

FOR CATHOLICS ONLY

BY FR. PAUL G. DRISCOLL

If controversies erupt so easily when we criticize the beliefs of other Catholics, should we avoid all such criticism and concentrate on the presentation of our own position?

That is actually a two-part question, and I suggest the answers are Yes and No. A Yes to concentrating on our own beliefs—a creative presentation of our convictions is our most important contribution to any discussion. It requires some courage, for it involves an effort to communicate our most valued beliefs. Unfortunately, in most modern controversies the critical steals the center of the stage from the creative.

While the expression of our own convictions is primary, occasions may arise when we must voice some reservations about the views of other Catholics. With all due respect for their sincerity, we may find something lacking in their position, some element so crucial that we must comment for the benefit of the entire Christian community.

CONSIDER A progressive Catholic who wants our Church to become more directly involved in questions of social justice, in areas that have traditionally been set aside as the secular domain. Convinced that classic Church doctrines do not give a high priority to this involvement, does he not have a moral obligation to speak up? Similarly, what about a traditional Catholic who values Church doctrine and is concerned about the absence of this doctrine in the progressive expression of Catholicism? What is involved for him is the very identity of the church which Christ founded. Does he not also have an obligation to speak?

Such occasions are very difficult, but they are potentially the most profitable moments for intra-Church relationships. In expressing our reservations, however, it will help to keep two rules in mind:

First, the "other" Catholic should always be recognized as the prime authority on his own position. We only know his attitude by his expression of it while he knows it because he lives it. This difference may not be important when we are quoting him directly and in context. But often we want to interpret, to develop his thought and apply it to new situations, to comment on what appears to be absent as well as what is present. Then we must be prepared to listen and to learn from him. Otherwise, we could end up discussing a straw man of our own creation.

AS ONE SPEAKER recently put it in reacting to an over-talkative critic:

"I don't mind it so much when he tells the world what he's thinking. But do I object when he tells the world what I'm thinking—especially when I'm not thinking what he believes I'm thinking."

Secondly, our remarks should be so phrased that it is clear we are questioning a position—not the personal integrity of the man. In last week's column we saw how strongly Catholics reacted to words like "stale" and "rigid" and "heretic." When the traditional Catholic selected the word "heretic," he was probably trying to express the conviction that Catholicism involves a definite commitment to belief. When the progressive Catholic chose "stale" and "rigid," he was probably trying to express the conviction that Catholicism involves a definite commitment to action. But the words employed went far beyond this, and suggested such personal qualities as disloyalty and narrowness. To the extent that the insulting tone distracted people from the convictions themselves, the words actually became self-defeating.

Criticism, yes—caricature, no. Criticism of the other man's position, yes—criticism of his person, no. Although moments of controversy will never be tension-free, the application of these two rules can eliminate much of the personal animosity.

Confirmation Schedule

Following is Archbishop Bishop's Spring Adult Confirmation Schedule, as announced this week by the Chancery Office:

Date	Place	Time
April 25, 1971	St. Mary's, New Albany	3:00 p.m.
April 30, 1971	St. Louis, Batesville	7:30 p.m.
May 2, 1971	SS. Peter and Paul Cathedral, Indianapolis	11:00 a.m.
May 4, 1971	Holy Family, Richmond	8:00 p.m.
May 7, 1971	St. Paul Catholic Center, Bloomington	7:30 p.m.
May 9, 1971	Gibault School for Boys, Terre Haute	3:00 p.m.
May 9, 1971	St. Patrick's, Terre Haute	7:30 p.m.
May 14, 1971	St. Mary's, North Vernon	7:30 p.m.
May 17, 1971	St. Paul's, Tell City	7:30 p.m.

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INDIANAPOLIS, INDIANA, APRIL 22, 1971

GALLUP POLL RESULTS

See optimistic end to religious crisis

PRINCETON, N.J.—Discontent among clergy and laity does not arise from a weakening of religious convictions, according to a Gallup Poll, but from a reluctance to accept certain aspects of institutionalized religion.

This in itself should be a source of optimism about the future of religion in the United States, the recently released poll continued.

On the debit side of the balance sheet for religion, however, the mail survey of 2,517 clergymen revealed that 61 percent of Catholic priests, 59 percent of Protestant ministers and 63 percent of rabbis polled said religion as a whole is losing its influence on American life. Another recent survey showed that of the general public, 75 percent hold this view—five times as high as the figure recorded in 1967.

Nearly 4 in 10 Catholic and Protestant clergymen under the age of 40 and 6 in 10 young rabbis reported that they have seriously considered leaving the religious life. Inability to communicate with parishioners was cited most often as a chief reason.

OTHER REASONS named particularly by priests were: to get married, the Church is irrelevant, too many rules and regulations and lack of interest and devotion on part of the congregation.

Two out of every three priests under the age of 40 disapproved of the Church's ban on the use of artificial methods of birth control. Nearly 8 in 10 under 40 would like to see their Church change its age-old ban on priests marrying.

Catholic laymen as well were found in an earlier survey to be opposed to the Church's ruling on birth control—about 60 percent of those over 40 and 70 percent of those under 40. A large majority of Catholics of all ages—about 65 percent—said they believed it possible to practice artificial methods of birth control and still be a good Catholic.

A majority of priests said they thought a communications gap exists between themselves and Catholic laymen.

Peace meeting set by clergy Association

INDIANAPOLIS—A prayer meeting has been slated by the Priests' Association of the Archdiocese for 4 p.m. Friday, April 23, at the south entrance of the Federal Building to call attention to the continued war in Southeast Asia.

An end-the-war statement will be read at that time, sponsored by the organization's board of governors, which demands that the U.S. Government set a date for the withdrawal of all U.S. forces from Vietnam.

The group also urged Hoosier residents to give support to Senators and Congressmen who have requested an immediate end to the U.S. involvement in Indo-China through legislative activity.

The statement further asks that fellow pastoral workers "reopen the moral issue of this war within their congregations, asking yet once more that both pastors and people use their influence as Christian citizens to bring this war to complete disengagement."

Joining in the support of the statement is the executive committee of the Association of Religious in the Indianapolis Archdiocese (ARIA).

laymen. In addition, 7 in 10 priests saw such a gap between themselves and the hierarchy.

The survey said a profound difference was found between the general public and Protestant and Catholic clergymen in terms of what are considered to be the top problems facing the nation today.

FOR EXAMPLE, the public put the Vietnam war and economic problems at the top of their list—only two percent cited "lack of religion" and "moral decay." Many clergymen, in contrast, put these problems first: indifference to spiritual values; sin and immorality and polarization of attitudes in the nation.

George Gallup Jr., pollster, said that survey results underscore a major problem facing organized religion today: the diminishing ranks of trained leadership. One estimate he released is that at least 3,000 Protestant ministers or one percent of the total are leaving the church each year while perhaps 2,500 priests, or four percent of their total numbers, are dropping out annually.

ON THE POSITIVE side of the balance sheet clergymen under 40 said:

—They are considerably less likely than are older clergymen to say that religion as a whole is losing its influence on American life.

—They are considerably more likely, however, to say that the changes currently going on in the church will make it possible for the church to better teach the aims of Christianity.

Yet, they are far from ready to kick over all the traces of organized religion. Large majorities of Protestant and Catholic clergymen in this age group believe a person cannot be a good communicant if he does not attend church regularly.

The survey also found that the movement toward Protestant-Catholic unity is backed by solid majorities of Protestant and Catholic clergymen of all ages.

Although many clergymen expressed discontent with the church as an institution, Gallup said, there is no evidence of a turning away from God and other basic religious beliefs.

Nor, has any erosion in basic beliefs been found among the public as a whole. Americans have, in fact, according to the Gallup report, held firmly to basic religious beliefs over the last 20 years.

REVEAL RESULTS OF STUDIES

Majority of U.S. priests favor optional celibacy

WASHINGTON—More than half of America's priests favor optional celibacy, according to two extensive studies sponsored by the U.S. bishops, although an "overwhelming majority" of priests consider celibacy an advantage in their work.

Three out of five priests, one of the studies revealed, expect the Church to change its celibacy laws—and about 75 percent of those clergymen think such a shift will occur within the next decade.

The study also found "overwhelming evidence" that Pope Paul VI's 1968 encyclical, *Humanae Vitae*, reaffirming the Church's opposition to artificial contraception did not win the consent of the majority of American priests.

The priests' views on celibacy contrasted sharply with those of bishops who think the law should be retained. But most priests, the same study showed, would not marry even if they had the right.

The study also found "no evidence that the Catholic priesthood is in a state of collapse or even near collapse."

COMMISSIONED BY the National

Unconfirmed

VATICAN CITY—The new general director of the Vatican museums said that he has "had no word" either official or unofficial of a reported plan by Pope Paul VI to sell some of the Vatican's works of art to help the poverty-stricken nations.

The director, Decioleto Rodig dos Campos, also expressed strong scepticism of the report, observing that it crops up from time to time in one version or another.

The current report said that Pope Paul would be willing to sell a part of the Vatican's art treasures to aid the Third World of underdeveloped nations and that he will urge bishops throughout the world to sell Church art for the same purpose.

Priesthood to be topic for Bishops' meeting

BY BENNET BOLTON

DETROIT—In an unusual gathering marked by several "firsts," the nation's Catholic bishops came together here next Tuesday to give undivided attention to the priesthood and its problems.

The agenda for the spring meeting of the National Conference of Catholic Bishops (NCCB) has been cleared of all routine business so that the almost 200 prelates can get ready for the 1971 International Synod in Rome next fall.

The focus there will be the same: the world's 400,000 priests and the problems of the priesthood today, what to do about those who leave, what to do to see that those who stay remain motivated and dedicated.

The April 27-29 meeting in Detroit is the first for which the NCCB has set up a concentrated instead of a generalized agenda. It is also the first that has been preceded by regional conferences of the bishops around the country, a step in decentralization that may become the pattern for the future.

WHEN THE NCCB last met, in November 1970 in Washington, the bishops talked of eventually doing away with the semi-annual spring meeting and replacing it with 11 regional meetings.

By the time the Detroit meeting ends, the bishops will have elected four of their colleagues to go to the Rome Synod as the American delegates. They will also decide on two priests to accompany the delegation as observers—the way "periti" or experts were on hand during the Vatican II Council of 1962-1965.

Each bishop can nominate four bishops to go to the Synod. The 10 who have the most nominations will be elected on a ballot, and the bishops will elect four of those 10.

How the two priests will be chosen is unclear. A spokesman for the NCCB said the method of selecting the two had not yet been worked out. It was possible they would be named directly, without balloting.

The NCCB's one-topic agenda—the Synod and preparation for it—includes world peace and justice along with the priesthood question, just as the Synod agenda does.

THE NCCB SPOKESMAN said, however, that little was likely to be done in

Archbishop Schulte to offer Red Mass

INDIANAPOLIS—Retired Archbishop Paul C. Schulte will celebrate the annual Red Mass at St. Mary's Church on Wednesday, April 28, for members of the legal, judicial and legislative community.

Sponsored by the St. Thomas More Society, an association of Catholic attorneys, the 5:15 p.m. Mass will be followed by dinner at the Athenaeum Turners.

Dinner speaker will be Dr. Otis R. Bowen, of Bremen, speaker of the Indiana House of Representatives. Chairman of the event is John A. Perrin, 816 First Federal Bldg., 632-9592. Tickets are available.

that area. No documentation on peace and justice has yet gone out to national hierarchies from the Vatican office arranging the synod, and only one or two of the 11 regional meetings around the United States during March and early April got into that topic.

A valuable and expensive (it cost \$500,000) piece of homework is going into the NCCB meeting with the bishops—a massive three-year study of the priestly life and ministry, commissioned by the bishops and conducted by social scientists and theologians to learn in depth the attitudes of the more than 55,000 priests in the United States.

The NCCB had planned to release the summary findings of the study during its Detroit meeting, but the story broke in the daily press 12 days early.

In essence, the study revealed that a sense of loneliness and difficulties with authority are the biggest problems priests face, that more than half would like to see celibacy an optional requirement for going into the priesthood although they would not necessarily marry if they could, that the American priesthood is not in any state of collapse even though men have been leaving in steady numbers recent years.

