

FOR CATHOLICS ONLY

BY FR. PAUL G. DRISCOLL

What most disturbs you about the statements of "other" Catholics—those individuals or groups with whom you find it difficult to communicate on Church questions?

The Intra-Church Relations Committee recently presented this question to a number of Catholics, and here are some typical answers that were received:

(1) "What really drives me up the wall is the description by 'other' Catholics of what I'm supposed to believe. After announcing that they and the people who see things their way are motivated by love and the Spirit, they go on to say that—in contrast to this—people like myself possess only the stale, rigid formulas of the past. In other words, they have Christ—we have only formulas. Upon making this modest appraisal of the situation, they conclude with a warning against triumphalism."

(2) "I become very angry when I hear conservative Catholics charge that my views amount to the elimination of sacrifice from Catholicism and the substitution of a soft and comfortable religion in which everybody can do what he wants. Father Groppi and the Berrigans do not exactly constitute a call to a soft and comfortable religion. It also disturbs me that people who have never bothered to exchange a word with me claim to have such a complete understanding of my motives."

(3) "Although I usually don't agree with them, I read two liberal Catholic periodicals. Both of them feature so-called humor columns. Far from being playful, the humor involved regularly amounts to a ridicule of practically every belief traditionally held sacred in Catholicism. Why is it so necessary for them to take my deepest convictions and publicly mock them in the market-place? Is it really that funny?"

(4) "It's not very pleasant to be labelled a 'heretic'—and the tougher conservatives do it every time. The milder conservatives avoid the word, but they still end up giving you a loyalty test. Who set them up as my judges? I resent the double standard under which conservatives are automatically presumed to be good Catholics while liberals are suspect until they prove themselves innocent to the satisfaction of their accusers."

IN SPITE OF THE obvious differences, is there any similarity in the reactions of these four Catholics?

The words "stale" and "rigid" and "formula" triggered a strong emotional response from the first speaker. These words were used by liberal Catholic spokesmen as a description of traditional Catholic beliefs. The second speaker experienced a similar emotional reaction to the words "soft" and "comfortable," while the fourth man was angered by the word "heretic." These words were employed by traditional Catholics to describe the progressive position. The third speaker does not tell us exactly what words were involved, but it is clear he is reacting to descriptions of traditional Catholic beliefs by liberal Catholic periodicals.

PLEASE NOTICE that the tensions did not arise when liberal Catholics discussed liberal positions or traditional Catholics talked of traditional beliefs. Although negative feelings may have existed on such occasions, the climate was relatively mild compared to the stormy conditions that developed when those "other" Catholics crossed over to summarize in quick and unflattering terms the position that the listeners considered to be their own.

Should all criticism, therefore, be eliminated? Is it both more charitable and more effective to concentrate on presenting our own position while avoiding negative comments on the position held by others? That is an interesting question, and one we will consider next week.

Merit Scholars include 2 from the Archdiocese

INDIANAPOLIS — Two Catholic high school students this week were named Merit Scholarship Winners by the National Merit Scholarship Corporation.

Charlotte Eckman, of Ladywood-St. Agnes School, received the Minnesota Mining and Manufacturing Merit Scholarship. Michael A. James, of Brebeuf Preparatory School, was awarded the Prudential Insurance Company of America Merit Scholarship.

They are among 1,300 high school seniors named winners of four-year Merit Scholarships, which provide between \$400 and \$1,000 each, depending upon the individual student's need.

The Merit Scholars were chosen from among 15,000 highly qualified students who became Merit Finalists in the 1971 Merit Program. A total of 710,000 students entered the 1971 competition.

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MASS BAPTISM AT ST. RITA'S PARISH—A record number of 63 baptisms of adults and children took place during the 11 a.m. Easter Sunday Mass at St. Rita's Church, Indianapolis. The sacrament was administered by the pastor, Father Bernard Strang, and his associates, Father Athanasius Ballard, O.S.B., and Father Theophilus Darku. The group included 22 adults, 40 children and one infant. The adults were instructed by Father Athanasius. Father Darku and Sister Margaret Ireme, S.P., the school children received their instructions from the Sisters of St. Francis, Oldenburg, who teach in the parish school.

Those baptized were: Jesse Northington, Yolanda Masley, Duran Masley, Barbara Overton, John Franklin, Cheryl Jackson, Rhonda Tipton, Shirley Gray, Roman Griffin, William Andersen, Delvin Craig, Karen Crowe, James Higgins, Albert Rude, Willie Wardlow, James Minor, Rochelle Floyd, Joyce Blakey, Byron Blakey, James Pounds, Mary Catherine Pounds, Tracy Burris, Deborah Burris, James Cole, John Underwood, Michele Martin, Delisa Torrence, Theresa Torrence, Marcus Cole, Regina Sears, Luther Davis, Irene Patton, Ernie Patton, Charlotte Patton, Anthony Hayes, Eloise Hayes, Laurie Hayes, Thomas Johnson, Anthony Johnson, Jacqueline Joyce Johnson, Rita Johnson, Michael Johnson, Robert Johnson, Martin Johnson, Derrick Morgan, Mrs. Della Phelps, Antoinette Appleton, Lowayne Appleton, Michael Appleton, Joyce Appleton, Yolanda Johnson, Mrs. Loretta Johnson, Archie Johnson, Jessica Woodson, LeVern McCleod, Tonya McCleod, Yolanda McCleod, Wilhelmina McCleod, Robert Wilson, Monette Wilson, Kimberly Sears, Stacy Sears.



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Synod forecast: neither miracles nor mediocrity

BY FR. LEO E. McFADDEN

VATICAN CITY—The 1971 Synod of Bishops, which will discuss the modern priesthood, should produce neither miracles nor mediocrity.

Synod delegates probing the tremendous problems of the modern priesthood and world justice and peace—the two topics assigned them by Pope Paul VI—will not produce overnight answers, but they will begin their month-long discussions on Sept. 30 more thoroughly briefed on grassroots consensus than the synods of 1967 and 1969.

The Pontifical Commission for Justice and Peace will summarize for all delegates five years of fact-finding in the realm of development and will stage briefing sessions during the synod.

As for the priesthood, bishops' conferences have been asked to hold regional meetings of laity and clergy to discuss the problems facing the modern priest. Further, the Pope will choose 10 priests from around the world to be auditors. These 10 will be allowed to speak in the small language sections of the synod.

THE FORMAT OF THE synod is very simple. The Pope assigns the agenda. The synod secretariat, aided by theological experts, prepares position papers to be read. The synod fathers—there will be four from the United States—will react to the position papers. Finally, the conclusions of the synod are given to the Pope for his consideration.

The format of the synod is the same as that of 1969, but the attempt to examine grassroots consensus gives added dimension to Synod 71.

Long before any nation called for regional meetings, European priests meeting in Brussels, in June, 1970 decided to tell Synod 71 what they thought the priesthood needed.

The following December, delegates from 11 European countries met in Paris to refine their findings. In mid-April, just about the time the U.S. National Conference of Catholic Bishops will discuss the results of regional meetings in the United States, the European priests will meet in Geneva to hammer into final form their recommendations to the synod.

These recommendations from around the world will be most important. The synod secretariat has already drawn up the agenda, but it has stressed that "it is only to get the discussion going."

New insights and even counter-proposals to the agenda will be introduced by delegates.

NOT ALL REGIONAL meetings are completed, but from the questions proposed for study in Europe and the United States, it is possible to gauge the reactions that delegates will have to the position papers and what themes they will voice from the synod floor.

Priests from the United States and Europe want a definition of the role and lifestyle of the modern priest; they are asking for a greater share in decision making; they look for guidelines in the prayer life of the priest and they want an open discussion on celibacy.

A closer look at the discussion of a married clergy demonstrates why Synod 71 must be carefully methodical but cannot provide an instant answer.

First of all, the synod position paper will strongly underscore the need of a celibate priesthood. A priest who wishes to marry, according to the paper must become a layman and surrender his ministry. Further, the synod position paper will recommend that married laymen be admitted to the priesthood, but only where there is a scarcity of priests and only where laymen of exemplary character wish to be ordained. Pope Paul, it is known, stands firm for a celibate priesthood but will consider ordaining married men for certain priest-scarce areas.

Celibacy, of course, is only one item on the priesthood on the synod agenda. Delegates will also study six other themes on the priesthood: the theological reasons for an identity crisis in priests; priestly ministry founded in Christ; the priestly apostolate; the priestly ministry as it leads men to salvation; the place of the priest in the world today; and priestly spirituality.



TOP CYO ORATOR—William Zeller, above, Columbus High School senior and past president of the St. Columba Junior CYO there, has been named top boy winner in the 17th National Oratorical Contest sponsored by the National CYO Federation. Topic of his prepared speech was "What can youth do to attack the root causes of poverty in the United States?" His prize was a four-year full tuition scholarship to the college of his choice. He is the son of Mr. and Mrs. William C. Zeller.

D-I Convention set April 23-25 in Clarksville

CLARKSVILLE, Ind.—The 43rd annual State Convention of the Daughters of Isabella will be held at the Marriott Inn here April 23-25. "Let there be peace on earth and let it begin with me" has been chosen as the convention theme.

Miss Alma Fischer, of New Albany, is chairman of the event. She is Past State Regent. Hostess Circles include Our Lady of Guadalupe, Jeffersonville; Guthrie, Madison; St. Cecelia, North Vernon; Santa Maria, New Albany; and Our Lady of Peace, Seymour.

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

Guests will include Archbishop George J. Blasko, Mrs. Richard Walsh, of Florissant, Mo., Supreme Regent of the International D of I, and Miss Mary Anne Dolan, of Indianapolis, Supreme Director. State Regent Miss Loretta Eckstein, of Shelbyville, will conduct the business sessions.

Newly-elected state officers will be installed Sunday morning during Mass in St. Augustine's Church, to be offered by Magr. Cornelius B. Sweeney, V.G., state chaplain. A brunch and memorial service for deceased members will conclude the sessions on Sunday.

Conference set at St. Meinrad

ST. MEINRAD, Ind.—St. Meinrad Archabbey will be the site of the first National Conference for Seminary Spiritual Directors June 6-12. A three-fold goal for the conference, to be accomplished in successive, two-day phases, has been established.

Phase I will work toward a clearer understanding of the seminarian in terms of ministry. Father Eugene Kennedy, M.M., and Magr. John Gorman, rector of Mundelein Seminary, Chicago, will lead the work in this phase.

Phase II will attempt to determine practical directions in planning a program of spiritual formation in terms of the needs and problems outlined in Phase I. Father Edward Malatesta, S.J., Institute of Spirituality at the Gregorium in Rome, and Father Gerard Broccoli, Professor of Systematic Theology at Mundelein, will direct the work in this phase.

PHASE III WILL consider the kind of person needed as a director of spiritual formation today. In this phase, four of the participating spiritual directors will work with Magr. William Doyle, director of the Advanced Course of the U.S. Naval Chaplains' School and director of the Navy's Training Program for Human Resources Management.

Bishop Thomas Grady, of Chicago, who is the chairman of the Committee on Priestly Formation for the National Conference of Catholic Bishops, will initiate the work of the conference in his keynote address on the first evening, June 6. He will attempt to establish the seminarian's relationship to Christ as the reference point of his every need and problem. This theme will run through the work sessions as well as the common prayer and Eucharist.

IT IS EXPECTED that over 200 spiritual directors from seminaries across the nation will attend the conference. Additionally, 15 bishops and 15 laymen will be on hand as observers.

Father Daniel Buechle, O.S.B., and Father Jerome Neufelder, spiritual formation directors of St. Meinrad College and St. Meinrad School of Theology respectively, are the conference directors. Father Adrian Fuerst, O.S.B., and Father Hilary Ottensmeyer, O.S.B., presidents of the St. Meinrad schools (theologate and college) will be the hosts. The Apostolic Delegate, Archbishop Luigi Raimondi, will preside at the concluding liturgy on Saturday, June 12.

Support loss 'nails coffin' on school aid

INDIANAPOLIS — House Bill 1341, the bill to provide \$5 million a year in state funds to nonpublic schools, is dead.

Members of the Senate-House conference committee, assigned to work out a compromise between Senate amendments and House dissent from those amendments, decided on Tuesday, April 13, against filing a committee report.

Members agreed jointly there was not sufficient support to pass the report in both houses of the General Assembly.

The decision came on the heels of the House vote to sustain Governor Edgar Whitcomb's veto of the tax increase bill. Supporters of aid to nonpublic schools have contended throughout the legislative session that passage of H. B. 1341 passed on a general tax increase. The \$5 million appropriation would have come from the general fund.

IN ADDITION, sponsors felt that the momentum which had been building in favor of the measure had collapsed during the lengthy wrangle over taxes and the numerous recesses which have marked the last weeks of the session.

Sponsors of the school aid bill are Reps. John C. Hart (R-Indianapolis) and Richard J. Lesniak (D-East Chicago) and Sens. John M. Ryan (R-Indianapolis) and John J. Frick (D-South Bend). The four also made up the conference committee.

In assessing the situation Tuesday, after the legislature convened following an Easter Week recess, sponsors believed a conference report might pass the Senate but was doomed in the House. The consensus was to salvage what had been achieved in the past two months—passage of the bill in both chambers—rather than to risk sure defeat of the bill and the principle of aid to nonpublic schools.

H. B. 1341 first passed the House by 51-43. An amended bill passed the Senate 27-18. Senate amendments reduced the original \$10 million annual appropriation to \$5 million, tightened accounting procedures, required schools to establish need, and limited payments to the number

of students enrolled at the time the law would become effective.

Spokesmen for nonpublic schools said at the time they "could live with" the amendments.

A SENATE EDUCATION Committee stripping of the bill to provide for an advisory referendum on the question of state aid to nonpublic schools was defeated in a crucial 33-12 vote and the original bill with amendments restored on second reading in the Senate.

Trouble developed when the House failed to give the constitutional majority needed to a motion to concur in the Senate amendments. That vote was 47-43, four votes short of the 51 necessary to approve Senate changes and send the amended bill on to the governor.

Minutes before adjourning for the Easter recess, the House again voted down a motion to reconsider Senate amendments, that time by a vote of 43-47. The loss of support in that vote—eight down from the original House passage of 51—was critical and was a factor in this week's decision to forego the filing of a conference report.

IN THE OPINION of the sponsors the bill lost additional support when the House sustained the governor's tax bill veto. Coupled with the loss in the last House tally, the prospect of a tight budget and no tax increase ruled against pushing further action on nonpublic school aid.

Spokesmen for the Committee on Nonpublic Schools, which organized a statewide network of supporters, declined to speculate on future plans of the committee.

They emphasized that the bill had passed both chambers of the legislature and that defeat came on the failure of motions, not on the bill itself or on the principle of aid to nonpublic schools.

Within the next few months, area and state-level meetings of district coordinators and committee officers will be held to review the legislative strategy.

Father Richard Mode dies at age of 44

Archbishop George J. Blasko and a host of diocesan and religious order clergy concelerated the funeral Mass yesterday (Thursday) in St. Andrew's Church, Indianapolis, for Father Richard Mode, who died Sunday in Danville, Ill.

Father Mode, who was 44, had served as pastor at St. Andrew's the past four years. He succumbed to cancer.

The homily at the funeral Mass was delivered by Father Kenny C. Sweeney, director of Fatima Retreat House and the Catholic Information Center. Burial took place in the priests' circle of Calvary Cemetery.

AN INDIANAPOLIS native, Father

Drop conviction against priest

JERSEY CITY, N.J.—The Hudson County Court has reversed the conviction of a Jersey City priest convicted of disorderly conduct and interfering with an arrest during a street protest by Puerto Ricans.

After a half-hour hearing April 5 the court ruled that there was reasonable doubt that Father John P. Egan of St. Boniface parish had committed the offenses he was charged with. The weight of proof, he said, was with the accusers and they had not proved their case.

FATHER EGAN HAD been convicted in Municipal Court by Judge Jeremiah O'Callaghan, former national president of the Ancient Order of Hibernians, after a hearing last July in which the arresting policemen claimed Father Egan interfered with their attempts to arrest rock-throwing youths.

The incident took place during three days of disturbances last June and the arrest of the priest brought widespread protests. With the approval of Archbishop Thomas A. Boland of Newark, the Jersey City Priests Association placed a full-page ad in the Jersey Journal implying that the arrest was an attempt to intimidate priests working with minority groups.

AT HIS TRIAL, Father Egan claimed that he had done nothing to interfere with the police. He said he was on the streets in an attempt to calm Puerto Rican people incensed over charges of police brutality because of injuries sustained by two Puerto Rican youths after their arrest.

The priest said he was seized while talking with some adult Puerto Ricans also attempting to quell the disturbances. His testimony was supported by people in the neighborhood who witnessed the incident.

Judge O'Callaghan, in convicting Father Egan, fined him \$100 and suspending sentence, said he could not give credence to the priest's story because the priest had submitted to arrest without protest.

