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## THE GENERAL ASSEMBLY

# House advances 1341 to floor, tables abortion

BY B. H. ACKELMIRE

INDIANAPOLIS—Friday, March 5, proved to be a red letter day on the legislative calendar as H. B. 1341, the purchase-of-services bill, moved onto the floor of the House and the abortion bill was tabled indefinitely by the Senate Public Health Committee.

After weeks of being stalled in the House Education Committee, H. B. 1341 finally broke loose last Wednesday, moved over into the Ways and Means Committee and in two days gained enough momentum to be passed onto the floor without recommendation.

This week the bill faces the crucial test of a House vote. It was amended in committee to provide only half of the original \$30 million appropriation. Sliced to \$10 million for the biennium, the bill now calls for an estimated \$50 per pupil per year for students in nonpublic schools.

Action began when Rep. Joseph D. Cloud moved to recommit H. B. 1341 to Ways and Means. In a press release on March 3, Cloud noted that the bill had been under consideration in his committee since its introduction Jan. 25 and that it had been given a public hearing.

From that hearing, he added, two facts emerged: 1. Nonpublic schools were indeed financially distressed and were losing students; and 2. no consensus was arrived at concerning the advisability of giving public aid to nonpublic schools.

SINCE ANY ULTIMATE decision in the matter hinged on the availability of funds, he continued, he was transferring the bill to Ways and Means, where Rep. John C. Hart, sponsor of the bill, would have more direct control.

That was Wednesday. On Thursday H. B. 1341 appeared on the agenda for Ways and Means discussion. During the Friday session of the House a committee meeting was called.

The recommittal motion had stunned some members of Ways and Means and displeased others. There was strong sentiment that they were being asked to establish policy, something which the policy-making Education Committee had refused to do.

The consensus of the Friday meeting was that the House as a whole should have an opportunity to debate the issue. Rep. Joel Decker (R-Mount Vernon) made the motion to cut the \$30 million appropriation in half. The committee voted 14-4 to send the bill onto the floor of the House without recommendation. Chairman Samuel A. Rea (R-Fl. Wayne) then returned to the House session and reported the committee's action.

AT THIS WRITING, the crucial week was expected to follow this pattern. The bill was expected to be handed down for second reading Wednesday, with third

## BULLETIN

The purchase-of-services bill for non-public schools passed second reading in the Indiana House late Wednesday afternoon. It was eligible for third reading Thursday.

reading and roll call vote coming Thursday or Friday. Any number of moves by opponents could gum up the works, but the majority opinion is that now the bill has reached the floor it has a fighting chance of clearing the House.

Two weeks ago veteran legislators predicted H. B. 1341 wouldn't get out of the education committee. When Chairman Cloud moved the bill to Ways and Means, he said prospects of the bill getting out of that committee were "very bleak." So after last Friday's vote to send it to the floor, Rep. Hart was optimistic about the possibility of once again defying the experts.

Though the appropriation has been cut in half, it is important to remember that the funding provision is still intact.

By the time this roundup is printed, the fate of H. B. 1341 may be settled. But in the view of many of its proponents, it will at least have been accorded the floor debate that it deserved.

Predictions that there was too much sentiment against the abortion bill in the Senate Public Health Committee proved accurate. No vote was registered on the tabling motion but it is believed that five out of seven members supported it.

Following the public hearing held on Tuesday, March 2, Chairman Joseph W. Harrison (R-Attica) said chances the bill would advance were "very remote."

That hearing drew one of the largest crowds during this session of the General Assembly and was noteworthy for the number of speakers heard—43 in all—and for the number of cities and towns represented among the opposition. Sizeable contingents attended from South Bend, Gary, Fort Wayne, Anderson and Valparaiso. Those supporting the measure, on the other hand, were either from Indianapolis or the university community in Bloomington.

FAST ACTION IS expected this week on a bill increasing welfare payments to mothers with dependent children from the present \$100 a month to \$115. That is the minimum increase required if the state doesn't want to forfeit federal welfare funds.

The Department of Health, Education and Welfare has warned Indiana that it must comply with federal standards by April 1. HEW's main complaint is that welfare payments have not reflected the rise in the cost of living.

The Republican caucus voted March 3 to settle for the bare-bones hike and reject other proposals which ranged up to a \$160 monthly maximum.

Other Important Assembly action in the (Continued on Page 9)

## Poll reveals slim edge for school aid measure

INDIANAPOLIS—A bare majority—51 per cent—of legislators responding to a poll conducted by The Criterion said they support H.B. 1341, the purchase-of-secular-services bill.

Most of the replies were received the last week of February. At that time H.B. 1341 was in the House Education Committee and the consensus of legislative observers was that the measure would die in committee. It has since been recommitted to the House Ways and Means Committee, where the \$30 million biennial appropriation was cut to \$10 million, and moved onto the floor of the House.

THIRTY-TWO per cent of those responding to the poll said they were opposed to H.B. 1341; 13 per cent said they were undecided.

Thirteen per cent said they were opposed to all legislation which would give financial assistance to nonpublic schools. One respondent qualified his opposition with "below college level."

The questionnaire also revealed considerable sentiment for H.B. 1190, which provides for an "educational scholarship fund" or a modified voucher system.

Fifty-five per cent said they supported the voucher proposal. H.B. 1190 and a companion measure in the Senate contain no funding provisions and are not expected to be acted upon this session.

Thirty per cent of those who said yes to the voucher said no to purchase-of-services.

THE QUESTIONNAIRE gave legislators the option of identifying themselves or remaining anonymous but it did ask that House or Senate membership be designated. Most did not sign their name or stipulate in which chamber they were serving. Thus support or opposition to the school bills could not be determined by separate legislative bodies.

Below is a summary of questionnaire response:

I support H.B. 1341: Yes, 51 pct.; No, 32 pct.; Undecided, 13 pct.; No Answer, 4 pct.

I support H.B. 1190: Yes, 55 pct.; No, 18.5 pct.; Undecided, 18.5 pct.; No Answer, 8 pct.

I oppose all legislation which could provide financial aid to nonpublic schools: 13 pct.

## High Court hears three cases on school aid bids

WASHINGTON—Nonpublic school officials all over the country are watching and waiting to see what the U.S. Supreme Court will say about three cases argued here March 2 and 3.

All three cases deal with the constitutionality of providing public financial aid to church-related schools, and all three were appealed to the high court by citizens' groups with strong feelings about how the Constitution should be interpreted in this area.

Tilton vs. Richardson concerns federal grants to four nonpublic colleges in Connecticut for "urgently needed" secular campus facilities.

Lemon vs. Kurtzman involves a Pennsylvania "purchase of services" law allowing the state to reimburse eligible nonpublic elementary and secondary schools for books, teacher salaries and instructional materials used to teach secular subjects.

Robinson vs. DiCenso is a Rhode Island case about a law supplementing the salaries of eligible lay teachers in non-public grade school by 13 per cent.

The first two were declared constitutional by lower courts; the third was ruled unconstitutional.

## Richmond sets RE workshop

RICHMOND, Ind.—The Religious Education Department will sponsor a one-day workshop for teachers of religion, parents and other interested persons, to be held at St. Mary's parish here Saturday, March 20, from 12:30 to 4:30 p.m.

Presentation will be made by a team of religious educators on four levels—primary, intermediate, junior and senior high school.

Resource personnel and areas will include:

Sacraments ("Come Alive")—Father William Ernst and Sister Mary Jane Maxwell, S.P.; Scripture ("Up and Down")—Father Jeff Godecker and Sister Marie Werdman, O.S.F.; Morality ("Shifty Sands")—Father Charles Burkhardt and Sister Kathleen McShay, O.S.F.; and Liturgy ("Son and Kist")—Father Michael Welch and Sister Antoinette Rensino, O.S.F.

Workshop director is Sister Antoinette, RE coordinator for the Richmond Diocese.

## Clark to defend Berrigan Six

WASHINGTON—Former Attorney General Ramsey Clark has agreed to defend Father Philip Berrigan and five others accused of conspiring to kidnap presidential aide Henry Kissinger and blow up federal heating systems in Washington.

New York attorney Paul O'Dwyer, who ran for senator on a peace platform in 1968; attorney Leonard Boudin, who defended Dr. Benjamin Spock against conspiracy charges in 1968; and Addison Bowman of the Georgetown University law school, have also agreed to represent the six.

William Kunstler, who has been representing Father Berrigan since the indictment was handed down on Jan. 12, will remain on the defense team in an advisory role. Kunstler is well-known for his defense of the Chicago Seven, a group accused of inciting riots during the 1968 Democratic convention in Chicago.

Clark, attorney general under President Lyndon Johnson, once offered to testify in behalf of the Chicago Seven. But his testimony was ruled inadmissible because he was not in Chicago during the convention.



ATTEND FRANCISCAN EDUCATORS' WORKSHOP—The second annual "Sister Deeds Day" was observed last Saturday at Marian College as approximately 300 Sisters of St. Francis, Oldenburg, participated in a day-long workshop on religion teaching. It was sponsored by the community's Committee on Professional Education. Sister Marie Cecile D'Ulio, O.S.F., above right, of Cincinnati, and Sister Rosemary Miller, O.S.F., a Marian College student, examine one of the many displays. Workshop chairman included: elementary—Sister Marlene Brokamp, O.S.F.; junior-senior high school—Sister Jane Frey, O.S.F.; CCD and parish programs—Sister Marie Schroeder, O.S.F. General chairmen were Sister Francis Ellen Hanigan, O.S.F., and Sister Annette Frank, O.S.F.



ARCHDIOCESAN SCIENCE FAIR, FIRST PLACE WINNERS—After all the hours of judging were completed, and all the results made known, these five grade schoolers were chosen as the First Place Winners in the four categories of competition at the 1971 CYO Culet Archdiocesan Science Fair. Shown with CYO Director Father Donald Schneider, the winners are, from left: Christine Kipright, who teamed with Helen Jennings (third from left) to bring St. Mark a first place award in the Seventh Grade Biological Science category with their "You Are What You Eat" project; Terri Gerth, Our Lady of Greenwood (second from left), who took first place honors in the Eighth Grade Physical category with her exhibit entitled "Chromatography"; next are winners John Herberg of Holy Spirit, named the Eighth Grade Biological top exhibitor for his "A Study of the Metabolism of Mice," and David Sirgman, Holy Name, who won in Seventh Grade Biology with his "Stars and Planets" project.

## PRINCIPLE OF CIVILIZATION

# Inviolability of life seen threatened by new abortion stance

BY JOHN MAHER

WASHINGTON—Current legislation easing restrictions on abortion is contributing to the erosion of one of the basic principles of Western civilization, the inviolability of each human life, a leading Protestant theologian said here.

The theologian, Dr. Paul Ramsey, Harrington Spear Payne professor of religion at Princeton University, spoke on "Abortion: Insights, Traditional and Modern," in a lecture series on "The Ethical Quality of Life" at the Catholic University of America here.

The basic premise of one argument against unrestricted abortion, Ramsey said, is also a basic principle of Western civilization, that a human life, regardless of its condition, should be protected unless it endangers another life.

THE ARGUMENT continues, he said, by asserting that a fetus is a human life and, therefore, should be protected unless it threatens another life, that of its mother.

Altering the argument's conclusion by removing restrictions on abortion, Ramsey said, implies rejection of one of the premises.

Because medical science has established that fetuses, at the time when abortions are currently permitted, are human lives, legislation and practice are eroding the principle of the inviolability of each human life.

Ramsey cited an article in a California medical journal which recognized that the notion of reverence for each human life is being replaced by the notion of quality of life. Noting that the quality of life concept implies that "there is a life not worth

living," Ramsey said that the concept "will submerge classes of men formerly protected in Western civilization."

RAMSEY SAID THAT abortions being performed in New York state under the law passed there last year are "infanticide."

The New York law allows abortions for any reason up to the 24th week of pregnancy, but after that time only to save the mother's life.

New York state, Ramsey said, "is authorizing the killing of human beings under anyone's definition of a human being."

"The fact that nascent life is defenseless, dependent, should not lessen its worth," he continued.

"It is surely the most absurd logical reasoning to say that, because a human life cannot continue without a support system, one is justified in removing the support system."

## D of I slates state parley at Clarksville

CLARKSVILLE, Ind.—The 43rd annual State Convention of the Daughters of Isabella will be held April 22-25 at the Marriott Inn here. Serving as convention chairman will be Miss Alma Fischer, of New Albany, who is the Past State Regent.

Convention theme is "Let there be peace on earth and let it begin with me." Delegates and members from the 40 D of I Circles in Indiana will attend, representing 7,500 members.

Hostess Circles will include: Our Lady of Guadalupe, of Jeffersonville; Godneck, of Madison; St. Cecilia, of North Vernon; Santa Maria, of New Albany; and Our Lady of Peace, of Seymour.

Reservations chairman is Miss Dorothy Beck, of New Albany. Mrs. Thomas V. Fetting, of Seymour, is publicity chairman.

Convention highlights will include a Friday evening dinner for Regents and Past Regents, Saturday morning Mass and a formal banquet on Saturday evening. Newly-elected state officers will be installed on Sunday morning in St. Augustine's Church, Jeffersonville. A brunch and memorial service for deceased members will close the convention.

## Editorially speaking . . .

The celebratory pause that refreshes opponents of abortion in Indiana has to be a short one.

The diocesan press wants the Post Office to call off the wack.

A Claghorn stereotype is demolished by a vigorous stand against government snipers.

For all this and Gary MacEoin, too, turn to Page 4.



FATHER BURKE

## Clergy to hear theologian on authority issue

A noted theologian will make two appearances in the Archdiocese on March 22 and 23 to present views on Authority and the Church to members of the clergy.

Father Eugene Burke, C.S.P., who has been associated with the Catholic University of America more than 30 years, will speak in New Albany and Indianapolis. He is sponsored by the Committee on Continuing Education of the Archdiocesan Priests' Association.

The New Albany seminar will be held from 7 to 9 p.m. in the Knights of Columbus Council on Monday, March 22. On the following afternoon, from 2 to 5 p.m. he will speak at Holy Family Council, Knights of Columbus, 220 N. Country Club Rd., Indianapolis.

Father Burke was the founder and first president of both the Catholic Theological Society of America and of the Society of College of Sacred Doctrine. He was recipient of the first Cardinal Spellman Medal for Theology.

As an historical theologian, Father Burke will present from past times what has worked and what has not in the area of Church authority. He hopes to constructively delve into reasons for conflicts between pope and bishops, bishop and priests, and between different thinking groups of priests.

## Adult education series underway in Terre Haute

TERRE HAUTE, Ind.—"Contemporary Church" is the theme of an adult education series underway at Schulte High School here through April 26.

Speakers on the remaining Monday evening programs, scheduled at 7:30 p.m., include:

March 15 and 22—"Is Technology Erasing Sin?" Ernest Collamatti; March 29 and April 5—"Does God Speak Today in His World?" Father Patrick Smith; and April 19 and April 26—"Psychology of Life, Love, Happiness," Father Joseph Beechem.

Sessions on films, Scripture, parent education and leadership are scheduled on the same evenings at 8:50 p.m.

The series is sponsored by the Religious Education Department, with Sister Mary Slatery, S.P., serving as deanery coordinator.





MUSICAL BROWNIES—The Brownie Troop from St. Charles School in Washington involved themselves in celebrating International Girl Scout Week recently with their own international music program. Practicing music from around the world are (left to right): Kathy Gladfelter, Deirdre Haskell, Krisann Williams, Mrs. Yvonne Reinier (Brownie leader), Claire Zinnes, and Jeanne Reinier.

