



MUSICAL WELCOME—Madrigals of Ladywood-St. Agnes School voice a musical welcome to the school's annual Open House, which will be held on Sunday, Jan. 11, from 11 a.m. until 4 p.m. The young singers above are from St. Matthew, St. Michael and Immaculate Heart of Mary parishes. They are, left to right: Mary Beth Hughes, Missy

Bennett, Cindy Toffi, Terri Schmutte, Jane Kennedy and Karen Latendresse. Also announcing plans for an Open House is Cathedral High School with the observance scheduled for Sunday, Feb. 1. Placement exams at both schools are set for Feb. 7.

Public hearings on proposed tuition increase scheduled

BY FR. THOMAS WIDNER

Public hearings on a proposed tuition increase for the four inter-parochial high schools in Indianapolis have been announced by Father Gerald Gettelfinger, superintendent of education. The hearings, scheduled for 7:30 p.m. Sunday, Jan. 18, will occur simultaneously in four locations: Chatard, Ritter, Roncalli, and Scelcina High Schools each holding separate hearings for the parishes of their respective education districts.

In announcing the hearings, Father Gettelfinger emphasized that they will afford an opportunity for people "to give input to the decision-making process." "We have never before asked the average parishioner to give his opinion on raising tuition," he said. "The proposed increase would affect all parishioners, not just those with children in the high schools," he added.

SETTING TUITION schedules is the responsibility of the Indianapolis District Coordinating Committee (IDCC)—a committee of eight laymen and four pastors. The members are appointed through the respective boards of each of the four districts in Indianapolis. By virtue of the constitutions of the four boards, the IDCC has sole charge for legislating finances for the high schools. The IDCC sets tuition rates as well as high school assessments and parish sharing subsidies.

The proposal for tuition includes a \$50 increase for a single student (\$400 to \$450), a \$75 increase for two students in the same family (\$590 to \$665), and a \$100 increase for three or more students (\$675 to \$775). The proposal includes a \$75 increase for non-Catholic students as well (\$650 to \$725) per child.

Father Gettelfinger stressed that the increase is at this time only a proposal. The final decision on the increase will be made at the Jan. 22 meeting of the IDCC. Thus, the need for public hearings before the IDCC meeting.

"It is terribly important," he said, "that as many laymen and pastors as possible express their opinions on this issue."

At the present time, tuition, fees, and fund raising activities in each high school represents approximately 48% of the total cost of education. The other 52% is covered by subsidies derived from parishes. These subsidies, until this year collected on a one year delayed basis, are now received on a current basis. This change of Archdiocesan policy, plus additional parish costs in the lay employee retirement program, normal increases in salaries, and the continuing rise in inflation, have all contributed to a concern over the current tuition rates, which are among the lowest in the country.

FATHER GETTELFINGER has asked the IDCC at a later date to look

to decreasing the subsidy to a lower level over a period of time utilizing a percentage base of cost per student, e.g., a 30% subsidy from parishes and 70% from tuition and other sources such as foundations, etc.

In addition, Father Gettelfinger has suggested that IDCC consider building in an annual high school tuition increase in line with rise in living costs, e.g., if cost of living rises 6% so will education costs, hence a 6% increase in tuition. This would be more realistic than the biennial jumps that cannot, of course, be estimated by parents, Father Gettelfinger said. "A cost of living increase percentage, on the other hand, can be estimated," he stated.

Mission charity sets new record in Archdiocese

Catholics of the Archdiocese contributed \$648,067.87 to support of the missions in 1975, according to the annual report issued this week by Magr. Victor L. Goossens, Mission Office director. As it has every year since 1940, the total represents an all-time record in mission generosity.

The Mission Sunday collection, taken up each year in October, amounted to \$84,975.92—an increase

Itemized parish contributions appear on Page 2

of some \$6,000 over the previous year. Society for the Propagation of the Faith memberships netted \$56,425.12, the report showed.

LEGACIES LEFT for mission purposes amounted to an even \$33,000.00. Once again the school children responded generously by providing more than \$26,000 through Holy Childhood Association memberships and promotions.

Principal disbursements included \$231,084.30 sent to the National Office of the Society for the Propagation of the Faith; \$42,320.00 forwarded to the American Board of Catholic Missions; \$124,193.10 in Missionary Collections forwarded; and \$28,105.18 in Mass stipends distributed.

TOTAL OVERHEAD expenses incurred by the Mission Office amounted to \$36,093.18. In separate letters addressed to the clergy and to school teachers of the Archdiocese, Monsignor Goossens voiced his gratitude for mission support during the past year. He termed the report "a written record of the zeal, good will and generosity of the clergy, the Religious and the laity of the Archdiocese of Indianapolis."

Religious Studies Program slated at nine locations

The Religious Studies Program, sponsored by the Department of Religious Education, will be launched the week of February 1. Sessions will be held weekly for four weeks at nine locations in the Archdiocese.

The program is open to all interested persons and participants may

Registration Form, Page 7

receive credit toward certification under the Catechist Formation and Certification Program. The fee is \$5.

All sessions, with the exception of those at Schulte High School, Terre Haute, will begin at 7 p.m. and conclude at 9:30 p.m. The Terre Haute sessions will begin at 7:30 p.m. and end at 10 p.m.

Following is program information, including instructors and themes:

St. Columba Church, Columbus, Monday nights, Feb. 2, 9, 16, and 23; Education to Justice, Father Gerald Renn; Conscience Formation, Sister Marilyn Ginder, S.P.; Prayer, Sister Mildred Wannemuehler, O.S.B.

St. Paul Church, Tell City, Monday nights, Feb. 2, 9, 16 and 23; Education to Justice, Father Richard Lawler; Conscience Formation, Sister Jane Becker, O.S.B.

St. Lawrence Church, Lawrenceburg, Monday nights, Feb. 2, 9, 16, and 23; Education to Justice, Father Donald Eyrard; Judaism, Mr. Jack Luxemburg; Prayer, Sister Marie Werdmann, O.S.F.; Scripture, Father Kimball Wolf.

Ritter High School, Indianapolis, Tuesday nights, Feb. 3, 10, 17, and 24; Education to Justice, Father James Byrne; Teaching Marriage to High School Students, Mrs. Therese Maxwell; Prayer, Sister Bernice Kuper, S.P.; Theology-Catechetics, Sister Mary Helen Kane, C.S.J.; St. John, Sister Alexa Suelzer, S.P.; Morality, Father John Schoettelkoite.

Our Lady of Grace Academy, Beech Grove, Thursday nights Feb. 5, 12, 19, and 26; Education to Justice, Father Lawrence Voelker; Liturgy, Sister Diane Neu, S.P.; Teaching Saints and Heroes, Mrs. Shirley Dreyer; Mary in the Church, Father Stanley Herber; Synoptic Gospels, Father Fred Easton; Curriculum Guidelines, Sister Mary M. Funk, O.S.B.

Our Lady of Providence High School, Clarksville, Tuesday nights, Feb. 3, 10, 17 and 24; Education to Justice, Father James Sweeney; Curriculum Guidelines, Sister Marie Giger, O.S.B.; Sacraments, Father Patrick Kelly; Indiana Church History, Magr. John J. Doyle; Basic Teachings, Donald Mattingly.

St. John Church, Bloomington, Tuesday nights, Feb. 3, 10, 17 and 24; Education to Justice, Mrs. Cathy Siffin; Curriculum Guidelines, Sister Antoinette Purcell, O.S.B.; Judaism, Prof. Alvin Rosenfeld; Prayer, Father Jeffrey Godecker.

St. Bridget Church, Liberty, Thursday nights, Feb. 5, 12, 19 and 26; Education to Justice, Father Lawrence Voelker; Moral Theology, Father Joseph Rautenberg; Scripture, Father Karl Miltz.

Schulte High School, Terre Haute, Thursday nights, Feb. 5, 12, 19 and 26; Education to Justice, Sister Ruth Eileen Dwyer; Scripture, Father John Bejtans.

Pre-registration for the programs is encouraged and may be done by writing Sister Mary Helen Kane, C.S.J., Office of Catholic Education, 131 South Capitol Ave., Indianapolis 46226 or phoning (317) 634-4453.

Hoosiers will join Right to Life march

SOUTH BEND, Ind.—Indiana Right to Life and its affiliates throughout the state will again participate in the third annual March for Life to be held in Washington, D.C. on Jan. 22, 1976.

Organizers of the March are hoping to have as many as 75,000 pro-life supporters present in Washington for the occasion. The reasons for the March are to memorialize the infamous Supreme Court abortion decision of January 22, 1973 and to lobby for the passage of a Human Life Amendment that will protect all life regardless of age or condition of dependency.

The trip, though organized by Indiana Right to Life, is open to all pro-life people throughout the state. Anyone interested in joining the Hoosier delegation, or in helping someone else to go, is urged to contact their local Right to Life office for further information.

Review Board to meet on scouting award

INDIANAPOLIS—Board of Review meetings for the Ad Altare Dei Award will be held from 2 p.m. until 5 p.m. on three consecutive Sundays, Jan. 11, 18 and 25, at the CYO Office.

In announcing the meetings, Father John Ryan, Archdiocesan Director of Scouting, also asked that the names of potential candidates for the St. George Award be forwarded to him by Jan. 31. The names should be mailed to the CYO Office, 1502 W. 16th St., Indianapolis. The Award is given to deserving adults for outstanding volunteer work in the scouting program.



Archdiocese of Indianapolis

VOL. XV, NO. 14

INDIANAPOLIS, INDIANA, JANUARY 9, 1976

Pope Paul appeals to world's leaders to work for peace

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI pleaded with world leaders on Jan. 1 to "leave nothing untold" in the search for world peace.

The Pope made his plea in a sermon during a solemn Mass in St. Peter's Basilica marking the ninth celebration of the World Day of Peace, which he himself established.

Pope Paul also urged the "man in the street" to "fight for peace with the powerful weapons of love and brotherhood." No one can stay out of the struggle for peace, he declared.

To world leaders, the Pope exclaimed: "Leave nothing untold in order to settle disputes, overcome difficulties, and work for human and social progress, especially where the needs are greater and the difficulties most pressing."

"The innocent and imploring eyes of the little ones, of the poor and of those suffering in body or spirit from the wounds of war are imploring the world's leaders. The judgment of history is awaiting them. But stricter still is the infallible judgment of God which also awaits them," the Pope warned.

RECALLING HIS MESSAGE for the World Day of Peace, sent to the world's governments weeks before, the Pope recalled that the theme for the 1976 Day of Peace is "The Real Weapons of Peace."

He called meditative reflection and prayer "real weapons of peace which, though with difficulty and slowly, are gaining ground."

The Pope said that the "man in the street" is also responsible for peace.

"All are called to work together for peace and to fight with the powerful weapons of love and brotherhood for the establishment, the protection and the spread of peace around us."

"Let each one begin on his own. The number of participants will grow beyond measure. This is a necessary task, and no one may remain aloof from it," Pope Paul declared.

SPEAKING OF THE new year and the meaning of time for a Christian, the 78-year-old Pope observed: "We must be miserly with our time, in order to use it well—in intense action, love and suffering. There can never be idleness in a Christian life, never boredom."

In his noonday talk from his apartment window overlooking St. Peter's Square, the Pope, before reciting the Angelus with the crowds below, expanded upon the reasons why peace is necessary.

"Peace is needed because it is a personal good of the first order. . . . It is a synthesis of delicate and difficult conditions that must be brought about with skill and sacrifice, like an unstable balance which must be carefully maintained."

"We need peace because it is a fragile good, which today in some parts of the world is tormented and shattered. The danger of incalculable ruin threatens even people who are outside of and in opposition to conflict of any sort."