"There is no expectation that the bishops will come up with a set of resolutions or statements on the priesthood or the Synod—or any immediate answers," said Russell Shaw, director of the National Catholic Office for Information (NCOI) and NCCB press spokesman.

"Eventually, however, some sort of consensus of the views of the American bishops will be worked out to present to the Synod."

BEGINS SECOND CENTURY

St. Mary, Richmond, notes school jubilee

BY PAUL G. FOX

RICHMOND, Ind.—St. Mary's School here has begun its second hundred years of service to the community with a spirit of rededication to provide for the contemporary spiritual and academic needs of its students.

The Wayne County school this year is distinct in the Archdiocese, having the only laywoman-principal, Mrs. Arlene

Photos on Page 2

Kurre, a faculty member for several years, heads a staff of seven lay faculty and two Sisters of Providence.

Next fall the teaching ratio will be reversed and the number of classes reduced. Four Sisters of Providence and two lay teachers will conduct classes in grades one through six.

THE PARISH BOARD of education last week voted to close the school's seventh and eighth grades at the end of the present term because of enrollment decline and spiraling costs. It was estimated that only 28 students would attend the two grades next fall. Present enrollment is 203.

According to the pastor, Father Harry Hoover, St. Mary's has approximately the same number of total pupils attending Richmond's public schools. He said that the decision to curtail the seventh and eighth grades was made reluctantly and not without assurance that proper religious instruction would be provided.

Meanwhile, the school's centennial was observed by the children last December, complete with birthday cake. To mark the occasion, the St. Mary's Guild donated a reading laboratory to the school.

The original three-story, brick school building was replaced in 1939 by the present handsome structure, which also contains a combination gymnasium-auditorium.

AT ONE TIME St. Mary's conducted a high school course for girls. The commercial department was closed in 1924, reopened in 1929 for another five years and discontinued. Peak enrollment at St. Mary's for the two schools was about 345.

The Sisters of Providence were on hand to open the parish school back in 1870, but left after the first year because of inadequate housing accommodations. They returned in 1873 and have provided uninterrupted service since that time.

Although lay teachers served the school during the first years, St. Mary's did not

receive its first lay teacher in modern times until 1949.

IN ADDITION to their regular duties through the years, the Sisters provided religious instruction at St. Anne's parish, New Castle, before that parish opened its school 20 years ago, and across the state border in Eaton, O.

The present convent, the fourth home of the nuns, has been occupied since 1945. An open house was held last Sunday to mark the Sisters' 100 years' service to the parish.

At St. Mary's School, the second hundred years looks bright.

GENERAL ASSEMBLY

Critical review of legislative effort planned

BY B. H. ACKELMIRE

INDIANAPOLIS—Nonpublic schools came away from the 97th Indiana General Assembly with nothing but a condescending pat on the back from the pros.

The past few months had afforded political experts a fine busman's holiday watching what they called "a beautifully-oiled machine mounted by a bunch of amateurs."

But there was no holiday mood among those who had put the machine together. Toiled by hometown boys and greased by grassroots support, it performed like an expensive support. The only trouble was, it stopped short of the finish line. There was no winner's flag and no purse.

The decision to pull H. B. 1341, the purchase-of-services bill, out of the running at the last minute was made by the four sponsors—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). But it was a decision fully agreed to by the leadership of the Committee on Nonpublic Schools.

There is, and understandably so, acute disappointment among administrators of Catholic schools and the parents whose children attend them. They, in the largest measure, were responsible for the parish and district level involvement that fired the political "machine" the pros admired so much.

WHAT OF THAT machine? Will it be scrapped. Not likely, though it may be some time before a definitive announcement comes. The nonpublic school committee will call together within the next few weeks the superintendents of Catholic, Lutheran and National Union Christian school districts and the seven district coordinators. The Indiana Catholic Conference wants a campaign evaluation from the five Catholic bishops.

Meanwhile, the 97th General Assembly will be remembered with mixed feelings. There is no school aid forthcoming, but neither is there a new abortion law. A wide-open abortion measure was shelved in the Senate Public Health Committee.

The easy divorce bill failed twice in the Senate, but by only one vote the second time around. It is bound to surface again, perhaps those who expressed grave misgivings will be forewarned with a demand for an in-depth study by the Legislative Council before action can be considered.

A Senate bill abolishing capital punishment got stalled in committee. So did a bill putting a three-year limit on the time an inmate could be kept on death row before commuting sentence to life imprisonment.

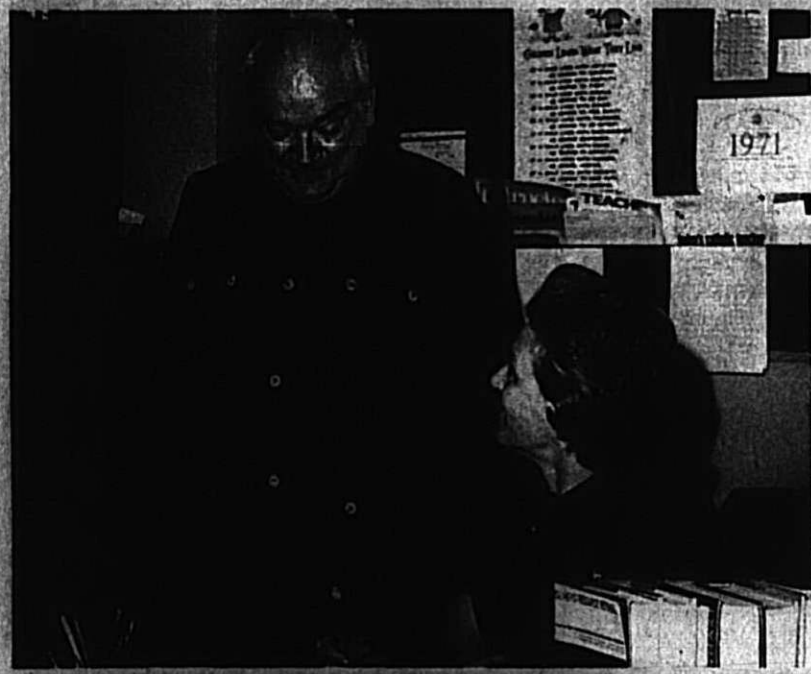
Instead of leniency, lawmakers voted for stringent punishment of campus rioters, bombers, and persons interfering with anti-

(Continued on Page 9)



HISTORIAN—Magr. John J. Doyle, Ph.D., author of "Christian Heritage," a history of the Catholic Church in Central and Southern Indiana, which begins this week on Page 5, is Archivist and Historian of the Archdiocese of Indianapolis, a post he has held since Feb. 1, 1968. His office, scholarship, long service to the Church, and abiding interest in people and events uniquely qualify him to be the chronicler of the first detailed history of the Church in this region since 1883. The Criterion is gratified it can serve as a vehicle of record in publishing Magr. Doyle's history. We urge our readers to follow this engrossing tale of faith weekly.

School starts second century



ST. MARY'S SCHOOL IN RICHMOND—The second century of service has begun at St. Mary's School, Richmond, serving more than 200 youngsters in its academic program and an equal number in religious education. Shown above in the top photo is the handsome school building which fronts on Richmond's North "A" Street, between Seventh and Eighth Streets. In the second photo, Father Harry Hoover, a long-time educator who has served as pastor of St. Mary's since 1969, talks with Mrs. Arlene Kurze, school principal, in her office. In the next photo, Mrs. Kathleen Sheridan, teacher of English and social studies, discusses current affairs with Mary Butler, left, an eighth grader, and Carol Cramer, sixth grade.

Holy Name Band to give concert

BEECH GROVE, Ind.—Two pianos with band. Tickets "Sounds of '71" is the theme of the annual concert to be given by the 90-piece Holy Name Band on Sunday, April 25. The 8 p.m. concert will be held at Our Lady of Grace Academy.

Directed by Jerry Craney, the concert will feature "Bach to Bacharach" and a concerto for

St. Matthew sets dance on May 1st

INDIANAPOLIS—St. Matthew's parish will sponsor its annual dance at the K of C hall, 71st and Keystone, on Saturday, May 1.

A 12-foot May-pole decorated with fresh flowers and ribbons will be used to carry out the theme, "May Day Medley." The Nick Craig orchestra will provide the dance music.

The evening begins with a social hour at 7 p.m. followed by dinner, featuring prime rib of beef, at 8 p.m. Admission is \$15 per couple.

For reservations call Mr. and Mrs. A. Barden, 255-4118 or Mr. and Mrs. J. Hoering, 251-0222.

FOR SENIOR CITIZENS

INDIANAPOLIS—Plans have been completed for a "Senior Citizens Day" at St. Ann's parish on Sunday, April 25, beginning at 4 p.m. There will be dinner and entertainment. All former St. Ann's Senior Citizens are cordially invited to attend and visit with friends.

Festival of Arts opens today at Marian College

INDIANAPOLIS—A Festival of Arts, including films, drama, music and paintings, will begin Friday, April 23, at Marian College and run through Sunday afternoon.

At 10 o'clock tonight the college's Booster Club will present "Dracula Has Risen From the Dead" and "Time Travelers" in the Marian Hall auditorium.

Tomorrow the festival will begin at 2:30 p.m. with a concert, "The Brotherhood of Man," in the Music Mansion by Cantor Robert Zalkin and Bernice Fraction. John Gates will accompany the singers. Zalkin is a member of the Marian music faculty and Cantor of Beth-El Zedeck Temple.

A STUDENT RECITAL will begin at 4 p.m. in the Music

New ecumenical community opens in rural Vermont

NEWPORT, Vt.—A new kind of ecumenical community is emerging in this rural, northeastern area of Vermont.

Called the New Community, the project began over a year ago because of "six interested clergymen," said Father Joseph Lively, pastor of Sacred Heart parish in Troy, Vt., and one of the six.

The clergymen are three Catholic priests and three Protestant ministers, and the New Community area extends over the nine rural townships the clergymen serve.

Clergymen from nearby areas are also studying the New Community in a continuing education course taught at the United Church here by Dr. Melvin Schoonover, dean of continuing education at New York Theological Seminary.

THE 4,500 PEOPLE living in the sparsely-populated nine townships "did everything together except pray together," Father Lively said. "We thought it was time we thought about our relationship with God across the board."

The six clergymen began organizing joint church activities and coordinating some of their pastoral efforts—especially where jobs overlapped.

In the traditional scheme of things, for instance, a priest visits only his own sick parishioners at a hospital. But under the New Community concept, Father Lively said, "instead of a man just calling on his own people, he calls on everyone from his community."

"MINI MISSION" is another New Community concept. One night a week, members of all participating faith groups get together to pray and discuss their problems.

Goal of the ecumenical venture is to foster a Christian community which extends to all aspects of life—whether it be "helping each other build new barns" or praying together, he said.

Each participating denomination still holds its traditional Sunday worship service. But Father Lively said denominational differences do not polarize people in tightly-knit, rural communities who work and live closely together.

"The people don't realize the differences, or at least the differences are not too meaningful to them."

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Providence High sets production

CLARKSVILLE, Ind.—A theatrical production and champagne will highlight the 20th anniversary birthday party of Our Lady of Providence High School Alumni here on Wednesday, April 28.

A catered dinner at 6:30 p.m. will be followed by the premier performance of "Hello Dolly" by the Providence Student Theatre.

OLP's first class began as freshmen 20 years ago. Alumni members serving on the planning committee include: Raymond Day, Barbara Ray Day, Mary Sue Bachman, Mike McDaniel, Tom Burk, Madonna Hancock, Pat McKay, Mike Banet, Jean Marguet, Vicki Stennin and Fred Geswein.

Later performances of "Hello Dolly" will be given at 8:10 p.m. on Friday, April 30, and Sunday, May 2. Providence students have tickets.



IN OLP'S "HELLO DOLLY"—Paula Kleiman and Tim Neville have lead roles in the "Hello Dolly" production, to be given by students of Our Lady of Providence High School, Clarksville, in three performances next week. The premier, slated for Wednesday, April 28, is reserved for members of the school's alumni. Other performances will be given Friday and Sunday evenings.

'Irish Evening' set

INDIANAPOLIS—"An Irish Evening" has been planned by St. Anne's Auxiliary, Ancient Order of Hibernians, for members and interested friends of the organization. The evening will begin with dinner at 7 p.m., Tuesday, April 27, in the Merchants Bank Bldg., Beech Grove.