### GERMAN THEOLOGIAN

## Urges church unity despite differences

LONDON—German Jesuit theologian Father Karl Rahner has said that churches should unite without waiting for doctrinal differences to be resolved and should join in dialogues with atheism and communism.

In an interview with the Times of London, Father Rahner, who has been visiting British universities, said most Christians already hold the fundamentals of a common faith and are sometimes more divided by misunderstandings and misinterpretations than by real disagreements.

The priest teaches at Muenster University in Germany.

He asked why there should not be one church with a plurality of beliefs rather than a variety of churches sharing one faith. Such a single church, he said, would remove doctrinal differences concerning the papacy as an obstacle to union, because Christians could then regard the Pope according to their Anglican, Lutheran, Catholic or other interpretations.

FATHER RAHNER SAID that the International Theological Commission set up by Pope Paul VI, of which he is a member, has already decided that it would be possible for the Pope to voluntarily define and limit his own jurisdiction. Doing so would make it possible for the Anglican Church, to be given the same autonomy within the one church that the Eastern Catholic churches now have.

Father Rahner said he sees no theological objection to the concept of pluralism of belief within a united church, but added that there are obstacles to its realization: its acceptability to the Pope and its acceptability to Protestant church leaders and members.

The invalidity of Anglican orders —

or the Catholic Church's position what Anglican priests and bishops are not validly ordained — is not a dogma of the Catholic Church, Father Rahner said, but simply a ruling of Pope Leo XIII that could be changed.

Father Rahner said he hopes that progress concerning doctrinal differences among the Christian churches will come through dialogue with the non-Christian world. He said the churches should carry on a dialogue with communism and atheism as ideologies, as well as with the technological, empirical world in which mankind lives.

Father Rahner said the concept of the sacraments needs clarification and that the disagreement about the number of sacraments will in time seem much less important than it has up to now.

HE SAID THERE is no real danger of a schism in the Catholic Church in the Netherlands, or elsewhere in the world, because the conditions for an institutional schism no longer exist. No one can found a new church today, he said, nor will there be a second Reformation.

But he said he foresees a great upheaval. In the future, he said, many persons will leave the institutionalized church and some of those persons will cease to be Christians. Many Christians remaining in the church will be very critical of it, he said.

He said that socialism throughout the world is a piece of secularized Christianity that is inconceivable without the Christian notion of brotherhood.

At Oxford University, Father Rahner said the only way out of the current ecumenical impasse is through the

focusing of attention by theologians and members of all churches on the future of man and their working together to develop a theology for the proclamation of the Gospel in such a way as to meet the needs of tomorrow's man in the age of cybernetics and technology.

Unity can never advance, he said, by considering past doctrinal controversies.

HE CRITICIZED the limited ecumenical achievements made so far and said that dialogue tends to get lost in theological discussions. Either traditionally divisive doctrines are passed over superficially, he said, or theologians become preoccupied with them. Theological understanding between Catholics and Protestants, he said, is made more difficult because of hard-to-grasp Roman textbook theology and because of doctrinal differences among Protestants. Father Rahner said he does not think Catholic and Protestant churches have in any real sense come appreciably closer together.

The mutual recognition by both of a common Christian faith is an essential basis for ecumenical advance, he said.

In discussion with students at Stirling University in Scotland, he said that, personally and as a member of a Religious order, he affirms the value of celibacy and believes the Church should have a celibate priesthood, but in addition, he added, those who are married should be able to become priests and celibacy for priests should be voluntary.

He said he questions whether obligatory celibacy could be imposed on someone permanently by the Church and whether it is justified by the Gospel.

## Father Paul Evard, missionary, on home visit

BY PAUL G. FOX

Father Paul Evard, an Archdiocesan priest serving with the Society of St. James the Apostle in Latin America since 1965, is completing a brief home visit this month before returning to his work in Ecuador.

For the past three years, Father Evard, 45, has been assigned with two other St. James priests to La Boca de los Sapos, located about 35 miles east of the

Ecuador port city of Guayaquil, three years there. Two Sisters of St. Agnes from Wisconsin take care of an area approximately 45 miles long and 25 miles wide, which includes about 30,000 persons.

The Indianapolis missionary has personal responsibility for about 20 missions, which he reaches via a jeep, pickup truck, bicycle, motorboat, horseback or raft. Many roads completely disappear during the rural area's rainy season, he indicated this week in an interview.

THE THREE PRIESTS reside in a two-story cement block house in Los Sapos, a town of about 8,000 mestizos, which swells periodically on "market days." They have electricity only from 6:30 p.m. to 3:30 a.m. daily. The first floor of their residence contains a health clinic, which provides direct relief.

Father Evard describes his mission area as "rough." Many residents carry pistols. There is no sanitation. Water supplies are infested with parasites. Eighty-five per cent of residents have no electricity. Infant mortality rate is about 500 out of every 1,000 babies born. Families live in bamboo shacks, accessible by ladders. Pigs roam the area freely.

But conditions there have markedly improved during his

three years there. Two Sisters of St. Agnes from Wisconsin take care of an area approximately 45 miles long and 25 miles wide, which includes about 30,000 persons.

Father Evard is encouraged by the missionaries' efforts to make faith more meaningful in the lives of the residents. Contraception rates are very high in the rural area, but the three priests have performed about 160 marriages in three years.

ADULTS ARE instructed in the faith with the assistance of filmstrips and other visual aids. Thirty-five of the area's 50 missions have catechetical instructions throughout the year. Sixty-five to 70 per cent of the children now receive the sacraments, compared with only 10-15 per cent a few years ago. Many, however, cease the practice upon reaching 14 years. Father Evard is anxious to return to Ecuador, planning to leave the States about March 10. He knows that his absence causes additional burden to the remaining two missionaries who have to cover his territory. Since 1967, a second Archdiocesan priest has served with the Society. He is Father Stephen Hay, presently assigned to Bolivia. Father James Rogers, a

### Richmond Knights plan expansion

RICHMOND, Ind.—A \$35,000 capital improvements fund drive has been launched by Council 590 Knights of Columbus here for an addition to the K of C building.

Serving as general campaign chairman is Clem Zwissler, assisted by Al Eller as co-chairman.

Thirty years ago, the Mississippi Supreme Court decreed that students attending parochial and private schools were entitled to receive free textbooks under the 1940 Free Textbook Act.

## 'Consortium' nuns pledge Church authority support

BY E. B. DUARTE

WASHINGTON—Pledging to support Church authority, wear a distinctive habit and practice a daily life of communal prayer, Sisters from 48 religious orders formed an international women's religious organization here.

One hundred and sixteen nuns, including 71 major superiors, Father John W. Mole of Ottawa, from the United States, Canada, Mexico and Italy established the group—called Consortium "If traditional means they Prefectae Caritatis—at a two-day conference.

The Sisters pledged to live in a religious habit, then you could call them traditional. But the

duly chosen superiors," follow the "pursuit of holiness" in communities that have updated themselves.

The Consortium which formed an administrative council, will distribute a bimonthly publication to its membership same convent.

The Consortium Sisters, he organization. The Sisters plan later to set up a multi-media "communitarian center" to have other ways of fulfilling their religious life. Father Mole said the organization selected a Latin name because it hopes to create communications professor at St. Paul's University in Ottawa, said to distribute its publication in the Consortium was not several languages.

## DINING FARE

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## WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

## Poverty fund tops \$8 million

In WASHINGTON, it was announced that the U.S. bishops' anti-poverty Campaign for Human Development raised over \$8.4 million, the largest total ever obtained in a single national Catholic collection. Auxiliary Bishop Michael R. Dempsey of Chicago, the campaign's national director, announced that the funds will be used for self-help programs—not necessarily under Catholic Church sponsorship—aimed at attacking the root causes of poverty such as poor housing, inadequate education and job training and the lack of legal services and health care.

## Father Kung answers charges

In TUEBINGEN, Germany, Father Hans Kung repudiated a "veiled threat of excommunication" he said the Italian bishops' doctrinal commission made against him in publicly deploring his recent book that questions papal infallibility. "I do not entertain the remotest thought of excluding myself from the Church's full communion," the controversial Swiss theologian declared. He noted that the Italian bishops' commission asserted that anyone who knowingly clings to doctrinal error puts himself outside the Church. Father Kung, who teaches at Tuebingen University, called the Italian commission's statement "regrettable, unsupported as it is by any argument."

## Emphasize Soviet Jewry's plight

In BRUSSELS, Belgium, the World Conference of Jewish Communities on Soviet Jewry pledged "unceasing effort to insure that the plight of Soviet Jewry is kept before the conscience of the world until the justice of their cause prevails." In a "Brussels Declaration," adopted at its final session, the conference called upon the Soviet government to recognize and accord the right of Jews in the Soviet Union to return "to their historic homeland in Israel." It also demanded that Jews in the Soviet Union be permitted "to exercise fully their right to live in accord with the Jewish cultural and religious heritage and freely to raise their children in this heritage."

## Advice on Brazil repudiated

In VATICAN CITY, a well-placed Vatican source revealed that a group of advisers to the Pontifical Commission of Justice and Peace was disbanded because it advocated public condemnation of the torturing of political prisoners in Brazil. The group of 40 experts is being replaced by a smaller group, the source said, because the 40 asked Pope Paul VI last March to condemn the torturing of prisoners in Brazil openly. This advice ran counter to Vatican diplomatic efforts, according to the source.

## NCC scores Vietnam policies

In NEW YORK, the National Council of Churches voiced a lack of confidence with the U.S. government's policies in Southeast Asia and asked the Nixon administration to explain fully its stepped-up military actions there in view of its support of self-determination and public opposition to the war in the U.S. "We share the fears of many that China might become directly involved in the widening hostilities in Southeast Asia," the NCC said in a statement issued here by its president, Dr. Cynthia Wedel. "If Vietnamization means little more than a new appointment of military burdens and tactics," she added, "it will inevitably prolong the war and frustrate rather than further peaceful negotiation."

## Canada names Synod delegates

In OTTAWA, Ont., Canada's Catholic bishops elected four delegates to represent the Church in Canada at the world Synod of Bishops which will convene in Rome on Sept. 30. The delegates are Cardinal George B. Flahiff of Winnipeg, Man.; Archbishop Joseph-Aurèle Plourde of Ottawa, president of the Canadian Catholic Conference; Archbishop Paul Grogan of Montreal, Que., and Bishop Alexander Carter of Sault Ste. Marie, Ont., former CCC president. The CCC said that in conformity with synod regulations the names of the delegates were submitted to Pope Paul VI, and were ratified.

## Four St. Meinrad students attend Holy Land seminar

ST. MEINRAD, Ind.—Four St. Meinrad theologians participated in a three-week biblical archaeology seminar during the month of January. The seminar was sponsored by the Theological Education Association of Mid-America, of which St. Meinrad School of Theology is a member.

The St. Meinrad participants were Peter Dora (Archdiocese of Atlanta), Edward Aigner (Diocese of Wilmington, Del.), Thomas Extejt (Diocese of Toledo), and Eugene Petersen (Diocese of Peoria). Other participants included two students from Southern Baptist Theological Seminary in Louisville, one from Louisville Presbyterian Seminary, and two ordained ministers. Conducting the tour was Dr. Joseph Callaway, a professor at Scripture.

Besides visiting the Holy Land, the group also spent four days in Rome, four days in Athens, and a day in Cairo, in order to become better acquainted with those cultures which greatly influenced the formation of Judaism and Christianity. The real heart of the tour, however, was the eleven-day stay in Israel. There the students traveled from one site to another, observing the basic methods of the archaeologist and viewing the various ruins that have been unearthed. At each site, Dr. Callaway gave a brief explanation of the significance of the ruins, and their relation to Scripture.



MERIT FINALISTS—Chastard High School seniors Jane Ralen (left) and Linda Kelley have been named finalists in the 1970-71 National Merit Scholarship Program. Finalist status usually helps a student gain admission to the college of his choice and to receive financial aid, if needed.

## Church membership up slightly

In NEW YORK, the Yearbook of American Churches showed that American church membership figures for 1969-70 increased only 3 percent—the lowest rise registered in modern times. The 1971 Yearbook, published by the National Council of Churches, revealed a new membership total of 128,505,084—up 34,348 from the estimated 1968-69 total of 128,469,636. The slight gain, however, did not keep up with a rise in population of 1.1 percent. The new total membership of the Catholic Church is given at 47,872,089—declining slightly by 1,146 from the previous total of 47,873,235. This was the first recorded decrease for the Catholic Church whose member growth rate has often been reported as higher than that for large Protestant churches in the boom growth period of the 1950s.

## New theology procedure lauded

In ROME, Redemptorist Father Bernard Haering, probably the world's best-selling author in moral theology, considers the Vatican's new regulations for the examination of doctrinal writings "a great step forward." His figure of speech was identical with the one Father Herman Schmidt, another Rome-based theologian, had used in commenting on the new regulations. However, five other Roman theologians declined, for one reason or another, to offer public comment. Father Haering said: "I see in the regulations a great step forward because the procedures now are known to the public. A principal complaint had been that neither the public nor theologians ever knew what kind of procedures were employed in examining theological works."

## Argentine police chief resigns

In SANTA FE, Argentina, a police chief who accused priests of using the confessional to encourage terrorism has resigned. Police Chief Humberto Bassani, who holds the rank of lieutenant colonel in the Argentine Army, said he stepped down in order to keep the provincial government out of the current controversy. Santa Fe policemen are protesting the resignation, and issued a statement claiming that the chief "only said publicly what most of the people of Santa Fe feel but do not say because they are afraid of Church authorities."

## Canterbury raps racism stance

In LONDON, Anglican Archbishop Michael Ramsey of Canterbury said grants by the World Council of Churches to groups fighting racism may be defeating their purpose and encouraging "a sort of emotional belligerence." The archbishop, in an address to the general synod of the Church of England, said that in certain African countries the WCC grants were accepted in a context of symbolic support for military action. Among the groups designated to receive WCC grants are black African liberation movements who have been waging guerrilla warfare against white minority governments in Africa.

## Prelate reports on Moscow visit

In ROME, the first Vatican diplomat to go on an official mission to Moscow since Russia went communist half a century ago said his "substantial and interesting" talks with Soviet officials on the role of religion marked a passage "from monologue to dialogue." But Archbishop Agostino Casaroli made it clear that the Holy See had had earlier and informal contacts with the Soviet government on other matters, specifically on "parallel or convergent action in favor of world peace." He emphasized that the purpose of his six-day (Feb. 24-March 1) visit to Moscow was to deposit the Holy See's declaration of adherence to the nuclear Non-Proliferation Treaty with the Soviet government, as one of the so-called depository governments.

## Apartheid dispute provokes raids

In JOHANNESBURG, South Africa, security police raided homes and offices of church leaders known to oppose the government's apartheid policy of strict racial segregation. The early morning raids came Feb. 25, the day before the scheduled appearance in court of Dean Gonville A. French-Beytagh of the Anglican Cathedral of Johannesburg, who is charged with subversive activities. The dean made a brief court appearance on the charges, but at the request of the prosecutor the hearing was postponed to May 28 for "further investigation."

## Jewish 'militance' seen passing

In WASHINGTON, an official of the American Jewish Committee said Jewish militance, like the Black Panthers and the Student Non-Violent Coordinating Committee, "certainly will not last as a social movement." The sort of violence espoused recently in Washington suburbs by Rabbi Meir David Kahane on behalf of the Jewish Defense League (JDL) "is simply part of the temper of the times," said Bertram H. Gold, AJC executive vice-president. Rabbi Kahane, who in February was excluded by Jewish leaders from the World Conference on Soviet Jewry in Brussels, Belgium, spoke in two temples here Feb. 23. There was not one "boo" from 800 listeners as he explained his philosophy of using violence when necessary to liberate Soviet Jews and to protect Jews everywhere.