Mode entered the seminary at St. Meinrad's from St. Margaret Mary parish, Terre Haute. He was ordained in 1951 and celebrated his first Mass in St. Joan of Arc parish, Indianapolis.

Early assignments included St. Thomas Aquinas and St. James the Greater parishes, Indianapolis, and the chaplaincy at St. Vincent Hospital. He was assigned to St. Lawrence parish, Lawrenceburg, in 1959, returning two years later to St. Vincent Hospital.

HE RECEIVED HIS first pastorate in 1963 to St. Michael's parish, Bradford. The following year he was appointed to St. Thomas parish, Fortville, as the first resident pastor there. In 1966 he was named pastor at St. Andrew's.

Father Mode is survived by his father, George Mode, Sr., step-mother, Mrs. Helen Mode, one brother and one sister—George Mode, Jr., and Mrs. Martha Davis. All are residents of Danville, Ill.



FATHER MODE

Richmond parish sets RE Workshop

RICHMOND, Ind.—A Religious Education Workshop for intermediate grade teachers of religion in the Richmond Deanery will be held Friday, April 24, from 3:45 to 6 p.m., in the RE Center, located in the Knights of Columbus building.

Guest resource person will be Sister Mary Jane Maxwell, S.P., of the RE Department. Workshop coordinator is Sister Antoinette Rensino, O.S.F.

Pope Paul deplores 'moral mediocrity' of some ex-priests

BY JAMES C. O'NEILL

ROME—Pope Paul VI deplored the "moral mediocrity" of some ex-priests who abandon the priesthood and called them "runaway brothers" who have scandalized their communities. Christ's institution of the Eucharist and the priesthood. Not since 1960, when he spoke of recent years, Pope Paul acknowledged, however, that the Church, has Pope Paul each case must be judged separately "with understanding, the subject. His comments were all the with patience, awaiting a return, more striking because they and always with love." followed his recalling the Gospel account of Judas Iscariot fleeing in his Cathedral of St. John the upper room during the Last Supper. "Who does not," asked weep for the conscious defection of the Pope, "feel a shudder in his of some? Can one fail to heart, listening to the still more deplore the moral mediocrity serious and terrible comment of Jesus—"It would have been better if this man had not been born at all?"

Said the Pope: "Brothers! I

cannot think of this tragic Easter drama without also in my spirit as a bishop and a shepherd associating it with the memory of the abandoning, of the flight, of so many brothers in the priesthood."

IN COMMENTING on priests who have left the priesthood, Pope Paul stressed the lasting character of their ordination.

"It is to be remembered with anguish love," he said, "that these brother priests, unhappy or deserters as they may be, are marked with the indelible sign of the Holy Spirit which makes them priests for all eternity, no matter what changes they may undergo outwardly or socially for base earthly motives, which many of them object to themselves."

The Pope invited all present in the great basilica to pray both for priests who have left their ministry and for young priests who are coming up by asking a series of rhetorical questions: "How on this evening could one fail to pray for these runaway brothers and for the communities which they have abandoned and scandalized?"

"How could one fail to intensify our affectionate prayer for the new generation of ministers, who in our Latin Church, accepting the priesthood, fulfill freely and with full awareness the real generous option for a sole love for Christ, for the sole service of the Church and for the sole and total ministry to brothers?"

Backs traditional priesthood role

NEW HAVEN, Conn.—What the Church needs today are ST. MEINRAD, Ind. — St. priests who will provide spiritual inspiration, not those "with eyes fixed on a wife and minds starting June 14 which will preoccupied with securing a life of their own."

So wrote Elmer Von Feldt, editor of Columbia magazine, in an article defending the traditional role of the celibate priesthood.

The monthly magazine, house organ of the International Philosophy, Psychology, Sociology, and Knights of Columbus, is published here. A high school diploma or equivalent is needed to qualify for enrollment. Registration will be held Monday, June 14. Classes begin June 15 and last until July 9. The cost is \$30 per credit-hour. Those wishing to enter the Summer Program, or to secure more information, may write: James Beatty, Dean, St. Meinrad College Summer School, St. Meinrad, Ind. 47777, or call 812-377-7515, Ext. 30.

Sr. Mary Estelle, Franciscan, dies at the age of 68

OLDENBURG, Ind.—Funeral services for Sister Mary Estelle Wolf, O.S.F., one of nine religious in a family of 10 children, were held at the motherhouse of the Sisters of St. Francis here April 7. She died (April 4) in Decatur County Memorial Hospital, Greensburg, at the age of 68.

A native of Ohio, Sister Mary Estelle entered the convent in 1924. She was an elementary teacher, having taught in the following Archdiocesan schools: St. Mary, New Albany; Holy Trinity, Indianapolis; Our Lady of Lourdes, Indianapolis; St. Mary, Greensburg; St. Mary, Rushville; St. Lawrence, Indianapolis; Little Flower, Indianapolis; St. Michael, Charlestown; and St. Vincent, Shelbyville.

At the time of her death she was assigned to Immaculate Conception School, Millhouse. Survivors include four brothers and two sisters: Father Anthony Wolf, Russell Point, O.; Father Benedict Wolf, McCordsburg, Pa.; Father John Wolf, Columbus, O.; Brother Maurus Wolf, O.S.B., Washington, D.C.; Sister Mercedes Wolf, O.S.U., and Sister Veronica Wolf, O.S.U. Two sisters and a brother preceded her in death.

Plan Fun Night, Pizza Supper

INDIANAPOLIS—The Athletic Committee of St. Michael's parish will sponsor a Family Fun Night and Pizza Supper on Saturday, April 17, in the parish hall. Hot dogs will be available along with pizza. Carryouts and delivery service will be available.

Serving will begin at 5:30 with entertainment starting at 6:30. Adult games as well as activities for teen-agers and the small fry will be provided. Proceeds will be used to purchase athletic equipment for the school. Jack Moran is general chairman, assisted by Bill Foreman.

Canada charts priesthood of future for Rome Synod

BY DOUGLAS J. ROCHE

REGINA, Sask.—A new direction for the priesthood is being charted by an eight-man committee of Canadian bishops and priests for presentation to the World Synod of Bishops in Rome next fall.

A more flexible structure of the priesthood is foreseen, with possible combinations of priestly work with secular jobs and varied life styles.

"We ought to be prepared," the committee stated, "for much more pluralism inside the Catholic Church than any one person can imagine. Within this pluralism there will be diversity of ministries as well as multiple forms of the same ministry."

The Canadian documentation on the priesthood, an intensive effort delving into the scriptural, historical and theological basis of the ministry, is not yet complete. A first draft was circulated to every English-speaking diocese for reaction. Comments were incorporated into a second draft which was presented to the Western Conference of Priests, which met recently in Regina.

PARALLEL WORK is taking

Set summer courses at St. Meinrad

ST. MEINRAD, Ind. — St. Meinrad College is offering a four-week summer program, fixed on a wife and minds starting June 14 which will provide fully accredited, transferable course-work for Southern Indiana men and women. A total of 21 three-credit courses in the fields of anthropology, education, English, French, history, mathematics, philosophy, physical education, psychology, sociology, and Spanish will be offered.

A high school diploma or equivalent is needed to qualify for enrollment. Registration will be held Monday, June 14. Classes begin June 15 and last until July 9. The cost is \$30 per credit-hour. Those wishing to enter the Summer Program, or to secure more information, may write: James Beatty, Dean, St. Meinrad College Summer School, St. Meinrad, Ind. 47777, or call 812-377-7515, Ext. 30.

Faculty members instructing during the Summer School will be Father Damasus Langan, O.S.B.; Father Mel Patton, O.S.B.; Father Cajetan White, O.S.B.; Father Theodore Heck, O.S.B.; Sister Mary Alice Lawhead; Ronald Altstadt; Gerald Lareau; Terrence Lyden; Gary Carpenter; Gil Ring; James Beatty; and Norman Bukwas.

Schedule course in obstetrical technician work

BEECH GROVE, Ind.—St. Francis Hospital, is accepting applications for its Obstetrical Technician Training program. Classes for this new hospital career begin in September, while pre-testing interviews are being conducted at present.

The course is designed to include classroom theory and clinical experience in the hospital's obstetrical department. The program includes a full year of schooling in all phases of labor and delivery, nursery, assisting mothers after delivery, and work with gynecological patients. The entire course is conducted at St. Francis Hospital.

Applicants must be high school graduates between the ages of 18 and 45 years with a sincere desire to help people and an interest in obstetrical duties. Application may be made with the Staff Education Department, St. Francis Hospital, 787-5311 extension 276, between 8 a.m. and 4:30 p.m. Monday through Friday.

PLAY SCHEDULED

INDIANAPOLIS—The Employee Drama Group of St. Vincent Hospital will present a three-act melodrama, "East Lynne" on Friday and Saturday, April 23 and 24, in the auditorium at Illinois and Fall Creek Parkway. Curtain time is 8 p.m. each night. Adult admissions are 90 cents each, tickets for children are 25 cents each. The public is invited.

Ten years ago, Dr. Robert K. Hutchins, president of the Center for the Study of Democratic Institutions, stated that he saw no reason in the world why Federal funds should not be spent for private and parochial schools.

Meanwhile, a sociological perhaps single, but chosen by the priesthood, individual community for itself. The practice of priests accepting honors, owning luxuries, taking expensive vacations is a normal philosophy and sociology, and priests are the only ones endowed with special charisms and married, and teamwork. Probably all will ministries, the report said.

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GOLDEN JUBILIANS—A Mass of Thanksgiving will be celebrated at 10 a.m. Sunday, April 18, in St. James the Greater Church, Indianapolis, in honor of Mr. and Mrs. Frank Fyffe, who are marking their 50th Wedding Anniversary. A reception for family and friends will be held from 2 to 4 p.m. at Our Lady of Grace Academy, Beech Grove. The Fyffes are parents of three sons and four daughters.



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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Hispanic nuns form organization

HOUSTON—Spanish-speaking Sisters from eight states met here and formed Las Hermanas, a national organization aiming to develop the Hispanic nuns' cultural identity and leadership potential in the Church as well as the community. "Our cultural background has been ignored by the Church," said Sister Gloria Gallardo of Houston, a Holy Ghost nun who was elected president of the fledgling Las Hermanas (Spanish for "the Sisters"). "We felt we had to form our own group because, we, as Chicana women, are unique," she added. "By uniting, we can contribute more toward helping our people."

President opposes easy abortions

WASHINGTON—President Richard M. Nixon, saying he personally opposes abortion as "an unacceptable form of population control," has entered the continuing controversy over revision or abolition of laws restricting abortion. In a statement issued in San Clemente, Calif., Nixon said he cannot square "unrestricted abortion policies, or abortion on demand... with my personal belief in the sanctity of human life—including the life of the yet unborn." He rescinded a Pentagon directive of last July which made it easier to obtain abortions in 163 military hospitals throughout the country. He ordered that the policy on abortions at military bases in the United States be made to correspond with the laws of the states where the bases are located.



Seek firm's ouster from Angola

WASHINGTON—A division of the United States Catholic Conference has joined a unit of the United Presbyterian Church in a fight to force Gulf Oil Corporation out of the Portuguese West African colony of Angola. Msgr. Marvin Bordelon, director of the USCC's international affairs department, announced here that he has written to Catholic individuals and organizations "who own or who are associated with the ownership of Gulf stock," asking them to support stockholder resolutions drafted by the Presbyterian Task Force on Southern Africa. The strongest of the Presbyterian proposals—to be presented at Gulf's stockholders meeting in Atlanta on April 27—would amend the corporation's charter to prohibit investment or operations in any colonial territory.

Ukrainians stage demonstration

PHILADELPHIA—Some 3,500 Ukrainian-rite Catholics, led by two elderly Sisters, demonstrated for more than two hours at the Ukrainian Cathedral of the Immaculate Conception here in an attempt to force the resignation of Ukrainian-rite Archbishop Ambrose Senyshyn of Philadelphia. The demonstration was the most recent phase of action taken by the Society for the Promotion of the Patriarchal System, which is attempting to prompt the Vatican to establish a Ukrainian-rite patriarchate under the direction of Cardinal Jozsef Szepl, the rite's long imprisoned major-archbishop now living in Rome. The protesters accused Archbishop Senyshyn of not pressuring hard enough to bring about the establishment of the patriarchate.

Criticize Church in Paraguay

ASUNCION, Paraguay—The Paraguayan government has charged Church authorities with "progressive and systematic interference" in law enforcement and with "attempting to subvert the people through destructive criticism." In a letter to Archbishop Ismael Rolon of Asuncion—who excommunicated public officials for the arrest of a priest and the bodily attack on two other clergymen—Worship Minister Raul Pena summarized what he called an anti-government campaign by Church leaders. Catholic clergy and laymen, he said, "have attempted to create a conflict between Church and state."

Woods alumnae, students set Coke, Pizza Parties

INDIANAPOLIS—An afternoon Coke and Pizza Party hosted by college students and alumnae. Mrs. J.J. Hellman, will be sponsored by the St. Mary-of-the-Woods College Alumnae in Indianapolis on Sunday, April 18. An open house for high school seniors, prospective students and interested persons will be held in the St. Jude School cafeteria and St. Joan of Arc parish center from 2 to 5 p.m. The Sunday parties will be

Hospital plans abortion panel

INDIANAPOLIS—Methodist Hospital's chaplaincy department will sponsor a seminar on abortion Tuesday, April 27, from 8:45 to 11:45 a.m. in the hospital medical lecture room.

Group discussion will focus on material presented by a panel composed of a physician, a psychiatrist, an attorney and clergymen.

The seminar is open to all Indianapolis clergy. Deadline for registration, by mail or phone, is April 23.

Ask Pope to take Israeli stand

AMMAN, Jordan—Eight days before Pope Paul VI appeared in the name "of all Christianity" for the safeguarding of Jerusalem's special status, three Christian bishops in Jordan urged him to take a public stand against Israeli plans to ring Jerusalem with Jewish housing. "We await a teaching, a sign that will guide us, a stand," wrote Auxiliary Bishop Nemeh Simaan of Jerusalem, who heads the Latin-rite vicariate in Amman; Melkite-rite Archbishop Sabe Youwakim of Petra and Philadelphia who also resides in Amman; and Greek Orthodox Bishop Diodoros. "Jerusalem is still the city of peace," the three said in a letter mailed to the Pope.

Ban Jehovah Witness activities

BEIRUT, Lebanon—The Lebanese government banned all activities of the Jehovah's Witnesses, closed the group's offices here and confiscated its property. The decision of the cabinet to clamp down on the American-based denomination and to prohibit Lebanon from any dealings with it was made following the recommendation of Economy Minister Saeb Jaroudy. "This step has been taken," a government statement said, "after it was established that Jehovah's Witnesses are inspired and guided by world Zionism to serve its ends."

Explains motive in papal attack

MANILA—The Bolivian painter charged with attempting to murder Pope Paul VI here Nov. 27 said that he had killed the Pope "surrealistically." "I wanted to kill the Pope, but not physically or realistically, and in a surrealistic way, I believe I have killed him," the painter, Benjamin Mendoza y Amor, 36, said at his trial in nearby Pasay City. Mendoza said he had no intention of actually killing the Pope. "My purpose was not to harm him, but only to scare him," he said.

Nixon backs aid for schools

WASHINGTON—President Nixon unveiled his \$3-billion education revenue-sharing proposal, asking Congress to merge 30 aid programs and broaden federal assistance to nonpublic school students. United States Catholic Conference education officials, saying that any federal revenue sharing plan must guarantee "equitable participation" for nonpublic school pupils, withheld immediate comment pending a full study of the President's message. "Nonpublic schools bear a significant share of the cost and effort of providing education for our children today. Federal aid to education should take this fully into account," said the President in his last of six revenue-sharing proposals sent to Congress.

Supports anti-Vietnam war CO's

WASHINGTON—Despite a recent Supreme Court ruling, young men objecting primarily to the Vietnam war may still be able to qualify as conscientious objectors, a priest-legislator told newsmen here. Father Robert Drinan—a Jesuit lawyer and the first Catholic priest to serve as a full-fledged U.S. Congressman—suggested persons morally opposed to the Vietnam conflict but uncertain about war in general could ask themselves if there is any reason to believe "that any war involving the United States today will be essentially different morally from the Vietnam War." A youth who thinks the answer is "no" should be able to say he opposes such wars generally, the Massachusetts Democrat said in a newspaper article.



Bishop explains resignation

KOTTAYAM, India—A Spanish-born bishop explained here that he resigned as head of the Vijayapuram diocese in Kerala state not because of tensions between Latin-rite and Eastern-rite priests, but because he thought it was time to turn the diocesan leadership over to an Indian. Bishop Ambrose Abasolo y Lecue, 66, of Vijayapuram, said the diocese he has headed since 1956 reflects "peaceful co-existence" among its Latin-rite and Syro-Malabar-rite clergy. There were reports that Latin-rite priests were dissatisfied because most of the leadership posts have gone to Syro-Malabar priests.