For additional information call Dorothy Sheridan, 881-5143 or Susan Cooper, 357-9987.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Name CPA parley speakers

HOUSTON—The first Mexican-American bishop in the United States and the director of the Apollo Space Program will be among the speakers at the 61st annual Catholic Press Association convention here May 11-15. Auxiliary Bishop Patrick Flores of San Antonio will speak at the convention's opening luncheon on the position of Mexican-Americans in the U.S. Catholic Church. He will also discuss the role of the Catholic press in reporting on the Spanish-speaking, the largest Catholic minority in the nation. Col. James A. McDivitt, commander of the Apollo 9 mission, will speak at the convention's annual banquet.

Urge clubs to drop race bias

OAKLAND, Calif.—Catholic members of clubs with racially discriminatory policies should either resign or work from within to change such policies, the Oakland diocesan Social Justice Commission recommended. The commission said in a statement that it had been asked to take a public stand because some parishes use the local facilities of the Elks Club. The Elks' national convention last July in San Francisco voted to retain white-only membership. There are a number of other organizations which also discriminate by race, the commission said, noting that its recommended action was meant to apply to them all.

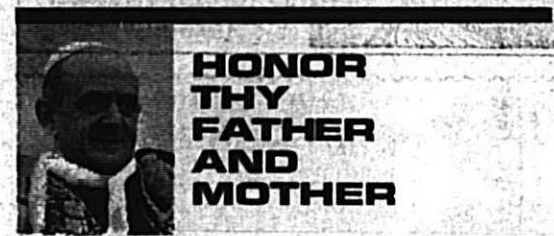
Fr. Hesburgh defends youth

MINNEAPOLIS—Catholic educators should read the signs of the times and teach today's students about issues central to man's dignity: war and peace, civil rights, concern for the poor and a proper respect for human sexuality. So spoke Father Theodore M. Hesburgh, president of Notre Dame University, as he addressed delegates here attending the opening session of the National Catholic Educational Association's 68th annual convention. Citing the revolutionary movement sweeping college campuses, the Holy Cross priest said Catholic educators should bridge the generation gap rather than condemning students or offering "simplistic solutions that make sense to the elders and dismay their children." Father Hesburgh said he was thankful that youth does not share the "ugly prejudices of their elders."



Bishop's bail offering returned

SPOKANE, Wash.—The \$2,000 bail money which Bishop Bernard J. Topel of Spokane put up just before Christmas for two young men he had never seen was returned to him Holy Saturday by one of the men, John Bell, and his wife, Judy. The two men, Bell, 23, and Gerald Brethauer, 22, had been charged with illegal sale of drugs in mid-December and, because of their financial inability to post bail, faced spending Christmas in jail and away from their families. Both wept when Bishop Topel posted bail and obtained their release Dec. 23. The bishop pointed out that one of the young men never was brought to trial because of lack of evidence and the other, up for trial during Holy Week, was acquitted in Asotin County Superior Court of charges of selling drugs to an undercover agent.



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Prelate to 'double in brass'

PAMPLONA, Spain—Cardinal Arturo Tabera Arac, newly appointed prefect of the Congregation for Divine Worship, announced here that he will retain his position as archbishop of Pamplona while serving at the Vatican. It will be the first time in Spanish history that a bishop has ruled his diocese from Rome. Cardinal Tabera also announced that he will keep his post as chairman of the Spanish bishops' commission on migration.

Label nuptial tunes 'old hat'

VATICAN CITY—A Vatican office has suggested that the wedding marches of Mendelssohn and Wagner as well as Gounod's and Schubert's Ave Marias, are so old hat, liturgically speaking, that they ought to be dropped from Church marriage ceremonies as soon as possible. The suggestion—and it is nothing more—was published in the March edition of the Congregation for Divine Worship's monthly bulletin, "Notitiae." Asked if the article was to be considered a norm or instruction, an official of the congregation said hastily: "Oh, no. It was merely a small article carried in our bulletin. It simply reported the opinion of a number of experts we consulted after being asked if these and like compositions were in harmony with the general reform of the nuptial liturgy."

Colombian Jesuit denies charges

BOGOTA, Colombia—Jesuit Father Roger Vekemans, a leading expert on social development in Latin America, said he did not use funds supplied by a U.S. Central Intelligence Agency (CIA) front to train leaders for the Christian Democratic party in Chile. "Ridiculous, entirely false," the Jesuit priest said of allegations by David E. Mutchler in his forthcoming book "The Church as a Political Factor in Latin America." Mutchler, a former Jesuit scholar, said in Chicago that he based his allegations on a 1964 memorandum signed by the priest regarding "formation of university students" as advisers of grassroots movements. The memorandum added, according to Mutchler, that executives of the International Development Foundation supplying the training funds "definitely support Christian Democracy and (Eduardo) Frei."

Issue warning on anti-Semitism

LONDON—The Council of Christians and Jews emphasized the grave responsibility parents and teachers have to avoid teaching anti-Semitism when they explain the Passion of Christ. A Holy Week statement issued by the council said: "Both the World Council of Churches and the (Second) Vatican Council have said that the historical events which led to the Crucifixion should not be so presented as to fasten upon the Jewish people of today responsibilities which belong to our corporate humanity and not to one race or community."

Bishops to study clergy problems

CARACAS, Venezuela—The Venezuelan bishops will establish an office to deal with the problem of priests leaving their ministry and will allot time at their meetings for "common study and dialogue" with priests. Venezuela has 1,937 priests. There are no figures on the number who have left the ministry. In a pastoral letter on the priestly ministry, the bishops said they found positive attitudes in most of their clergy. "The priests combine a piety centered in Christ with a newly found sense of concern for the community," the pastoral said. "They seek new, realistic ways for prayer and worship, and they show a great spirit of service and disinterest in temporal goods."

Vatican deplores modern fashions

VATICAN CITY—The Vatican newspaper criticized miniskirts, body stockings and hot pants—despite indications from a recent Florence fashion show that hemlines are coming down and hot pants are passe. An editorial in L'Osservatore Romano said that fashions which tend "to destroy a certain traditional aesthetic and moral appearance of women" are being imposed by publicity campaigns on very young girls and adolescents. The stress on an "ever more sexy way of dressing is worthy of the close attention of sociologists," the editorial said.

Challenge issued on drug problem

BOSTON—To ease mounting anguish over the nation's drug crisis, Archbishop Humberto S. Medeiros of Boston urged that responsible community members become part of the solution. "Isn't it true that we are all part of the problem?" the bishop asked rhetorically in a pastoral letter on the dangers of drugs upon society. The archbishop suggested that by working through the family structure and by using community facilities, strength and understanding could be gained to meet problems posed by drug misuse by friends, neighbors, children and even the clergy.

Seek dialogue with drug users

OTTAWA, Ont.—The Canadian Catholic Conference (CCC) is launching an attempt for serious dialogue with drug users, particularly the young and their parents. The attempt was begun in a working paper prepared by the CCC's social life department and issued through the administrative board of the Canadian Catholic bishops' organization here. Avoiding a lecture-type stance, the paper is "offered to concerned Catholics," underscores the dignity of the human person, sets a tone for open questioning and invites responses from readers, Archbishop Joseph A. Plourdes of Ottawa, CCC president, said.

Recommended for Peace Award

LONDON—Mother Teresa Boyaxhiu of Calcutta, the Yugoslav-born foundress of the Missionaries of Charity in India, was recommended for the Nobel Peace Prize by Malcolm Muggeridge, prominent British journalist. Muggeridge made the suggestion while being interviewed on his new book, "Something Beautiful for God," which deals with the work of Mother Teresa and the Missionaries of Charity.

Asks capital punishment repeal

AVELLANEDA, Argentina—Bishop Antonio Quarracino of Avellaneda asked the government to repeal an 11-month old decree legalizing capital punishment. Imposition of the death penalty is "a retrogression—a step backward in the field of justice," the 47-year-old bishop said. He acknowledged that a certain amount of policing and force on the part of the state is necessary to maintain order, but added that the death penalty is never justifiable. It is a denial of the value of human life, he said.

Mother-Daughter breakfast set

INDIANAPOLIS—Sacred by calling Bernardine Felske, Heart parish will sponsor its 633-3239 or Alberta Helmselman, annual Mother-Daughter Breakfast by Friday, April 30. Communion Breakfast on Sun-Pre-school children will be admitted May 2. Following the 9 a.m. mitted but everyone must have a special Mass, the men of the reservation. parish will prepare and serve the breakfast. Thirty years ago Cardinal Karol Kaspar of Prague died, reducing the Sacred College to 53 members.

WHAT ARE WE ALL ABOUT?

Soul-searching, value-sifting mark annual NCEA convention

MINNEAPOLIS—Some deep front the student with in-soul-searching and value-sifting consistencies, and to get him to characterized this year's sort out his own values, in his own National Catholic Educational way, and at his own pace," Simon Association convention here explained.

"The biggest problem of Catholic education is finding out what we're all about," said Father John T. Corr, president of Stonehill College in North Easton, Mass., a delegate to the April 12-15 meeting. "If it's no different than public education, it has no reason to exist."

Catholic education's strong suit as "a fuller knowledge of the human being and the purpose of the human being that the public schools and it should be able to convey this," the Holy Cross priest said.

"Concern for the Human Person" was the convention theme—an educational philosophy which President Richard Nixon told NCEA delegates in a welcoming telegram "has been second nature to your civic-spirited organization."

THROUGHOUT THE four-day convention, the 8,818 NCEA delegates were congratulated by some speakers and prodded—sometimes not so gently—by others for the way that human concern comes across in their classrooms.

"We have, theologically and philosophically, a strong tradition for human dignity and human rights," said Father Theodore Hesburgh, University of Notre Dame president, in the keynote convention address.

"But is it? One thinks of the Catholic educated who stoned nuns and priests in Chicago because they were marching for integrated neighborhoods and equal rights for blacks."

Brother Joseph Davis, executive director of the National Office for Black Catholics, told a sparse crowd at an afternoon panel discussion that he had "some difficulty" with the convention's "Concern for the Human Person" theme.

"I really do not understand where it is coming from or where it is supposed to go in the context of the society in which we live," the Marianist brother said. Auxiliary Bishop Patrick F. Flores of San Antonio, Tex., told delegates the greatest service they could render human beings is "to help them discover the greatness that is in them and then to teach them . . . to respect the greatness and dignity that is in others."

"Everyone is for values," said Dr. Sidney B. Simon of the University of Massachusetts, at one session. "The problem has been what to do about them in the classroom."

Simon, a professor at the university's Center for Humanistic Education, gave a demonstration of "value-clarification" with a group of high school students. That technique uses autobiographical questionnaires, "reaction sheets" and other means "to raise issues, to con-

Dual enrollment program backed by 3-1 margin

KEENE, N.H.—Local school district voters have reversed a school board decision barring a dual enrollment program between Catholic and public schools and voted to put the program into effect next September.

A continuing dispute over the program led Mayor Robert M. Clark, Jr., to state recently that the issue was "polarizing the community" into Catholic and Protestant groups.

He said the polarization resulted from "over-reaction" to the Keene school board's 5-4 vote against dual enrollment which reversed an earlier 6-3 vote in favor of the program.

However, in the district popular vote (April 7), the dual enrollment program was passed by a 385 to 160 margin.

With approval of dual enrollment, 140 students in grades 4, 5 and 6 at St. Joseph's Catholic school will be taught mathematics, science and social studies by teachers employed by the public school district.

In addition to paying teachers' salaries in those subjects, the district also will provide textbooks and instructional materials, and maintain three classrooms at the parochial school.

Miss Brusselmann said. More pragmatic concerns also characterized the four-day NCEA meeting—like bread-and-butter discussions about how to get funds for their schools.

"We can't solve other problems until we get the money," said Father Thomas E. Kramer, Blismark, N.D., education superintendent.

Dr. Herman R. Goldberg, associate commissioner at the U.S. Office of Education's federally funded aid for a Bureau of Elementary and Secondary Education, told about and vocational programs and 100 Catholic school superin-

tendents that "the principle of said.

participation of students in nonpublic schools would be applied almost across the board to federal education funds included in President Nixon's recent revenue-sharing proposal.