## Nun's contempt conviction upheld

In PHILADELPHIA, a U.S. Court of Appeals upheld a contempt conviction against Sister Joques Egan, who refused to testify before a federal grand jury investigating an alleged conspiracy to kidnap presidential aide Henry Kissinger and blow up federal heating systems in Washington. Sister Joques, 52, was given 30 days in which to appeal the decision to the U.S. Supreme Court. If she loses that appeal she will face up to 18 months in prison. The nun, named by the grand jury as a "co-conspirator" in the conspiracy case, was jailed Jan. 27 in Harrisburg, Pa., after she refused to testify despite a grant of immunity from prosecution.

## Expel priest from South Africa

In CAPE TOWN, South Africa, Mariannhill Father Casimir Paulsen, outspoken in his opposition to the government apartheid policy of strict racial segregation, was told to leave the country by March 31. The Milwaukee-born priest, 35, has been in South Africa since 1966. The government has not informed the priest's superiors in the United States of the reasons for its action, said Father Reinold Hubert, former head of the American province of the Mariannhill Fathers.

## Polish Primate, Premier confer

In WARSAW, Cardinal Stefan Wyszyński and Polish Premier Piotr Jaroszewicz discussed Church-state relations for three hours March 3. It was the first such meeting between Poland's primate and this country's communist leadership in 10 years. The Polish Press Agency (PAP) issued a one-sentence statement on the conference between the two leaders, saying that "the two discussed problems connected with the normalization of relations between state and Church."

## Study labels Hispanics a 'conquered people'

BY E. B. DUARTE

WASHINGTON—Americans of Hispanic origin will continue to be a "conquered people," the head of a Mexican-American priests' group said, "until we raise hell, organize and demand what is rightfully ours." "The only people who can reverse this form of slavery are the Hispanic Americans themselves," Father Ralph Ruiz of San Antonio, Tex., national chairman of PADRES, told NC News in a telephone interview. Commenting on an extensive Census Bureau survey which ranked the Spanish-speaking at the bottom of almost every statistical measure, Father Ruiz criticized both government and Church efforts aimed at helping Hispanics.

"IN THE PAST 100 years, neither the government or the Church has been able to reverse this miserable situation because they are essentially 'gringo' institutions that are insensitive to the needs of the Hispanics," the priest said. "And they won't reverse the situation in another 100 years, unless they give the Hispanic-Americans what is rightfully theirs: the right to help themselves."

Father Ruiz maintained that the Spanish-speaking—"who understand their problems because they must endure them"—can improve their status if they are provided with the means and opportunities to solve them.

The head of the priests' group, which promotes Mexican-Americans' educational, social and religious rights, said the recent Census Bureau survey "only proves what the Spanish-speaking have been saying for years: 'We are a conquered people.'"

REGARDED AS THE most extensive social and economic study of Americans of Hispanic origin, the Census Bureau's analysis reports that the 9.2 million-member ethnic group is the nation's most disadvantaged. The Spanish-speaking earn only about 70 per cent of the average American family's income, are more likely to be out of work and have limited access to white-collar jobs.

## St. Paddy's Party

INDIANAPOLIS — The Women's Club of St. Monica's parish will sponsor a St. Paddy's Party on Friday, March 19, in the school cafeteria. Corned beef and cabbage will be served.

Radio personality Bob Morrison will spin the records for dancing. Chairmen of the event are Mr. and Mrs. Robert Treadwell.

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## Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

### Abortion temporarily stalled

By indefinitely tabling Senate Bill 679, the Public Health Committee of the Indiana Senate laid the abortion issue to rest for this session of the legislature. It will be a short sleep. Next year or the following will see abortion back on its feet, ready to scramble for public acceptance and legislative approval.

As a goal and as an organizational slogan, permissive abortion dazzles such diverse groups as women's libbers, worried ecologists, statistically-minded demographers and welfare budgeteers. It also blinds them to the inevitable repercussions that dog the heels of a society willing to sacrifice principle for expediency.

We confess to a blind streak, too. We are unable to view the abortion controversy with antiseptic objectivity. We see it fraught with the blood, tears, glory and meanness that is man. The crux of the debate is life itself, not the quality of life as proponents of abortion would have us believe.

The Bishops of Indiana recognized this very clearly when they said in their joint statement, "With our fellow-citizens we are concerned for the quality of human life in Indiana. At this time, however, we are deeply concerned about the very right to life itself."

When society in a fit of reckless abandon sanctions the snuffing out of unborn life, it takes the first step down a dark road. Having desensitized itself to the sanctity of life, society is in peril of losing sight of the guidestar altogether.

In the darkness and the confusion, who is to stay the embrace of euthanasia, the stealthy extinction of the misfits and the unfits?

Some supporters of easy abortion wonder what all the fuss is about. The proposed legislation, they say, only permits abortion; it doesn't demand compliance. Why should those who have no intention of seeking an abortion be so all-fired concerned about the vehicle through which others may obtain an abortion?

Such thinking shows little understanding of the precious right that is at stake. Should men on death row be the only ones concerned with abolishing the death penalty? Should soldiers in battle zones be the only ones concerned with the morality of war? Should the victims of mad bombers be the only ones horrified that such madness is abroad in the world?

We cannot help but feel that the logical arguments against easy abortion so pointedly and effectively made during the recent public hearing had an impact on disinterested observers' present. We would hope that those same arguments, coupled with the distressing developments in New York state and in England, would cause abortion supporters to think through the fundamental change they espouse.

We would hope further that those convinced that abortion is a moral and social evil continue their opposition. The battle against abortion is far from over. Another bill will surface the next time the legislature convenes. A cheer may be in order, but no let-down in vigilance.

### Thwarting 'dossier dictatorship'

Last week the Pentagon casually informed Congress it keeps extensive spy files on 25 million Americans. The ensuing roar of outrage from a free people and a free press was so underwhelming you could have heard an acid-stoned hippie's love beads drop in the snow on Spiro Agnew's lawn.

The only person to register a genuinely appropriate sense of alarm at the Pentagon's admission of wholesale snooping on American citizens by half-baked "intelligence agents" was Chairman Sam Ervin of the Senate Judiciary Subcommittee on Constitutional Rights, which heard the shocking testimony. Though still regarded in some limousine-liberal quarters as a Claghorn, Ervin has emerged as the nation's ablest civil libertarian in a time when civil liberties are rapidly going with the wind.

Perhaps the complacency that greeted the Pentagon's disclosure of hog-wild domestic espionage was due in part to the fact that multi-digit numbers like 25 million don't have much impact when they refer to people as individuals.

The 25-million figure gets closer to the heart of the matter when it is broken down into more easily comprehended ratios. Restated that way, then, one in every eight Americans is being or has been spied on by agents of the Pentagon, and records on him that may be at least partly false and immeasurably damaging have been fed into a computer bank for future reference.

Of the eight Americans living in your house and in the ones on either side of yours in your block, are you the person decreed by the Pentagon to be a fit subject for a thorough computerization of your every coming and going in the ominously named "Defense Central Index of Investigations?" You'll probably never know for sure unless Sam Ervin, a REAL champion of American civil

liberties, wins his fight against indiscriminate Pentagon-FBI-CIA surveillance.

If the war against the onrushing "Dictatorship by Dossier" is to be won, it appears it will have to be won by men like Sam Ervin. The professional civil libertarians seem to be too busy wrestling such "menaces" to the Republic as aid to nonpublic schools.

The self-styled guardians of individual rights in the conservative secular press seem to lose their voices when it comes to tangling with the Pentagon. Why, they won't even fight for the rights of their correspondents to cover the war in Laos! And the super-liberal press is always so busy sorting out the angels and demons on the head of a pin it doesn't recognize a gut issue until ten years after it has been settled.

But Sam Ervin has declared total war on government snooping. His philosophy is that a free country must take the risk that a man "who has never committed a crime may some day commit one." He argues that the government has no right to secretly record people's attitudes toward religion, politics, war, race, sex or anything else.

He intends to push for nothing less than federal privacy legislation giving Americans a new right—the right to know what information is kept about them, whether by government or by private agencies, and to rebut inaccurate data. This would include a right to sue for heavy damages when information in secret files is found to be false and harmful.

If Sam Ervin and those who have joined him in his crusade for a society free from fear of irresponsible surveillance by Big Brother win their war against the snoopers, 1984 may be a very good year. If they don't, it probably will be just the way George Orwell said it would be in his 1949 novel—a right-left-wing totalitarian madhouse unfit for human habitation.

### Bad news from the postman

The Postal Reorganization Act, which went into effect last year, gave the U.S. Postal Service and the Postal Rate Commission rate-setting responsibilities which had heretofore been exercised by Congress.

Behind the transfer of responsibility is the effort to make mail pay its own way, thus eliminating or drastically curbing mounting Post Office deficits. And behind it, too, is a change of philosophy regarding the purposes of the postal system. The concept of a necessary public service subsidized as need be by federal monies is being replaced—to what degree cannot yet be determined—by purely commercial principles.

That may have an appealing ring to tax-weary citizens. To many non-profit publications, and in particular the diocesan press, it has the sound of a death knell.

The first increase, scheduled to become effective in mid-May, will result in doubling present postal

charges for Catholic weeklies. Additional graduated increases over the next 10 years will hike postage rates by an estimated 750 per cent!

What this will mean to diocesan newspapers across the country can readily be seen in these projected figures for The Criterion:

The week of January 15, 1971, it cost us \$141.76 to mail copies of The Criterion to subscribers. By May 15, 1971 it will cost approximately \$283.52. The same number of subscriptions ten years from now will result in a postage bill of \$1,062.50 per week, or more than \$50,000 a year!

We are stunned by those figures. We cannot fully comprehend what they will mean in terms of our own particular operation. But we are shocked and dismayed by the attrition they surely will cause among non-profit publications, particularly religious publications, and most particularly diocesan

newspapers. We foresee a decimation of the network of communications within the Church.

The simultaneous misfortunes of dwindling circulation, declining advertising income, loss of subsidization (parish and diocesan), and inflation have forced many religious publications to disband. Others have merged or cut back sharply.

Misfortune, however, is one thing. The scheduled postal rate increases are disaster. Given the current circumstances of religious publishing, it is impossible to see how any but the most financially secure or heavily subsidized will be able to survive.

Rate increases will affect secular publications as well, especially magazines. But we believe a good case can be made for special consideration for the religious press. It must rely almost exclusively on mail distribution. Subscription returns among religious publications represent proportionately a larger source of income. Secular magazines, on the other hand rely

heavily upon advertising revenues. Moreover, there is no way of absorbing the cost by trimming back profits when there are no profits.

The Catholic Press Association has petitioned for a hearing before the Postal Rate Commission to protest the new rates and to explain the dire threat they represent.

We cannot believe that a government which so freely subsidizes the activities of so many other business and social interests would be unfeeling toward a plea to commute what amounts to a death penalty for the religious press.

We can only hope that reason will prevail, that the rate commission will give us a sympathetic ear and that there will be at least a partial return to a philosophy that held government had a responsibility to promote the exchange of information and ideas among free people, and that one of the most accessible channels of exchange should be the mail.

### YOUR WORLD AND MINE

## Castigates aid programs as device for 'domesticating' world's poor

BY GARY MacEON

After a quarter of a century of so-called "foreign aid," the real intentions of the United States and the other "developed" countries are finally being identified by serious economists, aid policies and programs are not designed to raise the

poor countries to the level of the rich, but to maintain the economic dependence of the poor on the rich, while guaranteeing to the rich the lion's share of the benefits of the "aid" trade.

Gunnar Myrdal, the Swedish social scientist, whose credentials in this area are probably unmatched worldwide, sounded the warning last year in his book, *The Challenge of World Poverty*. There will be a day of reckoning, he warns, for the "repressive and hostile policies" taken by the United States and its allies against the underdeveloped countries. He does not spare his fellow economists for the "opportunistic" and "biased" studies which conceal or distort the reality.

Even stronger language than Myrdal's is used by James Lamb, a social scientist who prostrates their knowledge and authority in the defense of the strong against the weak. Longtime head of one of the first organizations sending Catholic volunteers to work in Africa and Latin America (Association for International Development), Lamb is now executive director of the Center for the Study of Development and Social Change. His comments are found in the introduction to a book just published, *The Myth of Aid*, co-authored by Denis Goulet and Michael Hudson.

THE PEARSON AND Peterson Reports, he says, because they "do not question the worldwide market and military system which is essentially a system of control over the dominated nations" are "tail in their nature and antithetical in their ef-

fects." The Pearson Report was issued in 1959 by a task force of the U.S. President. Both purported to open up new avenues for international development.

Goulet and Hudson agree with Lamb. "There are no valid grounds for assuming that austerity is for the poor only but not for the rich," Goulet says. In his opinion, bread and dignity alike will prove unobtainable for many under the present system, and the few "lucky" ones who will get bread will do so only to the extent to which they allow themselves to be "domesticated," that is to say, at the cost of their dignity.

Goulet concludes that three conditions must be met before the world as a whole can achieve development. They are "a cultural revolution . . . in the United States and in other developed countries; drastic social revolutions . . . in many underdeveloped countries; and . . . a new

world order qualitatively different from all futures projectible on the basis of present trends."

Hudson, a young professor of economics in New York, adds the statistical proof. The Public Law 480 ("Food for Peace") program "has been achieved at a net economic cost to the United States, while having indebted aid-recipients to the extent of some \$22 billion, thereby tying them to the purse strings of the U.S. State Department and Treasury for nearly twenty years to come."

THE NON-MILITARY foreign aid programs have produced a net inflow of dollars to the United States every year since 1953. That inflow has now reached about a billion dollars a year and is projected to grow much larger as higher interest rates on aid loans take effect in the

1970s. As Lamb observes, "There is a mounting drive in the Third World to reject the language of 'development' essentially the 'developed,' a new awareness that the history it has learned was written in the language of the oppressor." Such is the message of Chile's rejection of capitalism and option for socialism in last year's elections.

Such also is the profound meaning of the shocking statement made by Cardinal Thomas Cooray of Ceylon at the opening session of the conference of Asian bishops attended by Pope Paul when he visited Manila. "The tragedy of our peoples," said the Cardinal, "is that no one else other than Mao's China seems to offer realistic solutions that are radical enough to meet the urgent and grave needs of the poor Asian masses—the proletariat of the world."

### FROM THE OTHER SIDE

## 'Hoosier Hysteria' and Lent

BY ALVIN F. KLOTZ

I had quite a heated discussion with a former friend the other day. He was insisting that sectional, regional and state basketball tournaments do not have anything to do with traditional observance of Lent. He even went so far as to say that it was just coincidental that this chasing after the elusive bubble comes during this high tide of the Christian year.

Arguing from a more informed and correct position, I made the assertion that it had been planned that way from the very earliest. These hysterical happenings have been a part of

Lenten observance since time immemorial, going back to the time that the disciples used to string up a couple of fish nets and shoot baskets down by the Sea of Galilee. Of course, there were variations of the early approach to the sectional and regional tournaments. In the early days it was a case of pitting the Christians against the non-Christians. The trouble was the non-Christians were the secularists, and it was hard to get any volunteers for the regional and the state. But they had a way of arranging these things since there were paying spectators to satisfy.

THIS SEEMED pretty one-sided. Fair play and public decency prevailed, though, and the tournaments turned to gladiatorial and thence to jousting sports. This was really the forerunner of basketball as we know it today. In the main sports event all you had to do was ride your horse past your opponent at top speed and knock a round ball off his shoulders. Actually, the ball was his metal helmet. It mattered little that inside the helmet was your opponent's head.

