

the CRITERION

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Et tu, Brute?

VATICAN CITY—Vatican City, the tiniest of states, is experiencing the same economic stress as that facing all of Europe.

Cardinal Jean Villot, the French-born Secretary of State, has urged Vatican departments and agencies to reduce expenditures and enforce a strict economy drive.

In his call for economies, Cardinal Villot stressed the Latin word "austeritas" (austerity) in an appeal to cardinal prefects and presidents of the various Vatican congregations and secretariats.

VATICAN CITY'S 3,000 ecclesiastical and lay employees have been among the first to suffer from rising prices and inflation. Their wages are no longer adequate to cope with continuously rising costs in the "outside" world.

An "unemployed" cardinal—i.e., one who holds no active position in the Church's central administration—earns no more than \$1,000 a month. Only if a cardinal presides over a congregation or secretariat is this basic salary increased by an additional \$80.

Though cardinals at the Vatican do not pay rent for their living quarters, they do have to pay light, gas, and telephone bills, and pay salaries to any domestic help they may employ.

Other Vatican officials, such as bishops who serve as secretaries of congregations and secretariats, earn little more than \$500 a month.

THE MAJORITY of minor ecclesiastical and lay workers at the Vatican barely make more than \$200 monthly. All lay employees receive an additional \$20 a month if married, and a further monthly payment of \$25 for each child.

Until a year or so ago, these low wages were compensated for by the possibility of buying foodstuffs and clothing in Vatican stores at relatively low prices, but these advantages have been drastically reduced.

The prices of commodities have risen alarmingly here in the past year, and the Vatican has had to apply the equivalent of the "outside" price increase not only to its gasoline, but also to its pasta, the staple diet in the Vatican.

Cardinal Villot, in his directive, pointed out that income was diminishing while expenditures were increasing. He said that "cuts" in maintenance costs and employee salaries "must be taken into consideration" if Vatican City is to maintain a viable economy.

PHONE COUNSELING STARTED

Falls Cities area opens Pro-Life service

CLARKSVILLE, Ind.—The Pro-Life Pregnancy Service of Southern Indiana will begin operation of a telephone counseling program here on Friday, Feb. 11.

To be known as the PLUS (Please Let Us Serve) line, the program is intended to aid women in the Clarksville-New Albany-Jeffersonville area who are experiencing a problem pregnancy.

The phone number (after next Friday) will be (812) 948-0404.

Initiated by Catholic Charities of the Archdiocese of Indianapolis, the program has relied extensively on parishes in this area to assist in establishing the PLUS line and in supplying volunteers to man the phones. Non-Catholic involvement is encouraged, however, since the program is non-sectarian and non-discriminatory.

UNDER THE DIRECTION of Stephen Kramer, regional Charities coordinator, volunteers have been acquainted with available community resources and have been trained in counseling techniques.

Kramer described PLUS line as "an apostolic work clear of controversial

activity so as to protect the women who work in the program and to make it approachable to women needing its services."

The program is similar to the various Birthright counseling services and is affiliated with Alternatives to Abortion, Inc. of Toledo, Ohio.

"The program is not designed so much to be anti-abortion as it is to be pro-life and pro-woman," Kramer added.

"We recognize that pregnancy can be a real crisis under some circumstances," he said, "and when that happens the community of Christians must respond with whatever care and resources can be mustered."

INSTRUMENTAL in mobilizing interest in the Plus line have been Father Bernard Gerdon, pastor of Holy Trinity parish, Father James Sweeney, pastor of Our Lady of Perpetual Help parish, and James Russell, all of New Albany. Fathers Gerdon and Sweeney are members of the Charities board of directors and Russell is president.

Members of the local organizing committee are Sister Barbara Sheehan of Providence Convent here; Jeanette Kannapel, Kathleen Gohmann, and Barbara King, members of Our Lady of Perpetual Help parish, New Albany; Rosalie Kramer, member of Sacred Heart parish, Jeffersonville; and Lanonna Sundermeyer, member of St. Anthony parish here.

Counseling will be "free, confidential, and non-judgmental," according to Kramer. Volunteers will not attempt to make decisions for a woman caller but will aid her in deciding what directions and resources she may use.

Practical aids could consist of pregnancy testing, referral to professional counseling agencies, and referral to various medical, financial and legal aid resources in the community.

Current Lenten discipline status told to Bishops

WASHINGTON—The National Conference of Catholic Bishops (NCCB) has sent to U.S. bishops a document clarifying the current canonical discipline of penitential practices for Lent.

The document analyzes penitential practices and underscores their spiritual significance.

Lent begins this year on Ash Wednesday, Feb. 27. Easter Sunday falls on April 14.

In 1966 Pope Paul VI issued an apostolic constitution on penance in the Church which, relaxed Church discipline of abstinence and fast. But the primary intention was "entirely different and more significant," the analysis sent to the bishops states.

"It was a call upon the Catholic people to become aware of the call to deeper conversion of soul and to do greater penance," the analysis says. "In particular, he (Pope Paul) stressed individual and community responsibility to perform not only the traditional acts of physical penance but above all prayer and charity."

IN THE 1966 document Pope Paul enumerated the penitential times in Church discipline: the season of Lent as a whole and, as individual days of penance, Ash Wednesday and all the Fridays of the year.

Ash Wednesday and Good Friday were to be days of abstinence from meat and of fast; all the other Fridays were to be days of abstinence from meat. But it was left to the episcopal conferences to transfer these days, if necessary, or, if they wished, to substitute other kinds of penitential discipline.

In the United States the National Conference of Catholic Bishops did not transfer the penitential days—which remain as Ash Wednesday and all the Fridays of the year. The conference did, however, alter the canonical discipline on the Fridays outside Lent.

While commending abstinence on these days, the bishops left to individual Catholics the choice of other acts of prayer and charity to express the spirit of penance.

ACCORDING TO the NCCB document sent to the bishops, the current canonical discipline of penance for the United States, in addition to the general character of the Lenten season, may be summed up as follows:

a) "Ash Wednesday and Good Friday are days of abstinence from meat and also of fast, that is, limited to a single full meal. With regard to Good Friday, the teaching of the Second Vatican Council should be recalled: 'Let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind' (Constitution on the Liturgy, no. 110).

b) "The other Fridays of the season of Lent are days of abstinence from meat.

c) "The Fridays of the year outside Lent remain days of penance, but each individual may substitute for the traditional abstinence from meat some other practice of voluntary self-denial or personal penance: this may be physical mortification or temperance or acts of religion, charity, or Christian witness."

The document says the determination of these few days of obligatory penance—which may even be reduced in number because of the occurrence of a holy day of obligation or diocesan regulations—should not be understood as limiting the occasions for Christian penance.

Archdiocesan Teachers Advisory unit to meet

The Archdiocesan Teachers Advisory Council will meet at Our Lady of Greenwood School from 1 to 3 p.m. Friday, Feb. 8, according to Dan Fahy, president. Fahy is on the faculty of St. Philip Neri School in Indianapolis.

Principals of southside Indianapolis grade and high schools will be guests at the meeting.

Topics for discussion will include the high school testing program, the new salary schedule, religion teachers' certification plan, adoption of new textbooks, professional days for the second semester and a plan for substitute teachers.

Serving as host will be Sister James Michael Kesterson, S.P., principal of Our Lady of Greenwood School.



DOUBLE WINNERS IN STYLE SHOW—These five young ladies scored double victories in last week's Junior CYO Style Show competition by winning gift certificates in more than one division. Jeanne Madden, second from right, actually was a triple winner. In the Tailored Suit, Tailored Dress and Sportswear Divisions. Other double wins were registered by (from left): Carla Maier, Sportswear and Tailored Dress Divisions; Jane Knecht, Tailored Dress and Party Dress Divisions; Ginny Meyer, Tailored Suit and Party Dress Divisions; and Jean Luzar, Pantsuits and Tailored Dress Divisions. Story on Page 8 and additional photos on Page 5.

AFFLUENCE A MAJOR FACTOR

Report on vocations traces cause for 'drastic decline'

WASHINGTON—Much of the blame for the drastic drop in U.S. seminary enrollments rests squarely on the shoulders of bishops and priests, according to a January report published here by the Center for Applied Research in the Apostolate (CARA).

In the past six years U.S. seminaries have dropped 54.8 per cent in total enrollment, said Father Adrian Fuerst, O.S.B., editor of the CARA newsletter, CARA Seminary Forum.

In the second part of his report, to be published in the March issue of the newsletter, Father Fuerst described possible approaches that seminaries may take to reverse the decline.

CARA FIGURES compiled over the past six years show that in the 1967-68 school year there were 37,644 students in seminary programs and Religious novitiates, but by 1973-74 the number dropped to 17,334.

Among the major factors in the enrollment decline, according to the report, are:

- Affluence in American society.
- Deterioration of Catholic family life.
- Poor or uncertain images of the Church and priesthood today.
- Celibacy.
- Dissatisfaction of priests, not with the seminaries but with their own



FATHER ADRIAN FUERST

priesthood, with the result that they are hesitant to recommend the priesthood to young people.

—Failure of bishops or dioceses to take vocation recruitment seriously enough.

The last two factors were cited by Father Fuerst as the most critical.

Despite some recent denunciations of today's seminaries by conservative priests, he said, the fact that fewer priests actively recruit vocations seems to be related more to their own

dissatisfaction or uncertainty over the priesthood.

He cited statistics indicating that the majority of priests show confidence in the seminaries and support them, while in some areas as few as 20 per cent of the priests actively try to recruit new vocations. "Survey after survey bears this out—the priests are not actively recruiting young men for the priesthood," he said.

"An equally critical problem... is the apparent ineffectiveness of some vocation programs, especially the recruitment programs of some dioceses," Father Fuerst reported. He pointed to the experience of one seminary official who said that a local recruiter for a Religious order was attracting twice as many candidates for the priesthood as the diocesan vocation director.

FATHER FUERST quoted another seminary official who placed the problem squarely in the lap of bishops. The official said he was increasingly convinced that the outlook for seminaries such as his "will not markedly improve until diocesan vocations programs begin to improve. These programs will not improve to the necessary degree until bishops begin to appoint vocations directors who are full time." The official called the practice of relying on part-time vocation directors in many dioceses "absolute folly."

Other factors that have contributed to the decline of candidates for the priesthood, said Father Fuerst, include "the delayed maturation of so many young people today," the greater frequency of "deferred decision or commitment to vocational choice," and a reversal in "parental pressure."

"Some parents, in their desire to avoid pressing their sons into the priesthood, seem to advise their sons to wait, to go to college first so they will be older and make a more mature decision," he said. "These are good parents, the type who would have actively encouraged vocations a few years ago."

CELIBACY, he said, does not seem to be a significant problem for those who have already decided to enter the seminary. But, he asked, "is it a deterring factor (from entering the seminary) for those who may be considering the priesthood but decide against a celibate vocation?"

In the latter half of his report, to be published in March, Father (Continued on Page 3)

FOR EDUCATION STUDY

Commission seeks 'grassroots input'

Opportunity for grass-roots input will be provided throughout the Archdiocese by the six-member Commission on Board Evaluation during the next several weeks, according to Commission Chairman Dr. Daniel McDevitt of Bloomington.

The Commission has met weekly since its inception last October by Archbishop George J. Biskup and has given monthly progress reports to the Archdiocesan Board of Catholic Education.

Dr. McDevitt said this week that

results of directed questionnaires are being summarized in the Commission's effort to prepare a report to the Archbishop later this Spring. Questionnaires were distributed to religious communities, pastors, school principals, parish education board presidents, district education board presidents, religious education administrators and the Indiana Catholic Conference.

Three two-member teams of the Commission will conduct public hearings in 12 areas of the Archdiocese during February and March.

Cathedral names acting principal

INDIANAPOLIS—The trustees of Cathedral High School have appointed Michael D. McGinley acting principal following the resignation of principal Bernard A. Melevage.

McGinley, a member of the Cathedral staff for 13 years, is coach of the football team.

Robert V. Welch, chairman, said the board of trustees felt the change was in the best interests of everyone concerned. The change was announced Monday morning to the faculty and 568-member male student body.

Welch said McGinley "definitely is not interested in taking the position of principal on a permanent basis. The search for a new principal is very much on the move. Hopefully we will have something to announce before the end of the academic year."

Melevage was appointed principal last Spring when the school was in the preliminary stages of becoming an independent private institution owned and controlled by a board of predominantly lay trustees. The present board took over the school in June, 1973, when the Brothers of Holy Cross withdrew their support. The Brothers had been associated with the school throughout its 50-year history.

Melevage had been a member of the administrative staff of the Indiana State Department of Public Instruction before joining Cathedral.



GETTING IT ALL TOGETHER—Pictured at one of the numerous planning sessions held in recent weeks are members of the organizing committee for Clarksville's PLUS-line pregnancy counseling service. They are, clockwise from left, Rosalie Kramer, Stephen Kramer, Jeanette Kannapel, Barbara King, Kathleen Gohmann, Sister Barbara Sheehan and Lanonna Sundermeyer.

