would be based on ability and reasonable standards of need.

Service, as Father Ryan envisions it, could be in the armed forces, Peace Corps, VISTA, the Teacher Corps or other approved areas. For each year of service, the student would be entitled to two years of undergraduate or one year of graduate study at the college or university of his or her choice.

No single proposal is going to answer the needs of every student and every school, but a national program of the type outlined by Father Ryan, has much to recommend it, in particular, flexibility and broad coverage. Moreover, it promises to be of assistance to the two most neglected sectors of higher education—the private college and the middle-class student.

We hope Father Ryan's proposal receives the serious examination and discussion it merits.



"YOU CAN LOWER THE THERMOSTAT NOW, MRS. MURDY!"

Letters to Editor

Energy crisis can be 'blessing in disguise'

To the Editor:

The Criterion of January 4 had an editorial called "No blessing here," which was no doubt written by one of the editors.

I guess by your way of seeing this energy crisis, we the people who believe and tell everyone that it is a blessing in disguise, need our eyes examined.

I would like very much to disagree with your thoughts and try to do this in a kinder way than you put it.

1. We have the poor (I am one who knows this) with us always. But it is during a Depression and hard times that perhaps those who have always had everything will turn and help the have-nots. So the energy crisis can bring out kindness.

2. Cutting down on gas will put less cars on the road and less people on the road to kill one another. The 55 MPH speed limit already has proven this. Everyone wants to save lives.

3. I have found that in times of hardship I want to do even more for others and I am one of the poor. I live a simple life. However, this crisis may bring people who have always had everything their way and never thought of the poor a new way of looking at life. Maybe

when they start doing with less, they will see others as themselves, not as just people, but as human beings who love them and would give all they have to them or to anyone else in need.

The energy crisis also can bring children back to the home, to their parents. It is a time to unite all families. It is a time for people to help one another. It is time to do the Lord's work.

I would like to have said this to you in person and maybe made my point more clear. I am not much of a writer but I love your paper—all of it.

Evelyn F. Mayfield

New Albany, Ind.

Says elders to blame for teen disrespect

To the Editor:

The letter (1-4-74) about "Teen Disrespect at Mass" prompts me to write this letter, not that it will help. It is a terrible shame, but we have no one to blame but ourselves. We are the ones who have daily contact with our young people and supposedly "show them the way."

How many Catholic parents today can say they honestly try to instill respect for anything, or anyone, including God, into their children?

Can all the teachers honestly say they try to teach the "Christian way" in our Catholic schools today?

What happened to the idea of teaching our young not only to use their brains to the fullest, but also their hearts?

What has happened to the "healthy fear" of important teachings, especially those teachings relating to God Almighty? Maybe when fear is completely gone, respect also leaves.

No Name Please

Indianapolis

Used cards wanted?

To the Editor:

Since the holiday season is over, I would like to know if anyone would be interested in finding a use for used Christmas cards or other such occasion cards?

In the past churches, hospitals, and other groups would collect and use the cards, but this year no one, has as yet found a use for the old greeting cards.

I'm requesting your help after reading the letter in The Criterion (January 4) regarding cancelled stamps. Maybe someone knows where the cards may work some benefit.

Anthony Suba

R.R. 2 Box 44-A
Brazil, Ind.

Editor's Note: We recently received a request to send used cards to:

Rev. Fr. Eugenio Petrin,
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properly so-called and considered such by the three great monotheistic religions concerned, that is, Jewish, Christian and Moslem. It seeks to safeguard the freedom of worship, the respect for, preservation of and access to those same holy places, protected by a special immunity through a proper statute whose observance would be guaranteed by an international institution. Particular concern would be taken for the historical and religious physiognomy of Jerusalem."

That is a sketch, as the Pope himself called it, of the Vatican's plan for safeguarding Jerusalem. And if its wording leaves doubt about the Pope's intention that not only the holy places of Jerusalem but Jerusalem itself should come under that immunity, he referred to "Jerusalem and the other holy places of Palestine."

The other part of the Pope's plan dealt with "the free enjoyment of religious and civil rights which legitimately regard the persons, properties and activities of all communities present within Palestine."

That seemed to refer to fears that the Christian population—largely Arab—of Jerusalem and the West Bank of the Jordan River would emigrate from the holy city once they were under Israeli rule. In fact, within about two years of the Israeli victory in 1967, between six per cent and nine per cent of the Christian population had abandoned those areas.

NEW PEACE TALKS, OLD ENMITIES

'Universal' Jerusalem suggested as solution to religious claims

BY PATRICK RILEY

VATICAN CITY—Prospects of settling the Middle East's 25-year-old recurrent war have once again set controversy afoot over the holy city of Jerusalem and the Vatican's hopes for its future.

One day after the Arab-Israeli peace conference opened in Geneva on December 21, leaders of several African states met with Pope Paul VI to urge upon him their view that Jerusalem "must not be placed under the exclusive control of a single religion." By "a single religion" they meant, principally, the Jewish state of Israel, which has made Jerusalem its capital.

Among those African leaders were Christians such as Emperor Haile Selassie of Ethiopia and Moslems such as President Gaafar al Nimeiry of the Sudan. Their religious distance from one another and their geographical distance from Jerusalem point up the peculiar interest Jerusalem has for the most diverse and distant peoples.

THAT "LITTLE SUMMIT" in the Vatican occasioned some sharp rebukes in Israel. The leaders of Israel's National Religious party, Yossef Burg, wondered aloud in an election speech where Pope Paul was when Arabs were misbehaving against Israelis. The daily newspaper of the General Federation of Labor, Davar, accused Vatican press officer Federico Alessandrini of anti-Semitism. It also asserted that some people in the Vatican are "seeking to resuscitate the plan for the internationalization of Jerusalem."

That the Vatican is trying to revive a plan for internationalizing Jerusalem can be denied categorically.

The Vatican has not spoken on internationalizing Jerusalem since 1967. Yet the Vatican's basic aim has remained the same: insuring respect for the holiness of the holy city, respect for the rights of all three religions for which Jerusalem is holy. This necessarily implies, among other things, free access to the holy places of those religions, and the preservation of the holy places.

If the Vatican does not want to achieve that through internationalization, how does it think it can be achieved?

"There is no single, detailed plan drafted and tucked into somebody's top drawer," one Vatican official told NC News.

BUT ANOTHER high official outlined some specifics of the Vatican's approach, summing it up, he said: "The Holy See wants Jerusalem universalized."

"The universalization of Jerusalem means," he said, "making Jerusalem not mine or yours but everybody's."

Universalization differs radically from internationalization. To internationalize Jerusalem would be a political solution, making the city a body separated from any state and putting it under the role of an international agency.

To universalize Jerusalem would be a juridical solution.

The state in possession of the city would exercise jurisdiction over Jerusalem. But it would not do so in the name of its own state sovereignty or according to its own laws. It would administer Jerusalem according to a special law for Jerusalem only, as declared and guaranteed by an international body. The occupying state would rule the city in the name of that international body. It would exercise a delegated power.

THE OFFICIAL explained some drawbacks of internationalization.

"Internationalization would require not only a settlement but an international police force. That is unrealistic nowadays. You can see what happens in a place like Cyprus when foreign police are in charge."

"The holy city would become a plaything of international politics."

(The other official commented independently that an international city, such as Tangier had been, tends to attract undesirables and become a potpourri of international intrigue and rackets.)

If internationalization would entail such crippling disadvantages, why did the Vatican ever favor it?

The answer probably lies in historical circumstances. In 1947, when Palestine was still under British mandate, the United Nations General Assembly resolved that Palestine should be partitioned into two states, Jewish and Arab, with Jerusalem and its environs as far as Bethlehem as an international zone to be administered under a special international regime. It was to be an enclave surrounded by the Arab state.

EVEN AFTER the 1948 war between Jews and Arabs had relegated this plan to the status of a piece of paper, the UN General Assembly adopted in 1949 another resolution restating its intention that Jerusalem and a zone around it be placed under a permanent international regime.

Pope Pius XII supported that plan. In October 1948, after the creation of the state of Israel and while Jerusalem was divided between the forces of Jews and Arabs, he issued a carefully worded public letter speaking of his "persuasion that it would be opportune to give

Jerusalem and its environs . . . an international character which in the present circumstances seems best to guarantee the safeguarding of the sanctuaries."

What were those "present circumstances" that made the internationalization of Jerusalem seem "opportune?"

One was that the plan had the backing of the United Nations. It therefore had some prospect of realization, of enforcement.

Another circumstance was that Jerusalem was divided politically between two hostile administrations. Under that circumstance, the Vatican's present proposal that Jerusalem be administered by the possessing power in the name and under the law of an international authority would have been impracticable.

THAT CIRCUMSTANCE changed in the 1967 war, when all of Jerusalem was brought under Israeli control. But if the fact of a divided Jerusalem had been the decisive factor in the Vatican's support for internationalization, the Vatican was slow to realize the implications of Jerusalem's new single administration.

About a fortnight after the Six-day War ended, the Vatican formally reminded the United Nations of that organization's own repeated resolutions for internationalizing Jerusalem.

The Vatican's formal note stated that it remained "convinced that the only solution which offers a sufficient guarantee for the protection of Jerusalem and of its holy places is to place that city and its vicinity under an international regime."

Jerusalem had hardly been under Israeli control a month when the Vatican daily newspaper, L'Osservatore Romano, drove the point of the note home.

In a July 6 editorial described by the Vatican's press officer as "authoritative," the Vatican daily declared:

"Jerusalem is the holy city above all for Christians but it is also that for Moslems as well as for Jews. The reasons which led the United Nations to decide in favor of internationalization are still valid, because they are grounded on truth and on justice."

THE REASONS, yes, but the circumstances or conditions, no. And before the year was out Pope Paul showed he had realized that and had already taken action. On December 22, 1967, he said he had sounded out various governments and the Orthodox and Anglican Churches on "a beginning of a solution" to the problem.

His solution would have two parts. "The first concerns the holy places

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QUESTION BOX

Why isn't Vatican treasure sold for poor?

BY MSGR. R. T. BOSLER

Q. Why does the Pope in the Vatican have all those jewels and paintings and gold ornaments under guard when there are millions of people that those precious things can buy food, clothes, shelter and medicine for? When Jesus Christ was on earth He represented God very humbly, unlike the Pope in the Vatican.

A. I have often felt the way you do, and I suspect the Pope feels the same way. The Pope bears the heavy burden of a long history. He is not only the chief bishop of the universal Church and the Servant of the Servants of God; he symbolizes in

his person and in his office what the Church has done for civilization and the role it has played in history.

The Vatican museum, with all its art treasures, and the Vatican library, with its precious manuscripts and rare books, are reminders that the Church has been the great promoter of culture and learning down through the centuries. Like the Bible which recounts the bad as well as the good in the history of the chosen people and thus brings out more vividly how God's providence was behind what happened, turning evil into good and triumphing in spite of the malice of men, the Vatican palace records the story of the Church, the good and the bad, honestly preserving the records of popes who were more interested in promoting the writings of Horace and Homer than the Holy

Scriptures. The Vatican is a great monument that stands as evidence of the Church's interest in the betterment of man and at once as proof that worldly-minded churchmen and greedy laymen have not been able to destroy what God is determined to preserve through the saintly churchmen and laymen He always raises up. The Vatican is something that does not belong to the Pope. It is an inheritance he can not give away, for it belongs to the whole human race.

Even if he were free to sell all the Vatican treasures and give the proceeds to the poor, the money raised, someone has calculated, would scarcely be enough to give a pound of flour to the poor families of India and South America. It would be a magnificent gesture, but it would not give any lasting

help to the poor.

Q. As I read your answer to the parents about preparation for Holy Communion, I was puzzled. Why is the preparation for Communion shoved off on the parents? So the nuns have more time to galavant around?

A. According to the old law of the Church, which prevailed even when nuns wore habits, the parents and confessor are to decide when a child is ready to receive Communion. A pastor has the right to question the child if he has doubts about its readiness. But note that the parents must first make the decision to present the child. The new rite for the baptism of children stresses very strongly the responsibility the parents accept by presenting their children for baptism, to train them in the practice of the faith. The parents, not the parochial schools, have the obligation to teach the faith to their children. Sisters and other religious

teachers are helping parents fulfill this duty.

Q. You dodged a question. Can the sacraments be denied children because their parents do not attend meetings helping them prepare children for Baptism, Penance, Communion and Confirmation? In our parish these sacraments are denied. How about it, yes or no?

A. To be consistent with my answer to the previous question, I must state that parents have the first obligation and, therefore, the first right to decide whether their children are ready for the sacraments. The pastor has a right to question a child if he has doubts about whether it is prepared, but I believe he is denying the rights of parents and children if he refuses the sacraments solely on the grounds that the parents have not attended a preparation class.

Notice I said solely on the grounds that the parents did not attend the class. Refusal to attend the class might very well indicate the parents are not sufficiently interested in the faith to be serious about the promises they must make in the case of baptism to bring the child up in the faith. In such a case, a pastor should refuse. But should this matter be decided on who has rights and obligations? Are we not all interested in the spiritual welfare of the children? Today with new rites for the sacraments and fresh understanding of how they work, few parents are ready to prepare their children without help. The very ones who think they are, most likely are

not aware of the changes and hold tenaciously to the notion that the sacraments work like magic. In conclusion, I should like to point out that the inspiration for the preparatory classes comes from Rome. The Sacred Congregation For Divine Worship in its instruction for the new rite of baptism of children states that it is the duty of parish priests "with the assistance of catechists or other qualified lay people, to prepare the parents and godparents of children with appropriate pastoral guidance . . ."

Q. In the New York Times Magazine, there was an article dealing with psychosurgery, entitled "The Psyche and the Surgeon." One critic was quoted as opposed to psychosurgery on spiritual grounds, stating: "I believe your eternal spirit passes through your brain and lives there for a while and then goes on." May I please have your opinion on this question?

A. In biblical and traditional Christian thought, the soul is not a separate being inhabiting a body, but body and soul make up one integral being. According to this manner of thinking, it makes no sense to speculate in what part of the body the soul resides. Psychosurgery can seriously change the personality, but therapeutic procedures which are likely to be dangerous are morally justifiable for proportionate reasons. Whether this is verified is a question for medical experts, not theologians.

(Copyright 1974)

THE YARDSTICK

Editorials 'interpret' Nativity

BY MSGR. GEORGE G. HIGGINS

The Christmas edition of almost every daily newspaper in the United States featured an editorial on the religious significance of the Nativity in the light of current events both at home and abroad. I wish some good theologian or team of theologians would collect all of these editorials and do a careful study of them, for the benefit of the average reader, from the point of view of contemporary scholarship in the sacred sciences.

On the basis of one man's limited survey, I suspect that such a study would reveal, among other

things, that many Americans (insofar as the press can be said to speak for the general public) tend to look for and to find in the story of the Nativity a political or socioeconomic message which may or may not be theologically warranted.

To illustrate the point, let me cite the Wall Street Journal's December 24 editorial, "In Hoc Anno Domini." It's a beautifully written and very reverential commentary on the contemporary significance of the Christmas narrative and, for that reason alone, one hesitates to quibble about its underlying theology. And yet I think it must be said, with all due respect to its author, that the editorial strains too hard to find in the Nativity story (and in the writings of St. Paul) a rather highly individualistic political message which, at best, is very debatable.

government is best which governs least.

In quoting St. Paul, the Journal leans again in this direction. "And so Paul, the apostle of the Son of Man," we are told, "spoke to his brethren, the Galatians, the words he would have us remember afterwards in each of the years of his Lord: 'Stand fast therefore in the liberty where with Christ hath made us free and be not entangled again with the yoke of bondage.'"

The Journal had made the mistake of transferring St. Paul's use of the words "liberty" and "bondage" much too simplistically from the religious to the political order. St. Paul wants to liberate his disciples from the bondage of sin, not from the constraints of legitimate civil authority.

I THINK IT would be fair to say, in this connection, that under certain circumstances Christians can only liberate themselves from the bondage of sin and human selfishness by resorting to governmental action as a necessary means of implementing the demands of social justice and promoting the common good. There are some among us who think that we are in precisely that kind of situation at the present time. They would argue that the current crisis calls for more rather than less governmental intervention if only to make sure that the poor will not have to suffer disproportionately from the shortages caused by the so-called energy crisis and by its repercussions throughout the rest of the economy in terms of unemployment or underemployment.

Precisely what the government should do about this matter is obviously debatable. There is no one "Christian" answer to the energy crisis or to any other political or socioeconomic problem. This much, however, is certain: The political message of the Nativity story (if there be such a message) is not that each man should go it alone but that all men, working

'Nothing glorious' about violent death

DUBLIN, Ireland—At World Peace Day Mass, January 1, celebrated here by Archbishop Gaetano Alibrandi, apostolic nuncio to Ireland, Father Edward Daly of Londonderry, Northern Ireland, said that there is nothing glorious about violent deaths.

"Patriotic songs and speeches and writing may try to make it honorable but in the stark reality of a blasted home or a hospital morgue it is ugly, horrible, obscene, and, above all, a waste," said Father Daly, religious adviser to the Irish national television network.

No matter who inflicts the violence, the results are the same, he said, adding: "Too many people become attracted to violence by the glorification of it, by the bold group in the pub or by the fiery orator on the political platform. The reality is quite different, however."

THE JOURNAL lays great stress on St. Paul's teaching on the "liberty" of the sons of God and on the liberating effect of our Lord's injunction to "Render unto Caesar the things which are Caesar's and unto God the things that are God's." It leaves the impression that Christ came into this world primarily to free man from the power of the state (Caesar) and that St. Paul's overriding purpose, in preaching the Gospel of Christ, was identically the same.

We are told that "the voice from Galilee, which would defy Caesar, offered a new Kingdom in which each man could walk upright and bow to none but his God." It's difficult to argue with this particular understanding of the Christian message, but, reading the editorial in context, one gets the uneasy impression that what the Journal is really saying is that Christ came not only to oppose any and all forms of totalitarianism, but also, if you will, to canonize the thoroughly discredited 18th and 19th century notion that that

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| THE RIGHT TO KNOW REPLYING to a business acquaintance who was seeking information on the cost of maintaining a yacht, crusty J. P. Morgan is supposed to have answered: "If you have to ask about costs, you shouldn't think about yachts." Something of this attitude exists about the inevitable problem of funeral service, but we refuse to "buy it." A deceased member of any family has a right to a dignified funeral service, but the family is perfectly within the realm of taste and decorum in seeking to know in advance what the costs will be. At our establishment, they will know and be treated with consideration during such consultations. Moreover, while prices may differ, depending upon the merchandise purchased, our staff serves all with the same sense of dedication they themselves would expect in similar circumstances. | JENNINGS Market 2858 Clifton 926-4202 | ST. LAWRENCE AID ELECTRONICS Sales and Service We Service All Makes Hrs. Daily 9 a.m. to 5 p.m. Sat. 9 a.m. to 1 p.m. 4721 N. Franklin Rd. 547-1384 | JORDAN Funeral Home, Inc. "Home of Personal Service" 2428 E. 10th St. 636-4304 John R. Sowers, Pres. 636-4305 |
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RESPECT FOR LIFE

BY RUSSELL SHAW

On January 22, 1973, the American people were put on notice that respect for life can no longer be taken for granted as a value in our society. On that day the Supreme Court struck down the abortion laws of Texas and Georgia. In doing so, they withdrew virtually all legal protection from unborn children.