So we have come a long way. The rough jousting sports died out and basketball took over because there wasn't enough participation and too many potential jousters were overlooked. You just had four on the floor (the origin of another popular term) at one time—two horses and two riders. We have topped this phenomenon to ten, and even excluded the horses.

Leaving this credit background, I would note a serious observation by a famed sociologist, Dr. Parsons. He uses the term "basketballization" to explain the adaptive nature of the church in American society. In order to meet the competition of secular organizations

which function similarly, the church has tended to secularize its activities to compete. Thus, there are basketball leagues, softball leagues and a myriad of non-religious or pseudo-religious activities that make up the life of the parish. So we read such fantastic headlines on the sports page as "St. Andrew's triumphantly defeats 'Prince of Peace' clubbers Our Lady of Fatima," "Christ Catholic fails to spirited Quakers" and the like.

THERE MAY BE NOTHING wrong with this. It does raise the question of what religious goal it serves, and our youth are raising the same questions about the unappealing "basketballization" of our educational institutions. They are concerned about a hardline competitive ethos which continues to engulf religion and education at a time when the world is crying for a new discovery of cooperation and reconciliation.

Schools in a down community of my state tread a pretty thin line on the matter of honesty in perpetuating the national lottery. In any community there are only two possible candidates for winner but each year the impossible Gallatin dream is lofty high. After all, it happened in 1955! And again this year, as usual, a humbled team from a small county school was roundly defeated in the final by a city school team. By 8:30 p.m. their courage had turned to a pumpkin. The "victory" was heralded in the front headlines of the Sunday newspaper! I strongly suspect that something more decisive and more important happened in the world in those preceding 24 hours. At any rate, some things have a more truthful billing.

Anyway, I have arrived at a decision. This year for Lent I'm giving up basketball.



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OPERATED BY CATHOLIC PRIEST

# 'Sky Ranch for Boys' rehabilitation center for juvenile criminals

BY LAURENCE MULLIN

NEW YORK—There is nothing quite like it in the United States—perhaps in the whole world.

A rehabilitation center for juvenile criminals that features airplanes and cow-punching as its basic tools.

It's called "Sky Ranch for Boys"—a 1,000-acre spread, with a 5,000-foot airstrip, that lies close to the geographical center of the U.S., in a lonely corner of South Dakota.

There, at present, under the direction of a 36-year-old Catholic priest, Father Don Murray, 30 wards of the court take flight training, ride the range, feed pigs and chickens, tend crops, and go to school, in a careful, staff-supervised program designed to rebuild permanently shattered lives.

And shattered lives, they are. The boys may be Catholic, Protestant, or Jewish; they may be black, white, or Mexican-American; they may be all ages from 10 or 12 to 18, and come from all different parts of the country. But one dark bond they share is common: they are all felons, the crimes ranging from lesser felonies straight up to murder.

IN ADDITION, almost without exception, Father Murray told Religious News Service in an interview here, the boys have been "glue-sniffers," most have used "pot," and many have tried other drugs, including LSD. (Interestingly enough, however, the present crop of delinquents seem not to have tried heroin, the priest said.) And 90 per cent come from broken homes.

The challenge of restoring these so-called "incorrigibles" to productive, crime-free, drug-free lives is staggering.

But Father Murray, himself a product

of a broken home, has been facing the challenge since 1954, in a most unusual way.

Capitalizing on his ability to fly—as a young priest, he found he could cover his extensive "parish" in the Black Hills area of South Dakota more efficiently by airplane—the "Flying Padre" uses the plane, in the first instance, as an admittedly unorthodox, but effective, means to establish communication with understandably sullen, closed-mouth new boys.

His "flight to reality" involves taking a new comer, fresh from his circumscribed ghetto- or street-world of ersatz "kicks," up in one of Sky Ranch's 4 Cessnas. At about 4,000 feet, the piloting priest eases up on the controls and lets the plane have its head, or, if he judges the situation warrants it, does "acrobatics."

In no time, the frightened, sweating "tough guy" sitting by his side experiences intense feelings of dependency on, and when the plane is on the beam again, a deep respect and gratitude for, the skill of the priest-pilot.

It's the beginning, for most, of humility and communication. It's the beginning of awareness that the thrill of flying can provide an adequate substitute for the "kicks" derived from stealing cars, burglary, cop-baiting, truancy, glue-sniffing and taking dope.

What's more, the boy's desire to fly, which remains a constant incentive for obedience to the general rehabilitation program at Sky Ranch, finds fulfillment in the tri-weekly flight training and ground-school activities under a skilled flight instructor.

And this regimen, in turn, develops in the novice co-pilots a real, personalized sense of responsibility.

NEXT IN IMPORTANCE in Father Murray's program is cow-punching. Every boy at Sky Ranch becomes a cowboy, that is, after he learns to ride and to care for the institution's 20 horses.

Then under the guidance of a professional rancher, the boys ride the range, herding some 200 head of cattle and chasing stray dogs.

Cow-punching, together with various farm chores (pigs and chickens must be cared for and 15 acres of garden vegetables (tended) contribute to a boy's feeling of manliness, of belonging to a group effort, and of self-confidence and responsibility.

But life at Sky Ranch is not all flying, ranching and farming. The boys attend regular school classes either at the Ranch, where four certified teachers conduct grades five to eight, or at nearby Belle Fourche where a number of boys attend junior and senior high.

The Belle Fourche facility, called "Wing Spread," is a kind of "half-way" house, or interim residence, through which boys move as they start to make the adjustment between the remoteness and discipline of Sky Ranch and normal community life.

From the time Father Murray handled his first "problem boy" in 1953 (using his parish house in Buffalo, S.D., as the center of operations) until the present, 500 young felons have come under his benign and intelligent influence.

They have been referred to him by juvenile judges, probation officers, and, in some cases, by parents. Father Murray tries to insist on the boys remaining at the Ranch for two years; but, for reasons beyond his control, the average stay is between six months and a year.

Nonetheless—although strict figures are hard to come by—it is estimated that 90 per cent of the former Sky Ranch residents have been rehabilitated.

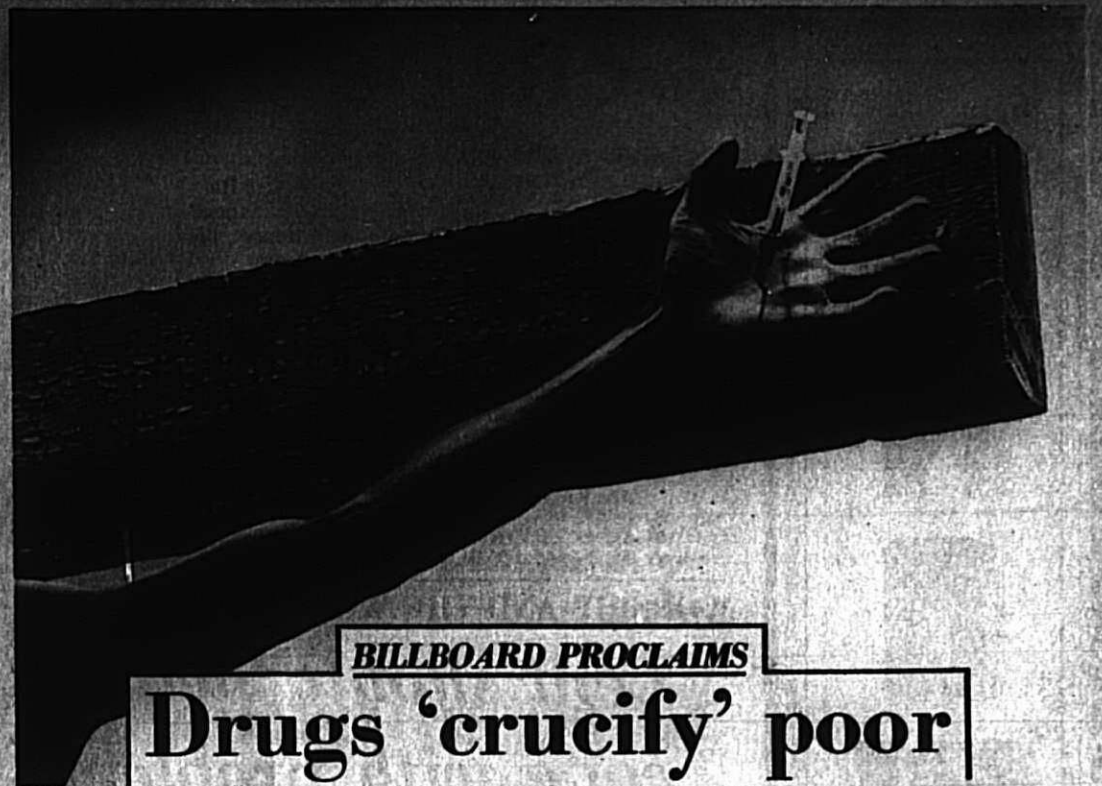
One former Sky Rancher is now a physician; another is a business executive; another a school teacher. There's even one in the C.I.A. Many go on to college.

FATHER MURRAY keeps in touch with his alumni by visiting them as he travels around the country trying to raise funds for operational expenses.

And, therein, lies another unique feature about this unique project: the "angel" of Sky Ranch is the liquor industry of the U.S.

Each year, the industry's non-profit Sky Ranch Foundation conducts an industry-wide fund drive. From these drives have come: a huge barn, a work shop-gymnasium, an administration building, two dormitories, one of them containing a 100-seat capacity dining hall, a school house with recreation room, a guest house, a four-plane hangar, and a non-denominational chapel.

And all this has come to be because, some time back, the wayward son of a liquor industry executive was rehabilitated under Father Murray's patient counseling and the grateful parent determined to interest his colleagues and associates in the project.



## CATHOLIC PRESS FEATURES

NEW YORK (CPF)—"It's a very graphic portrayal of the concept of people being 'crucified' by drugs. It's extremely forceful."

Mgr. Harry Byrne, a chancellor of the Archdiocese of New York, was giving his reaction to one of the most startling outdoor advertisements ever seen: a dramatic closeup of a hand "nailed" to a cross by a hypodermic needle.

Mgr. Byrne, chairman of the archdiocesan Social Justice Task Force, was one of several prominent Catholic, Protestant and Jewish officials invited to "review" the outdoor poster prepared by the Advertising Council as part of an extensive national public service campaign against drug abuse.

The poster, which has already been displayed in many major cities, has been nominated for the Institute of Outdoor Advertising's annual award for best public service ad.

THE "CRUCIFIXION" drug-abuse ad was created for the Advertising Council by Compton Advertising, Inc. as part of a campaign that has included advertisements such as one showing

various kinds of drugs, with the headline: "Why do you think they call it dope?"

Mrs. Geraldine Molter, the anti-drug campaign manager for the Advertising Council—the public service arm of the advertising industry—said she encountered no strong objections to the "crucifixion" poster when she approached representatives of the various faith groups.

In addition to showing it to Mgr. Byrne at the N.Y. archdiocesan chancery, Mrs. Molter presented it to officials at the National Conference of Christians and Jews ("They were impressed, and saw no objection to it on religious grounds") and at the National Council of Churches.

There, one official interpreted the poster too literally, according to Mrs. Molter, by observing that Christ did not resort to drugs to relieve His pain while on the cross.

ALTHOUGH MOST viewers' attention is riveted to the needle piercing the palm, it can be noticed that the arm is that of a Black or Puerto Rican youth. In fact, the poster has been scheduled for display only in those cities with heavy Black or Puerto Rican populations, since the idea behind the poster, according to Compton

Advertising, is that it is the poor who are being "crucified" most by drugs.

The "crucifixion" poster contains only the illustration of the hand "nailed" to the cross by the needle. There is no text whatsoever on the poster. As the art director for the poster put it:

"What would you want to say with it that the illustration doesn't say already?" The art director, Shelly Schacter, has assured numerous persons who have inquired that the illustration was "faked."

In photographing the scene, the hypodermic needle was bent into an L-shape, placed in the palm of the outstretched hand, the bent portion of the needle was covered with putty and the hypodermic syringe was held up by strings. Later, photo retouching removed traces of the string and putty.

The "crucifixion" poster is part of a multi-level, multi-media campaign designed to reach pre-high school youth, youth through college, inner-city residents, parents and military personnel.

In one TV spot commercial featuring New York Mets pitcher Tom Seaver, for instance, the star hurler says: "Hey, you know who number one is? It's a kid like you who doesn't use drugs—that's number one!"

## GIVE

Hunger Hurts

CATHOLIC RELIEF OVERSEAS AID FUND



REHABILITATION ON THE RANGE—Sky Ranch for Boys is a unique institution, a rehabilitation center for once wayward boys featuring airplanes and cow-punching as its basic tools. Some aspects of Sky Ranch life are shown here: UPPER LEFT: One of four certified teachers markets students in the Ranch's school. Grades five through eight are taught at the school and a number of boys attend junior and senior high in a nearby town. UPPER RIGHT: Father Murray shows boys the controls of an airplane. Capitalizing on his ability to fly, the priest first frightens the

"tough" boys with some aerial acrobatics then, once they learn to respect his skill and depend on him, teaches them how to fly. LOWER LEFT: Two of the boys water their horses on the Ranch. Every boy learns to ride and become a cowboy, taking care of the Ranch's 200 head of cattle. LOWER RIGHT: Father Murray holds a "rap session" with a group of boys, talking about problems they all share. It is estimated that 90 per cent of former Sky Ranch residents have been rehabilitated. (RNS photo)

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# Genesis and Survival

BY BURTON L. BENSON

"God said, 'let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.' God created man in the image of himself, in the image of God he created him, male and female he created them. . . . But of the fruit of the tree in the middle of the garden God said, 'You must not eat it, nor touch it, under pain of death.' . . . The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took

some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realized that they were naked." (Genesis)

The story of Genesis is ingeniously designed to apply to all histories and to evolve in meaning as history evolves. Genesis is always speaking to today. The Old Testament is a living document which is not outdated by historic evolution.

IN OUR GENERATION, the lesson of Genesis begins to mature. Our problem today is that of survival. Adam and Eve in the story were not concerned with theological arguments. They were cast out! This is the real message of Genesis. It applies today more than ever before. God was not kidding when he "created man in the image of himself. . . ." It is a very real

game we humans are playing.

Suddenly, we have become aware of the word "ecology." We could call it Eden, that state of being where life exists in harmony. Man, by his existence and knowledge, has destroyed that harmony. The big, wide world is beginning to tire of giving us unlimited resources and refusing to accept our unrestricted garbage.

We could quote hundreds of statistics that would illustrate graphically that the good green earth is in danger. You've read them all many times. The Jesuit prophet Chardin tells us that, geologically, we are coming to the end of the Pliocene age. That means that we are really just graduating from the caveman period. It all adds up to the fact that all of a sudden the evolutionary future of the earth is in our laps. And, we don't have unlimited time to make up our minds as to what to do about it.

WE HAVE ABOUT three choices to make. First, we can retire to our "Faith in Providence" and hope that God will straighten things out. This choice essentially puts the burden on natural evolution which will result in the simple statistical survival of the fittest. Mankind might come out pretty badly in that contest.

Secondly, we can live by the hope that things are not really as bad as the statisticians would have us believe and that natural evolution of life and man's ingenuity will put things back in order.

Thirdly, we can assert ourselves as "masters of the fish of the sea, the birds of the heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth." We can truly accept our role as God's partners!

To do the latter involves a fantastic responsibility of godliness. We must accept a far greater responsibility than was offered to our forefathers. That responsibility has become a personal one, politically, religiously, and socially. We cannot, in any total sense, rely upon social institutions to guide us. We must make up our own minds. As such we are, "the image of God." That means that in a sense we are alone with a responsibility that is very lonely.

