

# the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, JANUARY 3, 1975

## 60,000 babies later, he believes abortion taking of human life

BOSTON—"There is no longer serious doubt in my mind that human life exists within the womb from the very onset of pregnancy," a former head of one of the world's largest abortion clinics and leading crusader for legalized abortion wrote in the Nov. 28 New England Journal of Medicine here.

Dr. Bernard Nathanson, one of the founders of NARAL (originally the National Association for the Repeal of Abortion Laws, now the National Abortion Rights Action League), was director for a year and a half of the Center for Reproductive and Sexual Health, which he described as the "the first—and largest—abortion clinic in the western world."

When he resigned as director of the center, he said, it "had performed 60,000 abortions with no maternal deaths—an outstanding record of which we are proud. However, I am deeply troubled by the increasing certainty that I had in fact presided over 60,000 deaths."

DR. NATHANSON said he still believes the United States must have "a completely permissive legal climate for abortion . . . that abortion must be unregulated by law." But, he said, a way must be found to create a moral sensitivity to the seriousness of abortion.

"We must courageously face the fact—finally—that human life of a special order is being taken," he wrote. "And since the vast majority of pregnancies are carried successfully to term, abortion must be seen as the interruption of a process that would otherwise have produced a citizen of the world. Denial of this reality is the crassest kind of moral evasion."

"The fierce militants of the Women's Liberation evade this issue and assert that the woman's right to bear or not to bear children is an absolute right. On the other hand, the ferocious Right-to-Life legions proclaim no rights for the woman and absolute rights for the fetus."

HE DISMISSED the pro-abortion argument that "nothing can be human life that cannot exist independently," citing those who depend on electronic pacemakers or on twice-weekly kidney machine treatment as examples.

The physician disagreed, however, with the position of most abortion opponents regarding the basis of human rights.

"None of us has 'rights' that go beyond the inter-related life that is our common heritage of this planet," he wrote.

"Our 'rights' exist only because others around us care enough about us to see to it that we have them. They have no other source. They result from no other cause."

AT THE SAME time he disagreed with the view of many abortion proponents that abortion is a medical decision.

"The phrase 'between a woman and her physician' is an empty one since the physician is only the instrument of her decision, and has no special knowledge of the moral dilemma or the ethical agony involved in the decision," he wrote.

"The decision is the most serious responsibility a woman can experience in her lifetime, and at present it is hers alone."

The physician suggested that "between the two implacably opposed camps (of pro- and anti-abortionists)—past the slogans, past the pamphlets, past even the demonstrations and the legislative threats—lies the infinitely agonizing truth. We are taking life, and the deliberate taking of life, even of a special order and under special circumstances, is an inexpressibly serious matter."

WHILE STILL assuming that ultimately the woman has the right to have an abortion, he suggested that she should have available to her in the decision-making process a body of counseling specialists "designed to bring the whole sweep of human experience to bear on the decision—not just the narrow partisanship of committed young women who have had abortions and who typically staff the counselor ranks of hospitals and clinics now."

Dr. Nathanson called for continued legal freedom of abortion but a moral climate sensitive to the life issues involved.

"Our sense of values has always placed the greatest importance on the value of life itself . . . In pursuing a course of unlimited and uncontrolled abortion over future years, we must not permit ourselves to sink to a debased level of utilitarian semiconsciousness," he wrote.

"We must work together to create a moral climate rich enough to provide for abortion, but sensitive enough to life to accommodate a profound sense of loss."

## Holy Spirit pastor to chair Clergy Personnel Board

Father William Munshower, pastor of Holy Spirit Church, Indianapolis, has been elected chairman of the Clergy Personnel Board of the Archdiocese. Vice-chairman is Father James Sweeney, pastor of Our Lady of Perpetual Help Church, New Albany.



Father Munshower

The elections complete the organization of the board as outlined in a constitution ratified by the Priests' Senate and approved by Archbishop George J. Bishop.

Also for the first time, the board now has a full complement of nine members, four of whom represent age categories among the priests and five of whom represent geographic areas within the Archdiocese. All members are elected by their respective constituencies and serve four years. Terms of office are staggered to assure continuity of operation.

Present members of the board and the year in which their term expires are:

Age group representatives—Father Willard Day, director of Aquinas Center and teacher at Our Lady of Providence High School, Clarksville, 1976; Father Munshower, 1977; Msgr. Francis Reine, pastor, St. Christopher, Speedway, 1978; and Father Louis Gootee, pastor of Nativity, Indianapolis, 1979.

Regional representatives—Father Francis Buck, pastor of St. John the Apostle, Bloomington, representing the Bedford-Tell City deaneries, 1975; Father Thomas Carey, pastor of Christ the King, Indianapolis, representing the Indianapolis deaneries, 1975; Father Sweeney, representing the New Albany-North Vernon deaneries, 1977; Father John Minta, pastor of St. Gabriel, Connersville, representing the Richmond-Lawrenceburg deaneries, 1978; and Msgr. James Galvin, chaplain of St. Mary-of-the-Woods, representing the Terre Haute deanery, 1978.

The executive committee of the board is composed of the new chairman and vice-chairman plus the Personnel Director, Msgr. Joseph D. (Continued on Page 3)

## HEARTFELT S.O.S.

INDIANAPOLIS — Spanish-speaking members of the Archdiocese have taken a special interest in Yolande Censa, who is recovering from open heart surgery in Methodist Hospital here.

It was learned Tuesday of this week that Mrs. Censa, is in need of 10 additional pints of blood and financial contributions to help defray medical expenses are still being sought. Persons wishing to donate blood may phone 924-8928. Those wishing information on how to help financially may call 924-8517. Both numbers are Methodist Hospital offices.

The mother of three and a resident of LaPaz, Mexico, Mrs. Censa was brought here through the intervention of local Methodist church groups. In gestures of ecumenical concern, a special collection was taken up for her at last Sunday's Spanish Mass at St. Mary's Church and several Spanish-speaking Catholics have donated blood.

CHRISTMAS GREETING—Looking out over the crowd gathered in St. Peter's Square below, Pope Paul VI imparts his annual Christmas blessing. In his Christmas message to the world, the Pope hailed the birth of Christ as an event that has profoundly affected "the entire history of mankind and the existence of every individual human being."



## Pope Paul calls for peace 'founded on reconciliation'

WASHINGTON—Pope Paul VI has called for active pursuit of a peace founded on "a reconciliation of hearts" and mutual human understanding and has deplored the arms race which, he said, seeks peace "through the terror of unheard-of destruction and suffering."

The Pope's call for a peace that is "neither passive nor oppressive" but "inventive, preventive and operative" came in his annual message for the celebration of the Day of Peace, observed internationally by Catholics on Jan. 1.

Addressed to "all men of good will," the message is entitled "Reconciliation—The Way to Peace."

BECAUSE "generations succeed generations," peace based on "faithfulness to the fundamental laws of society" will endure only on condition that the young "are unceasingly educated in the discipline of order for the common good and in the ideal of peace," Pope Paul said.

Although "the whole of civilization" has admitted the fundamental principle that "all men are brothers," the Pope said, the causes of conflict still exist.

Therefore, he said: "Peace must be made; peace must be produced; peace must be invented. It must be created through an ever watchful disposition, with a will ever fresh and untiring."

Pope Paul recalled the Second Vatican Council's words: "Peace must be born of mutual trust between the nations rather than imposed on them through fear of one another's weapons."

He noted too the council's warning that government officials work in vain at building peace "so long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending ideologies, continue to divide men and place them in opposing camps."

HE CONTINUED: "Exclusive and arrogant ideologies are being organized into social systems.

Territorial conflicts break out with frightening ease. And above all, there is an increase in the number and the power of murderous weapons for possible catastrophic destruction."

Warning that "there is something not functioning properly in the monumental machine of our civilization," the Pope said: "This machine could

explode in an indescribable conflagration because of a defect in its construction."

The defect, he said, is insufficient use of "the spiritual element," which has to be used and applied "in order to make it capable not only of impeding conflicts among men and predisposing them to peaceful and (Continued on Page 3)

## Christmas Eve rite launches Holy Year

VATICAN CITY—With the words "Open to me the doors of justice," and with three raps of a hammer against the Holy Door, Pope Paul VI opened the Universal Church's Holy Year in a Christmas Eve ceremony at St. Peter's Basilica.

As millions throughout the world watched on television, the Pope entered the basilica through the Holy Door at 11:52 p.m. He was followed by about 25 cardinals, more than 40 bishops, and members of the diplomatic corps accredited to the Holy See.

The simple Latin ceremony of opening the Holy Door, sealed since the 1950 Holy Year, was incorporated within the Midnight Mass for Christmas. The Pope began the penitential rite of the Mass from a throne set up near the sealed door in the great atrium or colonnaded porch of the basilica.

FOLLOWING THE sung Kyrie Eleison, the Pope prayed: "Open to us completely the door of your mercy so that one day the doors of your dwelling place in Heaven will open for us."

After a hymn to the Holy Spirit sung by the all-male choir, the Pope took a specially-made silver hammer, struck the metal cross fastened at the door's center three times.

Then, with a squeak and a puff of dust, the door of brick and mortar sealing the entrance was lowered backwards into the interior of the basilica by pulleys. The Pope pulled back as if startled or even struck by falling bits of plaster, and then returned to the throne of the porch.

Laymen and Franciscan priests in purple stoles cleaned away debris, and washed the portal and threshold with holy water, applied with large sponges and wiped away with white cloths.

THE POPE KNELT for about a minute at the newly opened entrance to the basilica, then crossed the threshold.

The Pope, who walked very slowly throughout the ceremony and seemed tired, continued the Mass from the central altar of St. Peter's once the processions of civil and Church dignitaries had passed through the door and reached their seats in the Church.

In his homily, the Pope addressed an invitation first to the world's Catholics, then to people everywhere, to join in celebrating the Holy Year.

At 10 a.m. on Christmas Day, cardinals delegated by the Pope opened holy doors at Rome's three other major basilicas: St. John Lateran, St. Mary Major, and St. Paul outside-the-walls.

# Hunger in the world top religious concern of 1974

BY JERRY FILTEAU

WASHINGTON—For Americans 1974 began with fuel shortages, dragged through a summer of discontent with prices spiraling and the nation moving inexorably toward the impeachment of its President and ended with a growing awareness of a worldwide food crisis that threatens the lives of millions.