"We need peace because, in human political life defense is usually thought of in terms of weapons, which can also be used for offensive purposes."

"Arms can compromise the minds of men who support them and the viewpoint of people who have been persuaded that murderous weapons are a valid form of protection for world peace, while in reality they can be the most formidable threat to peace."

In conclusion, the Pope said that peace "is neither weakness, nor foolishness, nor cowardice." He called it "the daughter of justice and love."

Deny mission-CIA link

WASHINGTON—Statements issued by CIA director William Colby and President Gerald Ford (through White House aide Philip Buchen) defending CIA use of missionaries as sources of information may do more damage to mission efforts than earlier allegations of CIA-church contacts, according to a number of church officials.

"If I were still in Peru and read about those statements, I'd probably pack up and come home," said Franciscan Father Joseph Nangle, a missionary in Peru for 15 years before returning to serve on the staff of the U.S. Catholic Mission Council.

"People who are not close to mission work do not realize what harm is done when local people think a foreign missionary is a government agent," Father Nangle said.

A number of other missionaries echoed his sentiments.

The Colby and Buchen letters were released in mid-December by Sen. Mark Hatfield (R-Ore.) when he introduced a bill to prohibit CIA use of missionaries and other church personnel abroad.

BEFORE THE LETTERS were released, there had been a number of allegations of cooperation between several missionaries and the CIA. The Colby and Buchen letters not only gave credibility to these reports, but defended such involvement.

"In many countries of the world," Colby said, "representatives of the clergy, foreign and local, play a significant role and can be of assistance to the United States through the CIA with no reflection upon their integrity nor their mission."

Mission officials disagree. "Trust

(Continued on Page 5)

Best 'non-story' of year

BY JIM CASTELL

WASHINGTON—Editors in the Catholic press voted the canonization of Mother Elizabeth Seton as the story of the year, but if nominations were opened for the "non-story" of the year, most votes might have gone to a petition by atheist Madelyn Murray O'Hair to have all religious broadcasting banned.

What makes this a non-story is that no such petition ever existed, according to the Federal Communications Commission (FCC).

BUT THE FCC is having a hard time convincing people of that—to date it has received three million letters opposing the "petition." That's an

increase of two million since September, and the FCC had only received 75,000 letters by June.

The petition which started the whole thing was filed by two West Coast producers, Jeremy Lansman and Lorenzo Milan, who argued that stations which obtained selected "educational" status should be reviewed to make certain that they were using the stations for legitimate educational programming.

Lansman and Milan argued that some fundamentalist religious groups were using the educational stations for their own propaganda.

The FCC denied the petition Aug. 1.

NO ONE SEEMS TO know just what is responsible for the outpouring of letters, but perhaps the first story talking of the petition and mentioning Mrs. O'Hair appeared in a publication of the Billy James Hargis Christian Crusade, an Oklahoma City-based fundamentalist group.

A spokesman for the FCC said most of the mail has come from Protestants, often following parish-wide campaigns. He said fewer letters seemed to be coming from Catholics and Jews, partly because articles in the Catholic press last summer explained the situation.

Sessions open

The workshops being held this coming week in Indianapolis and New Albany on the new rite of penance are open to all priests and religious educators of the diocese. Anyone involved in religious education is welcome to attend the sessions.



AT OLDENBURG OBSERVANCE—Archbishop George J. Biskup is shown above last Tuesday at the observance of the 125th anniversary of the founding of the Sisters of St. Francis of Oldenburg. The Archbishop presided at the Pontifical Mass offered in the Church of the Immaculate Conception. Six other bishops and 80 priests participated. The occasion marked Archbishop Biskup's first public function since undergoing major surgery last fall. Pictured with the Archbishop are Mother Miriam Clare Haskamp, O.S.F., present superior general, left, and Sister Marie Dillhoff, O.S.F., her predecessor in that office.

Your Mission Sacrifices For 1975

	Parish Population	Propagation of Faith Dues	Mission Sunday Collection	Home Missions Fund	Visiting Missionary Collection	Mass Stipends	Other Gifts
INDIANAPOLIS							
SS. Peter and Paul	663	\$ 664.00	\$1,495.30	\$	\$1,388.35	\$	\$ 282.00
Assumption	431	62.00	64.00		310.37		70.00
Holy Angels	424	16.31	166.43		75.50		145.44
Holy Cross	954	251.70	414.05		929.60		
Holy Name	3,650	1,139.00	1,491.70		2,128.00		
Holy Rosary	185	92.00	201.77		441.09		525.71
Holy Spirit	4,674	158.00	1,982.38		2,305.95		168.28
Holy Trinity	1,290	462.00	566.50		674.40		34.00
Immaculate Heart of Mary	2,272	849.00	1,334.00		1,485.49	60.00	1,637.61
Nativity of Our Lord Jesus Christ	1,521	484.00	937.22		846.64		100.00
Our Lady of Lourdes	2,447	636.00	1,549.00		1,663.55		100.00
Our Lord Jesus Christ, King	3,668	810.25	1,018.75		3,267.48		
Sacred Heart of Jesus	1,190	247.00	940.92		1,679.35		589.71
St. Andrew	1,504	158.00	569.05		916.29		1,243.39
St. Ann	272	90.00			260.00		
St. Anthony	1,210	369.00	538.88		934.04		404.00
St. Barnabas	3,432	795.00	738.50		1,380.00	198.00	
St. Bernadette	1,056	243.00	506.00		495.25		175.00
St. Bridget	497	84.00	140.00		124.00		
St. Catherine	1,482	318.00	471.38		604.67		105.03
St. Christopher	3,378	671.00	1,089.86		1,593.82		572.00
St. Francis de Sales	325	71.50	143.62		350.73		
St. Gabriel	3,420	628.05	864.00		1,317.00		407.00
St. James, the Greater	1,249	251.00	325.50		400.00		183.00
St. Joan of Arc	1,004	453.00	662.00		681.60		25.00
St. John	1,000	685.00	1,182.00		1,839.00	200.00	372.00
St. Joseph	1,500	146.05	132.00		250.00		
St. Jude	3,838	428.50	727.19		2,397.45		1,995.00
St. Lawrence	4,609	1,498.00	1,595.50		2,240.00		100.00
St. Luke	4,001	4.00	1,161.00		3,585.50		
St. Mark	2,133	900.00	1,025.00		1,389.50		
St. Mary	250	336.00	897.00	3,663.12	1,097.78	6.00	399.00
St. Matthew	3,092	606.45	1,760.73		2,531.86		2,100.00
St. Michael, Archangel	3,020	1,377.20	1,101.88		1,803.90		143.65
St. Monica	2,420	908.49			1,141.54		18.00
St. Patrick	1,200	180.00	296.10		442.42		156.00
St. Philip Neri	2,430	723.00	901.00		947.35	1,892.00	100.00
St. Pius X	3,057	1,031.00	1,230.52		2,128.59		102.00
St. Rita	2,119	83.07	152.92		330.17		
St. Roch	1,938	663.00	940.00		1,695.79		125.00
St. Simon	5,478	177.00	282.30		1,455.80		
St. Therese of the Infant Jesus	4,484	2,609.63	2,213.02		2,394.65	497.00	
St. Thomas Aquinas	1,630	271.10	1,271.35		1,493.07		3,428.80
Aurora	1,160	384.00			1,128.00	465.00	927.00
Batesville	3,250	884.00	1,037.25		2,583.00		
Bedford	1,454	431.00	533.68		1,743.28		996.83
BLOOMINGTON							
St. Charles	2,031	300.00	863.00		1,672.90		
St. John	1,044	101.00	485.28		1,200.90		251.00
St. Paul Catholic Center	5,200	215.00	608.75		2,283.24		226.00
Bradford	773	274.00	448.50		797.45		153.14
Brazil	525	325.00	825.00		300.00		
Brookville	2,000	906.50	852.65		1,216.85	1,149.00	575.00
Brownsville	2,391	962.00	737.92		1,207.98		
Brownstown	81	6.00	24.39		24.67		
Cambridge City	668	221.00	226.00	415.00	282.00		
Cannelton	412	148.00	108.71		133.00		
Cedar Grove	508	391.50	450.00		400.00	357.00	148.00
Charlestown	939	209.00	325.00		695.00		25.00
China	115	32.00	94.20		90.36		29.30
Clarksburg	3,322	532.00	867.00		1,929.90		436.50
Clinton	1,125	244.00	619.66		438.35		50.00
COLUMBUS							
St. Bartholomew	1,724	261.00	420.55		1,554.55		
St. Columba	1,582	543.40	512.74		832.55		
Connersville	2,883		1,123.28		1,709.58		330.00
Corydon	642	85.00	200.25		300.00		
Danville	510	185.00	677.77		233.35		50.00
Derby	76	12.00	10.00		54.00		
Diamond	22						
Dover	298	261.00	233.00		186.00		116.00
Edinburg	290	34.00	126.30		187.61		40.00
Enochsburg	495	622.00	400.00		313.00		347.00
Fontanet	48	14.00			29.01		
Fortville	406	88.50	129.00		202.21		
Franklin	1,025	84.00	397.95		408.87		25.00
French Lick	305	124.00	213.03		428.00		552.60
Frenchtown	447	224.50	253.91		354.04		50.00
Fulda	479	323.50	113.90		103.55	1,000.00	
Greencastle	662	240.50	383.00		168.64		100.00
Greenfield	1,600	389.00	593.08	65.00	352.00		15.00
Greensburg	3,148	1,265.00	1,482.00		2,538.20	450.00	1,110.00
Greenwood	2,493	164.00	481.07		1,919.71		545.00
Hamburg	252	221.00	272.00	40.00	242.00	105.00	40.00
Henryville	235	63.00	80.65		101.22		
JEFFERSONVILLE							
Sacred Heart	2,800	423.50	709.00		1,315.70		
St. Augustine	1,331	486.00	749.09		1,035.65		100.00
Knightstown	250	100.00	51.00		114.00		
Lanesville	948	346.00	735.45		1,017.50		130.00
Lawrenceburg	1,725	381.25	790.32		1,021.23	708.00	612.00
Leopold	602	108.00	91.00		146.00		
Liberty	281	150.00	250.00		200.00		
MADISON							
St. Mary	910	282.00	428.00		760.15		140.50
St. Michael	430	155.00	295.00		767.50		55.00
St. Patrick	500	184.00	381.12		154.41		
Magnet	133	26.00	22.00		54.00		
Martinsville	680	411.00	495.56		362.50		40.00
Milan	281				267.47		
Millhouse	548	226.00	306.00		182.63		108.00
Milltown	0	16.00	76.10		71.00		
Mitchell	140	49.00	164.00		82.42		23.49
Montezuma	80	48.00	95.66		120.85		810.93
Mooreville	840	100.00	200.00		325.00		
Morris	611	302.00	300.00		712.00		
Napoleon	450				64.50	222.00	
Nashville	315	240.47	452.54		266.12		50.00
Navilleton	612	158.00	310.75		233.02		252.55
NEW ALBANY							
Holy Family	2,170	650.00	974.30		1,132.77	510.00	400.00
Holy Trinity	2,207	1,239.50	1,241.75		1,475.57	1,383.00	250.00
Our Lady of Perpetual Help	2,258	383.30	575.50		1,167.75		1,501.55
St. Mary	1,890	704.00	925.80		1,300.54		
New Alsace	678	215.00	188.87	50.00	278.44	250.00	203.00
New Castle	1,220	559.00	678.00		1,266.75		
New Marion	120	39.00	143.00		129.40		
New Middletown	191	36.00	121.00		100.00		
North Vernon	1,324	748.50	699.66		1,075.65		728.00
Oak Forest	110	143.00	97.00		80.71	90.55	
Oldenburg	1,362	470.00	548.86		746.00		100.00
Osgood	585	757.25	532.00		774.00		
Paoli	166	66.33	90.85		69.11		133.01
Plainfield	1,505	271.50	579.00		824.13		
RICHMOND							
Holy Family	1,616	373.50	973.00		1,100.00		100.00
St. Andrew	2,200	582.50	448.00		701.59		700.00
St. Mary	1,218	301.00	1,126.50		1,367.35	1,140.00	602.73
Rockville	270	86.15	614.91		379.15		2,118.14
Rushville	1,480	582.00	974.61		847.47		188.00
St. Anne (Jennings Co.)	207	111.00	196.75		121.47		
St. Croix	171	35.00	40.75		25.50	40.00	
St. Dennis	134	36.00	93.40		77.50	27.50	
St. Isidore (Perry Co.)	402	78.00	51.56		113.00	37.50	
St. Joseph Hill	900	195.00	398.11		400.00		
St. Joseph (Jennings Co.)	435	149.00	290.10		215.72	209.00	
St. Leon	659	409.00	737.00		608.00		
St. Mark (Perry Co.)	420	618.00	500.25		299.85	237.00	85.00
St. Mary-of-the-Knobs	2,396	560.00	1,145.55		1,432.38		135.85
St. Mary-of-the-Rock	286	157.00	637.00		110.80		40.00
St. Mary-of-the-Woods	330	521.00	182.00	40.00	100.00		