The Supreme Court's abortion decision did not create the problem of disrespect for human life, although it did make it more acute. In a real sense the court's action dramatized the fact that there has been a steady erosion of respect for life throughout the 20th century.

What is the Christian view of life and the respect due it? Pope John XXIII put the matter clearly in his famous encyclical *Peace on Earth*: "Every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life."

PEOPLE CONCERNED about the erosion of respect for life in our society can and should continue to say "no"—loud and clear—to abuses. But they should not become locked into a posture of negativism. It is not simply that they are "opposed" to assaults on human life, but rather that they are "for" everything that will protect and enhance life.

Saying "no" to attacks on life is important. But saying "yes" to life itself is even more important.

Applied to abortion, this suggests several specific courses of action. Those

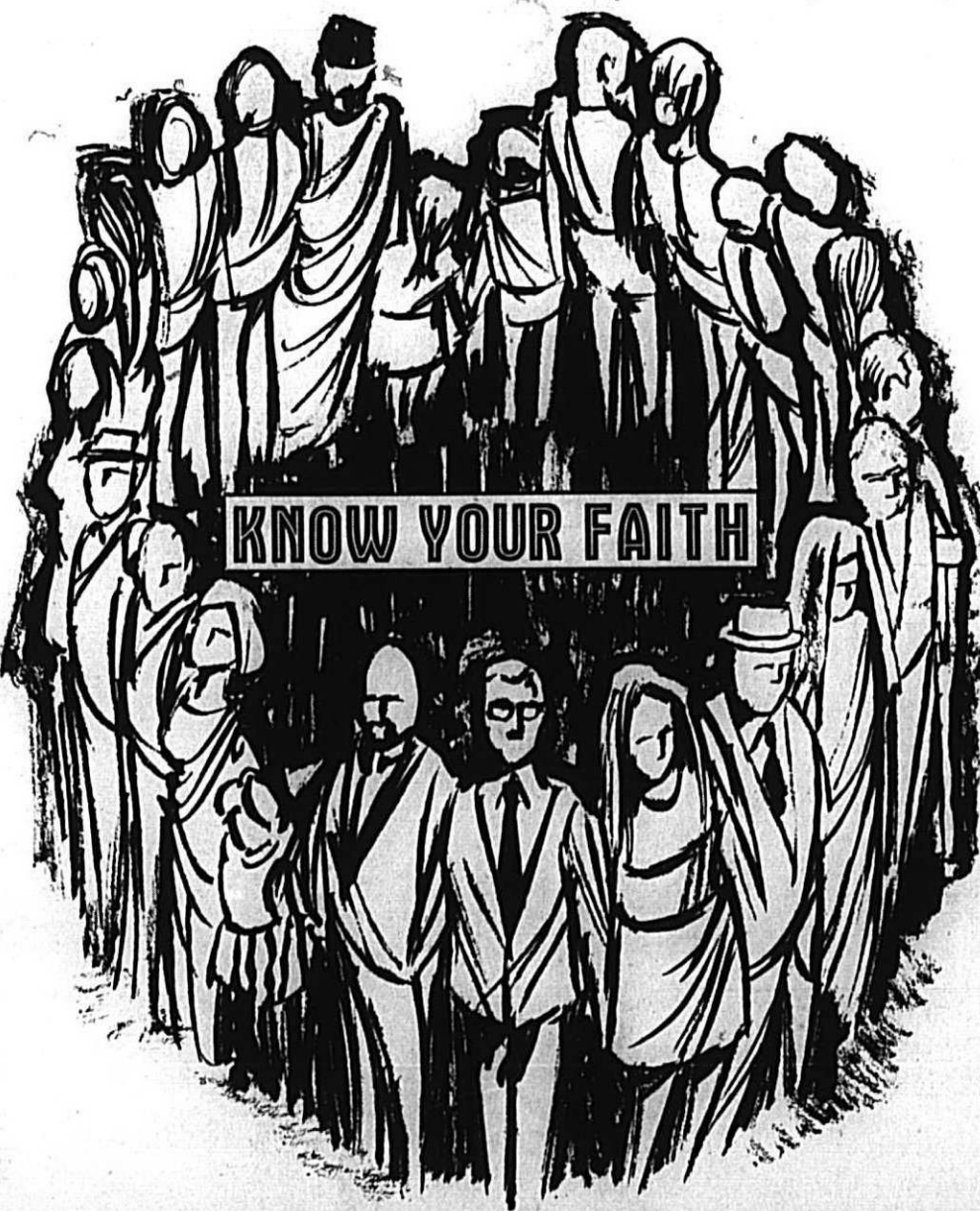
who see the pro-abortion tide of recent years as a serious violation of the principle of respect for human life must support all responsible efforts, through legislatures and courts, to achieve as much protection as possible under the Supreme Court's doctrine for the unborn child. They must also seek legal protection through "conscience clauses" for the right of individuals and hospitals which reject abortion.

It is also essential to extend compassion and practical assistance to women who experience problems associated with pregnancy. The model of the nationwide Birthright program should be studied and imitated everywhere. For their part, men should stop thinking of pregnancy—and abortion—as matters that involve women only. Undoubtedly the well-known "double standard" of morality—favoring men—has played a significant role in the growth of a pro-abortion mentality.

PRO-LIFE PEOPLE must recognize and communicate the fact that there can be no "weighing" of lives—that it is unreasonable and wrong to assign greater value to some lives than to others. Abortion is the most dramatic example of this but it is far from the only one. The same mentality is at work in any form of discrimination based, for example, on national origin or skin color.

Respect for life rules out all picking and choosing among human lives—with some lives to be respected a great deal, some a little, and some not at all. Respect for life is a chain no stronger than its weakest link. Those who value all lives equally are challenged to make each link as strong as it can possibly be.

(Copyright 1974, NC News Service)



The chain of life—linking young to old, woman to man. (NC Sketch by Eric Smith)

LITURGY

Mother helps prepare for her funeral

BY FR. JOSEPH M. CHAMPLIN

The name of Father Tim Shaughnessy has appeared in this column before. Former pastor in his own Peoria diocese, first president for the Federation of Diocesan Liturgical Commissions, now director of the Murphy Center for Liturgical Research at Notre Dame, Tim and I have been acquaintances for many years, friends (the term should be used with care) over the past decade.

Our paths met and joined at O'Hare airport this week as we journeyed to Oklahoma City for a national liturgical meeting. The flight gave us an opportunity to visit for an hour or so and in the course of our conversation he spoke about his 94-year-old mother, Julia.



SHE ALMOST PASSED away two years earlier, but made at that time a remarkable recovery. However, in recent weeks doctors had discovered a fatal growth and Tim, with his sister Mary, began the painful process of watching one's mother gradually die. There was a difference here.

During the earlier illness Tim and Mary had talked easily and frankly with their mother about her funeral. What prayers would she like? Who should preach? How about the handling of her body, casket and grave?

Those preparations fortunately were not needed then and after she recovered, Julia decided to donate her body for science. This necessitated a few changes in the funeral arrangements since there would not be a need to provide in the customary way for those bodily remains. The major points nevertheless had been agreed upon.

SEVERAL FRANCISCAN Sisters staff a nursing home near Peoria and had been caring for Mrs. Shaughnessy through the last nine years. Her only son often stopped to see Julia and during those long hours when conversation frequently dragged he would read to his mother from the Bible. She liked this and Father Shaughnessy, with his deep love for sacred scripture, liked it also. A few days ago he realized they had not yet selected the biblical passages for her funeral. With that in mind, Tim took the revised lectionary from the nursing home chapel and recited for this fine woman the many texts given in our new ritual.

"That's nice . . . I like that one, too . . . That's the one I want." After they decided on the three selections, her head slumped to one side. "Are you sad, mother, talking about your funeral this way?" "No, I'm very, very happy. Just tired."

ON THE SECOND DAY of our convention, participants heard from the chairman that Father Shaughnessy had been called home because of his mother's deteriorating condition. I ran into Tim a few hours later at the hotel. Julia had, in fact, died and he was waiting until 2:00 a.m. for a flight home. Several of us spent those remaining moments with him. He wept a little bit ("I'm not ashamed to cry"). Death of a mother, even as a blessed end of 94 years and a beautiful entrance into joy forever, leaves the heart empty, stunned, and heavy.

We talked more about her funeral—the participation leaflets and memorial cards already designed, the music chosen, the long-time friend who would preach. In particular, he was concerned about a procession bearing gifts through which participants could make a memorial offering for those nuns at the nursing home. Father Shaughnessy has done fairly extensive research on anthropological and ritual elements of the liturgy. He mentioned to me on the way to Oklahoma that the manner in which a culture initiates and dismisses new and old members, the way it inducts them and provides for their exodus tells us much about that society and culture. These so-called "liminal" moments of life and the fashion in which we experience, work through or celebrate them, reflect deeply about our own values.

I will not be able personally to participate in the magnificent send-off Tim, Mary, and others give Julia this Monday. But I know it will say to all that she long ago received Jesus' life in Baptism, took Christ's words seriously for nearly a century, and now, the battle over, rejoices with her Risen Lord in heaven.

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LANDS OF THE BIBLE

Jerusalem: mosaic of East-West cultures

BY STEVE LANDREGAN

Jerusalem is a mosaic, not a melting pot," in the words of Teddy Kollek, the city's Israeli mayor.

The description is accurate, for the Holy City is a vivid mosaic of cultures of the East and of the West. Mayor Kollek's distinction between a mosaic and a melting pot is equally apt, for in a unique way, the Arabic, Byzantine, Roman, Herodian and Israeli each retains its identity while existing side-by-side with symbols of other cultures.

Not only in architecture, but among the people, this mosaic exists. Hassidic Jews with their long forelocks and

somber black garb walk the streets with cowed Franciscan monks, Arab shopkeepers wearing the familiar white keffiyeh, smartly uniformed and miniskirted Israeli women soldiers, tourists with their ever-present sunglasses, slacks and cameras, and handsome, work-hardened young kibbutzniks.

OF ALL CITIES none has a greater claim to the name Holy than does Jerusalem. In Arabic the city's name, "El Quds," means "the holiness." The Psalmist calls it "the City of our God, His holy mountain, fairest of heights." (Ps. 48:2-3). Isaiah, Matthew and John refer to it simply as "The Holy City."

While some scholars seek to link Jerusalem with the Salem of Melchizedek (Gen. 14:18), the Holy City didn't move into real prominence in

Biblical history until its conquest by King David around 1000 B.C.

Jerusalem was a Jebusite city at the time of the invasion of Canaan by Joshua, during the period of the Judges and at the beginning of the monarchy under King Saul.

David saw the value of a political and religious center for a united Israel that had no ethnic connection with either the tribes of the north or the south. Jerusalem offered just such advantages in addition to its geographical location on the border between the rival tribal areas.

AFTER HIS CONQUEST David brought the Ark of the Covenant to the city (2 Sm. 6:11-23). Father John L. McKenzie writes: "David, who was trying to unite a disunited Israel, saw in the Ark a symbol not only of the God of Israel but also of its ancient unity; and the Ark lent sanctity to his new capital city."

As it turned out, it was not the Ark, but the temple built by David's son, Solomon, (1 Kgs. 6), that was to provide the theological symbolism for Jerusalem. It is Temple Mount, or Mount Moriah, that best mirrors the religious history of Jerusalem.

Solomon's Temple was destroyed by the Babylonians, and the mount stood barren during the 70-year exile. When the remnant returned from Babylon, another temple was built by Zerubbabel, but it fell far short of Solomon's.

It was Herod's Temple, begun in 19 B.C., that once again reflected the glory of the Solomonic edifice. It was within the courts of Herod's Temple that Christ confounded the teachers as a youth. It was from Herod's Temple that He drove the money-changers. It was in Herod's Temple that Christ preached, as did His apostles and disciples after Him.

The grandeur of Herod's Temple was destroyed by the City of Jerusalem in 70 A.D. by the Romans. Once again Mount Moriah stood abandoned.

AN ATTEMPT to rebuild the temple in 132 A.D. was frustrated in 135 A.D. by the Roman Emperor, Hadrian, who had a temple to the Roman god, Jupiter Capitolinus, erected on the site. Another attempt to restore the temple in 361 A.D. was stopped by fiery eruptions from the soil. Once more Mount Moriah was barren, looked upon as a spot cursed by God.

In 691 A.D., the followers of Mohammed built the mosque known

—exemplify in their own life-style the respect for life they encourage in their youngsters.

Respect or reverence for life is a deeply Christian attitude. Religious education can do much to deepen this attitude in young and old alike, particularly when the religious education effort is part of a total pastoral plan like that at Good Shepherd. As my friend pointed out after the parish experience, respect for life is mainly developed at home through the quality of respect or reverence that family members exhibit.

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today as the Dome of the Rock, on the site of the former temples. In 1099 A.D. the Crusaders occupied the Mount and turned the mosque into a Christian shrine and named it Templum Domini, the Temple of the Lord. In 1187 A.D. the Moslems reoccupied Jerusalem and the Crescent replaced the Cross atop the structure. It has remained there ever since.

Today, the Dome of the Rock (sometimes erroneously referred to as the Mosque of Omar) has been restored and its gold anodized aluminum dome dominates the Old City. The dome covers the rocky outcropping that is the traditional site where the angels stayed

the hand of Abraham as he was about to sacrifice Isaac. To the Moslem it is the holy spot from where Mohammed ascended into heaven.

NEARBY AT THE Western Wall or Wailing Wall, the only portion of Herod's Temple left standing, devout Jews lament the destruction of the temples by the Babylonians and the Romans.

Jerusalem is indeed a mosaic and the fact is brought home to us by the colorful history of Mount Moriah, to many the holiest spot in the holiest city.

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THE CHURCH AND I

Ignoring reality

BY F. J. SHEED

If a man starts seeing things which are evidently not there, we call him insane and do what we can for him. But a man may fail to see the greater part of reality and cause no comment at all. He may live his life in unawareness of God, of the spiritual order, of the unnumbered millions of the dead, and nobody thinks of him as needing help.

Once I was introduced to an audience in France. The chairman, who knew no English, took me aside and asked about my book which he called "La Theologie et la Sante." "Sante," of course, means "health." I tried to explain what "Sanity" meant—living mentally in the fullness of reality. The French language has a word for "insanity," but if there is a French word for "sanity," my chairman did not know it. He introduced me to the audience as author of "La Theologie et l'hygiene Mentale." I decided to leave it at that.

FOR A CHRISTIAN, seeing what's there means seeing what Christ saw, living mentally in the real universe he opened up to us. He saw God in all things. So should we, this not as a high level of sanctity but as a first level of sanity.

I discovered early that this distinction has constantly to be underlined. Several times I have paused in lecturing on the Trinity or the Incarnation to say: "I can read your minds. You are thinking how holy he is." A roomful of embarrassed faces told me how right I was.

I pointed out that they had, in Belloc's phrase, confused their categories. Sanity is the health of the intellect, sanctity of the will. All that they had learned about me was that my intellect sees clearly. But of my will, where charity resides or doesn't, they have no vision.

That was what Theology and Sanity was about. There is a well-known spiritual book, *The Practice of the Presence of God*, by Brother Lawrence. It is excellent, but its title has given the impression that living in God's presence calls for holiness. What we do about it

may be holiness, but being mentally aware of it is simple sanity.

Even people who believe in God can think of him as belonging exclusively to the sphere of religion; they would feel it a sign of religious mania to bring him into the practicality of life as life has to be lived.

During the Second World War I lectured on it in Sydney. The Sydney Morning Herald carried no report of the meeting. The reporter had returned to his office in despair, telling his colleagues that I appeared to think that God could affect the outcome of the war: how could she possibly report that? Apparently they agreed with her that silence would be kinder to me.

IN MY BOOK I had asked the reader to imagine himself riding in a car warning the driver that he was headed straight for a tree. If he answered "It's no good talking to me about trees, I'm a chauffeur not a botanist," the passenger would be wise to leap out of the car: the driver is mad. For a tree is not only a fact of botany, it is a fact, and in a collision will knock out brains without regard to their knowledge or ignorance of botany. God, so to speak, is not only a fact of religion but a fact, an infinite fact. He made this universe of nothing, so that only his will holds it in existence from moment to moment. The formula for every created being, man included, is nothingness brought into being and held in being by omnipotence.

I apologize for dwelling so long on this matter. It has been the key to all my lecturing. It is at the center of the "I" who is half of the title of these columns, the "I" whose experience in the Church they record. Having made this apology, I shall strain the reader's tolerance for another paragraph by mentioning one more illustration.

I used in the same chapter of *Theology and Sanity*—the illustration of a coat hanging on a wall, covering the hook by which it hangs. If a man is not aware of the hook, then he is wrong about the nature of coats, of walls, of gravity. He is not living in the real world. But everything is held in existence by God: not to be aware of him damages sanity more than overlooking a hook.

I REALIZE THAT, written down,

CATECHETICS

Program points up 'concern for life'

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

In recent years "respect for life" has often been narrowed down to concerns about abortion and mercy killing. While these are important areas of concern in today's world, Christian respect for life is much broader.

During the entire month of November, Good Shepherd parish in Alexandria, Va., experienced some of the broader implications of Christian respect for life. The month began with a special liturgy to celebrate Veteran's Day. Planned by the large contingent of military personnel, the liturgy helped create a mood of reflection on the value of life. Further liturgies focused on the care needed to sustain life, the responsibility each shares for the quality of life experienced in the wider social community, and respect for the rights of others to a full and happy life.

THE PARISH SOCIAL development committee invited an expert in social problems to speak after each Mass on the needs of people in the surrounding community. He invited parishioners to become involved and suggested practical ways that they might help others live more fully.

Meanwhile, the religious education committee carefully planned experiences designed to guide youngsters to deepen their respect for life. Small groups of children, organized in family learning teams, visited a community center, Christ House, in Alexandria. They came into first-hand contact with people dedicated to sharing food, clothing and lodging with those in need.