As the year was ending, the food crisis, with its immense human dimensions, began to emerge as the top religious concern of 1974.

The U.S. Bishops dramatized that concern at their November meeting here when they pledged to fast two days a week and urged others to do likewise as part of a pastoral plan to meet the crisis. But they carried their concern much further: characterizing the equitable distribution of food as a matter not simply of charity but of fundamental justice, they pledged an ongoing fight to change the food policies of the U.S. government.

BUT IF FOOD—or the worldwide lack of it—topped religious concerns in 1974, there were a number of issues and events vying for second place.

A new fascination with the devil swept America in the early months of the year as "The Exorcist" opened in theaters across the country—only to die down as a consensus quickly emerged that the movie was more a horror story than a religiously significant event.

Two Jesuit priests and a rabbi got frequent headlines during the presidential impeachment

proceedings: Father Robert Drinan (D-Mass.), who had introduced the first impeachment resolution in the House, was a leader of the pro-impeachment forces during the nationally televised House Judiciary Committee hearings; Father John McLaughlin, presidential speechwriter, became famous as "the White House priest" for his ardent defenses of Nixon's morality and world leadership; and Rabbi Baruch Korff led a last-ditch effort to keep Nixon in office by stirring public opinion, in his favor.

On a world scale evangelization captured the attention not only of Catholics but of many other Christians. Conservative-Evangelical denominations held a world conference in Lausanne, Switzerland, and the 1974 World Synod of Bishops in Rome discussed the topic extensively for a month.

Human rights also occupied churchmen's attention around the world in 1974, leading to Church-state confrontations in Chile, Brazil, Bolivia, and Rhodesia.

In the United States, the USCC took a high profile on U.S. involvement in such countries, repeatedly urging the American government to foster human rights through its economic and diplomatic policies.

The United Nations' World Population Year, which was climaxed by a World Population Conference in Bucharest, Rumania, highlighted the differences between rich and poor

nations on attitudes toward family planning, birth control, abortion and population policy.

In December the Vatican issued a lengthy statement forcibly reiterating the Church's position that abortion is fundamentally evil. In the United States the letter reinforced the multi-level anti-abortion activities of the American Bishops.

The U.S. Bishops also showed a strong concern for moral values, or the lack of them, in American society. At their November meeting the Bishops established a committee to draft a national pastoral letter on the subject after hearing a report on the situation today.

Several major events in 1974

contributed to the bishops' concern for moral values, among them: The continued revelations of Watergate, which brought a new national soul-searching on questions of public morality; the ongoing battle by opponents of abortion, including congressional testimony by four cardinals when the Senate opened hearings on a human life amendment; the new surfacing of racial tension in Boston as the 1974-75 school year opened under court ordered busing for racial integration.

The bishops also saw widespread dishonesty and irresponsibility, sexual immorality, divorce, and the prevalence of secularism as signs of a need for new moral sensitivity.

The Church's teaching on sex and marriage came under attack on two fronts in 1974: homosexuality and divorce.

Despite vocal Church opposition, the people of Italy voted overwhelmingly to allow divorce in their country. Theologians and Church lawyers in many parts of the world, particularly in the United States, repeatedly urged the Church to change its practice and allow divorce in cases where the marriage is "irretrievably dead." The Church was accused of treating divorced persons as "second-class citizens" in its pastoral approach, and several dioceses tried to approach the problem of too-casual or immature marriages by setting up special guidelines for teen-age marriages.

Homosexuals picketed the Detroit archdiocesan chancery office after an opinion column by a young homosexual, Brian McNaught, was dropped from the local Catholic paper. The New York archdiocese made national headlines by opposing a proposed ordinance for homosexual civil rights in New York City. A "Guide for Confessors" that repeated the Church's traditional position on homosexuality, which was quietly distributed by the USCC, drew fire from an organization for homosexual Catholics and from the Salvatorian Gay Ministry Task Force, a group that is trying to develop more effective

models for pastoral ministry to homosexuals.

While calls for a stronger women's role in the Church continued to grow among Catholics, it was the Episcopal Church that hit the front pages around the country when three retired Episcopal bishops ordained 11 women priests in Philadelphia in July.

One of the biggest single flaps in the Catholic Church took place in Marlboro, Mass., when a pastor deferred the Baptism of a child because its mother publicly advocated abortion rights for women. Jesuit Father Joseph O'Rourke of New York baptized the child a few days later, and his actions led to his dismissal from the Jesuit order.

Among other events and personalities that made religious news in 1974: Catholic charismatics provoked new questions about the growing movement when physical healings were claimed during a national charismatic conference at Notre Dame in June. Nevertheless the U.S. bishops heard a rather favorable report on the movement in November.

President Gerald Ford drew thanks but comments of "not enough" from many religious leaders when he proposed a program of limited clemency for draft evaders and military deserters.

Anglican Archbishop Michael Ramsey of Canterbury, one of the (Continued on Page 3)

## WEEK OF UNITY SCHEDULED

GRAYMOOR, N.Y.—Beginning Jan. 18, Christian churches will observe the 67th annual Week of Prayer for Christian Unity.

The theme for the 1975 observance, "Reconciled by the Christ Who Renews, Frees and Unites," is based on the opening verses of St. Paul's letter to the Ephesians.

THE THEME, selected by the Graymoor Ecumenical Institute and the Faith and Order Commission of the National Council of Churches, coincides with the focus on the Catholic Holy Year and the fifth assembly of the World Council of Churches, both of which are

scheduled to take place in 1975.

THE WEEK OF PRAYER for Christian Unity was begun here in 1908 as the Church Unity Octave by Atoneament Father Paul Watson, an Episcopalian priest who became a Roman Catholic.

"Those who have taken the initiative of a Week of Prayer for Christian Unity," Cardinal Jan Willebrands, president of the Vatican's Secretariat for Promoting Christian Unity, said recently, "never have considered it as a week which would suffice in itself or which would be an alibi for further prayer and other activities in and for the service of Christian Unity."



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Catholic Schools Week set

WASHINGTON—The week of Feb. 2-8 will be Catholic Schools Week, a nationwide celebration of the contributions these schools make to their local community and the country as a whole. The week is sponsored by the National Catholic Educational Association and the Division of Elementary and Secondary education of the U.S. Catholic Conference.

## Natural family planning praised

PORTLAND, Ore.—Medical specialists and family counselors meeting here said that natural family planning is as reliable in preventing pregnancy as any means of artificial contraception with the possible exception of the pill. Other claims made for natural family planning were that its reliability does not depend on a regular menstrual cycle; the method is simple, easily learned and available to all; it is free and requires no medication; and it produces no physical and psychological side effects.

## FDA action criticized

WASHINGTON—A U.S. Catholic Conference official has accused the Food and Drug Administration (FDA) of "abandoning its primary responsibility" to protect the health of the U.S. people by allowing sale of the Dalkon Shield intrauterine device (IUD) to resume. The official, Magr. James T. McHugh, director of the USCC Family Life Division, criticized the statement announcing the agency's decision to end a six-month moratorium on prescription of the Dalkon Shield by physicians. The decision "indicates that the FDA is attempting to sidestep regulations for the protection of human subjects," McHugh said.

## Chicago TV network readied

CHICAGO—The Chicago archdiocese is preparing to unveil a new broadcasting system costing more than \$4 million, which it has been developing for the past four years. The new Catholic Television Network of Chicago consists of four channels on the super-UHF Instructional Television Fixed Service (ITFS) frequencies. It will be the largest diocesan system in the U.S., able to reach over 500 sites in the Lake and Cook County areas of Illinois, with a potential Catholic audience of 2.5 million.

## Jesuits cautioned on change

ROME—Pope Paul VI has made it clear to the current general congregation of the Jesuit order here that the Vatican will not approve any changes regarding which Jesuits may be admitted to the "fourth vow" of special obedience to the Pope, characteristic of the Society of Jesus. The Pope's position was conveyed in a letter to the Jesuit superior general, Father Pedro Arrupe. According to the basic document of the Society of Jesus, profession of the fourth vow is reserved to priests who have completed a specified spiritual and intellectual preparation.

## Role of family emphasized

WASHINGTON—"Throughout Holy Year 1975, the Christian family should see itself as an agent of reconciliation," said the Family Life Division of the U.S. Catholic Conference (USCC) in a statement issued on Holy Family Sunday, Dec. 29. Noting that the theme of reconciliation has emphasized in Holy Year preparations, the statement said: "Reconciliation, a duty incumbent on every Christian, is accomplished in a special way by the Christian family."

## Misuse of IRS blasted

NEW YORK—The general secretary of the National Council of Churches (NCC), Dr. Claire Randall, said here that the Nixon Administration's attempted use of the Internal Revenue Service to investigate the NCC, among organizations and individuals regarded as subversive to White House aims, was "harassing" and a violation of both the IRS code and the right of freedom of religion.

## Names . . .

Joseph A. Durick of Nashville and Carroll T. Dozier of Memphis have petitioned Tennessee Gov. Winfield Dunn to commute the death sentence of Clarence Collins, the first scheduled execution in the U.S. in seven years.

Betty Hutton, the former Hollywood actress who had been working as a rectory cook in Providence, R.I., was hospitalized after an emotional breakdown.

Father Charles Kelly, Richmond, Va., has been named vice rector of the North American College in Rome.

Arthur Jones, European bureau chief for Forbes Magazine, has been appointed executive editor of the National Catholic Reporter.

Frank M. Power, president of William H. Sadler Inc., a Catholic educational publishing house, died in New York at the age of 73.

Sister Dorothy Donnelly, president of the National Coalition of American Nuns, was among 38 religious leaders who signed a statement charging the United States with violating the Vietnam peace agreement.

Cardinal Humberto Medeiros called for a stand of "firm principle" in the controversy over busing in Boston's public schools.

Brother Thomas W. Spalding, C.F.X., who teaches history at Spalding College, Louisville, Ky., has been named to receive the American Catholic Historical Association's annual award.

Pope Paul received the credentials of two new ambassadors to the Vatican—Gerald Woods of the Republic of Ireland and Gordon Gudenus of Austria.

Dr. Frederick J. Crosson, retiring dean of the college of arts at the University of Notre Dame, was presented the Delta Epsilon Sigma Award of the National Catholic Education Association.

Archbishop Jaime Sin of Manila has publicly criticized the martial law regime of Philippine President Ferdinand Marcos.