As in Genesis, each man and each woman is alone in his and her responsibility to evolution. Each is individually responsible to God. Each has the mastery of the world as a heritage. Each has had his "eyes opened and realized that they are naked." With that knowledge has grown a more mature responsibility with each passing year of human history. We are about to be cast out of Eden, much as Adam was. And we are doing it to ourselves, just as Adam did.

DISCUSSION QUESTIONS:  
1. In what ways is man made in the image of God?  
2. Do Christians have any special responsibility in the face of today's ecological crisis?

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reminder of how fickle the people in Judea were and we sometimes are.

DISCUSSION QUESTIONS:  
1. Why do people seem to have little time to think today? Do we really have less time, or do we just take less time?  
2. In what ways can Lenten penance be seen as a way of taking time for the important actions and values we often neglect? Where does the Holy Week liturgy fit in?

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## WORSHIP AND THE WORLD

### Lent should help us cope with problems

BY FR. JOSEPH M. CHAMPLIN

Most of us in this modern world don't have enough time to stop and ask where we have been, how we are doing, and what direction we should take in the future. Life is terribly busy. Crisis follows crisis. We retire at night with unfinished business on our minds and rise in the morning to tackle another list of tasks.

Lent should help us cope with this situation. A few days ago the Lord in effect said, "I, also, was a busy man with much to do and little time in which to accomplish it. But I stepped aside for forty days, ate nothing, prayed, and at the end was hungry. It's your turn. Instead of this preoccupation with life on the outside, think a bit about what goes on within you. Ease up a bit on the here and now, ponder for awhile the hereafter. Pray, practice a little self-denial. Change your attitude. Start over."

THE REVISED ROMAN Calendar says these things, but in dry, abstract terms: "The season of Lent is a preparation for the celebration of Easter. The liturgy prepares catechumens for celebration of the paschal mystery by the several stages of Christian initiation: it also prepares the faithful, who recall their baptism and do penance in preparation for Easter." (Article 27)

Baptism and penance; a conversion of one's heart and a renewal of baptismal vows—these are twin notions which permeate the Lenten liturgy. Giving up an in-between snack or a cigarette or a drink makes sense only if it leads to a changing of the inner self.

The Church, therefore, strongly recommends frequent, even daily, participation at weekday Masses during this season. In an uncomplicated way that practice achieves many goals: it forces us to step aside; it demands some self-sacrifice; it pushes us to pray; it fills our

minds with the Church's Lenten and Easter messages; it softens, stirs, and strengthens the heart; it sets the stage for a personal living of the Holy Week liturgy.

WE WILL USE THIS year in the United States a new rite for these sacred days. The changes in it are relatively few and quite minor, improvements suggested as a result of extensive parish experience with the texts introduced in 1965.

On Palm or Passion Sunday (the two have been combined), we celebrate Jesus' victorious entrance into Jerusalem and begin to recall the bitter sufferings of Christ. Red vestments symbolize both mysteries—a king marching in triumph and a martyr shedding his blood.

Music likewise can capture a mood which shifts from joyful greeting of the long-awaited king to sorrowful consideration of the suffering servant. "To Jesus Christ our Sovereign King," for example, expresses the former, "O Sacred Head Surrounded," the latter.

Holding palms in our hands for the procession is roughly parallel to waving flags and throwing confetti at a parade in honor of astronauts who have walked on the moon. We congratulate, praise, even thank the travelers to outer space. We do the same, and more for Christ, pledging loyal obedience to the Messiah symbolized by a celebrant as we walk with or watch him enter the church and sanctuary before Mass begins.

FAME FADES FAST and loyalty often is short-lived. The citizens of Jerusalem shouted "Hosanna" on Sunday and a few days later cried out "Crucify him, crucify him." Palm Sunday's liturgy dramatizes this fickleness.

When parts of the Passion are divided so an entire congregation can take the crowd's responses, parishioners will then also be saying, "Hosanna" in one breath and "Crucify him, crucify him" in the other. That action becomes a strong



Americans are becoming increasingly aware of the dangers of pollution and the ravaging of natural resources. Man shares in the creative act of God when, like God, his creativity is marked by compassion and respect. (NC Photo by Richard T. Lee)

## Two million gallons of sewage a second!

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

"Daddy," asks a young girl on a recent radio spot, "why can men go all the way to the moon, but our lake is dead?"

Although the voice is young, the question is not naive. Last July LOOK magazine popularized some frightening data called from recent research: "Americans pour two million gallons of sewage into the nation's waterways every second. Lake Erie is dead, the Hudson and Potomac are dying. And it will take ten billion dollars to restore Lake Michigan."

We Americans are increasingly aware of the dangers of pollution and the ravaging of natural resources. We breathe polluted air, remain indoors during "smog alerts," use low-lead gasoline, hesitate to eat tuna, perhaps drink bottled spring water. Ecology has become a household word, and ecologists warn us that unless serious steps are taken soon, we will be submitting to world suicide by pollution.

THE LITTLE GIRL'S question is a thoughtful one. How can it be that the most creative technological achievements co-exist with the destructive effects of advanced technology? If machines can enslave and even destroy man, what stance is man to take toward scientific, technological creativity? What does the ecological crisis suggest about man and human creativity in an industrialized culture?

Vatican II affirms that man's work, simplified through science and magnified by machines, participates in the creative activity of God the Creator, and fulfills the divine command to subdue the earth. But the ecological crisis of our day suggests a caution against an overly naive conclusion. The Council does not imply that

making bigger and better machines is itself carrying out the divine plan mapped out in Eden. Nor does the Genesis account mean that man is given unrestrained mastery over the world which he is commanded to subdue. Science is not a sacred cow.

REFLECTION on the first two chapters of Genesis indicates that man is indeed given dominion over the earth and all that lives on it. In fact, this dominion is a reflection of the total dominion of God over all that exists. Made in the image of God, man shares His dominion over the rest of created things. Therefore, like God, he is free. He is not to be enslaved by anything on earth because all else was made by God for man. Through his creative work man is to gradually build a better world for human habitation, discovering and learning to control the mysterious forces of nature.

However, man's freedom is not unlimited and his dominion is not without restrictions. In a sense, he is king of the earth, but paradoxically is a servant king. He is born free, but grows maturely free only through service and realizes his reign through respect. His freedom, like God's, is a freedom to love. His mastery over the world is a stewardship, respectful of His Creator, respectful of his brothers, respectful of the world of things. He is his brother's keeper and the earth's caretaker.

This respectful stewardship is suggested in the prohibition against eating the fruit of the tree of life. Man is not given the garden of Eden as if it were a blank check. His creativity is subject to God's commands as they are gradually discerned more clearly. His creativity shares in the creative act of God when like God, his creativity is marked by compassion and respect.

THE CONCRETE expressions of this respectful, compassionate creativity will depend on man's growing grasp of the laws of nature and his ability to channel nature's resources for the good of man. The greater his scientific knowledge and technological skill the greater his responsibility. His concrete responsibilities and challenges are conditioned to a large extent by circumstances.

For example, fifty years ago the internal combustion engine apparently posed no ethical problems of pollution. Today in crowded urban areas it has become a threat to health. Man is no longer free to build bigger combustion engines for more and more automobiles, even if he has the technology to do so. His freedom is to be directed by respect and compassion to discover solutions to efficient transportation without polluting the atmosphere.

Technology then, is a marvelous development of man's potential for living out God's design for the creation of a more humane world. It is not to be condemned by Christians, but encouraged and entered into. There is the added incentive today that the very problems created by technology can only be solved by scientific research and technological development. The real challenge is to discover how to direct these efforts along creative lines that respect the limited natural resources of the earth and show compassion for all men. For man's mastery of the world can only be achieved through respect and compassion.

#### DISCUSSION QUESTIONS:

1. What obligations does man have to preserve the world that was created by God?
2. How can the advances made possible by technology be used for the greater honor and glory of God?

(Copyright 1971, NC News Service)

The creation of the world is related to us in the Book of Genesis. In our generation, the lesson of Genesis begins to mature. Our problem today is that of survival. (NC Photo, courtesy Monitor, San Francisco.)

KNOW YOUR FAITH



## SCRIPTURE TODAY

# Destiny's role for Abraham

BY FR. WALTER M. ABBOTT, S.J.

The more I read St. Paul's Letter to the Romans, the more I am convinced that he wrote it to unify the Christian community at Rome, which had become divided into two groups: one chiefly Jewish and the other chiefly Gentile.

From that point of view you could say that the Letter to the Romans gives elements for dialogue between the two groups. Since the whole of Chapter 4 deals with Abraham, you can conclude that Paul regarded the patriarch as a very important element in the dialogue.

Who was Abraham that he should be so important? Just ask any Jewish acquaintance how Abraham is regarded in his faith, and I guarantee you will have a fascinating conversation.

In the course of your dialogue with him, ask if he agrees with what Paul says in Chapter 4, especially the point about Abraham being put right with God because of his faith, not because of his works or his observance of God's laws.

TO UNDERSTAND Chapter 4, and to be prepared for such a conversation, read the story of Abraham in the first book of the Old Testament, Genesis, Chapters 12-22. Note especially Genesis 15:6, where it says that Abraham believed when God promised he would have a son and descendants numerous as the stars, and that God "reckoned it to him as righteousness" (RSV).

For his immediate readers Paul was making the point that his teaching of justification by faith rather than by observance of the Law was not against the Hebrew Scriptures but in complete agreement with them. Apparently contemporary rabbis were teaching that the call of Abraham was a reward for his upright conduct. Paul insists upon a return to the best tradition of Jewish belief.

Paul goes on to make the point that Abraham is "the spiritual father of all who believe in God," circumcised and uncircumcised. The promise made to Abraham referred, Paul holds, not only to Jews but to all who would be put right with God through faith—the vast number of all those who would believe in God.

Paul keeps stressing that every man and woman who turns to God and trusts in him for "pardon, for salvation from sin, becomes a friend of God or is "put right" with God. That is why Paul quotes from the Psalms: "How happy are those whose wrongs God has forgiven, whose sins he has covered over! How happy is the man whose sins the Lord will not keep account of!"

Here you see Paul trying to preserve the Jewish heritage as fully as he can and at the same time showing how God has un-

folded his plan with consistency from the time he made a special covenant with Abraham right up to the moment at which Paul was writing.

THAT COVENANT led straight to Jesus, then on to the Roman Christians and all others who would become members of Jesus. Abraham is thus seen as the father of all believers.

I was looking the other day at the section on Abraham in "Biblical Themes and Classroom Celebrations," a year's course in catechetics for children between the ages of 9 and 12, by Chetle Ferriere, a Belgian mother of four and a lecturer at the Lumen Vitae catechetical training center in Brussels (Geoffrey Chapman Ltd., 1968).

She writes: "On the threshold of the history of salvation, we must set up before our pupils the towering figure of our ancestor Abraham, father of believers." She speaks about a French record presenting Old and New Testament passages about Abraham which brings about a real "encounter" with him and conveys with him and conveys "the drama of this man in the grip of a vocation which transcended him."

On one of the cards accompanying the lessons she presents a drawing of Abraham which conveys "something of the lonely greatness of the father of all who believe."

All that might lead young people to think of Abraham as a remote, perhaps even forbidding figure. Mrs. Ferriere rightly adds that the teacher should note the story includes the big lie Abraham told about his wife, showing he was a poor sinner like ourselves.

YOU WILL SEE in the Genesis account how much evidence there was that Abraham was a kind man and a good host. Angels would not ordinarily partake of food, but in that account they do so for Abraham; one feels it is out of respect for him and appreciation for his hospitable heart.

I think it is easy to like Abraham, and to learn from him. He was a man who adored God in all humanity, and he seems to have had a constant, vital dialogue with God. He was, in other words, a man of prayer, and of remarkable gifts in prayer.

We learn a great deal from him if we learn that these are things to be hoped for and to be cherished far more than others. And these are things we have in common with all other believers. We can talk easily about Abraham with other Christians and with Jews because he is our common father.

## DISCUSSION QUESTIONS:

1. Why is Abraham called the "spiritual father of all who believe in God?"
2. How does Abraham bring the Jewish and Christian traditions together?

## WHAT DIFFERENCE DOES JESUS MAKE?

## Revealer, Redeemer roles are explored

BY F. J. SHEED

The thread on which these columns are strung is the question: What Difference Does Jesus Make? The answer springs instantly to Christians' minds. The difference, effective eternally, lies in his work as Revealer and Redeemer.

As Revealer he laid open to us the innermost life of God and the innermost meaning of man, so that we may live in the full light of reality instead of in the half dark, knowing what we are, why we are here, what comes next, knowing our goal and its splendor and how we are to reach it.

As Redeemer he bridges the gulf sin had made between mankind and God, establishing a oneness between men and God in Christ which lifts life to a new level here and brings men to maturity hereafter; in that maturity all human energies will be functioning at their highest in relation to God and one another, so that we are at last fully men and not the rough sketches of humanity that the best of us are here below.

SO FAR I HAVE hardly touched on all this. I have not spoken of either the revealing or the redeeming, but only of the one who revealed and redeemed, into whose life we are re-born, in union with whom we are to reach fullness of life and abide eternally in it. I have two reasons for this.

First, the deeper level calls for Faith. It lies beyond our gaze, there is no evidence for it but his word. The Christ we meet in the Gospels is the ground on which Faith stands.

Second, the Realities revealed are of a magnitude, and what I may call a texture, beyond our habit. Mind and heart need strength to carry them.

selves, literally a brother, not dehumanized by the divine in him or taking illicit advantage of it to by-pass life's sufferings, but tempted as we are in all things, coping with the life we must cope with.

He establishes the standards and values by which the pleasures and pains, privileges and duties, of life on earth must be judged: by that alone the difference he makes, to men who have such uncertain standards and values, is immeasurable. And only as the Man Christ Jesus becomes ours shall we begin to live in the mightier realities, especially Redemption, especially the part we are called upon to play in it. For a while longer we shall stay on this first level, seeing what we can learn from him about life and death, love and law, sex and marriage, freedom and morality, money, the Jewish religious Establishment and our own, in general his priorities in the matter of human relations, which is where most of man's joys and pains are.

I SHALL NOT KEEP repeating, but we should never forget the heavy strain under which he lived his public life. "How I am constrained," as we have heard him say (Luke 12:50). He lived in the awareness of what awaited him—baptism in his own blood at the hands of men he had come to save, hatred from men for love of whom he was dying.

We have seen the strain in his calling Peter "Satan" (Matthew 16:18) for urging on him the very thing he himself was to ask his Father in Gethsemane. And that is not the only time we see—or think we see—its effects on moods and words and actions.

It accounts, perhaps, for the occasional impatience. "Have you no sense, no wit, are your hearts dulled? Can't your eyes see, can't your ears hear, don't you remember . . . ?" (Mark 8:17 Knox Version). This was said not to high priests and scribes but to his chosen Twelve: he had warned them against the leaven of the Pharisees and of Herod, and they thought he was talking about bakers' bread.

Something of the strain he actually utters with "Faithless and perverse generation, how long must I bear with you?"—this again not to his sworn enemies but to the apostles and the crowd,



Faith is not restricted by the boundaries of time or place. In his Rome today, the faith of our Fathers is still very evident. (NC letter to the Romans, Paul talks about the faith of Abraham. In Photo by Neil Maurer)

## QUESTION BOX

## Does gift of tongues come from devil or Holy Spirit?

BY MSGR. R. T. BOSLER

Q. You were all too favorable to the Catholic Pentecostals and their gifts of tongues. I recommend you read an article by Fr. Clarence McAuliffe, S.J., that appeared in "Our Sunday Visitor." There he said: "Some Catholics imagine that the Holy Spirit has given them the gift of tongues, whereas this gift (if it is genuine and cannot be explained by natural causes) is, according to the Roman Ritual, a sign of diabolic action." If this is true, why did you hide the fact?