The parish program climaxed near the end of November with a

bike-a-thon to raise money for Christ House. All parishioners were invited to participate on Sunday afternoon. Sponsors gave money to bikers according to their mileage; they in turn gave the money to Christ House. The month ended with the ordination of a deacon in the parish whose main task was to work with prisoners at Lorton Reformatory.

I was impressed with the Good Shepherd experience as a kind of model of total pastoral planning. The whole parish was involved in a variety of ways with becoming more sensitive to the value and quality of life.

Young and old shared the same experiences and were encouraged to share their impressions with each other. This type of coordinated planning can be particularly beneficial to religious education programs, which often tend to be isolated from real issues and involvement with social concerns.

ONE PARENT, who was very much impressed with the focus of the parish during November, was led to reflect on what she and her husband might do to help their children grow in respect and concern. After talking the matter over with her husband, she noted ways they (and other parents) might help their own youngsters develop a sensitivity and respect for life. They agreed that children can be helped to develop a respect or reverence for life by the way parents

—treat friends and neighbors;

—respond to the needs of others in their community whom they do not know personally;

—allocate time to devote themselves to volunteer church or civic community activities;

—show respect and responsibility for themselves;

—order their lives and establish priorities;

Saint Catherine, Holy Trinity tie for Quiz crown

The 20th annual Junior CYO-Criterion Quiz Contest ended last week-end with co-champions declared. St. Catherine's and Holy Trinity tied on the final round, broadcast last Sunday over WAJC-FM, the Butler University radio station.

The southsiders were going for an unprecedented fourth consecutive championship, while Holy Trinity appeared in the finals for the first time in several years.

derclassmen at Ritter High School, was coached by Sister Christine Ernates, O.S.F., and Mrs. Floyd Chamberlin.

Both teams received championship trophies and cash prizes of \$40. Semifinalists Holy Cross and St. Barnabas received trophies and \$10 each.

All questions for the quiz, which was entered by 36 teams from throughout the Archdiocese, were taken from pages of The Criterion.

MISS JUDY GABONAY, herself a former quiz panelist, coached the St. Catherine's team, which consisted of Mary and Martha Mullin, twins attending Manual High School, and George and Ed Berry, brothers attending Cathedral High School. The fifth member of the team was Charles Gill. The twins, George Berry and Gill are three-year veterans of a championship team.

Holy Trinity's panel, comprised of Jean Lampert, Jean Luzar, Phyllis Trauner and Paul Barbarich, all un-

MODERATOR FOR the radio finals was Frank Wilson, public relations director for the CYO, assisted by Major Schnieders, assistant executive director of the CYO, as timer, and Paul G. Fox, news editor of The Criterion, as judge.

Presentation of the awards was made by Fred W. Fries, managing editor of The Criterion. Father Donald Schneider, CYO director, also appeared on the radio finals, offering the congratulations of the youth department.



CRITERION QUIZ CONTEST CO-CHAMPIONS—These young people from St. Catherine's parish, Indianapolis, had to share their fourth consecutive championship in the Junior CYO-Criterion Quiz Contest with Holy Trinity parish. The quiz finals, broadcast last Sunday over WAJC-FM, ended in a tie with duplicate trophies and cash prizes awarded. Panelists were, from above left: Mary Mullin, Ed Berry, Martha Mullin and George Berry. Standing from left are: Miss Judy Gabonay, team coach; Father Herman Luzar, pastor; Fred W. Fries, managing editor of The Criterion; and Father Donald Schneider, CYO director.



HOLY TRINITY, QUIZ CONTEST CO-CHAMPIONS—Returning to the strength of yesterday's parish teams, Holy Trinity emerged as co-champions in the 20th annual Junior CYO-Criterion Quiz Contest, sharing the honors with St. Catherine's. All four panelists above are underclassmen at Ritter High School and should be around for further competition. From left are: Paul Barbarich, Phyllis Trauner, Jean Luzar and Jean Lampert. Standing from left are: Father Joseph Kos, associate pastor; Fries; Mrs. Floyd Chamberlin and Sister Christine Ernates, O.S.F., team coaches; and Father Schneider.

STANDINGS

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

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

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

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

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

EDUCATION BOARD CALENDAR

Following is the schedule of various education board meetings throughout the Archdiocese during January:

Archdiocesan Board—7:30 p.m. Tuesday, Jan. 15, St. Christopher parish, Indianapolis.

North Indianapolis District Board—8 p.m. Monday, Jan. 21, St. Matthew's parish.

South Indianapolis District Board—8 p.m. Sunday, Jan. 6, St. Jude's parish.

East Indianapolis District Board—8 7:30 p.m. Tuesday, Jan. 8, Secunia Memorial High School.

West Indianapolis District Board—7:45 p.m. Monday, Jan. 25, Ritter High School.

Central Indianapolis District Board—7:30 p.m. Monday, Jan. 7, Holy Rosary parish.

Richmond District Board—7:30 p.m. Tuesday, Jan. 22, St. Gabriel's parish, Connersville.

New Albany District Board—7:30 p.m. Wednesday, Jan. 9, Our Lady of Providence High School, Clarksville.

Terre Haute District Board—7:30 p.m. Sunday, Jan. 13, St. Joseph's parish.

Lawrenceburg District Board—7 p.m. Sunday, Jan. 6, St. Peter's parish, Franklin County.

For coaches

The meeting of Cadet Girls Volleyball League coaches, scheduled this past week, has been changed to 7:30 p.m. Monday, Jan. 14, at the CYO Office. The season will begin the following day. All coaches are urged to attend the meeting.

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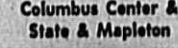
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Pope denounces

'Mafia mentality'

ROME—Pope Paul urged Italians to unite against a "Mafia mentality" that takes justice into its own hands, setting off a chain-reaction of vendetta and counter-vendetta.

"Do we not see the disgust and indignation this way of thinking and acting brings on our nation?" the Pope asked in a New Year's Day sermon.

The Pope was speaking without notes to a predominantly Italian audience in south Rome. His sermon there was on world peace and the responsibility of individuals to work for it. "We must be bearers of peace, bearers of the sense of true justice within our hearts, before we can demand that it be brought into public and international life," he asserted.

"And all the pseudo-justice we try to introduce among us, the vendettas, the whole tragic chain-reaction of a Mafia mentality which thinks accounts can be settled by suppressing an adversary, or by oppressing him? Do we share this psychology of hate toward others? Do we deplore it sufficiently?" the Pope added.

Sixty years ago the Dramatic Club of St. Catherine's parish, Indianapolis, presented a four-act play entitled "The Spy of Gettysburg."

Plan luncheon

INDIANAPOLIS — The Newman Guild of Butler University will entertain members and guests at a luncheon to be held at the Quality Motor Inn, 16th and Meridian Sts., Tuesday, Jan. 15, at 12 noon.

Mr. and Mrs. Alfred A. Trefz will present slides and commentary on a tour of Ireland.

Chairman of the event is Mrs. Raymond M. Parker, assisted by Mrs. Fred M. Morrow.

FISH FRY SET

INDIANAPOLIS — The monthly Fish Fry at St. Gabriel's parish, 6000 W. 34th St., will be held from 5:30 to 8:30 p.m. Friday, Jan. 11. Fish dinners and beef stew will be served. Ala carte selections and carry-outs will be available.

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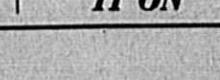


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VIEWING WITH ARNOLD

Movie unfair to dolphins

BY JAMES W. ARNOLD

If dolphins were half as smart as they're supposed to be in "Day of the Dolphin," they would have refused to appear in the movie. At least they wouldn't have paid to see it. What was clearly intended as a thinking man's "Flipper" comes out somewhere between Jacques Cousteau's "Born Free" and Tarzan in the Land of the Talking Fish.

The climax of this movie has to be seen to be believed. George C. Scott is squatting on a dock holding an emotional conversation with a couple of porpoises he and



spouse Trish Van Devere have raised as practically part of the family. They are a pair of intellectuals, as dolphins go, and they learn human ways fast, having just liquidated a boatload of political bad guys. But more villains are on the way. So Scott is trying to chase them off in Johnny Weissmuller language so they'll be just another anonymous part of the ocean: "Swim—eat—play! Not talk!" Something like that. (Buck Henry is credited with the dialog).

THEN GEORGE AND TRISH have to walk nobly away from the beach while the stricken dolphins, thinking they are unloved and abandoned, plead for them to return. Be free, critters. Break the bonds. It's for your own good. Soft music and slow

fade to white. Throat lumps and goose-bumps all over the theater? Only if you have indigestion.

In truth, dolphins are among the earth's most lovable creatures, and they are probably brainier than all movie critics put together. But Henry and director Mike Nichols, who have collaborated on such epics as "The Graduate" and "Catch-22," should leave the animal

Brother Brian Johnson takes solemn vows

ST. MEINRAD, Inc. — Solemn profession of monastic vows were recited by Brother Brian (John) Johnson, O.S.B., at St. Meinrad Archabbey here Sunday, Jan. 6. The vows were received by Archabbot Gabriel Verkamp, O.S.B.

The Huntington, Ind., native entered St. Meinrad Seminary in 1963 after one year at Huntington Catholic High School. First profession was made in 1969.

Brother Brian is presently completing a degree in history at St. Meinrad College and has begun theological studies at St. Meinrad School of Theology. During the past several summers he has attended St. Joseph's College, Rensselaer, working on a degree in liturgical music.

He is organizer for liturgical ceremonies of the Benedictine monastic community.

Bolivian bishops obtain release of 75 prisoners

LA PAZ, Bolivia—The Bolivian government released 75 political prisoners during the Christmas season after the Bolivian Bishops' Conference had requested full amnesty for political prisoners and exiles.

Later, the conference issued another statement saying that its Justice and Peace Commission had the "total support" of the Bolivian bishops. The commission had started the campaign to pressure the government for the prisoners' release and came under heavy attack by government officials.

The commission has consistently condemned the treatment of political prisoners by the military regime of President Hugo Banzer and has asked other similar organizations throughout the world to support its efforts.

The commission has said that there are 350 prisoners held in different jails by the government, which has said there are only 150.

Boycott info

ALBANY, N.Y.—The Albany diocese has outlined a program of suggested films, readings and activities to help people gain an "informed conscience" on how to act toward the labor struggles of some farm laborers and factory workers.

The diocese launched its program in light of a resolution in November by the U.S. Catholic bishops to endorse and support the United Farm Workers' consumer boycott of table grapes and head lettuce.

Fifty years ago the annual report of St. Peter and Paul Cathedral indicated that a record 225,328 persons received Communion during the previous year.

licks to Ivan Tors.

"Dolphin" is essentially a man-is-beastlier-than-the-beasts film, an old Tarzan staple. Scott is a marine biologist in a remote Florida key exploring the frontiers of dolphin intelligence, and he has got a cheery fellow named Alpha talking largely by intermittently depriving him of his mate. (Talk about dirty tricks). It's not fancy dialog, but it's more honest than "Doctor Dolittle," although Alpha's pitch is so high that it's hard to catch on the fly, like the first sentences of a precocious child or a fledgling parakeet.

SUDDENLY the island

paradise-lab is invaded by a sleek bureaucrat (Fritz Weaver) and a nosy, irreverent, Jimmy Breslin-type writer (Paul Sorvino), and the misanthropic Scott suspects Alpha will soon have a Hollywood contract and his picture on t-shirts. Mere commercial exploitation, however, is not what the malevolent human strangers have in mind. Several confusing plot twists are better not revealed here, but the general direction is toward James Bond via Watergate, and the title of the movie can be considered a sardonic play

on "Day of the Jackal." The last third of the flick is broad melodrama spiced (unfortunately, only a little) with irony.

To really like "Dolphin," it helps to be a kid, though it is inconceivable that it was so intended. (The PG rating could easily have been G). If you're an adult, you have to be an indiscriminating nature romantic, a true believer in the thesis that man is the World's chief monster and fool, that instead of getting dolphins to talk we should have them teach us the trick of becoming "pure instinct and energy." There is, in "Dolphin," a lot of the Rousseau and King Kong mystique, sentimentality about the innocence of nature. Next to something like "Jeremiah Johnson," it's like the Saturday morning TV cartoons.

THE ACTORS provide whatever glimmer of intelligence leaks through—one hates to think where the film would be without Scott, or why he agreed to do it. There is splendid photography of the dolphins and the locale by William Fraker ("Bullitt"), set to eerily pretty music that often sounds like the love theme from "Romeo and Juliet."

What director Nichols mostly achieves is an absurd aura of pretension and his fondness for bleaching sunlight, now clearly revealed as less a profound symbol than a stylistic mannerism. The most significant symbol is the name of Scott's boat, the "Erewhon," which is an anagram for "Nowhere." (Rating not available)

The week's TV network films

SONS OF KATIE ELDER (1965) (ABC, Saturday, Jan. 12): The competent John Wayne western potboiler, with Duke, Dean Martin and others coming home to right the dirty deeds done to their deceased parents. The only real novelty is a bit by George Kennedy as a hired gun-slinger with a stammer.

THE UNDEFEATED (1969) (CBS, Friday, Jan. 18): John Wayne (in his third network movie of the week) and Rock Hudson mess around in this tame, fake-Ford western about Civil War enemies who become friends to survive in hostile Mexico. The main interest is watching Rock struggle with a Dixie accent, and the whole thing is as tough as cotton candy. Not recommended.

'Monkeys have better dwellings'

RAMSTEIN, West Germany—"Monkeys in the San Antonio zoo have better dwellings" than most migrant workers, Auxiliary Bishop Patrick Flores of San Antonio told a group of Mexican-American servicemen at the air base here, the headquarters of the U.S. Air Force in Europe. Bishop Flores toured Air Force bases in Europe recently encouraging Mexican-Americans "to stay informed about what's happening back home and to get involved when you return."

He told those at the base here that Mexican-Americans "still have some catching up to do in the field of education." "We're about 120 years behind," he said, and urged his listeners "to work united at every level in all our efforts." Bishop Flores said that educational progress for Mexican-Americans has been minimal. "It's a tragedy, but 86 per cent of Mexican-American high school graduates have only an equivalent to a seventh grade education," he said.

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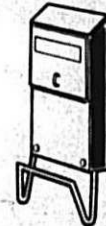
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VOL. XIII, NO. 11 INDIANAPOLIS, INDIANA, JANUARY 11, 1974

HIT \$617,990 IN 1973

Mission charity at record high

Archdiocesan Catholics contributed a record \$617,990 for the support of the Church's home and foreign missions, according to the annual report issued this week by Msgr. Victor L. Goossens, director of the mission-aid societies.

Society for the Propagation of the Faith memberships, collected in parish churches, amounted to \$57,638. The

chdiocesan Home Missions Fund totaled \$41,234, while \$23,230 was received for Mass stipends.

Requests for mission support amounted to \$27,471. Collections taken by visiting missionary groups resulted in \$112,882 for their programs. Another \$18,895 was contributed by Archdiocesan Catholics directly to the national office of the Society for the Propagation of the Faith.

Itemized parish contributions on Page 2

Mission Sunday collection, taken up each year in October, netted \$87,122. A special collection for Catholic Relief Services to provide assistance for victims of the Nicaragua earthquake raised \$49,593.

SCHOOL CHILDREN contributed \$23,927 through the promotion of Holy Childhood Association seals and memberships. Donations to the Ar-

THE AMERICAN Board of Catholic Missions received \$44,000 from Msgr. Goossens' office, while the Catholic Near East Welfare Association was given \$6,750. Home Missions Fund recipients last year included: St. Thomas More parish, Mooresville; St. Joseph parish, Rockville; and St. Jude parish, Spencer.

Total overhead and operating expenses for the mission office amounted to \$31,985.

THOSE CONFIDENT CATHOLICS

Schools produce most 'hopeful' Americans

KANSAS CITY, Mo.—A Catholic education may be more valuable "than most people thought," especially in developing "men and women of hope," according to a survey prepared by sociologists Father Andrew Greeley and

William McCready on "The Ultimate Values of Americans."

However, the authors noted, this "good news" about Catholic schools may have come "too late" to reverse what they claimed to be the pervasive

conviction inside and outside the Catholic Church that "parochial schooling has failed."

Expounding on their study, prepared for the Henry Luce Foundation but not yet released, they observed that those Catholics who went to both Catholic grammar and high schools "are almost twice as likely (29 per cent to 17 per cent) as those (Catholics) who went to public schools to be among the hopeful."

WRITING IN THE National Catholic Reporter, an independent Catholic weekly published here, the two staffers of the National Opinion Research Center at the University of Chicago acknowledged that the "evidence is still tentative and must be confirmed by

Sees values study boosting schools

KANSAS CITY, Mo.—Commenting on a survey providing "tentative" new insights into the value of Catholic education, the National Catholic Reporter declared editorially that "time has not run out" on the Catholic schools and there may be a "bright future . . . after all."

Citing a recent study of "The Ultimate in American Values," prepared by Father Andrew Greeley and William McCready of the National Opinion Research Center, Chicago, the lay-edited independent weekly noted that the study "concludes that there is a 'strong possibility' Catholic schools have been 'a considerable success.'"

"That is going to make a considerable number of people in the (Catholic) Church feel they tore up a winning sweepstakes ticket," the editorial said.

IT SAID CATHOLIC parents, pastors and educators "have agonized . . . over the value of Catholic schools." But the final judgment has been that the Catholic school's value is not big enough to justify its continuation in the face of rising costs and other priorities.

"Now, the validity of that judgment is challenged," the editorial said. And despite the tentative nature of the study's evidence, it should not be dismissed because the question of Catholic education "is far too serious for that."

"If the Catholic school is a well-fashioned tool for inculcating sound ultimate values, for helping chart a positive and true orientation for life itself, then that tool cannot be abandoned or neglected by rational, religious men and women," the editorial declared.

ACKNOWLEDGING that the Greeley-McCready study indicated that many members of the American Church "do not have the heart to reconsider the present drift and demise of the Catholic school," the editorial said this may not be true. "American Catholics may very well be recovering from the deep depression of the spirit from the loss of heart that has afflicted them for the past few years."

"If this is true, and, if the Catholic school has been, in fact, 'a considerable success' in transmitting the ultimate values heralded by the Church, then, there may be a bright future for the Catholic school, after all."

TIME CHANGE

The weekly Sunday televised Mass carried on WLW-I, Channel 13, Indianapolis, is being carried at 7 a.m. instead of 8 a.m. because of the switch to daylight saving time in Cincinnati, where the telecast originates.



ENERGY SAVER—A Montagnard family and their prized possession, a work elephant, move down a winding, hilly road in the southern Central Highlands of South Vietnam to escape fighting in their home village of Kien Duc.

Religious newspapers attack drunken driving

JACKSON, Miss.—Four religious newspapers based here have acted together in calling for removing drunk drivers from the roads.