The only exception, Goldberg said, is funds allocated to federally connected students whose parents do not pay local taxes.

"Specifically, the bill requires the States to provide for the equitable participation of non-

public school students in the U.S. Office of Education's

publicly funded aid for the

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COMMENT

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

The way the ball bounces

It would be unwise to over-inflate the hopes inherent in the altogether remarkable engagement in Ping-Pong diplomacy just concluded by mainland China. It would be even less wise to dismiss the whole matter out of hand as some tricky maneuver from behind the Bamboo Curtain from which no good possibly can come. Too many conveyors and molders of opinion already have done the latter. Fortunately, President Nixon has not been one of those.

The surprise tour of China afforded an American table tennis team and a delegation of United States news correspondents was a welcome departure from the standard Maoist hard line of the past 25 years. Taken alone, however, it also was essentially a trivial affair. If Peking was using this as a means of initiating a flirtation, it must be borne in mind that Flirtation Walk remains booby-trapped by great issues demanding resolution before there can be any real courtship.

There is, for example, the war in Indochina. There are the many ramifications springing from the fact that Red China and the Soviet Union are locked in a rivalry far more deadly than that of either of them with the United States. And there is the touchiest issue of all involving the Nationalist Chinese regime on Taiwan.

All of that recognized, however, the "trivial affair," properly nurtured, could in time turn out to have been a historic reopening of China to the West, the first move in a rapprochement wherein the real China—the Chinese mainland of 800 million which is governed by Communists—takes a responsible and rightful place among the family of nations. The Chinese always move by indirection, and what may seem a triviality to Western eyes may very well be their way of saying they want to rejoin the world on honorable and realistic terms despite all the roadblocks.

It is to President Nixon's credit that he has seen the possibilities opened up by China's Ping-Pong diplomacy. He has sought, with appropriate caution and yet with

a considerable measure of fascination, to explore those possibilities. His announcement of a relaxation of the 20-year-old embargo on trade with Peking was perfectly timed. His responses to excited questions on China from the American Society of Newspaper Editors panel the following night were models of statesmanship.

The big test, of course, lies ahead. Any hope for better relations with China will be dashed by an expansion or even a prolongation of the war in Indochina. As for Sino-Russian enmity—well, the U.S. should let Peking and Moscow settle that between themselves, hopefully, in a non-violent manner; certainly their historic quarrel is not one in which the U.S. should take sides.

As for the overriding issue of the Nationalist China regime, which also involves Red Chinese membership in the United Nations, the time has come for Washington to bluntly tell the Chiang Kai-shek crowd that its opium dream of reconquering the Chinese mainland no longer has American support.

At the appropriate time, probably when the next U. N. General Assembly convenes, the U.S. should announce that, as far as it is concerned, there is one China—the mainland governed from Peking—and one Taiwan—the group of islands governed from Taipei.

The U.S. also should make clear that, while it no longer endorses the tattered myth that Chiang's regime represents the "real China," it never will abandon its support of the sovereignty of Taiwan to the mercies of any other nation. To do less would be as unthinkable as would be perpetuation of the pretense that mainland China isn't "for real."

Such a policy switch probably would result in Peking taking the Security Council seat long held by Taiwan. That merely would be yielding to reality. It also would be a small price to pay for a further easing of the threat of eventual nuclear confrontation and would be a major concomitant to the "new generation of peace" of which Mr. Nixon often speaks.

The Reformatory and reform

The indictment of nine employees of the Indiana Reformatory on charges of violating provisions of the United States civil rights code may well prove to be a landmark in penal reform.

Previously a Madison County grand jury and an Indiana State Police investigation absolved prison officials and employees of any guilt in the September 26, 1969, shooting which resulted in the death of one Reformatory inmate and the injury of 46 others.

But the latest review of the tragedy was a Federal grand jury hearing and involved presentations by U.S. attorneys which zeroed in on Title 18, Section 242 of the code, guaranteeing inmates of penal institutions the "right to reasonable safety and security while in the custody of the state."

The guilt or innocence of Reformatory employees must not be prejudged. As Commissioner of Correction Robert P. Heyne cautioned, an indictment is not a conviction, only an indication that the grand jury concluded evidence warranted further legal action.

The indictment alone, however, has ramifications far beyond the borders of Indiana. To date, research by PACE (Public Action in Correction Effort) and other civil rights-oriented groups has turned up no precedent for a grand jury probe based on possible violation of the civil rights of prisoners.

It would appear, then, that the

Indiana case is the first of its kind in which institutional reaction to an emergency situation will be judged in that light.

Civil and human rights have no geographic boundaries. What is a valid determinant in an Indiana penal institution should be valid elsewhere. The significance of the case, therefore, will not escape prison officials in other states or those national groups bent on reforming a system of penal justice that is patently unjust in many respects.

Even considering all that, we have misgivings about the Federal grand jury action. There already are indications the indictment may work more harm than good among groups holding disparate opinions about the need and direction of penal change in Indiana.

The 1969 shooting shocked correction officials as well as the public. Some repercussions were salutary. There have been changes of policy and attitudes at the Reformatory which may be minor in the view of some critics, but which nevertheless represent a drastic reversal in administration thinking. Other institutions have been affected to a lesser degree.

The 97th Indiana General Assembly passed the most comprehensive package of penal reform legislation ever introduced, much less approved. It should be noted that it was

(Continued on Page 5)

How to store up disaster

It's all over but the groaning. The 97th Indiana General Assembly passed into history without so much as tossing a patched-up innertube to the foundering nonpublic schools.

The cause was just, the campaign fought with vigor and honor, the Merlinesque conjurings of constitutional nit-pickers dissipated with logic, and the consequences of legislative inaction detailed with dispassionate facts and figures. That's what supporters of state aid to Catholic schools and the Committee for Nonpublic Schools have assured themselves after a once-over-lightly appraisal of the past two years.

Somehow, though, it doesn't ease the pain in the gut that comes from being kicked aside by a legislature which, in the face of formidable evidence of impending

disaster, ekes out compassion by the ounce and then siphoned it off again during an intra-party squabble over taxes.

We recognize distinctions in defeat. The Senate and House DID vote for giving direct financial assistance to nonpublic school students. The aid bill itself was not defeated; it got squeezed to death by House dissent from Senate amendments, by the failure of a tax increase bill, and by too many recesses during which hometown opposition had time to pressure representatives who supported aid.

The result, however it was achieved, remains the same. There will be no state funds to help nonpublic schools weather 1971-72 school year. Many of those same schools, faced with the legislative turnaround, will be forced into the kind of critical

appraisal that is now going on in Michigan, where a referendum vetoed state funds for nonpublic schools except for ancillary services as are now supplied—routine eye exams, fire protection etc.

The drive for aid to nonpublic schools in the various states, seen as bogged down last fall, has been considerably buoyed by the passage in Maryland of a new law providing eligible parents with vouchers spendable at nonpublic schools of their choice.

A voucher system, a radical concept just a few years ago, is fast becoming the most discussed long-range solution for the troubles that vex all education, public and private.

Indiana had a go-round with the concept in a bill introduced in the last legislature. A Criterion survey of legislators turned up surprising support for a voucher system among conservative

elements perennially opposed to direct aid to nonpublic schools. It may be nothing more than a crush on a new face. But, if so, there have been a lot of such crushes exhibited nationally and in other states.

The happy outcome in Maryland and the repeated appearance of a provocative idea that may be the ultimate solution for public and private education alike don't take the edge off Indiana's current disavowal of responsibility for the future of a system of schools which educates one out of every nine elementary and secondary students in this state.

That responsibility cannot be sloughed off. Nor can it be explained away by a plea for fiscal reality. The reality is that by refusing to become an active partner in the preservation of nonpublic schools, Indiana stores up sure disaster for the future.

THE YARDSTICK

Chavez critic seen after bigger game

BY MSGR. GEORGE G. HIGGINS

This is the second of two columns on a new paperback entitled "Little Cesar." The book is a vicious diatribe against Cesar Chavez, Director of the United Farm Workers Organizing Committee. Written by a Washington journalist, Ralph de Toledano, it is being distributed under the trade name of a publishing firm, Anthem Books, which exists only on paper, if at all. Anthem Books, as reported in last week's column, is a poorly camouflaged front for the National Right to Work Committee, which, for so many years, has been carrying on a relentless, but not too successful, campaign against the so-called union shop.

Mr. de Toledano is perfectly free to lend his reputation and his journalistic talents (which by the way, are not very much in evidence in "Little Cesar") in support of this continuing campaign against any and all forms of contractual union security. But since he prides himself on being more ethical than some of his colleagues in the Fourth Estate, he might have been expected to come clean with his readers and let them know about his tie-in with the organization which is spearheading and financing the campaign.

BEFORE THIS column appears in print, other reporters may and probably will have released more detailed stories on the hidden connection between Anthem Books and the National Right to Work Committee. My only purpose in referring to the matter again at this time is to call attention to the fact that, while Mr. de Toledano aims most of his fire at Cesar Chavez, he is really gunning for much bigger game.

In other words, "Little Cesar," written as it was under the auspices of the National Right to Work Committee, is an attack not only on Chavez and the United Farm Workers Organizing Committee, but also on AFL-CIO President George Meany and the officers of all the international unions affiliated with the AFL-CIO and of all the major independent unions (the Teamsters and the Auto Workers, for example) which are presently not affiliated with the Federation.

Be that as it may, Mr. de Toledano's pathological disdain (I almost said hatred)

for Cesar Chavez as an individual literally knows no bounds and is spewed forth, page after page, with an utterly reckless disregard for the ethics of the reporter's trade.

MR. DE TOLEDANO stoops down all the way into the gutter in a frantic effort to plant the totally false impression that Cesar Chavez was deliberately lying to the public when he claimed not to have taken any solid food during his 25-day penitential fast in the early stages of the California grape dispute. The slippery way in which de Toledano goes about "proving" this thoroughly indecent allegation is almost beyond belief. His only "proof" that Chavez was putting on a great big act and was deliberately conning the public about his celebrated fast is a completely unsubstantiated—and, to my personal knowledge, completely false—rumor relayed to him as a fact by an anonymous reporter.

Mr. de Toledano, in commenting on this unbelievably silly rumor, says very lamely that "this may be the bitterness they feel towards him speaking—or it may be true." This is a totally irresponsible statement coming from a journalist who, earlier in "Little Cesar," complains that coverage of the California grape dispute was badly distorted (in favor of Chavez, he maintains) and that one of the victims of this was "the ethics of the mass media, caught with its bias showing and a smug look on its face."

This strikes me as being, ironically enough, a perfect description of what has happened to Mr. de Toledano himself in just retribution for his disingenuous non-coverage of Chavez' penitential fast. He has been caught with his bias showing and has a smug look on his face.

IT OBVIOUSLY MAKES no difference whatsoever to Mr. de Toledano whether the nasty little rumor referred to above is true or false. So far as I can judge from the record, he really couldn't care less. In other words, it is quite apparent that he never bothered to investigate the truth or falsity of the rumor and that his only purpose in reporting it, with poker-face impartiality, was to put the knife into Chavez once again and to do so with enough technical finesse to avoid getting involved in a costly libel suit.

Mr. de Toledano also leaves the impression that Chavez is an extremely dangerous Marxist-oriented revolutionary who, by deliberately cultivating a phony

veneer of piety, has bamboozled naive churchmen of all faiths into thinking that he is really a peace-loving, labor statesman. Here, too, he moves in on his hapless prey, quite characteristically, with just enough fancy editorial footwork to protect him against the charge of libel. In any event, even if he isn't guilty of libel in the technical sense of the word, he is certainly open to the charge—by the non-legalistic standards of ordinary human decency—of having tried repeatedly, and by the use of some rather scummy tactics, to destroy the reputation of a man in comparison to whom he stands as a pigmy next to a giant.

Cesar Chavez is a great labor leader and a man of conscience and compassion. Like

the rest of us, of course, he has his faults and imperfections and is certainly open to objective criticism.

Mr. de Toledano incredibly enough, has never met the man and, in fact, seems to have gone out of his way to avoid meeting him.

But among those who know Chavez personally he is almost universally regarded, with deep respect and admiration, as being a very constructive figure in American society and a great credit not only to his own people, but to the nation as a whole. He will be remembered long after Mr. de Toledano and his unscrupulous diatribe against him are forgotten.