300 doctors sign 'Life' statement

A "Respect for Life" statement signed by more than 300 Indiana physicians has provoked a great deal of response, almost all of it favorable, according to Dr. Paul F. Muller, medical director of St. Vincent Hospital and one of the signers.

Full page ads containing the statement appeared in the Indianapolis Star and the Indianapolis News in connection with the January 22 anniversary of the U.S. Supreme Court ruling on abortion. The ad appears in substantially the same form on Page 7 of this issue of The Criterion but with additional signatures. It is sponsored by the Committee for the Preservation of Life and St. Luke parish, Indianapolis.

Eleven doctors had requested that their names be included in The Criterion ad after the page had been delivered to the printer for an early press run. Reprints were prepared in advance for mailing to pro-life organizations around the country.

THE 11 physicians are: Drs. Dennis S. Megehard, Raymond H. Murray, Domingo K. Lee and Lewis C. Robbins of Indianapolis; Drs. Roger Bissonette (Continued on Page 3)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

First Confession norms issued

ALBANY, N.Y.—Complete freedom of the child, total personal involvement of parents, and communal Penance celebrations in every parish were among the demands made in the new norms for first Penance published here by the Albany diocese. The rules insist on a personal approach to preparing the child for Penance and deciding on the child's readiness to receive the sacrament.

Probe homosexuality position

NEW YORK—An inquiry prompted by the Vatican has begun into a priest's theological stand on homosexuality. The superiors of Jesuit Father John McNeil were asked to provide a report on his views. Father McNeil refused to comment at the request of his superiors. He has written on homosexuality and last year the priest spoke at a convention sponsored by a Catholic homosexual group.

Names . . .

Bishop Ernest J. Primeau of Manchester, N.H., 64, has resigned for reasons of health. Vice-President Gerald Ford told a Grand Rapids, Mich., press conference that he will continue to support efforts to win tax aid for nonpublic schools and to pass anti-abortion legislation. New York Knickerbockers stars Walt Frazier and Bill Bradley are co-chairmen of the 1974 Brotherhood Week, February 17-24, sponsored by the National Conference of Christians and Jews. For the first time a woman, Miss Pilar Siaz Penalver of Madrid, has been appointed president of the Spanish Catholic Action organization. Steve Landregan, editor of the (Dallas) Texas Catholic has been named to the U.S. Bishops' Advisory Council, a 60-member council representing a cross-section of U.S. Catholics. President Luis Echeverria of Mexico is scheduled to meet with Pope Paul later this month in what some observers believe will be a prelude to resumption of diplomatic relations between the Vatican and Mexico. Father Andre Bouchard and Father Raymond Kemp, both of whom were disciplined by the former Archbishop of Washington, Cardinal Patrick O'Boyle, after dissenting on the 1968 birth control en-

cyclical, have been named co-pastors of an inner city parish by present Archbishop William Baum. Bishop Gerard Tickle of London, chief Catholic chaplain for the British armed forces and defender of the actions of British soldiers in Northern Ireland, received a mail bomb that did not explode. Father Francis Folorunso Alongo, 38, a Nigerian priest who studied at Boston College, has been named auxiliary bishop of Ondo, Nigeria. Maryland Gov. Marvin Mandel has issued a proclamation declaring 1974 as Seton Bicentennial Year in honor of Mother Elizabeth Seton, founder of the Sisters of Charity of St. Joseph. The Sisters of Loretta, whose motherhouse is at Louisville, Ky., have filed a stockholders' resolution with the U.S. Steel Corporation in an attempt to obtain a detailed report on the firm's alleged strip-mining operations in Appalachia. Bishop Edward A. McCarthy of Phoenix is supporting Rev. Billy Graham in his dispute with the state board of regents who are denying him the use of Arizona State University football stadium for a religious crusade in May.

Guerrillas accused in slayings

LOURENCO MARQUES, Mozambique—Government officials in this Portuguese African territory accused guerrillas of the Mozambique Liberation Front of killing at least 17 African men, women and children and badly wounding another 31 in an attack on the village of Nhambo in Tete province. Tete is the same province where Portuguese troops were accused of massacring African villagers in December 1972.

Raps Pentecostal 'extremists'

WASHINGTON—A Pentecostal theologian has called a major group in the Catholic charismatic renewal movement "more Pentecostal than Catholic." At the same time Dr. Josephine Massingberde Ford insisted that most charismatic Catholics emphasize their Catholicism over Pentecostalism and that these people could "deeply enrich the Church." Dr. Ford objected to certain practices and beliefs of many "covenant communities" whose members agree to various commitments to prayer, community living, service and often financial obligations.

Probe population problems

WASHINGTON—A task force on population problems meeting at the National Catholic Educational Association here set up three subcommittees to investigate areas related to broadening consideration by Catholics of population problems. Catholics have tended to consider only negative aspects of the population problem, such as abortion and birth control, said Sister Mary Peter Traviss, one of the participants in the two-day meeting.

Once over lightly . . .

About 200 people marched recently through central London to the Soviet embassy to protest the treatment of Christians in the Soviet Union . . . Catholic bishops of East Africa stated that they find it "offensive to human dignity that racism and colonialism are still permitted to exist on our continent." . . . More than a hundred clergymen and educators have urged fellow Americans to write to their congressmen urging them to suspend aid to the Philippines "until human rights are restored to all Filipinos." . . . Combined circulation of Catholic newspapers and periodicals remained stable in 1973, according to the 1974 Catholic Press Directory published in New York . . . Guidelines preventing sterilization of patients in Alabama mental institutions except in cases of medical necessity have been issued by a federal court in Montgomery . . . The National Federation of Priests' Councils has set up a task force to charter a permanent committee on the selection of bishops . . . The Planned Parenthood Association in Kalamazoo, Mich., has apologized to Catholics for stating that their organization was once "put out of business due to criticism from the Catholic community." . . . At least seven bills relating to abortion will be considered in the current session of the New Jersey legislature . . . Delegates to a meeting of Sulpician Fathers in Baltimore have proposed changes in seminary training to keep up with changing modes of ministry and religious life . . . A New York archdiocesan commission contributed more than \$2.4 million last year to poor parishes from contributions solicited from financially sound parishes.

Trace early interfaith links

NEW YORK—The first volume of a comprehensive analysis of Jewish-Christian relations in the early centuries of the Christian era has been issued by an international group of scholars. It was announced here. Compendia Rerum Judaicarum Ad Novum Testamentum (Compendia on the Jewish Background to the New Testament) will cover ten volumes, the first of which was recently published in Amsterdam, the Netherlands. The series is sponsored by high level Catholic, Protestant and Jewish groups.

Supports Berrigan position

WARNER, N.H.—An official of the Antiochian Orthodox Christian archdiocese of North America has defended Father Daniel Berrigan as a man of truth because of the priest's public criticism of the state of Israel. Frank Maria, chairman of the Antioch archdiocese's Department of Near East and Refugee Affairs said, "Father Berrigan deserves the highest possible award for courageously publishing the truth regarding the Middle East including the Zionist state of Israel and for asking that the injustice done to the Palestinian Christian people be remedied," Maria said. Father Berrigan's speech provoked charges of anti-Semitism when it was published.

Mexican bishops speak out

MEXICO CITY—The Mexican Bishops Conference criticized both capitalism and Marxism and declared that the Church must defend human rights. The bishops said that "Christians must look for better forms of social organization, and in doing so, they will always find different ideological tendencies." . . . "In embracing different options, Christians must decide, the bishops said, whether these 'are compatible or not with faith. A Christian cannot make a choice disregarding the demands of faith."

Reds seek prelate's removal

VIENNA, Austria—The Hungarian government's office for church affairs, with the support of two leading bishops, has asked the Vatican to remove Cardinal Jozsef Mindszenty as archbishop of Esztergom, Hungary's primate see, according to reports reaching here. Archbishop Jozsef Ijjas of Kalocsa, president of the Hungarian Bishops' Conference, and Bishop Jozsef Cserhati of Pecs, secretary of the conference, are said to support the cardinal's removal. Cardinal Mindszenty left Hungary in 1971 after 15 years of refuge in the U.S. embassy in Budapest, and is now living in Vienna.

ARCHBISHOP BISKUP'S CONFIRMATION SCHEDULE

Following is the remainder of the winter-spring Confirmation tour of Archbishop George J. Biskup:

Indianapolis—St. Peter and Paul Cathedral, Feb. 17, 4:30 p.m.; Holy Cross, Feb. 17, 2 p.m.; Nativity, Feb. 12, 7:30 p.m.; Our Lady of Lourdes, Feb. 14, 7:30 p.m.; St. Andrew, Feb. 19, 7:30 p.m.; St. Christopher, Feb. 7, 7:30 p.m.; St. Gabriel, Feb. 21, 7:30 p.m.; St. John, Mar. 19, 7:30 p.m.; St. Lawrence, Mar. 24, 5:30 p.m.; St. Luke, May 14, 7:30 p.m.; St. Matthew, Feb. 10, 5:30 p.m.; St. Monica, Mar. 3, 3 p.m.; St. Rita, Mar. 3, 6 p.m.; St. Roch, Feb. 26, 7:30 p.m.

Batesville, St. Louis, Apr. 21, 1:30 p.m.

Bedford, St. Vincent de Paul, Feb. 3, 5 p.m.

Bloomington, St. Charles, Mar. 10, 2 p.m.; St. Paul Catholic Center, Mar. 10, 4:30 p.m.

Brookville, St. Michael, Apr. 25, 7:30 p.m.

Brownsburg, St. Malachy, Feb. 28, 7:30 p.m.

Cannelton, St. Michael, May 5, 10 a.m.

China, St. Anthony, Mar. 16, 7:30 p.m.

Connersville, St. Gabriel, May 12, 5 p.m.

Danville, St. Mary, Mar. 5, 7:30 p.m.

Fortville, St. Thomas, Mar. 14, 7:30 p.m.

Greenfield, St. Michael, Mar. 7, 7:30 p.m.

Greensburg, St. Mary, Mar. 12, 7:30 p.m.

Knightstown, St. Rose, Mar. 21, 7:30 p.m.

Liberty, St. Bridget, May 12, 2 p.m.

Madison, St. Mary, Mar. 17, 5 p.m.; St. Michael, Mar. 17, 2:30 p.m.; St. Patrick, Mar. 17, 11:30 a.m.

Mitchell, St. Mary, Feb. 3, 2 p.m.

Navilleton, St. Mary, Apr. 28, 10:30 a.m.

New Albany, Holy Family, Apr. 28, 2 p.m.; Our Lady of Perpetual Help, Apr. 28, 5 p.m.

North Vernon, St. Mary, May 7, 7:30 p.m.

Rushville, St. Mary, May 9, 7:30 p.m.

St. Isidore, Perry County, May 4, 4 p.m.

St. Paul, Decatur County, Apr. 20, 4 p.m.

Seymour, St. Ambrose, Apr. 23, 7:30 p.m.

Shelbyville, St. Joseph, Apr. 21, 5:30 p.m.

Tell City, St. Paul, May 5, 2 p.m.

Terre Haute, St. Benedict (including St. Augustine, Fontanet), Mar. 26, 7:30 p.m.; St. Margaret Mary, Mar. 28, 7:30 p.m.; St. Patrick, Apr. 4, 7:30 p.m.

Vevay, Most Sorrowful Mother, Mar. 16, 3 p.m.

Forty years ago Mary Louise Burkhardt, St. John Academy senior, won the top award in a nationwide essay contest sponsored by the Gorgas Memorial Institute of Washington, D.C.

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THE TACKER

'Contentment' is contagious

BY PAUL G. FOX

An interesting story crossed our news desk this week relevant to religious vocations. Abbot Primate Rembert Weakland, head of the World Confederation of Benedictines in Rome, was quoted while visiting the U.S. last week that "any monastery with a clearly defined program or ideal tends to attract vocations."

Abbot Rembert, former head of St. Vincent's Archabbey in Latrobe, Pa., said that "both conservative and liberal monasteries can and are achieving success in attracting vocations."

"The decisive factor with respect to vocations is whether or not a particular monastery, large or small, liberal or conservative, is doing something significant, something alive," he said. "People like to be where the action is—even if that action is good contemplation."

The attitudes of priests and Religious, he said, are of prime importance in attracting vocations.

"By that I mean priests and Religious who attract vocations are contented," he explained. "They're not suffering through crises both personal and vocational; they know who they are and they know what they're doing."

A growing interest in prayer, he noted, has manifested itself all over the world in the attractiveness of the Oriental systems of prayer, including Hinduism and Zen Buddhism, along with a sharply increased interest in prayer generally.

"I find this growing interest in prayer an important element with respect to vocations," Abbot Rembert explained. "Even the most active young people considering vocations stress the growing importance of prayer. In my opinion, we can no longer attract vocations simply with an apostolic, activist ideal."