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Refugee aid is applauded

WASHINGTON—Catholic response to the Southeast Asian resettlement effort shows "in a worldwide dimension, the strength, concern and humanitarian endeavors" of the Church, said the president of the National Conference of Catholic Bishops and U.S. Catholic Conference (NCCB-USCC). In a letter sent to every bishop in the country, Archbishop Joseph L. Bernardin of Cincinnati said the response of diocesan resettlement agencies to the USCC refugee sponsorship drive "has been magnificent."

Jewish activists removed

NEW YORK—Fifteen members of the activist Jewish Defense League (JDL) were removed by police Dec. 31 after occupying the Vatican mission to the United Nations. The intruders told Magr. Giovanni Chelli, permanent observer of the Holy See to the UN, that they objected to Pope Paul's recent talk in which he expressed the hope that the Israeli government would recognize the rights of Palestinians to return to their former homes.

Uruguay Church reflective

MONTEVIDEO, Uruguay—"This is a time for reflection and not social action," said a highly-placed Catholic clergyman in explaining the current situation of the Church in Uruguay, where labor unions and political parties are not allowed to function and any non-government grassroots activity is immediately suspected as subversive. He said it would be "suicide" for the Church to confront the government because the Church "is institutionally weak." Another obstacle, he said, is that most of the 12 bishops are conservative and not inclined to activism.

California eases restrictions

SACRAMENTO, Calif.—Two California laws which took effect Jan. 1 ease restrictions on marijuana users and homosexuals. The new laws, approved by the legislature last summer have generated much controversy.

80% of available food wasted

DAYTON, Ohio—Up to 80% of the food that should be available to man is wasted, according to the head of the food science department at the University of Manitoba, Canada. Dr. Reginald A. Gallop, one of the world's foremost authorities on food preservation and utilization, says ample food is being produced in almost every country

for man, his livestock and some of his pets. World hunger results from the waste of that food—and the loss is greatest in countries suffering most from hunger, he says.

Cuba restricts religious practice

HAVANA—The first congress of the Communist party in Cuba has enacted a new constitution which restricts the exercise of religion although it guarantees freedom of conscience. The constitution grants each person the right to practice his or her religion, but it makes it "illegal and punishable to use faith or religious belief" against the education and goals of Cuba's revolution, its armed forces or its symbols.

Names . . .

Father William A. Killian, former executive editor of the Alamo Messenger, now called Today's Catholic, San Antonio archdiocesan newspaper, was killed in an automobile accident on Dec. 22. He was 45.

Father Humberto Almazan, Mexican movie star turned priest, will portray Father Damien de Veuster, famed for his work among the lepers of Hawaii, in a filmed account of the 19th-century priest. Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops, and Bishop James S. Rausch, general secretary, will visit Poland next spring.

In capsule form . . .

Priestly ordinations in mission countries have increased steadily over the past decade, according to figures released by Fides, a news service of the Vatican's Congregation for the Evangelization of Peoples. This rise contrasts sharply with the general trend in most developed countries . . . A Russian Orthodox priest in Moscow who sent a letter denouncing Soviet oppression of religious believers to the World Council of Churches assembly in Nairobi has been suspended and now faces arrest. Father Gleb Yakunin has been branded "a rebel" by the official delegation of his Church at the Nairobi assembly, according to a Swiss organization, "Faith in a Different World" . . . The Supreme Council of the Knights of Columbus has pledged \$100,000 for the construction of an altar to be used for Masses during the 41st International Eucharistic Congress in Philadelphia . . . Women seeking abortions under France's year-old law permitting abortion on demand during the first 10 weeks of pregnancy meet refusals more often than not, a pro-abortion group has reported.

Archbishop Borders disagrees with Pallottines' philosophy

BALTIMORE—Archbishop William Borders of Baltimore said he disagrees "with the basic fund-raising philosophy of the Pallottines," the religious order whose fund-raising activities here have gained notoriety.

"Until the publication of news reports on the alleged investment practices of the Pallottine Fathers, these practices were unknown to me and to anyone in the chancery office of the Archdiocese of Baltimore," the archbishop said in a statement released here.

After news reports on the Pallottines' investments, Father Domenick T. Grazzadio, provincial superior of the Pallottines' Eastern province, admitted that the province invested \$280,000 in a firm that is now under investigation by Maryland authorities for possible involvement in corruption.

The Pallottines have also invested in a Frederick, Md., bank that became controversial after two associates of Maryland Gov. Marvin Mandel, who have since been indicted with the governor on mail fraud and other charges, were brought in as stockholders in the bank.

NEWSPAPER REPORTS have said also that the Pallottines have invested more than \$1 million in various real estate developments in Maryland.

"Because of the implications of the articles and because of the danger of the loss of credibility of those involved in legitimate fund-raising activities,"

Archbishop Borders said, "I requested that an unqualified audit be made by an independent accounting firm. I insisted



THE TACKER

'Penni' is back

BY FRED W. FRIES

Several months ago we reprinted in this space a unique appeal for the use of church envelopes. The original article, readers will recall, appeared in the Sunday bulletin of St. Lawrence parish, Lawrenceburg, and carried the byline "Penni Pincher"—an obvious pseudonym.

It now develops that Penni Pincher is actually Mrs. Robert Craven, a housewife and mother of three who doubles in brass as a part-time secretary in the St. Lawrence rectory. One of her sideline duties is putting out one of the liveliest parish bulletins we have come across in a long time.

She definitely has a "flair for writing," as the old bromide has it, and it seems a shame to confine her literary exposure to a single parish in Dearborn County.

Betty Craven informed us by telephone a few hours before this issue of The Criterion went to press that writing is her hobby and that in addition to her duties at St. Lawrence, she also serves as part-time school secretary at St. Mary's School in neighboring Aurora. A busy lady, we'd say.

One of the Craven "gems" (she has recruited a number of other competent writers from among her fellow parishioners, including one poet, no less) appeared in a recent issue of the bulletin. We are reprinting it here, feeling that Tacker fans will enjoy it as much as we did.

MY SATURDAY NIGHT "EXPERIENCE"

By B. Craven

As a small girl I reprimanded my mother when she came home from Church and said, "Did you see Mrs. Jones' new hat?"—or "Mrs. Young has another new fur coat!" Now it seems I'm doing some of the same things. Take last Saturday night, for instance.

"Dear Lord, please forgive me for all the distractions. Really, I prayed, I sang, I used my envelopes, and I listened to your words. But it's so difficult to sing when nine members of the Leonard Grossman family (including their new baby) march down the aisle in the Entrance procession. (The tears wouldn't allow it, and everyone was happier because of my temporary loss of voice.)

"And then, dear Lord, just how can one concentrate on prayers when that beautiful baby, Christopher, is being baptized?"

"And John Laugle with his guitar. I'm choked up again! (That ought to give John something to think about!)

"And then, Dear Lord, You always want

us to find new lambs for Your flock, so during the handshake I was busy meeting new prospective for You and the Parish.

"On the way out of church, I just had to promote the NEWSLETTER—I'm vain enough that I can't bear the sight of any person without a NEWSLETTER in their hands. (Some people call this Christian Community—I hope You buy that.) Anyway, I just had to pass out a few NEWSLETTERS.

"And then, Dear Lord, Beth and Helen Laugle collecting for M.S. Will your goodness never end?"

"The frosting on the cake was meeting an out-of-town family and their five lovely children (friends of Hal Fullenkamp's brother) from Dayton. They were surprised that St. Lawrence did not charge tuition (they pay \$400/year plus give \$5.00/week to church).

"Dear Lord, you know that sometimes I'm a 'ding-a-ling,' so please forgive my many distractions. I'm afraid to promise to do better, so I hope you accept me as I am. Thanks-a lot, God!"

ESSAY CONTEST WINNERS—Michael Jones of Holy Angels parish, Indianapolis, and Dianne Lecher of St. Mary parish, Greensburg, are the first place winners in the essay contest sponsored recently by Archdiocesan Black Catholics Concerned. Michael competed in the sixth through eighth grade category, and Dianne in the third through fifth grade division. Second place winners were Kathy Veleta, St. Anthony, Clarksville, in the older age group and Lisa Felts, Holy Spirit, Indianapolis, in the younger category. Prizes were \$50 and \$25 government bonds for the winners and runners-up, respectively. The essay topic was "Liberty and Justice for All." Joseph L. Smith of St. Thomas Aquinas parish, Indianapolis, new president of Archdiocesan Black Catholics Concerned announced the names of the winners.

NAMES IN THE NEWS—Dave Donahue of Indianapolis is among six seniors at St. Meinrad College who have been named to "Who's Who Among Students in American Universities and Colleges." Mr. and Mrs. James C. Smith of St. Paul Parish, Sellersburg, celebrated their twenty-fifth wedding anniversary on December 30.

Remember them in your prayers

CANNELTON

† JAMES R. HAY, 72, St. Michael, Jan. 3. Husband of Verna; father of Father Stephen Hay, administrator of St. Mary Church, Indianapolis; Gary Hay of Leopold; brother of Marie Rausch and Susette Kien of Cannelton; Anna Clemens of Mineral Wells, Texas.

CONNERSVILLE

† KATHRYN M. BROWNING, 71, St. Gabriel, Dec. 29.

FLOYDS KNOBS

† CHARLES J. HUBER, 41, St. Mary-of-the-Knobs, Dec. 30. Husband of Margaret; father of Daniel J., Victoria L., Theresa M., Sandra K., and Kathryn A. Huber, all of Floyds Knobs; son of Mary C. Huber of Borden; brother of Paul and David Huber of New Albany; Joseph Jr. and Norbert Huber of Borden; John L. Huber of Louisville, Ky.; Sister Rosemary Huber of Bandung, Indonesia; Sister Katherine Huber of Ireland, Ind.; Doris Wathen of Atlanta, Ga.; Cecelia D. Apice of Fairfield, Conn.; and Carol Griswold of Indianapolis.

† JULIA BEZY, 99, St. Mary-of-the-Knobs, Jan. 3. Mother of Genevieve Rann of Floyds Knobs.

INDIANAPOLIS

† DAVID HALL BUEHLER, 18, Dec. 24. Son of Mr. and Mrs. James B. Buehler; brother of Barbara Helliwig, James, and Matthew Buehler.