Theodore R. Britton, Jr., president Ford's nominee as ambassador to Barbados and Granada, is a Baptist clergyman.

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## Study charges economic injustice

WASHINGTON—The Campaign for Human Development (CHD), the Bishops' anti-poverty agency, has released massive study charging that the economic system in the United States is filled with injustice and may threaten the country's democratic form of government. The report details a gross maldistribution of wealth and income over the past 60 years. It claims that more than half of all Americans are "essentially dependent" upon social institutions over which they have no control. "Economic resourcelessness" and "political powerlessness" affect more than 50% of the American people, the report says. It adds that in today's economy "the average American can no longer afford the average American home."

## Archbishop fires editor

NEW ORLEANS—Archbishop Philip M. Hannan has fired Father Andrew C. Taormina as executive director of the Clarion Herald, New Orleans archdiocesan weekly, after the priest, in his weekly column, had criticized Pope Paul's recent speech before the World Food Conference and called for the Church to support artificial birth control to meet current and future food needs of the world. Father Taormina said he had "respectably complied" with the archbishop's request for his resignation and would serve as director of the archdiocesan Apostolate for the Aging program. Archbishop Hannan said his own "very firm adherence to the teaching of the Holy Father about artificial birth control and other matters relating to doctrine and morality has been expressed on many occasions."

## In capsule form . . .

Despite tension over the possibility of all-out war in the Middle East, more than 15,000 Christian pilgrims thronged to the Holy Land for Christmas observances . . . The Executive Council of the Episcopal Church has proposed that each family in the denomination give at least \$1 per month to the world's hungry people . . . A Superior Court decision upholding the right of private hospitals to refuse to perform abortions has been appealed by the New Jersey chapter of the American Civil Liberties Union.

The Diocese of Buffalo, N.Y., and the Secondary Lay Teachers Association signed a two-year wage agreement ending an 18-day strike in 16 diocesan high schools . . . A resolution asking priests to abstain from meat on Fridays and to consider restoring the Lenten fast was passed by the St. Paul-Minneapolis Archdiocesan Priests' Senate . . . Human rights violations in South Korea have worsened since President Ford's visit there in November, a Methodist missionary told a House subcommittee.

The bishops of England and Wales issued a joint statement blasting efforts to make euthanasia a part of Britain's laws and way of life . . . A new Catholic weekly for Puerto Rico will be launched by Our Sunday Visitor on Jan. 5 . . . Ireland's Catholic Bishops, in their first pastoral letter on temperance in 26 years, made an urgent appeal for a "mature attitude towards drinking."

A "death with dignity" bill legalizing euthanasia is being prepared for the Virginia state legislature . . . The Distilled Spirits Council denied that the world food crisis would be affected in any way by diverting the million tons of grain used annually to produce liquor in the U.S. . . . The Conference of Major Superiors of Men reaffirmed its support of Cesar Chavez, head of the United Farm Workers.

Indianapolis

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PONTIFF OPENS HOLY DOOR—Pope Paul VI taps three times on the Holy Door of St. Peter's Basilica with a ceremonial silver hammer, saying prayers each time. After the third blow with the hammer, the massive bronze door was lowered to the ground by pulleys and the 1975 Holy Year was officially inaugurated (RNS photo)

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## THE TACKER

## The way it was

BY FRED W. FRIES

Jeff Hays is the author of a Tacker column in the Message, Evansville diocesan paper. In the Christmas issue of the paper he wrote a column entitled: "A Christmas letter to my son, John." We found his sentiments so appealing that we want to share this classic with Criterion readers.

To my son John,

You are only four and a half years old now and you probably won't remember much about Christmas, 1974 beyond the pretty Christmas tree and the toys you receive. Maybe you will put this letter away and look at it one day when you are a little older.

These old United States have gone through quite a lot this year. For the first time in history a President resigned from office and he did so under a cloud of shame.

We had a series of incidents in our government, starting back in 1972, that are not among the best in our glorious history as a nation. We have lumped these incidents together under the name of Watergate. You'll be reading a lot about Watergate when you go to school. It was Watergate that finally brought down President Nixon, the man who was President when you were born.

RIGHT NOW at Christmas time we think in terms of giving, but the era of Watergate was one of taking. . . and some of our government officials almost stole our nation. There was not much religious about that but the men around Nixon, and the President himself, went about their business with a religious fervor. Their first commandment was "Preserve Thyself." The second was similar, "Preserve Thy Friends."

The good thing about this episode was that there were good men who recognized the dangers and did something about it. I'm happy to say that my fellow workers in the press had a lot to do with it although they came under bitter attack as meddlers into an affair that they had no business investigating. Always remember that a free press is essential if our free society is to survive.

This Christmas, John, is not a good time for many workers. They are being laid off from their jobs by the thousands and many will face a cold and bitter winter and some will have to resort to welfare checks to see them through. It's ironic but this is the same welfare that many of the workers scorned while they were employed.

CHRISTMAS 1974 is also a time like never before and hopefully won't be again in your lifetime. It's a time when we have a business recession, with the number employed way down but with prices of things way up. Ask your mommy someday about the price of a bag of sugar in 1974.

Your sisters and you are going to have your work cut out for you when your time comes to take over this country. Hopefully a way will be found to have everybody employed, the poor taken care of and the rich, sympathetic. And most of all, maybe you will inherit a country that once again will have trust in the people who run our institutions and government.

Somewhat, this year many have forgotten the essential message of Christ and the first Christmas—that we love one another and that if we lay down our lives for our fellow man, we will live forever.

Times may not be too good now but we as a people have survived worse and I know we will come through these times stronger and wiser.

Your dad,

HERE AND THERE—Agnes Layman, a member of St. John the Apostle parish, Bloomington, observed her 91st birthday the day after Christmas . . . Charles H. Logan, a former member of St. John's parish, Indianapolis, recently received the Annual Outstanding Citizen Award of the Greater New Orleans AFL-CIO for work in labor-management relations and as a church and community leader . . . Scenic High School recently edged out arch-rival Chatard, 84½ to 83, to win the Indianapolis city championship in wrestling . . . Edward Friel is the newly installed president of St. Patrick's Division No. 1 (Indianapolis), Ancient Order of Hibernians . . .

AROUND AND ABOUT—Archbishop George J. Blaskup and Father Joseph Beechem, pastor of St. Lawrence parish, Indianapolis, were concelebrants of the December Mass sponsored by the First Friday Club at Ft. Benjamin Harrison along with Post Chaplain (Major) Norbert H. Bykowski . . . Father Bernard Head will be the Catholic participant in the weekly Focus on Faith telecasts (WRTV, Channel 6, Sundays, 12 noon) on Jan. 5 and Jan. 12 . . . John J. Weust, 1974 honor graduate of Schulte High School, Terre Haute, has been named to receive the Forrest G. Sherer Scholarship awarded for academic excellence and an outstanding record in Scouting. He is a freshman at Rose-Hulman Institute of Technology . . . Sister Kathryn Martin, S.P., chairman of the speech and drama department of St. Mary-of-the-Woods College, will participate in a workshop on "Art, Music, Literature—The Black Experience" at Indiana State University, Evansville branch, on Jan. 11

A PARISH CELEBRATES—Four sacraments of the Church were involved—directly or indirectly—in a liturgical celebration held on the evening of Dec. 23 in St. John the Apostle Church, Bloomington. Nine persons were baptized; six made Professions of Faith; ten received the sacrament of Confirmation; 12 made their First Communion, and one couple renewed their marriage vows. The principals gathered in the parish hall after the services with relatives and friends and the pastor, Father Francis Buck, for a reception and fellowship hour.

RECIPE FOR ALL SEASONS—Over the holidays we came across the following recipe which is full of nothing but spiritual calories:

1 cup of thanks to God  
1 cup of good thoughts  
3 cups of kind deeds  
2 cups sacrifice for others  
3 cups well beaten thoughts of compassion

Mix ingredients thoroughly and add tears of joy as well as sorrow for your neighbor in trouble. Flavor with little gifts of love and kindly service.

Fold in prayer and faith to lighten the other ingredients and raise the texture to great heights of Christian living. Bake well at a high degree of human kindness and serve with a warm smile. Enjoy every bite.

CEVAM plans  
2-day workshop

INDIANAPOLIS — An introductory program on values, what they mean and how they are developed, will be offered by the staff of the Center for the Exploration of Values and Meaning (CEVAM) Tuesday and Wednesday, Jan. 14 and 15.

The program will be held at CEVAM's offices, 5155 Plantation Drive, from 9 a.m. to 4:30 p.m. each day, and is designed for parents, teachers and religious educators. Additional information may be had by phoning Father John Ziniska at 849-3422.

CEVAM, which has been operating for approximately a year, is headed by Dr. Brian Hall, formerly associated with Catholic Social Services.

INDIANAPOLIS  
Calendar  
of Events

## SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m. Assumption, 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.; Scenic 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.

Abp. Borders  
suffers attack

BALTIMORE—Archbishop William D. Borders of Baltimore, 61, is reported in "fair" condition in Winchester Memorial Hospital in Winchester, Va., after suffering a heart attack Dec. 22 at the Berryville, Va., Trappist monastery.

Archbishop Borders, a native of Indiana, had been on retreat when he was stricken.

## CARD PARTY

INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party at 8 p.m., Wednesday, Jan. 8, in the Community Room, 550 N. Rural St. The public is invited.

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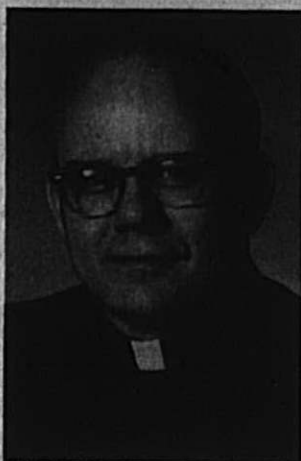
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WORKSHOP PLANNED—Church organizations will be examined during a workshop for Directors of Religious Education to be held 9:30 a.m. to 4 p.m., Wednesday Jan. 8, at the Chancery. Featured speakers will be (left to right) Father Robert Drewes, Archdiocesan Director of Religious Education; Raymond Rufo, executive secretary of the Indiana Catholic Conference (ICC); and Father Lawrence Voelker, ICC Archdiocesan Co-ordinator. The workshop will be limited to 40 participants and pre-registration is required. The fee is \$5. Sister Mary Margaret Funk, O.S.B., of the Office of Catholic Education, is taking reservations by phone and mail.