The four publications, which carried page one editorials and other information on drunk driving, are The Mississippi United Methodist Advocate, The Baptist Record, The Church News (Episcopal), and Mississippi Today (Catholic).

The Church News is a monthly and was not due to be published until the week after the three weeklies.

ALTHOUGH TRAFFIC deaths in Mississippi have

declined over last year's statistics, the newspapers said, support should be given to bills designed to toughen the state's drunk driving laws. The papers said that 56,910 people died in the United States as the result of traffic accidents last year.

The editorial in Mississippi Today told of two cases involving drinking.

One case involved a drinking driver who killed a man, received a \$200 fine and was released. The other case involved a man who had been drinking, and who walked into a bar and shot and killed a man. The drinker who killed the man with the gun was given a life sentence.

English resort to prayer in present crisis

LONDON—A day of prayer for the nation was held in many churches in this country following the government's announced severe restrictions on the use of power in industry and commerce.

The restrictions follow the cut in oil supplies from the Middle East coupled with a growing shortage of coal due to a national slowdown by miners and other industrial unrest.

Archbishop Andrew Beck of Liverpool was one of the signers of an appeal to all believers to visit a place of worship and pray for the country in its present crisis.

THE BRITISH Council of Churches (BCC) in a statement on the national crisis, said that "the only genuine way of reconciliation is to negotiate a fresh social contract among the principal groups in our society."

"For this to happen it will be vitally important that the nation should be told the facts about its condition and trusted to debate responsibly the courses open to it."

DRASTIC ENERGY restrictions enforcing a three-day work week in industry and commerce as well as lighting and heating cuts are affecting the production and distribution of newspapers and periodicals, including the Catholic press.

Many other Catholic Church activities are similarly hit. Catholic charities and societies are hampered in their work. Churches are operating with a minimum of lighting and heating.

Spanish nun to be canonized January 27

VATICAN CITY—A Spanish nun who devoted her life to caring for the aged poor will be canonized in St. Peter's on January 27 by Pope Paul VI.

The newest saint to be added to the Church's calendar is Blessed Teresa de Jesus Jornet y Ibars, whose canonization was formally approved during a consistory held by Pope Paul last December 21. The decision to canonize the Spanish nun rested with the Pope but he asked the cardinals and

Drop Opus Dei from Spanish government role

MADRID, Spain—In a stunning development, Premier Carlos Arias Navarro dropped all members of the Catholic lay Opus Dei organization in forming his new cabinet.

Foreign Minister Laureano Lopez Rodo was replaced by career diplomat Pedro Cortina, Spanish Ambassador to France. Lopez Rodo was the last member of the Opus Dei in the assassinated Premier Luis Carrero Blanco's Cabinet.

Opus Dei is "an association of the faithful, whose members dedicated themselves entirely to the apostolate and to the practice of an intense spiritual life without abandoning their own social environment or the exercise of their profession or secular occupation." The organization runs several schools and universities in Spain, North and South America.

THE LAST reshuffle of the Spanish Cabinet marks a strong shift to the right in the government. The main thrust seems to be toward law and order. Premier Arias himself has law enforcement background.

The Opus Dei demise from the government was heightened by the rise of old Falange members to power. The Falange is a fascist party which supported Franco during the 1936-39 Civil War and later formed the core of the National Movement, the only legal political organization in the country. The Falange members are to the right of the Europe-oriented Opus Dei technocrats and have consistently criticized their influence and "liberalism" within the government.

THE SPANISH Catholic Church has grown alienated from Opus Dei because of its political and economic policies. The Church's progressive stands in many issues have clashed with the government and also with Opus Dei. In the weeks prior to the assassination of Carrero Blanco, the Church was engaged in a conflict over arbitrary imprisonment of lay leaders and the continuing existence of a special priests prison in Zamora. The conflict was marked by hunger strikes and nationwide protests by priests and lay Catholics.

The new cabinet does not include any Christian Democrats, who participated in cabinet posts on and off, but who have become more vocal in their demands for political freedoms and some sort of transition towards a democratic system.

Administrator policy to be acted on by Board of Education

The Archdiocesan Board of Education will take action on two resolutions dealing with qualifications and compensation of administrators in Catholic education at its meeting next Tuesday, scheduled for 7:30 p.m. at St. Christopher's parish, Indianapolis.

Presently there is no defined policy regarding qualifications for the selection and appointment of administrators as they have traditionally been made by religious communities. The availability of lay administrators and the creation of new positions for religious education administrators prompted the action, according to a board spokesman.

Both resolutions are broad statements of proposed board policy and do not detail specific qualifications or salary ranges, which will be handled later by the administrative staff of the Catholic Office of Education.

Other board discussion will center upon the proposed budget of the education office and the appointment of a budget review committee.

Disclose details of '64 papal Holy Land trip

VATICAN CITY—Pope Paul VI commemorated the 10th anniversary of his historic pilgrimage to the Holy Land by asking all to pray for "wise and just solutions" for the Middle East crisis.

Pope Paul referred to his January 1964 visit to Israel and Jordan during his

intended journey:

"This visit must have as its aim the rendering of honor to Jesus Christ, Our Lord, in the land which His coming into the world has rendered holy and worthy of the veneration and of protection on the part of all Christians . . . A subordinate aim of the simple pilgrimage is the moral defense of these holy places, the reawakening of Catholic interest for the protection which the Catholic Church cannot avoid of desiring for them . . ."

The papal notes, which Father Levi said were written in the Pope's own hand, continued by listing other aims on goals:

"The imploring of peace in that blessed and troubled land; the attempt at a brotherly encounter, as the beginning of a more stable reconciliation, with the various separated Christian denominations present there; the hope of finding some convenient form of bringing closer together the other two monotheistic, religious expressions, so strongly entrenched in Palestine, the Hebrew and Islamic religions."

PAT O'BRIEN AS FILM ARA?

Shure, and ye can't be serious, laddies

NEW-YORK — Pat O'Brien, who has to be reaching for age 70, faces his biggest challenge. Can he play, in his golden age, a 50-year-old Armenian Presbyterian?

To put it bluntly, will the movie and TV audience allow an actor more Irish than St. Patrick play Ara Parseghian of Notre Dame?



ARA PARSEGHIAN—in Notre Dame coaching hierarchy.

Pat, most recently in Chicago where he and members of his family were appearing in a traveling drama, won kudos for his portrayal of Knute Rockne, a Norwegian Lutheran who, over the course of time, embraced immortality as coach of Notre Dame's great football teams, and Catholicism, in that order.

It is quite possible that Pat can't sell cars like Parseghian on television. Or beat the greatest of the greats, Bear Bryant of Alabama University, in the "game of the century" (this month's version) in the Sugar Bowl.

But who can play Parseghian? Casting of this role (almost sure to come) may set off the biggest contest since MGM sought a perfect Scarlett O'Hara.

ALL THIS COMES about because Ara Parseghian has joined the immortals. It took 10 years, but two of the greatest of coaches at Notre Dame, the late Knute Rockne and Frank Leahy, are moving over to give Ara room among the hierarchy of Notre Dame immortals.

Immortality for this Presbyterian running a team synonymous with American Catholicism came at the Sugar Bowl in New Orleans on New Year's Eve. Notre Dame won, 24-23, in what may have been the greatest game in college football history, by putting down Alabama to win "No. 1" ranking and the 1973 undisputed football championship of the college world.



CSS BOARD MEMBER HONORED—Arthur Sullivan, an Indianapolis attorney who recently completed 22 years' service as board member and president of the Catholic Social Services and Catholic Charities, was honored last week upon his retirement from the board. Archbishop George J. Blakup is shown above presenting an engraved

plaque of appreciation to Mr. Sullivan. Looking on from left are: Dr. Paul F. Muller, past board president of CSS; Anthony Logan, executive director of St. Elizabeth's Home; James T. O'Donnell, executive director of CSS; Father Donald Schmidlin, director of Catholic Charities; and Alvin Hynum, CSS board president.

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| St. Simon | 5246 | 332.00 | 894.00 | | 1,411.00 | | 2,022.64 |
| St. Therese of the Infant Jesus | 4310 | 2,911.11 | 1,874.09 | | 2,420.87 | 1,857.00 | 980.72 |
| St. Thomas Aquinas | 1632 | 354.75 | 714.30 | | 1,683.65 | | 1,142.00 |
| Aurora | 1128 | 449.00 | 1,325.00 | | 910.00 | | 372.09 |
| Batesville | 3100 | 915.75 | 671.81 | 270.60 | 1,041.20 | | 370.50 |
| Bedford | 1400 | 416.28 | 760.00 | | 908.50 | | 378.00 |
| BLOOMINGTON | | | | | | | |
| St. Charles | 2074 | 250.00 | 500.00 | | 1,500.00 | | 378.00 |
| St. John | 1329 | 237.00 | 259.96 | | 274.76 | | 237.89 |
| St. Paul Catholic Center | 5200 | 150.00 | 551.00 | | 1,106.00 | | 61.00 |
| Bradford | 751 | 223.10 | 338.00 | | 521.26 | | 280.00 |
| Brazil | 504 | 318.00 | 400.00 | | 300.00 | | 230.00 |
| Brookville | 2025 | 1,011.00 | 1,000.00 | | 965.00 | 1,439.00 | 728.00 |
| Brownsburg | 2081 | 739.10 | 667.43 | | 914.28 | | 1,460.32 |
| Brownstown | 81 | 24.00 | 31.00 | | 45.06 | | 240.00 |
| Cambridge City | 694 | 241.50 | 230.00 | | 281.00 | | 108.87 |
| Cannelton | 461 | 199.50 | 128.25 | | 269.60 | 789.00 | 190.00 |
| Cedar Grove | 526 | 234.00 | 715.67 | | 580.00 | | 1,255.00 |
| Charlestown | 917 | 271.00 | 290.00 | | 75.00 | | 50.00 |
| China | 110 | 37.00 | 83.56 | | 75.00 | | 68.00 |
| Clarksburg | 3871 | 653.00 | 622.25 | 200.00 | 3,312.58 | | 472.26 |
| Clinton | 950 | 153.00 | 290.00 | | 302.00 | | 96.68 |
| COLUMBUS | | | | | | | |
| St. Bartholomew | 1380 | 342.10 | 796.77 | | 1,115.56 | | 660.00 |
| St. Columba | 1600 | 424.10 | 720.94 | | 599.56 | | 292.50 |
| Connersville | 3615 | 863.50 | 1,004.81 | | 1,249.51 | | 756.00 |
| Corydon | 700 | 46.00 | 134.00 | | 268.98 | | 75.00 |
| Danville | 550 | 170.00 | 320.50 | | 109.70 | | 109.70 |
| Derby | 76 | 18.00 | 25.00 | | 25.00 | | 270.00 |
| Dover | 290 | 221.00 | 300.00 | | 150.00 | | 114.56 |
| Edinburg | 194 | 105.00 | 181.78 | | 115.80 | | 980.00 |
| Enochsburg | 485 | 413.00 | 220.00 | | 156.00 | | 50.00 |
| Fortville | 350 | 75.00 | 255.70 | | 241.25 | | 195.00 |
| Franklin | 1003 | 125.00 | 345.46 | | 236.96 | 51.00 | 60.00 |
| French Lick | 305 | 73.50 | 319.87 | 29.27 | 178.61 | | 138.00 |
| Frenchtown | 465 | 258.00 | 220.75 | 27.00 | 64.18 | | 49.67 |
| Fulda | 440 | 688.00 | 89.07 | | 343.20 | | 99.54 |
| Greencastle | 580 | 201.00 | 328.00 | | 150.45 | 105.00 | 178.69 |
| Greenfield | 1462 | 218.25 | 596.91 | 55.00 | 1,862.00 | | 2,018.00 |
| Greensburg | 2841 | 1,632.00 | 2,184.00 | | 1,036.01 | | 493.27 |
| Greenwood | 2240 | 495.05 | 953.11 | | 220.00 | | 141.50 |
| Hamburg | 250 | 155.00 | 300.00 | | 41.41 | | 72.00 |
| Henryville | 220 | 100.00 | 88.23 | | | | |
| JEFFERSONVILLE | | | | | | | |
| Sacred Heart | 2706 | 449.00 | 629.50 | | 1,260.89 | | 381.00 |
| St. Augustine | 1596 | 331.00 | 483.00 | | 1,204.00 | | 449.90 |
| Knightsdown | 250 | 100.00 | 61.00 | | 110.00 | | 425.00 |
| Lanesville | 902 | 368.00 | 460.55 | | 917.50 | | 576.60 |
| Lawrenceburg | 1650 | 764.10 | 695.00 | | 1,284.75 | 1,316.00 | |
| Leopold | 604 | 125.00 | 75.00 | | 125.00 | | 105.00 |
| Liberty | 289 | 155.00 | 250.00 | | 200.00 | | |
| MADISON | | | | | | | |
| St. Mary | 880 | 179.00 | 703.00 | | 485.00 | | 297.00 |
| St. Michael | 412 | 138.00 | 500.00 | | 751.00 | | 215.00 |
| St. Patrick | 500 | 146.00 | 198.19 | | 195.32 | | 121.60 |
| Magnet | 133 | 26.00 | 25.00 | | 25.00 | | |
| Martinsville | 630 | 203.00 | 406.10 | 150.00 | 208.56 | | 202.60 |
| Milan | 380 | | | | 302.68 | | |
| Millhouse | 550 | 215.00 | 324.00 | 45.00 | | | 179.00 |
| Milltown | 75 | 100.00 | 90.00 | 11.00 | 97.76 | | 61.00 |
| Mitchell | 160 | 65.00 | 132.00 | | 144.73 | | 112.73 |
| Montezuma | 79 | 32.00 | 56.50 | | 78.59 | | 36.60 |
| Mooreville | 805 | 69.00 | 200.00 | | 80.00 | | 95.33 |
| Morris | 602 | 286.00 | 337.36 | | 55.00 | | 55.00 |
| Napoleon | 410 | 101.00 | 183.90 | | 348.40 | | 243.68 |
| Nashville | 310 | 75.00 | 408.31 | | 200.10 | | |
| Navilleton | 590 | 211.00 | 300.33 | | | | |
| NEW ALBANY | | | | | | | |
| Holy Family | 2560 | 684.00 | 913.90 | | 1,177.80 | | 426.00 |
| Holy Trinity | 2441 | 984.00 | 1,182.38 | | 1,389.66 | 1,945.00 | 638.30 |
| Our Lady of Perpetual Help | 2471 | 684.00 | 550.86 | | 1,346.67 | | 1,209.89 |
| St. Mary | 1859 | 623.00 | 760.00 | | 913.38 | | 913.38 |
| New Alsace | 618 | 301.75 | 226.11 | 50.00 | 157.12 | | 171.67 |
| New Castle | 1175 | 875.00 | 729.00 | | 965.50 | | 418.75 |
| New Marion | 120 | 48.00 | 162.80 | | 170.15 | | 25.00 |
| New Middletown | 173 | 17.00 | 53.00 | | 67.00 | | |
| North Vernon | 1291 | 679.00 | 740.66 | | 1,088.43 | | 1,162.40 |
| Oak Forest | 113 | 56.00 | 55.00 | | 35.14 | | 35.14 |
| Oldenburg | 1256 | 442.00 | 1,114.00 | | 1,457.00 | | 315.00 |
| Osgood | 490 | 553.80 | 527.00 | | 785.18 | | 210.41 |
| Paoli | 166 | 56.50 | 83.34 | | 46.56 | | 33.00 |
| Plainfield | 1401 | 625.00 | 680.29 | | 1,226.19 | | 395.00 |
| RICHMOND | | | | | | | |
| Holy Family | 1603 | 342.00 | 1,500.00 | | 1,657.00 | | 1,025.00 |
| St. Andrew | 2008 | 357.00 | 815.76 | | 564.25 | | 1,498.00 |
| St. Mary | 1524 | 307.00 | 593.05 | | 1,448.68 | | 249.03 |
| Rockville | 225 | 53.00 | 342.59 | | 360.70 | | 1,079.70 |
| Rushville | 1460 | 611.00 | 942.75 | | 1,096.93 | 370.00 | 1,045.01 |
| St. Anne (Jennings Co.) | 207 | 183.00 | 244.00 | | 88.26 | | 50.50 |
| St. Croix | 175 | 46.75 | 49.00 | | 19.75 | | 85.65 |
| St. Dennis | 135 | 46.00 | 122.07 | | 50.00 | | 125.00 |
| St. Isidore (Perry Co.) | 359 | | 84.75 | | 294.65 | | 170.85 |
| St. Joseph Hill | 878 | 354.50 | 329.00 | | 269.33 | | 250.00 |
| St. Joseph (Jennings Co.) | 423 | 263.00 | 303.05 | | 662.00 | | 234.20 |
| St. Leon | 638 | 328.00 | 702.00 | | 148.10 | 90.00 | 150.00 |
| St. Mark (Perry Co.) | 435 | 685.50 | 519.00 | | 1,150.64 | | 62.32 |
| St. Mary-of-the-Knobs | 2212 | 646.50 | 908.00 | | 152.75 | | 100.00 |
| St. Mary-of-the-Rock | 489 | 161.00 | 236.00 | | 172.80 | 99.00 | 95.00 |
| St. Mary-of-the-Woods | 370 | 312.50 | 156.50 | | 336.81 | | 215.75 |
| St. Maurice | 273 | 226.50 | 303.25 | | 279.32 | | 15.75 |
| St. Meinrad | 1031 | 294.35 | 228.82 | | | | |
| St. Nicholas (Ripley Co.) | 624 | 271.00 | 239.28 | | | | |
| St. Paul (Decatur Co.) | 120 | 15.00 | 46.55 | | | | |
| St. Peter (Franklin Co.) | 535 | 394.00 | 150.00 | 100.00 | 223.00 | 225.00 | 1,349.00 |
| St. Peter (Harrison Co.) | 163 | 11.00 | 58.00 | | 83.00 | | 215.00 |
| St. Pius | 121 | | | | 71.00 | | |
| St. Vincent (Shelby Co.) | 425 | 87.00 | 306.64 | | 268.00 | | 215.00 |
| Salem | 240 | 42.00 | 40.00 | | 70.00 | | 127.00 |
| Scottsburg | 330 | 75.00 | 115.00 | | 130.00 | | 571.16 |
| Seelyville | 163 | 170.00 | 118.97 | | 167.50 | 150.00 | 846.50 |
| Sellersburg | 1000 | 232.00 | 272.25 | | 500.07 | | 607.00 |
| Seymour | 1325 | 240.00 | 715.25 | | 1,242.63 | | 101.68 |
| Shelbyville | 2360 | 350.00 | 931.50 | | 1,001.63 | | |
| Siberia | 285 | 195.25 | 209.00 | | 164.20 | | |

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pope asks for peace prayers

VATICAN CITY—Pope Paul began 1974 by asking crowds in St. Peter's Square to pray for peace. He reminded them that New Year's Day was also the World Day of Peace and said: "One wish predominates today, the day dedicated to peace: that the new year let us savor the maintenance of peace in justice and liberty, and see again its restoration where it is still a fiction, or unstable or compromised." The Pope said that "a new wound to peace could be fatal" for civilization.

