

# Announce fund campaign to raise \$2 million to launch Archdiocesan retirement program



**WILL YOU HELP?**—Thousands of deprived persons like these two youngsters rendered homeless by rampaging flood waters in India will benefit from your membership in the Society for the Propagation of the Faith. In the letter below Archbishop George J. Biskup asks Catholics to support this phase of the Church's mission apostolate.

## Word from the Archbishop

My dear Family in Christ:

"Go into the whole world and proclaim the good news to all creation . . . Teach them to carry out everything I have commanded you; and know that I am with you always, until the end of the world." These words of Christ are His mandate to His followers of every century.

Every Catholic, by reason of Baptism and Confirmation, has been chosen to share in the mission of Christ to the world. Therefore, the words of Christ quoted at the beginning of this letter are addressed to each one no matter what his vocation, career, or age.

That is why I come before you today by means of this letter to enlist your aid in reaching and sustaining millions with the salvation message of Christ.

Conscious of the missionary responsibility to those whom we meet and associate with day by day, we must also be world missionary conscious. Priests, Religious, and laity are giving their lives as missionaries in every part of the world. We are privileged to share with them in this all-important labor of love by our prayers and by sending the means to carry on their work, and thus enlarge our response to the mandate of Christ.

The Society for the Propagation of the Faith has helped the missions for 152 years. The record of these years shows the generosity of the people of God in helping missionary activity throughout the world. The need for assistance continues to grow. That is why I ask you to be especially generous by becoming a member of the Society for the Propagation of the Faith.

Asking God's abundant blessings for you, I am,

Devotedly yours in Christ,

*George J. Biskup*

Most Reverend George J. Biskup  
Archbishop of Indianapolis

January 28, 1974

## Deanery catechist classes scheduled

The Religious Education Department of the Catholic Office of Education has announced the schedule of Archdiocesan-wide classes for catechist formation and certification of religion teachers, to be held over a six-week period in nine deanery centers.

Two levels of classes will be offered. Basic Teachings and Theory of Catechetics will be conducted for those at the beginning level of certification and those who have not yet completed the provisional level.

TEACHERS WHO have completed the provisional level and who are working on intermediate or advanced levels will be offered a variety of courses: Christology, Non-Christian Religions, Sacraments, Liturgy, Ecumenism, Sacrament of Penance, The Church, Church History, Scripture, Morality and Vatican II Documents.

Four levels of catechist certification will be provided: provisional, 60 clock hours; intermediate, an additional 60 hours; advanced, 300 hours; and professional, degree in theology or religious studies.

INSTRUCTIONAL centers and dates for the start of classes are:

- St. Louis School, Batesville, Monday, Feb. 18
- Roncalli High School, Indianapolis, Tuesday, Feb. 19
- St. Charles Borromeo School, Bloomington, Wednesday, Feb. 20
- Schulte High School, Terre Haute, Thursday, Feb. 21

## St. Meinrad hosts annual parley

ST. MEINRAD, Ind.—The ninth annual Conference for Bishops, Religious Superiors and Vocation Directors, held at St. Meinrad Seminary here February 4-6, attracted 56 participants from 38 dioceses and religious orders.

Dual-purpose of the conference was to discuss the latest trends and developments in seminary education and pastoral formation, and to incorporate the participants' thoughts and ideas in future programs. This year's conference confronted the current question concerning the validity of the seminary model proposed by Vatican II.

Bishop Francis Shea of Evansville keynoteed the conference. His address was entitled: "A Bishop Looks at the Seminary."

Panel presentations and discussion also focused on these topics: 1) "Spiritual Formation in the Seminary in Relation to the Document on the Renewal of the American Priesthood" 2) "The Seminary Scene: Visitation Observations" 3) "Problems to Be Faced, Questions to Be Answered" and 4) "The Formation of Religious Priests."

Archbishop George J. Biskup and Msgr. Joseph D. Brokhage attended from the Indianapolis Archdiocese. Conference director was Father Aurelius Boberek, O.S.B., assisted by Brother Jeremy King, O.S.B.

## Group to work for Amendment for Human Life

WASHINGTON—The National Committee for a Human Life Amendment has been formed here with the "sole purpose," according to its president, of securing "passage of a constitutional amendment to protect the life of the unborn."

"We're not going to worry about conscience clauses or sterilization or the aged. These are peripheral issues," said Robert Lynch, president and chief executive director of the organization.

Lynch resigned February 4 from a post as secretary of the U.S. Bishops' Ad Hoc Committee for the Observance of the (U.S.) Bicentennial in order to focus his efforts on the abortion issue.

The pro-amendment organization will not be funded at all by the National Conference of Catholic Bishops' Lynch said.

"Our fund raising will be from anybody who wants to help," he said. "We do hope specifically to receive help from some Catholic bishops who have expressed an interest in having such an organization as this, but they will be approached as heads of their local church, not as members of the conference."

The national committee has leased office space at 1707 L Street, N.W., in Washington and expects to begin active operation by the beginning of March. Among incorporators are Mrs. Valerie Vance Dillon, member of the staff of the Indiana Catholic Conference, and Theodore Staudt, executive director of the Ohio Catholic Conference.

Thursday, Feb. 21

—St. Paul School, Tell City, Monday, Feb. 25

—Our Lady of Providence High School, Clarksville, Tuesday, Feb. 26

—St. Gabriel School, Connersville, Tuesday, Feb. 26

—St. Mary School, North Vernon, Thursday, Feb. 28

—Ritter High School, Indianapolis, Wednesday, March 6

The opening night session at each center will begin at 7 p.m., with subsequent classes to be held from 7:15 to 10 p.m. Designed for religion teachers on the pre-school, elementary and secondary levels, both in-school and CCD, the classes are also open to all interested adults.

The curriculum has been planned by 40 diocesan priests over the past three months in consultation with the Religious Education Department staff. Serving as coordinator of the program is Sister Antoinette Reszko, O.S.F., of the RE Department.

## Announce Evening of Liturgical Song

INDIANAPOLIS—An Evening of Liturgical Song will be presented by the Liturgical Music Subcommittee of the Archdiocesan Liturgical Commission at 7:30 p.m. Friday, Feb. 15, in St. Philip Neri Church, 550 N. Rural.

Choir members and directors, cantors, song leaders and all others involved with liturgical music are invited to attend.

Various methods of involving choir, cantor and congregation in singing the parts of the Mass will be demonstrated, featuring several new compositions from the Composers' Forum for Catholic Worship.

Refreshments will be served. A free-will offering will be taken up to help defray costs.

## Clergy, Religious, lay employees to be covered

Archbishop George J. Biskup this week announced the establishment of an Archdiocesan retirement program for all full-time diocesan employees, including priests, Religious and laity. A \$2 million campaign fund will be launched throughout the Archdiocese to assist in the financing of the retirement plan.

Endorsement for the retirement program and the fund-raising campaign was given at the December meeting of the Archdiocesan Priests' Senate and sent to the Archbishop for his approval.

Retirement benefits, to be announced later, will be made available to retired clergy, both diocesan and Religious order members who have served in Archdiocesan parishes and institutions, retired Sisters who have served in Archdiocesan-operated schools, and laity—teachers, parish housekeepers, secretaries, maintenance personnel, and other lay employees of the Archdiocese.

NAMED BY Archbishop Biskup to serve as Archdiocesan Coordinator of the \$2 million Archdiocesan Retirement Fund Campaign was Father Robert P. Hartman, pastor of Holy Name parish, Beech Grove. Serving as Associate Archdiocesan Coordinator will be Father James J. Sweeney, pastor of Our Lady of Perpetual Help parish, New Albany.

An Archdiocesan Lay Chairman for the campaign will be announced next week by Archbishop Biskup, who is serving as Honorary Chairman.

Each of the 11 Deaneries in the Archdiocese will be organized for the campaign and will be headed by priests as Coordinator and Associate Coordinators. All will have a Lay Chairman and Associate Lay Chairman.

FOLLOWING IS a list of the Deaneries and Coordinators. Lay Chairmen will be announced next week.

Indianapolis Northeast—Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, Coordinator; Father Joseph Beechem, pastor of St. Lawrence parish, and Father Robert Scheidler, associate pastor of Christ the King parish, Associate Coordinators.

Indianapolis West—Father James D. Moriarty, pastor of St. Susanna parish, Plainfield, Coordinator; Father Lawrence Frey, pastor of St. Gabriel parish, and Father Edward Hilderbrand, associate pastor of St. Monica parish, Associate Coordinators.

Indianapolis South—Father John Hartzer, co-pastor of St. Mark parish, Coordinator; Father Edwin Soergel, co-pastor of Our Lady of Greenwood parish, Greenwood, Associate Coordinator.

Indianapolis Central—Father Richard Terrill, pastor of St. Philip Neri parish, Coordinator; Father Brian Kirn, O.F.M., pastor of Sacred Heart parish, and Father John Ryan, pastor of St. Anthony parish, Associate Coordinators.

Bedford Deanery—Father Paul English, pastor of St. Ambrose parish, Seymour, Coordinator; Father James P. Higgins, director of St. Paul Catholic Center, Bloomington, Associate Coordinator.

Lawrenceburg Deanery—Father Ronan Hoffer, O.F.M., pastor of Holy Family parish, Oldenburg, Coordinator; Father Bernard Voges, pastor of St. John parish, Osgood, Associate Coordinator.

New Albany Deanery—Father Edmund Banet, pastor of St. Joseph parish, St. Joseph Hill (Clark County), Coordinator; Father Edward Ripberger, pastor of St. Augustine parish, Jeffersonville, Associate Coordinator.

North Vernon Deanery—Father Richard Grogan, pastor of St. Mary and St. Michael parishes, Madison, Coordinator; Father John Gels, pastor of St. Mary parish, Greensburg, Associate Coordinator.

Richmond Deanery—Father John Minto, pastor of St. Gabriel parish, Connersville, Coordinator; Father James Barton, pastor of St. Bridget parish, Liberty, Associate Coordinator.

Tell City Deanery—Father Raymond Moll, pastor of St. Augustine parish, Leopold, Coordinator; Father J. Lawrence Richardt, co-pastor of St. Paul parish, Tell City, Associate Coordinator.

Terre Haute Deanery—Father Valentine Jankowski, O.F.M. Conv., pastor of St. Joseph parish, Terre Haute, Coordinator; Father Joseph Wade, associate pastor of St. Margaret Mary parish, Terre Haute, Associate Coordinator.

Two organizational meetings were held this past week with the clergy and deanery lay campaign directors to explain the campaign procedures. Area meetings are scheduled next week throughout the Archdiocese for pastors, parish lay chairmen and secretaries.

Campaign Headquarters will be located at the Chancery. Leonard R. Piotrkowski, Director of Development for the Archdiocese, is director.

## Placement tests

Placement tests for prospective freshmen will be given at most Catholic high schools in Indianapolis on Saturday morning, Feb. 2. Parish schools have been notified about the starting time and fees. If any Schulte High School, Terre Haute, will also administer the placement tests on February 3.



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## Revised Penance rite is issued by the Vatican

BY JERRY FILTEAU

WASHINGTON—The Vatican has issued a new rite for Penance that reaffirms private confession while emphasizing the communal aspect of the sacrament.

The revised rite, whose imminent publication has been rumored for several months, was made public here February 7, the same time it was released by the Vatican.

The way of celebrating Penance has undergone considerable change over the past several years, and the new document in effect brings the piecemeal changes together under one cover.

"What is significant about these rites is a new attempt at enriching the celebration of reconciliation," commented Father Thomas Krosnicki, associate director of the U.S. Bishops' Committee on the Liturgy, in a statement accompanying the document's release.

"INDIVIDUAL confession outside of communal celebrations will be enhanced by a fuller use of the word of God and by a more open exchange between the confessor and the individual penitent," he said.

The Ordo Paenitentiae (Order of Penance) was the last of the major liturgical rites left to be revised since the project of revising liturgical books was begun 10 years ago.

The new 121-page Latin text—its

translation into English is now in progress—outlines the liturgical rites for Penance in four chapters.

The Vatican press office said the word "reconciliation," instead of penance, was used in the chapter titles because "this term . . . shows more clearly that sacramental Penance is an encounter of God's action and man's, while the term 'penance' puts the accent on what is done by man."

THE RITES demand individual confession and absolution for sacramental Penance, even in communal celebrations, except in very unusual circumstances.

Those situations, which the Vatican outlined in mid-1972, apply principally to mission lands where, because of a lack of priests, Catholics might receive general absolution because they would otherwise be deprived of the sacrament and of the possibility of receiving the Eucharist.

Among the chief differences in the celebration of Penance today, compared with its celebration 10 to 15 years ago, are the use of the vernacular in the absolution formula, the emphasis on communal celebrations and the aspect of reconciliation, the use of Scripture in the penitential liturgy, and the encouragement of nonsacramental penitential celebrations as well as celebrations involving reception of the sacrament.

According to background information (Continued on Page 3)

## HUNGARY LINK SEVERED

## Cardinal Mindszenty relieved of his See

VATICAN CITY—Pope Paul VI relieved 81-year-old Cardinal Jozsef Mindszenty of his title as archbishop of Esztergom, thus severing completely his connection with the primate's See of Hungary which he had held for 25 years in prison and in exile.

The decision was announced in a brief Vatican communiqué which said the "Holy Father, after considering the pastoral problems of the archdiocese of Esztergom and after an ample exchange of correspondence" with the cardinal, had decided "to declare the aforementioned diocese vacant . . ."