## Holy Spirit pastor chairs Clergy Personnel Board

(Continued from Page 1)  
Brokhage, and Assistant Personnel Director, Father Michael Welch, who is also Vocation Director.  
Magr. Brokhage, who had served for two years as part-time Personnel Director, was appointed to the post

full time last July. Father Welch also serves full time as Vocation Director. In a letter mailed this week, Magr. Brokhage reminded priests of the approaching deadline for requesting a change of assignment.

A policy statement approved by the board asks priests "to notify the Archbishop, the Personnel Office, or one of the members of the Board if they wish a change for themselves, or

someone associated with them, or feel that a change would be to the advantage of the parish or the Archdiocese, by February 15."

As outlined in the constitution, the personnel board is to assist the Archbishop in making appointments, provide a forum for the discussion of all personnel matters, and to be "sensitively aware" of the views of the clergy.

## Farewell Party

INDIANAPOLIS—A farewell party will be held from 2 to 4 p.m., Sunday, Jan. 5, in the Sacred Heart parish hall, 1502 Union St., for Sister Francis Mary McNamara, C.S.J., who will take up residence next week in Nazareth Home, St. Louis, her order's retirement facility.

A native of this city, Sister Francis Mary attended Sacred Heart grade school and taught there for 12 years. She also taught at St. Roch school. Her eyesight began to fail her in recent years and she has been residing in the Sacred Heart convent.

The public is invited to the party.

## Pope Paul calls for peace

(Continued from Page 1)  
civilized sentiments, but also of producing reconciliation among those same men."

IN A SECTION of his message addressed to Catholics, the Pope called for reconciliation first of all with God. "For us believers there can be no other way to peace than this. Indeed, in the definition of our salvation, reconciliation with God and our peace

coincide; one is the cause of the other."

Reminding Catholics that reconciliation with God "is the work of Christ who 'is our peace,'" the Pope said that "a logical and necessary consequence" of this truth is that "we must perfect the sense of our unity—unity in the Church, unity of the Church" and "ecumenical restoration of the unity of all Catholics."

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## Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

## Ford's road shows

By the time these words appear in print, President Ford should be back at work in the White House. We hope he'll stay there for a while.

Mr. Ford has spent entirely too much time in his short tenure as President away from the seat of government, discharging his duties on a part-time, long-distance basis.

The skiing holiday seemed to us completely out of season in the present economic climate. We don't begrudge Mr. Ford a short vacation, but his junket necessarily entailed the awesomely expensive logistics of transporting a small army of government servants cross-country to the slopes of Vail, Colo. Many Americans must have wondered if the trip was

necessary.

We admit our view may be affected by the fact that The Criterion office is located across the street from the state employment offices. Each morning the lines of unemployed grow longer and more desperate looking. Twice this week glass doors at the office have been shattered by the crush of anxious men and women waiting to file claims.

There is a dearth of leadership in Washington. Mr. Ford has yet to persuade very many worried citizens that he is capable of handling the growing economic crisis. He won't convince them either until he abandons the road shows and begins a long run in the White House.

## Moral evasiveness

One of the most startling articles of recent years appears in the latest issue of the New England Journal of Medicine. It is written by Dr. Bernard N. Nathanson, an early and militant advocate of abortion on demand and former director of the Center for Reproductive and Sexual Health, New York City, the largest abortion clinic in the Western world.

Former director, that is, because Dr. Nathanson resigned not too long ago following a radical change of mind and heart regarding abortion. He is now convinced, he writes in the medical journal, that human life exists in the womb from the onset of pregnancy. His work at the clinic, once a source of professional pride, now sorely disturbs his conscience.

"I am deeply troubled," he states, "by my own increasing certainty that I had in fact presided over 60,000 deaths." The fantastic figure represents the number of abortions performed at the clinic during his year and a half as chief medical officer.

"There is no longer serious doubt in my mind that human life exists within the womb from the very onset of pregnancy, despite the fact that the nature of the intrauterine life has been the subject of considerable dispute in the past," he added.

"We must courageously face the fact—finally—that human life of a special order is being taken. Denial of this reality is the crassest kind of moral evasiveness."

Dr. Nathanson's blunt diagnosis of the intrinsic nature of abortion ranks with that contained in another article on abortion, one with a different moral tone, which appeared in another medical journal.

That case concerned an editorial in the December, 1972, issue of California Medicine, official journal of the California Medical Association. The

editorial urged doctors to embrace the new ethic of relative human value and become proponents and propagandists for abortion.

Care must be taken, however, the editorial cautioned, in separating the idea of abortion from the idea of killing, "which continues to be socially abhorrent."

Because society is in a transitional stage regarding the acceptability of abortion, the journal's editors noted, there is "a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous whether intra or extra-uterine until death."

"The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices."

"It is suggested that this schizophrenic sort of subterfuge is necessary because, while a new ethic is being accepted, the old one has not yet been rejected."

"Crassest kind of moral evasion," "semantic gymnastics" and "schizophrenic sort of subterfuge." That is harsh, straight-from-the-shoulder talk from men who deal intimately with human life at every stage and in every guise. And it is the kind of talk that is needed to expose the hypocrisy that maintains an abortion is a minor surgical matter and nothing more, a purely medical decision and nothing more.

Though he still holds there should be no legal restrictions on abortion, Dr. Nathanson has made a dramatic plea for recognition of the "agonizing truth" that abortion is indeed the taking of human life.

The plea is all the more dramatic coming as it does from the former director of the largest abortion clinic in this part of the world.

## Model for families

[The following editorial is reprinted from the Catholic Standard and Times, newspaper of the Archdiocese of Philadelphia.]

There can be no doubt that the disintegration of family life is the most serious problem facing this nation—for the strength of the nation is truly dependent upon the strength of family life.

Signs of the disintegration of family life are the skyrocketing divorce rate, the higher incidence of juvenile delinquency, the escapism of alcoholism and drug abuse on all levels of society and a general breakdown in the sense of individual responsibility or concern for the common good—whether of one's family or of one's community.

It is no mere exercise of piety to say that modern families could do no better than to

emulate the Holy Family, which, by scriptural evidence, we know to have been:

- 1) Deeply religious, in that the family's life centered about doing God's will in all things;
- 2) Satisfied with but a small share of the goods of this world;
- 3) Faithful to the fulfillment of life's small but essential duties;
- 4) Close knit, with a profound pleasure in one another's presence;
- 5) Willing to sacrifice for the common good;
- 6) Profoundly in love with one another and with God the Father.

Jesus in His coming gave us not only deliverance from death but a formula for life—and the experiences in Bethlehem and Nazareth are lessons for modern familial happiness.

# Nation's loss of confidence not all bad

BY MSGR. GEORGE G. HIGGINS

It is customary at the beginning of a New Year for columnists and other self-styled pundits to assume the mantle of the prophet and to sound a note either of hope or despair for the future of the Republic.

I was about to opt for the first of these alternatives until, in preparing for another assignment, I re-read the concluding chapter of Sidney Ahlstrom's monumental study, "A Religious History of the American People," first published in 1972.

Though Professor Ahlstrom, on balance, is reasonably optimistic about the future of religion in America and about the future of our nation and its people, he ends his book "in a rather somber mood."

"AS THE AMERICAN people moved towards the bicentennial of the nation's independence," he writes in

his concluding summary, "they could see few living signs of the self-confidence and optimism that had marked the centennial observance of 1876, and even less of the revolutionary generation's bold assurance. Still more attenuated was the Puritans' firm conviction that America had a divine commission in the world. The nation's organic connections with the sources of its idealism and hope were withered."

These are sobering words—all the more so in view of the massive scholarship which undergirds them. Yet I would like to think—and I suspect that Professor Ahlstrom would agree—that there is another, more optimistic side to the story.

I think it would be accurate to characterize the American mood or the American temper at the present time as being one of ambivalence and uncertainty—a mixture of hope and of fear bordering at times on despair. Another way of saying the same thing is that we seem to be suffering from a certain loss of nerve.

ON THE OTHER hand, there are those who see this not as a sign of decadence, but rather as a sign of genuine hope for the future of our society. They would characterize our loss of self-confidence and self-assurance as a sign of growing maturity, stemming from a greater sense of realism and, above all, a deepening sense of humility.

Two very astute foreign observers—both of whom know the United States perhaps even better than we know it ourselves—have recently made this point independently of one another. One of them, Luigi Barzini, an experienced Italian journalist, points out in a sympathetic study of the American character that Americans "have slowly discovered that it is not true that all men are like what Americans imagine themselves to be, but that they, the Americans are . . . like all other men, frail and sinful, and condemned to man's predicament."

Barzini is happy, not only for our sake, but for the sake of the entire human family, that we are moving in this direction.

OUR SECOND foreign observer, Father R. L. Bruckberger, a French Dominican who is thoroughly familiar with our culture, agrees with Barzini in this regard.

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

This strikes me as being an appropriate message for the New Year. I think we can take encouragement from the fact that, despite, or rather because of, our many problems which at times seem almost insurmountable, we are being forced to recognize our own limitations and to develop a more tragic sense of life and its possibilities. I take this to be a sign of hope for the future. And surely there is nothing that we so desperately need at the present time as a renewal of hope.

DALE FRANCIS SAYS

## Church's marriage laws target of attack

BY DALE FRANCIS

What is certain beyond any doubt is that the Church's teaching on the question of the indissolubility of marriage is absolutely unchanged.

What is equally true is that in the last year there has been a major campaign waged against the Church teaching.

Not long ago America magazine proposed that there be a reform of the discipline of the Church to allow Catholics who have divorced and remarried to be officially readmitted to full communion in the Church.

This should be permitted, the Jesuit magazine said, when four conditions have been fulfilled: that the first marriage be irretrievably lost; that present methods of official reconciliation be unavailable; that parties to the second marriage have demonstrated by their lives they have a sincere desire to participate fully in the life of the Church and that there be solid grounds for hope the second marriage, even though it cannot be officially celebrated as yet by the Church, will be in all other respects a Christian marriage.

THIS PROPOSAL does not really oppose the doctrine of the in-

dissolubility, those who propose it believe. It is rather an attempt at reconciliation, they say. It is not an unique proposal for it not only has been proposed by the theologians, it has in the past been implemented in some dioceses. In the summer of 1972, a Vatican communication ended the practice.