Ten sentenced in Spain

MADRID—A special court handed down sentences for 10 labor leaders, including a priest, accused of "illegal

THE TACKER

Indian history sad reading

BY PAUL G. FOX

The initial court trials this past week in St. Paul, Minn., the first in an anticipated 100 separate cases resulting from last year's militant Indian take-over at Wounded Knee, S.D., will focus the nation's attention on the historic saga of the encounter between the American Indian and the U.S. Government.

A reading of any objective history and commentary on the relations between the indigenous Indians and the American frontiersmen, fortified on occasion by the arm of the military, leads one to a single conclusion: that the avowed intention of our government's policy was the annihilation of the Indian and the confiscation of his lands.

According to brief network newscasts covering the current court trial, it is the desire of the Indians' defense attorneys to introduce the long-abused and abandoned Indian treaties with the U.S. Government as necessary to their case, while the federal attorneys are trying to restrict the court's jurisdiction to the incidents surrounding the Wounded Knee episode exclusively.

The role of early Catholic missionaries to the Indians vacillated widely primarily because the priests were of European origin and had the dual function of ministering to both explorers and Indians, an impossible situation. The Spanish missionaries were also salaried by their government and oftentimes did not have different motivational insights from their military benefactors and protectors.

THIS IS NOT to say that many were not chagrined at the treatment being meted out to the Indians, but that they were powerless to effectively protest inhuman practices.

A serious setback to efforts to defend the Indian resulted from the sorry spectacle of the world-wide suppression of the Society of Jesus, a situation brought about largely because of political intrigues in Europe, but resulting in the expulsion of some of the best Jesuit missionaries in the New World during a period covering the late 18th and early 19th centuries. The Jesuits were particularly effective among the Indians because they realized the importance of learning the difficult languages and practices of the American Indians.

In more recent times, one of the most dedicated and effective missionaries was the Swiss-born Father Martin Marty, O.S.B., the first abbot of St. Meinrad Abbey in Southern Indiana, who became a legendary "apostle to the Indians" in the upper-plains territories late in the last century.

HIS TRAVELS and concern on behalf of the Indians, begun in 1876, ultimately brought about his resignation from the abbatical office to work among the Sioux in the Dakota Territory. He was named Vicar Apostolic of the Dakotas in 1879 and consecrated a bishop the following year. (He had been recommended to succeed Bishop Maurice de St. Palais as Bishop of Vincennes in 1878, but he was passed over because he was of the "wrong nationality.")

Bishop Marty's accomplishments on behalf of the Sioux were numerous. It is a shame that a definitive biography of the churchman has never been written. His early efforts, and that of his Benedictine community, culminated in 1950 with the foundation of Blue Cloud Abbey, near Marvin, S.D., with 40 monks. It fulfilled an early dream of Martin Marty and continues as a modern-day focal point for the missionary efforts of the Benedictine community in the Dakotas.

But back to the original item: a careful review of history would reveal a series of massacres against Indian tribes perpetrated by military expeditions which would shroud the recent My Lai incident in Vietnam into oblivion by comparison. One of them occurred at Wounded Knee in 1890.

HERE AND THERE—St. Thomas Aquinas parish, Indianapolis, will sponsor a liturgical service to observe the birthday of Rev. Martin Luther King, Jr., at 7:30 p.m. Tuesday, Jan. 15. . . . Indianapolis-born Father Gervase Brinkman, O.F.M., chaplain at the Illinois State Penitentiary and former president of the American Correctional Association, will join Gary's Bishop Andrew G. Grutka in a discussion of "Prison Reform in the 1970's" on ABC-TV "Directions," to be aired at 12 noon Sunday, Jan. 20, on WLW-I, Channel 13, Indianapolis. Bishop Grutka is chairman of the U.S. Catholic Conference Subcommittee on Prison Reform.

BENEFIT FOR ADULT RETARDATE—The Downey Musi-Gala and The Ambassadors, choral groups from Msgr. Downey Council, Knights of Columbus, will present a program Friday, Feb. 8, to benefit the Hollis Adams Foundation for Adult Retardates. The program will be given at 8:30 p.m. in the Northview Junior High School auditorium, 8401 E. Westfield Blvd. Proceeds will help develop a work-activity center on the city's northside. The non-profit group presently conducts a five-day class in the First Baptist Church, 86th and College Ave. Tickets are available for \$1.50 at the door or by calling 253-6090 or 846-0162. Benefit chairman is Agnes Conder.

'WHO'S WHO' HONOREE—Miss Barbara Reidy, daughter of Mr. and Mrs. Joseph T. Reidy of Indianapolis, is among six students at St. Mary-of-the-Woods College nominated for "Who's Who Among Students in American Universities and Colleges" 1974 edition.



ALL IN THE FAMILY—Three of the above four veteran New Guinea missionaries, members of the Sisters of St. Francis, Oldenburg, are blood sisters. All are currently home on leave from the Highlands of Papua, New Guinea, where the Oldenburg community has been serving since 1960. Sister Annata, seated left, Sister Cecilia, seated right, and Sister Doris Holohan have been visiting with their family, which includes 11 brothers and sisters. In Streator, Ill. Sister Nora Cummings, standing left, a native of Corvill, O., is presently completing graduate work at Xavier University, Cincinnati. The Holohan's have spent a total of 26 years in New Guinea, while Sister Nora was there nearly seven years. While on home leave the three attended a two-week "Furlough Mission Seminar" at Trinity College in Washington, D.C.

Named to ND post

NOTRE DAME, Ind. — The appointment of Msgr. Joseph Gremillion, secretary of the Pontifical Commission on Justice and Peace, as a faculty fellow in the University of Notre Dame's Department of Theology has been announced.

Msgr. Gremillion, a priest of the diocese of Alexandria, La., will conduct a study of changes within the Christian churches in their relationships to social action, with other religions and with the world at large under a \$35,000 grant from the Ford Foundation.

Msgr. Gremillion's 12-month Notre Dame appointment begins January 16. He will be leaving his position on the Pontifical Commission, which was formed in 1967 to promote the self-development of poor nations, encourage international social justice and seek world peace.

The 54-year-old priest served as director of development for Catholic Relief Services for seven years before becoming the first secretary of the Pontifical Commission. He is also co-chairman of the joint Committee on Society, Development and Peace (SODEPAX) formed in 1967 by the Catholic Church and the World Council of Churches.

Special training program slated at Martin Center

INDIANAPOLIS — An intensive training program, designed for persons working in the Black community, will be offered at the Martin Center, 3561 N. College Ave., starting at 6:30 p.m. Tuesday, Jan. 15.

The course is available for graduate academic credit through IUUPI and undergraduate credit through Marian College. A limited number of scholarships are available.

Martin Center was founded in 1969 by Father Boniface Hardin, O.S.B., on the principle "that the people of Indianapolis can live with each other in harmony but that the culture of the people must be learned before there can be any meaningful communication and cooperation."

INDIANAPOLIS

Calendar of Events

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.; Sacenia 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.



MSGR. GREMILLION

Remember them

BROOKVILLE

GEORGE B. COOK, 91, St. Michael, Jan. 5. Father of Mrs. Fred Chandler and Mrs. Richard Hill, both of Indianapolis.

INDIANAPOLIS

JOSEPH M. MERKLEY, 92, St. Patrick's, Jan. 4. Father of Dr. L.M. Merkley, Sylvester and Raymond Merkley and Alma O'Donnell; brother of Sister Bernadette.

ANNA M. RIEGEL, 95, Sacred Heart, Jan. 5. Mother of Sister Mary Severine, C.S.J., Anna Laker and Agnes Laker.

MARY K. MCCUTCHEON, 85, Little Flower, Jan. 5. Sister of William, Robert and Dorothy Hoffman.

BENJAMIN B. KRIEL, 90, St. Joseph's, Jan. 5. Father of Dr. William B. and Elmer J. Kriel.

EDWARD E. ALTHOFF, 68, St. Lawrence, Jan. 5. Brother of Marie C. Prather.

FRANK C. VANCE, 69, St. Luke's, Jan. 5. Husband of Thelma; father of Joan Blessing; brother of Marguerite Vance and Mrs. V.W. Beckerich.

LEONARD B. THIEL, 78, St. Augustine Home Chapel, Jan. 7. Father of Leonard F. Thiel; brother of William G. and Joseph Thiel, Mrs. Charles Bettice, Adeline Benz, Mrs. Clem Forsting and Mrs. Willis Willman.

MATTHEW REPSE, 85, St. Michael's, Jan. 7. Husband of Mary; father of Stanley M. and Victor Repse, Dorothy E. Magura and Mary Bain.

ANNA J. DORGAN, 93, St. Joan of Arc, Jan. 7. Mother of William L. Dorgan, Mrs. J.E. Kiefer and Mrs. John F. Modrall.

CHARLES E. MILLER, 46, Little Flower, Jan. 8. Brother of Anita Seaman.

ROBERT H. LAWRENCE, Sr., 60, St. Mark's, Jan. 8. Husband of Henrietta; father of Robert H., Jr., Terry and Mary Lawrence; brother of

Frank Lawrence.

MICHAEL F. SEXTON, 93, St. Philip Neri, Jan. 8. Father of Rev. Timothy Sexton, O.S.B., Milbrook, S.D., and Rev. Charles Sexton, pastor of St. Martin's parish, Martinsville; brother of Sister Joseph Catherine, S.P., Terre Haute.

FRED R. CLEMENTS, 80, St. Barnabas, Jan. 9. Father of Rosemary Clements and Barbara Scheib.

MADISON

FRANCIS J. MATTHEWS, 60, St. Mary, Dec. 24. Husband of Druzilla; father of Robert Matthews of New Orleans.

NAVILLETTON

ALMA C. JACOBI, 73, St. Mary, Dec. 31. Wife of Albert M. Jacobi, Sr.; mother of Albert M. Jacobi, Jr., of Galena, and Catherine Andres of Floyds Knobs.

NEW ALBANY

PAUL H. KRUEER, 64, Our Lady of Perpetual Help, Jan. 7. Husband of Lucille; father of Betty Jo Fink of New Albany; stepfather of Bud of Clarksville; James and Bob, both of New Albany; Patricia Litch and Sue Wolfe, both of New Albany. Four brothers and a sister also survive.

RICHMOND

CLARA ZWISSLER, 87, St. Andrew, Jan. 8. Mother of Mrs. Ben Habing of Richmond.

TELL CITY

LISA MARIE STROBEL, infant, St. Paul's, Jan. 3. Daughter of Mr. and Mrs. Paul Stobel; sister of Sue Ann; granddaughter of Mr. and Mrs. Cyril Kleavin and Mr. and Mrs. Henry Strobel, all of Tell City.

CLARENCE J. DUPONT, 80, St. Paul's, Jan. 5. Brother of Fred of Fremont, O.; Albert of Evansville; and Minnie Doogs of Tell City.

CARL F. STUEHRK, 75, St. Paul's, Jan. 7. Husband of Agnes; father of Mrs. Kenneth Roland of Tell City; Mrs. Alberta of Edina, Minn.; and



MARIANT ALUMI DIRECTOR—Miss Ann Carr, above, was recently appointed Director of Alumni Affairs at Marian College. A student at Marian for two years, Miss Carr was graduated from Indiana University in 1971. She will be responsible for communication with nearly 3,500 Marian alumni.

Carl F. Stuehrk, II, of Wyckoff, N.J.

TERRE HAUTE
JULIA LOVE, 81, Sacred Heart, Jan. 2. Mother of Anna Hurst and Elizabeth Lightner, both of Terre Haute; Mary Voytek of Chicago; and John of Chicago.

MARY ELIZABETH SHAFER, 60, St. Joseph, Jan. 4. Mother of Sister Mary McCauley, S.P., of St. Mary-of-the-Woods; and Joseph McCauley of San Antonio, Tex.; daughter of Myra McKenzie of Terre Haute; sister of Margaret McKenzie of Terre Haute; Father John McKenzie of Chicago; James McKenzie of Terre Haute; and George McKenzie of Rockford, Ill.

TROY
MARGARET JARBOE, 63, St. Paul's, Jan. 5. Wife of William; mother of Mrs. Paul Spiehler of Rockport; Peggy Howe of Tell City; Ronald Lamar of Ft. Lauderdale, Fla.; Roy Masterson of Anchorage, Alaska; sister of Henrietta Conen and Clara Schierholzer, both of Tell City.

Slate series

for Religious

INDIANAPOLIS — Sister Mary Margaret Funk, O.S.B., of the Religious Education Department of the Catholic Office of Education, will give three lectures for area Religious starting at 7:30 p.m. Monday, Jan. 21, at St. Patrick's Convent, 931 E. Woodlawn Ave.

Her topic will be the religious experience from the philosophical point of view. The second and third sessions will be held on January 28 and February 4.

Ecumenism not the rage in Japan

TOKYO — Current ecumenical cooperation in Japan leaves a lot to be desired, according to a report compiled for the Faith and Order Commission of the World Council of Churches (WCC).

Actual contact between Roman Catholics and Protestants in Japan is a comparatively new experience, the report said, and credited Pope John XXIII and the Second Vatican Council with doing away with much of the earlier hostility and distrust.

There is, however, a shallow understanding of Catholicism by many Protestants who still fear cooperation with the Roman Catholic Church because of its close-knit organization and papal authority, the report said.

There are also many Catholics, it added, who were brought up in the years preceding the ecumenical movement and who find it difficult now to associate with Protestants in Church-related activity.

VATICAN DENIES REPORT

Is Mother Seton due for early canonization?

EMMITSBURG, Md.—The bicentennial year of the birth of Blessed Elizabeth Bayley Seton, foundress of the Sisters of Charity in the U.S., opened here with the news that her canonization as the first native-born American may not be far off.

According to Father Lucio Lapalorcia, postulator-general of Mother Seton's cause for canonization in Rome, a panel of nine doctors recently declared that a cure, reportedly brought about through Mother Seton's intercession, was a miracle. If the cure is declared miraculous by Pope Paul, it will be the first of two miracles needed for Mother Seton's canonization.

"Our hopes should be high," said the postulator-general at a bicentennial Mass, "that Blessed Mother Seton's canonization will not be delayed for any great length of time."

(At the Vatican, Archbishop Giuseppe Casoria, secretary of the Congregation

for Saints' Causes, objected to "premature reports" that Mother Seton's canonization cause is almost completed or that a final decision is in the offing.

(He told NC News that although "the regular process of examination of the cause of Blessed Mother Seton is progressing steadily . . . a final decision is not to be foreseen in the near future.")

(Any number of factors, he said, "can hold up a process. This means no one can authoritatively predict when the process will be complete.")

THE MASS AT St. Joseph's Provincial House of the Daughters of Charity was attended by 14 bishops, including Archbishop Jean Jadot, the apostolic delegate in the United States, Cardinal Patrick O'Boyle, retired archbishop of Washington, and more than 1,300 priests, Sisters of Charity and laity interested in Mother Seton's canonization. Cardinal Lawrence Shehan of Baltimore was principal concelebrant.

Father Sylvester Taggart, vice-postulator of Mother Seton's cause, told NC News that the cure, which doctors declared miraculous, was performed in October, 1963, on Carl Kalin of Yonkers, N.Y. Kalin, a Lutheran, was suffering from encephalitis compounded by red measles.

WHEN DOCTORS said his death was imminent, prayers to Mother Seton were begun by the Sisters of Charity at Mt. St. Vincent, N.Y. Three days later, Mother Seton's relic was applied to Kalin and, according to Father Taggart, all signs of his illness began to disappear.

Elizabeth Bayley Seton, born in New York in 1774, was the mother of five children. An Episcopalian, she became a Catholic after her husband's death in 1803. In 1809 she founded what became the American Sisters of Charity in Emmitsburg in western Maryland. Today the six communities of the American Sisters of Charity have a combined membership of about 8,000. Mother Seton was beatified in 1963.

Schools

(Continued from Page 1)

confidence is such now that it is improbable that any good news can reverse the process. It is almost as though no one wishes to believe in the possibility of good news about Catholic schools," they said.

Father Greeley and McCready blamed the situation on Catholic educators who have failed to sponsor high quality research in the past, claiming that they "might have stumbled upon good news like this." They said the discovery had to wait for funding by a non-Catholic agency and in a project for which parochial schooling was of peripheral interest.

It would appear that the conviction that parochial schooling has failed is so pervasive among the elites of American society—inside the Church and out—that nothing can be done to shake it," the authors said. They described it as part of the "clammy, creepy malaise that is clutching at the life force of the American Church."

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BEHIND THE NEWS

BY SPECIAL CORRESPONDENT

BOGOTA, Colombia—The recent capture of Father Luis Zabala Herrera by the Colombian army in an anti-guerrilla military operation highlighted a little known fact in this Latin American country: more and more priests and committed Catholics are participating in guerrilla activities against conservative government authorities.

Father Zabala joined the guerrilla movement under the alias of Jorge after being a priest of the Bucaramanga diocese for 10 years and a pastor of three small parishes. He had joined the guerrilla movement only three months before he was captured last September.

The first priest to take up arms against the government in Colombia was Father Camilo Torres, who was killed in an army ambush in 1968, a few months before the second meeting of the Latin American Bishops' Council in Medellin, Colombia.

CAMILO TORRES became a symbol of the Christian commitment to the poor and to the liberation of the continent for many, and a whole new concept of the theology of liberation began evolving

among many religious groups throughout Latin America.

Out of these groups came the Chilean Christians for Socialism, the Argentinian Third World Priests movement and the Colombian Golconda Group. Meanwhile, the Catholic Church as a whole in Latin America was moving toward a more progressive position after the 1968 Medellin conference, undoubtedly influenced to a certain extent by the shock of the death of Torres.

The latest campaign by the Colombian army—begun in September—to rout the guerrilla groups in the Antioquia area has been one of the most successful undertaken in many years, and some 200 guerrillas have already been captured or killed. Two high officials of the National Liberation Army (ELN) and brothers of its leader, Fabio Vasquez Castano, were killed during an ambush last month.

Guerrilla Catholicism

According to intelligence sources, casualties among the ELN ranks have caused Spanish Father Domingo Lain to rise to a leadership position and to become the "intellectual mentor" of the guerrilla movement. Father Lain had been previously expelled from the country, but returned illegally.