At the same time, the Pope appointed a new apostolic administrator for Esztergom who is directly responsible to the Holy See.

FROM THE STYLE of the Vatican announcement it was clear to observers in Rome that the decision was made by the Pope—apparently in an effort to improve Vatican-Hungarian relations—without the agreement of the cardinal. The Pope's action was tempered, however, by his words of praise for the cardinal.

In a letter to Cardinal Mindszenty, Pope Paul spoke of "the many examples of virtue which you have given the entire Catholic family for so many years."

The "grievous sufferings" endured by the cardinal under the communist regime were described by the Pope as a "crown of thorns . . . no less precious than your faithfulness to the Church of Christ."

The removal of Cardinal Mindszenty from his See came a little more than two years after he was persuaded by Pope Paul to leave his self-imposed exile inside the U.S. embassy in Budapest and his native land, a decision which the cardinal described as "perhaps the heaviest cross of my life."

Even after taking up residence in Vienna, the cardinal retained title to his archdiocese, although he could not govern it.

IT HAS LONG BEEN known that the Vatican, in seeking to regularize and improve the lot of Catholics living under the Hungarian communist regime, had urged the cardinal to resign the See

which he has not been able to occupy since his imprisonment by the communists in 1949.

The claim by Cardinal Mindszenty to the archbishopric of Esztergom has been an obstacle in the negotiations between the Holy See and the Hungarian government, which has feared the cardinal's continued link with Hungary as a possible rallying point for its opponents.

The Vatican press office published the letter written by Pope Paul to the cardinal, dated January 30, 1974, in which the Pope declared:

"On the eve of the publication of those important measures which we have adopted after having evaluated the circumstances at length, solely in view of the pastoral interest of several dioceses of Hungary—among which the Church of Esztergom is outstanding—we keenly desire to reiterate to you, our most beloved and venerated brother, our great benevolence and fatherly esteem."



CARDINAL MINDSZENTY

## JOY OF FAITH

What with one crisis after another, we sometimes get the feeling that there are only two kinds of Catholics around these days—glum and glummer. Taint so. For proof we offer two examples of what it means to be happy in faith. One is a joyous hurrah contained in the first letter to the Editor (Page 4) and the other is an outpouring of love which opens the Question Box column (Page 7). Read and rejoice.



# WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Bolivia declares 'state of siege'

LA PAZ, Bolivia—The Bolivian government, troubled by strikes and by criticism from Catholic bishops, declared a state of siege to combat an alleged guerrilla movement. Bolivia was beset by a series of strikes following price increases decreed by the government. A document issued by the Bolivian Bishops Conference Jan. 24 criticized the Banzer regime and blamed government inefficiency and corruption for the economic woes of the country.

## Seek Polish 'normalization'

VATICAN CITY—Vatican Radio, reporting on a meeting of the Polish bishops, called an eventual normalization of Church-State relations in Poland "highly desirable." The bishops said Polish Foreign Minister Stefan Olszowski's visit to the Vatican last November was "a positive event," but they added that administrative decisions cannot by themselves lead to normalization. That requires, the bishops said, a solution of fundamental problems such as religious freedom, freedom of expression, and equal rights for practicing Catholics in social, professional, economic and political life. The bishops energetically deplored the forced commitment to a psychiatric hospital of a priest for having celebrated Mass in his own home.

## Support Lutheran scholars

ST. LOUIS, Mo.—The faculties of a Catholic divinity school and a United Church of Christ Seminary, have expressed support for Lutheran scholars accused of false teaching. The faculties of St. Louis University divinity school and Eden Theological Seminary issued a statement after the Rev. John H. Tietjen was suspended as president of Concordia Seminary, a Lutheran institution here. After the suspension, students and faculty members began a walkout that shut down classes at Concordia. At a Lutheran Church-Missouri Synod convention last summer, Dr. Tietjen and 43 of the 48 Concordia professors were accused of false teaching in a dispute over a biblical interpretation.

## Once over lightly . .

The diaconate for women and eventual ordination of women priests were among the recommendations made in San Antonio by Sisters United, a council representing American nuns . . . A booklet on the Holy Year is being sent to bishops and diocesan liturgical conferences by the National Catholic Information Office in Washington . . . The Denver Archdiocese has established an office to collect and distribute information on pro-life activity . . . The Diocese of Richmond has set up a special fund to help needy families in purchasing heating oil during the current crisis . . . The Holy Synod of Melkite-rite bishops have authorized the opening of a new seminary in Raboueh to replace the one recently closed in Jerusalem . . . The National Catholic Education Association expects about 15,000 teachers and school administrators to attend the NCEA convention in Cleveland in mid-April . . . The Commission on Social Justice of the San Francisco archdiocese has called on the U.S. House of Representatives to "initiate the impeachment process in relation to President Richard Nixon." . . . Alphonsus College, a two-year institution conducted by the Sisters of St. John the Baptist at Woodcliff Lake, N.J., will close its doors at the end of the current school year . . . Catholics in the St. Louis Archdiocese have been asked to boycott iceberg lettuce pending the holding of "free, secret ballot elections" among the lettuce field workers in California . . . In Greenville, S. C. an official of the state Department of Social Services stated that involuntary sterilization "will not be allowed in South Carolina."

## Names . . .

Belgian Cardinal Leo Joseph Suenens told a seminar of Episcopalian bishops in New York that ecumenism and the charismatic renewal are the two most important movements in the Church today. Dr. James P. O'Connor, dean of graduate studies at the Catholic University of America, has been appointed director of the new Boys' Town Center for the Study of Youth Development at the university. Msgr. Joseph Gremillon, former secretary of the Pontifical Commission for Justice and Peace, called the House of Representatives veto of a proposed \$1.5 billion loan to the International Development Association "a new low in U. S. moral awareness." Bishop Ernest J. Primeau, who is retiring as bishop of Manchester, N. H., will become director of the Villa Stritch, residence of American bishops and priests serving the Holy See in Rome. Brazil's controversial Archbishop Heider Camara will receive a Peoples Peace Prize on February 10 in Oslo, Norway. Archbishop Agostino Casaroli, the Vatican's specialist in negotiations with communist countries, is in Warsaw participating in a new round of Church-state discussions with Polish officials. U. S. Supreme Court Justice Harry A. Blackmun said the decision on abortion he wrote a year ago "will be regarded as one of the worst mistakes in the court's history or one of its great decisions, a turning point."



**GUILD PLANS FIESTA**—The St. Pius X Guild will sponsor its annual dance with a Fiesta theme at 9 p.m. Saturday, Feb. 10, at the St. Pius X Council, Knights of Columbus, 2100 E. 71st St., Indianapolis. Proceeds of the event will be used for K of C charities. Music will be provided by Nancy Siebert's Orchestra. Shown above, from left, are: Mrs. James McGlynn, co-chairman (with Mrs. Thomas Owens); Mrs. Paul Collingnon, ticket chairman; and Mrs. Al Schults, decorations chairman. Tickets are \$5 per couple and available by calling Mrs. Collingnon, 251-7659, or Mrs. Ted Rabus, 253-4064.

## Scores Philippine martial law

HONG KONG—A widely respected Filipino bishop has spoken out against his government's regime of martial law and the loss of basic rights of the people in a statement reported here. Bishop Francisco Claver prodded the majority of his fellow bishops to speak up for the people's rights of free speech, free assembly and free choice at the ballot box. President Ferdinand Marcos had explained that martial law was declared because of the threat to the country by the communists and to create a new society. Since then, however, thousands—including priests and nuns—have been arrested for criticizing the government. Bishop Claver said that with few exceptions the attitude of Catholic bishops to the martial law was "ambivalent," "ambiguous," "wait-and-see," and "singularly a hands-off policy." Last July, the Philippine bishops issued a pastoral letter warning against the danger of violating human rights under martial law.

## Pope has advice for Spain

VATICAN CITY—Pope Paul VI, speaking to Spanish churchmen in Rome said that the Church in Spain "cannot limit itself to living in the past." Although he did not make any overt references to it, there has been a deep crisis in Church-state relations in Spain, marked by demonstrations, takeovers of religious buildings—including the headquarters of the papal nuncio to Spain. The Pope did express his support for the nuncio, Archbishop Luigi Dadaglio. Many priests and laymen—and even some bishops—have recently been critical of the policies of the regime of Gen. Francisco Franco, and of the country's lack of freedoms, particularly that of political associations.



## Ramsey sees unity by 2000

NEW YORK—An "operational statement" to unite the Anglican and Catholic Churches is possible by the year 2000, according to Archbishop Michael Ramsey, primate of the Church of England. A prime mover in rapprochement with Rome since the Second Vatican Council, the archbishop said, "some changes of the last decade have been miraculous, and, indeed, we may have a miracle before the end of the century."

## War nurse to be beatified

VATICAN CITY—Mother Frances Schervier, a German Franciscan nun who nursed the wounded during the American Civil War, will be beatified here April 28. In 1863, during the Civil War, she accompanied a group of volunteer nurses to America. By the time of her death in Germany in 1876, her congregation had grown under her direction to 31 foundations in Europe and 10 in the United States.

## District court voids teacher plan

LOUISVILLE, Ky.—A U.S. district court has barred an arrangement allowing public school teachers to teach in Catholic schools here. Judge Mac Swinford of the U.S. District Court for the Eastern District of Kentucky struck down a dual enrollment plan under which a public school board leased sections of four Catholic schools for nominal rent. The pupils in the Catholic schools were then enrolled in the public schools for courses taught in those sections. The teachers were paid by the public school board.

## Native given Puerto Rican See

ARECIBO, Puerto Rico—In line with the "firm conviction" of Chicago-born Bishop Alfred Mendez of Arecibo that a missionary bishop is "expedient for the good of the Church," Pope Paul has granted him permission to retire and appointed a Puerto Rican priest to succeed him. Redemptorist Father Miguel Rodriguez will be the new bishop of Arecibo. In requesting retirement, Bishop Mendez said that the purpose of a missionary bishop is "to establish the local Church, prepare a native successor—and move on."



**PLAN DCCW LUNCHEON**—Discussing plans for the luncheon-meeting planned by the North Indianapolis Deane Council of Catholic Women for Feb. 13 at the Marriott Hotel are, left to right: Mrs. Floyd Chambers, decorations chairman; Mrs. Harry Binder, co-chairman; and Mrs. Robert Lepscum, reservations chairman.

## DCCW luncheon set February 13

INDIANAPOLIS — "Open Your Heart" will be the theme of the quarterly luncheon-meeting of the North Indianapolis Deane Council of Catholic Women, to be held Wednesday, Feb. 13, at the Marriott Hotel. The meeting will begin at 10 a.m., followed by Mass offered by Father Joseph V. Beechem, pastor of St. Lawrence parish, at 11 a.m., and the luncheon. Guest speaker will be Eldon Campbell, acting executive director of the Indiana Department of Commerce. Archbishop George J. Biskup will also be in attendance. A musical program will salute the ecumenical guest representatives of Church Women United, Indianapolis Council of Negro Women, Indianapolis Council of Jewish Women and other organizations. Reservations are available by calling Mrs. Robert Lepscum, 898-9758. Deane president is Mrs. Patrick Lawley.

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## THE TACKER

## 'Last curtain' for Players?

BY PAUL G. FOX

The St. Vincent Players, an amateur theatrical group composed of professionals and other employees of St. Vincent Hospital, Indianapolis, will stage its last production at the old hospital center next week-end.

"Outward Bound," a three-act drama with humor, will be a rather nostalgic effort by the group, organized in 1965 by Sister Josephine Tarquini, D.C., director of hospital volunteers. It will be given in the former School of Nursing auditorium at 8 p.m. Friday and Saturday, Feb. 15 and 16, and at 7 p.m. Sunday, Feb. 17. Tickets are \$1.

At the end of next month, the hospital will close its doors and move to a new location at 2001 W. 86th St.

According to a spokesman for the Players, "a theatrical group is something unique within the framework of a hospital where drama exists daily." Within the past nine years, a dozen or more plays have been presented, realizing \$7,000 in proceeds for the building fund.

"Outward Bound" funds will be used to purchase video cassettes for the pediatrics ward of the new St. Vincent Hospital Center.

Sister Jo, an "old hand" at theatrical direction, organized the Parkside Players many years ago in Chicago and directed 50 major productions there.

**BENEFIT BASKETBALL**—Two benefit basketball games next Monday evening are scheduled at Center Grove High School, located at Morgantown Road and Stones Crossing Road in Johnson County, for the Greg Bedan Fund. Greg is the 14-year-old eighth grader at Our Lady of Greenwood School who was seriously injured while practicing with his parish football team last September. The games, starting at 7 p.m., will match the White River Township Volunteer Fire Department and the Bangersville Volunteer Fire Department in the opener, and the WIRE "Wonders" and Center Grove faculty-community "All Stars."

Greg is now receiving therapy at the Chicago Rehabilitation Center. His parents, Mr. and Mrs. Jack Bedan, report that he had his first "outing" last week-end. They took him in a wheelchair to the Chicago Museum of

Science and Industry. He thoroughly enjoyed the experience, they related happily.