Angola priest given jail term

LISBON, Portugal—The former chancellor of the archdiocese of Luanda in Portuguese-ruled Angola was sentenced here to three years in prison on charges of supporting a black nationalist movement in that African territory. Father Joaquim Pinto de Andrade, a 43-year-old black Angolan, was tried by a political court for subversion along with nine other defendants from Angola. Sentences ranged from 16 months to four years. The court also said "security measures" in five of the cases may keep the prisoners in jail longer.

Repudiate celibacy resolution

PORTLAND Ore.—The Senate of Priests of the Portland archdiocese voted to repudiate a resolution passed by the National Federation of Priests Councils calling for optional celibacy for priests now active in the ministry. The senate vote on the NFPC statement was 18 for repudiation, two against repudiation and six abstentions.

Urge spiritual renewal in Italy

ROME—The bishops of Italy, seeing a deep religious crisis and a shallow religious understanding beneath the busy Italian round of Baptism and first Communions, church weddings and religious funerals, have called for a nationwide examination of conscience. The bishops spoke in an 11,000-word document they described as "a few lines of doctrinal and practical orientation in order to encourage all to make a courageous examination of conscience with a view to changing our life and restoring to our faith a more serene self-awareness." In their diagnosis of the causes of the current crisis, the bishops put their finger on inadequate religious instruction of the young, for which they put heaviest blame on parents.

Theology School to offer Jewish Studies Program

ST. MEINRAD, Ind.—As part of the St. Meinrad School of Theology summer session and Talmud, June 28-July 2; History at the Jewish Theological Seminary, July 19-23; and Dr. Joseph Lichten, The Ecumenical Movement and the Jews, July 26. The six week course is being co-sponsored by the Anti-Defamation League (ADL) of B'nai B'rith. Co-directors of the course are Father Adrian Fuerst, O.S.B., president-rector of St. Meinrad School of Theology and Dr. Joseph L. Lichten, National Director of Inter-Cultural Affairs, ADL. This is the most extensive course ever sponsored by the Department of Inter-Cultural Affairs of the Anti-Defamation League.

A UNIQUE ASPECT of the Jewish Studies Course features a separate professor and subject for each of the six weeks of the course. The professors and their subjects are:

Rabbi Yochanan Muffs, professor of Bible, Rabbinical Department of the Jewish Theological Seminary of America, The Bible in Hebrew Thought, June 21-25; Rabbi Leonard S. Kravitz, professor of Midrash and Homiletics at the New York School of Hebrew Union College—Jewish Institute of

Buffet at Marian Sunday will aid scholarship fund

INDIANAPOLIS—Native Syrian dishes, prepared by two Indianapolis women's clubs, will be featured in a buffet, open to the public, in the Marian College cafeteria on Sunday, April 25, from 1 to 5 p.m.

The proceeds from the dinner, sponsored by the Syrian and Lebanese organizations of Lambda Kappa Psi and Binnette L'Yone, will further fund the Gilbert V. Tutungi Memorial Scholarship for Marian College students.

Dinner chairman, Mrs. Thomas Corey, says that the two clubs will be able to serve up to 550 people. Marian's Faculty Wives' organization will assist the two clubs in serving.

Mrs. Tutungi, the late English teacher's widow, has received an inlaid wooden end table from Syria which will be used as a door prize for ticket holders. Mrs. Tutungi was a member of the Marian faculty for seven years before he was killed in an automobile accident in September, 1967. A native of Egypt, he was of Lebanese parents. His undergraduate work was done in London and Cairo; his master's in Beirut, and his doctorate was earned in comparative literature from Indiana University.

Ticket information for the dinner is available by calling Marian College, 924-3291.

Marian slates Japanese play

INDIANAPOLIS—"The Brave Warrior and the Demon," a full-length Japanese Kabuki classical play, will be performed by the University of Illinois Kabuki Theatre in the Marian College auditorium on Thursday, April 22, at 7 p.m.

The ancient oriental classical theatre form employs the use of heavily masked players with a narrator interpreting the story. Music for this presentation was conducted by the director, Shozo Sato, and was recorded by Kabuki-za, Tokyo.

The story itself was originally performed in 1741 and, in the form to be seen at Marian, in 1883.

The Krannert Center for the Performing Arts is presenting the Kabuki Theatre and sponsoring the University of Illinois' spring tour.

The performance is free to the public.

Parents group slates dinner

INDIANAPOLIS—The Parents Organization of St. Meinrad College has scheduled a dinner for the Central Indiana area on Saturday, April 17. The dinner will be held at Immaculate Heart parish, 57th and Central Ave. There will be a social hour from 6:30 to 7:30 p.m. with a buffet beginning at 7:30 p.m.

Mr. and Mrs. John Kirby, of Indianapolis, co-chairmen of the Parents Organization, announce that the dinner annually welcomes parents of incoming St. Meinrad students.

A special college folk group, The Couriers, will provide entertainment. The group is made up of Joe Casey, Paul Gabonay, John Kirby, all of Indianapolis, and Dave Zoeller, of Clarksville.

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IN CHRIST THE KING PLAY—The Drama Club of Christ the King parish, Indianapolis, will present an original play "Not All Collars Are Rosin" in the school auditorium on Friday and Saturday, April 23 and 24. Curtain time is 8 p.m. The principals, Mary Ziakan

and George Buterac, are seated at the extreme right. Joe Krier and Betty Ziakan are directing the production. Tickets are \$1.50 and may be ordered by calling 255-4516 or 257-4582. They will also be available at the door.

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.

Alternatives to abortion

President Nixon's executive order that military hospitals may not override state statutes in performing abortion-on-demand for military personnel or their dependents is welcome indeed.

More than that, it is further confirmation of a growing distrust of the principles and purposes espoused by those who would abandon legal tradition and moral restraint in favor of personal convenience.

In recent weeks legislatures in several states—Indiana, Florida, Massachusetts, Minnesota and Illinois—have turned back attempts to pry loose restrictive abortion laws. What has been hailed as the wave of the future has, at least for the time being, lost much of its punch.

Even former proponents of liberalization are jumping off the bandwagon. In New York, where abortion-on-demand is in effect, vigorous efforts are underway to have the new law repealed. And in the front ranks of the repealers are some who admit a change of heart following the sordid revelations of nurses and other hospital personnel who have seen first-hand the consequences of the law.

It is not demeaning President Nixon's motives to ascribe political overtones to his order. The President, like a great many other leaders, is coming to realize that liberalized abortion supporters are a distinct minority.

Most Americans, regardless of religious beliefs, find the philosophy either morally reprehensible or legally sinister, or both.

This does not lessen the possibility that abortion may be one of the major moral issues of the 1972 presidential election campaign.

Senator Edmund Muskie, a frontrunner for the Democrat nomination, recently explained his misgivings about government involvement in abortion during a televised interview.

Muskie, a Catholic, said he supports government efforts to disseminate information on birth control and to provide contraceptive medication or devices

to the poor. But, he added, "I'm concerned about diluting in any way the concept of the sanctity of life." As President Nixon has done, Muskie disavowed abortion as a means of population control.

"If it becomes all right to take a life in that stage (the fetus), then how easy it will be to slip into the next step," the senator said in reference to the senile and the severely handicapped.

"A good and generous people," President Nixon previously noted in a formal statement on abortion, "will not opt, in my view, for this kind of alternative to its social dilemmas."

That there must be viable alternatives to the abortion option is being recognized by Catholic church leaders. The U.S. Bishops acknowledged that need in a pastoral letter last year. Now one of those Bishops, New York's Cardinal Terence Cooke, has begun to act positively in a state which sanctions abortion-on-demand.

Last Sunday Cardinal Cooke announced that a new program, called "Birthright," was being initiated by the Archdiocese of New York. The program will supply counseling to pregnant women, married or single, help them through delivery and then assist them in keeping their children or arranging for adoption, whichever the mother chooses.

"We want to help you and your child. Not to lecture you," Cardinal Cooke told women facing unwanted pregnancy.

The archdiocese's service will be extended on a nonsectarian basis, and it is hoped other denominations and faiths and their affiliated agencies will join in the program.

Though the Church must continue to speak out unequivocally in its opposition to abortion, it cannot evade a parallel responsibility of compassion and service to women who—for whatever reason—are caught in a moral dilemma.

Cardinal Cooke's initiative should be followed in every diocese, regardless of present state statutes governing the accessibility of abortion.

A law rooted in reaction?

There are two relatively unnoted provisions of the two-year draft extension bill passed recently by the House of Representatives.

The measure would give the President the authority he requested to abolish draft exemptions for seminarians and divinity school students. It also adds an extra year of civilian service to the two now served by conscientious objectors and subjects them to military duty if they do not perform civilian assignments satisfactorily.

Together the provisions appear to constitute a premeditated slap at "religious peaceniks"—the clergy and Religious who have dominated the peace movement and the COs, the great majority of whom refuse military service on grounds of religious conviction.

We do not quarrel with the government's right to exact nonmilitary service from COs. We have quarreled with the Church for not making available to those same young men approved areas

of civilian service, thereby not only enlarging their options but putting some teeth into the U.S. Bishops' statement on the right of selective conscientious objection.

We do not quarrel with the government's right to ask that COs present a valid argument or rationale in order to merit that status. But, once granted, we think government is being grossly unjust if it requires an extra year of service, a heavier sentence, in effect, for pleading guilty to the reasoned restrictions of religion or ethics.

The move toward eliminating exemptions for seminarians and divinity school students also has overtones of vindictiveness.

Many members of the House, we are sure, approved of the provision solely as a means of equalizing the burden of service. They viewed it as another side of phasing out student deferments.

But there are some members of Congress who have on numerous occasions lashed out at priests and seminarians for their protests of the war and for their in-

volvement in draft counseling activities. We think there was at least a residue of anti-clerical sentiment in the debate on the exemptions.

Representative Richard H. Ichord (D-Mo.) said the exemptions should be abolished because too many young men are studying for the ministry just so they can escape the draft.

That is baloney. If Rep. Ichord were correct, the seminaries would be turning students away in droves. The facts, of course, are otherwise. Enrollment is at an all-time low. Some seminaries have closed their doors in recent years. The dearth of vocations, particularly to the priesthood, is one of the Church's biggest worries. And the record shows that, at least since World War I, a time of national emergency has produced a drop—not an increase—in the number of seminary students.

Eliminating seminarian exemptions would have only a minuscule effect on the draft law. The change would not affect students already enrolled, only those approximately 17,000 young men who annually elect to begin

study. Its impact on the Churches, however, could be considerable. Vocations delayed or interrupted by military service means a proportionate loss in numbers, at least temporarily. Beyond that, abolishing a traditional safeguard of Church welfare means a further erosion of government respect for religious principles and Church influence in the public sector.

It is ironic that a President who a few months ago was espousing a volunteer army is now not only lobbying for a two-year extension of the draft but the inclusion of two provisions that are custom-tailored to alienate the hardest supporters of a volunteer army.

The House has approved the extension and the changes. The Senate has yet to act. We hope it will do so with greater sensitivity to public sentiment and individual conscience. And we hope the U.S. Catholic Conference vigorously opposes both the elimination of exemptions and the arbitrary penalty that would be imposed on COs.

THE YARDSTICK

Scores hatchet job on Cesar Chavez

BY MSGR. GEORGE G. HIGGINS

Ralph de Toledano, a Washington-based reporter, political biographer, and syndicated columnist, has just come out with a new paperback entitled "Little Cesar"—an obvious take-off on one of Edward G. Robinson's more celebrated roles. The book is a pot-boiler if I ever saw one.

Published by Anthem Books (a poorly camouflaged front for and a wholly owned subsidiary of the National Right to Work Committee), it's a low-grade, mean-spirited hatchet job on Cesar Chavez, Director of the United Farm Workers Organizing Committee.

Frankly it isn't worth the inexpensive butcher paper it's printed on, but since it is obviously aimed at a mass market and, within a matter of days, will probably be on sale in great quantities at newsstands and magazine racks all over the country, it can't be completely ignored.

To review it adequately, by verse and by chapter, and to correct all of its half-truths, its innuendoes, its irresponsible gossip, and outright inaccuracies, one would need at least a dozen columns of this length. Since that's out of the question, however, all that I propose to do in this release and in a follow-up column next week is to comment briefly on a sampling of the author's more outrageous howlers.

Before getting down to particulars, let me make three general comments on the book.

IN THE FIRST place, I do not for a moment question Mr. de Toledano's right to go after Cesar Chavez and the United Farm Workers Organizing Committee and to do so as fiercely as his own reading of the facts might seem to warrant.

In other words, objective criticism of Chavez and UFWOC is perfectly in order. Unfortunately, however, Mr. de Toledano's criticism, by and large, is anything but objective. To the contrary, much of it is demonstrably false and, worse than that, is almost pathologically venomous and vindictive in tone.

Secondly, it should be noted that, while Mr. de Toledano is hell-bent on destroying the reputation of Cesar Chavez as an individual, he seems to have had in mind a much larger purpose than that in writing "Little Cesar." I think what he really set out to do, in addition to knocking Chavez, was to try to persuade his readers, by dint of sheer repetition, that not only the closed shop but the union shop as well "runs directly counter to the First, Fifth and Ninth Amendments to the Constitution."

If he says this once in the course of his unfortunate little tract, he says it at least a half-dozen times. So be it. He is clearly entitled to his own opinion about this matter, and if he can persuade the Supreme Court of the United States to see it his way—well, bully for him. If not, of course, he will just have to grit his teeth and learn to grin and bear it.

Thirdly, it should be noted that Mr. de Toledano makes much of the fact that he traveled to California six times to investigate the farm labor dispute in the state. He has my sympathy in this regard. Having made the same trip for the same purpose, some 23 times during the past 14 months, I know that this kind of leg work can be rather tiring.

BE THAT AS IT MAY, there is not a single shred of evidence in "Little Cesar" that Mr. de Toledano, in the course of his safaris to the Coast, ever talked to Chavez or to any of his top associates. I don't think I am being unfair to Mr. de Toledano when I say that this certainly doesn't speak very well for his objectivity as a reporter.

I think that Mr. de Toledano's readers might also be interested to learn that, while he takes a number of hefty jabs and a number of potshots at certain clerical "agitators" and, more specifically, at the Bishops Committee on Farm Labor, he has never, to the best of my knowledge, talked to any of these clerics or to any member of the Bishops Committee or to any member of the Committee's staff.

I am sorry about that—more for his sake, of course, than for the sake of the Committee. If he had made even a single phone call to the Committee, we could have told him a number of things about the farm labor dispute in California which he obviously doesn't know and could also

have told him that some of the things he thinks he knows about this dispute are contrary to fact.

Even more importantly, from his point of view, we might have been able to spare him the embarrassment of getting caught red-handed at the sordid little game of reporting scurrilous and absolutely false rumors about Chavez and the Bishops Committee.

Let me cite but one example with reference to the latter point. Mr. de Toledano, in clear violation of the ethics of his own craft, cleverly manages to plant the impression with his readers—by the sleazy device of repeating, without comment, an outlandish rumor handed on to him by one of his California informants—that Chavez is turning over to the Church certain funds which the growers are required by contract to contribute to UFWOC in support of the union's Economic Development Program. The second part of this preposterous little exercise in rumor mongering says that Chavez is doing this as a kind of under the table pay-off to the Committee for favors allegedly rendered to the union.

I SERIOUSLY DOUBT that Mr. de Toledano really puts any stock in this filthy little rumor. He is much too smart

and much too sophisticated to fall for this kind of hairbrained gossip. Why, then, did he stoop so low as to give it a certain credibility by repeating it without comment?

Well, as he says himself, in another context, by way of criticizing the press for having printed what he regards as erroneous information about the pesticide issue in the grape dispute: "The press evidently printed these 'statistics' without bothering to ask where they came from. There was, after all, no point in killing a good story." That's a classic example, if I ever saw one, of a very smudgy pot calling the kettle black.

In any event, so it goes repeatedly throughout Mr. de Toledano's miserable diatribe against Cesar Chavez and the United Farm Workers Organizing Committee. He simply can't bear to kill a good story—even if it's totally unfounded.

In summary, though he likes to think of himself as being first and foremost the completely objective reporter, and is so billed by his publisher, he comes through, in this book at least, looking not at all like an independent journalist, but rather like an old-style Sunday supplement gossip monger and, even more to the point, like a professional propagandist for the National Right to Work Committee.

FROM THE OTHER SIDE

A flight to the West

BY ALVIN F. KLOTZ

The Pacific Northwest is a totally new experience for me. It was a real thrill to board a jet in the heart of the Midwest and to realize that it was only a matter of a few hours to an entirely new area of the country. It was a beautiful trip. Although darkness started to overtake us when we got behind schedule on the ground at St. Louis, we found more daylight 30 minutes later at Omaha. Then, in one of those peculiar struggles common to the jet age, we watched the sun bounce back and forth on the horizon. Finally, winner of the race, it did go down and darkness set in somewhere over Wyoming.