A recently ransomed landowner, Alirio Serrano Sanchez, said that during his six-week captivity he saw at least six priests among the guerrillas, but that he could not identify any of them. His kidnappers operated in the Department of Santander in the northeast part of the country.

IT IS KNOWN that two Spanish priests joined the guerrilla movement two years ago. They are Father Manuel Perez and a Father Guerrero.

Father Zabala's capture has also uncovered the fact that three more

priests from the Bucaramanga diocese have also joined the guerrillas and abandoned their pastoral work.

"I thought that the lifestyle of the guerrillas, their sacrifices and their survival problems would sanctify me because I think that the essential thing of Christianity is love and an attitude of commitment to the people," Father Zabala said after his capture.

"I adapted to guerrilla life easily because I was raised in a rural area. I never had to shoot because I was in charge of provisions for the group. I also belonged to the 'intellectual group' which had to teach the others. I had a gun, but I never shot it because there are special groups in charge of defense and I was never assigned to forward combat positions," he added.

The priest said that the leaders of the guerrilla groups are in privileged positions. They eat better and take no risks, he said, but they

are very harsh with their men.

"I saw two executions by firing squads because men were accused of counter-revolutionary activities, but in reality they had only criticized the privileges of the leaders," he said.

FATHER ZABALA said that he would not repeat his experience because guerrilla life is very harsh and because he thinks its action is counterproductive. "Not all the people want armed struggle and it is irrational that children and women be forced to act in the guerrilla groups."

The ELN seems to have a complete network of urban contacts and aides provide it with money, clothing, medicine and food. Intelligence services of the army have made raids in several Colombian cities and have captured some priests, accusing them of cooperating with the guerrillas.

The Colombian Church, considered the most conservative of the continent, has not reacted officially to the involvement of its priests with the guerrillas. The government's censorship has tried to silence references to the priests' activities in the Colombian press.

EDITORIALS

Those tax loopholes

Can a man whose wife wears a good Republican cloth coat be happy taking a half-million dollar tax deduction?

Not only happy but confident that the whopping write-off is perfectly appropriate. Or so it appears from White House comment on the fact that President Nixon's tax returns for 1969-72 are being reviewed by a Congressional committee and the Internal Revenue Service both.

At issue, of course, is the deduction Mr. Nixon took for donating vice-presidential memorabilia of dubious historical significance to the national archives. That and a few other matters involving real estate transfers and the possibility of unpaid California state tax claims have brought protests to a head and resulted in lengthy explanations of Mr. Nixon's financial affairs.

His circumstances are considerably more affluent than when the then-candidate for the Vice-presidency went on national television to explain a campaign slush fund and discuss his wife's modest wardrobe.

Mr. Nixon did all right in those interim years when he practiced law in New York. But since becoming President he has tripled his net worth and become a millionaire. A curious turn of events, it would seem, considering all the hot air about the personal sacrifice that is demanded of public servants.

Indeed, Mr. Nixon's present lifestyle, with its elaborate expenditures for four presidential residences as starters, has generated legislation to place limits on the money and services directly available to any

President. The proposal, up for consideration in the near future, would be concerned not only with the trappings and personal privileges that have accrued to the office, but to the seemingly limitless call a President has on the personnel, services, and resources of federal agencies and departments.

Nobody knows for sure because there is no accounting made, but one official of the Office of Management and Budget recently estimated that the cost of running the presidency is more than \$100 million annually. Even considering inflation, that's a fantastic sum, particularly when the people aren't told where and how it is spent.

No citizen would want to deprive the President, whoever he is, of the facilities and conveniences necessary to perform his job efficiently, comfortably and safely. Sheer extravagance or waste should not be tolerated, however, and a ceiling on spending may be necessary.

Of greater importance in this whole area of Presidential finances, his and the public's, is the injustice of the income tax laws. There is something drastically wrong with a system that permits Mr. Nixon to pay the same income tax as a man earning \$15,000. There is something drastically unfair about a law that is so complicated, so full of loopholes that it can be manipulated almost at will by the rich and the powerful and yet remain rigidly uncompromising to the average citizen.

Congress should clean up the long-standing income tax mess before it gets lost in the labyrinth of White House spending.

The college crunch

Only the rich and the poor can afford to go to college these days. The rich can pay the ever-increasing costs of higher education. The poor can avail themselves of various forms of federal aid. But the vast in-between, the middle-income families, are all but squeezed out by spiraling costs and unrealistic standards governing eligibility for aid.

What the money crunch is doing to middle-income families and, consequently, to many of the nation's private colleges was highlighted in a network television special recently. The picture is not a happy one. Many fine institutions, some with long and proud histories, others born of the 1940 and 1950 campus crush, have been forced to close their doors. Among these have been many small Catholic colleges, schools whose passing further threatens the health and diversity of American education.

Various patchwork solutions have been implemented to aid

private colleges and encourage enrollment. Indiana's tuition equalization for state scholarships is an example. Most such efforts have by their nature been unable to work any substantial change in the trend. There is, however, one different, imaginative proposal in circulation and it deserves careful, considered attention.

The proposal involves the establishment of a national federal scholarship program keyed primarily to middle-class students willing to commit themselves to definite periods of national service. The program, suggested by Jesuit Father Edmund G. Ryan, executive vice-president for educational affairs at Georgetown University, would be based on ability and reasonable standards of need.

Service, as Father Ryan envisions it, could be in the armed forces, Peace Corps, VISTA, the Teacher Corps or other approved areas. For each year of service, the student would be entitled to two years of undergraduate or one year of graduate study at the college or university of his or her choice.

No single proposal is going to answer the needs of every student and every school, but a national program of the type outlined by Father Ryan, has much to recommend it, in particular, flexibility and broad coverage. Moreover, it promises to be of assistance to the two most neglected sectors of higher education—the private college and the middle-class student.

We hope Father Ryan's proposal receives the serious examination and discussion it merits.



NEW PEACE TALKS, OLD ENMITIES

'Universal' Jerusalem suggested as solution to religious claims

BY PATRICK RILEY

VATICAN CITY—Prospects of settling the Middle East's 25-year-old recurrent war have once again set controversy afoot over the holy city of Jerusalem and the Vatican's hopes for its future.

One day after the Arab-Israeli peace conference opened in Geneva on December 21, leaders of several African states met with Pope Paul VI to urge upon him their view that Jerusalem "must not be placed under the exclusive control of a single religion." By "a single religion" they meant, principally, the Jewish state of Israel, which has made Jerusalem its capital.

Among those African leaders were Christians such as Emperor Haile Selassie of Ethiopia and Moslems such as President Gaafar el Nimeiry of the Sudan. Their religious distance from one another and their geographical distance from Jerusalem point up the peculiar interest Jerusalem has for the most diverse and distant peoples.

THAT "LITTLE SUMMIT" in the Vatican occasioned some sharp rebukes in Israel. The leaders of Israel's National Religious party, Yossef Burg, wondered aloud in an election speech where Pope Paul was when Arabs were misbehaving against Israelis. The daily newspaper of the General Federation of Labor, Davar, accused Vatican press officer Federico Alessandrini of anti-Semitism. It also asserted that some people in the Vatican are "seeking to renege the plan for the internationalization of Jerusalem."

That the Vatican is trying to revive a plan for internationalizing Jerusalem can be denied categorically.

The Vatican has not spoken on internationalizing Jerusalem since 1967. Yet the Vatican's basic aim has remained the same: insuring respect for the holiness of the holy city, respect for the rights of all three religions for which Jerusalem is holy. This necessarily implies, among other things, free access to the holy places of those religions, and the preservation of the holy places.

If the Vatican does not want to achieve that through internationalization, how does it think it can be achieved?

"There is no single, detailed plan drafted and tucked into somebody's top drawer," one Vatican official told NC News.

BUT ANOTHER high official outlined some specifics of the Vatican's approach. Summing it up, he said:

"The Holy See wants Jerusalem universalized."

"The universalization of Jerusalem means," he said, "making Jerusalem not mine or yours but everybody's."

Universalization differs radically from internationalization. To internationalize Jerusalem would be a political solution, making the city a body separated from any state and putting it under the role of an international agency.

To universalize Jerusalem would be a juridical solution.

The state in possession of the city would exercise jurisdiction over Jerusalem. But it would not do so in the name of its own state sovereignty or according to its own laws. It would administer Jerusalem according to a special law for Jerusalem only, as declared and guaranteed by an international body. The occupying state would rule the city in the name of that international body. It would exercise a delegated power.

THE OFFICIAL explained some drawbacks of internationalization.

"Internationalization would require not only a settlement but an international police force. That is unrealistic nowadays. You can see what happens in a place like Cyprus where foreign police are in charge."

"The holy city would become a plaything of international politics."

(The other official commented independently that an international city, such as Tangier had been, tends to attract undesirables and become a potpourri of international intrigue and rackets.)

If internationalization would entail such crippling disadvantages, why did the Vatican ever favor it?

The answer probably lies in historical circumstances. In 1947, when Palestine was still under British mandate, the United Nations General Assembly resolved that Palestine should be partitioned into two states, Jewish and Arab, with Jerusalem and its environs as far as Bethlehem as an international zone to be administered under a special international regime. It was to be an enclave surrounded by the Arab state.

EVEN AFTER the 1948 war between Jews and Arabs had relegated this plan to the status of a piece of paper, the UN General Assembly adopted in 1949 another resolution restating its intention that Jerusalem and a zone around it be placed under a permanent international regime.

Pope Pius XII supported that plan. In October 1949, after the creation of the state of Israel and while Jerusalem was divided between the forces of Jews and Arabs, he issued a carefully worded public letter speaking of his "persuasion that it would be opportune to give

Jerusalem and its environs . . . an international character which in the present circumstances seems best to guarantee the safeguarding of the sanctuaries."

What were those "present circumstances" that made the internationalization of Jerusalem seem "opportune?"

One was that the plan had the backing of the United Nations. It therefore had some prospect of realization, of enforcement.

Another circumstance was that Jerusalem was divided politically between two hostile administrations. Under that circumstance, the Vatican's present proposal that Jerusalem be administered by the possessing power in the name and under the law of an international authority would have been impracticable.

THAT CIRCUMSTANCE changed in the 1967 war, when all of Jerusalem was brought under Israeli control. But if the fact of a divided Jerusalem had been the decisive factor in the Vatican's support for internationalization, the Vatican was slow to realize the implications of Jerusalem's new single administration.

About a fortnight after the Six-Day War ended, the Vatican formally reminded the United Nations of that organization's own repeated resolutions for internationalizing Jerusalem.

The Vatican's formal note stated that it remained "convinced that the only solution which offers a sufficient guarantee for the protection of Jerusalem and of its holy places is to place that city and its vicinity under an international regime."

Jerusalem had hardly been under Israeli control a month when the Vatican daily newspaper, L'Osservatore Romano, drove the point of the note home.

In a July 6 editorial described by the Vatican's press officer as "authoritative," the Vatican daily declared:

"Jerusalem is the holy city above all for Christians but it is also that for Moslems as well as for Jews. The reasons which led the United Nations to decide in favor of internationalization are still valid, because they are grounded on truth and on justice."

THE REASONS, yes, but the circumstances or conditions, no. And before the year was out Pope Paul showed he had realized that and had already taken action. On December 22, 1967, he said he had sounded out various governments and the Orthodox and Anglican Churches on "a beginning of a solution" to the problem.

His solution would have two parts.

"The first concerns the holy places

Letters to Editor

Energy crisis can be 'blessing in disguise'

To the Editor:

The Criterion of January 4 had an editorial called "No blessing here," which was no doubt written by one of the editors.

I guess by your way of seeing this energy crisis, we the people who believe and tell everyone that it is a blessing in disguise, need our eyes examined.

I would like very much to disagree with your thoughts and try to do this in a kinder way than you put it.

1. We have the poor (I am one who knows this) with us always. But it is during a Depression and hard times that perhaps those who have always had everything will turn and help the have-nots. So the energy crisis can bring out kindness.

2. Cutting down on gas will put less cars on the road and less people on the road to kill one another. The 55 MPH speed limit already has proven this. Everyone wants to save lives.

3. I have found that in times of hardship I want to do even more for others and I am one of the poor. I live a simple life. However, this crisis may bring people who have always had everything their way and never thought of the poor a new way of looking at life. Maybe

when they start doing with less, they will see others as themselves, not as just people, but as human beings who love them and would give all they have to them or to anyone else in need.

The energy crisis also can bring children back to the home, to their parents. It is a time to unite all families. It is a time for people to help one another. It is time to do the Lord's work.

I would like to have said this to you in person and maybe made my point more clear. I am not much of a writer but I love your paper—all of it.

Evelyn F. Mayfield

New Albany, Ind.

Says elders to blame for teen disrespect

To the Editor:

The letter (1-4-74) about "Teen Disrespect at Mass" prompts me to write this letter, not that it will help. It is a terrible shame, but we have no one to blame but ourselves. We are the ones who have daily contact with our young people and supposedly "show them the way."

How many Catholic parents today can say they honestly try to instill respect for anything, or anyone, including God, into their children?

Can all the teachers honestly say they try to teach the "Christian way" in our Catholic schools today?

What happened to the idea of teaching our young not only to use their brains to the fullest, but also their hearts?

What has happened to the "healthy fear" of important teachings, especially those teachings relating to God Almighty? Maybe when fear is completely gone, respect also leaves.

No Name Please

Indianapolis

Used cards wanted?

To the Editor:

Since the holiday season is over, I would like to know if anyone would be interested in finding a use for used Christmas cards or other such occasion cards?

In the past churches, hospitals, and other groups would collect and use the cards, but this year no one, has as yet found a use for the old greeting cards.

I'm requesting your help after reading the letter in The Criterion (January 4) regarding cancelled stamps. Maybe someone knows where the cards may work some benefit.

Anthony Suba

R. R. 2 Box 441-A
Brazil, Ind.

Editor's Note: We recently received a request to send used cards to:

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properly so-called and considered such by the three great monotheistic religions concerned, that is, Jewish, Christian and Moslem. It seeks to safeguard the freedom of worship, the respect for, preservation of and access to those same holy places, protected by a special immunity through a proper statute whose observance would be guaranteed by an international institution. Particular concern would be taken for the historical and religious physiognomy of Jerusalem."

That is a sketch, as the Pope himself called it, of the Vatican's plan for safeguarding Jerusalem. And if its wording leaves doubt about the Pope's intention that not only the holy places of Jerusalem but Jerusalem itself should come under that immunity, he referred to "Jerusalem and the other holy places of Palestine."

The other part of the Pope's plan dealt with "the free enjoyment of religious and civil rights which legitimately regard the persons, properties and activities of all communities present within Palestine."

That seemed to refer to fears that the Christian population—largely Arab—of Jerusalem and the West Bank of the Jordan River would emigrate from the holy city once they were under Israeli rule. In fact, within about two years of the Israeli victory in 1967, between six per cent and nine per cent of the Christian population had abandoned those areas.

THE REASONS, yes, but the circumstances or conditions, no. And before the year was out Pope Paul showed he had realized that and had already taken action. On December 22, 1967, he said he had sounded out various governments and the Orthodox and Anglican Churches on "a beginning of a solution" to the problem.

His solution would have two parts.

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QUESTION BOX

Why isn't Vatican treasure sold for poor?

BY MSGR. R. T. BOSLER

Q. Why does the Pope in the Vatican have all those jewels and paintings and gold ornaments under guard when there are millions of people that those precious things can buy food, clothes, shelter and medicine for? When Jesus Christ was on earth he represented God very humbly, unlike the Pope in the Vatican.



A. I have often felt the way you do, and I suspect the Pope feels the same way. The Pope bears the heavy burden of a long history. He is not only the chief bishop of the universal Church and the Servant of the Servants of God; he symbolizes in

his person and in his office what the Church has done for civilization and the role it has played in history.

The Vatican museum, with all its art treasures, and the Vatican library, with its precious manuscripts and rare books, are reminders that the Church has been the great promoter of culture and learning down through the centuries. Like the Bible which recounts the bad as well as the good in the history of the chosen people and thus brings out more vividly how God's providence was behind what happened, turning evil into good and triumphing in spite of the malice of men, the Vatican palace records the story of the Church, the good and the bad, honestly preserving the records of popes who were more interested in promoting the writings of Horace and Homer than the Holy

Scriptures. The Vatican is a great monument that stands as evidence of the Church's interest in the betterment of man and at once as proof that worldly-minded churchmen and greedy laymen have not been able to destroy what God is determined to preserve through the saintly churchmen and laymen He always raises up. The Vatican is something that does not belong to the Pope. It is an inheritance he can not give away, for it belongs to the whole human race.

Even if he were free to sell all the Vatican treasures and give the proceeds to the poor, the money raised, someone has calculated, would scarcely be enough to give a pound of flour to the poor families of India and South America. It would be a magnificent gesture, but it would not give any lasting

help to the poor.

Q. As I read your answer to the parents about preparation for Holy Communion, I was puzzled. Why is the preparation for Communion, shoved off on the parents? So the nuns have more time to galavant around?

A. According to the old law of the Church, which prevailed even when nuns wore habits, the parents and confessor are to decide when a child is ready to receive Communion. A pastor has the right to question the child if he has doubts about its readiness. But note that the parents must first make the decision to present the child. The new rite for the baptism of children stresses very strongly the responsibility the parents accept by presenting their children for baptism, to train them in the practice of the faith. The parents, not the parochial schools, have the obligation to teach the faith to their children. Sisters and other religious

teachers are helping parents fulfill this duty.

Q. You dodged a question. Can the sacraments be denied children because their parents do not attend meetings helping them prepare children for Baptism, Penance, Communion and Confirmation? In our parish these sacraments are denied. How about it, yes or no?

A. To be consistent with my answer to the previous question, I must state that parents have the first obligation, and, therefore, the first right to decide whether their children are ready for the sacraments. The pastor has a right to question a child if he has doubts about whether it is prepared, but I believe he is denying the rights of parents and children if he refuses the sacraments solely on the grounds that the parents have not attended a preparation class.

Notice I said solely on the grounds that the parents did not attend the class. Refusal to attend the class might very well indicate the parents are not sufficiently interested in the faith to be serious about the promises they must make in the case of baptism to bring the child up in the faith. In such a case, a pastor should refuse. But should this matter be decided on who has rights and obligations? Are we not all interested in the spiritual welfare of the children? Today with new rites for the sacraments and fresh understanding of how they work, few parents are ready to prepare their children without help. The very ones who think they are, most likely are

not aware of the changes and hold tenaciously to the notion that the sacraments work like magic. In conclusion, I should like to point out that the inspiration for the preparatory classes comes from Rome. The Sacred Congregation For Divine Worship in its instruction for the new rite of baptism of children states that it is the duty of parish priests "with the assistance of catechists or other qualified lay people, to prepare the parents and godparents of children with appropriate pastoral guidance."