**DESSERT DIALOGUE**—Rev. Donald Elder, pastor of Bethlehem Lutheran Church, 52nd and Central Ave., Indianapolis, will host the Wednesday, Feb. 13, meeting of the "Dessert Dialogue" adult discussion group. An artist and member of the Butler University faculty, Pastor Elder will develop the group's theme of "Joy." Coffee and dessert will be served.

**NAMES IN THE NEWS**—Father Joseph McNally, pastor of Sacred Heart parish, Jeffersonville, recently received the "Outstanding Religious Leader Award" at the annual awards banquet of the Jaycees there.

Margaret Robak, eighth grader at St. Michael's School, Greenfield, won the Hancock County Spelling Bee over representatives from 17 county schools. She is the daughter of Mr. and Mrs. Ray Robak. . . . Brehef Preparatory School senior Gregory N. Cislak was one of 300 students nationally to be selected to the Honors Group of the 33rd annual Science Talent Search, conducted by Science Service. He was one of seven from the state and the only student chosen from Indianapolis. . . . Two Indianapolis students at John Carroll University, Cleveland, have been named to the Dean's List there. They are: Elizabeth M. Hedge and Joseph L. Samuelson. . . . Father Joseph Vollmer, pastor of St. Marks parish, Perry County, was surprised by parishioners on January 13 with a breakfast, reception and purse on the occasion of completing 25 years as pastor there.

**FOR GAMBLERS**—An open meeting for adults addicted to compulsive gambling will be held at 7:30 p.m. Saturday, Feb. 9, at St. Bernadette's parish, Indianapolis. Efforts are being made to establish a regular group, which will meet on Sundays at 7:30 p.m. at the parish. Problems of the compulsive gambler and those who have to live with them will be explored during the sessions. Similar groups have been organized in other cities, but the closest one is in Cincinnati. Anonymity will be respected. Anyone interested may obtain more information by calling Joe or Fern, 353-2594, after 6 p.m.

## Clarksville organist has role in opera

JEFFERSONVILLE, Ind. — "Dialogues of the Carmelites," an outstanding French opera by Francis Poulenc, will be premiered by the University of Louisville School of Music in two performances this week in the new Jeffersonville High School auditorium. The final performance is scheduled at 8 p.m. Friday, Feb. 8.

The combined talents of the faculty and students of the university will present the 20th century opera with its universal significance, that of

the conquest of fear by divine grace.

"Dialogues" is keenly developed with a psychological insight into the inner and outer feelings and actions of 16 nuns who, with their different backgrounds and temperaments, respond to the Reign of Terror and the intense religious persecution of the French Revolution by swearing an oath to sacrifice their lives voluntarily.

The production will be staged by Moritz Bomhard, with musical resources directed by James Livingston. The 15-member cast will be supported by small and large choruses and the university orchestra. Rick Kalbfleisch, organist at St. Anthony's parish, Clarksville, will have a leading male role. Tickets are \$4 for adults and \$2 for students.

## Fatima slates

## 'Day of Leisure'

INDIANAPOLIS — Father Richard Mueller, pastor of Our Lady of Lourdes parish and chairman of the Liturgical Commission of the Archdiocese, will direct a

"Day of Leisure" program for young mothers at Fatima Retreat House on Tuesday, Feb. 19. He will speak on "Sacraments Alive: Penance and Eucharist."

Leisure Day, from 9 a.m. to 2 p.m., is open to women of all faiths. Adult and teen-age volunteers will be present to care for pre-school children. Pre-registration, which is required, may be made by phoning (317) 545-7681 or by writing Fatima, 5353 West 56th St., Indianapolis 46226.

## Sr. Rose Angela Ready buried

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Rose Agnes Ready, S.P., were held at the motherhouse of the Sisters of Providence here Monday, Feb. 4. She died (Feb. 1) in the convent infirmary at the age of 81.

The Reverend, Mass., native entered the convent in 1913. She taught at one time at the old St. Agnes Academy, Indianapolis, in Chicago and in Massachusetts. Sister Rose Agnes retired from active duty in 1969 and resided with the community at Lady Isle, Portsmouth, N.H. She returned to the motherhouse last fall.

Three sisters survive: Miss Grace Ready and Miss Mary Ready, both of Malden, Mass., and Mrs. Helen Melcher of Chelsea, Mass.



'BLACK VIGNETTES' AT MARIAN—The theatre department of Marian College will present an evening of black poetry and music, "Black Vignettes," at 8 p.m. Friday, Saturday and Sunday, Feb. 8-10, in the college auditorium. Indianapolis freshman Irving Washington, Jr., above, will be one of the featured performers. The production will be directed by Sister Francesca Thompson, O.S.F. Tickets are \$1.50.

## Marian plans Black Culture Week

INDIANAPOLIS — Marian College will observe National Black Culture Week with a series of activities starting Friday, Feb. 8, with an Evening of Black Poetry and Music. "Black Vignettes" will be given at 8 p.m. Friday, Saturday and Sunday, Feb. 8-10, in the college auditorium.

A 12-member cast will present poetry, with appropriate music and dances, choreographed by members of the Student Union for Black Identity. Tickets are \$1.50.

**THEME FOR THE** week-long observance will be "How can I understand unless someone shows me?"

Rev. Samuel "Billy" Kyles, Southern Director of Operation PUSH, will be featured speaker at the Black Spiritual Rally, to be held at 2 p.m. Sunday, Feb. 10, in the college chapel. Also featured will be the Gospel Choir of Holy Angels parish and the Breadbasket Choir of St. John's Missionary Baptist Church.

The worship service will be highlighted by the presentation of the Medgar Evers Memorial Award and the Sojourner Truth Award to an outstanding man and woman for their

service to the black community.

The annual Soul Dinner will be held from 4:40 to 6:30 p.m. Monday, Feb. 11, in the college dining hall. Cost will be \$1.75 per person.

Pulitzer Prize winner Gwendolyn Brooks will speak on "The Black Experience in Poetry" at 7:30 p.m. Tuesday, Feb. 12, in the auditorium. Open to the public, the program will include readings of the author and poet's own works.

**AREA BLACK** leaders will present a "rap session" at 7:30 p.m. Wednesday, Feb. 13, in the Student Activities Center auditorium. The discussion will include the film "I Am Man."

"Stepping with the Times," featuring Afro-American fashions for men and women, will be held at 7:30 p.m. Thursday, Feb. 14, in the college library auditorium. "The Man," a film featuring James Earl Jones and Martin Balsam, will be shown at 7:30 p.m. Friday, Feb. 15.

The observance will conclude at 9 p.m. Saturday, Feb. 16, with a dance in the Clare Hall mixer lounge.



**INTERNATIONAL OFFICIAL**—Sal Puntarelli, director of the Indianapolis Archdiocesan Purchasing Department (APD), was recently elected treasurer of the International Association of Diocesan Purchasing Agencies during an association convention held in Jamaica. A member of the group's board of directors the past three years, Puntarelli is shown above, second from right, with his wife, Joan, and three other officials. From left are: Ed Zamiska of Cleveland, past president; Joseph Smith of East Orange, N.J., founding president; and Thomas Burns of Chicago, president. "The need in Catholic education and the prudent dispensing of Church funds is greater now than ever before, thus strengthening our position and increasing our volume," Puntarelli commented about the APD operation. Last year the office billed more than \$750,000 in services and will possibly surpass \$1 million this fiscal year. The office was organized in 1945.

## Revised Penance rite issued

(Continued from Page 1)

on the new rite, the first chapter includes "a reminder that the priest should first receive the penitent with words of friendship and kindness and only then invite the individual to have trust in God in acknowledging his sins."

**THE RITE THEN** provides "for the priest to read a brief text from the Bible about God's mercy and God's call to conversion of heart," the Liturgy office said.

This is followed by the confession of sins and a prayer of sorrow by the penitent, either in his own words or in a set prayer formula.

After the prayer of sorrow the priest extends his hands over the head of the penitent in a gesture of forgiveness and reconciliation, and says the words of absolution.

After the words of reconciliation, the penitent answers "Amen" and joins the priest in a short prayer of praise. "Let us praise the Lord for He is good—for His mercy endures forever."

For communal celebrations, the second chapter suggests a form already common in many Catholic parishes in the United States. It begins with congregational singing and an opening

prayer, followed by one or more readings from the Bible and a homily.

A PERIOD of silence follows for reflection and examination of conscience, then a public prayer of sorrow and petition for pardon, concluding with the Lord's Prayer.

Penitents then go individually to the priest or priests to confess their sins and be absolved, and the congregation reassembles for a final song and prayer by the priest.

The fourth chapter contains nine sample services for special occasions such as Lent and Advent or for special groups such as children.

Variations on the sample services for public celebrations can be used for nonsacramental penitential celebrations as well.

The third chapter gives the rite for Penance with general absolution. It is similar to the rite described in chapter two, except that there is only a generic or general confession of sins—no individual confession—and general absolution is given.

"The new Order of Penance will cause no unexpected changes in the communal celebration of the sacrament in the United States," Father Krosnicki said.

## Reject teen-age marriage rules

EVANSVILLE, Ind.—A controversial teen marriage policy for those under 18 years of age has been rejected by a commission of the Evansville diocese.

The proposal, similar to policies recently instituted in other U.S. dioceses, called for all those under the age of 18 who wished to be married to first undergo a professional evaluation to determine their maturity.

**THE FAMILY LIFE** Commission, a unit of the Evansville Diocesan Council, voted unanimously to send the proposal back to committee for further study. Close observers regarded this move as giving the policy a "very uncertain future."

The policy was first introduced to the Family Life Commission last spring. Backers said that by adopting the policy, the diocese could stem the

growing rate of teen-age divorces. Major objections to the proposal centered around its mandatory feature and its emphasis on teen-agers. Opponents suggested that if the policy was good, it should be required for all who seek marriage in the Church.

**ANTICIPATING THAT** the policy would be adopted, funds were budgeted for the Family Life Commission last fall to cover the cost of the professional evaluations.

In explaining their action this week in not accepting the marriage policy, Family Life officers related their concern for the rising teen-age divorce rate, but expressed fear that the policy would cause more confusion among the teens and their parents because they do not fully understand the intent of the policy.

## INDIANAPOLIS

## Calendar of Events

**SUNDAY, FEB. 10**  
Card Party in St. Patrick's school hall, 950 Prospect St., beginning at 2 p.m. Tickets available at the door. Sponsored by the Women's Club.

**WEDNESDAY, FEB. 13**  
Luncheon-Card Party at St. Mark's parish hall, Edgewood and U.S. 31 S. Luncheon is set for 11:30 a.m. with card party following at 12:30.

## 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.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher 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.

## Chili Social, Festival set at Secunia

INDIANAPOLIS — The Booster Club of Secunia Memorial High School will sponsor its Winter Festival on Saturday, Feb. 16. A family-style Chili Social will be held from 2 to 9 p.m. Cost will be \$5 per family plus beverage.

The Festival, open from 2 p.m. to 12 midnight, will feature booths and games for all ages. Grand prizes totaling \$1,500 will be awarded.

Co-chairmen of the event are Mr. and Mrs. Michael Hunt and Mr. and Mrs. John McCallin.

## Newman Guild dinner slated

INDIANAPOLIS — The Newman Guild of Butler University will play host to their annual dinner party for husbands and guests at American Legion Post No. 34, 42nd Street at College Ave., on Tuesday, Feb. 19, at 6 p.m.

Chairman is Mrs. A. W. Bloemker, assisted by Mrs. Alvin Hendricks. Mrs. Thomas Maloney is program chairman.

Thirty years ago Father Bernard Hubbard, S.J., the famed Glacier Priest, spoke in Richmond under the auspices of the St. Mary's Women's Guild. His topic was "The Alsatian Battleground."

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# BEHIND THE NEWS

BY ELLIOTT WRIGHT

NEW YORK—The Church offers the best alternative for Americans seeking a new sense of community, according to a young author who spent more than three years studying loneliness as a national reality.

Ralph Keyes, 28, finds a pervasive search for community among all U.S. age groups, particularly the young. He attributes this, in large part, to loneliness resulting from extreme emphasis on privacy.

Currently a resident of San Diego and a fellow of the Center for Studies of the Person, La Jolla, Calif., Keyes is author of a new book, *We, the Lonely People: Searching for Community* (Harper & Row).

WHILE THE book deals only indirectly with religious themes, the author talked about churches and other religious groups as the locus of community in an interview here.

He does not believe that organized religion as a whole is presently doing all it should to answer the need for community. Keyes said that churches, like other modern institutions, are subject to

## SEARCH FOR COMMUNITY SHOULD END IN CHURCH

# When lonely people meet

the same forces challenging all inherited structures of society.

A Quaker in background, he finds too little personal interaction or continuity in the programs of many contemporary congregations.

But, he added, the Church offers more possibilities for building community than most other options. Keyes gave three reasons for this assertion: ritual, intimacy and request for commitment.

All religion, to greater or lesser degrees, involves ritual which relates persons "to the centuries that came before," Keyes said.

KEYES SAID that ritual serves the need of bringing persons together to

celebrate a common past as well as present existence. Even secular groups, he added, need "something like ritual" to hold them together.

The two other reasons—intimacy and

### SPECIAL FROM RNS

request for commitment—cited as seeing the Church as a place for community were explained as one.

In his research, Keyes said he found that "disposable communities" have "escape clauses."

For example, he said, lonely persons flock to encounter groups seeking personal contact and the sharing of intimate information. The escape

clause, he continued, is that they never reveal their last names and almost never follow through plans "to keep in touch" with the people encountered.