His comments are particularly borne out by the recent surge in admissions to St. Meinrad Archabbey in southern Indiana, where more

than 30 young men have entered religious life within the past three to four years.

Another news story which crossed our desk this week reveals that a seminary founded about four years ago in Switzerland by 68-year-old Archbishop Marcel Lefebvre, former superior-general of the Holy Ghost Congregation, has attracted 75 students to his conservative formation program there.

Now, please turn back to Page One and read the results of an extensive vocations survey conducted by the Center for Applied Research in the Apostolate (CARA), as conducted and released by Father Adrian Fuerst, O.S.B.

NAMES IN THE NEWS—Two faculty members of St. Mary-of-the-Woods College have been nominated for inclusion in the 1974-75 edition of "Outstanding Educators of America." They are: Sister Jean Burke, S.P., assistant professor of biology, and Sister Judy Duffy, S.P., chairman of the education department. . . . Father Meinrad Brune, O.S.B., of St. Meinrad Archabbey, will serve as spiritual director for a pilgrimage to the Shrine of Our Lady of Fatima from May 10 to 30. The pilgrimage group will visit Portugal, Spain, Italy and France. Additional information is available from Father Meinrad. . . . Timothy S. Mitchell, a member of St. Plus X parish, Indianapolis, was one of 14 Indiana recipients of Evans Scholarships to Indiana University. He attends North Central High School and has caddied at the Broadmoor Country Club.

'BUCKET BRIGADE' LAUNCHED—Volunteers are being recruited for a "bucket brigade" to ready the new St. Vincent Hospital, Indianapolis, for its opening March 31. Sister Josephine Tarquini, D.C., manager of hospital volunteers, is recruiting help to assist with the cleaning and preparation of new beds to be placed in patient rooms in the 500-bed facility. Six helpers per day will be required by Tim Gunther, assistant manager of housekeeping, starting the latter part of February. Sister Josephine may be reached at 926-3301. The new hospital is located at 2001 W. 86th St., adjacent to St. Augustine's Home.



DR. JOHN KLEM

Day of Renewal speaker named

INDIANAPOLIS — Dr. John Klem, associate professor of educational psychology at Ball State University, will be featured speaker during the Indianapolis Day of Renewal to be held Sunday, Feb. 10, at St. Joseph Church, 1401 South Micklely St.

The program, sponsored by the Channel of Peace charismatic community, is open to those interested in finding out more about the charismatic movement. Registration will begin at 12:30 p.m. and the program will conclude with a 5:30 p.m. Mass. Registration fee is \$1.50 and those planning to attend a 4:30 p.m. supper are asked to bring a covered dish.

Dr. Klem, a Muncie resident who formerly studied for the priesthood, travels widely speaking to charismatic groups.

Pulitzer poet booked at Marian

INDIANAPOLIS — Pulitzer Prize winner Gwendolyn Brooks will speak at Marian College on Tuesday, Feb. 12, in conjunction with the college observance of national Black Culture Week. Readings and commentary of her poems will be open to the public at 7:30 p.m. in the college auditorium.

INDIANAPOLIS Calendar of Events

FRIDAY, FEBRUARY 1 SPAGHETTI SUPPER in Sacred Heart parish hall from 7 to 9 p.m. Favorite game starts at 6:30 p.m. Supper is \$1 for adults and 75 cents for youngsters under 12.

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

Sixty years ago Miss Helen Daltry, a member of St. Peter and Paul Cathedral parish, was named librarian of the Indiana Building at the Pan-American Exposition in San Francisco.

Report on vocations traces

(Continued from Page 1)

Fuerst called on seminaries to establish "a well planned and expertly executed development and public relations program."

He emphasized that such a program could not consist of public relations as a veneer to cover deficiencies. It must start with thoughtful planning, the establishment of clear goals and the development of clear, long-range programs to meet them.

He scored temporary crisis planning that has occurred in many seminaries in recent years without clear re-evaluation of goals and programs or possible long-range problems. By contrast, he quoted one official who said that in his seminary "the enrollment has increased this year because word has got out that we know what we are doing."

COUPLED WITH CLEAR goal and

program development, Father Fuerst urged seminary officials and personnel to engage actively in the recruitment of new vocations.

"I do not mean the recruitment of students who have already made the decision to attend a seminary college," he said. "Rather, I am speaking about the work of cooperating with diocesan and Religious vocation directors to recruit students who are in the process of deciding their vocation . . . and the work of presenting the option of the priesthood to those young men who have not even thought about that vocation."

Father Fuerst also urged seminaries to establish rapport with priests in the areas they serve. Seminaries should regularly communicate their goals, programs and activities to priests, he said, to increase the priests' interest and confidence in the seminary.

They should also use their resources

to foster the continuing theological education of priests. This, said Father Fuerst, is "the only practical way I know" for seminaries to help priests regain confidence in their priesthood and happiness in their ministry.

"There is no greater vocational recruiter than a happy priest," he said.

Abortion hearings 'tentatively' set for March 6,7

WASHINGTON—March 6 and 7 have been set as tentative dates for opening hearings on a proposed amendment to the U.S. Constitution which would reverse the 1973 Supreme Court abortion ruling.

The Senate subcommittee on constitutional amendments hearings will concern an amendment proposed by Sen. James L. Buckley (Cons.R.-N.Y.), who is scheduled to be the first witness.

His amendment would outlaw abortions except when continuing the pregnancy would endanger the life of the mother.

Sen. Birch Bayh (D.-Ind.) is chairman of the Senate subcommittee.

While several other human life amendments have been introduced in Congress, none has yet reached the hearing stage. An amendment introduced by Rep. Lawrence Hogan (R.-Md.), which has received strong backing from some right-to-life groups, has been stalled in a House subcommittee. Hogan has been trying, without success, to bypass the committee and bring the amendment to the House floor by obtaining the signatures of 218 representatives on a discharge petition.

300 doctors sign statement

(Continued from Page 1)

and William Getty of Evansville; and Drs. Charles L. Armstrong, William T. Tierney, Richard Shafer, Edward R. Bush and Peter P. Szumilas, all of Anderson.

One doctor reported that he was "amazed at the number of people who commented on the ad" and who said they read the entire list of signatures.

Dr. Muller said that he had received phone calls and letters praising the pro-life position and that other signers had had similar response.

An Indianapolis doctor received several letters thanking him for opposing abortion, one from a little girl in grade school.

Another doctor jokingly said that the statement had improved his credit rating. A tradesman told him that "anybody willing to put his name to an

ad like that has to be honest."

DR. MULLER said it is significant that "at least" 15 of those signing the statement are obstetricians-gynecologists ("those who are right in the middle of this issue") and that the majority of Marion County doctors included are non-Catholic.

The latter fact, he noted, refutes the charge that abortion is "a Catholic issue."

An obstetrician-gynecologist himself, Dr. Muller said he planned to bring copies of The Criterion ad to the February 10 meeting in Atlanta, Ga., of the board of the American Association of Pro-Life Obstetricians and Gynecologists. He said he will urge that doctors in other areas of the country cooperate in similar public statements affirming their respect for life.

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Archbishop Mar Gregorios will write personally to say where he'll locate if you enable him to buy (\$975) two acres of land as a model farm for a parish priest. Raising his own food the priest can teach his parishioners how to increase their crop production. (A hoe costs only \$1.25, a shovel \$2.35.)

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St. Meinrad students to conduct adult Bible classes

FRENCH LICK, Ind.—Meinrad School of Theology Three students from St. will conduct a series of Adult

Education classes on the Bible at Our Lady of the Springs parish here starting Wednesday, Feb. 6.

The series will be held February 6, 13, 20, March 6, 13, 20, April 3, starting at 7 p.m. Each session will include a lecture, movie and film strip, concluding with a liturgical service.

Conducting the sessions will be William Turner of Indianapolis, Robert Steumpel of Louisville and William Jaeger of Joliet, Ill.

Thirty years ago Father James Downey was named spiritual director of the Indianapolis Particular Council of the St. Vincent de Paul Society. Harry Wessel was named president.

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BY LEORRYAN

French Catholicism Today

A MORE DYNAMIC HEIRARCHY OVERSEES TUG-OF-WAR BETWEEN TRADITION AND CHANGE

PARIS—Turmoil and significant change characterized developments in the Catholic Church of France in 1973.

The continuing tug-of-war between the progressive and traditionalist schools assumed greater dimension than usual during a year which saw French prelates intervene more frequently and directly in burning social issues, including abortion, living conditions of immigrant workers, property speculation and other fields, including arms sales and the right of existence of the Jewish people.

The new, more dynamic attitude of the Catholic hierarchy was perhaps best put by Cardinal Francois Marty, Archbishop of Paris, after the Fall plenary assembly of the French episcopate.

"The bishop is a man on the building site rather than an architect, a man who takes risks rather than conforms," he said.

WHILE THIS definition cannot be applied to all bishops in France, a larger number are now willing to break new ground for rescuing the Church from what has been called a "vocational crisis."

Three decades after progressive French clergymen launched a revolution by introducing worker-priests, another bold experiment is being carried out in certain dioceses in France—religious ceremonies presided over by a layman.

The Vatican Council recommended practices designed particularly for developing countries. The French bishops decided to apply the same strategy in a developed country as a means of preparing the Church for the challenges ahead in a world of Christian communities, as opposed to the traditional parish structures.

In 1973, the number of enrollments in seminaries of France dropped from 289 to 210, and only five priests were ordained in

the populous Paris region.

While giving its first formal approval to the organization of "priestless" assemblies, the Plenary Assembly of the French episcopate did not go as far as to strongly encourage the necessity of ordaining married men.

PREDICTABLY, the nation's militant integrist groups warned that the Church was headed for self-destruction by permitting such assemblies (so far limited to about a dozen parishes).

"I give no more than six months to the poor parishioners abandoned to themselves to fall into all sorts of possible and imaginable heresies," said Pierre Debray, a founder of Les Silencieux De L'Eglise (The Church

Silent), a movement claiming 100,000 adherents.

Throughout all of 1973, the pages of the French press were full of the controversy raging around plans to liberalize the nation's anti-abortion legislation, which goes back to 1920. The Catholic clergy, as well as public opinion, is strongly divided on the issue.

Fourteen Protestant and Catholic figures came out in favor of reform, whereas 10,000 doctors signed a petition indicating they would refuse to apply reforms granting legal abortion.

Maintaining that the position of the Church has not changed, Cardinal Marty took to task an article in the Jesuit review, Etudes, which argued

that in certain cases the voluntary interruption of pregnancy would be "the lesser of two evils."

Some bishops in France are known to feel that the laws should be amended to take into consideration individual cases, while others fear that changing the traditional doctrine on this score would weaken morality and the Church.

TWO INTERVENTIONS by French bishops on topical subjects—the Middle East and arms sales by France—made a large impact in 1973.

The Catholic and Protestant ecclesiastical authorities, in a joint statement, roundly condemned French Arms sales (France is the world's third leading exporter of arms after the United States and the Soviet Union).

In mid-April, the Episcopal Committee for Relations with Judaism released a striking document urging Catholics to recognize the rights of the Jewish people to a separate political existence.

It drew high praise from the Jewish community in France, the biggest in Western Europe, but was criticized on a number of points by French Cardinal Jean Daniélou and by prelates in North Africa.

BEHIND THE NEWS

EDITORIALS

Aid pool drying up

The U. S. House of Representatives slammed the door on the world's poor last week. It voted down President Nixon's bill authorizing \$1.5 billion to the World Bank for aid to undeveloped countries. The vote was understandable from a political point of view and not at all unexpected. But that does not make it any less disastrous.

Opposition to foreign aid in general has been mounting in recent years, intensified by the disillusionments of Vietnam. Many members of Congress have been arguing that it is way past time to cut foreign obligations to the bone and concentrate on domestic needs. Doubtless that sentiment reflects the thinking of the majority of their constituencies as well.

Then, too, there was the matter of the President's endorsement and support. Having Mr. Nixon ask for generosity to the world's poor with one hand while he impounds funds voted for the poor at home with the other doesn't sit well with the legislative opposition. Small wonder that he was turned down.

All this doesn't change the fact that numerous development programs planned for the next four years may go down the drain. If the United States does not carry out its commitments to the World Bank, other contributory nations may renege on their promises. The economic assistance pool supplied by the industrial nations depends on joint cooperation and mutual recognition of ability to contribute. Should there be a wholesale faulting on commitments, projects designed to

improve the food and energy yields in the poor nations would be substantially curtailed or lost altogether.

The cutbacks would come at a time when hunger has become a more fearsome specter worldwide than it has been in decades. The danger of mass starvation in the drought-stricken sub-Sahara region of Africa continues real and present. More than 600 million tons of grain and other foods were airlifted or otherwise brought into this region last year. It is feared that twice that amount will be needed this year. Add to that probability the growing food shortage in India and Bangladesh and the world faces the awesomely awful possibility of seeing hundreds of millions of persons go hungry.