† EVANGELINE STOWELL, immaculate heart, Dec. 20. Burial in Arlington National Cemetery, Washington, D.C. Mother of Fern Barlow.

† CLEMENTINA C. DAVIS, 85, St. Patrick, Dec. 31. Mother of Mrs. William Fisher, Mrs. Mary Zoschenko, Mrs. Lewis Brown, Armand and Homer Deléso.

† MARGARET H. BERNAUER, 83, St. Gabriel, Jan. 2. Mother of Mary Ann Cobb, Marjorie Pavey, Joseph E., Edward D. and Don Bernauer; sister of Sister Agnes Celeste, S.P., Sister Ann Clouser, S.P., Theodore, Leo, John, Alfred, Peter, and Thomas Clouser.

† JAMES E. REESE, 62, Sacred Heart, Dec. 2. Husband of Agnes; father of Mary Ellen Lockwood, Elizabeth Kelly, Cecelia Davidson, Katherine, Patricia and Thomas J. Reese; brother of Jerome D. and Thomas F. Reese.

† JACK E. LLOYD, 53, Little Flower, Jan. 2. Husband of Mary Jane; father of David and Michael Lloyd; brother of Patricia Crosby.

† FRANK W. HUESER, 74, Our Lady of Lourdes, Jan. 2. Husband of Crystal; brother of Gertrude Wagner, Helen Huber, Esther Moon and Robert J. Hueser.

† LOUIS COSTELLO, 86, Sacred Heart, Jan. 5. Brother of John and Johanna Costello.

† ROXY J. GIOSCIO, 56, Christ the King, Jan. 5. Husband of Joan T.; father of Larry, Tom, Ron and Marshall Gioscio; brother of Helen and Marshall Gioscio.

† Word has been received of the death of a former Indianapolis resident, GEORGE A. POST, 78. Services were held at Holy Family Church, Glendale, Calif. on Jan. 7, with burial in the San Fernando Mission Cemetery. Survivors include one son, Alvin W. Post of North Hollywood, Calif.; and one brother, William Post of Indianapolis.

† RALPH PATTON, 73, St. Lawrence, Dec. 11.

† ERWIN W. HAGEDORN, 61, St. Meinrad, Jan. 5. Husband of Mildred; father of Paul, Ruth, Rita, Gail and Laura all of St. Meinrad; Mrs. Michael Flanagan, Donald and Ralph Hagedorn of Morgan-

field, Ky.; Mrs. Gene Mitchell and Mrs. Patrick Arnold of Christmas Lake Village; Mrs. Jan Braun of Newburgh; brother of Clarence of Ferdinand; Casper Hagedorn of Tell City; Raymond Hagedorn of Sellersburg; Mrs. Agnes Simon of Tell City; and Mrs. Frieda Thola of Evansville.

TELL CITY

† WALTER MILLS, 74, St. Paul, Jan. 2. Husband of Pearl; father of Paul Mills of Tell City; Dolores Mackey of Rockport; Regina Conway of Cannelton; brother of Henry Mills of Tell City; Norman Mills of Louisville, Ky.; Ruth Dixon of Tell City.

† IRVIN RICHARD, 59, St. Paul, Jan. 2. Husband of Martha; father of David Richard of Bloomington; son of Jerome Richard of Tell City.

† JOSEPH A. FLAMION, 70, St. Paul, Jan. 5. Father of Eugene Flamion and Mrs. JoAnn Probstel of Tell City; brother of August Flamion of Elkhart.

TERRE HAUTE

† JOSEPH P. BUKOVACK, Sr., 56, Sacred Heart, Dec. 30. Husband of Frances; father of Arlene and Joseph Bukovack, Jr.; brother of Michael Bukovack of Chicago; Cathryn Rose of Elmwood Park, Ill.

† MARY OLGA PETERS, 78, St. Patrick, Dec. 28.

† JOHN ZOMACK, Sr., 85, Holy Rosary, Jan. 2. Husband of Catherine; father of Helen McKee of Memphis, Tenn.; Martha Slaughter of Vacaville, Calif.

† CLARENCE W. SCHNEIDER, 82, St. Benedict, Dec. 29. Husband of Arne; father of Mrs. Kris Johansen of Chicago; brother of Rudolph Schneider of Tulsa, Okla.; Paul Schneider of Terre Haute; Irma Britz of Melbourne, Fla.

UNIVERSAL

† PIERINA DAVITTO, 76, St. Joseph, Jan. 5. Mother of David Davitto of Clinton; Tony Davitto of Danville; Rosemary Purcell of Gary; half-sister of Jennie Encone and William Vergoglio, Benald, Ill.

Vatican denies report Pope Paul plans to take rest

VATICAN CITY — Vatican spokesman Federico Alessandrini said Jan. 2 he knew of no plans by Pope Paul to take a rest of a week or two, as the Italian press had reported.

Italian newspapers said the Pope, worn out from a crowded schedule of ceremonies and speeches at year's end, would cancel his general audience and some other functions over a period of one or two weeks.

Tickets for the Pope's regular Wednesday audience of Jan. 7 were being distributed as usual by the Prefecture of the Papal Household the very day those reports appeared, Jan. 2.

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CALENDAR OF EVENTS

WEDNESDAY, JAN. 14

Card party in the Community Room of St. Philip Neri parish, 550 N. Rural St. Sponsored by the Altar Society. Card party begins at 8 p.m.

SOCIALS

MONDAY: Cathedral High School, 5 p.m.; 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.; K of C, Plus X Council #3433, 7 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.; Scecina High School Cafeteria, 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; 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: K of C Council #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.

DOF10MEET

INDIANAPOLIS — The regular monthly meeting of Mother Theodore Circle No. 56, Daughters of Isabella, will be held on Tuesday, Jan. 13, at the Knights of Columbus Hall, 13th and Delaware Sts. A spaghetti dinner at 6:30 p.m. will precede the meeting.

Two former teachers buried at Oldenburg

OLDENBURG, Ind. — Two Franciscan Sisters—both former teachers—were buried recently in the Motherhouse cemetery here.

Sister Mary Odo Volkert, 77, was buried on December 31. She retired in 1973 after serving as teacher and principal in various schools across the country. She was the first principal at St. Xavier Indian Mission in Montana and served for several years as administrator at St. Vincent Orphanage, Vincennes.

Survivors include two sisters: Mrs. A.F. Burkert of Waukegan, Ill., and Mrs. Alberta Anderson of Denver, Colo. Also surviving is an aunt, Sister M. Melchior Volkert, O.S.F.

Sister Mary Flora Ekelhoff, who was 90, and retired in 1959, was buried on January 2. Except for a year at St. Bernard, O., she spent her entire career as a teacher and organizer in

Indiana parishes. Assignments in the Archdiocese included schools at Rushville, Millhouses, Clinton, New Alsace, Dover and Hamburg.

There are no immediate survivors.

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Grothe, Dottie E.
Moynahan, Louise
Cronin, Kathleen M.
Campbell, Mary R.
Scott, Claire V.
Kraus, Mary Elizabeth
Adams, Theresa M.
Byers, Mary
Goory, Cecelia
Cave, Donald R., Sr.
Hiles, Beatrice S.
Gordon, Louise E.
Kropff, Dewey Goble
Fenton, James A.
Corrigan, Vernon R.
Tindor, Mayme
Hansgen, Della A.
O'Connor, James Paul
Schoellte, Infant Mark Stephen
Kennedy, Freda M.

Cossell, Charles W.
Velvick, Norman J.
McLaughlin, Bernice W.
McAtee, Paul G.
Trinkle, Jon W.
Kosman, Helen T.
Davis, Clementina C.

Reinhardt, Laura M.
Shimrock, Joseph
Bubrick, Hermine J.
Seal, Harold F.
Iaria, Rocco D.
Wolfe, Paul E.

ST. JOSEPH

Caito, Michael
Pehrson, Alvin O.
Beatty, Carl E.
Simpson, John P.
Blitter, David B.
Achigili, Glenn E.
McElroy, George C.
Perry, Frances E.
Herrmann, Edward F., Jr.
Bevan, John T.
Klemaszewski, Amy L.
Sorg, Margaret Mary
Hier, Jonas Olen, Jr.
Del Re, Angelo G.
Buchman, William P., Sr.
Clayton, Mary Sue

CALVARY

Duncan, Robert E.
Kroica, Edwards, Sr.
Hehmann, Paul W.
Williams, Michael Johnnie
Michaels, Edward G.
Zappia, Mary Frances
Allen, Mary Nabor
Augustine, Lena Johannes
Barr, James H.
Farmer, Infant Ryan A.
Dichmann, Lucy
Bischoff, Anne E.
Azzarello, Joseph
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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

Penance rite

"The new rite of penance is coming! The new rite of penance is coming!"

Thus, we hear the cry of the liturgist as he gallops across the land with the directives of the Bishops' Conference. If the Church at the local level responds to this "change" the way it has to many other "changes" initiated since Vatican II, then we can depend on the public to rebel more loudly than ever before.

For we have botched up, in large measure, the reform and renewal of the Church by saying our people aren't ready for this or for that when usually it is the pastor or priest who has failed to inform himself of the Church's movements. In our typically human fashion, we have settled for less than to see visions and dream dreams. Removing the cobwebs from our minds is, after all, often a painful affair. We like to think the world and the Church remain confined to our own backyards. We forget that if the Apostles had decided to wait until the people were ready for them, they'd still be sitting in the Upper Room gathering dust.

So the new rite of penance is coming. What are we going to do about it? Are priests going to complain once again that they are being put upon? Or are they going to act in obedience to Church and bishop? Are they going to mumble because hearing confessions will now take more attention or will they see the opportunities people will have to open themselves to the Lord's forgiveness? So much depends on what priests will do.

Diocesan liturgical commissions could be thoughtful in their preparations of priests and do what any good teacher would on his or her first day in the classroom: learn the needs of

the pupils. Priests are going to be in various stages of awareness, and it will not win points for commissions to simply thrust directives down the throats of priests who might otherwise be eager to learn. Liturgical commissions might well practice some of the personal concern evident in the new rite in approaching the priests of the local Church.

Priests, when they address their congregations, might also respect the awareness of their people. But they might also challenge them. The Church never became the world wide body it is by waiting for people to flock to it. The role of the priest has not changed in this respect. He is to go out to his people.

Congregations, when they hear of another change, need not become discouraged. In no other area of life do we rely on yesterday's facts to meet today's needs. Tradition is a connection with the past from which we learn in order to build a future. It is not accepting one point in time as the solution to the issues of another point in time. Being a Catholic Christian means in part accepting the continual movement of history toward a final destiny in Jesus Christ. It does not mean stopping time and carving out of it a comfortable niche for my hang-ups.

We have said little about the new rite itself. That will come in articles and editorials in the next few months. What we have tried to do is put some of it into practice. The shortcomings of man are many. The possibilities of man are limitless where God is concerned. The truth of the Sacrament of Penance is that it can challenge us to strive for the "new man" who will bring about the final destiny in Jesus.

—T.W.

Conservative concern

Conservatives in the Church, when they are heard at all, are generally put down with the remark: "All you do is criticize. You're totally negative. You have no positive ideas."

There's some truth in that. There is so much going on that needs to be objected to, to be protested, that most conservatives do spend a lot of time hollering and getting red in the face.

But there are some positive values which conservatives cherish and would like to see recognized. They want to conserve a lot of things that liberals seem to be hastily and thoughtlessly demolishing.

Maybe it would be helpful to attempt a "laundry list" of things most conservatives would like to see saved, or restored to Catholicism. Try this random list of endangered items:

Reverence—a sense of the sacred, without which authentic religious feeling is very hard to experience. Catholic churches

once had this in impressive amounts. Silence, genuflections, the bell at the elevation, sacred art and statues, all helped make the church seem in a real sense—the House of God.