ENCOUNTER groups are "safe" for intimate information but not satisfying as community, according to Keyes.

In contrast, he noted "on-going" groups in which participants' names are revealed and continuity constitutes involvement in civic work on projects, or in hobbies or public interests.

The "escape clause" here is that "nothing personal is spoken" because intimacy is seen as an intrusion.

Keyes feels that the Church may be

the only setting in which names are told and commitment asked that can also allow for the sharing of the deepest personal feelings.

The author does not find it surprising that Americans are increasingly joining small religious groups, prayer cells, religious study courses and charismatic fellowships.

HE WARNED, however, that it may be too much to expect the Church, especially in urban areas, to provide all the sense of community that lonely, searching persons want.

In the U.S. tradition, he pointed out, churches were part of the social framework of rural areas, small towns and neighborhoods in cities. "A sense of community came by families, schools, churches, local merchants and civic organizations cooperating in common goals."

"Providing for the needs of a community that is already established is different from creating and being a community."

If the churches take the responsibility of responding to the search for community, Keyes said, they will be assuming a "heavy burden."

### EDITORIALS

## All those empty pews

One of the most distressing news stories in recent weeks concerned the startling decline in Mass attendance last year. According to a report from the National Opinion Research Center, attendance dropped from 61 per cent in 1972 to only 48 per cent in 1973.

We've been hearing—and witnessing—a drop in Mass-going for some time now, but the findings in this latest survey are particularly disturbing. First, they are worse than any previous year and, second, they show a marked falling off among Catholics over 30, an age category heretofore showing only mild symptoms of disaffection.

Professional optimists have been quick to pounce on the fact that attendance at Mass seems to have stabilized among those under 30, the group responsible for the statistical plummeting in years past. Certainly that factor is gratifying but in no way cancels out the bad news.

The greatest drop of all in attendance was among those over 55, falling from 76 per cent in 1972 to 55 per cent last year. If we are to accept the findings of the survey—and we have nothing to refute them—then one out of every five older Catholics stopped going to Mass regularly last year. That means that in this country nearly half of those Catholics over 55 no longer attend Sunday Mass.

This is the group, remember, that grew up with the belief that missing Mass was a mortal sin,

the group that accepted church on Sunday as an absolute obligation, the thing that most distinguished them from non-Catholics or "fallen away" Catholics. For the most part, this is still an age group of "absolutes" in morality and manners. How then account for the drastic turnabout?

A variety of guesses have been put forward but the truth is that nobody really knows. And possibly for the simple reason that nobody has really asked.

An editorial in the February issue of St. Anthony Messenger magazine proposes that immediate action be taken on the national and local level to confront the problem. The editors suggest that the U. S. Bishops begin right now to diagnose and research the decline in Mass attendance. Parishes are urged to establish active, working liturgy committees on which all points of view are represented. In addition, parishes are urged to identify and seek out those individuals who no longer attend Mass and "respectfully ask them why."

Simple as it sounds, the last recommendation gets to the heart of the matter. "Asking why"—in an open, friendly, non-judgmental manner—might well produce enough answers to enable us to deal practically and affirmatively with the decline.

Certainly action is in order. We cannot just wring our hands over this latest batch of bad news or ignore the terrible estrangement that is taking place within our own family.

## High price of truth

Soviet authorities are stridently charging that the United States is violating the spirit of detente by allowing publication in this country of Alexander Solzhenitsyn's book, "The Gulag Archipelago, 1918-1956," a chronicle of atrocities of the Stalinist era.

The book was spirited out of Moscow and printed in Paris and an English translation is scheduled to be released here in April. Already, however, the book has created a worldwide sensation.

Solzhenitsyn, a Nobel laureate and probably the greatest living Soviet author, has produced a 600-page factual account of the Soviet police system and the network of forced labor camps which flourished in Stalin's time and are still operative today.

Since the book's release, Soviet authorities have been suppressing it at home—confiscating smuggled-in copies and jamming radio broadcasts—and doing everything possible to discourage its distribution and promotion abroad. With little success in the latter instance, thankfully.

Freedom-loving individuals and organizations around the world

have hailed Solzhenitsyn, as did scholars at the Research Center for Religion and Human Rights, as "a courageous, prophetic voice in defense of truth, freedom and human rights" and as "a spiritual giant."

Father Walter J. Ciszek, a Fordham University professor who spent 15 years in a Soviet labor camp, said recently that he approved "100 per cent" of everything Solzhenitsyn has written.

"I once wanted to say the same things, but of course I could not have said them so eloquently as Solzhenitsyn has done. And maybe that is God's will. Solzhenitsyn is truly inspired to speak on behalf of the Soviet people today," he said.

Though friends justifiably fear for the author's well-being, most experts believe Soviet authorities would be most reluctant to inflict any harm on him—for fear of further riling world opinion.

Instead, the tack seems to be to accuse the West of organizing "ideological subversion" by publishing the book. All of which is sheer nonsense. It is not the West that is recounting the horror tale which Solzhenitsyn and his generation have lived. It is not the West that is telling the terrible facts about Bolshevik torture. It is a Soviet citizen—and a very special one—writing of and from his native soil.

By its heavy-handed efforts to squelch the book, the Soviet Union is making clear that all its talk about the freer exchange of information and ideas is just that—a lot of talk. It still prints the most outrageous lies and exaggerations about the West and it expects the West to suppress the truth about the Soviet Union. This is hardly the climate in which mutual trust and understanding will flourish, however persuasive the peripatetic Mr. Kissinger.

It may well be that Soviet-



"... YEAH, JUST GOT HERE ABOUT AN HOUR AGO... LOOKS LIKE A GREAT PARISH... NO... NO TROUBLE WITH THE OLD BOY SO FAR..."

## LETTERS TO THE EDITOR

### Grateful for faith

To the Editor:

Soon I will celebrate my anniversary! I would like to publicly express my joy and gratitude in your paper.

February 27, 1961, I embraced the Catholic faith and became a member of His Mystical Body. I was unaware, at the time, of the profound Truth I had chosen to be a part of, by the grace of God!

How grateful I am to God for all His priests, nuns and lay people, my friends. Through them, I have seen and shared in His Love, His Compassion, His Understanding, His Guidance, and sometimes His Sternness!

Especially I am grateful for my family, Father Schmidlin, Sister Diane Ris, Dr. Reigel and Father Schmitt.

My dream is to be able to give to others, all that I have received from those who share in His Mystical Body.

Indianapolis

### Liked freedom story

To the Editor:

Regarding your editorial page article "Freedom Still A Luxury" (1-4-74), I was very interested in the reference to the "Comparative Study of Freedom" published by Freedom House of New York and also the reference to reports of the United States Catholic Conference on conditions in Latin America.

I have long been interested in the basic issue of universal human rights as developed in the United Nations Declaration and in Pacem in Terris. However, I have been at a loss for really pertinent sources of information and have had to rely on random gleanings from newspapers and bookstands.

Though I disagree wholeheartedly with your outrageous pool-pooling of the population bomb, I enthusiastically applaud your long-time advocacy of human rights, which probably first engendered my interest in this field since I grew up with The Criterion.

Jeffersonville, Ind.

### Suggests we should 'halt innovation'

To the Editor:

A news report in last week's Criterion reports a decline of \$4.8 per cent in enrollment in U. S. seminaries in the past six years and lists factors in the

American detente will be jeopardized by U. S. publication of "The Gulag Archipelago." But a detente too fragile to weather the truth is not worth worrying about.

decline all of which would seem to fail to get at the root cause. If young men and women as well, want to become social workers they may as well get a job with the welfare department where they will be better paid and can get married if they choose.

A few weeks ago, the results of a survey revealed that in one year, regular attendance at Sunday Mass dropped from 61 per cent in 1972 to 48 per cent in 1973. Among Catholics over 50 years of age, the decline was even more dramatic, from 76 per cent in 1971 to 55 per cent in 1973. Based on these figures, it is reasonable to assume that by the end of this year, less than half of the Catholics over 50 will be attending Mass regularly on Sundays.

The television drama "Catholics" was shown on the networks a few weeks ago, based upon a novel by Brian Moore. Although presented as a fable of events to come, it proved to be more factual than fictional in many aspects. It was not well received by some priests; however it contained a message that cannot be ignored by those in the Church who are genuinely concerned by the decline in vocations as well as the significant drop in regular Mass attendance. Many Catholics feel that they have not left the Church but rather that the Church has left them. Some Catholic schools and colleges actually teach that Mass attendance is no longer important. The focal point at Mass seems to be no longer the solemn moment of Consecration when bells used to toll and heads bowed, but rather the handshake which could well be omitted altogether.

Perhaps it would be a good time to halt innovation and change as the Pope himself recently suggested and to restore some of the old reverence, piety and devotion that seems to be so sorely needed today.

Joseph A. Wicker

Indianapolis

### Admires stand-takers

To the Editor:

W. J. Dammann wanted an apology from priests applauding a CO (2-1-74). I agree that "there are times when it is necessary to fight for freedom in defense of your person, your family, your country and way of life." But can Mr. Dammann give me one instance when North Vietnam attacked or invaded the United States? They were not the ones fighting on foreign soil. What started out as a civil war was complicated when Russia and America got into the act.

It is only by refusing to kill other human beings on any side that we ever have a chance to end war. If enough people refuse to fight, governments will have to use diplomacy instead of violence.

Those people who fought in the war

chose to; the element of choice is guaranteed by God himself in our life on earth. I have nothing but admiration for anyone who decides and sticks to his decisions. It takes just as much courage to stand away from the crowd as it does to run with it.

Ms. Judith A. Gaither

Indianapolis

### Richmond reader forwards 'prayer'

To the Editor:

Really, fellows, that which follows is a sort of prayer. Kind of precipitated by several things—2-1-74 Criterion articles on decline on vocations, education study, spiritual condition of our parish, the town, etc., the past inane chatter in your letters column on Communism in the hand and other externals; the dearth of writing leading toward the theme of the upcoming Holy Year (metanoia, et al).

On the plus side, have always enjoyed the Know Your Faith series—just wish we had some liturgy like Father Champin writes of occasionally. Father Boxler is getting better—his 1-18-74 article on the woman and abortion was simply beautiful. Sheed always interesting. Also, although you are tremendously better than the Visitor and Register, Catholic newspapers are generally too gossipy, sarcastic, bitter, etc.

Well, here is my "prayer:"

Oh Lord, how much longer? Please forgive me for being so impatient. I know You have everything under control. You have told me not to worry about tomorrow nor ask for more than this day's bread. And really, Lord, You know that You and I have been trying to get that self-righteous and judgmental log out of my eye for some time.

But how much longer, Lord, before I can have fellowship with those of my own parish? When will we be able to share with each other the wonders You never cease to perform? Lord, I think they think I'm more Protestant than Catholic now. Oh, if they only knew You instead of the labels we have pinned on each other—liberal, conservative, progressive, modernist, fundamentalist, moderate.

And our clergy and Religious—weren't we told by them so many times in the past that they were superior to us, rationally, spiritually, positionally. I don't mean no disrespect, Lord, but you can hardly talk to me any more cause he's so uptight with his job and there's so few to go around. You'd think they'd share some of that work with the rest of us, but I guess they don't trust us too much. They trust You, don't they? I mean they can hear You, too, can't they? I was just wondering cause they

Richmond, Ind.

## Ireland's problem 'armies not issues'

MANCHESTER, England—Ireland's problem is the continued existence of underground armies, not any of the issues they exploit, Bishop William Philbin of Down and Connor said here.

Speaking to the Irish Association, Bishop Philbin, whose diocese includes violence-ravaged Belfast, said such secret armies have become "either the sovereign legitimate authority, the ultimate arbiters of right and wrong, of good and evil in Ireland, or they are immoral forces usurping the rights of the population, the oppressors of liberty. They are confronting every individual with a challenge to regard them either in one role or the other."

"There is no middle course in meeting this challenge. It is time we made up our minds clearly and made our minds known without any possibility of misunderstanding."

A TINY MINORITY, the bishop said, has put itself outside the guidance of the Church and, indeed, outside the influence of Christianity where their particular interests are concerned.

Members of this minority, he said, indoctrinate others, mostly the young and least intelligent, to the effect that neither parents, nor churchmen, nor ethical authorities of any kind have any right to interpret the moral law where political or nationalistic affairs are concerned.

"The line is that 'in a fight for freedom there is no moral law.'"

Bishop Philbin said.

"Secret leaders, unknown to most of their agents as well as to the population generally, have the only authority there is, and it is the most absolute and arbitrary authority conceivable, in all that has to do with public affairs in Ireland."

BISHOP PHILBIN maintained that the campaign of atrocities in Northern Ireland has been "organized and carried out from the beginning in the face of the Church's repeated condemnation."

He asserted that Church leaders had carried out St. Paul's command to "reprove and rebuke in season and out of season, whether the message was welcome or unwelcome."

"This responsibility has been discharged. We are not to blame that news media did not always make known what was said."

He said the whole population has to bear some blame for tolerating the idea that "authority may attach to any underground group who claim and seize it. . . . The collective voice of a whole people should have talked and ridiculed such an idea out of existence long before the horrifying evidence of what it leads to began to accumulate."

### Mother of drop-out worries about schools

To the Editor:

I have thought and thought about writing this. It's a true story that I'm proud of in a way and not so proud of in other ways.