Certainly the proposal is born of compassion. There are hardly any of us who do not know some divorced and remarried Catholics who are still faithful in all other ways to their obligations as Catholics. There are among these people many who seem to have excellent relationships in their second marriages, who keep a love for the Church and who would very much want to be received back into full communion in the Church if it were possible.

So because we do have compassion, it is natural that we should want this for them. But the question is whether the compassion may not lead us into error and that with the worst of intentions we might do harm to souls rather than good.

FIRST OF ALL, it may be possible to claim that what is involved is not a refutation of the doctrine of the indissolubility of marriage. But the truth is the effect would certainly be to suggest clearly that it does refute that doctrine.

We can know this from an examination of what has happened in

other Churches. Once the doctrine of the indissolubility of marriage was taught in almost all Churches. But one by one they have diminished the teaching.

The first step was to allow remarriage only for the innocent party in a case of divorce for adultery. Then the question was raised as to whether the innocent could clearly be established since a broken marriage usually involves some culpability on the part of both members of the marriage. Finally there comes a time when no distinctions are drawn, remarriage of divorced persons is permitted in all cases. Individual clergy members may continue to hold to the stricter rule but an obliging clergyman can be found.

This has been the experience of other Churches. There is no reason to believe that it would be different in the Catholic Church once the exceptions were allowed.

BUT THEN the America proposal does not really seek to change the doctrine of indissolubility but only to allow reconciliation of divorced Catholics once certain conditions have been established.

The motivation, the wish to see Catholics receiving the Sacraments again, is understandable. But what would the effect be? Supposing there is a Catholic couple with a marriage in difficulty. Perhaps there is already another party involved.

Sometimes marriages can't be saved. The Church recognizes this and permits legal separation but those involved know that while they may remain in communion with the Church so long as they do not remarry they are outside the communion of the Church if they do remarry.

BUT KNOWLEDGE that once their first marriage is irretrievably lost that they might remarry with the ultimate expectation they might return to communion with the Church could not help but influence those in the situation to end the first marriage and to enter into another.

Certainly all those who understand our present society recognize there is a tremendous attack on the family and even on the very idea of lasting marriage. Does anyone believe that if such changes in discipline were allowed that either marriage or the family would be strengthened? If, as is true, there are many divorces and remarriages among Catholics now, then who could doubt there would be more once the discipline wavered?

But then these are pragmatic considerations that indicate the danger of changing the discipline. The only really important fact is, as the Vatican's L'Osservatore della Domenica said, "The doctrine of indissolubility of matrimony has been and is constantly upheld by the Church's magisterium in faithful harmony with Christ's teaching."

## LETTERS TO EDITOR

### Adopt kindness to peers, writer urges

To the Editor:

I do not like to monopolize too much space in your fine newspaper, but I feel compelled to reply to two replies to my letter to the editor concerning the interrelationships between teens (Dec. 13).

Being a teacher of reading I have always been very concerned that students read with comprehension.

If young Cecelia would reread my original letter, she will note that nowhere did I state that all young people are cruel. I specifically stated that for the most part young people are cruel. This leaves many fine young people who really care about others.

I am happy that Cecelia agrees with me that "peer pressure is indeed prevalent" (these are her words) and she further states that she has personally witnessed teens who treat peers cruelly. I commend her for recognizing this. This is what my letter is all about.

Now I say to Cecelia: Why don't you and your friends who performed such charitable acts at Thanksgiving—and remember, in my original letter I stated that this was a worthwhile pursuit—why don't you and your friends at St. Michael's start a kindness to our peers movement and really practice it everyday?

It would thrill me if such a movement were to start in a Catholic

high school. Perhaps it would spread to all schools. Then my letter will have served its purpose—to "light that candle!"

To the Lucketta I must say that only because I really care about the young

### Adults teach teens, Father Carr says

To the Editor:

The article "Peer Pressure Harms Teens" (12-13-74) gives me cause to write the following. To the professional teacher who has such an understanding of all children and teenagers, I have the following to say: Sometimes the teen-agers are cruel—so are adults. Sometimes they are mean—so are adults. Sometimes they are not Christian—so are adults. Sometimes they are not honest—so are adults. We adults are the teachers. If the children and the teen-agers act the way they do, then we must consider the influence they live under.

It seems that a person who is a "professional" teacher and one who really loves kids—lacks something when she can write such an article. I am sure that the writer of that particular article would not dare ask a

kid I dare to write as I did. I do not agree with you when you say that most rejected kids bring it upon themselves. I have taught school too long to know that's not true.

I have seen the self-image of a young person destroyed by his peers. I have seen young people turn to drugs because that was the only way they could have friends. I have known of girls indulging in sex because of this same type of peer pressure. I have even known of a sensitive young girl who committed suicide because the last straw in her young life was that "nobody likes me."

I could go on and on. Suffice it to say that even if one human has been hurt needlessly, that would be one too many. We might all do well to remember that He said: "In as much as ye do it to the least of these, ye do it also to Me."

I say to the Lucketta: I have seen peer pressure at work everyday for almost 30 years. Attending an isolated meeting of their C.Y.O. would prove little or nothing at all.

I have fed children. I have clothed children. I have given up countless Saturdays and used my car for my students. But, most important of all, I have demanded of them "Be kind to one another."

I say again: Teachers and parents need to teach this when children are young; but for the teen-ager today he needs to wake up and decide for himself the values of good human relations.

One who really loves kids  
Indianapolis

Father Michael Carr  
Indianapolis



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3079 to the Office of Publication.





I could write a book about what is wrong with the reactionaries in Rome for I have lived among them and know some of them personally, but I believe in the papacy and that it is needed today more than ever before, as even democratic states control their citizens more and more and world unity becomes a necessity for the survival of planet earth.

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# RENEWAL

## Rebirth in Baptism

PART ONE

BY FR. PAUL F. PALMER, S.J.

The present series of articles prepared for the Holy Year are centered around three themes: Reconciliation, Renewal and Evangelization.

The theme of reconciliation led up to an historical event, the birth of Christ, in whom the Father "has reconciled the world to himself . . . making peace with all things whether on earth or in heaven" (cf. 2 Cor. 5:18; Col. 1:20). Christ "was born of the Holy Spirit and the Virgin Mary."

We begin the theme of Renewal with another birth, the birth of the Church,

the mystical body of Christ, by the same Holy Spirit who overshadowed the Virgin. We begin with the renewal or rebirth of the individual Christian, who is "born again of water and the Spirit," the sacrament of Baptism.

ON THE DAY OF Pentecost, the Holy Spirit "came upon" a group of 120 disciples of Jesus huddled together in an upper room filled with fear. Principal among them were the Eleven and "Mary, the Mother of Jesus" (cf. Acts 2:14). Baptized by the Spirit with tongues of fire, fear left them. Boldly they went out into the street, and Peter, acting as their spokesman, preached the good news, the gospel of salvation.

The response to Peter's preaching was the question: "What shall we do?"

And Peter said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (Acts 3:37, 38).

"And be baptized." We can understand why a man must repent if he is to be saved, why he must experience a true and inner conversion or turning to God if he expects to be reconciled with God. But why Baptism with water as well as with the Spirit?

The first answer, and it is the best, is simply the words of Jesus to Nicodemus: "Unless a man be born again of water and the Spirit, he cannot be saved" (Jn. 3:5). True, as Catholics we believe that the necessity of Baptism is relative; we believe that Baptism in water can be supplied in an emergency by Baptism in blood (martyrdom) and by Baptism in desire. Speaking of such an emergency, the great Augustine writes: "I find that not only suffering for Christ's name can supply the defect of Baptism, but that faith and conversion of heart will do the same" ("On Baptism," 4, 22, 29).

CATHOLIC THEOLOGIANS today are exploring the whole question of the salvation of unbelievers, of those to whom the Gospel has never been preached. They are concerned as well with the question of the destiny of the unborn, of infants who are incapable of faith and conversion of heart and who die without Baptism.

But even should they reach a consensus on the manner in which Christ's reconciling death can reach out to those who are deprived of Christian Baptism, the benefits of Baptism in "water and the Spirit" will prompt the Church through her ministers to repeat the command as well as invitation of Peter on the day of Pentecost: "Repent and be baptized."

If the purpose of Baptism were simply to save us from our sins, neither Christ nor his Church would be so insistent on the need of a religious rite or ritual of rebirth which seems to border on the magic.

Baptism is not only a deliverance from sin and a means of salvation to be realized in the life to come. It is not only death to sin; it is a resurrection to a new life to be lived in the present. Speaking of the symbolism of being plunged into water and rising up from the baptismal stream or pool, Paul reminds the Romans: "We were buried with Christ by Baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life" (Rom. 6:4).

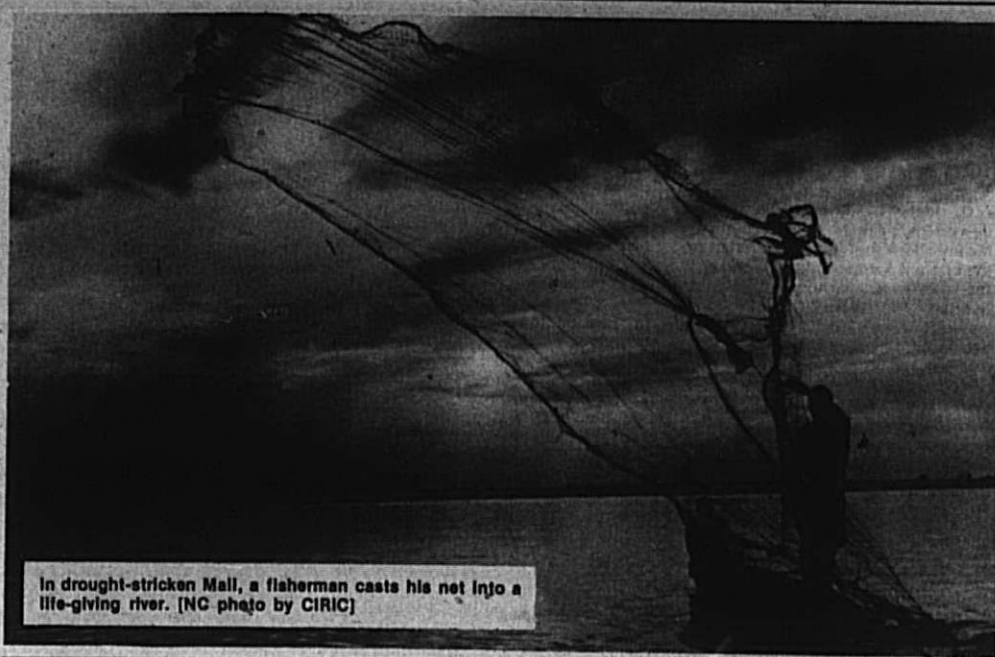
AGAIN, BAPTISM is not only a means of personal renewal. Baptism, like all the sacraments, has a social, a community, an ecclesial and even a cosmic dimension. "For by one Spirit we were all baptized into one body" (1 Cor. 12:13). The body into which we have been baptized into which we have been incorporated, is a community, the Church, the body of Christ, the continuation of Christ in time, Christ visible and operative in the world today.