The transcendence of God—the sense that Almighty God is the One, that all our lives and all our efforts must refer to Him—and that we become one with our neighbor mainly by each of us drawing closer to our common Father.

Clarity of belief—a clear delineation of what is Catholic belief and what is heretical or false. Faith is a difficult virtue to sustain. It becomes much harder when there is no certainty as to what is to be believed.

Authority—a strong sense that the Holy Spirit still guides the Church through legitimately appointed officials. The realization that no majority can outvote God.

Humility—an active realization of our intellectual and moral limitations plus a readiness to say: "I'm sorry. I was wrong." Humility has always been a basic element of Catholic spirituality—but it seems in short supply today. Its disappearance is closely linked to the loss of the sense of sin.

Dignity—a sense of respect for Catholicism, its history and heritage that defend against faddism. There is something pathetic about a 2,000-year-old institution with a glorious spiritual and intellectual tradition grabbing at every fad and novelty that comes along.

The list is incomplete, of course, but restore these items and you would have made a lot of upset conservatives a lot happier, and I suspect many liberals would feel better too.

—P.J.C.

Potpourri: a collection of news leftovers

BY FR. THOMAS WIDNER

Some items that have come across the wire service during the past several months, but which could not be printed due to lack of space:

• Readers of a column by Dolores Curran appearing in 32 diocesan newspapers across the country have responded to her suggestion that the laity indicate what they would like to hear in a Sunday sermon. The majority of respondents expressed a desire for more homilies relating to marriage and family life and everyday situations faced by laymen.

In addition, Mrs. Curran says, the readers predictably indicated that they want fewer homilies on money and were emphatic in making it known they do not wish to hear the homilist's personal politics incorporated into the sermon. They would prefer more humor, the use of anecdotes, the use of current events as a homily base, and less priestly admonishments.



Moreover, they have little objection to longer homilies and very few expressed a desire to have another other than a priest preach the homily.

• A social scientist at Columbia University has cited Catholic parochial schools in the metropolitan Washington, D.C. area for helping to stabilize the population in the capital. In a study reported by the Council for American Private Education, Dr. Thomas Vitullo-Martin reported that parents who would otherwise move from Washington chose to remain because of satisfaction with their children's school experience. There is substantial busing of black students into white suburbs to attend Catholic schools there as well as substantial busing of white students into the city to attend Catholic schools there.

• Monica Baldwin, the former Catholic nun who made headlines in 1942 when she renounced her vows and then wrote *I Leap Over the Wall*, died last November 28. In 1968 following the resignation of Charles Davis, the noted theologian, from the priesthood, Miss Baldwin spoke of his book, *A Question of Conscience*.

"What so struck me," she said, "was that both he and I had failed for similar reasons. We were neither of us sufficiently clamped on to God by prayers. He doesn't once mention the word prayer in his book. I am convinced that in his case, as in mine, the cause of the trouble was failure to guard the citadel in the early stages. The enemy gets a foothold. When the big attack comes you are swept away. You've got to have enough faith to hold on and let God lead you to the precipice—or even over it if necessary. That's what I should have understood 25 years ago."

In 1970 Miss Baldwin also indicated in a letter in the *Catholic Herald* that as a result of her "long and misspent life" meeting, seeing, hearing, and speaking with, and listening to and reading about a very great number of priests, she did not think that Catholic priests should have wives.

• On November 5 the all-white Cape Synod of the largest Dutch Reformed Church in South Africa rejected pleas for mixed worship with "black and brown" members of the denomination. In doing so the synod warned against "a shift of emphasis in which the

conversion of the individual to Jesus Christ as the highest priority would fade in favor of the Christianization of the social structure."

• Dominican priest Yves Congar, who played a leading role in the Second Vatican Council as theologian, recently made some comments in looking back over the ten years since the council ended. He regretted that the Constitution on Revelation did not have as much impact as he felt it should.

"It established," he said, "certain rules for exegesis, but also required that theology itself be much more biblical, that the Bible should become truly the spirit of all theology. It cannot be said that this has been done, not even in the realm of official documents such as encyclicals and episcopal statements which often present teaching in the name of a common wisdom which, albeit surely Christian, does not get back to the biblical foundations which are decisive. We have risen beyond scholasticism and have rediscovered the inspiration of the Church Fathers and of the liturgy."

DALE FRANCIS SAYS

The greatest joy lies in being Catholic

BY DALE FRANCIS

Of the many joys of my life, none means more to me than the joy of being Catholic. Perhaps it is wrong to speak of the joy of being Catholic separate from the other things that bring me joy for it is a part of all that brings me joy. Interwoven into every aspect of my life. It is so much a part of the fabric of my being that all in my life would be tattered without it.

There was a letter in the mail today from a woman lawyer who entered the Church some 33 years ago. She said she had been a Catholic for more than 20 years before she really understood there were some Catholics who didn't understand at all what there is in their faith that should bring them joy.

I'm certain that is true. Those of us who came into the Catholic Church as



adults are sometimes told by those who have always been Catholics that we appreciate the Church more. This isn't always true. I have known many Catholics from birth who fully and completely appreciated the Church and who, because they had possessed the Faith since childhood had experiences we could never know.

BUT THERE IS something true about what people say concerning the appreciation of the Church by those who come to the Church as adults. Those who come to the Church as adults come with an adult appreciation. Their encounter with the Church is as mature men and women.

There are many who were born Catholics who simply accept they are Catholics. They may very well not move much beyond what they were taught as teen-agers and so they may very well avoid a confrontation with what it means to be Catholic on a level of maturity.

The saddest of all things is to see

young people reject the Church, saying they no longer want to be Catholics because they find nothing of value to them in the Church. Some discard the Church because they say they have rejected the teachings of the Church. But the truth is they are rejecting their own understanding of the Church, an understanding that has been frozen at some period in their adolescence.

They lose for themselves a heritage that should be their most precious possession. And they lose it not because they have tested it and found it wanting but because they have never really understood what they possessed.

BUT I STARTED to speak of the joy of being Catholic. The first joy of all is the sense of being fully in Christ. Of the several million Catholics in the Church today who came as adults, there are only a few who can really be called converts. The rest were not men and women who found their lives

turned around, as St. Paul did, for example, but they are people who already loved Jesus Christ but sought to find Him more fully. To speak for myself, the joy is in being convinced that I am a member of the Church founded by Jesus Christ, guided by the Holy Spirit.

There are some in the Church who would have us no longer use this terminology. They understand so little what we are speaking about that they would call it triumphalism. It is about as far from triumphalism as you could get for if there is one thing any Catholic should understand it is that he himself had little to do with his becoming a Catholic, that grace brought him to his Faith and that he must in his gratitude be overwhelmed with his own unworthiness.

The next joy that means most to me is the access to the Sacraments and particularly to the Eucharist. We may every day of our lives, so long as we are in the state of grace, receive the substance of the Body and Blood of Christ. I have a Methodist minister friend who every day goes to a Catholic Church, just so he may be in the presence of the Blessed Sacrament. He has not yet received the grace to enter the Church but he understands, perhaps as many Catholics do not, the reality of Christ in the Eucharist.

ANOTHER JOY is the sense of belonging to the pilgrimage of Christ's Church. I think of the Church as God can see the Church. In my mind I rise above and look down on the Church, as it was, as it is, as it will be. We are a part of all of this, a carrying on through the centuries.

Finally, a joy I have is in the sense of belonging to others. I say the Rosary. As I say it, there are millions of others saying the same prayers, but not only this, my prayer is in continuity and what I pray has been prayed by saints and sinners, by kings and peasants. But all my prayers, most of all the Mass, is at once a continuity and a joining with the present, and finally a joining with the future. I could list a hundred and one other things, but these are a few of those things that contribute to the joy of being Catholic.

LETTERS TO THE EDITOR

'Concerned' over ecumenism

To the Editor:

The following is in reply to the sad editorial on ecumenism by "P.J.C." in your December 12th issue.

The underlined is addressed by the editorial writer's great step backward into the language and thinking of past centuries. It might have read—"Heretics, admit your errors or else!" Either the writer must have had a very circumscribed life surrounded by "yes people" or he (or she) must have closed ears to the voice of his own Church in the years since Vatican II, although there was much quiet ecumenical work being done long before that.

Watering down on either side is not necessary, for understanding and cooperation. But the words "concede" or "concession" or their equivalent can be odious.

I am an older Catholic female (some might even term me a Senior Citizen—God forbid!) and strongly opposed to abortion on demand. But through many years I have not seen my Church taking many, if any, public or official pro-life stands where they were called for. Mostly there was silence, a weak and/or delayed statement. I am thinking of the stark and unrelieved

hunger in many parts of the world which has taken the lives of millions of the born and unborn babies and of the critical hunger now widely admitted here at home and of the conditions which produce it.

The Church is now addressing this issue. But Catholics, en masse are not marching about it. Also there was the long, long war in Vietnam. Again the U.S. Church was publicly silent though hundreds of thousands of innocent civilians and born or unborn babies were being killed—losses greater than among combatants themselves.

It is to be deplored that "P.J.C." is unable to recognize good faith and sincerity in those of differing views. These convictions are as deeply held as his own, in many cases even their convictions about abortion. For many it is a religious and moral conviction and though one may not be able to wholly accept it, one can at least try to understand and respect it. Even if laws are passed, no one is trying, nor can he, to force me or members of my family or faith to have an abortion. I still have a free choice. Nor do I feel that I have the right to force my convictions, by law or otherwise, on

people who do not agree with my religious or moral beliefs.

I hope that the Criterion of Dec. 12th did not reach a wide segment of other groups—Protestants, Jews or unaffiliated. If it did, let it be known that there are countless, thoughtful Catholic people, clerical, religious and lay, who are in complete disagreement with the spirit and conclusions of "P.J.C." and that they can feel only dismay and sorrow that we still have Catholics (hopefully not in positions of authority) who still do not love or try to understand.

Such an unfortunate outburst makes it very difficult for those of us who, either on our own or working with groups, try to live out the commandment of love and respect and who enjoy working ecumenically and who have long and deep associations and friendships with those of differing views. Peace!

'Concerned'

Indianapolis

Education crisis in Terre Haute

To the Editor:

Three cheers for Richard T. Martin for his Letter-to-the-Editor (Criterion 12/19/75) voicing his concern for the seeming lack of concern on the part of the Criterion for the financial crisis facing the parochial grade schools and Schulte High School in Terre Haute. This same ineptness is apparent on the Archdiocesan Board of Education of which I happen to be a member.

As indicated by Mr. Martin the news media of Terre Haute seem quite concerned over the impending doom of Catholic education in their city. Need we be reminded that Terre Haute is an integral part of our Archdiocese and its educational system?

Some questions do surface that need immediate answers. What efforts have been made to contact the several thousands of graduates from Schulte High School to inform them of the financial crisis of their alma mater? What approaches have been made to local industry and foundations to assure the continuation of Schulte as a top academic high school, fully accredited by the North Central Association of Colleges and Secondary Schools? What priority is given Catholic secondary and elementary education by the Catholic

population of the area? What proposals have been made in financing to the Chancery Office for some temporary relief? In short, what plan or plans are being scrutinized by the Terre Haute District Board of Education and the respective pastors of the district to assure the continuation of Catholic secondary and elementary education? Many of us would like some answers to these and other questions on this subject.