A. Your question intrigued me so much that I got out my dusty Latin edition of the Roman Ritual. Sure enough, under Title XI, I found directives on how to "exorcise" the devil. And here is my translation from the Latin of Fr. McAuliffe's reference: "Do not readily believe that a person is obsessed by the devil but carefully distinguish between the signs indicating one who is obsessed and one suffering from black bile or some other disease. The signs indicating obsession by the devil are: speaking an unknown language with many words or understanding such a language; making known the future or the unknown; demonstrating powers beyond one's age or condition, and all things of this nature, the more of which are present the stronger the indications."

I hold no brief for the Catholic Pentecostals, and I am most uneasy about their experiences with "tongues," but I must take issue with the inferences the worthy Jesuit makes from the ritual directives. The Church has long recognized that extraordinary signs such as the ability to foretell the future or other abilities beyond one's age or condition could come from natural, diabolic or heavenly sources. These same signs sometimes help determine extraordinary sanctity in processes of canonization. So, the ability to speak in an unknown tongue or to foretell the future could come from the devil or the Holy Spirit (or, of course, from natural causes, and this is more than likely). How tell the difference? By the kind of person possessing the abilities. In a saintly, loving person the gift of tongues might indicate the working of the Holy Spirit; it certainly wouldn't indicate the working of the devil. In an evil person such a gift could indicate diabolic action. It is wrong, therefore, to conclude from the Ritual directive on exorcisms that the gift of tongues is diabolical.

Q. Why is it that funeral Masses in our church must be so devastatingly sad and mournful—the music that is? To me death seems a period of joy (mingled, of course, with regret) that a soul has returned to God. Those who mourn and carry on, sometimes for months, even years, after the death of a loved one are sorrowing only for themselves. That is pure selfishness. Let's have a joyful funeral Mass in our parishes. The present Mass, although beautifully written, is really out of order and should be relegated to the fireplace.

A. I agree with you and so do vast numbers of other pastors. You had better shop around. There must be some churches in your vicinity that have been touched by the spirit of Vatican Council II. The Sacred Congregation for Divine Worship has not yet released its definitive text for the new funeral rites, but we know they stress the joy that springs from hope in the resurrection. The new order of Mass

after the apostles had failed to exorcise a demon.

WITH THE FIRST public miracle he had moved out of the cover of the carpenter's shop into No Man's Land, which the world he entered was (and our world has become). It has been a habit of preachers to lavish all their energies upon the torments of a Roman flogging and a Roman crucifixion in order to wring compassion from the congregation—which after all knows that Jesus rose again and ascended into heaven. The real value of knowing just what the horrors were is that we can measure the resolution with which he continued the attacks upon the Establishment which ensured their happening. He could know impatience; he could know shrinking of the heart, but he never deviated.

allows for many variations in the choice of hymns and prayers so that it is possible already for any parish church to have a Mass of the Resurrection, stressing joy and thankfulness. The propers of the old "Requiem" need no longer be said or sung, the morbid "Dies Irae" may be dropped and hymns of joy with "alleluias" may be substituted. White vestments may be used and the Scripture readings may emphasize the joys of the resurrection. Your pastor does not have to wait for new directives from Rome to give you a Mass of joy instead of one of gloom.

Q. You recently stated that it is not necessary for a person unaware of mortal sin to go to confession if he hasn't been there for one and a half years. This is, of course, correct if by necessary you meant necessary for salvation or for receiving other sacraments. However, there is

another aspect of confession that is usually overlooked. According to Prummer's "Handbook of Moral Theology" confession, if prescribed for gaining of indulgences, "must be made even by those who have committed only venial sin." Two exceptions are mentioned: those who are in the habit of going to confession at least twice a month or those who receive Holy Communion daily. Are these regulations still in effect?

A. Yes, they are. By making confession a requirement for a plenary indulgence, the Church obviously was trying to encourage frequent confessions of devotion. But like confession itself, indulgences seem to appeal less and less to Catholic people. The Holy Spirit may be leading us gradually to a fuller understanding of the forgiveness of sins.

(Copyright 1971)

## PROFILE ON POVERTY

## Spanish Harlem

BY PATRICIA C. SEXTON

At 6:30 a.m., while silk-stocking Manhattan is asleep, East Harlem is starting to bustle. The poor are early risers. They have the jobs others don't want: the early-hour jobs, the late-hour jobs. Many rise early because it is a ritual habit.

Along about 7:30 the streets are filled with fast-moving people: men, women and swarms of children of all sizes. The parochial school children can be seen in clusters, with their togetherness identity tag—a school hat, a blouse, a uniform.

You may be able to buy The New York Times at the corner newsstand in the morning, but you probably will not be able to buy a cup of coffee. The poor drink their coffee and eat their breakfasts, such as they are, at home. Few eat out.

Some will stand at the bus stops, but most will crowd into the downtown subways that speed them to jobs in commercial or silk-stocking areas to serve the affluent, or work in their stores or small industrial shops. Many of the Negro women will go to domestic service and the Puerto Rican women, to their sewing machines in the garment shops.

LATER IN THE day, if it is warm, the men who have no jobs will come out and stand on the sidewalks and talk together. They will watch the street and the passers-by and kibitz with one another. The old people, and from time to time the housewives, will sit at the window and join the watchers. And those with leisure may call them idle.

Later, when the children return from school, the sidewalks and streets will jump with activity. Clusters of men, sitting on orange crates on the sidewalks, will play checkers or cards. The women will sit on the stoop, arms folded, and watch the young at play; and the young men, flexing their muscles, will look for some adventure. Vendors, ringing their bells, will hawk hot dogs, orange drinks, ice cream; and the caressing but often jarring noise of honking horns, music, children's games, and casual quarrels, whistles, singing, will go on late into the night.

When you are in it you don't notice the noise, but when you stand away and listen to a taped conversation, the sound suddenly appears as a background roar. This loud stimulation of the senses may produce some of the emotionalism of the poor.

East Harlem is a busy place, night and day, filled with the joys and troubles of residents—rather than the heavy commercial traffic of mid-Manhattan. New York's street life is unique. So much action, so much togetherness. The critics who lament its passing have a point. The middle class who disdain life conducted so openly in the streets might compare its satisfactions to the sometimes parched and estranged quality of their own backyards.

East Harlem is a land of juveniles, especially in public housing. One of six residents of the area is under thirteen. One of four is under nineteen. As these children grow up and marry, they are likely to

leave East Harlem, abandoning it to the aged and to new migrants with large families of small children.

THE MOST STRIKING contrast between the rich and the poor areas of Manhattan is in the visible wealth of the one and the visible children of the other. Also, there is the obvious restraint of the one and the expressiveness of the other. In East Harlem, music is everywhere, and visible gaiety, anger, fear, love, and hatred.

East Harlem is the poorest spot in one of the richest areas of the world, Manhattan. Across its southern border is the glitter of the east side gold coast, home of some of the world's richest and most celebrated people. On its west flank is another fabled area, Negro Central Harlem, off-and-on home of Adam Clayton Powell, Philip Randolph, James Baldwin, Malcolm X, Langston Hughes.

In contrast to such celebrities, East Harlem is plain Jane. If it is "exotic," as advertising for middle income housing claims, that is because of the Spanish flavor below 125th Street. Almost half of its population speaks Spanish. As one of the world's largest Spanish communities, it has been a port of entry for the vast migration that has shuttled back and forth by air express from San Juan to New York for two decades.

THE SPIRITED Latin music of East Harlem, pouring out from open tenement windows in every block, is Puerto Rican. Many signs, directions, conversations are in Spanish. The culture, the dark and tight style of dress, and the way of life, the store front pentecostal churches, the pleasantness and gentleness are among Puerto Rico's contributions to East Harlem.

East Harlem is special. Even the schools are special. They are tooled up with knowledge of the Puerto Rican language and culture, as they never were for other migrants. And the older groups say that the Puerto Ricans are coddled: "They never did it for us."

Italians, from an earlier immigration wave, and increasingly Negroes, who will take up the places not occupied by the Puerto Ricans, add other dimensions to the culture.

East Harlem is special because, except for a number of small Puerto Rican bodegas, it has a few of Manhattan's accessories: gathering places, commerce, quaint little stores, office buildings, hotels. It is rather like a barracks, a place of residence for some 180,000 people—who populate a community big enough to call itself a city.

## DISCUSSION QUESTIONS:

1. What are some of the problems ethnic like the Puerto Ricans have in assimilating into life in a city like New York?
2. Do you think middleclass suburban dwellers have lost anything important in their move from neighborhoods like East Harlem?

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KNOW YOUR FAITH





**SCIENCE FAIR OUTSTANDING EXHIBITORS, BIOLOGICAL**—These talented youngsters were named as Outstanding Exhibitors in Biological Science in the 1971 CYO Cadet Science Fair. Kneeling, left to right: William Mlek, All Saints; Tim Miller, Immaculate Heart; Kevin Murphy and Bobby Callon, Holy Name. Seated, left to right: Theresa Barbalas, Nativity; Mary Jo Gurchick and Cathy Mullen, St. Margaret Mary, Terre Haute; Christy Aksamit and

Theresa Teagardin, Holy Name; Christine Kepright and Helen Jennings, St. Mark. Standing, left to right: John Herberg, Holy Spirit; Bob Mohr, St. Michael; Franco Vian, All Saints; Cindy Dancho, Mount Carmel; Thomas Mayfield, Holy Trinity, New Albany; Julie Gough and Eileen Shea, St. Mark. Camperships were awarded to nine of these winners as a result of the gifts of the Indianapolis Chapter, Knights of Columbus.

## 220 exhibits included in Cadet Science Fair

(Complete list of trophy winners on Page 9)

A large crowd was on hand at the awards ceremony at Little Flower marking the conclusion of the Archdiocesan Cadet Science Fair last Sunday, which drew 220 exhibits from more than 40 parish schools.

Thirty-six trophy winners were announced, including 28 place winners and eight duplicate awards. Eighteen camperships for a week's free camping in Brown County next summer were awarded. A total of 62 judges, working in pairs, were assigned to evaluate the competition.

The top award in the Seventh Grade Biological Division was won by Christine Kepright and Helen Jennings, of St. Mark's, with their exhibit "You Are What You Eat."

**TOP SEVENTH GRADE** Physical Division trophy was awarded to David Siegman, of Holy Name, with "Stars and Planets."

Eighth Grade Biological Division top winner was John Herberg, of Holy Spirit, with "A Study of Metabolism of Mice." Teresa Gerth, of Our Lady of Greenwood, won the Eighth Grade Physical Division with "Chromotography."

Top award-gathering parish was Holy Spirit with four trophies, followed by Holy Name with three. Two each were achieved by Nativity, Immaculate Heart of Mary, St. Matthew's, St. Michael's All Saints and St. Mark's.

**HUGH SULLIVAN** was in charge of judging, while J. Earl Owens served as Science Fair coordinator. Chairman of the event was William S. Sahn.

### RUMMAGE SALE SET

**TERRE HAUTE, Ind.**—A Rummage Sale will be held in the St. Joseph's School hall, 5th and Ohio St., from 9 a.m. to 4 p.m. Friday and Saturday, March 19 and 20.

## St. Pius X takes Plans announced for Scout Retreat

**INDIANAPOLIS**—St. Pius X won its first Cadet Girls Volleyball League championship last week by defeating the defending league champions, Our Lady of Greenwood in consecutive 15-10, 15-9 matches.

The Division II winner had earlier dropped St. Christopher's Division I winner in the first round. Greenwood eliminated Holy Spirit's Division IV winner in its first round.

Third place honors went to Holy Spirit after winning over St. Christopher's for the consolation. All four division champions have joined 20 other teams in the post-season tourney, which began this past Tuesday. The quarterfinal round is set for 1 p.m. Sunday at Little Flower. Semifinals are scheduled Tuesday, with finals to be held Friday, both at Little Flower. Games in the last two rounds will be at 7 and 7:45 p.m.

**INDIANAPOLIS**—The annual Boy Scout Retreat has been scheduled April 3-4 at CYO Camp Rancho Framosa in Brown County, according to Father John Ryan, Archdiocesan Director of Scouting.

Father Ryan said this week that the Scouter Development Program, originally announced for March 14, has been cancelled. Archbishop George J. Bishop will present the Marian Award and St. Anne Medal to candidates at 3 p.m. Sunday, March 21, in St. Anthony's Church. Speaker will be Father Robert Mohrhaus.

### 3D ORDER TO MEET

**INDIANAPOLIS**—The Holy Stigmata Third Order of St. Francis will hold its monthly meeting Monday, March 15, at Alverna Retreat House at 8 p.m. All members are reminded to bring their offering of paper goods for the needy.



## Table Tennis honors won by seminary

**NEW ALBANY, Ind.**—Mt. St. Francis Seminary emerged as the seventh annual New Albany Deanery Table Tennis Tourney champion here on February 28. The tourney was held at the Ekin Avenue Recreation Center.

The team champions accumulated 144 total points, followed by St. Mary's of Navilleton, with 88. It was the first year of competition for St. Mary's. Tied for third place honors were St. Anthony's, of Clarksville, and St. Joseph's, of Clark County, with 87.

Individual winners in the Freshman-Sophomore Division included: Boys Singles—Steve Kirchgessner, Mt. St. Francis; Girls Singles—Pat Lenfert, St. Anthony; Boys Doubles—Steve Kirchgessner and Leonard Kampa, Mt. St. Francis; Girls Doubles—Kathy Engle and Elaine Naville, St. Mary Navilleton; Mixed Doubles—Donnie Naville and Patty Miller, St. Mary Navilleton.

Junior-Senior Division individual winners included: Boys Singles—Jim O'Connell, Mt. St. Francis; Girls Singles—Mary Oberhausen, St. Anthony; Boys Doubles—Dobby Johnson and Jim O'Connell, Mt. St. Francis; Girls Doubles—Barbara Baumann and Wanda Koerber, St. Joseph; and Mixed Doubles—Dennis Welch and Carolyn Sadler, Holy Family.

## Play Contest to lift lid

The 20th annual Junior One-Act Play Contest gets underway this next week in the Comedy Division, with rounds scheduled Sunday, Tuesday and Wednesday. Survivors will have a week's respite, before resuming the week of March 28.

Serious and Classic Comedy Division competition begins the week of March 21. A total of 60 plays are entered.

Roncalli High School will host the finals on April 2 (Comedy), April 3 (Serious) and April 4 (Classic Comedy).

Three judges have been assigned to each round. Chief of judges is Frank Wilson, CYO publicist.

### DANCE SCHEDULED

**INDIANAPOLIS**—St. Patrick's Parish Council is sponsoring a dance on Saturday, March 20, in the school hall, 950 Prospect St. The Paul Christie Combo will play for the event beginning at 9 p.m. Reservations may be made by calling 638-1634.

## SCIENCE FAIR OUTSTANDING EXHIBITORS, PHYSICAL

These science enthusiasts took home the 18 awards in Physical Science at the recent CYO Archdiocesan Cadet Science Fair. Kneeling, left to right: Jim Ticken, St. James; Mark Grannan and Mark Wilhelm, Nativity; Steve Kuehr, Holy Spirit. Seated, left to right: Janet Mullane and Ann Kennedy, Immaculate Heart; Theresa Hehmann, Little Flower; Gary Gadoski, St. Matthew; Teresa Gerth, Our Lady of Greenwood; Michael Fischer, St. Bartholomew, Columbus; David Siegman, Holy Name. Standing, left to right: Tom Lankson, St. Matthew; Susan Torzewski, Holy Spirit; Eric Williams, St. Michael, Brookville; David Baehler and Joseph Illegis, St. Joan of Arc; Jeff O'Brian, St. Michael, Indianapolis; and David Spanke, Holy Spirit. Nine of these winners also were named as recipients of 1971 Camperships to one of the CYO Camps this summer.