I have flown at night over large cities of the Midwest. But I have never seen anything to match the breathtaking beauty of Seattle at 10:30 p.m. on a clear April night. Contrary to my usual form, I had chosen the better side of the plane (which in this case was the left side) so that we had a full panoramic view as we circled the city and approached the landing strip.

SINCE MY DECEMBER 27 tobogganing accident, I have listed myself as a full-time convalescent when asked my profession. But a back brace, while limiting my activity, still allows the luxury of travel by plane. So it was a real pleasure to find a brother and sister-in-law waiting for us at the airport. My brother, also a minister, moved to Olympia, the state capital of Washington in 1964. During the past year he has attempted a new venture in ministry as a corporation chaplain of a large settlement for the aged which has developed in the community during his stay. A victim of polio at the age of four, he is no stranger to braces and crutches. So the mild, iceless winters around the Puget Sound are attractive to him, as are the cool and pleasant summers.

Besides its own natural beauty and fairly temperate climate, this section of the state provides extreme contrasts of nature that are within easy reach. Today we drove to the Pacific coastal region, a drive of an hour and a half.

The other day we drove for an hour and a half in the other direction to beautiful Mt. Rainier. This perennially snow-capped peak

is a fascinating polar ice cap sitting by itself in the inner-coastal area. An island of perpetual winter at the top, Mt. Rainier is a challenge to all forms of life that inhabit it. Of course, this includes man. So it is a haven for those who enjoy snow sports (such as tobogganing, perhaps!), hiking, mountain climbing, or just plain sight-seeing. As we ascended the mountain, we found snow at about 4,000 feet. As we moved up the winding road, the plowed snow on each side of us mounted higher and higher. Our destination was a stop called Paradise, slightly more than a mile high. Strange paradise! Snow around the parking lot was more than 25 feet deep. Buildings in the area were inundated. Rest rooms were available only through a long metal tunnel placed in anticipation of the long winter.

CERTAINLY IT TAKES a long time to discover the ethos of any particular area of the country. The Northwest may be one more slice of Americana in this regard. Statistically, however, church membership and participation here is considerably lower than in other areas of the country. It would be interesting to know why. It would be even more interesting to know what difference it makes—particularly when this section would be contrasted to the more overtly "religious" areas such as the Bible belt. This, incidentally, includes the community in which I live.

At any rate, it is highly unlikely that the idea that liberal ideas abound in the West has any validity here. Or, at least, it does not hold in the field of religion. Yes, the temperate climate and abundance of sights creates a new sense of freedom for those who move here from a more severe encounter with the elements. Thus, the church emerges as one of the last bastions of changelessness. It is often forced into a mold of "preservatism" by the uneasy consciences of those who are living more freely but enjoying it less. This is one explanation, anyway. It might serve to explain something of the midwestern Protestant legend which states that as church members moved west, their religious vestments seemed to get caught on the craggy peaks of the Rockies. At least, in terms of religious habits they seemed to change when they arrived at the West Coast.

And it may be that that is more prejudice than legend.



They are not tomatoes

During the Indiana General Assembly's debate on increasing Aid to Dependent Children benefits, several legislators gave vent to some ugly feelings.

Welfare mothers were depicted as slothful parasites who don't contribute anything to society except a passel of unwanted children who are destined for a lifetime of crime or a lifelong dependence on the public purse.

The statement that welfare mothers don't know how to do anything but produce crops of illegitimate babies was paraphrased time and again.

We were disgusted by some of the diatribes and particularly by the continuing references to "crops" of babies and to the illegitimate "harvesting" of welfare checks through the birth process.

We are equally repulsed by statements made in Indianapolis recently by Julian Bond, the 31-year-old Negro Georgia state legislator who rose to prominence during the 1968 Democrat national convention as an articulate spokesman for minority rights and a too-young nominee for President.

Bond told an audience here that mothers receiving ADC benefits should be paid not to produce babies just as farmers are paid not to produce crops.

Farmers get paid for sitting back and producing nothing, why not ADC mothers, asked Bond.

Even allowing for shock-value rhetoric, neither the Indiana lawmakers nor the Georgia lawmaker serve the cause of justice by lumping babies in with farm produce.

Children are human beings made in the likeness of God. They are not tomatoes or cotton. Mothers are weighted with responsibility for the welfare of their offspring and morally answerable to God for the manner in which those children are created.

ADC mothers have no claim on government funds for not having more babies, whether that result is achieved through preventive control or abstinence from sexual relations, illicit or otherwise.

Government has a responsibility to aid in the care of children whose parents are unable to provide for them. There are moral and social imperatives which demand that those children be supplied with the necessities of life. No such imperatives govern crop withholding payments or similar government subsidies. They are strictly economic devices.

Such distinctions must not be obscured even in the heat of a welfare harangue.



"THE CIVIL DEFENSE OFFICE SYMPATHIZES, FRANK, BUT IT FEELS YOU SHOULDN'T BE HERE SIMPLY BECAUSE YOU AND YOUR WIFE HAD A FALLING OUT!"

DIALOGUE IN PRINT

Belief and Unbelief

(Editor's Note: Many are concerned about polarization in the Church. Too often polarization develops and grows because both sides are not dialoging with one another. In the interest of bringing liberals and conservatives together, NC News Service asked Donald J. Thorman, publisher of National Catholic Reporter, and Christopher Derrick, noted conservative author and lecturer, to dialogue in print. This is the third in a series of such dialogues in print in which they will discuss questions and issues being debated in the Church today. Readers may want to express their own opinions on these issues in the letters-to-the-editor columns.)

Liberal . . .

BY DONALD J. THORMAN

Each Christmas season as the strains of "Silent Night, Holy Night" fill the airwaves and as childhood memories flood our thoughts, it is easy to kindle a maudlin sense of belief in the infant Jesus. But in the cold springtime of Lent and the starkness of the cross the currents of unbelief, or at least of doubt, tend, Peter-like, to unseal many.

The Church presently is in a kind of Lenten depression in which belief itself is the problem. The question is no longer one about particular beliefs such as the Immaculate Conception or the infallibility of the Pope. Instead, the basic gut issues themselves are at stake: Is there a God? If so, is He really like the God they told me about in my youth? Why do sin and suffering abound? And what about life after death and the divinity of Christ and His resurrection? These are the questions which practicing Catholics, the products of Catholic education all over the United States, increasingly ask me (and themselves) on lecture tours or in personal rap sessions with college or adult groups.



THE CHURCH HERSELF, I believe, has helped create this situation because of a rigid and false orthodoxy which for generations before the council she substituted for a freely accepted and thought-through Christian commitment. Only by recognizing her contribution to the problem of unbelief will she be able to rectify her error and help relieve the anxieties of multitudes.

Even in theological matters, the attitude of the Church seems to have been a paternal one—namely, to help "protect" the faith of the average Catholic and to simplify his or her religious thinking. As a result today there is a delayed crisis of faith taking place among large numbers of Catholics in their late thirties and in their

forties who are no longer sure what they believe theologically. Some of them have, indeed, been "protected" right out of the institutional Church.

Specifically, I mean that the Church, at least in the United States, has generally taught on theological, doctrinal and moral matters with a certitude that might put papal infallibility to shame. Even where there was doubt or freedom to hold various views this was discouraged or, more likely, never made known to the average layman. From the standpoint even of college-educated laity looking upward to the clergy and hierarchy for guidance, all the major issues of life and death seemed settled, once for all. Need an answer for your question or problem—just check it out with your pastor or send a letter to the clerical Ann Landers who had a column in the diocesan newspaper or Catholic magazine.

LIKE IT OR NOT, the council put an end to this cultural ghetto era in the life of most adult American Catholics. The onslaught of theological openness, coming so

suddenly and from so many directions at once, shattered the religious security of untold thousands. One view, of course, would place the blame for this situation squarely on the shoulders of the period, theologians, journalists and publishers who disseminated these often startling and unsettling theological views.

Another way of approaching it, however, is to ask the Church to examine her responsibility in this matter. Is it really the Church's mission to "protect" the people of God from learning that there are many theological areas which are filled with question marks and grayness? That we don't know all the answers about God and life after death and suffering? That perhaps the most crucial part of building a mature religious faith is to identify and confront all these ambiguities and freely accept Christ and all his works with faith?

By being treated as adults who must individually make our own decision for Christ to give it meaning, we can overcome the coldness of Lent and bask in the warmth of Christians with a commitment to a belief all our own.

Rebuttal

BY CHRISTOPHER DERRICK

The situation described by Mr. Thorman certainly did exist, and perhaps it still exists here and there: we used to exaggerate the idea of "the teaching Church," making it into an omniscient oracle or computer. You have a problem? Punch it into an IBM card, feed it into the ecclesiastical machine, and at once the answer will be printed out for you—the answer, the certified one-and-only Catholic answer, and if you wanted to question or qualify it, or to distinguish revealed truth from pious opinion and mental habit, you had to be some kind of crypto-Protestant.

This situation did exist, but by no means universally: so far as my own experience goes, Mr. Thorman overstates his case seriously. And it was never a total evil. It is better to receive the faith of Christ in a somewhat ossified version, with certain irrelevances attached, than not to receive it at all.

The present danger is that people, trying to be Catholics, may not receive it at all; exaggerated in the past, the idea of the teaching Church has now (for many of us) just dropped out of sight, so that the message simply fails to get across. We must restore the balance, we must rehabilitate that idea, that fact. And for a start, we might cease to play the easy, fashionable game of blaming Popes and prelates and priests for every single damned thing. It's not realistic or charitable, and it doesn't help.

WE NEED TO TURN our attention outwards, to care more seriously about what things are like objectively: in this sense, to "believe." We need to know God, and our desire to do this will not be sincere unless we also desire to know about God, and hunger therefore after whatever revealed truth may be available. We shall not be saved by intellectual knowledge, nor yet by outward verbal conformity. But love does not thrive upon willful ignorance and intellectual pride.

The greatest danger for Christianity today is that it can slide imperceptibly into Gnosticism, and then into a Manichaean hatred of life and of God's holy creation. This tendency is visible around us today, and the remedy is doctrinal. In this real and urgent sense, belief is a duty and unbelief a sin. With dogma, orthodoxy, and the teaching Church, we only have the beginnings of our salvation, our meeting, our love-affair with God. But a man who despises those necessary beginnings will not get far.

Our "belief" would be healthier if we talked less about what is meaningful and relevant, and more about what is true.

(Christopher Derrick, son of noted artist Thomas Derrick, was educated at the Benedictine Abbey in Douai, France, and at Magdalen College, Oxford. He was a pilot in the R.A.F. during World War II, has pursued a career as a writer, critic, editor and lecturer. In 1964 he was visiting fellow at Wesleyan University in Middletown, Conn., and for the next three years was editor of "Good Work," publication of the Catholic Art Association in the U.S. His books include "Honest Love and Human Life" and "Trimming the Ark," as well as several edited volumes. He is a contributor of *Triumph* magazine. He lives in Wallington, Surrey.)

Rebuttal

BY DONALD J. THORMAN

On one level it is impossible to disagree with the logic of Mr. Derrick's argument. No one but an imbecile would want a faith or belief which was devoid of content: after all, we do have to believe something; we simply must have faith in more than love, sweet love. My problem with Mr. Derrick's approach is one of chronology, I suppose. I just don't believe most people begin by looking for a set of well defined dogmatic, orthodox teachings passed on by an institutional Church. What they are really looking for, especially today, is some kind of answer to the basic question of whether there is a God out there and, if so, what kind of God?

Their minds are trying to reconcile the compassionate Jesus of history with the God who allows pain and evil in the world, who allowed six million Jews to die under Hitler, and who even now allows innocents to die agonizing deaths from disease or live in hunger and poverty in the midst of affluence. These are the questions they must somehow confront and answer before they can even accept the idea of an institutional Church—of which they are deeply suspicious already—which can authoritatively teach them anything about salvation, God or belief.

It is the old question of beginning with people where they are at and my experience tells me many people today have a long way to go before you can talk to them about doctrine.

OPINIONS

LAUDS NEW RITE

To the Editor:

One of the most impressive ceremonies to take place in recent years in the Archdiocese of Indianapolis was the Mass of Priestly Unity and Service at the Cathedral on Holy Thursday morning. Formerly known as the "Chrism Mass," it was in the past a ceremony to be avoided as much as possible by priests, Religious, and laity.

Those who did attend the former service recall the excessive ceremony surrounding the blessing of Holy Oils that just never seemed to end. The history of the old "Chrism Mass" is a classic example of how the relatively insignificant can in time smother truly important liturgical themes.

Originally on Holy Thursday morning, the bishop and priests of a diocese gathered together to celebrate the day of institution by Jesus Christ of their sacrament—Holy Orders. Since all were gathered together, it was a convenient time to bless and distribute the oils used in the administration of the Sacraments. As time passed, this blessing of the Oils assumed the important position in this liturgy, and the joyful celebration by the bishop and priests of their unity in Christ's priesthood came to be neglected, and then forgotten.

But the new Missal used for the first time this Holy Week corrects this unfortunate accident of history. The emphasis has once again been returned to the celebration of priests.

In addition to this grand improvement, the celebration on Holy Thursday pointed out many other good results of liturgical renewal. The ceremonies were conducted with true dignity, yet without unnecessary pomp. For example, the blessing of the oils was a beautifully simple action, with just one prayer for the Oil of the Sick, and one prayer for the Oil of the Catechumens. For the Holy Chrism, three prayers and the extension of a hand by all the priests present, fittingly blessed this most important oil. The blessing of all three oils was accomplished in less than ten minutes time.

Following a homily concerning priestly service by Archbishop Biskup, in which he incorporated the main instruction from the new rite of Ordination, the Archbishop led the congregation in the Renewal of Commitment to Priestly Service. The first three statements of the Renewal expressed the ideals of priestly service, and the commitment of the priests present was made by a noticeably hearty response, "I am." The laity present were asked to aid and assist their Bishop and priests in the next two prayers, and they too replied with enthusiasm. The ceremony concluded with a prayer of blessing by the Archbishop.

Well-planned congregational singing was an important and integral part of the celebration, and together with a well-prepared commentary, helped the com-

munity to unite harmoniously and joyfully while sharing the Eucharist.

The most impressive moment fittingly came as each of the priests present came to the altar area to receive the Eucharist. As each approached, he received the sign of peace from the Archbishop. Then, taking a particle of the Body of Christ, the concelebrants moved for the first time to the steps of the main altar, facing the altar of sacrifice and the congregation. It was a thrilling spectacle to see over 100 priests of the Archdiocese, including the Archbishop, united in receiving the cause and sign of Christian unity—the Eucharist.

This celebration will now be an annual event, and is certain to become more popular. The ideal would be for every priest of the Archdiocese to be present as well as a large throng of the laity. As one participant mentioned, this celebration is significant enough that it should be held at the State Fairgrounds in the Coliseum.

Fr. Robert Mohrhaus

Indianapolis

DISPUTES COLUMN

To the Editor:

Your editorial of March 12, concerning collectives and cooperatives, was a clear falsification of the facts.

The countries mentioned all had totalitarian governments. Naturally, a totalitarian government cannot compete economically with a democratic government because it tries to centralize all economic policies under a dogmatic doctrine which almost always results in stagnation and failure.

The democratic countries of the world (Sweden, Switzerland, Norway, etc.) have established workable cooperatives owned by groups of individuals. These have proved highly successful. Also, "The

Campaign for Human Development" in this country is creating food and clothing cooperatives in ghetto sections of our large cities. The Bishops realize this is the most effective way to stop the exploitation of the poor.

Russell Beaver

Indianapolis

(Editor's Note: The "editorial" to which Mr. Beaver refers was a syndicated column written by Gary MacEoin.)

TIME TO SPEAK

To the Editor:

I do not seek or wish to accuse, judge or condemn any human being, past, present or future . . . I pray for God's mercy for myself and all mankind, past, present, future.

Perhaps the time has come to speak. I am not sure but I will try to speak according to my conscience.

I am a Roman Catholic. I love the Church and pray, by God's grace, I may henceforth always be obedient and faithful to Christ and His Church.

And so, according to my conscience I write. I am against all war, past, present, future.

I choose the side of Christ, of His Church and the Berrigan Brothers, against all war, hatred, anger and all that offends God and other people, in the measure that I am, by God's grace capable of, however poorly.

I am against war, evil and if possible, even the knowledge of it.

I am totally against not only war, but even weapons of war and destruction or any support of them.

With Christ, I choose the side of life, peace, mercy, charity, obedience, humility, kindness and humanity.

Please add my name to those who have publicly expressed their opinion for Christ, life and peace and who are opposed not to any person but only to those things Christ was opposed to.

Christine Mitsui

Bloomington, Ind.

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Conservative . . .

BY CHRISTOPHER DERRICK

From the start, Christianity always said a number of very improbable things, with Christ's resurrection as the chief and glaring example. The problem of belief is therefore a tough one: we all sympathize with doubting Thomas, and most of us have moments when the whole vast structure of Christian belief seems to be nothing but fantasy and illusion.