We are a family of eight, not including my husband and myself. We are Catholic, with two children out of high school, three in high school now, and three in grade school.

We have always been a close family, above middle class, with plenty of friends. Our two children who are out of high school were athletes, got good grades and had a variety of friends. They themselves are quite "hip" but along with the "hipness," there are restrictions.

Both of these children are high school drop-outs. This is the part I'm not too proud of, but when I see how things are going nowadays with the three in high school now, I'm beginning to see the logic of my drop-outs better.

When one of our older boys was a senior in a Catholic co-ed high school, he came home one day and said he was going to quit school. We were stunned. When he told us why he was quitting, we couldn't believe our ears. He said school had changed, there were always fights among students, even fighting in class. He said the kids just don't respect anyone, including each other, anymore, that the teachers don't care.

Well, on that note we did some talking to a few nuns and the principal of the school. All we heard was that it is a changing world, that they need help but their hands are tied. Tied by whom? "Higher-ups," we were told. The sum of their remarks seems to be that they have to teach differently these days or they don't reach anyone.

We have a son who is a sophomore in the high school located in our parish and he has vowed to stick it out and graduate. However, he is now finding it hard to continue. There are good kids here at his school, but there are also some questionable ones—and it seems the questionable ones are getting to be the rule. They tell the teachers, deans, athletic directors etc. how to run things. There are certain groups of students who delight in making trouble.

Where is "Honor thy father and mother" and the rest of the Ten Commandments we used to follow? Oh, I forgot, they must have thrown those out along with religion in school. Religion and respect for authority seems to be missing from the Catholic school system.

Indianapolis

Drop out mother

don't talk too much about You personally.

Well, Lord, I gotta go now. Just wanted to tell You how I felt, cause I know You don't want to lose a single one of us. Thank You, Jesus, for Your peace, once again.

F.R.

Richmond, Ind.

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## PALESTINE: breeding ground for skyjacking violence

BY FR. LEO E. McFADDEN

ROME—An American priest who has worked on aid projects for the Middle East for many years says he understands why Arab commandos skyjack planes and kill innocent people. "Do I approve of violence and murder?" asked Msgr. John Nolan, president of the Pontifical Mission for Palestine.

"Of course I don't! Violence and murder are evils. "Do I understand violence and murder in this case? Of course I do."

A GROUP OF us were having an after-dinner drink one night in Rome when the subject of amnesty for skyjackers came up. We were all agreed that we were against it, and some even suggested some rather innovative punishments for skyjackers, none of which could be printed in a family newspaper.

"Why do they do such atrocious things?" someone asked. Then from a quiet corner Msgr. Nolan replied:

"That is an easy question to answer if you put yourself in the place of a Palestinian refugee who for 25 years has lived in a displaced person's camp on the dole of a dime a day from the United Nations.

"Imagine that you are now 50 years old. Twenty-five years ago you left behind everything your father gave you and became a refugee, forced against you to live on a dime a day for your food, clothing, shelter, education and health care.

"Your heart tells you that a grave injustice has been done you by foreigners with the assent of the world community.

"AT THE AGE of 50 you may accept the inevitable: you will never see your homeland again. But you hear your children and other young people who were born in the camps pledge that one way or another they are going back home and get what belongs to them.

"For want of a better way, you get your cause into the headlines."

Msgr. Nolan, who just finished a six-week visit to his centers of charity, education and health in Arab lands and territories occupied by Israel, issued a chilly prediction:

"Fewer than 100 Palestinians have been involved in skyjackings, but there will be many more acts of violence, and I think of it every time I get on an airplane—there will be continued violence as long as 1.8 million Palestinian refugees are denied what is theirs by right."

MSGR. NOLAN, whose headquarters is in New York, in addition to being

president of the Pontifical Mission for Palestine, which aids Palestinian refugees, is also in charge of the Catholic Near East Welfare Association, which aids missionary activity in 18 countries in Europe, Africa, and Asia, including the Holy Land. He is a priest of the Albany, N.Y., diocese.

The Vatican has helped care for the Palestinian refugees since 1919, a full year before the United Nations came to help.

Pope Paul VI, in addition to his personal interest in the Pontifical Mission to Palestine's work in two camps in Lebanon and his concern for all refugees, has used his microphone to the world to say that he too understands the frustration of the refugees while decrying their acts of violence.

AS RECENTLY AS December 21, in his annual "state of the Church" message to the cardinals, Pope Paul said:

"We have a special preoccupation for the hundreds of thousands of people who are refugees from their land, reduced as they are to desperate conditions of life or frustrated in their legitimate aspirations.

Those conditions will become more

desperate if the United Nations cannot get some more contributions from world governments to provide that dime a day to the 1.3 million refugees they serve on the west bank of the Jordan river, east Jordan, the Gaza Strip, Lebanon and Syria.

(There are 1.8 million Palestinian refugees, but only 1.3 million are registered with and receive help from the United Nations.)

Last November, UN representatives in the Middle East reported that unless some nations come through in a hurry with a lot of money "there will be no real alternative to (substantial) reductions in programs . . . the consequence of which will be very serious."

THE REPORT warned that serious reductions would cause "severe hardship among the refugees, turmoil in the host countries, and adverse effects on the UN and international community as a whole."

It is impossible to predict what the refugees will do if the present meager services are curtailed even more.

Palestinian refugees revolted against the Jordanian government in 1970 and the army was sent to their camps several times in 1971 to quell armed uprisings.

## 'If I were starting a family again . . .'

ST. MEINRAD, Ind.—If you were starting your family again, what would you do? What should you do differently? John Drescher, a father and counselor, pondered the question "What should I have done differently?" after it was asked by an anguished father whose son had "strayed."

Following is a summary of Drescher's reflections, which appear in the "premier issue" of Marriage & Family Living magazine, published here by St. Meinrad Archabbey. The article was reprinted from The Mennonite.

"If I were starting my family again . . . I would love the mother of my children more . . . I would do more listening . . . I would use as many opportunities as possible to give my child a feeling of belonging . . . I would seek to be freer to express words of appreciation and praise . . . I would plan to take time to do more things together . . . I would laugh more."

Drescher affirms that one of the greatest things parents can do for their children is to love one another.

"When a child knows parents love each other, there is security, stability, and sacredness about life which is gained in no other way," he said.

"To let my child know I love his mother, I would seek to be faithful in

doing little loving things for her. True love is visible. I would show special kindnesses such as opening the car door, placing her chair at the table, giving her little gifts on special occasions. . . ."

COMMENTING ON the parents' need to listen, Drescher told of a small boy who tried in vain to show his father a scratch on his finger. Finally, the father stopped reading and said impatiently, "Well, I can't do anything about it, can I?"

"Yes, Daddy," his small son said. "You could have said, 'Oh . . .'"

The author says "it is estimated that the average child asks 500,000 questions by the age of 15. What a privilege for every parent—a half million opportunities to share something about the meaning of life."

Of the need to praise children, Drescher says that "probably no other thing encourages a child to love life, to seek accomplishment, and to gain confidence, more than proper, sincere praise—not flattery, but honest compliments when he does well."

"Children are reprimanded for making mistakes. But many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior," he said.

Stressing the need to spend more time

- opinion
- reaction
- analysis
- background

with one's children, Drescher said 300 7th and 8th grade boys kept accurate records of how much time their fathers spent with them over a two-week period. "Most saw their fathers only at the dinner table. A number never saw their fathers for days at a time. The average time father and son were alone together for an entire week was seven and one-half minutes."

DRESCHER SAID that the sharing of experiences in a family is necessary to give children the sense of belonging—which is "essential for a child's security and feeling of worth."

Children gain the sense of belonging when they are "included in the serious and fun experiences of the family," when they are "invited to be involved in the responsibility and work of the family," he said.

No part of child guidance is more important than assuring the child by action and word that he is important for the family and he has a place in the affections of the family."

Drescher holds that a father's faithfulness in the "small things of life determines to a great degree the happiness of the home."

He says laughter is one of the most important ingredients of a successful family.

## Is general audience movie disappearing from screen?

NEW YORK—Although the film industry is producing fewer films with heavy sex or "Clockwork Orange"-type violence, the industry has largely given up on reaching a general audience and is catering to a relatively small group interested in "adult material."

That conclusion was reached in a year-end report on motion pictures by the division of film broadcasting (DFB) of the U.S. Catholic Conference. DFB said that, if their evaluation is correct, "a great art form which has in the past entertained millions will be lost to our culture."

DFB data included in the report showed that the division gave a C (condemned) rating to only 16 per cent of films it classified in 1973, compared to about 20 per cent of films rated the previous year. But of greater significance, DFB said was a rise in the A-III and A-IV "mature adult" classifications. For the first time in DFB rating history over half of the films classified in 1973 fell in these two groups.

ASSUMING THAT teen-agers made up about 73 per cent of movie audiences, as they did in 1972, DFB wondered what impact these adult material films was

having on this "impressionable audience."

DFB cited a trend toward "plagiarizing" some "pre-sold successes from other mass media" with films such as "Jesus Christ Superstar," "Serpico," "The Exorcist," "Bang the Drum Slowly," and others. At first glance, DFB said, this trend seems to be a bid for the mass audience. But the DFB charged that "by no stretch of the imagination" can many of these films be considered "general audience fare in their present film versions."

DFB applauded the fact that motion pictures in the last 20 years "have matured as a legitimate art form capable of exploring the full dimensions of the human condition in adult fashion."

BUT THE FILM office also hoped that the industry which "has traditionally appealed, in the best sense, to the broadest possible spectrum of taste and human experience will not lose sight of the breadth of its creative resources."

DFB also took to task the Motion Picture Association's rating system which, it charged, "is based on a series of legalisms that fails to take into account either the nature of film as

communicator of values or the needs of the majority of parents who are clearly concerned about their youngsters' exposure to adult subject matter."

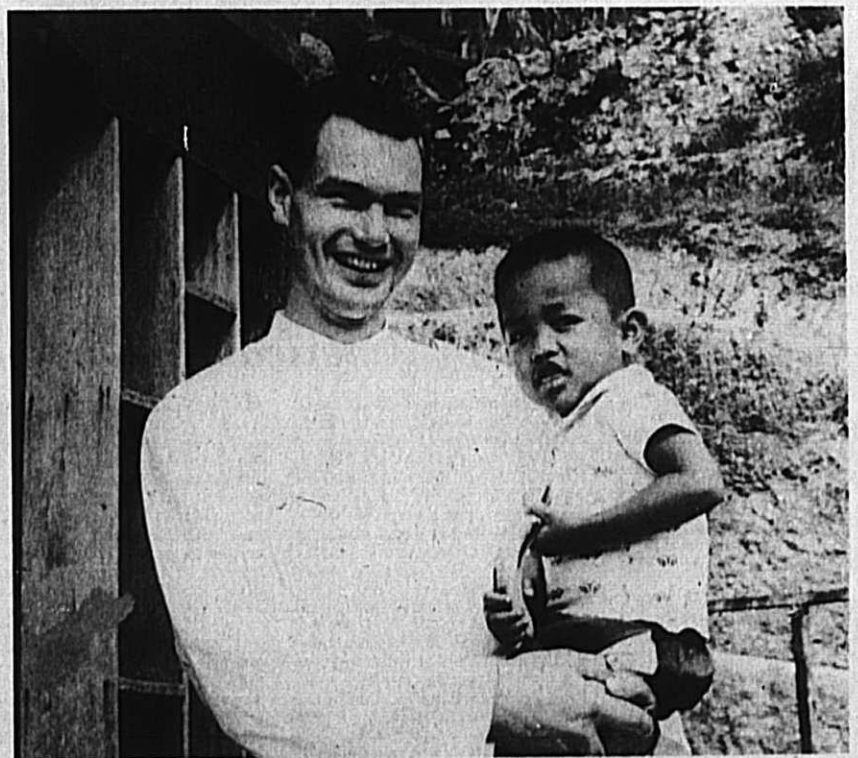
The PG (parental guidance) rating which permits unrestricted attendance poses the most problems, DFB said. "As long as explicit visuals and language are kept to a minimum, a film will be given a PG no matter what its thematic character or what series of actions, ideas or values it proposes to the viewer," DFB said.

THE FILM "The Exorcist"—a movie which cannot be "dismissed or

recommended" by a simple rating system—points up the need for an additional commentary to place a rating in context, DFB said. The association rated "The Exorcist" R (restricted—under 17 requires accompanying parent or adult guardian).

DFB explained that its own A-IV (suitable for mature adults, with reservations) rating of "The Exorcist" is "neither a recommendation nor a condemnation" of the movie, but that it provides the means for potential viewer to decide on the film's value in light of critical information provided in an accompanying review.

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# ECOCLOGY

BY RUSSELL SHAW

Ecology has a "religious" name—stewardship. As a question of stewardship, the challenge posed by ecology is the perennial challenge to man to make prudent, generous use of the world entrusted to him by God.

We learn from the book of Genesis that God did indeed entrust this world to man's stewardship. But this was not an outright gift. The world remains God's, and man ultimately will be judged according to how well or badly he has preserved God's creation.



Ecology is also an issue of charity and justice, involving men's relationships with one another as well as with God. The relationships in question are not simply those of contemporaries with each other but concern as well the relationship of the present generation to future generations. In a real sense we who are alive today are stewards of the world for those who will come after us. This too is a trust, which we are obliged to take with the greatest seriousness.