Q. In the New York Times Magazine, there was an article dealing with psychosurgery, entitled "The Psyche and the Surgeon." One critic was quoted as opposed to psychosurgery on spiritual grounds, stating: "I believe your eternal spirit passes through your brain and lives there for a while and then goes on." May I please have your opinion on this question?

A. In biblical and traditional Christian thought, the soul is not a separate being inhabiting a body, but body and soul make up one integral being. According to this manner of thinking, it makes no sense to speculate in what part of the body the soul resides. Psychosurgery can seriously change the personality, but therapeutic procedures which are likely to be dangerous are morally justifiable for proportionate reasons. Whether this is verified is a question for medical experts, not theologians.

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THE YARDSTICK

Editorials 'interpret' Nativity

BY MSGR. GEORGE G. HIGGINS

The Christmas edition of almost every daily newspaper in the United States featured an editorial on the religious significance of the Nativity in the light of current events both at home and abroad. I wish some good theologian or team of theologians would collect all of these editorials and do a careful study of them, for the benefit of the average reader, from the point of view of contemporary scholarship in the sacred sciences.



On the basis of one man's limited survey, I suspect that such a study would reveal, among other

things, that many Americans (insofar as the press can be said to speak for the general public) tend to look for and to find in the story of the Nativity a political or socioeconomic message which may or may not be theologically warranted.

To illustrate the point, let me cite the Wall Street Journal's December 24 editorial, "In Hoc Anno Domini." It's a beautifully written and very reverent commentary on the contemporary significance of the Christmas narrative and, for that reason alone, one hesitates to quibble about its underlying theology. And yet I think it must be said, with all due respect to its author, that the editorial strains too hard to find in the Nativity story (and in the writings of St. Paul) a rather highly individualistic political message which, at best, is very debatable.

THE JOURNAL lays great stress on St. Paul's teaching on the "liberty" of the sons of God and on the liberating effect of our Lord's injunction to "Render unto Caesar the things which are Caesar's and unto God the things that are God's." It leaves the impression that Christ came into this world primarily to free man from the power of the state (Caesar) and that St. Paul's overriding purpose, in preaching the Gospel of Christ, was identically the same.

We are told that "the voice from Galilee, which would defy Caesar, offered a new Kingdom in which each man could walk upright and bow to none but his God." It's difficult to argue with this particular understanding of the Christian message, but, reading the editorial in context, one gets the uneasy impression that what the Journal is really saying is that Christ came not only to oppose any and all forms of totalitarianism, but also, if you will, to canonize the thoroughly discredited 18th and 19th century notion that that

government is best which governs least.

In quoting St. Paul, the Journal leans again in this direction. "And so Paul, the apostle of the Son of Man," we are told, "spoke to his brethren, the Galatians, the words he would have us remember afterwards in each of the years of his Lord: 'Stand fast therefore in the liberty where with Christ hath made us free and be not entangled again with the yoke of bondage.'"

The Journal had made the mistake of transferring St. Paul's use of the words "liberty" and "bondage" much too simplistically from the religious to the political order. St. Paul wants to liberate his disciples from the bondage of sin, not from the constraints of legitimate civil authority.

I THINK IT would be fair to say, in this connection, that under certain circumstances Christians can only liberate themselves from the bondage of sin and human selfishness by resorting to governmental action as a necessary means of implementing the demands of social justice and promoting the common good. There are some among us who think that we are in precisely that kind of situation at the present time. They would argue that the current crisis calls for more rather than less governmental intervention if only to make sure that the poor will not have to suffer disproportionately from the shortages caused by the so-called energy crisis and by its repercussions throughout the rest of the economy in terms of unemployment or underemployment.

Precisely what the government should do about this matter is obviously debatable. There is no one "Christian" answer to the energy crisis or to any other political or socioeconomic problem. This much, however, is certain: The political message of the Nativity story (if there be such a message) is not that each man should go it alone but that all men, working

'Nothing glorious' about violent death

DUBLIN, Ireland—At World Peace Day Mass, January 1, celebrated here by Archbishop Gaetano Alibrandi, apostolic nuncio to Ireland, Father Edward Daly of Londonderry, Northern Ireland, said that there is nothing glorious about violent deaths.

"Patriotic songs and speeches and writing may try to make it honorable but in the stark reality of a blasted home or a hospital morgue it is ugly, horrible, obscene and, above all, a waste," said Father Daly, religious adviser to the Irish national television network.

No matter who inflicts the violence, the results are the same, he said, adding: "Too many people become attracted to violence by the glorification of it, by the bold group in the pub or by the fiery orator on the political platform. The reality is quite different, however."

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THE RIGHT TO KNOW

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

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RESPECT FOR LIFE

BY RUSSELL SHAW

On January 22, 1973, the American people were put on notice that respect for life can no longer be taken for granted as a value in our society. On that day the Supreme Court struck down the abortion laws of Texas and Georgia. In doing so, they withdrew virtually all legal protection from unborn children.

The Supreme Court's abortion decision did not create the problem of disrespect for human life, although it did make it more acute. In a real sense the court's action dramatized the fact that there has been a steady erosion of respect for life throughout the 20th century.

What is the Christian view of life and the respect due it? Pope John XXIII put the matter clearly in his famous encyclical *Peace on Earth*: "Every man has the right to life, to bodily integrity, and to the means which are necessary and suitable for the proper development of life."

PEOPLE CONCERNED about the erosion of respect for life in our society can and should continue to say "no"—loud and clear—to abuses. But they should not become locked into a posture of negativism. It is not simply that they are "opposed" to assaults on human life, but rather that they are "for" everything that will protect and enhance life.

Saying "no" to attacks on life is important. But saying "yes" to life itself is even more important.

Applied to abortion, this suggests several specific courses of action. Those

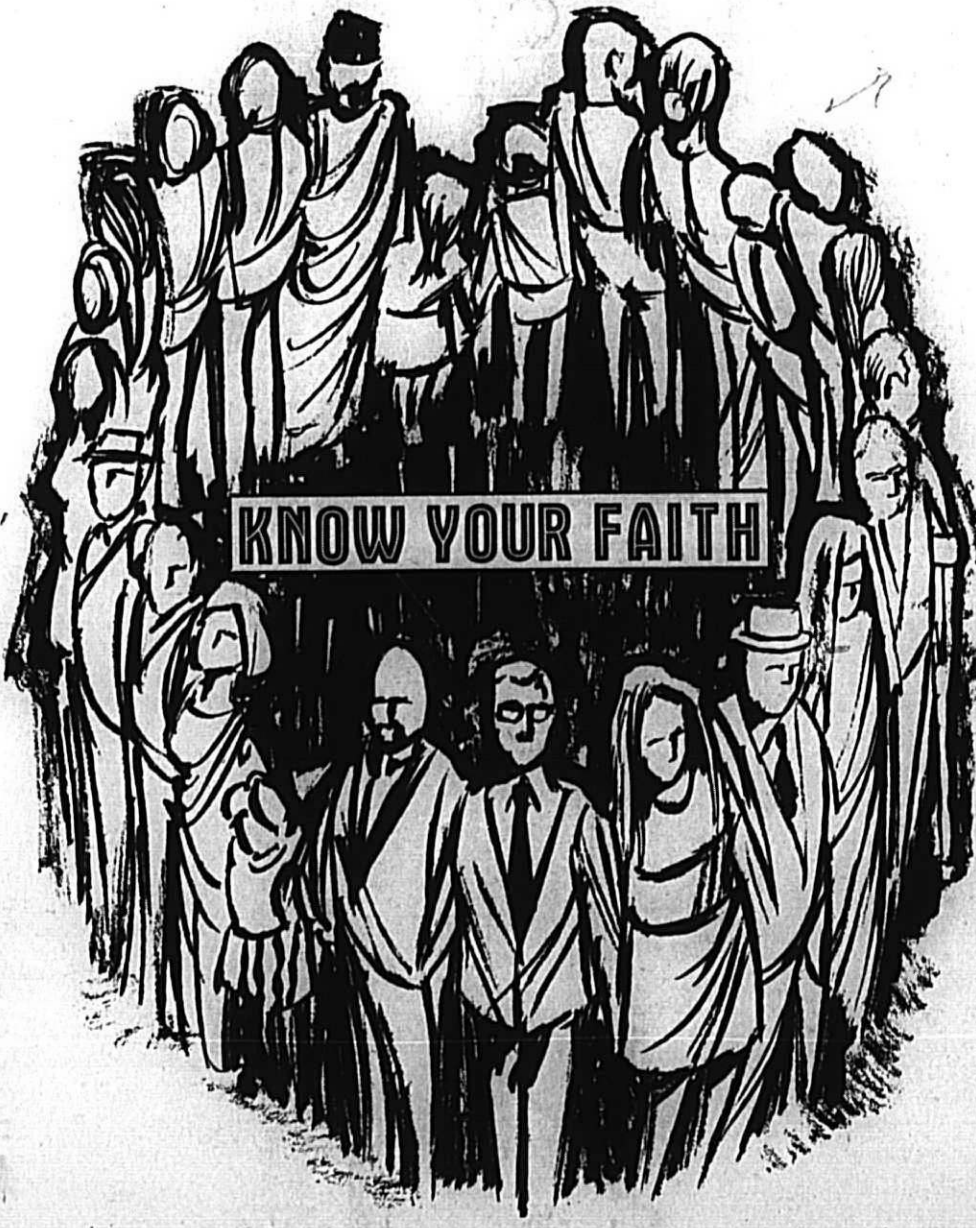
who see the pro-abortion tide of recent years as a serious violation of the principle of respect for human life must support all responsible efforts, through legislatures and courts, to achieve as much protection as possible under the Supreme Court's doctrine for the unborn child. They must also seek legal protection through "conscience clauses" for the right of individuals and hospitals which reject abortion.

It is also essential to extend compassion and practical assistance to women who experience problems associated with pregnancy. The model of the nationwide Birthright program should be studied and imitated everywhere. For their part, men should stop thinking of pregnancy—and abortion—as matters that involve women only. Undoubtedly the well-known "double standard" of morality—favoring men—has played a significant role in the growth of a pro-abortion mentality.

PRO-LIFE PEOPLE must recognize and communicate the fact that there can be no "weighing" of lives—that it is unreasonable and wrong to assign greater value to some lives than to others. Abortion is the most dramatic example of this but it is far from the only one. The same mentality is at work in any form of discrimination based, for example, on national origin or skin color.

Respect for life rules out all picking and choosing among human lives—with some lives to be respected a great deal, some a little, and some not at all. Respect for life is a chain no stronger than its weakest link. Those who value all lives equally are challenged to make each link as strong as it can possibly be.

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The chain of life—linking young to old, woman to man. (NC Sketch by Eric Smith)

Mother helps prepare for her funeral

BY FR. JOSEPH M. CHAMPLIN

The name of Father Tim Shaughnessy has appeared in this column before. Former pastor in his own Peoria diocese, first president for the Federation of Diocesan Liturgical Commissions, now director of the Murphy Center for Liturgical Research at Notre Dame, Tim and I have been acquaintances for many years, friends (the term should be used with care) over the past decade.

Our paths met and joined at O'Hare airport this week as we journeyed to Oklahoma City for a national liturgical meeting. The flight gave us an opportunity to visit for an hour or so and in the course of our conversation he spoke about his 94-year-old mother, Julia.



SHE ALMOST PASSED away two years earlier, but made at that time a remarkable recovery. However, in recent weeks doctors had discovered a fatal growth and Tim, with his sister Mary, began the painful process of watching one's mother gradually die. There was a difference here.

During the earlier illness Tim and Mary had talked easily and frankly with their mother about her funeral. What prayers would she like? Who should preach? How about the handling of her body, casket and grave?

Those preparations fortunately were not needed then, and after she recovered, Julia decided to donate her body for science. This necessitated a few changes in the funeral arrangements since there would not be a need to provide in the customary way for those bodily remains. The major points nevertheless had been agreed upon.

SEVERAL FRANCISCAN Sisters staff a nursing home near Peoria and had been caring for Mrs. Shaughnessy through the last nine years. Her only son often stopped to see Julia and during those long hours when conversation frequently dragged he would read to his mother from the Bible. She liked this and Father Shaughnessy, with his deep love for sacred scripture, liked it also. A few days ago he realized they had not yet selected the biblical passages for her funeral. With that in mind, Tim took the revised lectionary from the nursing home chapel and recited for this fine woman the many texts given in our new ritual.

"That's nice . . . I like that one, too . . . That's the one I want."

After they decided on the three selections, her head slumped to one side.

"Are you sad, mother, talking about your funeral this way?"

"No, I'm very, very happy. Just tired."

ON THE SECOND DAY of our convention, participants heard from the chairman that Father Shaughnessy had been called home because of his mother's deteriorating condition.

I ran into Tim a few hours later at the hotel. Julia had, in fact, died and he was waiting until 2:00 a.m. for a flight home.

Several of us spent those remaining moments with him. He wept a little bit ("I'm not ashamed to cry"). Death of a mother, even as a blessed end of 94 years and a beautiful entrance into joy forever, leaves the heart empty, stunned, and heavy.

We talked more about her funeral—the participation leaflets and memorial cards already designed, the music chosen, the long-time friend who would preach. In particular, he was concerned about a procession bearing gifts through which participants could make a memorial offering for those nuns at the nursing home.

Father Shaughnessy has done fairly extensive research on anthropological and ritual elements of the liturgy. He mentioned to me on the way to Oklahoma that the manner in which a culture initiates and dismisses new and old members, the way it inducts them and provides for their exodus tells us much about that society and culture. These so-called "liminal" moments of life and the fashion in which we experience, work through or celebrate them, reflect deeply about our own values.

I will not be able personally to participate in the magnificent send-off Tim, Mary, and others give Julia this Monday. But I know it will say to all that she long ago received Jesus' life in Baptism, took Christ's words seriously for nearly a century, and now, the battle over, rejoices with her Risen Lord in heaven.

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These two illustrations may not be very impressive. I can only say that, discussed with every sort of crowd, literally thousands of times, they served a kind of detonating power. One service I know I rendered crowds—I forced them to face the question, "Why isn't there nothing?" In the fifties and sixties, some one in the crowd (a university man, of course) would be heard to say, "superiorly, 'That isn't a question.' I would say, 'Yes, it is. I've just asked it.' He would then explain the philosophical sense in which he refused to grant it status as a question. To which I would say, 'Whether it is a question or not, I still want to know why there isn't nothing.'"

Once that question is rooted in a man's mind—and I have rooted it in the minds of many—there is no way of uprooting it: it remains to nag him perpetually, the nagging being sanity's birth-pains.

I REALIZE THAT, written down,

LANDS OF THE BIBLE

Jerusalem: mosaic of East-West cultures

BY STEVE LANDREGAN

Jerusalem is a mosaic, not a melting pot," in the words of Teddy Kollek, the city's Israeli mayor.

The description is accurate, for the Holy City is a vivid mosaic of cultures of the East and of the West. Mayor Kollek's distinction between a mosaic and a melting pot is equally apt, for in a unique way, the Arabic, Byzantine, Roman, Herodian and Israeli each retains its identity while existing side-by-side with symbols of other cultures.

Not only in architecture, but among the people, this mosaic exists. Hassidic Jews with their long forelocks and

somber black garb walk the streets with cowed Franciscan monks, Arab shopkeepers wearing the familiar white keffiyeh, smartly uniformed and miniskirted Israeli women soldiers, tourists with their ever-present sunglasses, slacks and cameras, and handsome, work-hardened young kibbutzniks.

OF ALL CITIES none has a greater claim to the name Holy than does Jerusalem. In Arabic the city's name, "El Quds," means "the holiness." The Psalmist calls it "the City of our God. His holy mountain, fairest of heights." (Ps. 48:2-3). Isaiah, Matthew and John refer to it simply as "The Holy City."

While some scholars seek to link Jerusalem with the Salem of Melchizedek (Gen. 14:18), the Holy City didn't move into real prominence in

Biblical history until its conquest by King David around 1000 B.C.

Jerusalem was a Jebusite city at the time of the invasion of Canaan by Joshua, during the period of the Judges and at the beginning of the monarchy under King Saul.

David saw the value of a political and religious center for a united Israel that had no ethnic connection with either the tribes of the north or the south. Jerusalem offered just such advantages in addition to its geographical location on the border between the rival tribal areas.

AFTER HIS CONQUEST David brought the Ark of the Covenant to the city (2 Sm. 6:11-23). Father John L. McKenzie writes: "David, who was trying to unite a disunited Israel, saw in the Ark a symbol not only of the God of Israel but also of its ancient unity; and the Ark lent sanctity to his new capital city."

As it turned out, it was not the Ark, but the temple built by David's son, Solomon, (1 Kgs. 6), that was to provide the theological symbolism for Jerusalem. It is Temple Mount, or Mount Moriah, that best mirrors the religious history of Jerusalem.

Solomon's Temple was destroyed by the Babylonians, and the mount stood barren during the 70-year exile. When the remnant returned from Babylon, another temple was built by Zerubbabel, but it fell far short of Solomon's.

It was Herod's Temple, begun in 19 B.C., that once again reflected the glory of the Solomonic edifice. It was within the courts of Herod's Temple that Christ confounded the teachers as a youth. It was from Herod's Temple that He drove the moneychangers. It was in Herod's Temple that Christ preached, as did His apostles and disciples after Him.

The grandeur of Herod's Temple was destroyed with the City of Jerusalem in 70 A.D. by the Romans. Once again Mount Moriah stood abandoned.

AN ATTEMPT to rebuild the temple in 132 A.D. was frustrated in 135 A.D. by the Roman Emperor, Hadrian, who had a temple to the Roman god, Jupiter Capitolinus, erected on the site. Another attempt to restore the temple in 361 A.D. was stopped by fiery eruptions from the soil. Once more Mount Moriah was barren, looked upon as a spot cursed by God.

In 691 A.D., the followers of Mohammed built the mosque known

—exemplify in their own life-style the respect for life they encourage in their youngsters.

Respect or reverence for life is a deeply Christian attitude. Religious education can do much to deepen this attitude in young and old alike, particularly when the religious education effort is part of a total pastoral plan like that at Good Shepherd. As my friend pointed out after the parish experience, respect for life is mainly developed at home through the quality of respect or reverence that family members exhibit.

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today as the Dome of the Rock, on the site of the former temples. In 1099 A.D. the Crusaders occupied the Mount and turned the mosque into a Christian shrine and named it Templum Domini, the Temple of the Lord. In 1187 A.D. the Moslems reoccupied Jerusalem and the Crescent replaced the Cross atop the structure. It has remained there ever since.