For us, living in a scientific age, things are made worse by the Scriptural insistence that "belief" can be a moral duty, that "unbelief" can incur punishment. Surely (we feel), in all matters of possible or alleged fact, honesty is the only duty and self-deception the only sin.

Thus baffled, thus embarrassed, many of us play down the whole question of doctrinal belief. Stressing the idea of religion as a personal meeting and relationship with God, they assert vehemently that "faith" has to be something more than the formal acceptance of doctrinal propositions, as laid down by Church authority.

THEY ARE RIGHT in a way. In our Catholic past, there was too much of the



feeling that "faith" meant essentially (and perhaps only) a docile toying of the official line—just as a good Communist would show his orthodoxy by loud verbal agreement with whatever Moscow said. This was hardly enough: the faith that moves mountains and saves souls is something more than that.

But it is something more than that—not something less. The acceptance of dogma is not enough, but it is a necessary preliminary. We can easily get lost on our Christian pilgrimage, and we need the map which dogma provides; and "faith," in the richer sense, cannot co-exist with an impatient or suspicious attitude towards the things which God sees fit to tell us through his Church.

The thing currently needed is a rehabilitation of the dogmatic element in belief. Dry propositions may seem boring to us, but they save us from central illusion: doctrine is the foundation upon which the New Jerusalem is built, the drab soil out of which the bright flowers of charity can blossom. We need much more than doctrinal orthodoxy: we cannot make do with less.

The key thing, perhaps, is our appetite for objectivity. This seems to have become weakened lately: we see all things in terms of our own emotional responses. Where men once asked "Does God actually exist?" we now ask "Is the concept of a God meaningful and relevant to ourselves?" This is an interesting question, too, but in the last resort it is a question about ourselves, a question in applied psychology, not ultimately important, not really answerable. Where the contents of our own minds are concerned, there is no revelation and only a rudimentary science.

Rebuttal

BY DONALD J. THORMAN

On one level it is impossible to disagree with the logic of Mr. Derrick's argument. No one but an imbecile would want a faith or belief which was devoid of content: after all, we do have to believe something; we simply must have faith in more than love, sweet love. My problem with Mr. Derrick's approach is one of chronology, I suppose. I just don't believe most people begin by looking for a set of well defined dogmatic, orthodox teachings passed on by an institutional Church. What they are really looking for, especially today, is some kind of answer to the basic question of whether there is a God out there and, if so, what kind of God?

Their minds are trying to reconcile the compassionate Jesus of history with the God who allows pain and evil in the world, who allowed six million Jews to die under Hitler, and who even now allows innocents to die agonizing deaths from disease or live in hunger and poverty in the midst of affluence. These are the questions they must somehow confront and answer before they can even accept the idea of an institutional Church—of which they are deeply suspicious already—which can authoritatively teach them anything about salvation, God or belief.

It is the old question of beginning with people where they are at and my experience tells me many people today have a long way to go before you can talk to them about doctrine.

Monsignor Goossens Says:

THANK YOU!
TO ALL OUR FRIENDS WHO ANSWERED OUR
LENTEN SACRIFICE APPEAL
SO GENEROUSLY!

WE ARE ANXIOUSLY AWAITING AN
EQUALLY GENEROUS RESPONSE FROM
ALL OUR OTHER FRIENDS!

CATHOLIC HOME AND FOREIGN MISSIONS

136 WEST GEORGIA ST.

INDIANAPOLIS, IND. 46225

Establishment of due process office approved

CINCINNATI—Human rights and freedoms will be protected by a new office of due process, the priests' senate of the Cincinnati archdiocese said March 23.

The senate voted approval of the proposal, and Archbishop Paul F. Leibold has indicated that it will be appended to a document on archdiocesan organization to be voted on by 3,000 priests, Religious and lay men and women at an archdiocesan assembly May 16.

The assembly will vote on 11 documents of the sixth archdiocesan synod—liturgy, missions, education, social action, communications, clergy and seminarians, Religious, temporal affairs, ecumenism, laity and archdiocesan organization. These approved by the assembly will be promulgated in October at a celebration of the archdiocese's 150th anniversary.

KNOW YOUR FAITH

Antiseptic piety thing of the past

BY FR. ERNEST E. LARKIN,
O. CARM.

In Phoenix, Arizona, there is a mountain called Camelback. An observer standing on the south side and facing north easily traces the majestic head of a camel and two appropriately spaced humps silhouetted against the sky.

If he comes around to the north side of the same mountain, however, the figure of a praying monk stands out, kneeling before a mound of rock that is no longer so obviously a camel at rest.

Camelback Mountain does not change, but it looks different from different vantage points.

The Catholic faith has not changed in the 60's and 70's; it is "Jesus Christ yesterday, today and the same forever" (Hebrews 13:8). But the contemporary experience and practice of the faith are different, because perspectives have shifted.

Before Vatican II Catholics tended to live in a two-story universe, with God upstairs and man on the ground floor. The problem of Catholic piety in those days was to strike the right balance between the love of God and love of fellowmen, between

Fr. Ernest E. Larkin, O. Carm., has done graduate work in English literature at the Catholic University of America, Washington, D.C., and has received his S.T.D. from the Angelicum in Rome. He has taught in several seminaries and is presently working in continuing education programs for clergy and religious in the diocese of Phoenix, Ariz. He is a consultant on religious renewal for several religious communities.

contemplation and action.

Devotional life ran parallel with but in a sense separate from daily existence, and the problem was integration.

THE DANGER WAS to think of piety as a world of its own and removed from life. God was to be found in the "gaps", in pauses along the way in which the serious Christian took time out for God in spiritual exercises like solitary prayer or penances of sensory deprivation such as giving up smoking or going off on retreat. A man would encounter God by standing back and withdrawing into the cleft of the rock. Even such practices as the presence of God, which consisted in momentary pauses to recall God's presence and direct an aspiration toward Him, were discontinuous with one's human and secular preoccupations. For the pious such acts were like oases in the desert.

Then came the revolution of

relevancy. After Vatican II especially, Catholics stopped equating religion with saving souls, whether their own or others', or even identifying it with giving glory to God, at least in the limited, poverty-stricken meaning these phrases had come to bear.

If we had kept a complete understanding of salvation and the glory of God as these concepts are presented in the Bible and the Fathers of the Church, the changes in Catholic thinking and practice after Vatican II would have been less dramatic.

We would have remembered what St. Irenaeus said: "The glory of God is a man fully alive." We would not have let the practice of our faith become so separatist, restricted and compartmentalized.

The post-Vatican II Christian "renewed" his vision and began to see himself and others as persons. This means that he began to see himself, not as an isolated soul, but as a "relational" being, unique in himself, precisely because he is constituted by the network of relationships that have made him who he is.

HE IS SPIRITUAL, for example, not because he has a soul, but because he has—he is related to—the Holy Spirit. He is involved with other people and the world, not because he has a body; he is a body, and therefore part of the world.

Thus the Christian, in another dictum of St. Irenaeus, is body, soul, and Holy Spirit together. His Christian life involves everybody and everything, beginning with himself and reaching up to God.

This new vantage point has made the old style piety obsolete, at least as the norm for contemporary Christians. The new style is communal as well as individualistic, apostolic as well as contemplative, this-worldly as well as other-worldly, secular and sacred.

Catholic piety today tries to embrace all that is best in the world of the secular humanist without losing anything that is true from the Christian past. Prayer is not "out", nor is penance passe; only the forms will vary. The new piety endeavors to integrate man's world and God's world in a more radical fashion than before, in a both-and, rather than an either-or relationship.

Is this a development or a sell-out? Some Christians think the worst and accuse the Church of trading its pure spiritual doctrine for a mess of pottage. The "new way", they say, is secular humanism. We call it Christian humanism.

Have we a test to distinguish the two? In my judgment there is such a test and it is prayer, real prayer, old fashioned prayer that is personal union with God, loving contact with Jesus, personal relationship with the Holy Spirit.

IF PRAYER REMAINS the central fact of Christian piety, then the rediscovery of the human and the secular as the locus of God's presence is an addition and not a compromise. Notice, I say, "rediscovery" because finding God in the clothing of the human is what the Incarnation is all about.

The days of antiseptic piety, of



The glory which was once Rome's prior to Christianity is in ruins. These ruins remind us of the continuing glory of Christ to those who "share his suffering" as Father Abbott writes.

SCRIPTURE TODAY

SUFFERING

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

The days of Holy Week and Easter each year remind us vividly of something that was well summarized by St. Paul when he wrote in Chapter 8 of the Letter to the Romans, "If we share Christ's suffering, we will also share his glory" (8:17).

In the last half of that same chapter, Paul—or, to mention the chief author, God speaking through Paul—shows us a problem and its answer. The problem is this: If God is our Father, and we, by a gift of the Spirit in our baptism, have become God's children in a special way, how is it that we have sufferings and problems, so that we "groan within ourselves" (8:23)?

In saying that if we share Christ's suffering we will also share his glory, Paul

devotion to God without devotion to one's neighbor, are over. So also is involvement with man and the world that does not begin or does not culminate in the knowledge and love of the Father and Him whom He sent, Jesus Christ (John 17:3). In the next few weeks we shall explore in this column some aspects of the new style of Catholic devotional practice.

DISCUSSION QUESTIONS:

1. How has the prayer life of the Catholic Church changed in perspective since Vatican II?
2. What changes have taken place in your personal prayer life in the years since Vatican II?

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puts his finger on the answer: suffering is the path to glory; we make our way to the perfect happiness of heaven by enduring in hope; that's the way God has made it.

By having his own Son suffer and die, Paul says, God gave us an example. Paul sounds the note of hope in the very way he puts the point: "If God is for us, who can be against us? He did not even keep back his own Son, but offered him for us all! He gave us his Son—will he not also freely give us all things?" (8:31-32).

IN THE MIDST OF pain and suffering, you may find yourself inclined to say that God chooses strange ways to show he is "for" you. Paul's answer is to point to the cross and say: "Christ Jesus is the one who died, or rather, who was raised to life and is at the right side of God" (8:34). Paul would have us look forward, beyond your pain and suffering.

I think it can be said that Paul stresses more the Easter side than the Holy Week side. Notice, too, how he continues, stressing that Christ, at the right side of God "pleads with God for us" (8:34). Paul is so enraptured by the insight that he states his response of total love to the love of Christ (8:35-39). The section 8:31-39 is like a hymn to God's love.

In Chapters 9 and 10 and the first twelve verses of Chapter 11, Paul goes over the same problem, this time in terms of the history of the Jews. A Jew himself, Paul equivalently asks here how it was that God dealt as he did with them. God had chosen to make his saving interventions for mankind through the Jews, but many of them refused to accept the idea of a suffering Messiah.

What, then, about all of God's promises to and about the Jews? If God so loved them, why were so many of them wandering in ignorance and even showing hostility to God's unfolding plan?

Others, looking at the record of God's

interventions in the Bible, have thought, as a Jewish poet did, "How odd of God to choose the Jews." Others, reading, for example, the account about Rebecca and her two sons and God's choice of Jacob rather than Esau, have wondered how God could have made such dealings.

PAUL CITES THE case of Rebecca and the two children and sets up the question: "What shall we say, then? That God is unjust?" (9:14). No, he answers, you have to explain it by saying "God has mercy on whom he wishes, and he makes stubborn whom he wishes" (9:18).

If you start to say that this means a God who is not to your liking, Paul replies: "But who are you, my friend, to talk back to God?" He adds that the one who makes the pots has the right to use the clay as he wishes.

God is like a potter and he can make two pots from the same lump of clay, "an expensive pot and a cheap one" (9:20-21). We are like clay pots and are not to ask, "Why did you make me like this?"

If we are favored, if we are among "the ones whom he called, not only from among the Jews but also from among the Gentiles" (9:26), all we can say is: "And he wanted also to reveal his rich glory, which was poured out on us who are the objects of his mercy, those of us whom he has prepared to receive his glory" (9:23).

IN OTHER WORDS, that's the way it is. It is God's world and he runs it as he sees fit.

Look back at 8:28, where Paul says that when we cannot choose words in order to pray properly, "the Spirit himself pleads with God for us, in groans that words cannot express."

There is this much we can do about the problem of suffering: we can pray with the urgent prayer of pleading, and if the words just don't come right we can put the whole

(Continued on Page 7)

What does Christ mean in your life?

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

"To me, 'life' means Christ," wrote St. Paul in his letter to the Christians at Philippi (Phil. 1:21). This is a startling statement. Another translation puts it this way: "Life to me, of course, is Christ."

What does Paul mean? What do his words suggest about religious education and Christian spirituality?

In one sense, Paul probably means that as long as he lived, all his energy would be absorbed in the preaching of Christ. Christ would be the preoccupation of his life, much as a man today might say, "For me, my life is my work," or as a mother might state, "For me 'life' is my husband and children." Paul claims that his life is wholly taken up with Christ and His work.

An even richer meaning is suggested if those words of Paul are interpreted in the light of his later letters. The letters to the Colossians and Ephesians express a vision of life that sees Christ at the center of reality: "In Him everything continues in being" (Col. 1:17).

PAUL SAW CHRIST so much at the heart of all reality that in a very real sense "life" could be identified with "Christ." Without Him there would be no life. Without knowing Him the deepest dimensions of life elude man's search for meaning.

Paul gradually discovered such a profound relationship between his faith in Christ and his daily experience, that his letters exemplify that goal of Christian education outlined by Vatican Council II: "The faithful, therefore, must learn the deepest meaning and value of all creation, and how to relate it to the praise of God" (Constitution on the Church, 36).

Like Paul before them, Christians are called to learn that religion is not a separate category of existence but the deepest dimension of ordinary life. "To me, 'life' means Christ."

According to the Second Vatican Council those responsible for Christian education are to provide people with "the kind of education through which their entire lives can be penetrated with the Spirit of Christ" (Decree on Education, 3).

Adults, adolescents and children, each

on their own level of maturity and experience, are to be assisted in learning to discern the presence of Christ in life and through knowledge of Him discover the meaning of human existence.

A CAREFUL LOOK at more recent approaches to Christian education reveals the serious attempts of religious educators to guide people toward a knowledge and love of Christ within the contemporary world. For example, an approach to the Eucharist, which is the sign and source of unity, explores this Sacrament within the context of a person's experiences of community.

The doctrine of creation is deliberately introduced in relation to science and technology at an age when the child is beginning to study science in school.

Prayer is not taught as a separate lesson or unit, but rather is naturally interwoven into the entire process. The enjoyment of movement provides an opportunity not only to be grateful to God for one's body but to become more deeply aware of the many people who cannot move. Prayer for them in turn, suggests the importance of human compassion and the need for further scientific and technological creativity to bring healing to the lame or paralyzed.

The Sacraments are seen within the whole world of symbol, and the history of God's saving actions is discovered within the scope of national and world history.

In other words a definite effort is made to integrate what all too easily becomes "compartments" of knowledge and living. Doctrine is learned in relation to morality, which in turn is set within the broader dimension of spirituality.

There is a bridging of the categories of "dogma," "moral," and "spiritual life," in such a way that all three are seen as integral parts of a whole way of life and a total understanding of reality.

With this type of religious education it is hoped that Catholics will grow in faith like Paul's, a faith that recognizes Christ in everyday experience. "To me, 'life' means Christ" (Phil. 1:21).

DISCUSSION QUESTIONS:

1. What did St. Paul mean when he said that for him "life" means "Christ?"
2. How large a part should religion play in a person's daily life?

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QUESTION BOX

Why can't the Church subsidize its schools?

BY MSGR. R. T. BOSLER

Q. In discussions with people of other faiths, about the financial crisis of our parochial schools a question is brought up for which I have no answer. It is alleged that the Catholic Church in Rome has assets surpassing that of any corporation in the world. If this is so, why cannot that wealth be used to subsidize Catholic education around the world?



A. The Roman Catholic Church invests money to assure stable financing for world-wide missionary activities. Every major religious body does this. Being the largest religious body and truly world-wide, the Catholic Church needs larger funds than smaller institutions, but any missionary can witness to the fact there is never enough to go around.

And why should these funds, donated for spreading the faith and charitable causes, be used to help the citizens of the wealthy nations of the earth teach their children how to read and write and run computers? Somehow we

Catholics have not communicated properly to our fellow citizens what our parochial school crisis is all about. We are not hurting because we lack funds to teach religion. We are going broke subsidizing the general education of citizens, financing the teaching of history, civics, science, mathematics and languages, etc., which should be paid from public taxes because the whole community benefits, not just Roman Catholics.

Q. If a woman is threatened with death at the point of a gun or knife by a sexual attacker would she be guilty of mortal sin if she submitted? I wonder about this because in being told the stories of certain martyrs as a child, I found that teachers would point out that some saints chose death rather than offend God. But if they were forced would this offend God?