Nearly 25 years ago, Archbishop Schulte "reluctantly" gave consent to the use of his name for the then new Catholic high school. His Excellency had been approached by a group of Catholic laymen who wished to recognize gratefully to their Archbishop the fulfillment of a dream of a quarter-century duration, namely a Catholic High School to aid in the continuing Catholic education of the youth of the Terre Haute area.

Would it be too presumptuous to hope for some prayerful assistance plus determined action by concerned persons in the present decision-making process?

Rev. Joseph V. Beechem, Pastor
St. Lawrence parish
Indianapolis, Ind.



"WHAT KILLS ME IS THAT EVERYONE WHO GAVE US A PET ROCK FOR CHRISTMAS THOUGHT IT WAS A PERFECT GIFT FOR US."

The CRITERION

124 W. Georgia, P.O. Box 174
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price: \$5.00 per year
15¢ per copy

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Magr. Raymond T. Bealer;
Associate Editor, Fr. Thomas Widner;
Managing Editor, Fred W. Frise; Circulation, Agnes Johnson; Advertising, David Skripky, Marguerite Derry.

Published Weekly Except Last Week
in December.

Postmaster: Please return PS Forms
3579 to the Office of Publication.

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OLD TESTAMENT

IN THE FOOTSTEPS OF JEREMIAH

BY FR. JOHN J. CASTELOT, S.S.

The exiles in Babylon were in a most unhappy situation, obviously, and their expressions of contribution, their pleas for forgiveness and restoration took the form of psalms which were incorporated into the Old Testament.

But what of the handful of unfortunates who had been left behind in Jerusalem? In many ways, their position was even more pathetic. Poor, disorganized, lacking effective leadership, they had to eke out a scanty existence under the watchful eye of a Babylonian military governor. Day after day they awoke to gaze dismally at their devastated capital. Where the gleaming temple had once stood there was now a heap of dirty gray ashes. The stout walls of the city, which had proudly withstood so many hostile attacks, had been battered into formless piles of stone. At least their compatriots in Babylon were spared this ugly sight. It was enough to break a man's heart.

THEY, LIKE THE Jews in exile, could not keep their heartbreak locked in their breasts. Many a tear fell on the ashes of the city, and many a cry broke from their constricted throats. Not all these cries were inarticulate. They were given form and expression in a book called the Lamentations. Just five short chapters, it is one of the smallest books of the Bible. But its touching beauty makes it one of the most poignant expressions of human sorrow ever to be penned.

The general tone, the vocabulary, the imagery of these poems all are strongly reminiscent of the sermons of Jeremiah, and he did remain in Jerusalem for a while after its sack by the Babylonians. It was probably such considerations which led to the popular attribution of Lamentations to the great prophet.

But there are other factors which make such an attribution quite unlikely. There is no need to go into them here. Suffice it to say that, in the opinion of most scholars today, the poems were composed in Jerusalem

after Jeremiah's departure. They were unquestionably spontaneous, sincere expressions of grief and sorrow, but there is an artistry about them which indicates that they were written with a definite and serious purpose.

Primarily, they were intended for use on the sad anniversaries of the fall of the city. The ceremonies were probably not unlike the practice of those Jews who, in modern times, visited the Wall of Jerusalem to bemoan the fate of their ancient capital. But their use was not restricted to the official anniversaries. They were intended for constant, personal use. They were so beautifully adapted to keeping alive in the hearts of the Jews a realization of what their infidelity to Yahweh had brought upon their own heads! One could hardly read them without examining his conscience as to his own personal responsibility for the catastrophe. Such examination and the resultant contrition were very necessary under the circumstances.

IN SUCCEEDING years God's scattered people had a hard time keeping faithful to His will. Their remarkable fidelity to the Law under often trying circumstances was admirable. But the temptation to grow lax, to compromise, was ever present, and many succumbed to it.

Much of the literature of this period was written to counteract the attractions of the pagan civilizations in which they lived, to extol the glories of their national heritage, to remind fellow Jews of the vast superiority of the true religion over the idolatrous worship of the heathens.

One such work was the Book of Baruch. Baruch had been the secretary of Jeremiah, the great prophet who played such a vital role in the life of the people just before and for a little while after the fall of Jerusalem.

The unknown writer of this strange little book attributed it to him—and, in a way, to Jeremiah—to invest it with greater authority. This was a common literary procedure during this period. In fact, the book is quite Jeremiah in tone and teaching: Its author must have studied the sermons of the prophet very devoutly. Because of this literary attribution and because of its tone and teaching, the book is generally attached to the prophecy of

Jeremiah in our editions of the Bible.

I called Baruch a strange little book, and it is strange in many ways. While purporting to be the work of Jeremiah's secretary, who very likely perished with his master in Egypt shortly after the fall of Jerusalem, its general background is Babylonian, and it makes references to people and situations of a much later era, as late as the third or second century.

It is strange, too, because, short as it is, it contains an amazing variety of literary forms: narrative, letters, prayers of contrition and of hope, wisdom writing, prophecy, and a dissertation attacking idolatry.

Strange though it may be, it is a beautiful little book. The "act of contrition" (1:15/3:8) and the polemic against idolatry (ch. 6), often called the letter of Jeremiah, are especially worth reading. Not the least contribution of this book is the valuable picture it gives of the lives, the attitudes, the hopes, the dreams of non-Palestinian Jews, about whom the Bible has otherwise very little to say. And its clear echo of the spirit and teaching of Jeremiah gives touching testimony to the far-reaching influence of that noble and tragic man of God.

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The Passover attracts a large number of pilgrims to the Western Wall (Wailing Wall) of what was the temple in the Old City of Jerusalem. (NC photo by Thomas N. Lorusong)

Fall River liturgy reflects concern

BY FR. JOSEPH M. CHAMPLIN

Persons who live in the Fall River area these days scan the daily newspaper and watch the late night news with special interest and considerable anxiety. They look for the latest information about life in Portugal: Is there more violence? Has the government stabilized? Will the country become communist? Some concern stems from the fact that this section—southeastern Massachusetts—contains the highest proportion of Portuguese people in the United States. Naturally those individuals wonder about their ancestral homes and worry when they hear accounts of armed conflict, economic hardships and overall uncertainty.



WHOEVER ORGANIZED the Fall River diocese's October 13th celebration commemorating the 58th anniversary of Our Lady's final appearance to the little children at Fatima, Portugal, must have astutely sensed the local populace's strong inner feelings. Some 30,000 do not turn out for a procession, public rosary and consecrated Mass unless those events uniquely relate to their present experiences.

That is how many participated in the Fall River rally for peace and justice. They came in nearly 100 buses from near and distant parishes of the diocese, assembled (20,000 of them) around the Cathedral, then marched through the streets with candle in one hand, rosary in the other, to Kennedy park where half that number awaited them.

Volunteers from Espirito Santo parish had constructed an altar near home plate with the huge crowd gathering around the basepaths and overflowing into the outfield of this public recreation area.

A hundred-voice choir inspired and encouraged early arrivals as they listened to and sang Marian hymns. One local pastor led that throng in a recitation of the rosary when the processing worshippers started to file into the park.

At 7:30 Bishop Daniel Cronin, assisted by 60 priests, began the consecrated Mass. He preached the homily and sounded in some way like those who spoke after the spirit of Jeremiah to the similarly anxious Jewish people of Old Testament times.

The books of Baruch and Lamen-

tations mourned the destruction of Jerusalem and the sad condition of God's chosen; but they also summoned the Jews to have courage, to hope for a better future, to pray for the downtrodden, and to work for a Kingdom of justice and peace.

BISHOP CRONIN in parallel fashion told the congregation:

"Our thoughts this evening go quickly to those of our brothers throughout the world who do not enjoy peace, to those whose hearts are not tranquil because of anxiety about their needs, to those whose countries are in political, civil or military disorder.

"We, here in this diocese, where so many of our community have ties of blood and faith with our brothers and sisters in Portugal, look with fear and anxiety on the political events in that beloved nation. We know how the Portuguese people want to be free and want to elect by themselves the form of free government that will allow

them to live their lives in security and liberty, free to follow their religious convictions according to the age-old religion of their ancestors in the land where the tradition of their Roman Catholic faith is so strong.

"They see a threat from Communism and they do not want a communist form of government. We support them in their moment of fear and in their legitimate desires by our prayerful gathering this evening and we raise our voices in unison to beg the intercession of Our Lady of Fatima, that she will obtain special protection from her Divine Son for that beloved land of Portugal which she herself blessed at Fatima."

PARISH PRIESTS WALKED in procession beside their people and carried ciboria with unconsecrated hosts for the Eucharist. Each vessel was properly marked for easy identification at Communion time and persons from a given parish stood in the same section. The procedure

provided ample hosts for the mammoth community and enabled priests to communicate their own parishioners.

Dr. William G. McCready of the National Opinion Research Center in Chicago, reporting recently on a survey which investigated the reasons behind a great decline in Mass attendance throughout the U.S. from 1963 to 1974, suggested that to attract people the liturgy must closely relate to vital experiences of Catholics. It needs, in his view, to touch sensitive areas, to offer guidance and support in matters which are of great concern for many persons.

The overwhelming response to this peace pilgrimage in Fall River indicates that liturgy did zero in on an issue of high sensitivity, did supply light and strength for thousands of troubled American Portuguese; their concerned friends and fellow Christians.

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King David praised Yahweh in psalms

BY FR. ALFRED McBRIDE, O. Praem.

*King David and King Solomon
Led merry, merry lives
With many, many lady friends
And many, many wives
But when old age crept over them
With many, many qualms
King Solomon wrote the Proverbs
And King David wrote the Psalms.*

James B. Taylor

Normally we don't think of a soldier writing Church poetry but that is exactly what the warrior, King David, did so well. His book of psalms remains to this day the world's most treasured collection of religious poetry and prayer.

David was that magic leader who seemed to succeed at everything he tried. He fought wars with the cleverness of Napoleon, tended sheep with the patience of a Basque, gave love with the passion of a Romeo, and ruled with the shrewdness of a Caesar. No leader in Israel's history could awaken a greater sentimental flame in the heart than he.

When he received his call to leadership, he faced three critical problems. First, he needed to ease out his potential rival for the throne from the family of Saul, the previous monarch. Second, he saw the necessity of establishing a new capital city for Israel. Thirdly, he understood that Israel must have a central shrine to symbolize their religious fervor.

David's problem with his potential rival was conveniently solved by a political assassination. Though he benefited from the plot, he had no part in its execution, and in fact, sentenced the assassins to death for sacrilegiously slaying an anointed member of a royal family.

DAVID DETERMINED that Jerusalem should be the capital city of Israel. The city was situated on a mountain and practically impossible

to capture. It was occupied and fortified by a tribe of Jebusites. They were so confident that no one could touch them that they claimed they used the blind and the lame to guard the walls.

David's intelligence agents discovered that the city's water supply came from a tunnel deep within the mountain. David calculated that this was the fatal weakness of the defenders. He dispatched his soldiers into the tunnel and up the water shaft and thus captured the city from "the blind and the lame." Thus David made Jerusalem one of the central holy cities of history.

HIS THIRD PROBLEM was to create a religious center. When the Jews were a nomadic tribe they carried the Ark with them as a portable shrine. Now they were a settled people and David felt they should have a temple to house the Ark. His first step was to bring the Ark to Jerusalem and place it in a temporary shrine.

The biblical story of the procession of the Ark to the Holy City is best remembered by David's ecstatic dancing, almost like Zorba the Greek. Zorba celebrated human love, but David celebrated the divine love for his people.

We are not accustomed to religious dancing, but for biblical people this was an accepted form of religious expression. Thus, David achieved his goals. He wore the crown. He founded a capital city and established a religious center for the people. His son, Solomon, would build the temple.