Denouncing the House action, Secretary of State Henry Kissinger and Secretary of the Treasury George P. Shultz said they hoped some way could be found in which the United States can continue to play a role of leadership consistent with our economic situation.

Such does not appear likely unless the Senate, despite the turndown by the House, proceeds to act affirmatively in the aid bill and thus not only gives Senate approval but provides the House an opportunity to have a change of heart. Apparently that is the sole remaining way to get the development funds released.

Barring such a reversal, development in the poor nations will be severely crippled for the next four years and our image as history's most humanitarian people sorely tarnished.

No sour grapes, please

Some spokesmen for pro-life organizations have been crying foul over television network coverage of demonstrations marking the first anniversary of the U.S. Supreme Court ruling on abortion.

We were momentarily tempted to join the chorus after witnessing how one network covered a rally in Philadelphia. As cameras panned the crowd, singling out youngsters, the reporter commented that many participants were students from local Catholic schools. The implication, of course, was that the schools had been emptied to swell attendance and create the illusion of mass support.

What seemed to make a lot more people hot under the collar, however, was the manner in which another network, covering a pro-life demonstration in the nation's capitol, appeared to concentrate on four women displaying placards in favor of abortion, all but ignoring the thousands of opponents of abortion.

The network's rejoinder to criticism was that, in reality, the four dissenters were given less time than the pro-life people. Besides, network spokesmen added, conflict and differences are the stuff of which news is made.

We don't know whether the pro-life gripes are warranted in that case or not. Any group or organization ought to be able to expect fair, impartial treatment from the media. And a firm, reasoned complaint of bias is in order when it is justified. However, the last thing the pro-life movement needs right now is a hit-and-run fight with the television networks.

Random or generalized charges of slanted news should be avoided. Charges should not only be specific and registered with the proper parties, but they should be evaluated beforehand as objectively as possible in the light of our own strong convictions.

Human nature being what it is, we have to recognize that we too have our prejudices. Where abortion is concerned, our judgment may not always be correctly dispassionate.

A legitimate beef is one thing, sour grapes something else. Let's make sure we know the difference.

Ask for justice

MADRID — A group of Spanish Catholic bishops said here that "peace" is something more than "order in the streets."

While acknowledging the need for "law and order," the prelates insisted that "real social order" requires, in addition to peace on the streets, "justice—justice not only in the laws but in their application," and "equity in the distribution of goods and fruits of labor."



"DON'T WORRY, YOUR SECRET IS SAFE WITH ME! SO WHAT ELSE DID YOU DO WHEN YOU WERE ON THE COMMITTEE TO RE-ELECT THE PRESIDENT?"

THE YARDSTICK

Enroute to change

BY MSGR. GEORGE G. HIGGINS

Sixty-nine years ago the then President of the United States, writing with more valor than discretion—and, of all places, in the Ladies Home Journal—came out flatly against women's suffrage in the United States. Woman's "best and safest place," he said, "is in the home. Sensible and responsible women do not want to vote. The relative positions to be assumed by men and women in the working out of our civilization were assigned long ago by a higher intelligence than our own."

Sixty-odd years later, President Grover Cleveland's fundamentalist exegesis of the scriptures had been so radically demythologized that another President of the United States, who has since died, felt that it was not only theologically respectable but politically imperative to reverse his predecessor's antiquated ruling on the vote of women in the American commonwealth.

"I believe a woman's place is not only in the home but in the House and Senate and throughout the government," President Johnson stated in 1964 in the course of a speech in Washington, D.C. commanding career women in government service. "One thing we are insisting on," he added, "is that we not have this stag government. . . I (as the President of the United States) want to make a policy statement. I am unabashedly in favor of women."

PRESIDENT JOHNSON'S gallant tribute, though politically more realistic and, by present standards, considerably more astute than Cleveland's Victorian rhetoric on the same subject, was, even at that, quite traditional. From the very beginning of the Republic, statesmen, poets, and savants—including distinguished observers such as Alexis de Toqueville—have vied with one another in paying tribute to the influential role that women have played in American society.

De Toqueville's chapter on "The Equality of the Sexes" in his classic work, Democracy in America, reflects his gallant tradition at its very best. "As for myself," he wrote in the 1830s, "I do not hesitate to avow that although the women of the United States are confined within the narrow circle of domestic life, and their situation is in some respects one of extreme dependence, I have nowhere seen women occupying a loftier position; and if I were asked, now that I am drawing to the close of this work, in which I have spoken of so many important things done by the Americans, to what the singular prosperity and growing

strength of that people ought mainly to be attributed, I should reply: To the superiority of their women."

IN THE COURSE of his encyclical, Paces in Terris, Pope John XXIII—to the surprise of many observers, if only because of his peasant origin in a highly traditional Latin society—reacted very favorably to the changing status of women in contemporary society.

"Since women," he wrote, "are becoming every more conscious of their human dignity, they will not tolerate being treated as merely material instruments, but demand rights befitting a human person both in domestic and public life. . . Thus in very many human beings the inferiority complex which endured for hundreds and thousands of years is disappearing, while in others there is an attenuation and gradual fading of the corresponding superiority complex which had its roots in social-economic privileges, sex, or political standing."

These words were deeply appreciated by the women of our generation, but more than one woman has respectfully observed that good Pope John was perhaps too optimistic about the pace at which the superiority complex of men is fading in our society as the whole and, more specifically, within the ranks of the Church itself.

WE CAN TALK about the Church and women in a subsequent column. For present purposes, pithy George F. Gilder, author of a recent and highly controversial book entitled "Sexual Suicide," is not to the liking of Women's Lib.

Gilder scores a number of valid points against some of the more bizarre aberrations of the radical wing of Women's Lib and also has some good things to say about the central role of the family in any well ordered society. He should have stopped right there, however, while he was still ahead. Instead, he got carried away by his own rhetoric and went President Cleveland one better.

In the course of his rather doctrinaire critique of Women's Lib he comes out rather stridently against busing, gun control, equal pay for equal work, minimum wage legislation, a guaranteed annual income, the war on poverty—your name it—and all in the name of safeguarding the family and the role of women in society. This is a far cry from what the Second Vatican Council had to say about the changing role of women.

THE COUNCIL, in its Pastoral Constitution on the Church in the Modern World, took note of the fact that "Women now claim for themselves an

LETTERS TO EDITOR

Wants apology from priests applauding CO

To the Editor: This is in reply to the letter "Priests applaud witless of CO" printed January 4.

How a group of men such as these, who are recognized by almost everyone as leaders of the Catholic faith, can sign and make such a statement—public is beyond my comprehension. I think it is a shameful imposition on Catholics in general.

People who have had experience in dealing with CO's have found very few of them are really sincere. (If they are, there is a place for them in the Armed Forces.) Most of them are frauds, bug-outs, psychos or just plain yellow. Articles I have read in the American Legion and other magazines bear this out.

Dan Goodman had his day in court. Evidently he was found to be a character of this sort. So now we have a group of priests trying to make a hero out of a convicted law-breaker. He was not asked to do more than millions of men before him. How can you explain a position like this to the relatives and friends of those killed, maimed, wounded, or missing in action in defense of their country, or who assumed it was morally right? It can not be explained satisfactorily to—or by me.

There are times when it is necessary to fight for freedom against an unjust aggressor, in defense of your person, your family, your country, and way of life. This has always been so. If this has been so decided by legally constituted authority, then we as a society are morally bound to support it. Those in authority have many more of the facts than we are privy to, and no man is a law unto himself. I think an apology is in order.

W.J. Dammann

West Terre Haute, Ind.

Urges hospitals help Catholic schools

To the Editor:

A story in your last issue mentioned that the most powerful enemies of freedom of education in this country have come together in a new organization. When institutions like the American Civil Liberties Union and some of the others listed join forces against our schools, we cannot rest in peace.

Though the organization's label is freedom, the evidence is that its aim is to oppose religiously-oriented schools. Since our Catholic schools are the most widespread endeavor in private education, it is clear that this measure touches all of us Catholics.

The Catholic hospital system has been a great asset to American life, but as far as the Church is concerned, it has a very secondary role. Catholic hospitals nowadays have no need to exercise the charitable aims for which they were originally founded. Therefore, they have adequate support because care of the "poor" is mostly financed by public institutions or by Medicare and Medicaid systems.

When the Catholic education system is suffering, we cannot stay very comfortable with successful Catholic hospitals. It is understandable that when hospitals are being established or enlarged, they need all the money they

equity with men before the law and in fact." The Council wholeheartedly approved of this development and then went on to say that "with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are not yet being universally honored. Such is the case of a woman who is denied the right and freedom to choose a husband, to embrace a state of life, or to acquire an education or cultural benefits equal to those recognized for men."

That's a pretty good statement, don't you think, coming as it did from a group of 2,500 celibate males who, because of their previous cultural conditioning, might have been expected to take a somewhat more stand-pat position with reference to the role of women in the modern world.

can get—such as St. Vincent Hospital here. However, there are other hospitals in this state, especially in the northern part of the state, that have such a surplus of money that they are engaging in great building ventures, either building new hospitals or providing elegant facilities that are not needed for adequate medical care.

The role of the Catholic hospital is very limited today. Not having a chance to exercise charity too often, the hospitals become of secondary interest. If all they can do is prevent abortions on their premises, their results are obviously quite limited, since this crime can be committed at any other community or non-Catholic hospital.

It is time to put Catholic hospitals in the spirit of the Church, to participate, as today's liturgy states, in the mystical body. Would it not be better to build more schools and equip them to prevent abortion and many other evils, rather than trying to avoid what it is not humanly possible to avoid in the community?

It is time that Catholic hospitals realized their responsibilities toward the Catholic community as a whole. It is time that Catholic hospitals, considering the tremendous surplus of money they are producing, establish themselves as prime supporters of Catholic education. Church authorities should make the hospitals understand this need.

Jose N. Tord, M.D.

Indianapolis

Reader shares

'random thoughts'

To the Editor:

Some random thoughts about "what goes on here?"

Our planet: About 9 p.m., halfway up the southeastern sky, see the star group Orion, the hunter with the three stars as his belt. Near the middle of his sword, the star Iota can be seen. The light you will see left the star a century before Christ was born. Light travels 183,000 miles per second. Love travels fast also.

Technology: The real energy crisis—70,000 horse power comes to Earth on each square yard every second; 68,600 horse power per second gets away from Earth. If we could just capture it! All energy on Earth came, or is coming, from the Sun.

Religion: "At the message of an angel, the Virgin Mary received the word of God in her heart and in her body and gave life to the world. Hence she is honored and acknowledged as being truly Mother of God, and Mother of the Redeemer" (Vatican II, Constitution on the Church, Chapter 8).

Recreation: Lay retreats are an accepted activity for laymen. Some are making retreats to CYO Camp Rancho Framasa, where they communicate with God in prayer and labor for the good of His children.

Israel: Geography as a study is behind most adults, but the present conflict in this area—one-forth as big as Indiana—can refresh our mind on the geography of Jesus' homeland.

J.B. Oxum

Indianapolis

Upset by misconduct

To the Editor:

I also wish to voice my complaint about the conduct of young people in church.

I think our teachers, nuns, priests and parents should clamp down on this misconduct. It seems with this new trend we have now in our Catholic churches there is really no due respect given to Our Lord. Many even turn the back of their head to the altar during the Offertory. What is going on at the altar doesn't seem to make much difference to them.

The way in which some of the older children behave sure doesn't appeal to me and I can't imagine that any priest approves.

An elderly reader

Greensburg, Ind.

From behind bars

To the Editor:

I'm a federal prisoner, a Catholic college grad, now a daily communicant. In March I'll see the parole board. My confinement has been for over 1.5 million minutes. I'd appreciate a brief note from anyone who will offer up one Hall Mary for me.

John J. Desmond, Jr. 19491

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QUESTION BOX

Penance still needed in forgiving of sins

BY MSGR. R. T. BOSLER

Q. At the Penitential Rite of the Mass, when the priest says, "Call to mind your sins," is this equivalent to a confession of sins. I always feel I have made a good confession. Am I right?

A. At the beginning of Mass we all do publicly profess that we are sinners, but we do not make a confession of specific sins. The prayer of the priest at this time, asking God to forgive our sins, is not a sacramental absolution of sin. However, if we have the proper dispositions our contact with the Eucharistic Christ in the Mass brings forgiveness of sin. In the early church, when forgiveness of serious sins after baptism was reserved to one sacramental absolution in a lifetime, Christians considered the Mass the time when ordinary sins were forgiven. Our sins are forgiven apart from the sacraments when we sincerely tell God we are sorry.



All this does not mean the Sacrament

of Penance is no longer necessary except for those who are guilty of serious sins. We have our cars checked and tuned regularly; we visit our doctors—or should—periodically for physical check-ups. Why not a regular check-up on our spiritual health? Most of us are going to confession less frequently than we used to, and, therefore, we ought to discuss more thoroughly the state of our spiritual health with the confessor when we do go.