A. No, if they were forced they couldn't offend God. No woman is obliged to risk her life to ward off such an attack.

The saints you referred to were all young girls, who doubtless felt they would be guilty of sin unless they resisted. Maria Goretti, for example, who is honored as a martyr to purity because of her

death at the hands of an attacker in 1902, was only 12 years old and had never been to school. She was killed by a neighbor boy who had for some time attempted to seduce her. She resisted him when he came at her finally with a dagger. She was certainly heroic, but she would not have offended God had she saved her life by submitting to the unjust attack.

Q. I have a daughter who wants to marry a Jewish boy. He said he cannot be married in a Catholic Church or by a Catholic priest, for then he could not be buried in Jewish ground when he dies. His rabbi refused him permission to be married in our Church. I understand that a Catholic can marry in their synagogue and not give up the faith. If we can do this and remain Catholic, why can't they? I am worried because she is not a strong Catholic and they may change her.

A. It is true that your daughter can receive permission to be validly married to the Jewish boy by his rabbi in the synagogue, provided she is willing to do all she can to bring up the children in her faith. You'll have to ask the rabbi why he's so strict with his people. But I can venture this much as an answer: the Orthodox Jews must put up a mighty battle to preserve not only a religion but a way of life and a culture that is constantly threatened by the American mixing pot. It is a culture and a way of life that has many good qualities, but it is something that your daughter will find extremely difficult to conform to. Encourage her to get to know as much about her possible in-laws and their way of living as she can so that she enters the marriage with her eyes wide open or learns that she would not be happy in a new way of life before it is too late.

Q. I know of a young couple who have tried in two different churches to have their young son baptized. The wife who is not a Catholic was married before, but her marriage was annulled in the courts. The husband is a Catholic, but because of her previous marriage could not be married in the Church. But why deny baptism to his son? Here are two young people trying to do what is best for their son, and we shut the door. Must an innocent child be the victim? I always thought we never refused to make everyone a Christian.

A. Priests not permitted to baptize children indiscriminately; they must have some assurance that those who present children for baptism will bring them up in the Faith. It would be interesting to know all the circumstances in this case. Maybe the Catholic father wants the son baptized but the mother is determined to bring him up in some other Christian Church. I must admit, however, that I have known of pastors who would not baptize the children of invalid marriages. How they can make a rule of this I don't know. They are wrong and were badly taught.

I suggest you talk with your friends and if they are determined to bring the boy up in the Catholic faith help them find another priest. Surely, all the priests in your locality were not taught by the same mistaken professor of church law.

(Copyright 1971)



Lectors such as this one are being trained by the use of television in some parishes. (NC PHOTO by Frank Hoy)

WORSHIP AND THE WORLD

Television training of lectors

BY FR. JOSEPH M. CHAMPLIN

Tall, pipe-smoking Father Richard Morrow hails from a city in Connecticut with a heavily Catholic population. He serves, now, as pastor of St. Thomas the Apostle Church in Smyrna, Georgia, an Atlanta suburb in 2 per cent Roman Catholic Cobb County.

The native New Englander runs an imaginative team-ministry parish whose three "assistants" are Humility of Mary nuns. These women share in the work, the decision-making, the life of St. Thomas.

"Come, meet, chat with some of our fine folks over a cup of coffee after morning Masses." That opening line in one weekly bulletin means come, meet, chat with the pastor, the Sisters, and the active, well organized parish council.

One of the latest joint projects involves closed circuit television training or "micro-teaching" of lectors. The parish initially rented (\$80.00 per week-end) a Sony camera and playback machine for use with its dozen readers on a Sunday afternoon. Each participant was asked to prepare in advance all the standard commentator and lector texts from the beginning of Mass through the Gospel.

ACCORDING TO THE carefully arranged staggered schedule, three would record, then move to another room and view their presentations without

comment or note-taking. They next watched the tape a second time, jotting down self-criticisms, the observations of fellow lectors, and Father Morrow's recommendations.

A second recording session immediately afterwards brought instant and significant progress, an improvement which has carried over to ensuing Sunday celebrations. These readers now make better use of pauses, enunciate more clearly, change tone and speed for emphasis, prepare with greater care, and often memorize key words or phrases so they can look at the congregation while proclaiming those important words.

BILL JASCOMB, an engineering lawyer for Lockheed and past president of the parish council, believes strongly in this training program. A lector himself, he finds that television replay of one's performance hits the whole person and forces an individual to see himself face to face.

It pushes the reader on to some honest, painful self-criticism, a healthy process not always possible when others point out weaknesses and we quickly raise defensive barriers to protect ourselves.

This "micro-training" however, needs, in the judgment of Jascomb and Father Morrow, to be repeated about every three months for sustained growth in the quality of a lector's reading. Talented electronic parishioners in Smyrna agree. This is why they have constructed (for about \$1,000) a partially

homemade television setup quite suitable for training both readers and religious education instructors at St. Thomas and in neighboring parishes.

"Readers should be qualified and carefully prepared so that the reading will develop in the faithful an appreciation of scripture." Dry words from the General Instruction of the Roman Missal (no. 66), but so true.

We will never change congregations from riveted concentration on the printed page toward attentive listening to the spoken word until lectors are qualified and carefully prepared. Television training of readers certainly will hasten that day.

DISCUSSION QUESTIONS:

1. What are some distinguishing qualities of a good lector?
2. What advantages do you see for using television and other modern technological means of communication for training people for liturgical functions?

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Suffering

(Continued from Page 6)

problem in the hands of God, as our anthropomorphic expression has it, and even if we are reduced to a state of numbness we can have the consolation of remembering that we have Christ himself pleading for us (8:34). Those of you who have the Jerusalem Bible should read the excellent long note on prayer at 8:27.

DISCUSSION QUESTIONS:

1. What did Paul mean when he said that if we share Christ's suffering, we will also share in his glory?
2. What attitude should a person take to make the suffering he endures a means of attaining eternal happiness?

(Copyright 1971, NC News Service)

WHAT DIFFERENCE DOES JESUS MAKE?

Love is the point of man's existence

BY F. J. SHEED

Christ, we remember, summed up the grim list in Mark 7 of sins that defile—fornication, treachery, slander, murder, pride and the rest—with "foolishness." And we wondered if it was rather an anticlimax. There is, indeed, a silly foolishness which does no great harm. But there is a gross foolishness which really does make men gross. Fornication, for instance, is talked of by some religious men as harmless, enriching even. Robert Burns, who knew more about it than most, says



It hardens all the heart
And petrifies the feeling.
Christ has made a selection of the ways of indulging impulses and appetites which flow from the folly of rating this life above the next, grabbing the immediate pleasure or profit and damning the consequences. The evil of all of them is the damage they do to the "heart." Saint Augustine answers splendidly those who argue that, because the body doesn't matter, sins in the body don't matter either. The body will, indeed, return to the dust, but its sins will live on in their effect on the self. What Burns has said of fornication is true of them all: they harden the heart, make it harder to penetrate, close it to any interest that conflicts with self-interest.

THAT THIS IS WHAT really matters about any misuse of ourselves explains a curious fact about the Parables—those, I mean, which are concerned not with the Kingdom, but with the individual human being, you, for instance, and me. They all treat of sin, but have not much to say about sins: they contain nothing like the catalogue of sins in Mark 7.

There is a man who showed no mercy though mercy had been shown him, one who beat his fellow-servants and went on drinking parties, one who wasted his employers' goods, one who lived riotously. There are no murders mentioned, no slanders, no sexual sins—though riotous living and drinking parties presumably did not exclude such. The main concern in these parables is not the great sinner but the average man, talents wasted, God's gifts unused, the self-indulgent, emptiness, futility. In any given parable the point is not the particular sin, but only the state of heart from which sins proceed.

Jesus is not writing out a prescription. He is not prescribing a pill but a way of life, not something we take but something we become. He wants our health—health of heart, health of soul. Either word means the whole self, just as the Scripture phrases "my spirit" "my flesh" are simply ways of saying "I," as the "Et cum spiritu tuo" of the Latin Mass means "and with you." Indeed, the New English Bible substitutes "self" for "soul"—"What shall it profit a man to gain the whole world and lose his own self" (Mark 8:36).

What is the self's health? To be like God, perfect as Christ's heavenly Father is perfect (Matthew 5:48). We are made in God's image, the image is marred or mutilated by sin, our whole effort must be to work with Christ for its restoration. As Jude puts it, "God yearns jealously over the spirit he has made to dwell in us" (4:5). That, of course, is not Jesus' phrase; it is Jude's translation of John's phrase "God is love," and John's phrase is the distilling of all that he learnt from Jesus about God and man. It is a uniqueness of Christ's teaching that he makes love the whole point.

Out of the six hundred precepts the scribes drew from the Torah, he selects a few phrases from Deuteronomy—"Love God with all your mind, heart, soul, strength" (one's whole "self" in fact), "Love your neighbor as yourself" (the self that loves God, of course). Upon them he makes the Law and the Prophets, commands and teachings, depend. They are not a substitute for these, but their life principle.

JESUS DOES NOT define love, he shows it in action; he does not often speak of it as feeling, almost always as doing. There is our love for himself, for instance: "He that has my commands and keeps them, he it is that loves me" (John 14:21). There is the love we must show other men: we must bear one another's burdens, we must bear with one another—in other words we must give and forgive. There is no limit to the giving—the greatest love man can show is to lay down his life for his friend (John 15:13). There is no limit to the forgiving: unto seventy times seven.

How does this apply to the love God wants us to have for Himself? Our experience of loving either things or people does not seem to apply readily to loving God. Yet it is the one same love, at two stages of growth: "If we don't love our brother whom we see, how shall we love God whom we don't?" (1 John 4:20).



FOUR STRAIGHT FOR ST. SIMON—These St. Simon wrestlers had their picture taken just after nailing down the parish's fourth consecutive CYO Cadet Wrestling Tournament championship. The far Eastsiders also came out of the tournament with six individual championships, four second places, and a third. Finally, St. Simon made it four straight in dual meet league competition, winning the Division Two title, then defeating St. Michael's Division One winners, 33-23, in the play-off for the league championship. The man who handled the St. Simon team through its all-winning season was Jim McGovern (back row, second from right). Seated in the third row at the right is St. Simon's Cadet Athletic Director, Bill Norton.



BROTHERHOOD RECIPIENTS—Shown above are the 1971 recipients of the Brotherhood Awards of the National Conference of Christians and Jews, Indiana Region. The recipients, from right are: Irving L. Fink, attorney; Sam H. Jones, executive director of the Indianapolis Urban League; and William J. Mooney, president of Mooney, Mueller, Ward Co., Inc. James E. Olson, far left, will serve as chairman of the Awards Dinner, to be held April 29 at the Indianapolis Hilton. Featured speaker at the dinner will be Brooks Hays, former Arkansas Representative who is presently director of the Ecumenical Institute at Wake Forest University, Winston-Salem, N.C. Tickets are \$50 per place and are available from the NCCJ office, 1815 N. Meridian St. Proceeds will support the human relations education program conducted by the agency.

Format is announced for CYO Convention

INDIANAPOLIS—The format for the 14th Annual CYO convention, which will be held April 23-25 at Secena Memorial High School here, was announced this week by the CYO Office.

Registration will begin at 4:30 p.m. on Friday, April 23. The opening session is scheduled for 7:30 p.m., followed by deanery caucuses and a social mixer.

Monsignor Busald Award rite set

INDIANAPOLIS—The second annual Magr. Busald Award presentation ceremony has been announced for Thursday, April 29, at St. Philip Neri Church.

Designed to honor adult volunteers who have provided extensive leadership for youth activities, the award was named to honor Magr. Albert H. Busald, retired pastor of St. Philip's parish. Candidates will be selected from among nominees by the CYO Board.

A cocelebrated Mass is scheduled at St. Philip's at 7 p.m. the evening of the award. Recipients, families and friends are invited to the occasion, along with previous holders of the award.

Spots still open in all camp weeks

Applications for summer camping at Camp Rancho Framasa have passed the 400 mark, the CYO Office announced this week. The number represents 40 per cent of capacity. More than 100 applications have been received for Camp Christina, or about 25 per cent of capacity.

The only week in danger of filling at this moment is June 20 at Camp Rancho Framasa, with fewer than 30 openings available. Room remains available for all weeks at both camps.

The schedule at Camp Rancho Framasa includes the first four weeks for girls eight and over, starting June 20, and the final five weeks for boys eight and over.

Camp Christina will feature its first four weeks for girls nine and over, with the final four weeks for girls 10 and over.

The CYO Office this week expressed its appreciation to WATI Radio (810) for numerous public service announcements about the camping program and to CYO board members for recording the promotional messages.

Indianapolis YCA lists activities

INDIANAPOLIS—April and May activities of the Young Catholic Adults (YCA) have been announced.

The Cultural Committee will attend a performance of "Harold," and original musical comedy, to be shown at Ladywood-St. Agnes School at 8 p.m. Friday, April 16.

A Get-Acquainted Dance is scheduled by the Membership Committee at 9 p.m. Saturday, April 17, in the CYO classrooms of Sacred Heart parish.

On May 1, the Civic Committee plans to take the Drum and Bugle Corps of Holy Angels School to the Indiana Soldiers and Sailors Children's Home at Knightstown. A public Card Party has been announced for May 15, with the site to be announced.

Ten years ago, it was announced that Cardinal James Francis McIntyre, Archbishop of Los Angeles, would be the principal speaker at an American Legion banquet to be held at the Indianapolis Athletic Club.

106 teams to compete in kickball

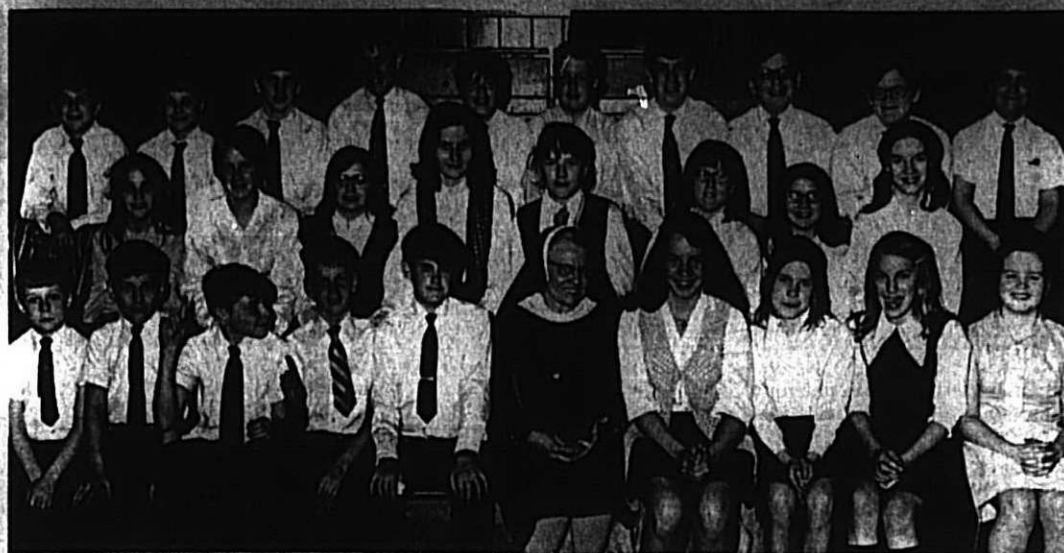
INDIANAPOLIS—The largest season in CYO kickball memory gets underway next week as 106 teams complete their drills and squad formation. Thirty-five Junior entries will begin next Tuesday and Wednesday.

On Thursday, play will start for 30 Cadet "B" teams, while 41 Cadet "A" teams start the following day. The total is an increase of 15 entries over last year's number, the largest group increase being the Cadet "B" league.

Junior teams will play basically on Sundays and one mid-week day. Cadet "B" league is scheduled on Tuesdays and Thursdays and Mondays and Fridays are the normal play-days for Cadet "A" teams. Paid umpires are again slated for Cadet "A" and Junior games, while Cadet "B" will rely upon volunteer umpires, except for playoffs.

Action in all leagues will conclude by May 21-23, followed by playoffs. CYO officials this week reminded coaches that all rosters, eligibility blanks and participation fees must be forwarded the CYO by April 20. Coaches are also asked to phone scores to specified numbers immediately.

Parish advisers were reminded that all diamonds must be for the Cadet Boys Track and painted properly, including 24-inch bases instead of last year's 15-inch base. Home plate remains 12-inch square.



FIRST-TIME BAND-ORCHESTRA CHAMPIONS—Although many times a contender St. Philip Neri, Indianapolis, made it all the way to the top for the first time in 1971, winning the Band-Orchestra Competition at the recent CYO Cadet Instrumental Music Contest. The Neri-lites, competing against seven other groups, won after a

close contest with St. Anthony of Clarksville and Holy Name, Beech Grove, two other perennial contenders. Sitting with her group in the middle of the front row is Sister Mary Estelle, S.P., who has directed the St. Philip Neri group in all its Instrumental Music Contest appearances.