ECOLOGICAL problems were relatively few and easily solved in past centuries, when there were far fewer people in the world and technology was far less developed. In our times, however, ecological problems have grown increasingly serious.

The size of the world's population has grown and technological capacity for destroying—as well as preserving and upbuilding—the environment has increased. Thus ecological problems such as pollution and use of natural resources have for the most part become genuine moral issues only rather recently.

One of the characteristic notes of our times is the recognition not only that there are ecological problems but that these problems involve moral challenges. As yet, however, the ethics of ecology remains a very uncertain field indeed.

Even so it has become apparent that ecological concern can mask ordinary human selfishness. This happens, for instance, when exaggerated fears of environmental pollution are used to justify exaggerated and immoral proposals for population limitation.

TO BE SURE, pollution is a reality in some places. To be sure, population problems also exist in some areas. But behind much of the pollution-population talk lies nothing more noble than the desire of the "haves" to hold onto their own rights by cutting down on the number of "have-nots." The language of ecology is used—or abused—to justify refusal to share the goods of the world with those who are less favored.

Perhaps the ultimate test of ecological concern is whether the rich—individuals and nations—will be willing to cut back on their own use of natural resources, while at the same time taking positive, practical steps to see to it that the poor enjoy a greater share of the world's goods.

IN PART, THEN, the new ecological awareness comes down to realization that the resources of the world are not infinite, that air and soil and water cannot absorb limitless abuse without adverse and lasting consequences. But a further measure of ecological concern is whether the chief ecological offenders—the rich societies of the world—are willing to accept the fact that restraint in the use of natural resources must begin at home.

In justice and charity, self-restraint should take precedence over efforts to impose restraints on others who are less favored. It remains to be seen whether our new sensitivity to ecological issues will prove an incentive to justice or merely another excuse for selfishness.

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the site of the Council of Ephesus, the third ecumenical council. The council was called to examine the theological doctrines of Nestorius, the Patriarch of Constantinople. One of the points of greatest contention was the Nestorian rejection of the title, Mother of God, as applied to Mary.

The first session of the council rejected Nestorius' doctrine that Mary was merely the mother of the man, Jesus, and did not deserve the title, Mother of God. The Patriarch was excommunicated, deposed and banished to North Africa where he died. Upon hearing the action of the council, the Ephesians, who seemed to enjoy demonstrations, took to the streets in a way that would have been familiar to St. Paul, but instead of chanting "Great is Artemis of Ephesus," they were jubilantly proclaiming "Mary is the Mother of God."

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## THE CHURCH AND I

### Babe in the woods of American publishing

BY F. J. SHEED

As publishers in America, our beginning was agony. The word is not too strong. We had not enough capital to start with. To make it worse, America went off the gold standard the week after we issued our first books, so that all the prices were wrong. And nature has not built me for the solving of financial problems. Twenty years later I was at a reunion of my High School Class in Sydney. It was agreed that if, back in 1915, we had had to choose the boy least likely to succeed in business I'd have had every vote, including my own. I shall not lacerate readers with the details of our woes. I shall say only that without the aid of John Moody, the founder of Moody's Investors Services, we should not have survived our first year.

To the best of my memory we were the only Catholic publishers who did not deal in statues, altar-pieces, vestments and such—lumped together as Church goods, smiled at by the progressive as *bonheurserie* (make your own translation). It was axiomatic that a Catholic publisher could not exist without Church goods.

AT LEAST I KNEW more about publishing in 1933 than I had known when we opened in London in 1926. I could hardly have known less, there wasn't any less to be known. I had seen pamphlets through the press in my last year with the Catholic Truth Society, but of publishing books I had had no experience at all. It would have paid me to work three years in a publishing house for nothing. As it was I used as my manual a book which had just appeared—*The Truth About Publishing*, by Stanley Unwin. The first time an American publisher—Bernard Ben-

ziger—came in to buy American rights of one of our books, I had to look up "American rights, sales of," or whatever the heading was, in my manual. When six years later we started at 63 Fifth Avenue, Bernard dropped in with advice: it was to the effect that most businesses had enough capital for their first year; it was about the sixth or seventh year that survival would become a question.

I have told of our first year; by the seventh, World War II had begun and the shortage of things to buy meant that publishers could sell just about anything they had. So swollen inventories, the curse of publishing, vanished like snowflakes in a heatwave.

BACK IN 1926 we had seen publishing as a simple proposition. Authors would write books, we would publish them, the public would buy them. Belloc's sister, Mrs. Belloc Lowndes, told us Methuen, a London publisher who had started with nothing and now owned a country estate with ten gardeners, or was it twenty? We ourselves never got as far as one, full-time that is.

I thought I knew the kind of book I wanted to publish—namely the kind I wanted to read myself. But that covered too wide an area. It included an awful lot of rubbish, and anyhow we weren't rich enough for it. We must narrow our choice to books which would justify our existence, i.e. books which would meet an actual need. After a lot of feeling around we came to the conclusion that we should be aiming just above the middle of the brow, and that is where we have been aiming for forty years or so. It has worked well enough. In both countries we were surprised to find that people liked and disliked the same books.

If you publish books simply to sell, the chances are that you won't sell them. If you publish books you want to publish, you are more likely to find a public for them. Even if you don't, at least you've

had the pleasure of publishing what you wanted to. But there were times when it seemed not to be working at all. A friend introduced me to a business expert. He advised me to publish a line of books aimed at lower brows; with the profit we made from these, we could finance more valuable books. I said that it seemed to me like running a string of brothels to raise money for a purity campaign. "Why not?" our expert demanded.

WITHIN A MONTH of beginning we had found an element new to us—the demand of priests and nuns for discounts from booksellers. I remember saying, "In my excess" as the psalmist has it, that discounts are to the clergy (Continued on Page 7)

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A dead bird floats in the scum of a polluted shoreline on the Gulf Coast—Mustang Island, 100 miles south of Houston. (NC photo from EPA Documerica—Marc St. Gil)

## CATECHETICS

### Children should be taught to respect created things

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

I watched little Krista with fascination. She had just turned five. As her parents and I were eating lunch, Krista had been playing with her toys. She kept them in a large box just outside the kitchen. What fascinated me was how carefully she took individual toys from the box, played with them, and then put them back into the box. She obviously loved the doll, the puzzle, the small model kitchen. Each seemed very dear to her and was carefully replaced.

As I watched her, I could not help thinking of Mary Jane, who was about Krista's age. Several weeks before, I had visited Mary Jane's parents. Like Krista, Mary Jane played with her toys while her parents and I chatted. But what a difference. Mary Jane's dolls—she had half-a-dozen or more—were scattered all over the house. Some had torn clothes. One was practically crushed, as if someone had stomped on it. When Mary Jane finished playing, she left most of her toys helter-skelter around the room. She kicked one doll under a chair.

I FOUND MYSELF later reflecting on these two experiences in the light of the growing energy crisis and the whole current concern with ecology. It is true that major strategies—economic, political, technological—need to be developed to meet the growing crises. It seems also true that parents and other religious educators might well reflect on their role in encouraging attitudes and habits of respect for created things.

Encouraging attitudes of respect for natural resources and man-made objects—whether toys or automobiles or gasoline—is a much more positive educational approach than merely condemning stealing and coveting. Children and adults may well benefit from periodic reminders of the commandments forbidding theft or unbridled greed. Even more, we all need to be encouraged to grow in a deep respect for created things.

The Second Vatican Council makes this same point. "With respect to the Christian renewal of the temporal order, laymen should be instructed in the true meaning and value of temporal things, both in themselves and in their relation to the total fulfillment of the human person. They should be trained in the right use of things . . ." (Decree on the Laity, 31).

CONTEMPORARY crises painfully bring home the importance of such training. Christian tradition, rooted in the Hebrew Bible, reminds us—independently of crises and shortages—that all created things are good and deserving of respect. We are called upon to share in God's attitude to all of created reality: "God looked at everything He had made, and He found it very good" (Genesis 1:31). All of us are called to grow in wonder, appreciation and respect for the objects of creation.

Grounded in a basic respect for natural, created things, is a further challenge to man. God invites man to share in the continuing creation and development of the world; He gives the world of nature to man so that he may develop it with the continued assistance of God: "Fill the earth and subdue it . . ." (Genesis 1:28-30). Man is free to be as creative as possible; he is challenged to work with God in building a better world.

MAN'S CREATIVE freedom is guided by two God-given norms: The first is that of respect for and appreciation of natural resources; the second is that of love and concern for his fellow human beings. Both are implied in the Genesis story. Both are revealed in the dynamics of human experience in a world of vast but limited resources. Without respect for things, man can readily waste and eventually destroy needed resources. Without love and concern for others, creativity can lead

to frightening injustice and devastation. These serious implications of today's ecological crises viewed from the perspective of Judeo-Christian tradition seem miles removed from the play patterns of little Krista and Mary Jane.

But then I cannot help remembering that respect for things and love of others are attitudes that begin to be formed very early in life, mostly at home.

(Copyright 1974, NC News Service)

## LITURGY

### How often should one go to confession?

BY FR. JOSEPH M. CHAMPLIN

Several letters have come to me recently from distraught or disillusioned Catholics who had confessed to priests and been scolded by them. The rebuke was not prompted by the terrible nature of their personal sins, but by the frequency of their "devotional" confessions.

"You haven't done anything that wrong. Why bother me so often?" I winced at such an attitude and groan when confused, tearful penitents seek help after having been subjected to this harsh treatment.

These were not neurotic or scrupulous persons misusing the sacrament of Penance; just normal, concerned Christians who wish to grow in holiness and believe frequent confession can aid them in that struggle.

THE QUESTION, "How often should I go to confession?" is a common one these days. Catholics now generally understand they need not confess before every Communion, yet must do so when they have failed God in a serious way. But what about the in-between area? Weekly, monthly, yearly, never?

A very fine booklet, "The Sacrament of Reconciliation Today," by Father Michael Prieur contains a section dealing extensively with this inquiry. It is distributed through the London, Ontario, Canada, Liturgical Commission (1070 Waterloo Street North, London, Ontario, \$1.50 plus postage per copy).

Prieur notes at the beginning that sin is irregular and unpredictable; consequently, the frequency of confession will depend upon irregular and unpredictable factors.

With this point in mind, the Canadian author establishes an overall principle: "Sacramental reconciliation is necessary as often as one needs a change of heart, whether radically or gradually, to help our relationship with God and man deepen and grow."

IN PRACTICE, he maintains, that general norm could be reduced to two occasions: whenever one has seriously sinned against God and neighbor or whenever God's Spirit indicates a change of heart.

Father Prieur specifies this second situation to an extent. Such a conversion, metanoia, change of heart should, in his view, occur:

- 1) Minimally, during Advent and Lent;
- 2) When one begins a new state of life (e.g., marriage, ordination, moving to a new city, radical change of occupation, entrance into college);
- 3) When one participates in an event specifically aimed at a change of heart (e.g., retreat, start of a vacation, opening of school year);
- 4) When the Holy Spirit seems to indicate one is "slipping," "growing cool," "lacking off" and calls that person to take a fresh look at life.

THE AUTHOR hesitates to move beyond this point and make a more numerical recommendation. However, in a footnote, he quotes theologian Karl Rahner who feels confession once a

month is a fair guide for serious minded Christians. Prieur also cites the procedure of some confessors who urge penitents to approach the Sacrament of Penance about four times a year, a step reminiscent of the Ember Days once celebrated in our Church Year as a summoning of the Christian community to prayer and repentance.

While recommending literature on this subject, I would like to inform readers that reprints of an article, "A New Setting for Confession," describing our reconciliation room at Holy Family can be obtained from the St. Anthony Messenger (1615 Republic Street, Cincinnati, Ohio 45210, 15c per copy, quantity prices available).

We have found that however often an individual confesses, the atmosphere and alternatives of our confessional room enhances the quality of those meetings with Christ in the sacrament of Penance.

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## PARISH LIFE

### Silence can be golden

BY JAMES J. PHILLIPS

And a decree went forth from God Himself that only those words would be spoken that actually communicated. All other words would simply not exist.

—Any word that did not mean what the speaker was thinking would vanish before it could be spoken;

—Any word that would be distorted by its hearers would remain unused in the mind of the speaker;

—Any speech that asked others to do what the speaker would not do, any phrase, once meaningful, but now used only to fill in space, any expression of abstract truth that did not express the truth in the speaker's heart, would be stuck into silence before it could be uttered.

And any statement that reflected the speaker's point of view while stubbornly avoiding another's portion of the truth would be assigned immediately to the deepest part of Hell.

No such decree has been issued. And we must be grateful for that.

THE SILENCE LIKELY to follow a decree like that would be difficult to endure.

We cannot be certain which groups would be most affected by a decree like that. However, we can be assured that religious people would be among those to suffer.

What would we do if we could not fall back on those comfortable expressions that long ago lost their meaning?

What would we do if we actually had to consider the views of another before offering our own opinion?

What would we do if we could not camouflage our real thoughts and feelings with a pile of verbiage? We would either be very silent . . . Or maybe . . . just maybe . . . we would begin to communicate.

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## QUESTION BOX

# Life always precious gift, mother says

BY MSGR. R. T. BOSLER

Q. After reading your advice to the mother of the handicapped child, I feel compelled to reply to the mother involved. I, too, was smitten with German measles in the first trimester of my seventh pregnancy. Our little Jude arrived early in 1959, with the possibility of being Microcephalic. By the end of the first year, the sword did pierce, and our fears were realized.