Q. Why does St. Matthew give St. Joseph's pedigree in full when actually he was simply a warm friend to the mystery of the Incarnation? Our Lady's pedigree from the house of Juda is not given, yet it is vital to the prophecies of the Messiah.

A. St. Joseph had a more important part to play than you are willing to grant him. He was the legal father of Jesus, and according to Jewish law the genealogy was interpreted according to the legal father, who might or might not be the natural father.

Q. I have accepted most of the changes in the Church, including the distribution of Holy Communion by a layman and also laywoman. But recently at Mass a woman dressed in a mini-skirt distributed Communion. This really turned me off. What do you think?

A. It is my opinion that all extraordinary ministers of the Eucharist, men as well as women, should wear a distinctive robe of some kind that adds dignity and solemnity to the role they assume. This is particularly true of the Sunday Mass, which should be a liturgy that not only creates community but also stimulates the sense of the sacredness of what happens when we join with the Lord Jesus in honoring the Father.

Man needs to be solemn occasionally and needs to experience the feelings of awe and majesty and wonderment that are necessary for his fulfillment as man. I am immensely happy with the new Mass, but I believe we must all struggle hard to surround it with some of the solemnity and majesty of the old Mass at its best. I agree with you about the mini-skirt, though I would not object to it on a lector.

Q. Did the Church at one time teach that Christ redeemed only male human beings? Recently a local "pope-hater" told me that the Catholic faith used this idea to degrade women. She added that this doctrine drove women to despair of their salvation. According to this per-

son, some women formed cults dedicated to praying that God would send a female savior. Are these tales true, or was my informant fibbing?

A. Do you really have to ask such a question? The best thing to do with absurdities like these is to ignore them. No, the Church of Rome has never taught that Christ redeemed only male human beings. Cults of every conceivable nature have sprung up in the course of history. There may have been a group which looked for a female savior. And heresies have cropped up regarding chauvinist Christians who denied that Christ redeemed women, but they certainly could not have been people who honor the Blessed Virgin Mary as do Catholics.

Q. I wrote you back in 1967. I had left the Catholic faith and now want to get back in. I started going to Mass, but have not talked to my pastor to see if I can receive the Sacraments. He is hard to get. Would it be necessary for me to speak with him? I let my doubts get away with me. I was merely confused from reading the Bible. But now I know where I belong—that is, if it is not too late.

A. Any priest will be happy to receive you back into the Church. There are no public ceremonies. You go to confession to the priest of your choice, receive absolution and you are ready to receive Communion. It would be a good idea to take some instructions from the priest so that you can read the Bible with more understanding.

Q. If God knows all things and provides all things necessary for our own good, why then do we petition Him for the things we need or ask for others who seem to need spiritual as well as material things?

A. God knows all things, but how he knows them we mere humans have no idea. Only Jesus knows the Father, and he taught us to pray for our daily bread and he himself prayed for the spiritual welfare of others. He said to Peter: "I have prayed for you that your faith may not fail . . ." (Lk. 22:31) In revealing God to us Jesus compares him with a loving father who wants to be called familiarly "Abba," which is the equivalent of papa or daddy. Loving fathers like to have their children dependent upon them and asking for the things they need even though they know very well what the needs are without being told.



JUNIOR CYO STYLE SHOW WINNERS—Shown above with Father Donald Schneider, Archdiocesan CYO Director, are the overall winners in last Sunday's annual Junior CYO Style Show, held at Holy Name parish, Beech Grove. Next to Father Schneider is Mrs. Norma Dollar, style show commentator. From left are: Carla Maler of St. Roch's parish,

Sportswear Division winner; Jane Knecht of St. Mary's parish, Greensburg, Tailored Dress Division; Ginny Meyer of Greensburg, double winner in the Tailored Suit and Party Dress Divisions; Ann Daly of Holy Cross parish, Skirt and Blouse Division; and Rosie Bueuing of Greensburg, Pantsuits Division.



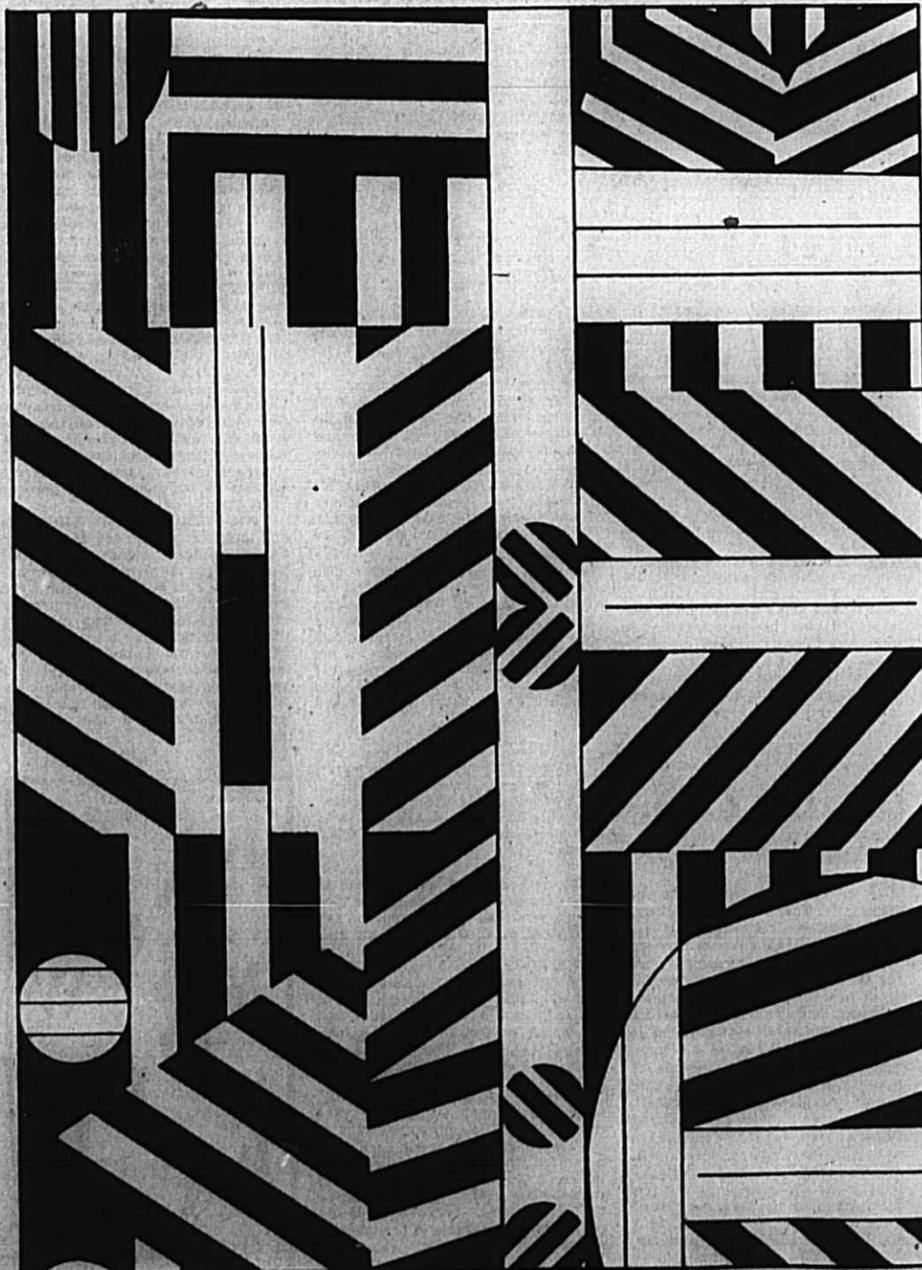
DIVISION WINNERS IN STYLE SHOW—Shown above are the overall winners and gift certificate recipients in last Sunday's Junior CYO Style Show, held at Holy Name parish, Beech Grove. Winners are: Cindi Maler of St. Roch's, Rosie Bueuing of St. Mary's, Greensburg; Carla Maler of St. Roch's; Ginny Meyer of Greensburg; and Theresa Guess of

St. Rita's; Lora Hession of St. Malachy, Brownsburg; Kathy Shanahan of Holy Name; Jeanne Madden of St. Roch's; Sarah Sutton of St. Catherine's; Karen Neidenthal of St. Roch's; and Jean Luzar of Holy Trinity; Kathy Richards of Greensburg; and Sue Farney of St. Plus X. (Names above and for the photo below may not be in the correct order.)



MORE STYLE SHOW WINNERS—The remaining winners in the Junior Style Show are shown above from left, first row: Coleen Murphy of Our Lady of Lourdes; Ginny Meyer of St. Mary's, Greensburg; Jane Knecht of Greensburg; Ann Daly of Holy Cross; Jane Lorton of Immaculate Heart; and

Susie Scherrer of St. Monica's. Second row: Sally Shanahan of Holy Name; Jeanne Madden of St. Roch's, Karen Sahm of Immaculate Heart; Sarah Farney of St. Plus X; Jean Luzar of Holy Trinity; and Mary Maxwell of St. Catherine's.



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 QUI CUANDO WAS WHERE WER QUA
 ND POR QUE HOW WO POURQUOI Q
 UIEN WHEN QU'EST-CEQUI DONDE W
 HY OU



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PLACEMENT EXAMS — SATURDAY, FEBRUARY 9, 1974

CATECHETICS

Teens profit from visit to ghetto homes

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

"How come poor people have big TV sets?" "That's the first time I went into somebody's house and found it colder inside than outside." "What struck me right off were the big cars parked in front of those dingy houses."

Those were some of the observations of a teen-age group who visited a section of the city where they had never been before. The visit to homes of poor persons had a mixed impact on the group. Their first impressions seemed to center on the apparent paradox of obviously poor homes with big television sets and large cars out front. The visit brought these middle-class suburban youth to face new questions arising out of a first-hand meeting with disadvantaged inner-city families.

IN THE FOLLOWING weeks of religion classes, the teen-agers continued to discuss their experience. They did research into causes of poverty and unemployment, the psychological effects of poverty and discrimination, and programs devised to cope with poverty in an affluent society. They searched the Gospels and other Christian sources to discover what Christ and the Church taught about poverty. Gradually they deepened their understanding of the complex reality of poverty. To some extent their attitudes towards the poor—and the wealthy—changed.

What most impressed me were the spontaneous things they did outside of the requirements of their religion class. One boy took an afternoon to become more closely acquainted with the more impoverished sections of the city. He drove and walked alone, attempting to feel his way into a way of life that was so foreign to him.

At one point in his exploration, he noticed a small girl playing in the street without shoes. As he watched her, he thought of his own younger sister who had a closet full of shoes at home. He was so touched by the experience that he quickly drove to a store, bought a doll, and drove back to find the little girl. But she was gone.

SEVERAL OTHER teen-agers went back to one of the houses they had visited. It belonged to a crippled old man. The youngsters had noticed how cold it was inside on their first visit, and realized the old man could not do much about the situation. So they spent about eight Saturdays fixing up his house. They bought an old, used stove, and installed it, replaced broken windows, insulated the doors, and then painted the whole interior of the house. They did this completely on their own initiative.

The whole experience of visiting disadvantaged families and then dealing with their own reactions to poverty was a practical, creative model of their religious education that is in touch with life.

Some of their reactions were typically adolescent in their idealism and directness. Yet the personal, immediate involvement motivated a great deal of study, discussion, action, and prayer.

RELIGIOUS EDUCATORS, beginning with those who are most effective, namely parents, need to help their fellow Christians become more aware of and responsive to poverty. The Second Vatican Council urges this "since the greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples" (Church in World, 88).

The Council goes on to remind us that "it is the duty of the whole People of God, following the word and example of the bishops, to do their utmost to alleviate the sufferings of the modern age." It is one task of religious education to help Christians learn about and fulfill this challenge. For that one group of teen-agers, coming face to face with poverty in their own city was a first step in meeting Christ's challenge to help the poor.

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THEME ARTICLE

POVERTY

BY RUSSELL SHAW

Whatever happened to poverty? A headline-grabber in the 1960s, the problem of poverty has receded into relative obscurity in the United States today. Banners no longer wave in the war on poverty and the war itself seems to have ended in a ceasefire.

Does that mean that the problem of poverty has been solved? Hardly. It only means that poverty and the poor, having enjoyed their brief time in the spotlight of attention from public figures and the media, outstayed their welcome and have been elbowed off the stage. It is not the first time this has happened, nor is it likely to be the last.

The poor are still there—between 25 million and 29 million of them in the United States alone, even according to the government's unrealistically low definition of poverty. These are the people to whom the 1971 World Synod of Bishops referred as "silent, indeed voiceless, victims of injustice."

EVEN WORSE THAN the fact of poverty is the attitude of the non-poor. Many people are not merely indifferent to the poor but actively hostile. They seem to have a strange notion about the subject of poverty—the notion that poverty is the fault of the poor themselves and that to be poor is the sign of bad moral character.