CYO NOTES

The Cadet Girls Track and Field City-Wide Meet entry information will be mailed next week. Deadline for the May 23 Cadet Spring Baseball League, event is May 19. A 220-dash event has been added in Classes A and B, and the standing long jump event was changed to a running long jump. The CYO Office also has asked that any parishes interested in an informal dual-meet season call before April 23.

Entry blanks have been mailed for the Cadet Boys Track and Field City-Wide Meet, scheduled at the CYO Stadium for Sunday, May 16. Deadline is May 12. All categories remain unchanged.

Information will be mailed next week for the Junior Boys and Girls Summer Softball Leagues. Deadline will be May 24.

Formation of a "56" baseball league will not be decided until available at the door for \$1.00, next week, pending arrival of an adequate number of parish entries. Mrs. Charles Auten is chairman.

Mother-Daughter Party planned

INDIANAPOLIS—The Women's Club of St. Monica's parish will sponsor its annual Mother-Daughter Party at 7:30 p.m. Friday, April 23, in the school cafeteria.

Entertainment will be provided by the magician Raymar. A musical sing-a-long with a girls' combo is also scheduled.

Tickets to the event are available at the door for \$1.00, next week, pending arrival of an adequate number of parish entries.

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TIC TACKER

KC fading out? Not in Indiana

BY PAUL G. FOX

In many areas of the nation, we are told, the Knights of Columbus are in decline as a meaningful fraternal order. Such does not appear to be the case in Indiana, judging from activities during the past few months.

Indiana's 3rd Council—the new St. Martin's Council in Martinsville—was chartered during ceremonies held there Sunday, March 28. St. Martin's began its existence with 50 members, after operating the previous two years as a club.

A national recruitment campaign, named the Papal Tribute in honor of Pope Paul VI, resulted in the addition of nearly 1,000 new members in the state, bringing the state's total membership in excess of 27,000 men. The largest effort in terms of new members recruited was made by Msgr. James M. Downey Council 3666, Indianapolis, which added 148 men to a record high membership of nearly 1,800. It is the state's largest council.

Other signs of physical life in the Indiana K of C is demonstrated by expansion of facilities by three major councils—Richmond Council 589, Mother Theodore Council 641 in Terre Haute, and Msgr. Downey Council.

In Terre Haute, the new facilities of Mother Theodore Council were opened to its membership this past Monday, with its first meeting scheduled for next Monday evening.

Located for the past 65 years at 828 Ohio St. in the old Thomas W. Kinser mansion, the 71-year-old Mother Theodore Council two years ago purchased a former supermarket building at Ninth and Poplar Streets. Work has continued the past eight months on extensive remodeling and refurbishing of the building.

The 13,000-foot building also contains a six lane bowling alley in addition to offices, lounge, ballroom, clubroom, gameroom, kitchen and other facilities. Entire cost of the project, including the purchase of the building, will exceed \$500,000.

In Richmond, a major addition is underway at Council 589 to provide a multi-purpose assembly room and kitchen. A \$35,000 fund drive is currently underway there.

Msgr. Downey Council this past Monday evening held an open house to mark completion of a \$65,000 renovation program of its facilities on Indianapolis' southside.

With strong faith being demonstrated by these and the other K of C councils in the state, it is obvious that the fraternal organization will be around for many years to come.

It is equally true, however, that internal renovation and updating is necessary constantly to breathe the continued life and leadership into an organization of such magnitude. This is being done continuously on every level—the individual council, chapter, district, state and national. Simultaneous action is required.

NAMES IN THE NEWS—Several Richmond-area students have received their share of awards recently. The partial list includes the following: Bill Swiderski, son of Mr. and Mrs. Walter Swiderski of St. Andrew's parish, Richmond, has been named winner of the "Boy of the Year" award presented by the Scott Boys Club. He is a senior at Richmond High School.



Maureen



Elaine

Honor scholarships to Immaculate Conception Academy, Oldenburg, have been awarded to Miss Maureen Doyle, of Holy Family parish, and Miss Elaine White, of St. Andrew's parish, both in Richmond. . . . Three Catholic students at

Test Junior High School, Richmond, have been inducted into the local chapter of the National Junior Honor Society. They are: John Trammell, Jane Higgins, Angela McDermott and Ray Zaleski, all of St. Mary's parish. . . . Tim Juerling, son of Mr. and Mrs. Frank Juerling of St. Andrew's parish, Richmond, recently won first place in the physical division of the regional science fair held in Indianapolis. His project was an "Electrostatic Precipitator." . . . Robert McLearn, a student at Holy Family School, Richmond, was named winner of the Richmond Breakfast Optimist Club's seventh annual oratorical contest. He is the son of Mr. and Mrs. Robert McLearn. Contest topic was "This I Believe."

SPONSOR 'SPECIAL OLYMPICS'—St. Meinrad College seminarians are organizing "special olympics" for the youth of Perry, Spencer and Dubois County. Sponsored by the Cooperative Action for Community Development (CACD), the program will involve mentally retarded children from special education classes of Tell City, Dale, Richland City, Huntington and Jasper schools. It will be held May 15 at Ferdinand High School. The "special olympics" program is designed to promote sports and athletic competition and to create and stimulate interests in providing special programs for the children, demonstrating that they can succeed when given the opportunity. Competitors will travel to Evansville on May 22 and then to the State Special Olympics this summer in Terre Haute. Although trained by the seminarians, the group will need community help in keeping the program going during the summer after the collegians have left school. Immediately needed will be uniforms and transportation. Anyone interested is asked to contact Mike Tremmel, Chairman of CACD Special Olympics, ES21, St. Meinrad College, St. Meinrad, Indiana 47577.

'500' FESTIVAL PARADE—Handicapped men, women and children are invited to see the "500" Festival parade on Friday, May 28, with front-row seats provided free by Eli Lilly & Co. Programs, milk and transportation from four accessible locations in Indianapolis have been made available by business men and friends. Volunteers will be provided by the Marion County Firemen's Association, the Loyal Order of Moose No. 17, the Sahara Grotto and soldiers from Fort Benjamin Harrison. To attend, telephone 636-4556 or write the "500" Festival Office, One Indiana Square, Suite 2290, for reservations.

HERE AND THERE—Seven St. Meinrad College seminarians will attend the National Seminary Convention April 15-18 at St. Mary's Seminary, Houston. The convention theme is "Ministry '70's: Opportunity for Hope and Service." Two Indianapolis students attending are John Kirby and Kenneth Taylor. Father Daniel Eschle, O.S.B., will accompany them. Ernest J. Collamati, area advisor in philosophy at St. Mary-of-the-Woods College, is attending the national meeting of the College Theology Society this week in St. Paul, Minn. He is serving as a member of the resolutions committee for the session and will present one of 18 papers during the convention. His paper is entitled: "Study of Religion in a New Curricula Setting." . . . Father Albert Ajamie will celebrate the Divine Liturgy of the Melkite Rite at 4 p.m. Sunday, April 18, in Little Flower Church, Indianapolis. The Eucharist will be distributed under both species. . . . Sister Ruth Marie Ryan, C.S.J., a teacher at Holy Angels School, Indianapolis, remains in intensive care at Marion County General Hospital after a serious accident last week-end. She received burns over 65 per cent of her body resulting from an attempt to add fuel to an outdoor grill at the convent. Blood donors are needed, as she will require transfusions this week. Donors may contact the Marion County Community Blood Bank, 2128 N. Meridian St., 926-1391.



IN ST. JOAN OF ARC PLAY—Leading roles in an original musical comedy to be presented on April 16 and 17 by the Off Broadway Players of St. Joan of Arc parish are being played by, left to right, Carol Jones, Mike Kottkamp, Mrs. James Rivelli, Mrs. George Desautels, and Paul Kennedy. The production, entitled "Harold," will be given in the Ladywood-St. Agnes Auditorium.



PLAN COMMUNION BRUNCH—The Mothers Club of Cathedral High School will sponsor a Communion Brunch on Sunday, April 18. Mass will be celebrated at 12 noon, followed by the brunch. Mrs. William McKenna, second from left above, and Mrs. George A. Seal, right, serve as co-chairmen of the event. Also shown are Mrs. James E. Waymire, left, and Mrs. Robert Wurtz, members of the decorations committee.



NEWMAN GUILD CARD PARTY—L. S. Ayres Auditorium will be the site of the "Green Thumb" Card Party, to be sponsored by the Newman Guild of Butler University at 1 p.m. Tuesday, April 20. Mrs. H. A. Shumaker, above center, is chairman, assisted by Mrs. R. N. Parker, left, as co-chairman, and Mrs. F. J. Konstanzer. Special prizes will include a cheer basket, silver tray and crocheted afghan.

Spring Dance set at Sacred Heart Friday, April 23

INDIANAPOLIS—Sacred Heart parish will sponsor its Spring Dance on Friday, April 23, in the church hall. Dancing will begin at 9 p.m. Admission charge of \$1.50 a person includes a "Dutch lunch" at midnight. Advance reservations may be obtained by calling Helen Kleber, 784-6700, or Alice Kilgore, 786-7068. Tickets may also be purchased at the door.

Joseph McCurdy's to mark Jubilee at Little Flower

INDIANAPOLIS—Mr. and Mrs. Joseph B. McCurdy, members of Little Flower parish, will observe their 50th Wedding Anniversary on Saturday, April 24, with a Mass of Thanksgiving in the parish church at 1:30 p.m.

A reception will follow at Mater Dei Council, Knights of Columbus, 1305 N. Delaware St. No invitations have been issued.

The jubilarians are the parents of Francis McCurdy, Robert McCurdy, and JoAnn Joest.

St. Joan of Arc sets play

INDIANAPOLIS—The Off Broadway Players of St. Joan of Arc parish will present an original musical, "Harold," on April 16 and 17 at 8 p.m. in the Ladywood-St. Agnes Auditorium, 5355 Emerson Way. Tickets, at \$2.50 each, will be available at the door. Proceeds go to parish youth programs.

Written by Marjorie Dutton, the comedy details a gangster's rise to fame and respectability. The setting is Chicago in the early 1930s. Carol Jones will play the title role.

Assisting Mrs. Dutton, who is also producer-director, are Mrs. Larry Hembree, musical coordinator and choreographer; Mrs. Patrick McKittrick, set

designer; and Mrs. Victor Broadway Players of St. Joan of Arc parish is executive producer. Mrs. McKenna is executive producer.

Thirty years ago Most Rev. Robert E. Lucey was installed as Archbishop of San Antonio.

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INDIANAPOLIS Calendar of Events

SUNDAY, APRIL 18
Card Party at Assumption School Hall, 1105 S. Blaine Ave., 2 p.m. and 7 p.m. All games played.

MONDAY, APRIL 19
Ladies Auxiliary, AOH, St. Clare Division, will meet at 7:30 p.m. in Irvington Branch of the Merchants National Bank.

SATURDAY, APRIL 24
Rummage Sale at Assumption School Hall, 1105 S. Blaine Ave. beginning at 9 a.m. Coffee will be served. Call 637-9148 or 631-6459 for any articles or clothing to be picked up.

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.; Secunia 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.

Dance slated at Brownsburg

BROWNSBURG, Ind.—The Altar Society of St. Malachy's parish will sponsor its annual Spring Dance on Saturday, April 24, at Holy Family Council, Knights of Columbus, 220 N. Country Club Rd., Indianapolis. Theme of the event is "April in Paris."

The Pastels will provide the "big band" sound, along with contemporary music. Admission is \$3.50 per couple.

Fun, Games Night set at St. Roch

INDIANAPOLIS—St. Roch's Youth Activities Board will sponsor a "Fun and Games Night" from 7 to 11 p.m., Friday, April 19, in St. Roch's parish hall, 3600 S. Meridian St.

Games of all kinds will be played and door prizes will be given every hour on the hour. Food and beverage will be served free of charge. Admission is \$1 per person. The public is invited.

Schulte Carnival plans completed

TERRE HAUTE, Ind.—Final plans were announced this week for the annual Carnival to be held at Schulte High School.

Activities will begin at 12 noon with complete ham or beef dinners available until 5 p.m. A senior class skit, "Room 1971," will be presented. A new car will be awarded, and new and original entertainment booths will dot the midway.

A faculty committee headed by Emmanuel Pusco has been working on Carnival plans with the Student Council. Father J. V. Beecham is Schulte principal.

Map change in ministry

RIO DE JANEIRO, Brazil—For decades few Indians, blacks and mestizos (mixed race) in Latin America were involved in the Church's official ministry. But now 45 Aymara Indians in Peru are being trained as deacons, and similar diocesan programs are going on in Brazil, Mexico and Guatemala.

The diocesan programs and a week-long meeting here of 31 Latin American bishops indicate a new pastoral approach by Church leaders.

The meeting, sponsored by the Latin American Bishops' Council (CELAM), also made plans to gear Church work to expected changes in the next decade.

"We want to envision how our society will look by the year 1980, for we know that the Church must change her structures, her ways of preaching the Gospel, and adapt her role to the modern world," said Father Edgar Beltran, CELAM's coordinator in this renewal effort.

The Aymara Indians estimated to number 3.3 million, live in the highlands of Bolivia and Peru. Efforts are underway to make Christianity relevant to them through their own deacons and eventually priests.



'CAROUSEL' CARD PARTY—The Women's Club of St. Plus X parish will sponsor a Carousel Card Party at 8 p.m. Friday, April 23, in the parish school gym, 7200 Sarto Dr. Tickets are \$1.25 each and are available from Mrs. Richard Killen, 846-6026. The special prize list is headed by a \$200 carousel of money. Door prizes and refreshments are also scheduled. Shown above from left are: Mrs. Richard Killen, ticket chairman; Mrs. James McLeod, co-chairman of special prizes; Mrs. William Sodermann, co-chairman of special prizes; and Mrs. Richard Wagner, general chairman.



GOLDEN WEDDING—Mr. and Mrs. George Zobel will mark their Golden Wedding anniversary on Sunday, April 18, with a Mass of Thanksgiving in St. Vincent's Church, Shelby County. Father Anthony Seger will be the celebrant. A family dinner will follow in the church hall. Children include: Mrs. Frank Carpenter, Rushville; Mrs. Francis Reuter, Indianapolis; and Edward and Thomas Zobel, Rural Route, Shelbyville. Another son, George Jr., is deceased. There are 19 grandchildren and three great grandchildren.

Alumnae plan Communion Brunch

INDIANAPOLIS—The St. 11 a.m. Mass. Brunch will be Agnes Academy Alumnae served at the Marott Hotel, at Association will sponsor their Annual Communion Brunch on Sunday, April 25.

All graduates are invited. The cost of the brunch is \$3.00, and reservations are to be made with Mrs. Bob Sherman, 4181 Ruckles, 263-3287.

Alumnae will meet in the SS. Peter and Paul Cathedral for the

Retreat list announced for Fatima

INDIANAPOLIS — April retreats at Our Lady of Fatima Retreat House, 5353 E. 56th St., have been announced.

Father Eric Lies, O.S.B., of St. Meinrad Archabbey, will conduct the April 16-18 week-end retreat for the women of St. Joan of Arc parish, Indianapolis; St. Susanna, Plainfield; St. Thomas More, Mooresville; and St. Mary, Rushville.

A team of priests will conduct a mid-week retreat for Secina Memorial High School seniors April 20-22.

Father Victor F. Wright, of St. Joseph parish, St. Leon, is scheduled for April 23-25. Women are invited from St. Andrew, Indianapolis; St. Lawrence, Indianapolis; St. Ambrose, Seymour; St. Paul, Tell City; and St. Meinrad, St. Meinrad.

The April 30-May 2 week-end has been set aside for women from SS. Peter and Paul Cathedral, Holy Cross, St. Mary, St. Patrick, St. Joseph and St. Mark parishes, all in Indianapolis. Retreat master will be Father Kenny C. Sweeney.

Other scheduled Fatima activities include an Evening of Reflection for St. Simon parish, Indianapolis, on April 27, conducted by Father Wright.

Father Edwin Soergel, of Immaculate Heart of Mary parish, Indianapolis, will conduct an Evening of Reflection for the Marthas and Marys on April 28.

Additional information and reservations may be obtained from the retreat house, 545-7681.

CYOBETS FESTIVAL — **SELLERSBURG, Ind.** — St. Joseph's parish, Clark County, will be the site of the annual Beef and Ham Luncheon and Spring Festival sponsored by the New Albany Deaneary CYO on Sunday, April 18. The event will be held from 11 a.m. to 8 p.m.

Remember them in your prayers

INDIANAPOLIS — **EDWIN PETERSEN**, 56, St. Catherine, April 7. Husband of Rose; father of Sharon, Janice, Anna and Patricia Epstein; brother of Dee Sadler.

VERONICA L. ADMIRE, 73, St. Malachy, April 7. Mother of William Admire, Marie Knoske, Jean Good night, Donna Williams; sister of James Broderick and May Lind.