Today, the Dome of the Rock (sometimes erroneously referred to as the Mosque of Omar) has been restored and its gold anodized aluminum dome dominates the Old City. The dome covers the rocky outcropping that is the traditional site where the angels stayed

the hand of Abraham as he was about to sacrifice Isaac. To the Moslem it is the holy spot from where Mohammed ascended into heaven.

NEARBY AT THE Western Wall or Walling Wall, the only portion of Herod's Temple left standing, devout Jews lament the destruction of the temples by the Babylonians and the Romans.

Jerusalem is indeed a mosaic and the fact is brought home to us by the colorful history of Mount Moriah, to many the holiest spot in the holiest city.

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THE CHURCH AND I

Ignoring reality

BY F. J. SHEED

If a man starts seeing things which are evidently not there, we call him insane and do what we can for him. But a man may fail to see the greater part of reality and cause no comment at all. He may live his life in unawareness of God, of the spiritual order, of the unnumbered millions of the dead, and nobody thinks of him as needing help.

Once I was introduced to an audience in France. The chairman, who knew no English, took me aside and asked about my book which he called "La Theologie et la Sante." "Sante," of course, means "health." I tried to explain what "Sanity" meant—living mentally in the fullness of reality. The French language has a word for "insanity," but if there is a French word for "sanity," my chairman did not know it. He introduced me to the audience as author of "La Theologie et l'hygiene Mentale." I decided to leave it at that.

FOR A CHRISTIAN, seeing what there means seeing what Christ saw, living mentally in the real universe he opened up to us. He saw God in all things. So should we, this not as a high level of sanctity but as a first level of sanity.

I discovered early that this distinction has constantly to be underlined. Several times I have paused in lecturing on the Trinity or the Incarnation to say: "I can read your minds. You are thinking how holy he is." A roomful of embarrassed faces told me how right I was.

I pointed out that they had, in Belloc's phrase, confused their categories. Sanity is the health of the intellect, sanctity of the will. All that they had learned about me was that my intellect sees clearly. But of my will, where charity resides or doesn't, they have no vision.

That was what Theology and Sanity was about. There is a well-known spiritual book, *The Practice of the Presence of God*, by Brother Lawrence. It is excellent, but its title has given the impression that living in God's presence calls for holiness. What we do about it

may be holiness, but being mentally aware of it is simple sanity.

Even people who believe in God can think of him as belonging exclusively to the sphere of religion; they would feel it a sign of religious mania to bring him into the practicality of life as life has to be lived.

During the Second World War I lectured on it in Sydney. The Sydney Morning Herald carried no report of the meeting. The reporter had returned to his office in despair, telling his colleagues that I appeared to think that God could affect the outcome of the war: how could she possibly report that? Apparently they agreed with her that silence would be kinder to me.

IN MY BOOK I had asked the reader to imagine himself riding in a car warning the driver that he was headed straight for a tree. If he answered "It's no good talking to me about trees, I'm a chauffeur not a botanist," the passenger would be wise to leap out of the car: the driver is mad. For a tree is not only a fact of botany, it is a fact, and in a collision will knock out brains without regard to their knowledge or ignorance of botany. God, so to speak, is not only a fact of religion but a fact, an infinite fact. He made this universe of nothing, so that only his will holds it in existence from moment to moment. The formula for every created being, man included, is nothingness brought into being and held in being by omnipotence.

I apologize for dwelling so long on this matter. It has been the key to all my lecturing. It is at the center of the "I" who is half of the title of these columns, the "I" whose experience in the Church they record. Having made this apology, I shall strain the reader's tolerance for another paragraph by mentioning one more illustration.

I used in the same chapter of *Theology and Sanity* the illustration of a coat hanging on a wall, covering the hook by which it hangs. If a man is not aware of the hook, then he is wrong about the nature of coats, of walls, of gravity. He is not living in the real world. But everything is held in existence by God: not to be aware of him damages sanity more than overlooking a hook.

Program points up 'concern for life'

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

In recent years "respect for life" has often been narrowed down to concerns about abortion and mercy killing. While these are important areas of concern in today's world, Christian respect for life is much broader.

During the entire month of November, Good Shepherd parish in Alexandria, Va., experienced some of the broader implications of Christian respect for life. The month began with a special liturgy to celebrate Veteran's Day. Planned by the large contingent of military personnel, the liturgy helped create a mood of reflection on the value of life. Further liturgies focused on the care needed to sustain life, the responsibility each shares for the quality of life experienced in the wider social community, and respect for the rights of others to a full and happy life.

THE PARISH SOCIAL development committee invited an expert in social problems to speak after each Mass on the needs of people in the surrounding community. He invited parishioners to become involved and suggested practical ways that they might help others live more fully.

Meanwhile, the religious education committee carefully planned experiences designed to guide youngsters to deepen their respect for life. Small groups of children, organized in family learning teams, visited a community center, Christ House, in Alexandria. They came into first-hand contact with people dedicated to sharing food, clothing and lodging with those in need.

The parish program climaxed near the end of November with a

bike-a-thon to raise money for Christ House. All parishioners were invited to participate on Sunday afternoon. Sponsors gave money to bikers according to their mileage; they in turn gave the money to Christ House. The month ended with the ordination of a deacon in the parish whose main task was to work with prisoners at Lorton Reformatory.

I was impressed with the Good Shepherd experience as a kind of model of total pastoral planning. The whole parish was involved in a variety of ways with becoming more sensitive to the value and quality of life.

Young and old shared the same experiences and were encouraged to share their impressions with each other. This type of coordinated planning can be particularly beneficial to religious education programs, which often tend to be isolated from real issues and involvement with social concerns.

ONE PARENT, who was very much impressed with the focus of the parish during November, was led to reflect on what she and her husband might do to help their children grow in respect and concern. After talking the matter over with her husband, she noted ways they (and other parents) might help their own youngsters develop a sensitivity and respect for life. They agreed that children can be helped to develop a respect or reverence for life by the way parents

- treat friends and neighbors;
- respond to the needs of others in their community whom they do not know personally;
- allocate time to devote themselves to volunteer church or civic community activities;
- show respect and responsibility for themselves;
- order their lives and establish priorities;

Saint Catherine, Holy Trinity tie for Quiz crown

The 20th annual Junior CYO-Criterion Quiz Contest ended last week-end with co-champions declared. St. Catherine's and Holy Trinity tied on the final round, broadcast last Sunday over WAJC-FM, the Butler University radio station.

The southsiders were going for an unprecedented fourth consecutive championship, while Holy Trinity appeared in the finals for the first time in several years.

MISS JUDY GABONAY, herself a former quiz panelist, coached the St. Catherine's team, which consisted of Mary and Martha Mullin, twins attending Manual High School, and George and Ed Berry, brothers attending Cathedral High School. The fifth member of the team was Charles Gill. The twins, George Berry and Gill are three-year veterans of a championship team.

Holy Trinity's panel, comprised of Jean Lampert, Jean Luzar, Phyllis Trauner and Paul Barbarich, all un-

derclassmen at Ritter High School, was coached by Sister Christine Ernates, O.S.F., and Mrs. Floyd Chamberlin.

Both teams received championship trophies and cash prizes of \$40. Semifinalists Holy Cross and St. Barnabas received trophies and \$10 each.

All questions for the quiz, which was entered by 36 teams from throughout the Archdiocese, were taken from pages of The Criterion.

MODERATOR FOR the radio finals was Frank Wilson, public relations director for the CYO, assisted by Major Schnieders, assistant executive director of the CYO, as timer, and Paul G. Fox, news editor of The Criterion, as judge.

Presentation of the awards was made by Fred W. Fries, managing editor of The Criterion, Father Donald Schneider, CYO director, also appeared on the radio finals, offering the congratulations of the youth department.



CRITERION QUIZ CONTEST CO-CHAMPIONS—These young people from St. Catherine's parish, Indianapolis, had to share their fourth consecutive championship in the Junior CYO-Criterion Quiz Contest with Holy Trinity parish. The quiz finals, broadcast last Sunday over WAJC-FM, ended in a tie with duplicate trophies and cash prizes awarded. Panelists were, from above left: Mary Mullin, Ed Berry, Martha Mullin and George Berry. Standing from left are: Miss Judy Gabonay, team coach; Father Herman Lutz, pastor, Fred W. Fries, managing editor of The Criterion; and Father Donald Schneider, CYO director.



HOLY TRINITY, QUIZ CONTEST CO-CHAMPIONS—Returning to the strength of yesterday's parish teams, Holy Trinity emerged as co-champions in the 20th annual Junior CYO-Criterion Quiz Contest, sharing the honors with St. Catherine's. All four panelists above are underclassmen at Ritter High School and should be around for further competition. From left are: Paul Barbarich, Phyllis Trauner, Jean Luzar and Jean Lampert. Standing from left are: Father Joseph Kos, associate pastor; Fries; Mrs. Floyd Chamberlin and Sister Christine Ernates, O.S.F., team coaches; and Father Schneider.

STANDINGS

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

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

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

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

EDUCATION BOARD CALENDAR

Following is the schedule of various education board meetings throughout the Archdiocese during January:

Archdiocesan Board—7:30 p.m. Tuesday, Jan. 15, St. Christopher parish, Indianapolis.

North Indianapolis District Board—8 p.m. Monday, Jan. 21, St. Matthew's parish.

South Indianapolis District Board—8 p.m. Sunday, Jan. 6, St. Jude's parish.

East Indianapolis District Board—7:30 p.m. Tuesday, Jan. 8, Secena Memorial High School.

West Indianapolis District Board—7:45 p.m. Monday, Jan. 25, Ritter High School.

Central Indianapolis District Board—7:30 p.m. Monday, Jan. 7, Holy Rosary parish.

Richmond District Board—7:30 p.m. Tuesday, Jan. 22, St. Gabriel's parish, Connersville.

New Albany District Board—7:30 p.m. Wednesday, Jan. 9, Our Lady of Providence High School, Clarksville.

Terre Haute District Board—7:30 p.m. Sunday, Jan. 13, St. Joseph's parish, Lawrenceburg.

Lawrenceburg District Board—7 p.m. Sunday, Jan. 6, St. Peter's parish, Franklin County.

For coaches

The meeting of Cadet Girls Volleyball League coaches, scheduled this past week, has been changed to 7:30 p.m. Monday, Jan. 14, at the CYO Office. The season will begin the following day. All coaches are urged to attend the meeting.

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Pope denounces 'Mafia mentality'

ROME—Pope Paul urged Italians to unite against a "Mafia mentality" that takes justice into its own hands, setting off a chain-reaction of vendetta and counter-vendetta.

"Do we not see the disgust and indignation this way of thinking and acting brings on our nation?" the Pope asked in a New Year's Day sermon.

The Pope was speaking without notes to a predominantly Italian audience in south Rome. His sermon there was on world peace and the responsibility of individuals to work for it. "We must be bearers of peace, bearers of the sense of true justice within our hearts, before we can demand that it be brought into public and international life," he asserted.

"And all the pseudo-justice we try to introduce among us, the vendettas, the whole tragic chain-reaction of a Mafia mentality which thinks accounts can be settled by suppressing an adversary, or by oppressing him? Do we share this psychology of hate toward others? Do we deplore it sufficiently?" the Pope added.

Sixty years ago the Dramatic Club of St. Catherine's parish, Indianapolis, presented a four-act play entitled "The Spy of Gettysburg."

Plan luncheon

INDIANAPOLIS — The Newman Guild of Butler University will entertain members and guests at a luncheon to be held at the Quality Motor Inn, 16th and Meridian Sts., Tuesday, Jan. 15, at 12 noon.

Mr. and Mrs. Alfred A. Trefz will present slides and commentary on a tour of Ireland. Chairman of the event is Mrs. Raymond M. Parker, assisted by Mrs. Fred M. Morrow.

FISH FRY SET

INDIANAPOLIS — The monthly Fish Fry at St. Gabriel's parish, 6000 W. 34th St., will be held from 5:30 to 8:30 p.m. Friday, Jan. 11. Fish dinners and beef stew will be served. A la carte selections and carry-outs will be available.

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VIEWING WITH ARNOLD

Movie unfair to dolphins

BY JAMES W. ARNOLD

If dolphins were half as smart as they're supposed to be in "Day of the Dolphin," they would have refused to appear in the movie. At least they wouldn't have paid to see it. What was clearly intended as a thinking man's "Flipper" comes out somewhere between Jacques Cousteau, "Born Free," and Tarzan in the Land of the Talking Fish.

The climax of this movie has to be seen to be believed. George C. Scott is squatting on a dock holding an emotional conversation with a couple of porpoises he and

spouse Trish Van Devere have raised as practically part of the family. They are a pair of intellectuals, as dolphins go, and they learn human ways fast, having just liquidated a boatload of political bad guys. But more villains are on the way. So Scott is trying to chase them off in Johnny Weissmuller language so they'll be just another anonymous part of the ocean: "Swim—eat—play! Not talk!" Something like that. (Buck Henry is credited with the dialog).

THEN GEORGE AND Trish have to walk nobly away from the beach while the stricken dolphins, thinking they are unloved and abandoned, plead for them to return. Be free, critters. Break the bonds. It's for your own good. Soft music and slow

fade to white. Throat lumps and goose-bumps all over the theater? Only if you have indigestion.

In truth, dolphins are among the earth's most lovable creatures, and they are probably brainier than all movie critics put together. But Henry and director Mike Nichols, who have collaborated on such epics as "The Graduate" and "Catch-22," should leave the animal

Brother Brian Johnson takes solemn vows

ST. MEINRAD, Inc. — Solemn profession of monastic vows were recited by Brother Brian (John) Johnson, O.S.B., at St. Meinrad Archabbey here Sunday, Jan. 6. The vows were received by Archabbat Gabriel Verkamp, O.S.B.

The Huntington, Ind., native entered St. Meinrad Seminary in 1963 after one year at Huntington Catholic High School. First profession was made in 1969.

Brother Brian is presently completing a degree in history at St. Meinrad College and has begun theological studies at St. Meinrad School of Theology. During the past several summers he has attended St. Joseph's College, Rensselaer, working on a degree in liturgical music.

He is organizer for liturgical ceremonies of the Benedictine monastic community.

Bolivian bishops obtain release of 75 prisoners

LA PAZ, Bolivia—The Bolivian government released 75 political prisoners during the Christmas season after the Bolivian Bishops' Conference had requested full amnesty for political prisoners and exiles.

Later, the conference issued another statement saying that its Justice and Peace Commission had the "total support" of the Bolivian bishops. The commission had started the campaign to pressure the government for the prisoners' release and came under heavy attack by government officials.

The commission has consistently condemned the treatment of political prisoners by the military regime of President Hugo Banzer and has asked other similar organizations throughout the world to support its efforts.

The commission has said that there are 350 prisoners held in different jails by the government, which has said there are only 150.

Boycott info

ALBANY, N.Y.—The Albany diocese has outlined a program of suggested films, readings and activities to help people gain an "informed conscience" on how to act toward the labor struggles of some farm laborers and factory workers.

The diocese launched its program in light of a resolution in November by the U.S. Catholic bishops to endorse and support the United Farm Workers' consumer boycott of table grapes and head lettuce.

Fifty years ago the annual report of St. Peter and Paul Cathedral indicated that a record 235,338 persons received Communion during the previous year.

fade to white. Throat lumps

and goose-bumps all over the theater? Only if you have indigestion.

The week's TV network films

SONS OF KATIE ELDER (1965) (ABC, Saturday, Jan. 12): The competent John Wayne western potboiler, with Duke, Dean Martin and others coming home to right the dirty deeds done to their deceased parents. The only real novelty is a bit by George Kennedy as a hired gun-slinger with a stammer.

Standard cowboy violence. THE WAY WEST (1967) (NBC, Saturday, Jan. 12): The trail to Oregon is full of disconnected violence and rather sick Freud in this would-be epic that dies for want of direction and script.

Among the victims in one of the biggest western flops of all-time are Kirk Douglas, Richard Widmark and Robert Mitchum. Not recommended. TRUE GRIT (1969) (ABC, Sunday, Jan. 13): The film that made John Wayne immortal, not only because it won him an Oscar but because his grizzled lawman role is a prototype of all the parts he has ever played. Otherwise, this rare western combines action and character, realism and wit, the predictable and totally unexpected, with its violence mellowed by humanity and truth. Kim Darby is excellent as liberated frontier woman Mattie Ross. Highly recommended for all but very young children.

FROM RUSSIA WITH LOVE (1963) (ABC, Monday, Jan. 14): The quintessential James Bond, with both character and actor (Sean Connery) in their unspoiled primes. Clearly an adventure comic book for adults, a slick and amoral spoof of sex and violence as Bond and blonde Daniela Bianchi try to elude both the Soviets and the villainous Dr. No. Not recommended.

SOME KIND OF A NUT (1969) (NBC, Wednesday, Jan. 16): Dick Van Dyke is a bank teller who grows a beard to cover a painful bee sting and ends up with a reputation as a non-conformist and a new outlook on life. The fable by writer-director Garson Kanin

may be the dullest beard story ever told, but the cast does include Rosemary Forsyth and Angie Dickinson. Not recommended.

SAYS SEMINARIES neglect history

SAN FRANCISCO—Church history is a neglected science in the nation's seminaries. Msgr. John Tracy Ellis told the American Catholic Historical Association at its annual meeting here.

Msgr. Ellis, one of the country's leading historians, said his findings were based on a survey of 27 seminaries in the United States, from which he received 22 responses.

While he cautioned that the survey would be considered "unscientific" in many professional circles, he said it showed a lack of meaningful courses on Church history in many of the seminaries.

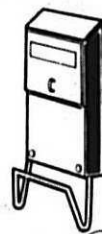
on "Day of the Jackal." The last third of the flick is broad melodrama spiced (unfortunately, only a little) with irony.

To really like "Dolphin," it helps to be a kid, though it is inconceivable that it was so intended. (The PG rating could easily have been G). If you're an adult, you have to be an indiscriminating nature romantic, a true believer in the thesis that man is the World's chief monster and fool, that instead of getting dolphins to talk we should have them teach us the trick of becoming "pure instinct and energy." There is, in "Dolphin," a lot of the Rousseau and King Kong mystique, sentimentality about the innocence of nature. Next to something like "Jeremiah Johnson," it's like the Saturday morning TV cartoons.

THE ACTORS provide whatever glimmer of intelligence leaks through—one hates to think where the film would be without Scott, or why he agreed to do it. There is splendid photography of the dolphins and the locale by William Fraker ("Bullitt"), set to eerily pretty music that often sounds like the love theme from "Romeo and Juliet."

What director Nichols mostly achieves is an absurd aura of pretension and his fondness for bleaching sunlight, now clearly revealed as less a profound symbol than a stylistic mannerism. The most significant symbol is the name of Scott's boat, the "Erewhon," which is an anagram for "Nowhere." (Rating not available)

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