How else explain the slighting remarks so casually and callously made about the poor? "If those people were good for anything, they would take care of themselves instead of looking for

handouts." Or: "There's nothing wrong with people like them that a little hard work wouldn't cure."

The central fact about poverty, both within the United States and on the international level, is that it is not the fault of the poor. A second crucial fact is that poverty imposes so many disadvantages on the poor that they are nearly powerless to escape from poverty without help. Pulling oneself up by one's bootstraps is a reasonable self-help formula only for the man who has boots.

The first and essential requirement for eliminating poverty in this country and abroad is that the rest of us must really want the poor to become non-poor. No doubt many affluent Americans would insist that they do desire this. Unfortunately, however, their "desire" is not always expressed in action.

THERE IS NO SECRET about why this is so. The plain fact is that if the lot of the poor is to improve, it will be necessary for the rich to share more of what they have—and sharing does not come easily. The thought of actually giving up some of our wealth is hard for most of us who always were, at heart, pacifists in the war on poverty.

Poverty in the midst of plenty is one of the most painful paradoxes of our country and indeed of the entire contemporary world. It is a scandal which no Christian can ignore and for which Christians share much of the blame. Poverty can be ignored and hushed up—something that seems to be happening now in this country—but it will not be cured until the rich determine that it shall be.

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LITURGY

How liturgy can reflect needs of poor

BY FR. JOSEPH M. CHAMPLIN

It is an uncomfortable principle widely accepted these days that worship around altars should grow out of and flow into the world beyond chapel walls. Liturgy and everyday life must be connected.

This means today, among other things, a worshipping community particularly sensitive to needs of the local, national and international poor. Sunday and special occasion Masses can, at the same time, intensify parishioners' awareness of contemporary poverty while they alleviate, in a small measure, the plight of the impoverished.

A few steps taken over the past two years in that direction at Holy Family proved highly successful.

—The Thanksgiving Day liturgy in our parish is a beautifully moving religious experience. A full church of young and old persons gather to say "thank you, Lord" by participating in a concelebrated 10:00 a.m. Mass and sharing their abundance with the poor.

We encourage each member of every family to bring an item of food to that Eucharist. During the presentation of gifts, these individuals (about 750) bring forward cartons, bags, jars and cans of edibles, which are received by the two priests and heaped in front of the altar. The next day we divide this huge amount of food and distribute it to needy individuals and homes.

In passing, I would like to suggest here that we widen our delineation of the term "poor." Normally thoughts in this connection turn to such persons as migrant farm workers, families on welfare, penniless retirees in nursing homes. These people do need our love and assistance. But what about, for example, the working husband and wife with many children or the lower-middle-class couple struggling to send two students to college?

Despite the appearance of a pleasant home and the income from a substantial salary, they may well feel the pain and worry of inflationary prices more acutely than some farther down the economic, social scale. They certainly could benefit from the generosity of others, but probably would either never ask for help or protest the offering, however delicately done.

—Love in marriage should reach out beyond man and wife, father, mother and children to needy persons not in the family fold. Love given does not diminish, rather deepens the love possessed.

We invite engaged couples at Holy Family to include in the wedding ceremony a symbolic gesture of their willingness now and in the future to help those who come seeking aid.

A basket of staples placed in front of the altar beforehand or carried there in procession at the presentation of gifts does just that. We leave this collection of non-perishable items in the sanctuary over a week-end, then a few days afterward take the food to an appropriate family.

Once the procedure has been explained to the entire congregation, baskets before the altar on Sundays remind all present of a couple united in matrimony a day earlier who began their life together in a very Christian manner.

—Sometime in the months ahead I would like to see 10 per cent deducted from our regular weekly offering and forwarded to a variety of communities in need. These should represent all continents, many nations, different sections of our country and distinct apostolates or situations.

A committee could handle distribution and prepare poster displays or information fliers which would tell parishioners what went where and why. I think this step might well expand the community's vision and make it more mission conscious, as well as gain God's unique blessing.

Before we move, however, in that fashion, the process must be explained and the congregation asked to vote on its adaptation. For this is their money and we are but stewards of those offerings.

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Children and chickens roam in the muddy front yard of a tenant farmer's home in the Mississippi delta country of eastern Arkansas. (NC photo by Paul Conkils, Office of Economic Opportunity)

LANDS OF THE BIBLE

Nineveh was symbol of evil

BY STEVE LANDREGAN

Nineveh was one of the great cities of the ancient world. It was the capital city of Assyria and occupied a position of pre-eminence from the 11th to the seventh centuries before Christ when it was destroyed by the Babylonians and the Medes. Its ruins today can be found across the Tigris River from the modern city of Mosul in Iraq.

It was to Nineveh that the citizens of Israel were exiled at the fall of the Northern Kingdom in 721 B.C. They never returned, possibly lured from their true faith by the grandeur of the Assyrian city and the worship of its pagan gods.

In any event, Nineveh was to Jews the

symbol of all that was evil. It was the wellspring of idol worship and corruption that was a constant threat to the very survival of the worship of Yahweh.

BECAUSE OF THIS feeling, Nineveh is the star of one of the most delightful stories of the Old Testament—the Book of Jonah. It is one of the shortest books in the Bible and one that should be read by every Christian because of its powerful message.

Jonah, like most Israelites, was really much more interested in seeing the enemies of Israel and the enemies of Yahweh punished than in seeing them converted.

So when Jonah was called to preach to the Ninevites, he had no heart for the job. In order to evade Yahweh's commission to preach to the Assyrians, Jonah went to Joppa

and boarded a ship for Tarshish, a destination in the opposite direction.

The ship was caught up in a great storm and the crew decided that they had stirred up the wrath of the gods. They cast lots to determine who on board had angered the gods in order to rid themselves of his presence and lift the curse. Jonah was singled out as the cause and admitted he was running away from the Lord.

As the tempest grew more severe, Jonah volunteered to be put overboard and was cast into the sea by his shipmates. The sea immediately became calm and the storm abated.

THE LORD SENT a large fish (there are no whales in the story) that swallowed Jonah. The prophet remained in the fish's belly for three days during which he sang a Psalm of Thanksgiving. Finally, the fish vomited

Jonah out on the shore and the Lord told him again to "set out for the great city of Nineveh and announce to it the message I will tell you."

A chastened but still reluctant Jonah began his journey. When he reached the city, he was told to announce to the Ninevites, "Forty days more and Nineveh shall be destroyed." The city was so large that it took three days to walk through it. After only one day of his preaching, the pagans of Nineveh repented and turned to God. Seeing this, God forgave them and did not carry out His threat of destruction.

Jonah, being a loyal Israelite, had hoped to see Nineveh destroyed and was angry that the Lord forgave the city's citizens and king when they repented and were converted. He was so upset that he asked the Lord to take his life because he couldn't face the prospect of going home to tell the folks that he had preached to the hated Ninevites and they were converted.

He went out of the city to pout and built a small hut for protection from the blazing sun. The Lord permitted a gourd plant to grow nearby to provide shade for Jonah and the prophet was very happy over the plant.

The next day God sent a worm to attack the gourd plant. The plant died and the wretched Jonah, steeped in self pity, again asked God to take his life.

THE BOOK ENDS abruptly with the Lord explaining that if Jonah was so angry and upset over the destruction of a gourd plant which he didn't plant, that surely the prophet should understand God's being upset over the possible destruction of a great city with more than 120,000 persons.

The Book of Jonah is a protest of the narrowness and exclusivism that marked Old Testament Judaism. It's worth considering that each of us must identify with Jonah to the degree that each Christian has his Nineveh in the sense that each of us called to serve the Lord in ways that may be personally distasteful to us because of prejudice or selfishness.

Each of us is tempted to run away from the Lord, but like Jonah and Francis Thompson in his "Hound of Heaven," we find that God is a relentless pursuer—One who will use us in spite of ourselves.

(Copyright 1974, NC News Service)

THE CHURCH AND I

Outdoor preaching never caught on in U.S.

BY F. J. SHEED

My topic is the Church, not the American Church, not the Church of any one country. The Churches of different nations have each their own ways of falling short of what their Lord wants. Any national Church can help one's understanding of the whole Church. I found the Church in America especially educational because I came new to it as a grown man.

As we began publishing in it 40 years ago, it was a wholly ecclesiastical structure. The sacramental-doctrine-defining sphere was clearly priestly. There was not only no concept of a lay sphere of action, there was not even the feeling that there was a vast area of Catholic activity which did not require priesthood for its performance and could only side-track, priests from their priestly work. Any area in which decisions must be made, power exercised, money spent, was as a matter of course to be controlled by the clergy.

BUT JUST AS WE were opening at 63 Fifth Avenue, the laity was entering into three areas from which they were not banned by vested clerical interests. There was the living among the poor of Dorothy Day and the Catholic Worker group; there was the living among the Negroes of Catherine de Hueck and the Friendship House group; there was the outdoor teaching of the Faith, first by David Goldstein and then by the Catholic Evidence Guild. In all these the laity were given the privilege (I am not being sarcastic; it was an immeasurable privilege) of doing work for the Church which the clergy did not feel to be theirs.

I remember 1933 as a year in which our own publishing agonies were beginning and in which Dorothy Day and I groaned together over the general hellishness of trying to serve the Lord. Peter Maurin lived in some sort of trans-lunar sphere of his own. I gave talks at the Catholic Worker House on the lower east side, and at the Friendship House in Harlem. And I talked outdoors.

IF MY MEMORY is right, my first

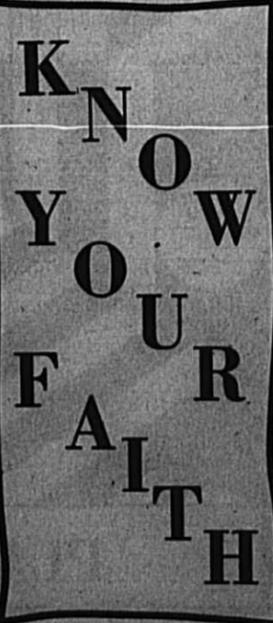
outdoor speaking in America was done in Oklahoma City. There was no Evidence Guild there, but Father Levin, who from the American Seminary in Louvain had come to speak at our meetings in London, took me out to talk on the Court House green on two or three afternoons. It remains the only place where I have been heckled by a man with a gun on each hip. He called me Brother, and I returned the compliment. I can't remember a single amiable discussion with a man who called me Brother—something to do with Cain and Abel perhaps. As the meeting went on, my Oklahoman grew less than brotherly, more like an English heckler.

As we went on to join in the founding of Guilds in Baltimore, Washington, and Philadelphia, we discovered how vastly more polite American crowds are than English. It was rare to be interrupted till one actually asked for questions. As I have said, I have never been called a liar at an American meeting—it used to be the normal way for an English heckler to indicate that he was losing the argument. How different was the man I had in Baltimore who raised his hat as he left the meeting, reminded me

of the Inquisition, then went swiftly off.

THE OUTDOOR movement never caught on in America. I made several appeals to Catholic groups, was applauded, but could get no speakers. I got the impression that Americans are more self-conscious than English men and women. I have described some American outdoor incidents in an earlier column. There were never more than half-a-dozen Guilds at one time, running only a few meetings a week, so that America does not provide me with the same flood of memories as England. But one New York meeting has a strong hold on my memory. It was outside the Treasury Building, just off Wall Street. It began farcically. A man wearing a clerical collar set up his platform a few yards from mine. He had a very small crowd and only one questioner. At a point I heard him say to the questioner, "Would you take the platform for a while? I want to go to the bathroom." The questioner obliged and talked no worse sense than the speaker, who returned in a few minutes having evidently found the bathroom.

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RESPECT FOR LIFE

(JANUARY 22, 1974 WAS THE 1st ANNIVERSARY OF THE SUPREME COURT DECISION LEGALIZING ABORTION ON DEMAND.)

... to interrupt a person's life cycle at any stage is to destroy an individual human being.

Consider, at what age would you cut off the child's life in utero?

- 8th day—sex is certain . . .
- 10th day—first veins develop . . .
- 14th day—mouth develops . . .
- 21st day—heart is beating . . .
- 56th day—all organs present . . .
- 62nd day—hair and eyebrows . . .
- 64th day—eyes developed but are still closed

MOST ABORTIONS ARE PERFORMED AFTER THE 64th DAY

A PUBLIC STATEMENT

by a Group of Marion County Doctors on The Abortion Problem

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HOLIDAY TOURNEY WINNERS—These lads from St. Jude's parish, Indianapolis, not only snapped St. Rita's 95-game winning streak during regular season play with a 43-38 win, but also defeated them again in capturing the Our Lady of Lourdes Cadet A Holiday Tourney by a close score of 42-11. Coaches pictured in the back row include: Vic Sahn

(back left), Bob Robisch (back second from left), Head Coach Bob Kirkhoff (back far right). The two powers of CYO basketball were scheduled to meet in the first round of the deacery tourney in what promises to be another thriller on Saturday, Feb. 2, at Secina Memorial High School. Game time is 1:45 p.m.