An amazed intern, viewing a family snapshot, stated, "But you could have had an abortion legally." Murder—and that's what it would have been—never entered our minds. And I'm wondering, outside of God, who can determine for sure that a fetus will be deformed.

In the passing years our family cared for our little one and gave him love. And he in turn responded, seemingly understanding our love; in fact, taught us the art. We laughed when he laughed, were saddened when he cried, and heart sick when he was ill. Time lapsed, and soon we were seeing the inevitable handwriting on the wall. We were being forced to face the facts. Jude was preparing for his final journey, and once again we felt the pierce of that sword. How we would miss doing for him, holding him, pressing him close, kissing him, fondling the soft curls—and in the last weeks, drying the solitary tear that would appear.

On Sunday, November 25, 1973, on the Feast of Christ the King, God called him home. Jude, too, had to die to really begin to live. And through our tears we were truly happy for him, rejoicing in his victory. Here lies the solution to the entire situation. Jude's death certificate read in part: "Cerebral Palsy and profound mental retardation." You see, what the body appears to be means very little to God. It's the beauty of the soul that counts. We should not be concerned with the few short years the body (deformed or perfect) has on earth but for the soul, destined for eternity.

So, grieved mother of that deformed child, take heart. If he is capable of understanding, assure him of your love for him and of God's love for him in sending this cross for him to carry. When death comes to claim your youngster, only then will your little one realize the value of his existence, and he will be eternally grateful.

A. Amen.

Q. Does the Church place any penalty or restriction on Catholic legislators who promote or vote for bills that legalize practices leading to abortion or euthanasia? Beyond this, is a Catholic legislator or official guilty of a serious sin if he makes no effort to oppose such legislation, or if they exist, isn't he compelled in conscience to work for the repeal of laws that are anti-life?

A. The Church's penalty of excommunication applies only to those directly responsible for an immoral abortion. I do not know of any law concerning euthanasia, for this is something that is not yet a problem, though it soon may be. It is to be hoped that Catholics and all who oppose immoral abortions and attempts to introduce euthanasia will present a united front in working for laws that protect innocent life.

However, it is not always possible to eliminate immorality by law—especially when a majority of the citizens do not want the law. It is conceivable that a person who personally abhors the present practice of allowing abortion might conclude in good faith that when the majority of citizens want to make the option for abortion possible it is futile to work for new laws and better to spend one's energies trying to educate the people to the evils of easy abortion. There are Catholics who feel that it is impossible to obtain a constitutional amendment against abortion and that some other pro-life campaign should be conducted. We may disagree with them, but we have no right to condemn them.

Q. Why the missalette? Some churches use the readings from the missalette and in other churches the



TRIAD CONCERTS THIS WEEK-END—The 30th annual 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., Indianapolis. Shown above is the combined group,

consisting of The Columbians of Mater Dei Council, Knights of Columbus, the Murat Shrine Chanters and the Indianapolis Maennerchor. The Columbians will be directed by Richard Dennis, while Water Shaw and Gayle Byers will direct the Chanters and Maen-

nerchor, respectively. A variety of music, including religious, patriotic and contemporary selections, will be featured. Admission to the concerts are free, but tickets must be obtained in advance from the Murat Shrine Club or box office.

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## Sheed

(Continued from Page 6)

what sex is to the laity, an itch and a constant preoccupation. And it was not simply a request for charity, but an assumption that they were entitled to pay less than lay people. The limit, perhaps, was reached by a priest who wrote to a Church-goods house demanding a clergy discount on a chasuble.

Related to this sense of entitlement was a letter we had from a nun saying that Reverend Mother was about to have her Golden Jubilee and would we please send a gift of money. We did not answer. A second letter said that as were were ignoring Reverend Mother's jubilee, they would order no more books from us.

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## PLACEMENT EXAMS — SATURDAY, FEBRUARY 9, 1974



SCECINA



MEMORIAL





**FRESHMAN-SOPHOMORE LEAGUE CHAMPIONS**—The young men from Our Lady of Mount Carmel parish not only won the Division Two Championship with a perfect 9-0 record, but also went on to win the 1974 Freshman-Sophomore League Championship by defeating St. Philip Neri, the Division Four winner, by a score of 50-12. Mount Carmel advanced to the final round by defeating N.Y.A.A. "A" in the first round. The coaches pictured are Jim Cook (back row, far left) and Jack McCabe (back row, far right).

## Deanery tourney action slated

INDIANAPOLIS — The quarter-final rounds in the Indianapolis Deaneries Cadet and Junior-Senior Tourneys will be played this week-end. Survivors of first-round action in the Junior-Senior "A" Tourney are the following eight teams: St. Simon "B", St. Pius X, Our Lady of Lourdes, St. Catherine, St. Malachi, Holy Cross, St. Anthony and St. Michael.

Junior-Senior "B" Tourney quarter-finalists are: Mount Carmel, St. Matthew, St. Christopher, St. Simon, St. Luke, St. Lawrence "B", Little Flower and St. Joan of Arc.

SEMI-FINAL games will be played on Saturday, Feb. 10, at Secina, with the championships in the two tourneys set for Secina on Wednesday, Feb. 13. Winners will enter the Archdiocesan Tourney the following week-end at Secina and Our Lady of Providence, Clarksville.

The American Tourney Division of the Cadet competition lists these eight quarter-finalists: Immaculate Heart, Our Lady of Lourdes, Holy Spirit, St. Andrew, St. Monica, Christ the King, St. Mark and St. Jude.

NATIONAL Tourney Cadet survivors include: St. Catherine, Our Lady of Greenwood, St. Philip Neri, Holy Cross, St. Matthew, Little Flower, St. Joan of Arc and Mount Carmel.

Tourney semi-finals will be played Saturday, Feb. 17, at

Chatard and Secina, with the championships scheduled for Wednesday, Feb. 20, at Secina. Winners will enter the Archdiocesan Cadet Tourney the following week-end at Secina and Our Lady of Providence, Clarksville.

## Three tourneys in quarter finals this week-end

INDIANAPOLIS — The quarterfinal round in three CYO basketball tourneys will be held this week-end at various sites.

Our Lady of Lourdes is hosting the Cadet B Tourney, which began February 2. Second round action was scheduled February 3, 7 and 9, with quarterfinals to be held February 10, followed by semifinals on February 12 and the championship and consolation games to be played Wednesday, Feb. 13.

The Holy Spirit Freshman-Sophomore Tourney, which began last Saturday, Feb. 2, will complete second round action and begin its third or quarterfinal round this Sunday, Feb. 10. Semifinals will be played on Tuesday, Feb. 12, and the consolation and championship games scheduled Sunday, Feb. 17.

Little Flower is hosting the "56" B Tourney, which began last Sunday. Quarterfinals will be played Saturday, Feb. 9, followed by semifinals on Sunday, Feb. 10, and consolation and championship games Tuesday, Feb. 12.

The public is invited to all games. Admission is 50 cents for adults, 25 cents for grade school children, with a family maximum of \$1.50.

## CYO NOTES

Directors of the Junior One-Act Play Contest entries are asked to meet at 7:30 p.m. Monday, Feb. 11, at the CYO Office, 1502 W. 16th St.

The information on the 16th annual Cadet Instrumental Music Contest, to be held March 30 and 31 at Cathedral High School, will be mailed early next week.

## Ave Maria Guild meets Feb. 12

BEECH GROVE, Ind. — The Ave Maria Guild will meet Tuesday, Feb. 12, for a luncheon meeting at St. Paul's Hermitage, 501 N. 17th Ave. Mrs. C. E. Baas, Guild president, will preside. Serving as hostesses will be Mrs. George Miller and Mrs. Maurice Moriarty.

Mrs. Vincent Kavanaugh was recently elected chairman of the Guild board of directors. Other board members include: Miss Josephine Cudahee, Mrs. Russell Eaton, Miss Mary McCarthy, Mrs. George Miller and Mrs. Edward Zickler.

## CARD PARTY SET

INDIANAPOLIS — The Little Flower Auxiliary, Knights of St. John, will sponsor a Card Party in the Little Flower auditorium at 2 p.m. Sunday, Feb. 10. All games will be played. The public is invited.



**PAPAL GREETING**—Pope Paul VI stops to shake hands with a group of Roman sanitation workers who attended a Mass which the Pontiff celebrated in the parish church of St. Anthony on the outskirts of the Eternal City. (RNS photo)

## Anyone for 'breadbasket ball'?

PHILADELPHIA — Students from 16 high schools here will help supply emergency food for the poor by participating in a new "sport"—bread-basket ball. Winners in the "sport," sponsored by the Philadelphia Archdiocesan Youth Service organization, are determined

by the number of food-credit units teams amass. Students score food-unit credits by donating canned goods and foodstuffs, such as cereals, baby food, fish and peanut butter, which are sent to emergency food centers set up by the Cardinal's Commission on

Human Relations. An element of chance is added since students will not know which foodstuffs are worth the most food-unit credits until the end of the week-long "games." After three weeks of "elimination rounds," four teams will enter the "super-

market bowl." Winner of the bowl receives a trophy.

Bread-basket ball was inaugurated because contributions to the emergency food centers is often sporadic and sometimes hungry people have been turned away when supplies are down. Poor people themselves set up criteria for distributing food at most centers, a spokesman for the archdiocese said.

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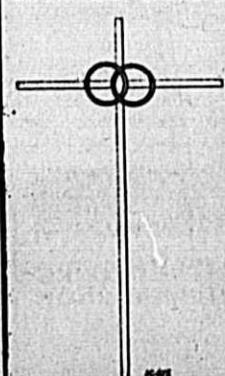
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**WILL PROPHESY VOWS** — Sister Therese Whitsett, S.P., a teacher at Holy Cross Central School, Indianapolis, will make vows of permanent consecration as a Sister of Providence during the 10:30 a.m. Mass on Sunday, Feb. 10, in Holy Cross Church. The daughter of Mr. and Mrs. Charles Whitsett of St. Anthony's parish, Indianapolis, Sister Therese was graduated from the old St. Agnes Academy and St. Mary-of-the-Woods College. She previously taught in St. Ann's School, Indianapolis, in Fort Wayne and Arequipa, Peru.

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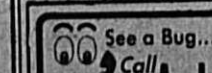
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## Seeing is believing!

DAYTON, O. — Determined to avoid the charge that critics of "pornographic films are condemning something they have never seen," a PTA group here is showing clips from an X-rated movie to parents concerned about a steady increase in sex theaters and "porno shops."

"We are convinced that most parents have no idea of the extent of (the pornography) problem," said Mrs. Leroy Curtis, president of the Dayton and Montgomery County PTA Council, "but once they actually see a sample of what is being offered the public, there is no question that they will demand enforcement of obscenity laws."

The film the parents are seeing is "The Devil in Miss Jones," a hard core pornography film banned in several cities but showing in Dayton.

Mrs. Curtis said that the public school PTA Council will work with Catholic school PTAs in promoting public action. The council plans to follow up the adult discussion meetings with an area-wide public forum to which prosecutors and law enforcement officials will receive special invitations.



FR. LANDRY

### Father Landry sets concerts at St. Thomas

INDIANAPOLIS — Father Carey Landry, a priest of the Lafayette, La., diocese, will give two public concerts at St. Thomas Aquinas, 4600 North Illinois St., on Sunday, Feb. 17.

A free Children's Hour will be held in the gym, beginning at 3 p.m., and an adult concert will be held in the church at 7:30 p.m. A \$1.50 donation is being asked for the adult program and refreshments will be served.

Father Landry is a well-known composer of liturgical music and a recording artist. Most recently he has collaborated with Carol Jean Kinghorn, Indianapolis, on "Hi, God!" an ecumenical program of religious formation.

#### SETRUMMAGE SALE

SELLERSBURG, Ind. — The Ladies Club of St. Paul's parish will sponsor a rummage sale Friday and Saturday, Feb. 8 and 9, in the school basement.

Sixty years ago Father Eugene Meyer, O.F.M., dedicated new stations of the cross in St. Mary Church, Richmond.

## Remember them

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HOLLIS CARROLL, Jr., 56, St. Mary-of-the-Knobs, Feb. 4. Husband of Martha; father of Hollis III and George, both of Sellersburg; Robert of Floyds Knobs; Barbara Kochert of Lanesville; Betty Sprigler of Floyds Knobs; and Nancy Jones of Sellersburg; son of Mrs. Jennie Carroll of New Albany. Two brothers and a sister also survive.

**INDIANAPOLIS**  
JOSEPH B. WERNE, 76, Assumption, Jan. 30. Father of Deloris Howard; brother of Laura Garrison and Gertrude Boyer.

**JOSEPH VITTORIO**, 79, Holy Rosary, Feb. 2. Father of Roy Vittorio, Josephine Shaw and Rosanna Kootz.

**BERTRAM KELLERMEYER**, 68, St. Patrick's, Feb. 2. Husband of Frances M.; father of Charles J. Kellermeyer and Barbara J. Gifford; brother of William Kellermeyer.