### LOSE OUT IN REGIONAL

## Vanquished Irish look to next year

BY FRED W. FRIES

An old Chinese philosopher once said: "If it weren't for venetian blinds, it would be curtains for everybody." That's what it was for Cathedral's basketball team last Saturday evening—curtains—as they met a sharp, shooting, underrated Tech team in the final game of the Indianapolis regional tournament.

After sidelining a good Northwest five, 65 to 51, in the first matinee encounter, the Irish fell apart against their Eastside rivals in the evening showdown. It must have been the heady atmosphere of competing on the regional plateau (they had never reached this level in 27 years of trying) that got to Tom O'Brien's lads. Whatever the cause, the final bad news was an unbelievable 83 to 66. The score becomes more incredible when we recall that Cathedral dismembered Tech by 21 points in a regular season game.

BUT AS ONE observer noted, season records mean nothing when the tournament firing begins, and the Tech-Cathedral game is a case in point. The Titans (they're calling them the "Terrific Titans" now) sank their first 10 foul shots—an unnerving experience for an opponent—finishing up with 29 of 34 from the charity stripe. That, my friends, figures up to 83, if you are weak on decimals—a percentage that would do the Indiana Pacers proud.

From the field the Irish shooting percentage was an anemic .286 to Tech's respectable, if not brilliant, .403. That pretty well tells the story. The Irish were playing catch-up basketball, and the shots weren't dropping.

Though there is admittedly no substitute for winning, three of Cathedral's lads garnered All-

Regional honors: Hard-working center Lou Harney made the First Team, and forward John Wise and guard Dave Goddard were named to the Second Team.

**THOUGH IT'S** curtains for the Irish in 1971, what about 1972? With a team that's studied with underclassmen (there isn't a senior on this year's squad), the outlook is bound to be bright for next season.

Not only do the Irish hope to win their second sectional, but they have their sights on the Big Casino itself—the state championship. We wish them well.

To steal a page from Mohammed Ali:

"Cathedral's due in Seventy-Two." Could be.

### CYO NOTES

Deadline for entries in the three spring kickball leagues (Cadet A, Cadet B and Junior) is Friday, March 26.

Entry blanks for the Cadet Boys Spring Baseball League have been mailed, with the deadline listed as April 6.

The coaches' meeting for the Cadet Boys Track and Field League has been set for Thursday, March 18.

The Archdiocesan Cadet Instrumental Music Contest is scheduled at Cathedral High School on April 3 and 4. Deadline for entries is March 16.

Entries in the Cadet Boys Wrestling Tourney are due March 19. Preliminary site for competition is St. Simon's on March 23 and 25. Finals will be held March 27 at Secena Memorial High School.

Ten years ago St. Paul's Tell City, capped the Archdiocesan Cadet basketball crown by defeating St. Patrick, 44-34.

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## TIC TACKER

## 'International' programs on tap

BY PAUL G. FOX

Two programs designed to stimulate interest in international development are scheduled Saturday, March 13, in Indianapolis.

One is a statewide seminar on "Development: Focus Latin America," to be held at the Interchurch Center, 1100 W. 42nd St., from 9:30 a.m. to 4 p.m.

Principal sponsors of the event are the Indiana Council of Churches and the Friends World Committee. Speakers will include Mrs. Betty R. Nute, associate director of the Quaker United Nations Office, and Dr. Ruben A. Alves, Brazilian minister and philosopher who is the Henry W. Luce Visiting Professor at Union Seminary, New York.

Mrs. Nute will speak on "Latin America and Radical Change: How Does the U.S. Relate," while Dr. Alves' topic is "The Meaning of Development in Latin America."

"Government, Church and Business Development in Latin America" will be the topic for a symposium featuring Senator Vance Hartke, Rev. William Nottingham, Latin American specialist of the United Church of Christ and of the Christian Church (Disciples of Christ), and Richard L. Edwards, of American Fletcher National Bank.

Also scheduled to attend are Congressmen Andrew Jacobs, Jr., William Bray and Elwood Hillis.

The other interesting program Saturday is a youth rally, to be held at 2 p.m. in the North United Methodist Church at 38th and Meridian St.

Sponsored by the Indianapolis Young World Development, affiliated with the American Freedom from Hunger Foundation, the rally is designed to stimulate interest in a "walk for development" to be held May 8. Saturday's program will feature live music, a rap session and a film about Young World Development.

Serving as coordinators for the rally are Keith Hart, 356-1016, and John Saunders, 849-9330.

**ART AWARD RECIPIENTS**—Four students in Catholic schools were among winners of the Central Indiana Regional Exhibition of the National Scholastic Art Awards Contest. The contest, sponsored by L. S. Ayres and Co., and the Indianapolis Star, covered junior and senior high school youths in a 47-county area. Catholic winners included: Jeffrey Haller, of St. Barnabas School, gold key; Susan Julien, of Ladywood-St. Agnes School, gold key finalist; Patricia Peters, of Ladywood-St. Agnes School, honorable mention; and Diana Ryker, of Immaculate Conception Academy, Oldenburg, honorable mention.

**NAMES IN THE NEWS**—Sister Teresa A. Mount, S.P., academic dean of the Catholic Seminary of Indianapolis and part-time religious education instructor at Ladywood-St. Agnes School, was the principal speaker at the World Day of Prayer observance last Friday at University Park Christian Church. The event was sponsored by Church Women United. . . . Father James T. Burchaell, C.S.C., provost of the University of Notre Dame, will be guest speaker at the "Universal Notre Dame Night"

observance April 19 in Indianapolis. Topic will be "Notre Dame—How Catholic Is It?"

Father Norman Perry, O.F.M., associate editor of the St. Anthony Messenger, spoke on "What the Catholic Press is trying to do in the age of renewal" this past Wednesday at St. Louis parish, Batesville. . . . Mrs. Wayne Tolson, of Holy Family parish, Richmond, has been named representative of the Richmond Church Women United to the Community Welfare Council there.

. . . Father Thomas Carey, pastor of Christ the King parish, Indianapolis, was honored by more than 100 music and dramatic pupils of the parish school last Friday with their production of "Aunt Mollie Malone." The musical was directed by Sister Margaret Schaefer, O.S.B. . . . Father Ralph Schweizer, pastor of St. Mary's parish, North Vernon, is in the coronary care unit of Bartholomew County Hospital, Columbus. . . . Richmond Senior High School senior Linda Artman has been named recipient of a \$3,000 Alcoa Foundation scholarship to Purdue University. She is the daughter of Mr. and Mrs. Louis P. Artman of St. Mary's parish. . . . Retired Archbishop Ignatius Esser, O.S.B., of St. Meinrad Archabbey, suffered a fall on ice recently in Mitchell, S.D., where he serves as chaplain. The 81-year-old abbot has been in semi-conscious condition and has the Benedictine community extremely concerned.

**HERE AND THERE**—The World Day of Prayer observance, held last Friday in the Citizens' All-Faith Chapel at Richmond State Hospital, was repeated in all of the area's rest homes and the West Friends Church for the women of the community. Catholic participants in the service included Mrs. H. Howard Holthouse and Frank Berheide, members of St. Andrew's parish. The World Day of Prayer is sponsored by Church Women United. . . . A special retreat for Religious and laity engaged in domestic services has been scheduled August 16-22 at Mercy Center, 2335 Grandview, Cincinnati. Retreat master will be Father Richard Sullivan, C.S.C. The event is being promoted by Brother Herman E. Zaccarelli, C.S.C., the international director of the Food Research and Educational Center, North Easton, Mass. Reservations or information may be obtained from Sister Ludmilla Hartman, S.C., Mt. St. Joseph, Ohio 45051. . . . Serving as volunteer solicitors for the forthcoming Community Auction to support WFYI, the public television station in Indianapolis, are Sister Marie McCarthy, S.P., of St. Bridget's parish, and Sister Sharon Sullivan, S.P., of St. Mary's parish. Channel 20 will conduct a unique auction April 12 to 17 on the air to raise funds to extend broadcast hours and to buy equipment for local programming.

**NOTES ANNIVERSARY**—Father Arthur Mooney, pastor of St. Gabriel's parish, Connersville, recently observed the 20th anniversary of his pastorate there. He offered a Mass of Thanksgiving in the parish church. No formal reception was held. A native of Brazil, Father Mooney was ordained at St. Meinrad in 1953. Pastoral assignments have included St. Ambrose parish, Seymour, St. Mary's parish, Richmond; St. Mary's parish, Mitchell; and St. John's parish, Enochsburg. For 10 years he served as chairman of the Archdiocesan Rural Life Conference.

1860, sponsored by Rep. Anna Maloney (D-Gary), passed the House 54-25. The bill provides that no person shall be put in legal jeopardy for taking whatever measures he deems necessary to insure protection for himself, family or property. Opponents argued that the extreme security measures permitted by the bill would endanger innocent parties. . . . The Senate approved S.B. 600, sponsored by Sen. Charles E. Bosma (R-Beech Grove), which would exempt churches and other such properties from present rigid licensing requirements for non-profit day care centers. Such centers are frequently operated in church basements. . . . S.B. 51 (Hill, Teague), which increases maximum state scholarships from \$800 to \$1400, passed the Senate 45-2. Private colleges stand to benefit through increased enrollments.

—The House passed, 66-8, H.B. 1719, sponsored by Rep. Ray Crowe (R-Indianapolis), extending the "Good Samaritan law," which now covers only physicians, to any person offering emergency aid at the scene of an accident. The bill outlaws civil damage suits against those acting in good faith to offer assistance. . . . A more controversial measure, H.B.

## House advances

(Continued from Page 1)

past week included the following:

S.B. 686, sponsored by Sen. John J. Frick (D-South Bend), passed the Senate 46-0. The bill authorizes the Department of Correction to establish regional detention centers throughout the state. Commissioner Robert P. Heine has described community centers as the keystone of penal reform.

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—A more controversial measure, H.B.

INDIANAPOLIS  
Calendar  
of Events

FRIDAY, MARCH 12

Annual Irish Biegarten, sponsored by Immaculate Heart of Mary parish, at 9 p.m. in the Chabard High School cafeteria, 5865 Crittenden Ave.

Irish Fair, sponsored by the Secelina High School CSMC club from 5 to 10 p.m., in the school auditorium, 5000 Nowland Ave.

SATURDAY, MARCH 13

"German Spring Dance Festival" in St. Roch's parish hall, 3511 Union St., beginning at 9 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secelina High School cafeteria, 5 p.m.; FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 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.

NEW OFFICERS

ST. MARY-OF-THE-ROCK, Ind.—Mrs. Harold Pulsakamp is the newly elected president of St. Mary-of-the-Rock parish Council of Catholic Women. Other new officers include Mrs. Victor Meyer, vice-president; Mrs. Urban Baker, secretary and Mrs. Walter Laker, treasurer.

SCIENCE FAIR  
TROPHY WINNERS

Seventh Grade Biological Science  
1.) Christine Kepright & Helen Jennings, St. Mark—You Are What You Eat (Two Camperships)

Other Trophy Winners

Tim Miller, Immaculate Heart—Genetics (Campership)

Theresa Barbalas, Nativity—Planaria Regeneration in Relationship to Light Stimulus (Campership)

Kevin Murphy & Bobby Callon, Holy Name—Molds & the Miracle Drugs (Two Camperships)

Franco Vian, All Saints—Experimenting with Cotton, Corn, Chemicals & Soil

Christy Aksemit & Darlyn Fritsch & Theresa Teagardin, Holy Name—the DNA Molecule

Seventh Grade Physical Science  
1.) David Siegman, Holy Name—Stars & Planets (Campership)

Other Trophy Winners

Michael Fischer, St. Bartholomew, Columbus—How Does Light Behave? (Campership)

Mark Grannan & Matt Wilham, Nativity—Basic Electricity (Two Camperships)

Jeff O'Brien, St. Michael—Copper Plating (Campership)

Steve Kuehr, Holy Spirit—Cryogenics (Campership)

Ann Kennedy & Janet Mullane, Immaculate Heart—Population Growth

David Spanke, Holy Spirit—The Computer

Eighth Grade Biological Science  
1.) John Herberg, Holy Spirit—A Study of the Metabolism of Mice (Campership)

Other Trophy Winners

Tom Mayfield, Holy Trinity, New Albany—Ornithology (Campership)

Cynthia Dancho, Mount Carmel—Music & Gerbils (Campership)

William Mick, All Saints—The Effect of Nutrition on Intelligence

Eileen Shea & Julia Gough, St. Mark—Extra sensory Perception

Robert Mohr, St. Michael—Dissolution of Teeth

Cathy Mullen & Mary Gurchiek, St. Margaret Mary, Terre Haute—Reaction of Fish to Colors & Patterns

Eighth Grade Physical Science  
1.) Teresa Gerth, Our Lady of Greenwood—Chromatography (Campership)

Other Trophy Winners

Joe Higgs & David Buehler, St. Joan of Arc—Dry Ice Diffusion Chamber (Two Camperships)

Tom Lankston, St. Matthew—Seismology

Theresa Hehmann, Little Flower—Wonder of Math

James Tleken, St. James—Induction Coils & Transformers

Gary Gadomski, St. Matthew—Turn On To The Electric Light

Susan Torzewski, Holy Spirit—The Atom & Its Fundamental Parts

Eric Williams, St. Michael, Brookville—Steam Turbine

N.O.W. cautions women  
about diaconate bid

CHICAGO—A task force of the Men and women in the Church National Organization for equal persons, Miss Farlans said, dorse the recommendation of 11 "This can only be done by theologians that the Church encouraging women to take their consider admitting women to the rightful place in all the offices and functions of the Church," she permanent diaconate.

But NOW's ecumenical task said, "whether it be in the force on women and religion also priesthood, bishopric, diaconate warned women not to be sold or lectorship; or whether it be as short or "bogged down" by the theologian, teacher, parish council member or diocesan president."

"The diaconate is a worthy ministry and women who feel called to serve as deacons should be encouraged to follow this women to advance only to the calling," said Dr. Elizabeth roles of deacon where they will Farians, Catholic theologian who continue to be in a subsidiary heads the religious task force for position," she continued. "While the national women's rights group.

"AT THE SAME time, all women are encouraged to continue demanding full equality in the Church," she said.

Ordination of  
women backed  
by Sister Luke

CINCINNATI—Sister Mary Luke Tobin, one of the first women invited as an observer to Vatican Council II, urged that qualified women be ordained to the priesthood on the same basis as qualified men.

Writing in a special issue on women of St. Anthony Messenger, a Franciscan family magazine published here, Sister Mary Luke said, "I don't think sex is a qualification," for ordination.

In another article in the same issue, theologian and author, Father Eugene Maley, said that the story in Genesis 1 "depicts the direct creation of 'male and female' together, attributing to both without distinction the divine mandate to have dominion over all creation." That contrasted sharply, he observed, with the pagan concept prevalent at the time, which stressed women's sexual nature.

Father Maley said Jesus showed a respect for women's human dignity "that was capable of breaking through existing social or religious mores when the dignity of the person was at stake," and suggested that the Church may, in future, consider doing the same for women.

St. Christopher  
to hold dinner  
this Saturday

SPEEDWAY, Ind.—A spaghetti dinner will be served from 5 to 8:30 p.m., Saturday, March 13, in St. Christopher school cafeteria, 5335 W. 16th St.