EDWARD SCHILLING, 81, Holy Name, April 8. Husband of Rosalind; father of Robert, George, Fred, Edward and Thomas Schilling; Rosalind Tully, Delores Hartley and Mary Querry; brother of Fred Schilling.

FERN H. HEIDELBERGER, 78, St. Mark, April 8. Wife of James A. mother of J. Kendall Heidelberg and Genevieve Uhl.

JOHN D. ANDREWS, SR., 55, St. Lawrence, April 9. Husband of Miriam; father of John Jr., William and Susan Andrews, Judith Matlock.

ROBERT L. NIELAN, 75, St. Jude, April 9. Husband of Myrtle; father of Thomas J. Nielan.

FREDERICK L. MARSH, 40, April 10.

Schulte High annual Carnival Sunday, April 18

TERRE HAUTE—Schulte High School will sponsor its annual Carnival on Sunday, April 18.

Food and entertainment will be provided the public from 12 noon to 6 p.m. Roast beef and baked ham dinners will be served in the school cafeteria. Dinner charge will be \$2 for adults, \$1 for children.

Thirty games and booths with prizes will be featured. Among decorative diversions will be a Cake Walk, Country Store, Dart Balloon and Fish Pond.

A style show featuring spring fashions also will be held.

Tell City DCCW to meet Sunday

TELL CITY, Ind.—The Tell City Deaneary Council of Catholic Women will have their quarterly meeting on Sunday, April 18 at St. Mark's, R.R. 2 in Perry County. Registration and Board meeting will be at 1:30 p.m. (E.S.T.), and the general meeting at 2 p.m.

Members are asked to bring items for the White Elephant Sale and also to bring red and white labels.

The guest speaker will be Father Gerard Ellsperman, O.S.B., Prior of St. Meinrad Archabbey.

Richmond parish schedules dance

RICHMOND, Ind.—The Women's Club of Holy Family parish will sponsor its annual Spring Dance in the parish hall on Saturday, April 24.

A racing theme will be carried out in decorations for the event, announced as "The Little 500." Music will be provided by the 10-piece orchestra of Frank Neville. General chairman is Mrs. William Ancira, assisted by Mrs. Jack Feld. Women's Club president is Mrs. Richard Jeffers.

Proceeds of the event will be used for educational purposes. Tickets are available from Mrs. George Rosser.

mother of Jacqueline at home. A brother and two sisters also survive.

SAMUEL PONTRICH, 82, St. Mary's, April 7. Brother of Michael and Mary Ellen, both of New Albany.

NOLA E. KIEWITZ, 80, Holy Trinity, April 12. Mother of Jack E. Kiewitz, St. Petersburg, Fla. A brother and three sisters also survive.

RICHMOND — **AUDREY A. KESSLER**, 42, St. Mary's, April 1. Wife of Burt C. Kessler; mother of Larry D. Kessler of Salt Lake City, Utah and J. Fred Kessler of Nashville, Tenn.; sister of Mrs. Leslie Elwood; James F. Cain of Indianapolis; Mrs. Luther Hillmann, Charles W. John A. and Richard L. Cain all of Hartford City.

EUSTACHIO CONSOLINO, 92, Holy Family, March 31. Mother of Tony Consolino of Jackson, Mich.; Mrs. Lucy Moore, John and Joseph Consolino, all of Richmond.

MICHELLE MARIE CERTO, infant, St. Andrew's Cemetery, April 2. Daughter of Mr. and Mrs. Anthony Certo; granddaughter of Mr. and Mrs. William J. Radach of Jamestown, N.Y.; Mrs. Ann Certo of Jamestown and Joseph Certo of Fresno, Calif.

ST. JOSEPH HILL — **VOLLA M. LEUTHART**, 92, St. Joseph, April 9. Husband of Nellie; father of Earl of Louisville, and Mrs. Mary Kerner and Mrs. Clara Schindler, both of St. Joseph Hill.

ELI JOHN BEAVIN, 88, St. Joseph, April 12. Husband of Margaret.

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ST. MEINRAD — **LINDA HARPENAU**, 26, St. Meinrad, April 12. Wife of Ray; mother of Kevin and Carmen; daughter of Mr. and Mrs. James Hope, Tell City.

TELL CITY — **OTTO AUGUST KELLER**, 58, St. Paul's, April 12. Husband of Ann; father of Alan at home, Joseph, with the U.S. Navy, Great Lakes, Ill., and Sanders of Eaton; sister of Mrs. Leslie Elwood; James F. Cain of Indianapolis; Mrs. Luther Hillmann, Charles W. John A. and Richard L. Cain all of Hartford City.

TERRE HAUTE — **ALMA M. HAUER**, St. Benedict's, April 12. Wife of Frederick; mother

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VIEWING WITH ARNOLD

Good films getting short shrift

BY JAMES W. ARNOLD

The real problem facing movies and movie fans—instead of all the phony problems—are underlined this week as we confront another Academy Awards orgy (scheduled April 15) and ponder the results of an earlier ceremony (conducted in relative privacy, on Sunday afternoon TV, March 28)—the Catholic-Protestant Film Awards of 1970.

The real problem is not that bad movies are being seen, but that good movies are not being seen. That has been the problem throughout the 1960-71 era. Catholics are either not going to movies at all, or they are going to the same movies everybody else is going to, from "The Dirty

Dozen" to "Rosemary's Baby" to "Sound of Music" to "Love Story." Without an audience, the producer who wants to make good movies is in danger of dying, not only from starvation, but loneliness.

THE OSCARS THIS year are a classic example of a pseudo-question. Which will be the best picture—"Airport," "Patton," "Love Story," "Five Easy Pieces" or "M.A.S.H.?" Who cares? There hasn't been such a scruffy collection of dogs since the last auditions for the Lassie series. There is no film in that group that you couldn't miss with a clear conscience. You could play solitaire through them all without a single distraction.

What is true of the films is equally true of the other awards. With few exceptions, the actors, directors, writers, cameramen and song composers are all to be glorified for their contributions to similar or lesser triumphs. In

most cases, they should be without hearing of them, much less seeing them. IN THIS CASE, there is no fault with the judges' taste or sanity. These are all honorable films, dealing in an adult and moving fashion with interesting people and recognizable human problems. They illuminate our lives. But the theaters don't show them because nobody goes to see them. The truth is that all of

Korty's films—personal, earnest, low-budget, expertly crafted—are better than "Easy Rider," but until now only "Riverrun" (which has been ready since 1968) has been able to get even half-hearted distribution. If you were in the

Theatre Guild sets audition

INDIANAPOLIS — Public auditions for the Catholic Theatre Guild's production of "See How They Run" will be held Sunday, April 18, from 2 to 4 p.m. at the Knights of Columbus Council Chambers, 13th and Delaware Sts.

Roles for three women and six men, ranging from early adult through middle age, are available. The Philip King comedy will be presented mid-June at the Athenaeum.

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movie business, would you prefer somebody out there appreciates to share the income from them. The obvious problem, "M.A.S.H." or "Love Story," or realistically, is that the impact of from "My Night at Maude's" the church awards, compared to Of course, let's be honest. We the Oscars, is scarcely visible: were all raised on "Bells of St. It's like trying to grow real grass Mary's," "Snow White" and in the Astrodome. The moral is the same as it's

trying to find them. If we went to "Kes" or "Maude's," even by accident, would we like them, or doze, or ask for a refund? There is no point in going to see uplift and not being uplifted. The an- swer, I once thought, was a mass program of film re-education for Catholic adults. But we have a way of resisting education: that's the only sure thing everyone learns in school.

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SCECINA BOOSTERS' CARD PARTY—"All Hands on Deck" will be the theme of a Card Party sponsored by the Boosters Club of Secena Memorial High School, to be held at 8 p.m. Tuesday, April 20, in the school cafeteria. Shown above from left are: Mrs. Robert A. Radefeld, co-chairman; Mrs. Gene Randolph, ticket chairman; Mrs. Ken Underhill, hostess; and Mrs. Fran Fiddler, door prize chairman.

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Risen Christ man's hope, Pontiff says

BY JAMES C. O'NEILL

VATICAN CITY — A rather dismal, rain-splattered Holy Week in Rome ended with a brilliant sun-drenched Easter Sunday and the assurance of Pope Paul VI to modern man that the Resurrection of Christ holds out hope for a world engulfed by an agitated sea and "threatened by the most serious tempests."

Pope Paul celebrated Mass in St. Peter's Square for an estimated 200,000 persons Easter morning and then delivered his Easter message to the world.

Earlier the same morning he had traveled to a poor parish church on Rome's outskirts to celebrate Mass for some 400 inhabitants of the Prima Porta district.

DURING HOLY WEEK the Pope traveled to most of the great basilicas of Rome to preside over the ceremonies that mark the most somber period of the Christian calendar. With him were uncounted thousands of pilgrims and tourists drawn to Rome for the special rites which commemorate annually Christ's Passion, death and Resurrection.

The Pope's visit to Prima Porta was a sort of private pilgrimage in which few pilgrims or tourists

took part. He had visited the same area in 1965 when it had been ravaged by flash floods. At that time he earmarked funds to build a new parish church and his Easter visit in effect marked the completion of his personal project, since the Church was completed only a few weeks ago.

IN HIS EASTER message to the world, Pope Paul began on a rather somber note, a note which pervaded most of his Holy Week talks. Reviewing the world situation from his vantage point on the great balcony of St. Peter's Basilica overlooking the hundreds of thousands in the square, the Pope asked:

"Do we not see new wars and symptoms of others more fearsome, recurring revolutions, institutionalized social struggles, endemic contestations, progressive moral decay... and the blind and haughty neglect of religion which cannot be suppressed?"

Despite all this, Pope Paul continued, man still has need of hope. "It is like the need for air in order to live," he explained. The Pope assured men of today that "man's cause is not lost but is secure," by virtue of the promise of the Risen Christ.

The Pope assured his listeners also that "the unity of the world shall be achieved, the dignity of the human person shall be recognized not only formally but effectively. The inviolability of life, from that in the mother's womb to that of old age shall have general and effective support. Unworthy social inequalities shall be overcome."

IN ALMOST POETIC enthusiasm the Pope said that hope is offered by the Christian faith and it is "not a dream, it is not utopian, it is not a myth. It is the realism of the Gospel, and upon this realism we believers establish our conception of life, of history and of earthly civilization itself."

The Pope closed the day with his traditional blessing to the city of Rome and to the world and then gave Easter greetings in 16 languages, including Chinese, Russian, Arabic, Vietnamese and Czechoslovakian.



HOOSIER NUNS AT NATIONAL PARLEY—The eight nuns shown above were among delegates at last week's National Assembly of Women Religious, held in Denver. Seated from left are: Sister Marie Wolf, S.P., of Holy Spirit School, Indianapolis; Sister Mary Ann Lechner, S.P., of Lafayette; and Sister Rose Marie Bourk, S.S.J., of Lafayette. Standing from left are: Sister Maureen Mangan, C.P.P.S., of Lafayette; Sister Jane Kraus, C.S.A., of Crown Point; Sister Patricia Mahoney, S.P., of Whiting; Sister Joella Kidwell, O.S.B., of Evansville; and Sister Luke Crawford, S.P., of St. Mary-of-the-Woods College.

Archdiocese represented at Assembly of Sisters

DENVER—Seven Sisters of Providence from the Indianapolis Archdiocese took part in the April 1-4 National Assembly of Religious held here. Seated in the Assembly's House of Delegates was Sister Marie Wolf, S.P., principal of Holy Spirit School, Indianapolis, the representative of the Association of Religious of the Indianapolis Archdiocese (ARIA).

Serving as delegate-at-large from the Indianapolis Archdiocese was Sister Luke Crawford, S.P., admissions director at St. Mary-of-the-Woods College. Alternate delegate was Sister Joanne Golding, S.P. Also attending were the following Sisters of Providence: Sister Rita Wade, Sister Gilchrist Conway, Sister Joan Newell and Sister Catherine Livers.

REPRESENTATION at the conference included 43 states and 72 Sisters' Councils. At-large delegates from 112 dioceses represented more than 4,400 members of the National Assembly.

The House of Delegates voted for a National Congregation for Religious, designed to be a subcommittee of the Sacred Congregation for Religious with membership elected proportionately from American religious women and men and other experts in the field of American religious life.

The Assembly also endorsed the participation by women in responsible dialogue and decision-making at all levels in the Church, with NAWR members to act as catalysts in fostering and promoting creative dialogue and co-responsibility. In other action, the NAWR was asked to accept the responsibility for publicizing the fact that Sisters are prepared and are preparing for membership in team ministry and that the deaconate for women be restored in the Church and developed in accordance with the evolving expression and needs of the Church.

NAWR DELEGATES supported the efforts of the U.S. Catholic Bishops to attack the root causes of poverty through the Campaign for Human Development. They asked that immediate action be taken on poverty, racism, alienation, violence and the status of women. The Assembly appealed to

President Nixon to withdraw all U.S. troops and all U.S. government involvement from Southeast Asia by December 31, 1971.

Regarding health services, NAWR urged that efforts to fight communism, according to the president of the National Council of Churches.

"When churches in this country speak out, one mustn't say, 'That's the communist thing to do.' It is not. It is precisely the opposite," said Dr. Cynthia for the Sisters, including Wedel who spoke at All Saints' Episcopal Church here.

Dr. Wedel, the first woman to head the NCC, said that many forces in the United States are attempting to undermine the membership of NAWR, the effectiveness of the Christian Assembly voted to support plans for restructuring of diocesan educational systems, plans for facing financial needs in education, and that Sisters at all levels unite to become a corporate force for promoting broad education goals of the total human community.

NEW ALBANY lad—David Welch, eighth grader at Holy Family School here, placed second in the recent statewide essay contest sponsored by the Daughters of the American Revolution (DAR) for children in grades five through eight.

A first place medal in the New Albany contest was won by Philip Henry, fifth grader at Holy Family School.

Certificates were awarded to the following Holy Family students: Robbyn Nein, seventh grade; James Sadtler, fifth grade; and Brian Nolan, fifth grade. Holy Family won two of the four first place medals, one of the two state awards and three of the 12 certificates awarded by the DAR.

3D ORDER TO MEET INDIANAPOLIS — The Third Order of Our Lady of Mt. Carmel will meet at 1:30 p.m. Sunday, April 18, at the Carmelite Monastery, 2500 Cold Spring Rd.

Ten years ago sophomore Tom Lareau of Cathedral High School, Indianapolis, was awarded first place in the Tenth Grade Physical Science section of the Regional Science Fair at Butler University.



BENEFIT CARD PARTY—St. Paul Hermitage and its library fund will benefit from the proceeds of the Ave Maria Guild Card Party, to be held at 2 p.m. Sunday, April 25, at Our Lady of Grace Academy, Beech Grove. Tickets are \$1 and will qualify the holder to door prizes. Shown above from the left are: Mrs. Adolph E. Price, chairman (seated); Mrs. Thomas E. Gull, Sr., co-chairman; Mrs. Carl E. Bass, Guild president; and Mrs. James P. Stephens, ticket chairman (seated).

Sees improvement in Cuba church-state relations

NEW YORK—Relations between churches and the government in Cuba are not ideal, but they have improved in the past three years, according to a Methodist official who recently spent 17 days on the island.

Joyce Hill, the United Methodist Church's executive secretary for seven Latin American nations, went to Cuba in March to attend the First General Conference of the Cuban Methodist Church and also spent some time touring the country. She resided in Cuba from 1952 to 1960.

"Either there is increased freedom, or the Church is just not becoming uninhibited enough to discover the freedom it had," Miss Hill said.

"Now churches are allowed to request supplies to repair their buildings, for example, and they can schedule meetings without previous permission," she added.

"METHODIST BISHOP Armando Rodriguez told me that perhaps the churches had these freedoms all along and didn't know it," she said. "Perhaps they sought permission before not because they had to but because they thought they had to."

Another sign of improved relations is the willingness of Cuban minister of religious affairs, Dr. Jose Felipe Carneado, to allow her and other foreign religious leaders to visit the island, Miss Hill said. She added that more such visits are planned for the future.

Cuban Christians show increased willingness to cooperate

LOUISVILLE—Churches that advocate social reform uphold the American way and health and education institutions of the National Council of Churches.

Dr. Wedel, the first woman to head the NCC, said that many forces in the United States are attempting to undermine the membership of NAWR, the effectiveness of the Christian Assembly voted to support plans for restructuring of diocesan educational systems, plans for facing financial needs in education, and that Sisters at all levels unite to become a corporate force for promoting broad education goals of the total human community.

LOUISVILLE, Ky. — The Louisville Catholic archdiocese has joined a newly formed interfaith organization which seeks to find ways in which members can use their resources in specific ministries.

Ten churches from Kentucky and southern Indiana are members of the group called the Louisville Area Interchurch Organization for Services.

want to engage in Christian-Marxist dialogue, and being known as a Christian still means considered a negative element by much of society."

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