Enrichment-Day set at seminary

MT. ST. FRANCIS, Ind. — Father Keith Hosey, director of the John XXIII Renewal Center in Hartford City, will conduct the conferences. Program chairman is Sister Barbara Sheehan. Registration will be handled by Sister M. Julia of Holy Trinity Convent, New Albany, and Sister Peggy Nau of Our Lady of Providence High School, Clarksville. Fee will be \$1.75.

Greensburg sweeps

Style Show honors

BEECH GROVE, Ind. — Three young ladies from St. Mary's parish, Greensburg, swept four of the six divisions in last Sunday's annual Junior CYO Style Show, held at Holy Name parish here.

Ginny Meyer captured the top prize in two events—Tailored Suit and Party Dress Divisions. Rosie Buening was overall winner in the Pantsuits Division, while Jane Knecht was tops in the Tailored Dress Division.

Jane was a double winner, receiving a gift certificate in the Party Dress Division, while another entry from Greensburg placed in the

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Chatard group sets Mardi Gras
INDIANAPOLIS — The Parent-Faculty Association of Chatard High School will present its annual Mardi Gras party at 8 p.m. Saturday, February 9, in the Chatard cafeteria.

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STANDINGS

FINAL STANDINGS
Division I—Holy Spirit 90; St. Michael 63; St. Jude 54; St. Lawrence 45; Little Flower 45; St. Barnabas 27; St. Simon 27; Mount Carmel 09
Division II—Immaculate Heart 90; St. Gabriel 81; St. Philip Neri 72; Christ the King 54; St. Christopher 54; Our Lady of Lourdes 34; St. Andrew 34; St. Joan of Arc 34; St. Luke 27; St. Pius X 09
Division III—St. Rita 80; All Saints 71; Nativity 44; St. Bernadette 44; St. Monica 44; St. Roch 44; St. Malachy 44; St. Catherine 17; St. Mark 08
Division IV—Holy Cross 80; St. James 62; St. Ann 62; St. Thomas 53; Our Lady of Greenwood 53; St. Martin 35; St. Susanna 24; St. Patrick 17; Holy Trinity 08

CYO league cage play completed

INDIANAPOLIS — Regular season play was completed last week-end for a record 250 teams in the six cage leagues sponsored by the CYO Office.

Playoffs were held this past week to determine champions in four of the leagues—Freshman-Sophomore, Cadet B, "56" A and "56" B. Results will be carried next week in The Criterion.

Junior-Senior and Cadet A teams enter immediately into deacery tourneys this week-end to determine participants in the Archdiocesan Junior and Cadet Tourneys. Winners of the respective divisions in those two leagues received trophies at the conclusion of regular season play.

DIIVISION WINNERS in the six leagues are as follows: Junior-Senior League—Division I, St. Malachy; Division II, Mount Carmel; Division III, tie between Baxter YMCA and St. Catherine; Division IV, Our Lady of Lourdes.

Freshman - Sophomore League—Division I, NYAA "A"; Division II, Mount Carmel; Division III, Baxter YMCA; Division IV, three-way tie with Holy Spirit, St. Philip Neri and Little Flower (playoff won by St. Philip Neri).

Cadet A League—Division I, St. Jude; Division II, St. Philip Neri; Division III, St. Mark; Division IV, St. Thomas.

Cadet B League—Division I, St. Rita; Division II, St. Barnabas; Division III, St. Michael "C".

"56" A League—Division I, Holy Spirit; Division II, Immaculate Heart; Division III, St. Rita; Division IV, Holy Cross.

"56" B League—Division I, St. Michael "B"; Division II, tie between St. Michael "C" and St. Pius X (playoff won by St. Michael); Division III, St. Barnabas (Red); Division IV, St. Lawrence (White).

St. Catherine 38; St. Bernadette 10; St. Thomas 0 11.
FRESHMAN SOPHOMORE
Division I—NYAA "A" 81; Holy Trinity 72; St. Martin "A" 63; St. Malachy 72; St. Martin "A" 63; St. Andrew "B" 36; St. Christopher 36; St. Anthony 27; St. Thomas More 27; St. Gabriel 09
Division II—Mount Carmel 80; Immaculate Heart 71; St. Lawrence "B" 62; St. Pius X 53; Christ the King 35; St. Luke 35; St. Matthew 26; NYAA "B" 26; St. Joan of Arc 08
Division III—Baxter YMCA 80; St. Roch 62; St. James 52; St. Catherine 44; St. Mark 44; Holy Name 35; Nativity 35; St. Martin "B" 35; St. Patrick 08
Division IV—Holy Spirit 62; St. Philip Neri 62; Little Flower 62; St. Andrew "A" 53; Our Lady of Lourdes 44; St. Bernadette 35; St. Lawrence "A" 35; St. Simon 24; Holy Cross 17.

JUNIOR-SENIOR
Division I—St. Malachy 90; St. Anthony 63; NYAA 63; St. Michael 54; Holy Trinity 45; St. Martin 45; St. Monica 45; St. Gabriel 18; St. Ann 09
Division II—Mount Carmel 81; St. Matthew 72; Immaculate Heart 63; St. Lawrence "B" 63; St. Pius X 63; St. Thomas 45; Jewish Community Center 34; St. Luke 27; North Methodist 27; St. Joan of Arc 18
Division III—Baxter YMCA 91; St. Catherine 81; St. Jude 63; St. Barnabas 64; St. Roch 55; St. Mark 45; St. Simon "B" 45; Holy Name 44; St. Patrick 44; St. James 37; Southport Christian 010
Division IV—Our Lady of Lourdes 90; St. Simon "A" 72; Little Flower 63; Holy Spirit 54; St. Philip Neri 54; Holy Cross 44; St. Lawrence "A" 35; St. Andrew 27; St. Rita 27; Nativity 18.

CADET VOLLEYBALL LEAGUE
Division I—St. Michael 40; St. Thomas 40; St. Joan of Arc 22; St. Monica 22; Immaculate Heart (Blue) 22; St. Christopher 13; St. Malachy 13
Division II—St. Philip Neri 40; Holy Spirit 40; St. Rita 31; Little Flower "A" 22; St. Pius X (Purple) 12; St. Simon (Blue) 13; St. Andrew 03; St. Lawrence 04
Division III—St. Jude 31; Our Lady of Lourdes 31; St. Mark 31; St. Barnabas 22; St. Catherine 22; St. Bernadette 22; Our Lady of Greenwood 13; St. Roch 04
Division IV—Little Flower (Gold) 40; St. Pius X (Gold) 31; St. Simon (White) 31; Christ the King 22; Holy Trinity 22; Little Flower (Blue) 13; St. Patrick 13; Immaculate Heart (White) 04.

CADET B LEAGUE
Division I—St. Rita 100; St. Pius X "B" 82; St. Michael "B" 82; St. Andrew 73; St. Joan of Arc 64; Christ the King 44; St. Christopher 44; St. Malachy 28; St. Gabriel 19; St. Luke 010
Division II—St. Barnabas 100; St. Philip Neri 91; St. Jude 82; St. Simon 73; Holy Spirit 64; Little Flower (Blue) 55; Our Lady of Lourdes 37; Holy Name 37; St. Mark 28; St. Lawrence 19; St. Matthew "B" 19
Division III—St. Michael "C" 110; Little Flower (Gold) 92; St. Pius X "C" 83; Mount Carmel 83; St. Matthew "C" 74; Immaculate Heart (White) 65; St. James 65; St. Michael "D" 47; Sacred Heart 38;

CADET A LEAGUE
Division I—St. Jude 80; St. Rita 71; Little Flower (Gold) 62; Immaculate Heart (White) 53; St. Barnabas (White) 44; St. Jude (Gold) 17; St. Luke (White) 17; St. Michael "D" 17.

CADET VOLLEYBALL LEAGUE
Division I—St. Michael 40; St. Thomas 40; St. Joan of Arc 22; St. Monica 22; Immaculate Heart (Blue) 22; St. Christopher 13; St. Malachy 13
Division II—St. Philip Neri 40; Holy Spirit 40; St. Rita 31; Little Flower "A" 22; St. Pius X (Purple) 12; St. Simon (Blue) 13; St. Andrew 03; St. Lawrence 04
Division III—St. Jude 31; Our Lady of Lourdes 31; St. Mark 31; St. Barnabas 22; St. Catherine 22; St. Bernadette 22; Our Lady of Greenwood 13; St. Roch 04
Division IV—Little Flower (Gold) 40; St. Pius X (Gold) 31; St. Simon (White) 31; Christ the King 22; Holy Trinity 22; Little Flower (Blue) 13; St. Patrick 13; Immaculate Heart (White) 04.

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St. Mary, Greensburg, defeated

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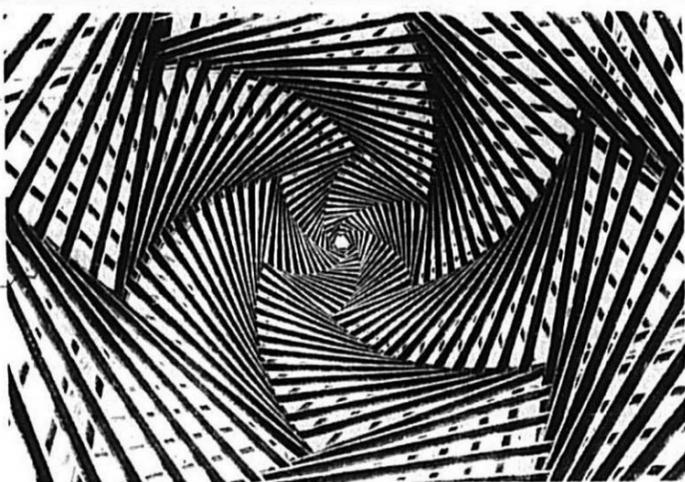
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Remember them



MONUMENTAL MAZE—This interior view of a new monument in Göttingen, West Germany, may be a bit confusing but the purpose of the memorial is, in a sense, to set something straight. The memorial is a tribute to the city's Jewish community. Thirty-five years ago, Göttingen's synagogues were burnt to the ground when the Nazis were in power. The monument, formed of crisscrossing poles, was designed by Corrado Cagli, an Italian sculptor. (RNS photo)

CORYDON

EVA STRAHL, 82, St. Joseph, Jan. 28. Mother of William of Phoenix, Joseph of Silver Spring, Md., Irene Carpenter of Corydon; Frances Kimbrel of New Albany; and Sister Catherine Mary of Detroit, Mich.

INDIANAPOLIS
MARTIN J. NOONE, 74, Little Flower, Jan. 23. Husband of Ann; brother of Nora Staines.

FRANK L. HEFFERNAN, 76, St. Mary's, Jan. 23. Husband of Helen; brother of Marguerite Heffernan, Sister Rose Eileen, S.P. and Isabelle Stoefler.

RALPH H. HEINZ, 72, St. Michael's, Greenfield, Jan. 24. Husband of Ethel; brother of A.J., John and Lloyd Heinz, Sister Stanisla, Mrs. J.L. Bergman and Hedwig Blume.

MARY M. GRIFFIN, 74, Little Flower, Jan. 26. Sister of Thomas J. Griffin.

ANTHONY TOMASETIG, 80, Holy Trinity, Jan. 26. Husband of Josephine; father of Delores J. Konechnik.

ANNA L. KENNEDY, 53, St. Patrick's, Jan. 26. Mother of Mary A. Black and Margaret Dycus.

JOSEPH F. LUESSE, 70, Sacred Heart, Jan. 28. Husband of Anna C.; father of James M. Luesse; brother of Theodore Luesse and Rose Waltemate.

MARY MORMINO, 73, Holy Rosary, Jan. 28. Sister of Anna Mascari.

DENNIS J. KIRKPATRICK, 22, St. Jude's, Jan. 28. Son of Mr. and Mrs. C.E. Kirkpatrick; brother of Michael, Lee and C.E. Kirkpatrick, Jr.; Maggie Kirkpatrick and Christine White.

ANTHONY HEUER, 70, SS. Peter and Paul Cathedral, Jan. 28. Husband of Mary L.; father of Giles J. Heuer and Colette Webb; brother of John C. Heuer.

JAMES W. HILL, 53, St. Rita's, Jan. 29. Father of James W., Mark D. and Rita K. Hill, Yvonne Guynn and Joyce Hatchett; brother of Bruce Hill and Betty Lewis.

CAROL J. PITSEMBERGER, 65, St. Joan of Arc, Jan. 29. Wife of Claude; mother of Sister Ann Pitsenberger, O.S.F., Joan Thiel and Nancy Latendress.

MARGARET B. SPAULDING, 89, Holy Trinity, Jan. 29. Mother of George E. and Howard J. Spaulding and Peggy A.

JEFFERSONVILLE

RICHARD M. LEACH, Sr., 53, St. Augustine, Jan. 28. Father of Richard M. Leach, Jr., of Phoenix, Ariz.; and Synda Knops of Los Angeles, Calif.; stepfather of Gail Olsen of Seattle, Wash.; and Stuart Leach of Phoenix. Son of Marie Leach of Jeffersonville.