Spaghetti, meat sauce, hot garlic bread, tossed salad or applesauce with a choice of beverage will be available to adults for \$1.50, children 80 cents. A la carte items include hot dogs sandwiches and homemade pie and cake.

Mrs. Raymond Briskey is chairman. The public is invited.

## Woods thespians schedule benefit

INDIANAPOLIS—A benefit Greenspant, the Smell of the performance of "The Roar of the Crowd" will be given at Ladywood-St. Agnes School at 8:30 p.m. Friday, March 12. Tickets are available at the door for \$3.

Woods to host

Music Festival

ST. MARY-OF-THE-WOODS, Ind.—The biennial High School Solo Festival will be held at St. Mary-of-the-Woods College here Saturday, March 13, with 150 students expected from a three-state area.

Participants will have the opportunity for semi-competitive evaluation of high school performance in the areas of piano, strings and voice. An honor recital is scheduled at 3 p.m. Sunday at the college.

DINNER-DANCE SET

INDIANAPOLIS—The annual St. Patrick's Pitch-In dinner dance sponsored by St. Catherine's parish will be held Wednesday, March 17, in Father Busald Hall, 1109 E. Tabor. Dinner will be served at 7 p.m., followed by dancing from 8 to 11 p.m. Bob Morrison, local disc jockey, will entertain. Tickets Deacon as a Lifetime State," released Feb. 23.

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**PLAN LOURDES PARISH REUNION**—The Women's Club of Our Lady of Lourdes parish, Indianapolis, will sponsor a parish reunion and pitch-in dinner at 6 p.m. Saturday, March 13. A replica of Harney Castle with Irish shields will greet patrons. Shown above from left discussing plans are: Mrs. Thomas Kirk, Mrs. William Shea, Mrs. Jerry Layton and Mrs. Fred Hofmeister.











# Conversation with Hans Kung

BY MRS. VINCENTA YZERMANS  
(NC News Service)

**Editor's Note:** The writer, a friend of controversial theologian Hans Kung, spent three days with the Swiss priest last November at the Catholic Theological faculty at Tübingen, West Germany. Working from notes he made then, Mgr. Yzermans here recalls the visit in light of the current international discussion surrounding Father Kung's book "Infallible? An Inquiry," to be published in the United States in April.

"Your Eminence," I said as clearly as possible at seven o'clock in the morning, "what do you think of Hans Kung's latest book?"

"He is a bad boy, as you say in America," Cardinal Julius Döpfner replied. The Archbishop of Munich knew that I had just spent three days with this "bad boy" at his home in Tübingen. The genial Cardinal of Bavaria smiled.

"Oh, I know," he continued, "we do not mean those words the same way you would say them in the United States. There are many good things that Kung says in his book. But this is not the time to say them. Nor does he say them well. He is questioning. I know; but all questions should not be aired in public. I just wish that he would not have raised these questions at this time."

IN THE LIGHT OF those remarks from the president of the Conference of German Bishops, it becomes more than significant that the German bishops avoided strong language in their statement on Father Kung's latest book, "Infallible? An Inquiry." Significantly, they did not go so far as Father Karl Rahner, S.J., who stated that this questioning could not be reconciled with the Catholic Faith following Vatican Council II.

Father Rahner's statement appeared in the winter issue of *Stimmen der Zeit* (Voices of the Times), in the course of a review of the Kung book.

The background of that review was explained by Father Leo Donovan, S.J., an American student of Rahner's at the University of Münster. According to Father Donovan, many of the German Bishops wished to condemn Kung's book at their meeting last fall. Father Rahner prevailed upon Cardinal Döpfner to let the theologians handle theological questions in

theological circles. He proposed to write his critique of the book at that time.

WHEN I ARRIVED in Tübingen the controversy was in full swing. Father Kung wanted to answer Father Rahner's critique in the same issue of *Stimmen der Zeit*, but the Jesuit refused. Father Kung maintained that he was only stating in print what Father Rahner had taught for many years without drawing any logical conclusions. Father Kung pulled out letters from many Catholic and Protestant theologians praising him for taking a courageous theological position through this book in advancing the cause of true ecumenism.

We talked about the slow pace of renewal inside and outside the Church. "We must not be discouraged," he said. "We have come so far in so short a time that we all need a little time to catch our breaths."

And about Rome? "We must remember," he mused, "that Rome was never the center of reform. Renewal always originated in some distant place and was only later approved and codified by Rome."

We talked about charisms—and he recalled the day in the Council when Cardinal Suenens delivered his address on the charismatic Church. With just a touch of pride—which is related to honesty—he said, "You remember, I told you then I helped him write that speech."

Significantly, the German bishops pointed out in their recent statement that dogma does not receive its value from theological discussions "but from the charism conferred upon it by the Church itself." Is not this an echo of Cardinal Suenens' speech at the Council?

WE WALKED OUT one night on the patio of Father Kung's house and took in the breath-taking view of the medieval university city of Tübingen. In the hush of the night he said, "I could not leave the Church and pray God that I will never leave it. There is too much depending upon it, and too many people depending on me. I raise questions in the Church only because I love it. Is this not the vocation of the theologian in the Church today?"

We discussed many things that night—the generation gap, the position of pacifists within and without the Church, the

political defeat of Senator Eugene McCarthy, the agony so visibly expressed in the life of Pope Paul. Yet, through all these seeming crises and problems, he maintained a healthy Christian optimism.

"You know," he said, "I am now 42. I do not want to be 24 or 54. I am happy and content where now I am. I am more certain now in my position than I was when I was 24 and I hope and pray that when I am 54 I will have the graciousness to accept opinions of men younger than I am. I know where I have been and I know where I am going. I am content with life and have learned to accept it as it is."

We recalled his first visit to the United States. Perhaps no one better than he exemplified the phrase "jet-age theologian." We reminisced about his experiences in Los Angeles and St. Louis; his triumphs in Boston with Cardinal Cushing and his rejection in Washington at the Catholic University of America. We recalled our visit together at the White House and our conversation with President Kennedy. The "two Johns" still exerted a tremendous influence in his life and thought.

AND HE TALKED ABOUT the future. He was content at Tübingen. With only the greatest reluctance would he accept any other offer to teach at any other theological faculty in Germany. He was obviously proud of the accomplishments of the ecumenical institute in Tübingen. He spoke of a forthcoming book on the subject of grace. The lights of Tübingen went out little by little, as the stars dim before the rising sun.

The next morning we sat down to a typical European breakfast of coffee, hard rolls and marmalade. As the host he led us in prayer—for the Pope, for the poor, for those who have lost courage, for those who need courage. Later I left for Munich.

"Bad boy," said the Cardinal-Archbishop of Munich. "Yes," I thought while flying from Munich to Rome a few days later, "but prophets, no doubt, were always considered 'bad boys.'" Yet prophets loved the Church and I, for one at least, know that Hans Kung loves the Church. Of that I am dead certain.

## Claver auxiliary sets style show

INDIANAPOLIS — "Fashions with a Flair" will be presented by Christ the King Court No. 97, Ladies Auxiliary of the Knights of St. Peter Claver, on Sunday, March 28, in the Skyroom of the Atkinson Hotel. Luncheon will be served at 2 p.m., followed by a showing of the latest spring attire and fashions from the Ghana Cape Coast at 3 p.m.

Mrs. Marie Cavanaugh, chairman, announced that Theodore Lasley will be the featured model. Music will be furnished by Melody Jackson.

All proceeds will benefit the Court's scholarship fund. Reservations for the event may be made during the day with Miss Rita Guynn, 634-8997, Mrs. Martin Strange, 547-1934 and Mrs. Leon Warren, 634-8997 or in the evening with Mrs. Louise Dunn, 251-8893, Mrs. Louise Galbreath, 545-1955 and Mrs. Catherine Seddens, 924-1646.

## Reunion planned at St. Anthony's

INDIANAPOLIS — A St. Patrick's Day Party and Reunion will be held at St. Anthony's parish for present and former parishioners at 8 p.m. Saturday, March 20.

Irish stew, dancing, singalong and entertainment have been planned.

## Annual supper

INDIANAPOLIS — Military Explorer Post No. 522 will hold its annual "Old Fashioned Italian Spaghetti Supper" on Wednesday, March 24, at the K of C hall, 511 E. Thompson Rd. Adults \$1.50, children, 75 cents. Serving will be from 6 to 9 p.m. Mrs. Mag Mascari and her committee will prepare the supper. The public is invited.

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## Adult Education Calendar

Reinstatement of priests who have left the active ministry to speak on "The State of the Church."

Cardinal Lawrence Shehan of Baltimore will welcome delegates before Father Hesburgh's talk.

Experimentation in ministry. Abolition of long service as assistant or associate pastors which defeats efforts at leadership among young priests. Greater voice for laity, religious and priests in the selection of bishops. A bill of human rights to be guaranteed in the Church.

If these goals become facts, according to the first draft of the position paper, the priesthood and the Church can move to meet the problems and needs of the world today.

Father Frank Bonni, NFPC president, emphasized, however, that these objectives are only those of the first draft and not yet in finished form. "It will be finished only when it is approved by the (NFPC) House of Delegates," he said.

ANOTHER FOCUS of interest at the convention will be the report of a survey made at NFPC ships, seminar, 7:30 p.m., St. request by Dr. John Koval, a sociologist from Notre Dame University. A partial release of that survey showed a serious generation gap between priests under 30 years old and those over 64. Koval said the study also cites celibacy in the context of the priesthood today.

Father Theodore Hesburgh, president of Notre Dame, will be the keynote speaker at the convention.

## Sports editor to be speaker

INDIANAPOLIS — Bob Collins, sports editor of The Indianapolis Star, will be principal speaker at the Father Son Communion Breakfast sponsored by the Dads Club of Brebeuf Preparatory School on Sunday, March 14. His topic will be "The Quality of Courage."

Mass is scheduled in the school chapel at 11 a.m., followed by breakfast. Tickets are \$3 per person.

## CARD PARTY SET

INDIANAPOLIS — St. Ann's monthly card party will be held Saturday, March 13, in the school hall at 2809 S. Holt Rd. Playing begins at 8 p.m. Miscellaneous prizes will be awarded and refreshments will be served.

## LENTEN DINNERS

INDIANAPOLIS — Fish and shrimp dinners are being served from 5 to 7 p.m. every Friday during Lent in the Socina High School cafeteria, 2800 Newland Ave. Carry-outs and sandwiches will also be available.

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilechrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

FRIDAY, MARCH 12  
Great Decisions '71, discussion, 8 p.m., St. Catherine, Indianapolis.

SUNDAY, MARCH 14  
The Parables, lecture-discussion, 12:30 p.m., Women's Prison, Indianapolis.  
Husband and Wife Relationship, seminar, 7:30 p.m., St. Monica, Indianapolis.

MONDAY, MARCH 15  
Is Technology Erasing Sin? lecture-discussion, 7:30 p.m., Schulte, Terre Haute.

Teacher Training—Ecumenism, lecture-methods, 7:30 p.m., Holy Name, Beech Grove.  
Should I Follow My Conscience?, lecture-discussion, 7 p.m., Holy Spirit, Indianapolis.

TUESDAY, MARCH 16  
This Mysterious Son of Man, lecture-discussion, 8 p.m., St. Charles, Bloomington.

Scripture—God's Word, lecture-discussion, 8 p.m., Aquinas Center, New Albany.

WEDNESDAY, MARCH 17  
Christianity Encountering Nihilism, Communism and World Revolution, lecture-discussion, 7:30 p.m., St. Louis, Batesville.

What About This Situation Ethics Jaz?, lecture-discussion, 8 p.m., St. John, Bloomington.

Teacher Training, lecture-methods, 7:30 p.m., Aquinas Center, New Albany.

God Is Changeless—But Are We?, lecture-discussion, 8 p.m., Annunciation, Brazil.

THURSDAY, MARCH 18  
"Why Catholics Should Be Involved", lecture-discussion, 8 p.m., St. Matthew, Indianapolis.

Adult Enrichment, lecture-discussion, 8 p.m., St. Andrew, Richmond.

The Christian Message in Film, film-discussion, 8 p.m., St. Charles, Bloomington.

## NFPC parley to probe future of priesthood

BALTIMORE, Md. — More than 400 U.S. priests will discuss the future of the priesthood at the fourth annual convention of the National Federation of Priests' Council (NFPC) here March 14-18.

Four recent studies on the priesthood will be presented to NFPC delegates for use in drafting a position statement on priestly ministry, a major topic on the agenda of the world Synod

of Bishops for its fall meeting in Rome. The NFPC statement has been in preparation since mid-December and includes a list of urgently recommended actions.

THE ORIGINAL draft lists six principal objectives, according to NFPC, which call for:

—Immediate elimination in the United States of obligatory celibacy for diocesan priests.

Reinstatement of priests who have left the active ministry to speak on "The State of the Church."

Experimentation in ministry. Abolition of long service as assistant or associate pastors which defeats efforts at leadership among young priests.

Greater voice for laity, religious and priests in the selection of bishops. A bill of human rights to be guaranteed in the Church.

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INDIANAPOLIS — St. Ann's monthly card party will be held Saturday, March 13, in the school hall at 2809 S. Holt Rd. Playing begins at 8 p.m. Miscellaneous prizes will be awarded and refreshments will be served.

## LENTEN DINNERS

INDIANAPOLIS — Fish and shrimp dinners are being served from 5 to 7 p.m. every Friday during Lent in the Socina High School cafeteria, 2800 Newland Ave. Carry-outs and sandwiches will also be available.



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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN  
CHURCHES, SCHOOLS AND ORGANIZATIONS

FISH FRY  
Our Lady of Greenwood — School Cafeteria  
Friday, March 12

## FRÜHLING'S TANZ FEST

(Spring Dance Festival)  
Saturday, March 13 — 9 P.M. — 1 A.M.  
Hans Reiser's Band  
St. Roch's School Hall — Tickets at the Door

Ritter's ANNUAL St. Patrick DINNER—DANCE  
Wednesday, March 17 — 6 P.M. — 11 P.M.  
High School Cafeteria  
Tickets: 251-5627 \$4.00 Per Couple

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HARRY A. FEENEY

MERRILL A. KIRBY



AT ST. MEINRAD ALUMNI DINNER—More than 150 clerical and lay alumni of St. Meinrad Seminary attended the fourth annual Alumni Dinner at Holy Name parish hall last Sunday evening. Present were alumni from the Indianapolis and Lafayette dioceses. Retired Archbishop Paul C. Schulte was among the honored guests. Shown above, left to right: Father Charles Lahey, co-chairman, Father Adelbert Buscher, guest speaker, Archbishop George J. Biskup, Robert Dinn, master-of-ceremonies, and Joseph Armbruster, co-chairman.

## St. Thomas sets pitch-in dinner

INDIANAPOLIS — A St. Mrs. Ed Madden, chairman, Patrick's Day Pitch-In Dinner announced that there would be a will be given by the St. Thomas sing-a-long of Irish songs after Aquinas Women's Club in the dinner.

Assisting with the dinner are Mrs. John Riley, Mrs. Daniel Corrigan, Mrs. Paul Kernel, Mrs. Harold Martin, Mrs. Donald Brase and Mrs. William Rees. The public is invited.

## SET IRISH PARTY

INDIANAPOLIS — An Irish Party is planned by the members of the St. Brigid Division, AOH, for Wednesday, March 17, in St. Philip Neri parish hall. Music will be furnished by the Joe Wilson band from 8 p.m. until midnight. Admission is \$1.50 per person.

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Visit any participating electric appliance dealer and pick up your entry form and contest rules. We'll provide all the basic ingredients; you just bring your cake pans. While you're at your dealer look over his large selection of new electric ranges. Remember... electric cooking is clean... fast... cooler... safer.

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