FROM THE OTHER SIDE

Property rights of rural churches

BY ALVIN F. KIOTZ

The newspapers in my area have been displaying a great deal of soiled Protestant linen of late. This is always possible when the church takes to the courts to settle its problems. The argument, in this case, is not a new one nor is the present argument the last one to be waged. The question of property rights is near and dear to many church people, particularly in rural areas where family dynasties have held sway in the small church for many years.

One such case exists in a small community not far from here. The small congregation objected to the developing merger between the Methodists and the Evangelical United Brethren into what has now become the United Methodist Church. The imminent union was somehow seen as a threat to them, perhaps because they assumed that their church would be merged into a larger group and thus lose its own identity. At any rate, an argument with the parent group erupted as early as 1968. Later, the church returned to an early name, the Methodist Episcopal Church.

The fact that this name had been abandoned by the Methodists in my boyhood days gives some indication of the long standing build-up of feeling that preceded the 1968 emergence. The parent group, now the Indiana Conference of the United Methodist Church, declared the right of the group to worship as Methodist Episcopalists. They would have to seek other quarters, however, since all Methodist properties revert to the parent body at such time as the church ceases to exist or ceases to function as a United Methodist congregation. In fact, they would take it to court to prove their right to the property. And that's where it is now.

AS ONE WHO SERVED as a country person in a remote rural church, I can sympathize with these people and can sense what is running through their minds. Certainly they were responsible for nursing the property through the depression years. Painting, cleaning and repair was done on work days where a wonderful family spirit prevailed, especially at dinner time! When our church hit several years of repeated failure of the wheat crop, there was no money to buy the new pews so badly needed. So during the winter months of 1963 we pooled our power tools into a fine workshop in the church basement. Here we built 16 of the finest crafted pews one could wish for. For good measure I put my high school manual training to work and built the entire set of chancel furniture! The point is simply that this is the way we have done things in the rural areas. This kind of invested labor, along with family gifts of windows, furniture and instruments, makes for strong sentimental ties to those symbolic attachments to the past. In fact, the building and its furnishings become, in a very

subtle way, the greatest hindrance to our spiritual development. It becomes the object of devotion.

Curiously, as the case comes into court the attorney for the Methodist Episcopal Church seems to see the problem as theological. It is a struggle between fundamentalism and liberalism, in his words. "The ecclesiastical hierarchy and bureaucracy wants to do away with smaller churches because they see rural fundamentalism as a threat to the trend toward ultra-liberalistic thinking." Again, this kind of argument which assumes a kind of world conspiracy of liberalism only sheds further light on the Rip-Van-Winkle nature of the whole problem.

THERE ARE BETTER WAYS of doing things, and the Methodist Church has included the conference ownership of property in its contract with each local church for many years. My church didn't do that. After the new pews were built, we held a conference which brought in persons from several states. A lady fell while walking through the building. Her fall led to her death a short time later. The title to our property was held by the three trustees. Two of them were wealthy men. The right attorney, hearing of the case, could have been responsible for the redistribution of that wealth since these men were personally liable by virtue of their trusteeship. Yet we cling to the idea of congregational ownership of property. The problem is not one of bureaucracy, but of good judgment.

The rural church has earned its right to live so long as it, along with any city or suburban church remains a viable institution. No one will take this away from the church. But all of the rural churches that I know are made up of very urbanized people. In whatever setting, church membership is still somewhat analogous to buying fire insurance. Next time be sure you read all the fine print!

The CRITERION

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"BANKS DO IT! WHAT'S WRONG WITH GIVING A SET OF SILVERWARE, A POP-UP TOASTER OR AN ELECTRIC FRY PAN FOR JOINING THE CHURCH?"

Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

There were a few inhabitants of the ground that we call Indiana as long ago as 10,000 B.C. Paleo Indians, chasing mastodons in the wake of the glaciers of the latest ice age, dropped some spear points to mark their passage. Some 5,000 years later, more numerous Archaic Indians dwelt along the Wabash and Ohio Rivers, subsisting largely on the mussels found there and leaving huge piles of the shells to indicate their presence.

After 5,000 more years, about the time of Christ, Indians whose culture has come to be called Hopewell were here, growing corn and beans and squashes to supplement the yield of their hunting and fishing. They carried on trade that brought them utensils and ornaments from as far away as the Rocky Mountains and the Gulf of Mexico, and they built the imposing and intricate mounds by which we have come to know about them.

MIXED ECONOMY

In the centuries that followed before the Europeans came, the mound building had ceased, but the mixed economy of hunting and fishing and the cultivation of crops continued, modified by experience and by learning through contact with other cultures.

IT WAS ALMOST 200 years after

Editor's Note—The history of the Archdiocese of Indianapolis encompasses a long period of time. The territory was originally included in the Diocese of Quebec, but no bishop of Quebec ever visited what is now the state of Indiana. French missionaries, usually Jesuits, administered to the spiritual needs of the early settlers until 1763, when the French lost the Northwest Territory to the British. What is now Indiana became a part of the Baltimore Diocese when it was established in 1789. The area was largely neglected during the interim period from 1763 to 1789 because of the scarcity of frontier priests. The first section of Monsignor Doyle's history covers the earliest times up to 1763, covering the French period.

Columbus mistakenly called the first Americans "Indians" that intruders from Europe reached this ground, which later was to get its name from the misnamed Indians. These intruders were French explorers and traders and missionaries, slowly pushing down from Quebec, near which Cartier had been in 1534 and which Champlain had established in 1608. They came this way by the waterways—the Great Lakes and the rivers—in the canoes the Indians had taught them to make and to navigate, guided by the Indians over the portages from river to river across what is now Indiana. The names of the first Frenchmen that passed over this ground are famous—Joliet, Marquette, La Salle. They left no lasting mark, however, and they had but little influence on what has happened since their passing.

It is one of the peculiarities of history that these intruders found very few Indians in Indiana. One reason for the absence of any settled population was that the tribes displaced from the Atlantic seaboard had migrated this way and so had upset the life of those for whom this ground had been home.

ROLE OF IROQUOIS

More importantly, the Iroquois confederacy, already powerful, had procured firearms from the Dutch in New Amsterdam and had carried on campaigns of conquest all the way to the Mississippi River. In consequence, the indigenous tribes had retreated north and west and south. Though, no doubt, bands of hunters came through in search of game, there seems not to have been a single tribe settled and growing crops in what is now Indiana when the French arrived.

The first French intruders were in search of a passage to the Orient, to China and that India that Columbus thought he had found. Some hoped to come upon silver and gold, as had Cortez in Mexico and Pizarro in Peru. But there was no gold in these hills. The French quickly found a substitute, however, in the hides and furs that the Indians had long used for clothing and for shelter, in the taking and the processing of which they had well developed skills.

In the course of time, the demand for furs became so great that the Indians in large measure gave up their cultivation of crops in favor of the trade in furs that enabled them to acquire the metal tools and other gadgets that the French offered in exchange.

The French monarchy laid claim to all this region that we call the Midwest by virtue of priority of discovery and exploration, taking no account of the Indians' possession, prior to theirs by some thousands of years.

FRENCH LAY CLAIM

It was in 1671 that Simon Francois Daumont, Sieur de Lussan, took possession of all these regions in the name of Louis XIV. In a solemn ceremony at Sault Ste. Marie. For nearly a century France held sway over all the lands from the Appalachian to the Rocky Mountains, except only the Southwest, where Spain had established its rule a few years earlier. It was an uneasy sway however, disturbed by troubles from within and from without.

WITHIN THE FRENCH regime, the older authority of New France or Canada, reaching down from Quebec, came to have a rival in a younger French colony, which was working its way up the Mississippi from New Orleans. The capital of the new colony was named Louisiana.

About 1720 the crown sought to settle the alterations between the colonies by drawing a boundary line to separate their jurisdictions; this line extended eastward from the mouth of the Illinois River, passing through the site of the present Terre Haute, the area north of the line to be New France or Canada, that south of the line to be Louisiana. Indiana thus lay partly in the northern province, partly in the southern. Even after this action, however, there was less than perfect harmony between the colonies.

Another source of trouble was the vacillating policy of the metropolitan government with respect to its American possessions. In each colony it tried granting monopolies to individuals or to companies before settling on direct control by Paris. Moreover, it created disturbances by its efforts to match the supply of furs with the shifting demand for them in Europe, sometimes assigning quotas, sometimes prohibiting all trade, with the usual result of such actions seen in botched operations and their attendant violence.

More serious, however, were the troubles arising from without. On the whole, the French enjoyed friendlier relations with the Indians than did the English. One reason for their advantage was the presence of the missionaries, who to some extent restrained the warlike proclivities of both the French and the Indians.

Another was that, whereas the English set up agricultural colonies, thus taking over large tracts of the Indians' lands, the French for the most part confined themselves to the fur trade, leaving the Indians in undisturbed possession of their corn fields and hunting grounds.

INDIAN RESISTANCE

Nonetheless, some tribes resisted these minimal incursions and remained hostile throughout the French occupation. Thus the Iroquois in the east were generally on the side of the English in the wars between the great powers. The Fox tribe in the north never accepted French rule and were often at war with the invaders in a sort of Free Fox resistance movement. And in the south, the Chickasaws did not readily suffer trade to pass up and down the Mississippi, which they regarded as their river.

BUT THE GREATEST threat to the French regime came from the English colonies. These were older than the French settlements and far more populous. The grants of the British kings sometimes pretended to extend the colonies' sway indefinitely westward. In addition, the colonists were an aggressive lot; while developing agriculture and industry on their own ground, they looked with envy on

the lucrative fur trade of the French and were determined to get themselves a share of it.

To safeguard its trade, Canada set up trading posts along the waterways by which the voyageurs, who carried on trade, and the Indians themselves brought their furs to Montreal and Quebec and onto which also the peridious English might be expected to intrude.

Louisiana pursued a similar policy in its domain. Each such post had a garrison of French soldiers to protect it. Each post had nearby a settlement of Indians, who were engaged in the procurement and treatment of the furs; the Indian warriors served also as a sort of militia, prepared to fight along with the French in case of attack by the English or their Indian allies.

Sometimes the French chose a site for their post because of the presence of an Indian town; sometimes they persuaded the Indians to settle at a place they thought strategically advantageous. It was generally at such posts that the missionaries—Jesuits, Recollets, priests of the Quebec seminary—had their stations for the evangelization and instruction of the Indians; indeed at times the governor held out the promise of the presence of a missionary as an inducement to the Indians to settle where it wished them to be. About some of these posts there grew up settlements of retired soldiers or voyageurs, carrying on trade with the Indians, purveying goods and services for the soldiers, and finally planting a few crops and founding permanent towns.

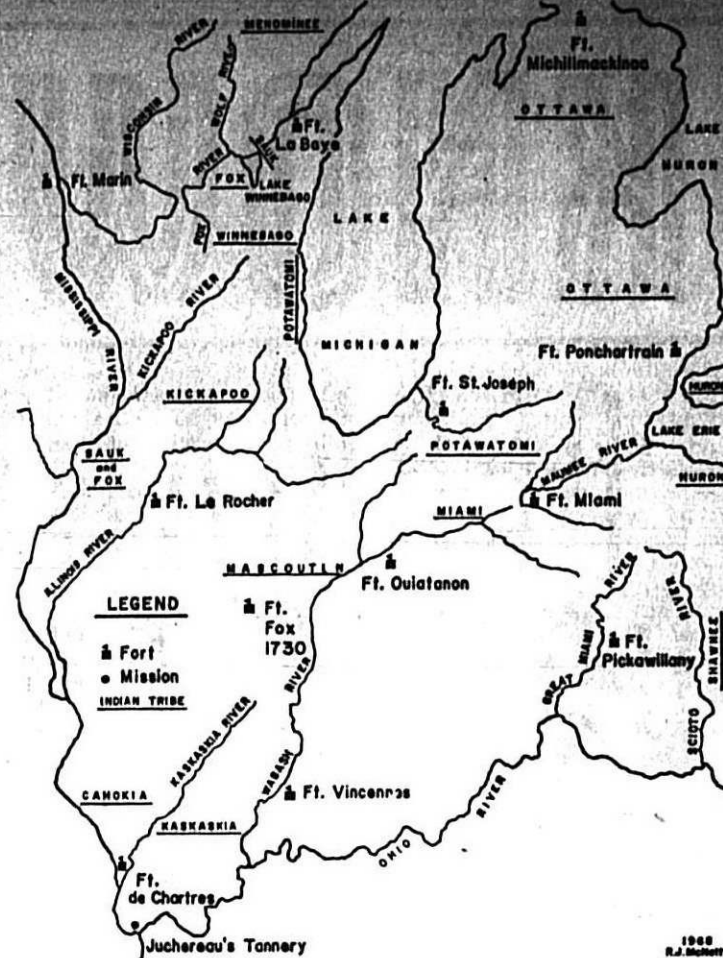
THERE WERE SUCH posts at many places in the Midwest, as at Michilimackinac, on Green Bay, on the St. Joseph River near Lake Michigan. Because of its strategic position, commanding the strait between Lakes Erie and Huron, the post at Detroit, founded in 1701, soon became the most important in this area. It was essential to the safety of the fur trade and to communication between Quebec and New Orleans.