Renewed through the sacrament of Baptism, we are called upon to renew in the Spirit the face of the earth. We will do it as individuals, yes, but not individually. As members of Christ's body, each with his own gift of the Spirit, we work together for the realization of "God's plan for the fullness of time, to unite all things in Christ, things in heaven and things on earth" (Eph. 1:10). This work of recapitulation, of bringing all things under the headship of Christ, is the prerogative of those who have been baptized in water and in the Spirit, of those who have been baptized by the Spirit into one body, of which Christ is the head and we the members.

to be born creatively into the human race, is to share in the condemnation of Jesus. It is to be marked out for death, a death that will signify our rejection of the sin that wounds our existence and entices us to forget who we are and who we are meant to be, and a death that at the same time signifies the rejection of us by a world wounded by sin. But in marking us out for death in Christ, Baptism also marks us out for life in the risen Jesus, for incorporation into the humanity already graced by Him and informing us of what our future as men will be.

Baptism, in short, shows us that we can accept the humanity that is ours by reason of our being human only if we are willing to die to sin, and that death to sin is birth to the life God Himself offers us in the person of that Son of His who is fully one of us.

IT IS DIFFICULT to express what this means, but I think it can be put somewhat as follows. To be baptized,



In drought-stricken Mali, a fisherman casts his net into a life-giving river. [NC photo by CIRIC]

## Baptism and the Family

BY JANE WILLIAMS PUGEL

The post-Christmas season seems a beautifully appropriate time to begin considering renewal through Baptism. We have been engrossed in the joys of Christmas, enjoying the decorations and the gift exchange, the trees and the crib scenes at church. We are still involved in the mighty upheaval of Christmas when our bodies and our spirits unite in one of the gladdest of all holy days. And it was all about a baby.

In the Catholic family context, we think about babies and Baptism together. It is all about love, too, and community, and theology, and celebration. The Baptism of the newest member of the family reflects all the aspects of Christian Baptism which the theologians have been talking about all through the years. Only in the family we see these aspects reduced to their simplest forms.

Baptism is love. Love has produced this child, love has brought him home wrapped in a new blanket, cradled in mother's arms. Love surrounds him at home when the brothers and sisters come close for the first look, a gentle poke, an incredulous shake of the head at the smallness, the newness, the miracle. Love was involved, greater love than all these things, in Christ's reconciling death so that this tiny human being might be born again of water and the Spirit to become a new member of the body of Christ.

IT INVOLVES theology. The great thinkers down through the ages have studied Baptism, explored its implications. Questions still remain to be resolved; the salvation of unbelievers and of infants who die before birth or before having a chance to be baptized. In the family, Baptism means theological discussion too. How, wonders an older child, can anybody so new need cleansing? How can he be anything less than perfect? Instruction goes on in the family about Baptism, as it does on all levels about everything.

We parents must try to pass on our beliefs as we prepare for the day when the new baby will be baptized. The others, baptized when they were little, learn again about their own salvation, their own place in the community of Christ, and they prepare to welcome their newest member with open arms.

BAPTISM INCLUDES the community. "By one Spirit we are all baptized into one body." This body is the Church—but also the parish family, and finally the family within

our own four walls. Parishes are beginning to stress the community nature of Baptism by having the rite take place during public worship. But Baptism has always been a great family celebration. In preparing for it, we are preparing—within our family and the parish and the body of Christ—for the reception of our smallest member.

And celebration. Baptism is celebration. In the family, it is one of the happiest of sacramental days, for the circumstances are propitious, the

occasion so glad. The long wait is over, the delivery was safe, the child is here—and now we can celebrate with one another and in Christ. Friends and relatives are usually invited to the church for the baptismal rite, then home for the party that celebrates new life and shared joy.

Christmas and Baptism—good go-togethers for family consideration. They're both about babies and love and new life.

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## Mass in potato barn

BY FR. JOSEPH M. CHAMPLIN

Here are some notes on the activities of several parishes in Maine jotted down by this writer as he lectured for a few days throughout that state.

—The end of September and first weeks of October are busy days throughout St. John's valley in Northern Maine. It is potato harvesting time. Schools (which open in August) close for three weeks; huge farm machines dig up s p u d s and automatically dump them into waiting wagons; new, gleaming Bangor and Arcootook Railroad engines switch loaded refrigerator cars from sidings onto the main line ready for shipment to hungry markets in the United States.

A few years ago the priests of St. Bruno's parish in Van Buren sought to capitalize on and spiritualize the pre-harvest atmosphere by offering for the local inhabitants a special Mass during the second week of September. The crowd of 400-450 who came for the initial liturgy and return each year indicates their idea struck a responsive chord.

The thanksgiving Eucharist this fall took place in a huge, soon to be filled potato barn with an old chuck wagon covered by oil cloth serving as the altar.

Priests of the area concelebrated; the readings, prayers and homily referred to God's goodness and the forthcoming harvest; potatoes, vegetables and flowers from local gardens decorated the scene; a folk group supplied music and participants enjoyed refreshments afterwards.

—Father Roland Sirols celebrated two especially difficult funeral liturgies in 1973-74. His mother died on July 4 and one year later, on Labor Day, his father expired, apparently

more out of loneliness than anything else.

Both caskets were covered with the customary white pall, a reminder to the young priest and to all present for those Masses of Christian burial, that through Baptisms received decades ago, this man and woman were given the seed, the hope of life forever. We trust now that Mr. Sirols is enjoying those rewards, with a lonely heart healed by the joys of heaven and a renewed relationship with his beloved.

At the husband's funeral, gift bearers brought forward several symbols of his life and his loves; a favorite hammer used often around the house; a rose, the special flower of Mrs. Sirols; a large basket of items from his carefully worked garden, fruits of a labor he would never see.

—Every week throughout the school year 30 different families at St. Mary's Church in Bangor enjoy a pot luck supper in the parish hall.

Invitations with an R.S.V.P. on them are mailed out in advance to these persons, all living within one of the five districts into which the parish has been divided.

The evening begins at 6:30 with a special Mass prepared and executed by the invited members. The gathering then shifts to the hall for supper with serving utensils supplied by the priests and delicious food by the guests. After table conversation and group discussion, the session concludes about 9:30.

Father John Feeney and his two associates use this occasion to meet parishioners (there are 1,200 in St. Mary's) and to update the yearly census. They later visit the homes of those unable or unwilling to come.

—Older churches in the Portland diocese have been attractively remodeled to suit the needs of our renovated liturgy. At least that would be my conclusion after visiting three of them.

The sanctuary at St. Mary's in Presque Isle, for example, renewed in simple, uncluttered style, has a presidential chair elevated behind the altar, the tabernacle on a pedestal at one side and the baptismal font on the other.

Such a location for the font is common today and highly practical. It facilitates Baptism within Mass and before a large assembly, practices which underscore the point that this sacrament initiates an individual into the Christian community and points toward the Holy Eucharist.

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A nurse shows Mrs. John Farrell her newborn daughter, Nina, as her husband stands by proudly in this scene from an ABC television special, "Birth and Babies." [NC photo courtesy ABC]

know  
your  
faith

## Spiritual rebirth: what does it mean?

BY WILLIAM E. MAY

Baptism is frequently referred to as a sacrament of initiation, because it is through Baptism that we are "made" Christians, that we are introduced into the people of God, the Church. This sacrament is also commonly considered as the sacrament of rebirth, as our way of putting off the "old man" and putting on the "new." And Baptism is indeed the saving action that does this to us and for us. But just what does all this mean?

Perhaps a good way to come to an appreciation of the meaning of Baptism as a sacrament of rebirth is first to understand what it does NOT mean. As the sacrament of rebirth or regeneration, Baptism certainly does NOT mean a rejection or repudiation of our first birth or of our generation from human parents. It is by no means a denial of the humanity that we possess in virtue of our conception by our mothers and fathers. Nor does it mean that we are putting on, as it were, a new suit of clothes or that we are undergoing surgery required to rectify some errors that were made when we were born the first time. It is not as though God and our parents, had made a mess of things the first time around and that we have to go back to the assembly line in order to have some defects corrected.

BAPTISM IS THE entry into the life of the Christian people and into the life that God Himself wills to communicate to all men, for it is a sharing in His own life and we are the kind of beings we are, namely human beings, only because God willed to create beings with whom He could share His life. Thus Baptism is in reality the sacrament of our birth.

To be a human being is to be in truth an image or icon of God. Seen in this way, Baptism is not a second birth that we need to undergo in order to take the place of our first birth, but it is rather a holy sacrament, a sacred action.

But there is more to Baptism than this. We enter a world wounded by sin. We enter a world where the meaning of human

existence as an existence that is to image the loving God and to mediate His life to men has been denied.

We enter a world where the covenant between man and God and among men has been violently ruptured by sin, with the result that we find ourselves unable to love and incapable of understanding who we are and who we are meant to be.