Out of all these experiences David composed the magnificent book of Psalms to praise the Lord. In those glorious words he gives us mountains that dance, seas that howl like whales, clouds that pull God's chariot, lightning as candles for God's altar, and hearts that swell with boundless gratitude for the Lord. This poet laureate learned how to pray and remains to this day a supreme teacher of prayer for all believers.

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Living witness against despair

BY ANGELA M. SCHREIBER

Moving to a new city a year after my marriage was an exciting happening for me. We were, I thought, a real family with our six-week-old baby boy. What kinds of people, I wondered, would we meet?

We had rented a small apartment located on the outskirts of town. It was summer, an ideal time to take the baby out in his carriage, a time for getting acquainted with neighbors. The second day while hanging out my wash, I met my downstairs neighbor. She had a new baby boy too. Craig was a month younger to the day than our Tommy. Marilyn immediately suggested that I bring Tommy down and join her.

Craig was adorable with his brown ringlets and delicate features. My little Tommy was blond and chubby. As we admired our babies, a shadow crossed Marilyn's face. She said, "I have a doctor's appointment for Craig this evening. The pediatrician at the hospital said we could wait until he is a month old for a checkup, but I have a feeling it should be done now."

"He looks fine to me, Marilyn," I replied. "But that brings up something else. Tommy seems to have a slight cold, and I have no idea where to take him. Perhaps we could make an appointment with your doctor."

She called her doctor, and he suggested that we both come that evening.

DR. REEVES HAD A small, informal office. Since we were the first to arrive, we went in together. He weighed the babies and went through the regular examination procedure. Tommy did have a slight cold so he gave me a prescription. Then he lifted Craig up again and listened to his heart. His face was grave. Marilyn interrupted, "There's something wrong, isn't there, Dr. Reeves?"

"It could be nothing, but I want to see him in a couple of weeks. In the meantime, keep his head elevated. There is a valve in the

heart that sometimes takes a while to close."

Marilyn sat there, quite still. Involuntary tears streamed down her face, and she said quietly, "He's a blue baby, isn't he?"

"Marilyn, I know you're a fine nurse, but don't jump to conclusions. It's too soon to tell. The valve still has time to close."

"No, I knew it when they brought him to me the first time in the hospital. But they insisted he was all right."

Marilyn's fears were confirmed two weeks later at Johns Hopkins Hospital. Added to the heart problem was a congenital liver condition. It seemed that the son this young couple had wanted so much was not destined to live. But as Dr. Reeves had said, Marilyn was a fine nurse. Nevertheless, even after three major operations, it was not possible to correct the heart malformation.

DURING THE SEVEN years that we were neighbors, we shared their hopes and their fears. But most of all, we witnessed their acceptance of life as it comes to us and those we love. We saw this young couple embrace life and learn to laugh again. Two more children were born in the following four years—healthy children.

Their youngest son was four months old when a telephone call summoned Marilyn to a Baltimore hospital. Her husband, a carpenter, had had an accident. John had fallen into a concrete pit. He hung between life and death for several months. Marilyn's cross was even heavier and one that she had to carry alone.

John's recovery was painfully slow. He had suffered a cerebral hemorrhage. The question of the possibility of brain damage was not answered for many months. Fortunately, John recovered to the point where he could walk with a cane, his thought processes were intact, but his vision was affected. It was several years before he could work again. He could never go back to carpentry so

this meant that he had to learn something new.

During this long period, somebody had to earn money. Marilyn went to work in a factory. She had enough nursing to do at home. She knew that a hospital atmosphere would do her morale no good.

Naturally, Marilyn had periods when she thought she could not go on. John had a perpetual headache and sub-

(Continued on Page 7)

THE WORD THIS SUNDAY

By Father Donn Reabe

FEAST OF THE BAPTISM OF THE LORD

"Baptized in the Spirit"

Isaiah 42:1-4, 6-7
Acts 10:34-38
Mark 1:7-11

He was possessed of God's Spirit. He treated people as persons not as objects of scorn, pity or success. He took people as they were and they came to life. In this Chosen One they found Life—God. Just the way He lived had to have an effect on you—so gentle with the broken and weary, so passionate for justice for all especially the poor. That's what happens when you've been baptized in Love—you know you're so deeply cared for you don't have to be so worried about yourself. That's what He experienced and that's what He is bringing about in us too.



CYO league basketball is now in final month

BY DENNY SOUTHERLAND

CYO roundball teams have moved into the final month of competition in preparation for the post-season tournament competition.

Four Holiday Basketball Tournaments highlighted the start of January as large crowds gathered for the championship competition.

At the Our Lady of Lourdes Cadet "A" Tourney, Holy Spirit had little trouble winning the crown. The Eastsiders beat St. Lawrence for the title, 69-29.

In 56 "A" competition at Holy Spirit, St. Andrew defeated Central Catholic,

43-30, for the crown.

Holy Spirit's Cadet "B" team won the title at St. Philip Neri, beating St. Andrew, 40-33 in the championship game.

Final competition in the Little Flower 56 "B" Tourney will be this Sunday night. Teams left in competition are Central Catholic and Holy Spirit.

Quiz finals pits old rivals

Teams from St. Catherine and St. Michael met yesterday in the final round of the Criterion Quiz Contest at WAJC-FM Radio Station on the Butler University campus.

A taped playback of the championship match can be heard on Sunday, Jan. 11, on WAJC. The numbers of the Butler FM station are 104.5.

St. Catherine tied for the title last year with Holy Trinity for the second consecutive year. The Criterion provides the prize money for the final four teams.

Semifinal results were as follows: St. Catherine—110 and St. Andrew—40; St. Michael—140 and St. Barnabas—120.

STANDINGS

As of January 8

56 "A"

DIVISION I—Little Flower 5-0; Central Catholic 5-1; St. Barnabas 4-1; Holy Name 3-3; St. Jude 3-3; Holy Spirit 3-2; St. Lawrence 1-4; St. Michael 0-5; St. Simon 0-5.

DIVISION II—St. Plus X 5-0; St. Philip Neri 4-0; St. Gabriel 4-1; Christ the King 3-2; St. Matthew 2-3; St. Rita 1-4; Our Lady of Lourdes 0-4; Mount Carmel 0-5.

DIVISION III—St. Andrew 5-0; St. Christopher 5-1; Holy Cross 4-2; Immaculate Heart 2-3; St. Joan of Arc 2-3; St. Malachy 2-3; Nativity 2-3; St. Luke 2-4; St. Monica 0-5.

DIVISION IV—St. Bernardette 5-0; St. Ann 4-1; St. Mark 4-1; St. Roch 4-1; St. Thomas 3-3; Our Lady of Greenwood 2-4; St. Susanna 1-4; All Saints 1-5; Holy Trinity 0-5.

56 "B"

DIVISION I—St. Joan of Arc 5-0; Mount Carmel 5-1; St. Christopher 4-1; St. Luke "B" 4-2; St. Michael "B" 2-3; St. Thomas 2-4; St. Monica 1-4; St. Malachy 1-4; Our Lady of Greenwood 0-5.

DIVISION II—St. Barnabas 6-0; Immaculate Heart (Blue) 4-2; Little Flower "B" 4-2; St. Matthew 4-2; St. Plus X "B" 3-3; Christ the King 2-4; St. Simon 1-5; St. Lawrence 0-5.

DIVISION III—St. Barnabas 6-0; Holy Spirit 5-1; Central Catholic 3-2; St. Jude (Red) 3-2; St. Mark 2-3; St. Roch 2-3; Holy Cross 1-4; Our Lady of Lourdes 1-4; Holy Name 1-5.

DIVISION IV—Little Flower "C" 6-0; St. Michael "C" 5-1; St. Jude (Gold) 4-2; Central Catholic "C" 3-3; Immaculate Heart (White) 2-4; St. Plus X "C" 2-4; Central Catholic "B" 1-5; St. Luke "C" 1-5.

CADET "A"

DIVISION I—Holy Spirit 6-0; St. Rita 5-1; Central Catholic 5-1; St. Lawrence 4-2; St. Jude 3-3; St. Michael 3-3; Holy Name 2-4; St. Plus X 1-5; Little Flower 0-5.

DIVISION II—St. Philip Neri 6-0; Immaculate Heart 5-1; St. Simon 4-2; St. Andrew 3-3; St. Matthew 3-3; Our Lady of Lourdes 1-5; St. Gabriel 0-5; Mount Carmel 0-5.

DIVISION III—St. Joan of Arc 6-0; St. Barnabas 4-2; St. Luke 4-2; St. Mark 4-2; St. Roch 4-2; St. Monica

3-3; St. Thomas 2-4; St. Malachy 2-4; St. Christopher 1-5.

DIVISION IV—Nativity 5-1; All Saints 5-1; Our Lady of Greenwood 4-2; Holy Cross 3-3; St. Bernardette 3-3; St. Luke "B" 2-4; St. Ann 2-4; Holy Angels 0-5; Holy Trinity 0-5.

CADET "B"

DIVISION I—St. Monica 6-0; St. Joan of Arc 4-1; St. Thomas 4-1; St. Michael "B" 3-2; Christ the King 2-3; Immaculate Heart (Blue) 2-4; St. Malachy (White) 2-4; St. Christopher 1-4; St. Luke "C" 0-5.

DIVISION II—Holy Name 5-0; St. Ann 6-0; Central Catholic 5-1; St. Mark 3-3; St. Philip Neri 3-3; St. Rita 3-3; St. Barnabas 2-4; Central Catholic "A" 1-5; St. Jude (Red) 1-5; Our Lady of Greenwood 0-5.

DIVISION III—Holy Spirit 6-0; St. Plus X "B" 6-0; St. Andrew 4-2; St. Simon 4-2; Mt. Carmel 3-3; Little Flower "B" 3-3; Central Catholic "B" 1-5; Lawrence 1-5; Our Lady of Lourdes 1-5; St. Matthew 1-5.

DIVISION IV—St. Michael "C" 5-0; St. Malachy (Green) 5-0; St. Plus X "C" 4-2; Little Flower "C" 4-2; Immaculate Heart (White) 3-3; St. Lawrence "C" 2-3; St. Roch 1-4; St. Jude (Gold) 0-5; St. Luke "D" 0-5.

FRESHMAN-SOPHOMORE

DIVISION I—Mount Carmel "A" 6-0; St. Luke 5-1; St. Susanna 4-2; St. Jude 3-1; St. Ann 3-3; St. Gabriel 2-4; St. Christopher 1-5; St. Malachy 1-5.

DIVISION II—St. Plus X 5-0; St. Matthew 4-2; Immaculate Heart 3-2; St. Joan of Arc 3-3; St. Andrew 3-3; Mount Carmel "B" 1-5; St. Lawrence 0-5.

DIVISION III—St. Roch 5-1; Sacred Heart 4-2; St. Mark 4-2; St. Catherine 3-2; St. Barnabas 2-4; St. Charles 1-5; St. James 0-5.

DIVISION IV—Holy Cross 5-1; Holy Name 4-2; Holy Spirit 4-2; Our Lady of Lourdes 4-2; Little Flower 3-2; St. Philip Neri 1-4; St. Simon 1-5.

JUNIOR-SENIOR

DIVISION I—St. Monica 6-0; St. Malachy 5-1; St. Susanna 4-2; Mount Carmel "B" 3-3; St. Michael 3-3; St. Christopher 2-4; Holy Trinity 1-5; St. Gabriel 0-5.

DIVISION II—Mount Carmel 6-0; St. Plus X 5-1; St. Matthew 4-2; Holy Angels 2-4; Jewish Community Center 1-5; St. Joan of Arc 0-5.

DIVISION III—Holy Spirit 6-0; Holy Cross 4-2; Our Lady of Lourdes 4-2; St. Philip Neri 4-2; Little Flower 3-3; St. Andrew 1-5; St. Lawrence 1-5.