SIEGE OF DETROIT

In 1712, Detroit for several weeks sustained a siege carried out by the Fox and Mascouten Indians with English encouragement. Victory for the attackers could well have endangered the entire French regime. Realizing this, the French and their Indian allies—Hurons, Ottawas, Miamis—withstood the siege, and in the final battle inflicted so great a loss on the Fox tribe that it ceased for some time to be a military threat.

The French commander in this engagement was Charles Reynaud Dubuisson. His chief lieutenant was Jean Baptiste Bissot, Sieur de Vincennes, who arrived in the midst of the siege with a reinforcement of Miami Indians. The title has no reference to the French nobility; its granting by the government of New France together with a tract of land was a method of apportioning land, bringing it into production, and obviating the evils of speculation.

In this instance, the famous intendant, Jean Talon, had granted the seigneurie of Vincennes, about 5000 acres a little below Quebec on the St. Lawrence River, in favor of his



THE WEST, 1700-1760—The above drawing, reproduced from Bert Anson's "The Miami Indians," (University of Oklahoma Press, 1970), was adapted from Louise Phelps Kellogg's "The French Regime in Wisconsin and the Northwest."

godson, Jean Baptiste Bissot, when the latter was four years old.

The seigneurs' "financial rewards were not great," but they did receive "greatly enhanced social status." That this status was appreciated is evident from the use of the title rather than of the family both by Jean Baptiste and by his son, who inherited the title.

PROLONGED SERVICE

In 1712 Sieur de Vincennes was 44 years old; he had long been an officer in the Marines and he had gained the esteem and affection of the Indians during many years of service among them. It was for this reason that he played so large a part in the defense of Detroit.

FOR SOME TIME BEFORE this siege the Indians that had moved away from what is now Indiana had been drifting back. They had themselves acquired firearms and were thus able to resist the Iroquois on more nearly equal terms. Perhaps the establishment of the post at

Detroit and the French victory there accelerated this movement.

Since this ground supported an abundance of fur-bearing animals the French at first encouraged the Indians' return, but as English traders infiltrated the area, often offering higher prices than the French, the latter had second thoughts about the matter and endeavored to prevent the Indians from approaching too close to the English.

The Miami tribe nevertheless showed a determination to return to what they asserted was their ancestral home, Kekionga, at the head of the Maumee River, near the site of the present Fort Wayne. Vincennes accompanied them, apparently having the twofold mission of persuading them to return to the post on the St. Joseph River and, failing that, of preventing the Indians from trading with the English. At the same time, a number of Indians belonging to Miami bands, Weas and Piankeshaws, were settling along the Wabash River near where Lafayette now stands, at a site that came to be called Ouatanon after the Weas.

(To be continued)

OPINIONS

URGES 'CHOICE'

To the Editor:

I truly understand the value of celibacy when it can be freely chosen. With the ecumenical movement bringing other religions closer together in the understanding of one another, I feel celibacy can surely be of value to other ministers as well as any one else dedicated to serving mankind.

It seems that many professional people have to be married in order to gain respect from the people they wish to be of service to. Maybe some doctors, lawyers, or other dedicated people feel they could be more available to serve others if they were celibate. Maybe some priests who have married feel they can live a fuller life, and give more to their priestly ministry because of their choice to marry. And maybe, just maybe, some of us lay people are too selfish to think for ourselves.

If we would learn to make a few decisions on our own, and not depend on the priest so often, we could contribute so much more to our lives, our marriages, and also be of service to our priest in serving mankind the way it may be needed, and the best we can, in our community.

Mrs. William J. (Patricia) Bordenkecher Indianapolis

'BIG FAT ZERO'

To the Editor:

Well, we Catholics once again came out of the state legislature with nothing but a big fat zero. And one of the main reasons for that can be laid at the door of the Marion County legislators.

If memory serves me, only two out of 15 Marion County representatives in the House voted for aid to nonpublic schools. I find that almost incredible.

What have those politicians been doing for the last year or so? Haven't they done any driving around in Indianapolis? Can't they read? Haven't they seen those signs in front of nearly every Catholic school

telling about the hundreds of thousands of dollars some of those schools—singly—save Indiana taxpayers.

Do the Marion County legislators think we're faking those figures? Do they think the legislature can go on ignoring those schools and the financial trouble they are in? They are being fools if they do.

One day Indiana and Marion County will wake up and find that they will be paying three or four times what those signs say and paying it to the public schools so that thousands of Catholic children can be educated completely at public expense.

G. T.

'CALL IT MAGIC'

To the Editor:

In Mooresville, Ind., at St. Thomas More Catholic Church something is happening. You might call it magic.

A common ordinary priest has taken a common ordinary parish with common ordinary people and molded it into a loving, sharing, Christ-centered community.

How did he accomplish this? Not by any great feat, but merely by being honestly himself, by being tuned into the lives around him, by being aware of what's going on in the world, and by getting involved.

Yes, really getting involved, even at the risk of his own security.

This to me is the essence of a priest in the Church today.

This to me is the example.

Mrs. Joan Hammes

WELCOME ABOARD

To the Editor:

Please enter my subscription to The Criterion. I have been reading it in Indiana and believe it is a wonderful publication.

Vincent Kazmierski

Yonkers, N.Y.

The Reformatory and reform

(Continued from Page 4)
promoted and supported by Governor Whitcomb, Commissioner Heyne and administrative correction personnel.

Important elements of that package include the establishment of regional detention centers, enlargement of the work release program, the removal of the correction department from politics, and the reorganization of the parole system.

Governor Whitcomb vetoed the parole shakeup bill because of a provision he said unconstitutionally required the lifetime appointment of parole board officials. It would appear a compromise on that provision could be readily agreed upon in the next legislative session.

Regional detention, a philosophic keystone, may be delayed by budget cutbacks but the principle has been accepted at the state level and there will be pressure to implement it as soon as possible so that the state can

take advantage of Federal matching grants that are presently available.

Five years ago the legislative package would have been called revolutionary. Today it appears a natural outgrowth of sincere soul-searching on the part of responsible citizens and public officials.

In the past few years there has been a softening of hard-line opinion, a lessening of the polarization traditionally found between establishment and reformer. There has evolved a general agreement that new policies and techniques will benefit all. We hope our fears that the indictment may inflame old resentments and exacerbate opposition to reform are unjustified. And we hope that all parties sincerely committed to a rehabilitative, progressive and humane correction system will do everything possible to prevent the indictment from threatening new alliances which can make such a system possible in Indiana.

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

KNOW YOUR FAITH

PERMANENT COMMITMENT

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

Margaret Mead has observed that the problem of the seventies is commitment. Massive change is the order of the day. Man's experience is constantly being broken open to wider horizons. Once sacred values are contested the range of acceptable options is broadened and opened.

How can a man be expected to speak for his future, to make irreversible decisions, to take responsibility for his whole life in one fateful choice? In a world of flux, what way of life can command a once-for-all, life-long commitment?

Yet the Church continues to call her members to total and permanent commitment. To be a Christian is to be like Christ, "not 'yes' one minute and 'no' the next," but "never anything but 'yes'" (2 Cor 1:18-19).

The Christian gives himself over completely and irrevocably to the Father in Christ; joining in Christ's "Amen," he is sealed in the Holy Spirit (2 Cor 1:21-22).

SUCH A COMMITMENT to

Christ rises above the flux of change and is a bridge over troubled waters. But a problem occurs when one faces the fact that commitment to Christ is generally worked out in states of life that are permanent.

Marriage, priesthood, and religious life are both life-long and day-in-and-day-out. An even more difficult faith commitment is accepting a way of life that is not one's own choice, such as an undesired celibacy which cannot be changed without abandoning Christ.

Christian life is expressed in the clothing of human community, married or celibate. While some options remain open after a given life choice, the average Catholic adult has no choice but to live out his original decision. For most adults, putting one's hand to the plow and not looking back means staying where they are.

In a world in transition, in the open society of the present day, is such permanence possible? Or are the Church's expectations unrealistic and ill-tuned to contemporary culture?

Some think that the Church should admit a temporary vocation to the religious life or the celibate priesthood. By the same token, but with less than rigorous logic since the cases are not entirely the same, they would apply

the same principle to marriage and ask the Church to liberalize its divorce laws.

BUT CHANGES in the law that would make transfers from one way of life to another easier and more respectable are not the whole answer. Such adaptations must always remain within the limits of the Gospel teaching, and the ongoing research may well show the Gospel to be as unyielding as the Church has always been in this matter.

A deeper reason against giving in to changing cultural patterns as a general principle is the demand of all genuine love to be faithful to the end, to be like Jesus, who "having loved his own who were in the world loved them to the end." (John 13:1)

True commitment is a personal act of faith and love. It cannot be merely institutional, i.e., fitting into a pattern of life and system of values.

Persons are involved. Were they not, then the extreme mobility of the times would suggest a similar mobility in life projects and the ability to move in and out of any vocation. But persons make the difference. They are like stationary space platforms whirling around the globe. These capsules are "stationary," because they are always in the same relationship with the other objects moving in outer space.

Life is changing all about us at a fantastic rate, but there is something stationary about persons. For this reason our times can be a moment of grace, a "kairos," because they are a challenge and an opportunity to live on the level of person, to be zeroed into Christ and those to whom one has committed his life, and not to be shifting about according to the prevailing winds of the moment.

A PERSONAL commitment is the only viable one today. An institutional commitment belongs to a closed society where values are stable and patterns fixed. It consists in a dutiful acceptance of obligations and rights, a promise to give and take according to the rules.

Perseverance is measured by constancy, which is the virtue of "hanging in there," carrying out the agreement, doing the job to the end.

Whether the individual grows as a person or helps others grow; whether his life opens into expansive, generous love or stops short, loses its dynamism, and ends in "quiet desperation"; whether one knows and loves his loved ones by twenty years more (Continued on Page 7)

their pastor and were married by a justice of the peace. How would they want to know is can they make their Easter duty?

A. They cannot make their Easter duty unless they are properly married. Sometimes young people in this fix aren't sure they want to enter a permanent marriage. They marry before a justice of the peace to give the baby a name. Parents and relatives should not push them into rectifying their marriage with a church wedding. This is a problem they must work out for themselves with the help of a priest.

(Copyright 1971)

Religious education and Christian Spirituality can have their lighter moments in the classroom filled with enthusiasm for the message. (NC Photo)



Enlightened commitment

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

Last summer a friend of mine was walking along the boardwalk at Cape May, New Jersey. He was enjoying the evening freshness as the sun set over the gentle ocean waves. Suddenly from behind a voice challenged him: "Mister, have you been saved?" With that a hand jabbed a leaflet in front of his face.

Somewhat startled and mildly amused, he asked his interrogator what he would have to do to be saved. "Will I have to join a Church? Need I be baptized? Can I be saved and still smoke?" "What must I believe about Christ?"

With humorless enthusiasm the young man who had not come around in front of my friend answered that those questions were irrelevant and might be discussed later. "The important thing is that you believe in Jesus and commit yourself to him."

My friend continued to insist that he would want to know what this not-to-be-discussed or postponed commitment to Christ might involve. With undiminished zeal the young man anxiously urged him to commit himself to the Lord Jesus. Afterward, there would be time to pursue these intellectually interesting but decidedly secondary questions.