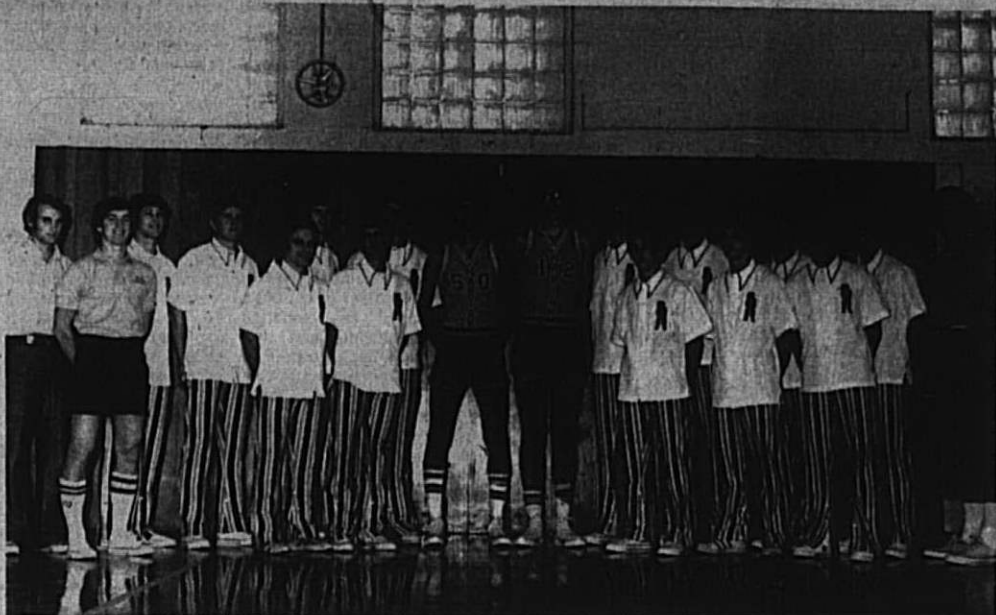
We enter a world, in short, that stands in need of reconciliation and where we too need to be reconciled. Sin—and sin that we have not personally committed—has entered into the world into which we are born, and the crippling wounds that this sin has brought about need to be healed. And they can be healed, we can be reconciled with ourselves, with the humanity that is ours in virtue of our generation by human parents, and with the loving God whose gift that humanity is.

WE CAN BE RECONCILED because that loving God has Himself personally become one with us in Jesus. His own uncreated Word, his eternally begotten Son has Himself become personally one with us by accepting totally and completely the humanity that is ours. Thus Baptism is a birth into a humanity that has been graced by the presence of God Himself. It is thus a reconciling entrance into the human race, an entrance that enables us to live fully the humanity that is ours and opens our eyes to the realization of what it really does mean to be a human being.

In addition to being a reconciling entrance into the human community, Baptism also shows us that if we are to be fully ourselves, fully human, it is even necessary to die into that humanity. Baptism is a symbolic death, a creative and grace-giving sign of our dying the death of that man Jesus who is God's own Son. For as Paul writes, "When we were baptized in Christ Jesus we were baptized in His death; in other words, when we were baptized we went into the tomb with Him and joined Him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life" (Rom 6:3).

IT IS DIFFICULT to express what this means, but I think it can be put somewhat as follows. To be baptized,





**MARIAN KNIGHTS**—Marian College's Knights got off to a relatively slow start this season and by year's end had posted a mediocre 4-5 record. Home games are played in the Naval Armory on West 30th Street east of the campus.

The next home game is slated Saturday, Jan. 11, against traditional rival Oakland City. At the right in the photo is Marian coach Ed Schilling, former Butler University standout.

## STANDINGS

**BASKETBALL**  
(As of Dec. 29, 1974)  
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DIVISION I—Holy Spirit 5-0; St. Jude 3-1; St. Simon 3-1; Little Flower 3-2; Holy Name 2-3; St. Barnabas 1-3; St. Michael 1-3; Mount Carmel 1-3; South Central 1-4.  
DIVISION II—St. Gabriel 4-0; St. Philip Neri 4-0; St. Plus X 4-0; St. Rita 4-1; Our Lady of Lourdes 2-2; St. Lawrence 1-4; St. Malachy 1-4; Christ the King 0-4; St. Matthew 0-5.  
DIVISION III—St. Andrew 4-0; Immaculate Heart 3-1; St. Christopher 3-1; Nativity 3-2; St. Bernadette 2-3; St. Monica 2-3; St. Joan of Arc 1-3; St. Mark 1-4; St. Luke 0-4.  
DIVISION IV—All Saints 5-0; Holy Cross 5-0; St. Thomas 4-1; St. Roch 3-2; St. Ann 2-3; Our Lady of Greenwood 1-4; Holy Trinity 0-5; St. Susanna 0-5.

"56" "B"  
DIVISION I—St. Christopher 4-1; St. Malachy 4-1; St. Michael 4-1; St. Monica 3-2; St. Bernadette 3-2; St. Rita 2-3; St. Thomas 2-3; St. Matthew 1-4; St. Gabriel 0-5.  
DIVISION II—Immaculate Heart (Blue) 5-0; St. Andrew 5-0; Little Flower 4-1; St. Plus X 3-2; Christ the King 2-3; St. Lawrence 1-4; St. Joan of Arc 0-5; St. Luke (White) 0-5.  
DIVISION III—St. Barnabas 4-0; South Central "A" 4-0; St. Jude 4-1; St. Simon 4-1; Holy Cross 2-2; Holy Spirit 2-3; Holy Name 0-4; Our Lady of Lourdes 0-4; St. Mark 0-5.  
DIVISION IV—Little Flower "C" 4-0; South Central "C" 4-0; Immaculate Heart (White) 4-1; St. Rich 3-2; Little Flower "D" 2-2; St. Michael "C" 2-2; South Central "C" 1-4; St. Jude (Gold) 0-4; Our Lady of Greenwood 0-5.

CADET "A"  
DIVISION I—St. Rita 5-0; St. Michael 4-1; St. Plus X 3-1; Holy Spirit 2-2; St. Jude 2-2; St. Simon 2-2; Holy Name 2-3; Little Flower 0-4; St. Lawrence 0-5.  
DIVISION II—St. Philip Neri 5-0; South Central "A" 4-1; Christ the King 3-1; St. Andrew 2-2; St. Gabriel 2-2; St. Matthew 2-2; St. Carmel 1-3; Immaculate Heart 1-4; Our Lady of Lourdes 0-5.  
DIVISION III—St. Barnabas 4-1; St. Christopher 4-1; St. Joan of Arc 3-1; St. Monica 2-2; St. Roch 2-2; St. Malachy 2-3; St. Mark 2-3; St. Luke 1-3; South Central "B" 0-4.  
DIVISION IV—Nativity 5-0; Our Lady of Greenwood 5-0; Holy Cross 3-2; St. Ann 3-2; St. Bernadette 2-3; All Saints 1-4; St. Thomas 1-4; Holy Trinity 0-5.

CADET "B"  
DIVISION I—Immaculate Heart  
VOLLEYBALL CLINIC  
INDIANAPOLIS — A volleyball officials' clinic is scheduled for Wednesday, Jan. 8, at Our Lady of Lourdes parish hall at 7:30 p.m. Coaches are urged to bring two people from each parish for a discussion of league rules.

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## CYO Criterion Quiz down to final round

Two teams proceeded to the final round of the CYO Criterion Quiz Contest after competition Jan. 2, at two locations. Finals are scheduled for next Thursday, Jan. 9, at 4:30 p.m. at Lilly Hall, Room 119, Butler University.  
The final round will be taped on that day and played back on WAJC radio on Sunday, Jan. 12, at 1:30 p.m.  
In the semi-finals, Holy Trinity played St. Malachy,

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## LSA thespians receive grant

INDIANAPOLIS — With the support of the National Endowment for the Arts and the Indiana Arts Commission, the Ladywood-St. Agnes Acting Troupe has again received a grant to continue its program.

Each Wednesday the troupe, under the direction of Patty Kaperak, travels to public and parochial elementary schools in the Indianapolis area and is booked for almost all of the second semester.

**Knobs slates abortion program**  
FLOYDS KNOBS, Ind. — Junior CYO members of St. Mary-of-the-Knobs parish will sponsor a program on abortion on Monday, Jan. 13, in the parish hall beginning at 7:30 p.m.

Featured speakers will be James and Joan Smith, a husband and wife team with the Right to Life organization. A film strip and slides will be shown in connection with the presentation. A discussion period and refreshments will follow.

Members of the Youth Council are planning the affair with the aid of Mrs. Ralph Graf, Adult Adviser.

The public is invited. There is no admission charge.

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## VIEWING WITH ARNOLD

## 'Earthquake' bombs out

BY JAMES W. ARNOLD

Supposedly one goes to a disaster film like "Earthquake" to exorcise the devil of fear, to escape momentarily one's own miseries while watching the make-believe anguish of actors enduring everything the special effects experts can heave at them. Perhaps. Or it may just be a perverse curiosity to know and see "the worst." "The Exorcist" had the same appeal, and so do skin flicks, war and doctor and crime movies, and even journalistic exposes.

themselves: a bursting dam and subsequent tidal wave, people trapped on the upper floors of a skyscraper, people buried alive in a sub-basement awaiting rescue. Charlton Heston and George Kennedy, who've had nearly as much experience with hopeless cases as St. Jude, handle some of these problems, but they're only human. The film also has a few juicy incidentals like group murder and attempted rape; it's a fine uplift show for the holiday season.

**THE BEST MOMENTS** are the unintentionally funny ones. I liked best the one with Marjoe Gortner, the preacher turned actor, who goes bananas as a super-market clerk with fascist tendencies given absolute power as a National Guard officer during the quake aftermath. He guns down a

trio of punks who've been bugging him, then exults: "It's not like the supermarket now, with those old bitches coming in for double Green Stamps a day after the promotion is over!"

That's typical, I'm afraid, of the absurdity of most of the George Fox-Marino Puzo script, which thrives on improbable coincidence (the characters are constantly

crossing paths amid the chaos—it would be hard enough for them to meet by appointment in L.A. on a normal Sunday afternoon). And clichés, like the drunk (overplayed by Walter Matthau) who misses the whole catastrophe, the women who donate their lingerie to help in an emergency, the slowly ripping cable, and the soft-

hearted cop (Kennedy) who goes back to save a puppydog. There is also the falling chandelier shot from "Poseidon Adventure" (which seems like "Citizen Kane" in comparison); oddly, though, nobody falls into a crevasse.

**THE CHIEF MORAL** problem is whether in the crunch Heston will rescue

his spoiled, nagging spouse (Ava Gardner) or his girl friend (Genevieve Bujold). I think the writers have tongue-in-cheek on that one. Richard Roundtree is aboard as a picturesque but irrelevant black Evel Knievel—the flick is not about to miss a trend.