DIVISION IV—St. Catherine 6-0; St. Jude 5-1; St. Mark 5-1; St. Bernardette 4-2; Nativity 2-4; Holy Name 2-4; St. James 0-5; St. Roch 0-5.

Living witness

(Continued from Page 6)

sequent periods of depression. Little Craig's medical problems resulted in periodic heart attacks. But she knew that life could not cease for any of them. She prayed and others prayed for them. They learned to laugh a second time. Craig is 25 years old now. He is frail but determined to live his life to its fullest. John, with Marilyn's help, learned to accept his headache as part of his life. He has become a successful businessman with a zest for living.

But more than a few times, John and Marilyn felt that God surely had abandoned them. One cannot help but ask: "Why me, Lord? I know of nothing terrible that I have done." In words little different, a prophet of long ago cried out, "Why . . . should you forget us, abandon us so long a time? . . . (Lam 5:19,22).

An answer is never completely clear. Why some people breeze through life with minimal problems and others, through no fault of their own, are plagued with trials is still a mystery. But as I remember Marilyn and John, their predominant quality was hope and faith.

Their living witness has given me strength in times of stress. Their lives argue against despair. From them, I learned there is always hope when all seems to be lost. That's such a simple statement, yet the pages of Scripture are permeated with it from beginning to end.

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THE RIGHT TO KNOW

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Ford signs foreign aid bill

WASHINGTON — President Gerald Ford has signed an historic foreign aid bill which for the first time separates economic and humanitarian aid from military aid.

The bill has a more humanitarian approach than past aid bills and emphasizes food and nutrition programs and aid for the poorest countries.

The bill authorizes funding

of the \$3.45 billion over a 27-month period, an increase over recent aid bills. But supporters of the bill are concerned that the House and Senate appropriations committees will fund less than the authorized amount.

New officers

INDIANAPOLIS — The new officers elected at the Lay Franciscans' meeting Sunday, Dec. 28 include Ted Schott, Prefect and Norbert Springman, Vice-Prefect. Council members are Mary Boren, Gene Kirach, Ann Fox, Clara Mae Steinmetz and Stella Singer.

CYO NOTES

Drawings for the Cadet and Junior Deaneary Basketball Tournaments will be held Wednesday, Jan. 14, at 4:30 p.m. in the CYO Office. Drawings for the 56 "A," 56 "B," and Freshman-Sophomore Postseason Tournaments will be held Wednesday, Jan. 21, also at 4:30 p.m. in the CYO Office.

Entries for the One Act Play Contest have been mailed and are due February 2 in the CYO Office.

Entry deadline for the Junior Style Show is today, January 9. All entries should be in by 5 p.m.

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VIEWING WITH ARNOLD

Slapstick at its very best

BY JAMES W. ARNOLD

Neil Simon has a deserved reputation as America's funniest playwright, but he is more than a craftsman of zingy one-liners. At his best he takes a situation that in real life would be moderately grim, if not disastrous, and somehow enlightens us about it while we're rolling



ELECTED TO COUNCIL—Sister Elaine Kohn, S.P., was recently elected to the Executive Council of the Association for Supervision and Curriculum Development. ASCD is a professional organization open to all educators involved in curriculum development and supervisory techniques in the nation's colleges.

on the floor in hysteria. Recall that Simon has lashed around with the generation gap, the problems of marriage and divorce, the middle-aged syndrome and the horrors of living in New York. In a spectrum of plays, all later made into movies, from "The Odd Couple" to "Plaza Suite," "Last of the Red Hot Lovers" and "The Out-of-Towners." Now he hones in on the absurdities of old age in "The Sunshine Boys," and makes them funny because his heroes are geriatric ex-vaudeville comedians. These guys greet infirmity with a wisecrack, and manage to make depression seem like a week in Las Vegas. Yet down deep, the show is honest.

WALTER MATTHAU and **George Burns** have the film leads as Lewis and Clark, a presumably great slapstick stage team now in their 70's, who haven't worked together since the salad days of the Ed Sullivan Show. ("We had artistic differences," explains Matthau; "I hate the SOB!"). Now they are being urged to get together one more time on a TV special dedicated to the history of comedy. Richard Benjamin, as Matthau's loving but slightly frantic nephew and agent, serves as match-maker and referee. It's awesome to watch Simon work with this. Basically, it's a conflict of

character, not far removed from "The Odd Couple." Matthau is loud, manic, unpredictable and sloppy. Burns is elegant/quiet, low-key. He is puzzled while Matthau screams. He under-reacts while Matthau over-reacts. The essence of their chemistry is captured in a wacky scene in a small dressing-room, where they are making-up side by side for the dress rehearsal. They are in a state of Cold War, not speaking to each other. As Burns suffers quietly, applying powder to his expressionless face, Matthau bangs about, dumping his stuff on the table, pushing Burns' stuff out of the way, etc. Finally, he squeezes a tube of cream all over Burns' face and shirt. Burns wipes it off calmly, then writes on the mirror in large letters: "Futz."

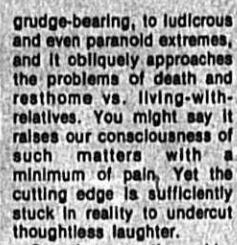
One marvelous privilege of old age, apparent from the show, is that one can at last say what he really thinks. That may explain why young people think grandparents are cool.

SIMON'S STYLE is to make a little go a long way, and veterans Matthau and Burns (George actually has about 25 years on Walter) have the subtlety and timing to make it work. Thus the

highlight scene in the film consists almost entirely of (1) Matthau testily offering and serving Burns tea and crackers; (2) their arranging a table, chairs and a lamp for a rehearsal, in a little ballet of disagreement; and (3) their playing the first few moments of a sketch, in which Burns is supposed to knock on the door and Matthau is supposed to say "Come in," but perversely says "Enter."

The mechanics of Simon's comedy are, indeed, as transparent as vaudeville burlesque itself. But the gimmicks are still funny. One familiar device is the cyclic gag. It's funny the first time, and becomes more hilarious as it builds through repetition in different situations. One of them is the fact that Matthau can never manage to open the lock on his apartment door. Another is his reading of the obits in *Variety*, and reminiscing about the deceased, with Burns disagreeing endlessly about names, places and dates. That sort of behavior is typical of the aged, and the show has good-natured fun with such other foibles as forgetfulness (Matthau is always making mistakes and insisting that he's right), circular conversations (sentences repeated as if they had not been said before), and resistance to change (Matthau still thinks he can play in blackface: "When I did black, they understood the words, not like today").

THE WHOLE MOVIE is also about irascibility and



grudge-bearing, to ludicrous and even paranoid extremes, and it obliquely approaches the problems of death and reathome vs. living-with-relatives. You might say it raises our consciousness of such matters with a minimum of pain. Yet the cutting edge is sufficiently stuck in reality to undercut thoughtless laughter.

On the negative side, "Sunshine Boys" hangs on a reverence for the old days of burlesque that many in the audience may not share, especially on the basis of the one rather tacky sketch that is finally presented. Simon also fails to dig, comically or otherwise, into intriguing side issues that bounce casually into the story, e.g., the hostility between young directors and old performers, the humiliation of old-timers lining up to audition for crass TV commercials.

Like most Simon plays, "Sunshine Boys" is oriented to actors and dialogue, and takes little advantage of the comic potential of the movie medium. Director Herbert Ross, who also spoofed the

early days of Show Biz in "Funny Lady," uses a good selection of New York locales (the old Ansonia Hotel, the Friars Club) and an occasional eight gag or twinge. The best is the opening shot of the Palace Theater as it looks today, with a zoom-out to a pigeon roosting on the Times Square statue of George M. Cohan. (Rating: A-3—unobjectionable for adults)

Guild slates opening meeting

BEECH GROVE, Ind. — The Ave Maria Guild will hold its first meeting of the new year following dessert at 12:30 p.m. Tuesday, Jan. 13, at St. Paul Hermitage. The newly elected president, Mrs. Robert Reimer, will preside. Other newly installed officers include Mrs. Carl Bittle, vice-president; Mrs. Maurice Moriarty, recording secretary; Mrs. Elwood Ellis, corresponding secretary; and Miss Camilla Zinkan, treasurer.



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The week's TV network films

SUPER COPS (1974) (CBS, Friday, Jan. 9): This film, based on the exploits of a pair of dedicated Brooklyn cops nicknamed Batman and Robin, should be right at home in the TV violence hour: The heroes are so anxious to nail the bad guys they work around the clock, and make enemies in their own department. Fast and rough, with a lot of the language undoubtedly bleeped for TV. Not recommended.

TOM SAWYER (1973) (ABC, Sunday, Jan. 11): The respectable musical version of the Mark Twain classic, which freezes the legend of turn-of-the-century life in Mississippi in nostalgic sweetness like the bank calendar photo of the horse-and-buggy crossing the old covered bridge. Don Taylor's direction is simple and expert, the songs don't get in the way, and there are outstanding adult performances, especially by Warren Oates as Muff Potter. Recommended for children's viewing.

GUNS OF THE MAGNIFICENT SEVEN (1969) (NBC, Monday, Jan. 12): The second rip-off sequel to the classic western has nothing to recommend it but an intriguing cast, which includes George Kennedy, James Whitmore, Fernando Rey, Bernie Casey and Joe Don Baker. A dull western.

CLASS OF '44 (1973) (CBS, Friday, Jan. 18): While this is Son of "Summer of '42," it has nothing in common with its poetic parent other than the cast of male Brooklyn teenagers, now two years older and off to college. While most of the movie is dopey and occasionally bawdy campus comedy, older viewers will find a valid representation of many of the details and moods of the late World War II period. Satisfactory for mature viewers.

VOLCANO (1969) (ABC, Friday, Jan. 18): (Original theatrical title: "Kraatos, East of Java"). In retrospect, this was the start of the current wave of disaster movies. Its climax describes, via slick special effects, the 1883 volcanic eruption that was a million

times more powerful than a nuclear bomb. But until then it's mostly simple-minded melodrama, with Maximilian Schell leading a voyage in search of sunken treasure. The film was shot for Cinemascope, and the effects may be less impressive on the home screen. Schlock family entertainment.

Sister Therese of Lady of Grace dies at age 76

BEECH GROVE, Ind. — Sister Therese McFall, 76, a founding member of Our Lady of Grace Convent and Academy, died at the convent Friday, Dec. 28. Services were held in the convent chapel with burial in the convent cemetery.

Born at Jasper, Sister Therese had lived in Indianapolis 15 years. She entered the Benedictine Order at Ferdinand in 1915 and professed her perpetual vows in 1920. She was a librarian and high school Latin English teacher. Eight libraries in schools in the state were opened under her direction. She was on the teaching staff at Chatham High School for several years as well as Our Lady of Grace Academy.

Survivors include her sister, Sister Salesia McFall of the Ursuline Order, Sacred Heart Convent, Louisville, and her brother, Martin McFall of Kansas City, Kan.

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Atheist told: 'No, thank God!'

LOS ANGELES—Singer Frank Sinatra has refused a request from Madalyn O'Hair, self-described "atheist spokeswoman," that he do a benefit for the American Atheist Convention in New York April 9-11.

The convention is being organized by the Society of Separationists.

Mrs. O'Hair wrote to Sinatra at his Palm Springs home and asked him to do the benefit. "If this is not possible," she wrote, "then a small donation for the support of this convention would also be greatly appreciated."

Sinatra replied succinctly: "I will not attend or perform or contribute to your Atheist Convention to be held at the New York Sheraton on April 9th, 10th and 11th of 1978, thank God."

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