This true experience suggests different approaches to Christian faith, approaches which not only have long, varied histories in Christian theology, but have contemporary relevance in religious education.

THE YOUNG MAN places almost exclusive emphasis on faith as commitment, as trust in Jesus Christ. Make a decision for Christ, believe in him, allow him to enter your life as your personal Lord and Master—that for many Christians is what faith is all about.

My friend suggests a more intellectual approach. He wants to understand what commitment to Christ really means. His concern is with intellectual acceptance of Christ's claims and teachings.

Who is Christ? What does he stand for? Why trust him? My friend wants to grasp the implications and explore the motives before committing his life to

Jesus Christ. Faith, for him, is related to truth and intellectual assent.

Actually either emphasis—faith as commitment or faith as intellectual assent—pushed to an extreme betrays the richness of the traditional Christian understanding of faith. Undoubtedly one or the other extreme view has been and perhaps still is exemplified and advocated in some Catholic religious education programs or texts. A corrective balance, based on the Scriptures, the Fathers of the Church, and the great medieval and contemporary theologians, is expressed in Vatican Council II.

"The obedience of faith" (Rom. 16:26; cf. 1:5; 2 Cor. 10:5-6) must be given to God who reveals, an obedience by which man entrusts his whole self freely to

God, offering "the full submission of intellect and will to God who reveals," and freely assenting to the truth revealed to him." (Revelation, 5).

FAITH IS A personal relationship with God, a relationship characterized by trusting commitment together with intelligent acceptance of what God has told us about himself and about life. Faith involves both knowledge and trust.

The consequences of Vatican II's teaching on faith in the field of religious education are many. Because faith is a personal commitment, and therefore free (Religious Freedom, 10), religious education cannot be reduced simply to a process of (Continued on Page 7)

QUESTION BOX

New Order of Mass is not heretical

BY MSGR. R. T. BOSLER

Q. In our paper there was a letter to the editor about the new Mass. It stated: "The New Order is the greatest catastrophe which has ever befallen the Church. Even its definition is heretical and has been condemned by the Council of Trent. Those priests who are saying this 'Mass' are forgetting the Bull 'Quo Primum' of St. Pius V, in which he said that anyone who would dare to change the Roman Missal would incur the wrath of Almighty God and the Holy Apostles Peter and Paul. By the way this Bull is still in effect and has not been revealed." Is the writer correct?

A. If the new order of the Mass is heretical, then Pope Paul VI is the heretic, for it is his Apostolic Constitution (another word for "bull") of April 3, 1969, that imposed the new order of Mass upon the Latin Rite of the Church. The Holy Father points out in his constitution that Pope Pius XII had already made changes in the missal of Pius V by restoring the Easter Vigil and the Holy Week services.

The bull "Quo Primum" has been revoked. Pope Paul VI clearly stated that following the directives of Vatican Council II he was changing and bringing up to date the missal of Pius V and concluded his constitution by saying: "We wish that these decrees and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and derogation."

Even though the Holy Father wants his directives to be firm and effective "in the future," he knows as did Pius V, that a new pope or general council could change them. Pius V under his constitution with a structured conclusion that was a warning against those who might refuse to follow his instructions but did not apply to his successors in the papacy. Your letter

writer, therefore, has been misled by some of the bad information circulated by some of the die-hard conservatives who oppose changes in the Mass.

Q. The new baptismal rite slightes the god-parents. They have nothing to do. They don't even hold the baby. So why should there be need for god-parents? Baptism as we have it now is a 3-ring circus. Why can't those who want it have private baptisms with only the father and god-parents present? Or why not just let the parents baptize their own child and save all the bother?

A. Baptism isn't a private affair. It is the formal initiation into the Church. It is an event that the whole Church is interested in. Even in the past the sponsors or god-parents were supposed to be representatives of the Church welcoming the newly baptized infant into the People of God and assuring the parents that the entire Church would be with them helping them raise their child in the faith. The new rite of infant baptism recommends that not only the sponsors but as many members of the Church as possible be present to make it obvious that the whole Church of God has an interest in the baptism of even one infant.

It is not true that the god-parents have nothing to do in the new rite. With the formal initiation into the Church, it is the parents who make the sign of the cross on the forehead of the infant, thus joining the priest in welcoming the little one into the Church. They are explicitly asked to state they will help the parents raise the child in the faith. Together with the parents, they receive instructions on how to bring the child up in the practice of the faith. And, as in the old rite, they make the renunciation of sin and the profession of faith to show they are prepared to accept their responsibilities as sponsors.

The parents do have a more important part in baptism than do the sponsors. They were ignored in the old rite, and that is an evil the Church has now rectified.

Q. I have two young Catholic friends who had to be married. They made the mistake of not talking it over with their parents or

WORSHIP AND THE WORLD

Oakland Cathedral: lesson in liturgy

BY FR. JOSEPH M. CHAMPLIN

How would you like to worship Sunday after Sunday in an old, but warmly renovated church where a talented 50-voice choir performs classical pieces by Mozart, where gifted young musicians play a variety of instruments, where the entire congregation sings, among other things, the "Holy, holy, holy," the memorial acclamation during the eucharistic prayer, and the great "Amen?"

Does that sound dreamily desirable, but really rather far-fetched? Well, it's happening right now in Oakland, California.

The cathedral in this Bay area city, like so many similar downtown churches, sits in the midst of crumbling old buildings and rising urban renewal structures. The streets empty early and, after nightfall, residents generally stay at home, lock their doors, wander outside only when necessary and then with reluctance.

The exterior of St. Francis de Sales fits in well with that neighborhood. It is old (an 1891 cornerstone) and dark and Gothic. But the Rambusch artists from New York have transformed this cathedral's interior, especially the sanctuary, into a handsome, comfortable, contemporary place for liturgy.

A FEW YEARS AGO one easily located seats for even the most popular Mass. The church rarely was more than one-third full, the choir numbered about 15, the

collection was less than adequate and the future of the community, most uncertain.

The clergy then began to do some hard, evaluative thinking about just what a parish is and should be. They devised something of a team ministry approach and established certain imaginative, definite priorities. To develop a high quality, diversified, imaginative liturgical program topped the list.

This sounds dramatic and beautiful in theory, but in practice demands a serious commitment of time and money. They gave generously of both at the Oakland cathedral and now reap the rewards of this dedication to superior worship programs.

Father Donald Osuna, a soft-spoken, gracious young priest with creative gifts and musical talent, coordinates the weekly 10:30 and 12:30 liturgies. He works with the celebrant and planning committee, helps them to conceive themes and select suitable music, and normally leads the congregation in song.

All of this takes time, much time, and Father Osuna estimates he spends 25-40 hours in preparation for each Sunday's Masses.

Mr. John McDonnell, a full time lawyer and the cathedral's part-time choir director, nicely complements the priest's temperament and orientation. McDonnell is something of a classicist, Osuna partial to contemporary musical forms. They blend beautifully together with the program at St. Francis a fusion of both the new and the old.

THE CHOIR DIRECTOR drives his people hard, running rehearsals with (Continued on Page 7)

SCRIPTURE TODAY

Letter to Romans weighs salvation for Chosen People

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

It must not have been easy for Paul, a Jew, to write that "gentiles, who were not trying to put themselves right with God, were put right with him by faith; while the Chosen People, who were seeking a law that would put them right with God, did not find it" (Letter to the Romans, 9:30-31).

All through chapter 10 and the first part of chapter 11 in the Letter to the Romans, St. Paul wrestles with the question whether his own people will be saved since "they did not submit themselves to God's way of putting men right," namely, in and through Christ who "has brought the law to an end, so that everyone who believes is put right with God" (10:3-4).

You will notice that in chapter nine Paul recalls something the prophet Isaiah had said (Book of Isaiah 10:22-23): "Even if the people of Israel are as many as the grains of sand by the sea, yet only a few of them will be saved" (9:27). Nevertheless, Paul prays fervently: "My brothers, how I wish with all my heart that my own people might be saved! How I pray to God for them!" (10:1).

PAUL FINALLY is able to declare that the Jewish people are not rejected by God (11:1-2). At least there is "a small number of those whom God has chosen, because of his mercy" (11:5). There seems to be a prospect of even more: "How much greater the blessings will be then, when the complete number of Jews is included!" (11:12).

Sometimes, however, Paul does speak in terms of the Jews being rejected by God. For example, here, soon after saying vehemently: "Did God reject His own people? Certainly not!" (11:1). Paul says, only a little later, "when they were rejected, the world was made friends with God" (11:15).

How are the two kinds of statements to be reconciled? You have to understand that Paul's use of the word "rejected" is in two senses, one final and ultimate, and the other in terms of a particular time and event.

In this case, Paul means the Jews were "rejected" when they "stumbled" and "sinned" by not accepting Christ, the suffering messiah, as Lord and Savior, when He came to them, and thus salvation came to the gentiles. But remember,

obviously not all the Jews rejected Christ, and not all the gentiles accepted Him.

Likewise, when Paul looks into the future and asks: "What will it be, then, when they (the Jews) are accepted?" and answers: "It will be life for the dead!" (11:15) it is not likely that he means all the Jews will believe in the Lord Christ and thus be accepted.

When Paul refers to "the complete number of the Jews" being included among the true believers (11:12), he means not that every Jew will become a believer in Christ but that there is a group who will believe and all of them one day will turn to Christ.

No doubt it is a large number, large enough that Paul can speak in terms of "all Israel" being saved, but we must remember that here as in all these passages just cited we are dealing with a manner of speaking.

We really do not know how large the number of the saved will be, whether Jewish or gentile, nor when the full number of either group will come to its completion.

Speaking of the Jews, Paul recalls some poetry from the Old Testament: "The Savior will come from Zion, He will remove all wickedness from the descendants of Jacob" (11:26, using the Book of Isaiah, 59:20-21). It is in the context of this kind of writing that Paul uses the term "all."

YOU CAN ARGUE that the turning of the Jews to Christ will be a large and late development in history because Paul says "the stubbornness of the people of Israel is not permanent, but will last only until the complete number of gentiles come to God" (11:25). Be careful, however, about trying to go farther and argue that everyone will be saved because Paul uses the word "all" here.

Some Christians tend to make the most of 11:32, "for God has made all men prisoners of disobedience, that he might show mercy to them all," and to forget many other passages in Scripture which speak of eternal damnation for unrepentant sinners. You have to take account of both strands in Revelation.

What is the proper attitude when you confront both kinds of statements in the Bible? I think it is fair to say that Paul gives it here in the Letter to the Romans, at the end of chapter 11:

"How great are God's riches! How deep are His wisdom and knowledge! Who can explain His decisions? Who can understand His ways? As the Scripture says: 'Who knows the mind of the Lord? Who is able to



Permanence

(Continued from Page 6)

at age fifty than he did at age thirty—all these are secondary questions in an institutional commitment.

But constancy is a virtue, and where it exists, there is no doubt some real if unrecognized progress. It has always been regarded as a first step, the foundation for a more personal union with Christ that belonged to the second step in the spiritual ascent.

Today's Christian, however, finds this two-step approach wanting, and he looks for a personal commitment right from the beginning.

To be alive is to change, but as Margaret Mead writes, "True commitment is a personal act of faith and love." Such commitment puts change into its proper perspective by respecting traditions of the past. (NC Photo—Reproduced with permission from public advertising of the Catholic Press Association—National Catholic Education Association.)

give him advice? Who has ever given him anything, to be paid back by him? For all things were created by Him, and all things exist through Him and for Him. To God be the glory forever! Amen."

DISCUSSION QUESTIONS:

1. How does the spirit of ecumenism help us understand that those who do not belong to our faith will also be saved?
2. What attitude should we take toward those who do not believe as we do?

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There is something

Enlightened commitment

(Continued from Page 6)
indoctrination or coercion of any kind.

Because faith is a personal commitment, religious education aimed at guiding the response of a person to God cannot be limited to transmitting accurate information.

Knowing the catechism from cover to cover is no guarantee of a person's willingness to commit himself and his life into the hands of God. Man remains free to believe or not believe, and God remains free to give or not give the gift of faith.

On the other hand, since faith is a commitment to Christ that involves assent to what God reveals in Christ, then it is clear that religious education has the responsibility to make available to young and old alike accurate information and factual data about the traditional teachings of the Church.