RALPH A. SCHAFFER, 42, St. Jude's, Jan. 29. Husband of Loretta J.; father of Joseph H., Anthony G., Paul R., Ann M. and Jean M. Schaffer; brother of Robert J. and Charles E. Schaffer.

LANESVILLE
GEORGE A. SCHUELER, Sr., 74, St. Mary, Jan. 28. Father of Edward of New Albany; Donald of Jeffersonville; Francis and George, Jr., both of Lanesville; Joseph of Louisville; Herbert of Princeton, Ky.; Paul of Bloomington, Ind.; Mary Litch and Loretta Marking, both of New Albany; and Bernice Barr of Floyds Knobs.

NEW ALBANY
FRANK FRANSEN, 90, St. Mary's, Jan. 21. Husband of Ellen; father of Father Robert Fransen, missionary in Bolivia. A brother and a sister also survive.

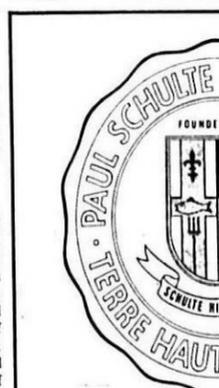
ST. MEINRAD
HILBERT SCHLACHTER, 60, St. Meinrad, Jan. 17. Husband of Lorine; father of Mrs. Charles Buechler and Mrs. Gene VanWinkle, both of Adeyville.

HILDA VAETH, 60, St. Meinrad, Jan. 18. Wife of Alois; mother of Mrs. Eilfrid Krelein of Jasper; Mrs. Mary Word of Gary; Mrs. Kenneth Lambert and Mrs. Cornelius Fest of Huntington; and Miss Eileen Vaeth. Sister of Alfred Fischer of Ferdinand; Mrs. Cecelia Demaree and Mrs. Urban Link, both of Louisville; Mrs. Gerald Uebelhor of Ferdinand; and Mrs. Ernest Weyer of Huntington.

JOSEPHINE FRIEDEL, 77, St. Meinrad, Jan. 29. Sister of Thomas Hess of Tell City and Anna Brown of Dale.

TELL CITY
HENRY A. STROBEL, Sr., 87, St. Paul, Jan. 29. Husband of Catherine; father of Henry, Jr., of Fairfax, Pa.; of Tell City, Frances O'Brian and Mary Rose Meavin, both of Indianapolis; Dorothy Ferrando of Butte, Mont.; Rita Brockman of St. Meinrad; Ann Wirthwein of Newburgh; and Carol Dauby of Tell City. Brother of Catherine Greulich of Evansville and Frank Strobel of Tell City. The deceased was awarded the Distinguished

Service Cross and other decorations for heroism during World War I.



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U.S. churches help Chilean refugees

NEW YORK, N.Y. — The Episcopal Church, through the auspices of the National Council of Churches (NCC), has sponsored the first Chilean refugee family to be admitted to the United States since the overthrow of the late President Salvador Allende's Marxist government.

HE SAID SOME 54 Chilean refugees have filed applications for entry into the United States under a special program of the U.S. government.

enter the United States. assisting in the resettlement program of those who are obliged to leave Chile," McCarthy said.

McCarthy said there has been a "tremendous change" in the attitude of the U.S. government toward refugees. He noted that until recently the government was interested in accepting only refugees from communist countries.

But he pointed out that the United States has since become an adherent to the United Nation's Declaration of Human Rights. "Now," said McCarthy, "any person has the right to political asylum, regardless of his political beliefs, so long as he does not threaten to go against the country he enters."



NEW DEAN—Pope Paul VI has named Cardinal Luigi Traglia, 79, Dean of the Sacred College of Cardinals. The prelate, who served as Chancellor of the Holy Roman Church, a now defunct Vatican agency, from 1968 to 1973, succeeds Cardinal Amleto G. Cicognani, who died December 16. Cardinal Traglia, who was ordained a priest in 1917, has served in various capacities in the Roman Curia since 1927. In 1937 he was consecrated Titular Archbishop of Caesarea of Palestine and appointed Vicar for the Diocese of Rome, a post he held 30 years. He was made a cardinal in 1960. (RNS photo)

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VIEWING WITH ARNOLD

'Laughing Policeman' no laughing matter

BY JAMES W. ARNOLD

The title of "The Laughing Policeman" is, I guess, intended to be ironic. It's too bad, because it starts as impressively as an Apollo launch to the moon.

The first hour is tough and almost documentary in covering preliminary police investigation into an obvious outrage — the meaningless slaughter of a busload of San Franciscans, including a murderer shadowing a murder



Guild to hold 'Fiesta Dance'

INDIANAPOLIS — The St. Pius X Knights of Columbus Guild will sponsor a "Fiesta Dance" on Saturday, Feb. 16, at the clubhouse.

Nancy Siebert's orchestra will provide the music. Tickets are \$5 per couple. Dress is optional. Proceeds will go to K of C charities.

Reservations may be obtained by calling 251-7659 or 253-6884.

suspect, by an unknown killer with a greasegun.

Humanist possibilities are set up almost elegantly to contrast with the brutal horror of the material. The dead are as intriguingly varied as the victims in the classic "Bridge of San Luis Rey," and we begin to pursue the diverse threads that led them to their shared fate. The detective hero (Walter Matthau) is obviously depressed by the slaying of his young partner; he brings the feeling home to his already typically neglected family (lonely but loyal wife, surly, teen-age son who may be headed for trouble).

THE SHOCK reaction of the decent working cops to the crime, and the aftermath routine (gathering evidence, searching and tagging bodies, etc.) have seldom been as sensitively done. There are marvelously authentic scenes in the morgue (a pained glance by Matthau at his dead friend's face as a medic

drone through autopsy details), and at the hospital emergency room as a medical team races to save one victim's life. Since the producer-director is Stuart Rosenberg ("Cool Hand Luke"), a filmmaker finds the first thrills

of discovery taking hold. Could it be? A really classy, meaningful cop film amid all the chases, shooting and mayhem?

No such luck. The reasons are probably on the cutting room floor, but "Laughing Policeman" rockets downhill like a car in one of those required San Francisco chases. Matthau's family drops right out of the flick, and the investigation degenerates into your standard gee-whiz freak show of junkies, pimps, Hell's Angels, hookers, ghetto toughs, porno theaters and strip joints, and weirdos with nearly all conceivable sex hangups. There is a bloody shootout with a berserk Viet veteran; another high point has one of the cops push a stool pigeon's face into a urinal. The language is Hollywood real, meaning it would make an exorcist blush.

BY THE TIME we are finally on the heels of the

The week's TV network films

SILENT RUNNING (1972) (NBC, Saturday, Feb. 2): A gentle and poetic space epic about a monkish botanist (Bruce Dern) who is tending the remnants of earth's forests in giant satellites, and what he does when he is given the order to destroy them. A charming minor masterpiece that sparks the imagination and breaks the heart. The wonderful visuals are by "2001's" Douglas Trumbull. Highly recommended for the whimsical and impractical of all ages.

KALEIDOSCOPE (1968) (NBC, Monday, Feb. 4): Jack Smight's swinging and stylish spoof thriller, in which the good guys pursue the bad guys through a technicolor world of lushly bizarre sets, weird camera effects, Carnaby Street fashions and campy jokes. The climax is a beautifully unpredictable Big Poker Game. Hero Warren Beatty is virtually the only one who seems not to be having any fun. Satisfactory entertainment for adults and mature youth.

THE BIG BOUNCE (1969) (ABC, Monday, Feb. 4): The pre-"Love Story" Ryan O'Neal gets caught up at a California cucumber ranch with a psychotic thrill-seeking beauty (Leigh Taylor-Young), and undergoes much absurd melodrama before he has sense enough to split. An awful lot of nasty language and nudity will have to be replaced by commercials. An utter waste of time.

SAM WHISKEY (1969) (NBC, Wednesday, Feb. 6): Another of Burt Reynolds' early embarrassments, an utterly incompetent western about a guy who is vamped (by Angie Dickinson) into trying to sneak some stolen gold bars back into the U.S. Mint in Denver. More nudity is due to fall to the censor's scissors. Not recommended.

KANSAS CITY BOMBER (1972) (CBS, Thursday, Feb. 7): This time Raquel Welch is literally going around in circles on roller skates, as a Roller Derby queen who is trying to find love and happiness while fighting off some very tough competitors. This may be the film that really put Raquel's career on the skids. You won't like this even if you like roller derby.

killer, who never gets to speak a line of dialogue but whose homosexual pastimes are carefully documented, the original crime seems both forgotten and senseless. The film's only point seems to be to describe S.F. as the armpit of the West, and the policeman's lot there as grimly dehumanizing. Perhaps never in movies has so much visually interesting locale photography been mixed with so many cruddy characters.

Scenarist Thomas Rickman

EDUCATION BOARD CALENDAR

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

- Archdiocesan Board—7:30 p.m. Tuesday, Feb. 19, St. Lawrence parish, Indianapolis
North Indianapolis District Board—8 p.m. Monday, Feb. 18, St. Joan of Arc parish.
South Indianapolis District Board—8 p.m. Sunday, Feb. 3, St. James parish.
East Indianapolis District Board—7:30 p.m. Tuesday, Feb. 5, Sceelna Memorial High School.
West Indianapolis District Board—7:45 p.m. Monday, Feb. 25, Ritter High School.
Richmond District Board—no meeting.
New Albany District Board—7:30 p.m. Wednesday, Feb. 13, Providence High School, Clarksville.
Terre Haute District Board—7:30 p.m. Sunday, Feb. 10, St. Margaret Mary parish.
Lawrenceburg District Board—no meeting.
Central Indianapolis District Board—7:30 p.m. Tuesday, Feb. 12, St. Patrick School library.
North Vernon District Board—no meeting.

AUXILIARY TO MEET INDIANAPOLIS — The St. Francis Hospital Center Auxiliary will meet Tuesday, Feb. 5, in the hospital auditorium, beginning at 7:30 p.m. A pre-meeting coffee will be held at 7 p.m.

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has taken a Swedish thriller, voted the best novel of the year by mystery writers, and turned everything to California dross. Nothing that might be crooked is left straight. Thus, the dead detective's "wife" (Cathy Lee Crosby) is only a girl friend—ok, concession to the times—but also a model for porn pictures. Or did she just pose for her "husband", as she claims? Either way, it's kinky. In the bus terminal or the ghetto, there are no average people, just prostitutes, delinquents, gamblers, drunks, honky-hunters. The moral tone makes "La Dolce Vita" look uplifting.

THE FILM'S saving remnant, perhaps, is a thoroughly engaging job by Bruce Dern as Matthau's animated, wisecracking, unconventional new partner in the investigation. The role was apparently written as a kind of Archie Bunker, the cop as insensitive klutz. But Dern, who is usually cast as a weirdo himself, provides so many subtle twists he comes across as cool new breed—Elliott Gould with a badge. Dern is fun but offbeat—such an unlikely homicide cop, in fact, that all the rest of the realistic pretense sinks to the bottom of the Bay. Glug, glug.

Staff changes made at Woods

ST. MARY-OF-THE-WOODS, Ind. — Three academic administration appointments at St. Mary-of-the-Woods College here have been announced by Sister Jeanne Knoerle, S.P., college president.

Robert Carver, associate professor of history, has been named coordinator of the Social and Behavioral Science Division. Ernest Collamati was appointed chairman of the Religion and Philosophy and Mrs. Geneva Havener as chairman of Home Economics.

Director Rosenberg is a puzzle, apparently a split artistic personality. There is his action-violence side. He cut his teeth on TV shows like "Naked City" and "The Untouchables," and movies like "Murder, Inc." Yet he has done sensitive quality things like "Question 7," "Luke" and "Pocket Money." This time he does both Jekyll and Hyde in the same movie, perhaps to collect cash for future masterpieces. (That's the sad

truth of the movie game ultimate redemption today). Let's continue to (Rating: B—objectionable for watch him and hope for all in part)

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Triad Concert is scheduled Feb. 8 and 9

INDIANAPOLIS — The 30th Triad Concert of three major choral groups will be presented Friday and Saturday, Feb. 8 and 9, at 8 p.m. in the Murat Shrine Temple, 401 N. New Jersey St.

Directed by the groups will be: Columbians, Richard Dennis; Murat Shrine Chanters, Walter Shaw; and Indianapolis Maennerchor, Gayle Byers.

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GOLDEN ANNIVERSARY—Mr. and Mrs. John L. Gedig of St. Rock's parish, Indianapolis, will observe their 50th Wedding Anniversary on Sunday, Feb. 10, with a Mass of Thanksgiving in the parish church at 1 p.m. A public reception will follow in the parish hall. Married in Dayton, O., they are the parents of three sons: John E., Robert A. and William F. Gedig. They also have 15 grandchildren. No invitations have been issued and no gifts are requested.

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