**CATHERINE L. ESSIG**, 62, St. Philip Neri, Feb. 2. Sister of Elizabeth Essig and Helen Wachtel.

**ANTONIA L. PEONI**, 73, St. Patrick's, Feb. 4. Mother of Joe and Sam Peoni and Carmella Vidrich; sister of Sam Comado.

**FLORENCE E. O'NEILL**, 63, Holy Trinity, Feb. 4. Wife of Walter S.; mother of Walter J., Willard N. and Terry L. O'Neill, Virginia A. Brooks, Beverly R. Spratt, Donna L. Scott and Ola A. O'Neill; sister of Benjamin A. Mc-Masters and Kian C. Alt-meyer.

**MARGARET M. LANG**, 78, St. Roch's, Feb. 4. Wife of George; sister of John and Urban Braun and Marie Frappier.

**WILLIAM J. STEIN**, 62, St. Anthony's, Feb. 5. Father of William A. Stein and Rena M. Poteet; brother of Elizabeth Babcock and Francis Stein.

**DEBRA L. MCINTIRE**, 19, St. Monica, Jan. 11. Daughter of Mr. and Mrs. Leland McIntire; sister of Gary, Tim,

David, Terrie and Linda McIntire; granddaughter of Mrs. Lucille McIntire.

**MADISON**  
CHARLES M. SIEFFERMAN, 57, St. Michael, Jan. 25. Husband of Mary; brother of Gertrude Vice and Doris Alter, both of Coronada, Calif.; Nelda Kellens of San Diego, Calif.; Norma Huncutt of Atwater, Calif.; Patricia Davis of Burley, Ida.; and Arzetta Wilson of Madison.

**NEW ALBANY**  
BLANCHE ZORN, 94, St. Mary, Jan. 27. Sister of Leona Zorn of New Albany.

**JERRY J. McQUEEN**, 46, Our Lady of Perpetual Help, Jan. 30. Husband of June; father of Joe, Jerry and Jacqueline; son of Mr. and Mrs. C. V. Queen of Jeffersonville. A brother and three sisters also survive.

**EDWARD L. MURPHY**, 86, Our Lady of Perpetual Help, Jan. 30. Husband of Bertha; father of Louis of New Albany; Edward and Joseph, both of Floyd County; Mary Farrell of Bloomington; Martha Stepp and Thelma Jordan, both of Sellersburg; and Margaret Gillespie and Bertha Dietrich, both of New Albany. A half-brother and two half-sisters also survive.

**NEW CASTLE**  
RUSSELL METTERT, 56, St. Anne, Feb. 1. Husband of Wanda; father of Mrs. Gene

Harding of Carmel; Mrs. Max Hayes of Richmond; Ronnie and Bryant of New Castle. Stepfather of Rickie Ballock; son of Amanda Mettert; brother of Mrs. Bill McDaniels of New Castle; Sister Mary Antonio; and John Mettert of Vancouver, Ore.

**RICHMOND**  
THERESA KOLENTUS, 77, Holy Family, Jan. 28. Wife of Nicholas; mother of Father Robert Kolentus, chaplain of St. Francis Hospital Center, Beech Grove; John of Richmond; Mary Komle of Cleveland; Anna Dudas and Ethel Williams, both of Richmond.

**SELLERSBURG**  
JOHN ORVILLE HALL, 86, St. Paul, Feb. 4. Father of Russell and Charles, both of Jeffersonville; John of Tucker, Ga.; Katherine Hall of Louisville; Mary Swank of Jeffersonville; and Doris Wakefield of Gales Ferry, Conn. A sister also survives.

**TELL CITY**  
KENNETH (Jack) COLLINS, 60, St. Paul, Jan. 31. Husband of Mable; father of Joel and Connie Burris of Tell City.

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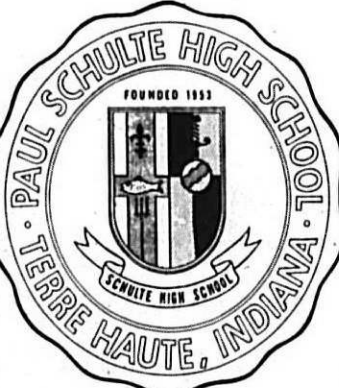
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City; and Joan Beheme of Evansville; brother of Robert and Jake Collins, Clara Braun, all of Tell City; and Charles Collins of Cannelton.

#### TERREHAUTE

DORA MODGLIN, 75, Sacred Heart, Jan. 29. Mother of Margaret Gresham and Robert Modglin, both of Terre Haute; grandmother of

Robert Gresham of St. Louis. MONROE RIPPLE, 74, Sacred Heart, Jan. 30. Margaret; father of Sue Johnson; brother of Marion; grandfather of Paul Monroe Johnson, all of Terre Haute. CLARA KEATING, 85, St. Benedict, Feb. 1. Nieces and a nephew survive.

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## VIEWING WITH ARNOLD

# Like to be conned? Go see 'The Sting'

BY JAMES W. ARNOLD

Con men, especially if they existed in the "good old days" and are not out there lifting your wallet today, are a criminal breed especially favored by moviemakers, with whom (after all) they share a lot of fleeing in common. "The Sting" is in the light-comedy tradition of "Flim-Flam Man" and "Paper Moon."



The major differences are that "The Sting" is

a big-time operation, set in 1936 Chicago instead of the backroads and boon-docks, and that "the mark" is somewhat more dangerous, a nasty mobster boss (Robert Shaw). But the approach is still toward escapist fun and the creation of a mood of affection for the past.

The flick reunites the stars (Robert Redford, Paul Newman) and the director (George Roy Hill) of "Butch Cassidy," with a similar flavor—light-hearted larceny with occasional grim intrusions of violence. But if "Cassidy" left you thinking and a little sad, "The Sting" intends to leave you smiling.

REDFORD PLAYS a grifter from the provinces who makes the mistake of swindling a pile of mob loot from one of Shaw's collectors. When his associate is routinely assassinated in retaliation, Redford vows to get even. He has to do it with a "big con," not because of moral scruples (which are largely absent in the film), but because he doesn't know enough about murder. Aided by Newman and a colorful collection of film-flam types, few of whom are tougher than your Aunt Hattie, a plan as elaborate as anything in "Mission Impossible" is set up to separate the greedy

Shaw from half a million without his knowing he's been gulled.

Director Hill hangs all the elements together deftly, including comedy, suspense, several chases, a killing or two, and several genuine surprises. (Hardly any of them are fair—the audience is conned as often as the villains). The highlight is a wildly dishonest poker game in a crowded train compartment, which occurs, unfortunately, only halfway into the film. But the solid appeal of the movie, besides the charm of the stars, is the detail of the period studio sets and costumes, shot in

rotogravure tints with many of the corny narrative tricks of the 1930's (episode titles, wipes, iris-outs, etc.).

BEST OF ALL is a warm piano rag score, played by Scott Joplin and adapted by Marvin Hamlisch, who also did the musical nostalgia for "The Way We Were."

The moral assumptions (about cheating, murder and

prostitution) will disturb some viewers. The only visible cop is the crummiest character in the story. But "The Sting" is basically an exercise in style with little pretense of reality. The bad guy heroes are shown cheating only guys badder than themselves. When the robber is robbed, it can be taken as a variant on poetic justice.



"SWEETHEART SOCKHOP"—Members of the Indianapolis Cursillo Movement will sponsor a "Sweetheart of the 50's Sockhop" at Immaculate Heart of Mary parish at 8 p.m. Friday, Feb. 15. "Golden Oldies" will be featured for dancers. Shown above are three members of the planning committee, all from Immaculate Heart parish, from left: Mrs. Harry H. Kennerk, Mrs. Donald J. Koors and Mrs. Joseph L. Stumpp. Admission will be \$1.50 per couple.

## Mass booklets in large type

Priests, Religious and laity having impaired vision can now actively participate in the celebration of Mass, thanks to the Catholic Guild for Blind's new large type booklet.

An outgrowth of a 10-month project of the Chicago organization, it was designed primarily for priests. But William F. Lynch, guild director, explained that religious and lay persons who have such handicaps as glaucoma, cataracts or cornea malfunction can utilize the booklets.

The booklet contains the Ordinary and Four Eucharistic prayers, and individual Sunday and holiday Mass propers are mailed to booklet users each month. The booklet is printed on special, non-glare paper and bound in a plastic notebook. The package is available for a fee of \$7, at 67 W. Division St., Chicago, Ill., 60610.

## Administrator appointed for South Central School

INDIANAPOLIS — The newly-formed board of the South Central Catholic School, which will consolidate the educational program for five parishes, has announced the appointment of an administrator to direct the new school and religious education in the parishes.

Sister Elaine Kohn, S.P., a veteran educator as teacher and administrator, will assume direction of the South Central Catholic School on July 1. The school will operate next fall with three buildings and serve Holy Rosary, Sacred Heart, St. Patrick's, St. Catherine's and St. James parishes.



SISTER ELAINE KOHN, S.P.

PRESENT enrollment at the four parish schools now functioning (all except Holy Rosary) is about 800 pupils in grades one through eight. The consolidated school will operate as one administrative unit, with grades one through six to be conducted at the former St. Patrick's and St. James Schools and grades six through eight to be operated at the former St. Catherine's School.

In addition to her direction of the school program, Sister Elaine will be responsible for the administration of religious education in all five parishes.

President of the South Central Catholic Education Board is Jerry Swinehart of St. Catherine's parish. Other officers include: Charles E. Schafer of Sacred Heart parish, vice-president; Mrs. Frances Heavrin of St. James parish, secretary; and Ronald R. Nevitt of St. Patrick's parish, treasurer.

SISTER ELAINE, the new administrator, is presently

completing a dual assignment with the Indiana Department of Public Instruction. She is facilitator of curriculum renewal, a Title III Project, for a nine-county area in Southern Indiana. During the previous academic year she served as consultant for innovative programs for the Southern Regional Center.

An Indianapolis native, Sister Elaine is a former principal of St. Ann's School, Indianapolis, and has taught at St. Mary's School, Richmond. From 1967 to 1972 she was principal of St. Joseph's School, Jasper. She has degrees from St. Mary-of-the-Woods College and Indiana State University.

She is a member of several professional organizations, including the National and State Association for Supervision and Curriculum Development. She is presently serving as president-elect of the latter group.

## The week's TV network films

THE OMEGA MAN (1971) (NBC, Saturday, Feb. 9): Charlton Heston in the future again, this time as a medical scientist who survives a nuclear holocaust and becomes the fountainhead for a new and better race of men. The message is heavy and the symbolism is broad enough for a spoof; presumably some naughty words and sex scenes with Rosalind Cash will wind up in the network cutting room. Satisfactory for the non-discriminating.

THE GOOD, THE BAD AND THE UGLY (1968) (ABC, Sunday, Feb. 10): The third and most spectacular in Italian director Sergio Leone's trilogy of westerns with Clint Eastwood as the Man with No Name. The content is almost entirely sadism and violence, but it is done with undeniable flair, and this time with a huge budget and an expertly used cast of thousands. In theaters the wide-screen movie ran 161 minutes without commercials, so you can expect to miss some of the "best" footage. With Eli Wallach and Lee Van Cleef. Of interest mainly to mature western buffs.

THE GREAT ESCAPE (1963) (NBC, telecast in two parts, Monday and Wednesday, Feb. 11 and 13): John Sturges' ultimate in prisoner-of-war movies, based on actual WW II events, combines suspense and action with enduring human values and feelings. This is the film that made Steve McQueen a star, and at least a dozen others in the cast are equally good. A solidly stirring movie, recommended for all but very young children.

LOVERS AND OTHER STRANGERS (1970): (ABC, Monday, Feb. 11): A much overrated farce, about on the level of TV's "Love, American Style," that puts down marriage, the family, Catholic ethnics, and people with equal heavy-handedness. An awful lot of sex and nasty language will have to be cut for the Tube, and about all that remains in this nihilistic flick is a pretty Oscar-winning theme song. Not recommended.

THE PHANTOM OF HOLLYWOOD (CBS, Tuesday, Feb. 12): A made-for-TV film with a story built around the actual destruction last year of the famous MGM backlot, with excerpts from many old films made there. Recommended for movie buffs.

RYAN'S DAUGHTER (1970) (CBS, Thursday, Feb. 14): David Lean's huge, beautiful movie about a varied group of exceptional people struggling with their

romantic ideals in a narrow-minded village in western Ireland during the "troubles" of 1916. The production team is the same that made "Lawrence" and "Dr. Zhivago." Sarah Miles, Robert Mitchum and John Mills head a good cast, and Trevor Howard plays one of the strongest and most likeable priests in movie history. Recommended for adults and mature youth. The original film ran 3½ hours, so expect cuts.

HALLS OF ANGER (1970) (CBS, Friday, Feb. 15): One of Hollywood's rare attempts to deal with relevant reality, this film is reasonably interesting and responsible, for all its clichés of story and violence, in describing the problems at an all-black high school suddenly integrated by a small group of bused whites. Calvin Lockhart is the heroic black vice-principal, and there are important early-career roles played by Jeff Bridges and Rob Reiner. Satisfactory for adults and mature youth.

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## Dance scheduled at Cathedral

INDIANAPOLIS — The annual Cathedral High School Scholarship Fund Dance will be held in the gymnasium on Saturday, Feb. 9. A social hour from 8 to 9 p.m. will precede the dance. The Continentals will play, and a continental breakfast will follow.

Mrs. Robert E. Kane and James H. Otis are co-chairmen. Mrs. Emil Battie is in charge of decorations.

Advance reservations may be obtained by calling Mrs. Daniel Riordan at 253-4027.

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