The destructive effects are rather splendidly achieved by director Mark ("Valley of the Dolls") Robson and his crew. But the movie takes two hours and the delightful carnage only 15 minutes or so. There is an added gimmick called "Seismograph," which features noisy rumbling speakers on the theater floor. They make your ears ache and feet

tingle and contribute to the illusion that you're rocking right along with the actors. This Coney Island nonsense is a lot less fearsome than riding the Broadway BMT express.

In his youth, Robson had some fine films in the horror genre ("Isle of the Dead," "Bedlam"), as well as the breakthrough film on race relations ("Home of the Brave"). But virtually the only subtle minute here is just before the quake, when Ms. Bujold is wandering along a hillside, and suddenly dogs begin to bark. It is a prickly suggestion of things to come. Ms. Bujold, by the way, is far too good for this flick, and needs a new agent. Never get into a picture where you can be outstaged by falling, concrete.

Most people go even to the horror movies for something more than a carnival thrill ride, and "Earthquake" just doesn't have any characters worth worrying about. It's amazing how little sympathy is aroused for anyone. In the whole two hours, nobody facing the Apocalypse gives the slightest thought to ultimates—God, prayer, repentance, hedonism, or even what will happen to Uncle George in Minneapolis.

Well, that's Hollywood for you. The closest thing to a deep comment is architect Heston's gully remark that he is ashamed of his profession. "We never should have built those 40-story monstrosities," he says, "at least not here." If they hadn't, it would've been a much duller movie.

Actor Kennedy probably put it best when, contemplating Gortner's villainy, he said, "Earthquakes just bring out the worst in some guys, that's all." [Rating: A-3—unobjectionable for adults]

## Remember them in your prayers

## BROOKVILLE

† W. EDWARD PEARCE, 65, Annunciation, Dec. 23. Father of Marie Hardman, Marguerite Miller and Helen Pearce, all of Brazil; Jane Sprague of Carbon; Mary Jane Lashbrook of Sparta, Ill.; Bernard of Elyria, O.; and John, Charles and Edward, all of Brazil. Brother of Joseph of Munster and Clyde of Brazil.

† ANNA M. GENTRY, 85, Annunciation, Dec. 28. Mother of Jennie Cassette and Helen Austin, both of Brazil; sister of Bertha Myrick of Detroit and Agnes Schube of Chicago.

† THOMAS A. KREMER, 27, St. Peter, Dec. 21. Son of Mr. and Mrs. John Kremer; brother of Frances, Robert, David, Frank and John.

† EVELYN SAMPLES, 54, St. Anthony, Dec. 23. Wife of James. Mother of Timothy R. Daniel of New Albany. Step-mother of James Samples of Sellersburg. Sister of Luelia Kirkham of Terre Haute.

† BARBARA MARIE HAWKSWORTH, infant, St. Bartholomew, Dec. 14. Daughter of Mr. and Mrs. David Hawksworth; sister of Elizabeth. Granddaughter of Mr. and Mrs. Robert Hawksworth of Brandenburg, Ky.; and Mr. and Mrs. Howard Hagan of Bowling Green, Ky. Great-granddaughter of Mrs. William Caldwell of Brandenburg and David M. Hawksworth of Cresco, Pa.

† BERNARD N. KORTE, 60, St. Joseph, Dec. 20. Husband of Agnes. Father of Edward of Clarksville, Michael of Swanton, Vt., Ronald, Theresa, and Laura, all of Corydon, Donna Langdon and Bernadette Wheatley, both of Jeffersonville, Bernard S. of Georgetown, and Mary Shultz of Louisville, Ky.

† LAVONNE SHOUSE, St. John, Dec. 20. Wife of Wilbur; mother of William, Richard and Jeffrey Shouse, Martha Hancock and Mary Lou Grewe.

† MARY FORSTING, 91, St. John, Dec. 20. Mother of Leo, Clem, Leona Zigmier, Clara Reagan and Henrietta Forsting.

† MARIE OBERMEIER, St. John, Dec. 20. Wife of Albert.

† ANTHONY A. HIMMELHAVER, 64, Our Lady of Greenwood, Dec. 24. Husband of Anna; father of Barbara West and Judith Cecil; brother of Freda Miller and Earl Himmelhaever.

† ROSA T. LEE, 87, St. Paul, Dec. 19. Mother of Sister Rosemary O.S.F., Anthony G. and George H. Lee.

† FRANK HUBER, 84, St. Paul, Dec. 19. Husband of Mrs. Cleophas Grannan Huber; sister of Adah Huber.

† MARGARET A. CONATON, 67, St. Jude, Dec. 19. Wife of Jack M.; mother of Michael J. Conaton, Mary Ann McCarthy and Sue Horan; sister of John J. Cleary.

† CLARENCE M. WILLIS, Sr., 78, 55, St. Peter and Paul Cathedral, Dec. 19. Father of William F. and Clarence M. Willis, Jr.

† NORMAN L. WHITFIELD, 55, Holy Trinity, Dec. 19. Father of Patricia Green, Nancy Sweeney, Mary Kay, Margaret, Maureen, Harry, Thomas and Michael Whitfield; son of Mrs. Harry L. Whitfield.

† MARY FLORA PEARSON, 69, St. Catherine, Dec. 20. Wife of Joseph E. Three sisters and one brother also survive.

† DELIA E. O'HARA, 90, St. Peter and Paul Cathedral, Dec. 20. Sister of Neil O'Hara.

† SISTER GERMAINE de STE. MARIE (Rose Elvira Diaz), 75, St. Augustine Home Chapel, Dec. 20. No immediate survivors.

† ERNESTO FERRER, Sr., 83, St. Philip Neri, Dec. 20. Husband of Ruth G.; father of Alice Lawhorn, Elnora, Ernesto Jr., Joseph and Fidel Ferrer. Two sisters living in Puerto Rico also survive.

† ANTHONY ZAPPA, 75, Little Flower, Dec. 21. Husband of Mary Frances; father of Theresa Schmitz, Joseph F., Dominic and Rocco Zappa; brother of Mrs. Josephine Nunery, Dominic and Rocco Zappa.

† MARIE ROCHFORD, 85, St. Plus X, Dec. 21. Six nephews and three nieces survive.

† HELEN Q. DAVIS, 70, Sacred Heart, Dec. 22. Wife of Dwight C.; mother of Mary Ellen Smith, David E. and John W. Davis.

† SARA J. STRICKER, 81, Christ the King, Dec. 23. Sister of Gertrude Higgenbottom.

† HOMER MODEL, 79, Holy Cross, Dec. 23. Husband of Nellie; father of Rosemary Goddin, Rita Worden, Theresa Muschalk and Dorothy Frame; brother of Frances Fall, Paul and Fred Model.

† ANNA TROHA, 73, Holy Name, Dec. 24. Mother of Dorothy A. Oliver and Roy W. Troha.

† ANTHONY A. HIMMELHAVER, 64, Our Lady of Greenwood, Dec. 24. Husband of Anna; father of Barbara West and Judith Cecil; brother of Freda Miller and Earl Himmelhaever.

† MARTIN R. BARNES, 66, Christ the King, Dec. 27. Husband of Mary; father of Judy Eward and Joan Money; brother of Lelah McCurdy and William Ted Barnes.

† LORETTA M. MANEY, 77, St. Barnabas, Dec. 27. Mother of Mary Ann Fischer and Fred J. Maney.

† RALPH P. DREW, 60, St. Andrew, Dec. 28. Husband of Mildred M.; brother of Camille Gallagher, Rose McKinstry and John B. Drew.

† THOMAS E. ELBREG, 69, Christ the King, Dec. 28. Husband of Virginia; father of Anita Reeco, Mary Virginia Turpin, and George T. Elbreg; brother of Katherine Huber and Margaret Elbreg.

† STELLA M. RIEHL, 90, St. Anthony, Dec. 30. Sister of Irene Parkinson.

† THOMAS E. MORAN, 70, St. Augustine, Dec. 18. Husband of Helen. Father of Mrs. Chester Beam of Kettering, Ohio.

† MISS LILLIE McAULIFFE, 69, St. Augustine, Dec. 16. No immediate survivors.

† MISS BERTHA SCHMELZ, 77, St. Mary Dec. 17. Sister of Marcus, Thomas, and Philomena Schmeltz, and Clara Yanner, all of Georgetown, and Agnes Messmer of New Albany.

† RICHARD C. ALVEY, 64, St. Augustine, Dec. 21. Husband of Sarah; father of Richard of Marquetteville; Ronald of Indianapolis; Wilma Sweet of Owensboro, Ky.; Rosalie Howell of Derby; Helen Kridler of LaPorte; and Mary Simonetti of New York.

† SYLVESTER J. GROSSMAN, 66, St. Anthony, Dec. 17. Husband of Elizabeth; father of Leonard of Lawrenceburg; Raphael and Martin of Columbus; Albert of Batesville; Rita May Martin and Alma Corson of Sunman; Mary Ann Maple of Columbus; and Ruth Wagers of Orlando, Fla. Brother of Herbert of Connersville.

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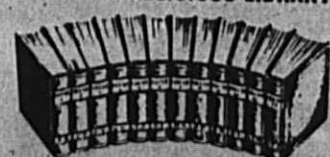
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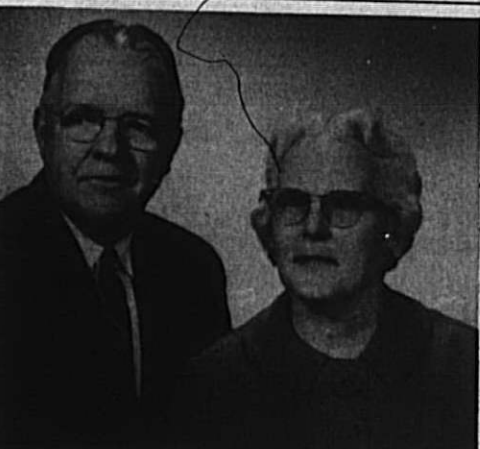
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**NOTE JUBILEE**—Mr. and Mrs. Lawrence J. Moran marked their Golden Wedding with a private Mass of Thanksgiving at 4 p.m. Dec. 29 in Our Lady of Lourdes Church, Indianapolis. The Mass for members of the immediate family was celebrated by their son, Father Lawrence Moran, pastor of St. Joseph parish, Rockville. Other children include Mrs. LeRoy L. Carter, David E. and James P. Moran, all of Indianapolis.

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