As St. Paul makes clear, the message must be heard before it can be accepted (Rom. 10:14-15), and it is not merely an arbitrary message, but that in continuity with the original apostolic preaching (1 Tim. 6:3-4).

Without a knowledge of the teachings of Christ as these are

adolescent about this antipathy to law and institution, because both are necessary for the individual and society. But in the day of open options and freedom he will be part of his times.

There is a superior value in this approach, however, and that value is faithfulness, faithfulness to oneself, one's community, and to Christ. Unlike constancy, faithfulness is a developmental and growth process, and perseverance is its end product.

There is every reason to believe that perseverance is more adequately safeguarded by the day to day effort to be faithful to one's love than by a pre-programmed spiritual life. In any case it seems to be the only Christian approach that fits the times.

DISCUSSION QUESTIONS:

1. What does "being committed" mean to you?
2. How is true commitment a personal act of faith and love?

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SHEED

Sermon on the Mount

BY F. J. SHEED

No text stirs people from the pious coma in which, as we have so often noted, most people read Scripture, as much as Jesus' saying in the Sermon on the Mount that a man who follows a woman with his eyes, lusting for her, "has already committed adultery with her in his heart." Their instant reaction is to feel that there is a world of difference between revelling in the thought of adultery and actually committing it: the lady's husband would certainly see a difference.



But Jesus has a way of concentrating on one element in a situation at a time, balancing other elements later. Here he is thinking only of the effect of lust on the man who gives himself to it, the effect on the heart. The same distinction is made in the Decalogue, where adultery and coveting are the object of separate commandments, as are stealing and coveting. What a man makes of the self he begins with, this is Christ's continuing concern: upon that, actions good or bad are not decisive, only the condition of the heart which produces them and is strengthened or defiled by them.

This is why prayer matters—a conversation between the self which is ours and the self which is God's. Call it self or heart or will, union between ours and God's is the goal of our life as it was of Christ's. "He learned obedience by the things he suffered" (Hebrews 5:8). So must we. "Jesus offered up prayers and supplications with loud cries and tears, and he was heard for his godly fear" (Hebrews 5:7). With "fear and trembling," says Paul, "we must work out our salvation" (Philippians 2:12).

WHAT LIES IN THE WAY of the union between the self and God? The self, of course. To be sinless, says the grimly ironic Augustine, we have only to will it. Only to will it.

When parents tell their children that they must learn self-control, they think of self-control as control of one's words and actions, holding back from doing this and thus: In this, indeed, we all make some sort of progress, or life in society would be impossible. But self-control means control of the self itself, silencing the clamor of self-interest, and the craving for self-assertion. And how much progress have any of us, parents or children, made in that? To measure our progress we have the Sermon on the Mount (Matthew, Chapters 5 to 7), which is a sermon especially on love of God and love of neighbor, more profoundly on the self and its control.

We must be poor in spirit which means that we must see ourselves life-size: humility comes from "humus," earth, which we barely rise above. We must be patient—the world does not revolve around us, is not geared to our requirements. I am not entitled to special treatment for no better reason than that I am I. Aquinas puts it perfectly: "When everyone seeks his rights, there is chaos."

We must be pure in heart, willing not what we want but what God wants. To our coming into existence and to our remaining in existence we have contributed nothing. Sin is an effort to add pleasure to existence against the will of God, which alone holds us in existence. In that sense sin is suicidal. Awareness of this does not, unfortunately, prevent us from sinning, but it makes us feel fools all the same, and that is a beginning of wisdom.

ON THE BORDER BETWEEN the Sermon's treatment of our handling of ourselves and our dealings with others, comes "If a man hit you on one cheek, offer him the other." It is often quoted as against killing, in war especially; but it is only against resentment of insult. A smack on the face may hurt one's dignity, but it is not lethal. Self-importance is what Christ the psychiatrist, doctor of the psyche, is here trying to correct.

Our dealings with others, he sums up in the Golden Rule (Matthew 7:12)—"Treat others as you would want them to treat you." Here (as elsewhere) we find him making obvious applications—"Bear one another's burdens," "Feed the hungry, clothe the naked," "Show mercy" and "Forgive wrongs done you" and a dozen more.

Observe that Jesus is not offering for our approval a literary or philosophical essay on ideal human relations. He is deadly serious—half a dozen times in the course of the Sermon he sounds the warning bell—salvation and eternal loss are at issue.

DISCUSSION QUESTIONS:

1. Why must faith involve both knowledge and trust?
2. What is the difference between faith and commitment?

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Oakland

(Continued from Page 6)

army-like precision and authority. But no one seems to object. They practice for several hours on Thursday nights, warm up with musical exercises in the school at 10 before Sunday morning Mass, and sing at both the 10:30 and 12:30 celebrations.

There is a substantial financial outlay here as well as the significant time expenditure. The Oakland liturgists estimate their monthly budget for sheet music and performers at \$500.

The instrumentalists are mainly musical students at local colleges and they receive \$10 every Sunday, with an additional \$5 for a rehearsal with the choir. I noted during my visit a versatile young lady accompanist on the piano (who also plays the organ and serves as first violinist in a symphony orchestra), plus others who handle the trumpet, saxophone, flute, bass and classical guitar.

WHAT KIND OF FRUIT has this ambitious project produced? People from all over the area now fill the cathedral to capacity for both Masses. Six responses from 1,300 recently distributed questionnaires complained, "Cut the nonsense, go back to the old Mass." But the rest praised these liturgies and expressed "How terribly grateful we are."

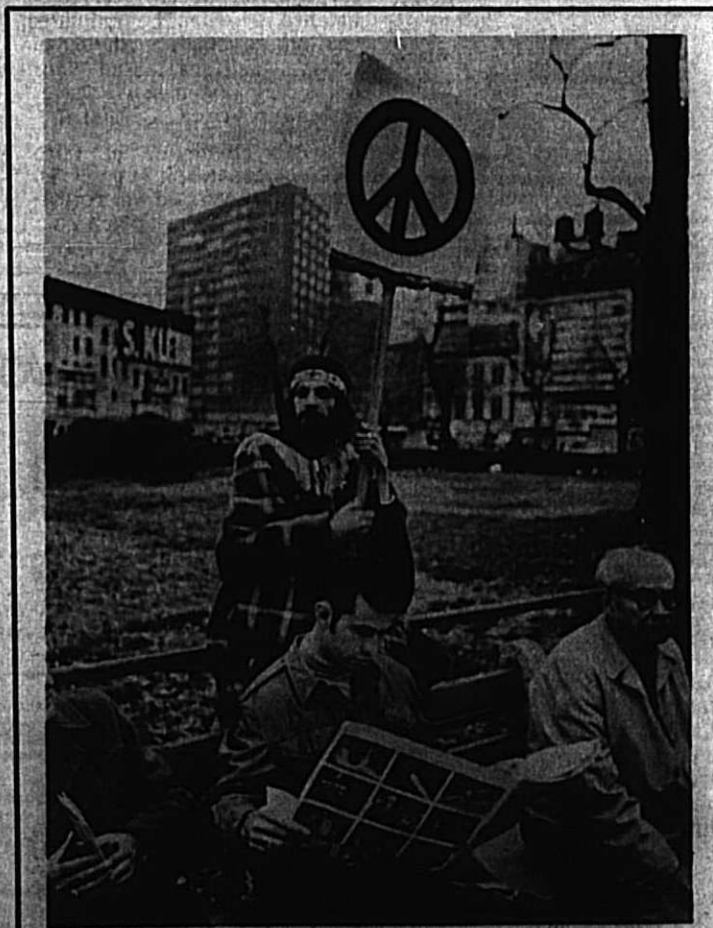
Perhaps most convincing to some might be the fact that the collection has doubled, more than compensating for the increased musical expenses.

Next week I will describe in detail a Sunday Mass at this Oakland cathedral.

DISCUSSION QUESTIONS:

1. What would you consider as the ideal play for the interior of a church to fit into today's changing liturgy?
2. What part can a parish liturgical committee play in making a creative and meaningful liturgy for all in the parish?

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Although commitment can be institutionalized, it can still be seen as a personal commitment despite apathy or disagreement by one's neighbors. (NC Photo by Berne Greene)

KNOW YOUR FAITH

Annual CYO parley slated this week-end

The 14th annual Junior CYO Convention this week-end will draw an expected 450 high school youths and adult sponsors to Secchia Memorial High School in Indianapolis.

Father Joseph Kos, of Chateaufort High School's religion department, will deliver the keynote address at 10 a.m. Saturday's opening general session. Con-

CYO Banquet set in Terre Haute

TERRE HAUTE, Ind.—The first annual banquet of the Terre Haute Diocese CYO will be held in the Elks Fort Harrison Country Club on Monday, May 3. The buffet will begin at 6:30 p.m.

Five adults will receive the St. John Bosco Medal for outstanding service to youth from Archbishop George J. Biskup. Several outstanding members of the Junior CYO will receive the Marie Peak Memorial Award. Tickets to the event are available from Mrs. Linda Roach Shadley, 235-4221. The Terre Haute CYO is a member agency of the Wabash Valley United Fund.

Scout meeting

The Catholic Committee on Scouting has announced a meeting of the Religious Emblem Committee at the CYO Office at 7:30 p.m. Wednesday, April 28. Those involved with this activity are urged to attend.

vention theme is "Christian Leadership," which will be explored in the 14 panel topics for discussion.

REGISTRATION gets underway at 5 p.m. Friday, with the first session planned for 7:30 p.m. Deaneary caucuses and a social mixer will follow.

Panel discussions are scheduled three times on Saturday and once on Sunday. Saturday's final general session at 3:50 p.m. will determine convention resolutions and settle rules of officers' election. "Easy" will provide the music for the 8 p.m. Saturday dance.

The convention Mass and Communion will be held at 10:30 a.m. Sunday, followed by break-

fast, at which time the retiring Archdiocesan officers will be honored.

FINAL DEANEARY caucuses are slated Sunday at 1:45 p.m., with elections to take place at 2:35 p.m. The closing banquet will be held at 4:30 p.m.

Father Francis Tuohy will represent Archbishop George J. Biskup at the Convention. Guests at the closing banquet will include the deaneary directors and new officers. Remarks will be made by John Atkinson, retiring president, and the newly-elected president.

Banquet highlights will be the awarding of the Junior CYO Publications Contest trophies and the presentation of the Roger Graham Memorial Award to the outstanding boy and girl in the Archdiocese.

Msgr. Busald to give awards

INDIANAPOLIS — Msgr. Albert H. Busald, retired pastor of St. Philip Neri parish, will present the second annual Msgr. Busald Award to more than 35 candidates during ceremonies starting at 7 p.m. Thursday, April 29, in St. Philip Neri Church.

He will be principal celebrant in a concelebrated Liturgy to honor the recipients and their families. Citations will be read by Father Donald Schneider, Archdiocesan CYO Director.

The award is designed for adults who have provided seven years' outstanding service to youth in one area, or for five years' service in multiple activities.

Camp reservation list tops 550 mark

Reservations for CYO Camp Rancho Framasa in Brown County have passed the 550 mark or 45 per cent of capacity, the CYO Office reported this week.

The weeks of June 20 and July 11 for girls have both reached 100, with less than 30 spaces remaining in each.

At Camp Christina, applications have reached 30 per cent capacity. No space problem is reported at this time.

A fee of \$15 should accompany each application, with the complete \$35 per week cost payable upon arrival at camp.

Convention general chairman is Joseph Delaney, assisted by John A. Huser. In charge of the program are Father Donald Schneider and William S. Sahm. Mr. and Mrs. Walter Miller are in charge of housing for out-of-town students.

CYO NOTES

Entry information has been mailed for the Junior Boys and Girls Summer Softball Leagues. Deadline is May 24, with play to begin June 13.

Blanks are out for the Cadet Boys City-Wide Track and Field Meet, scheduled May 12 at the CYO Stadium. Deadline is May 12. The Cadet Girls City-Wide Meet will take place the following Sunday, with May 19 listed as the deadline for entries.

Twenty-seven Cadet Baseball League teams start play April 30. Coaches will meet at 7:30 p.m. Tuesday, April 27, in the CYO Office to receive materials.

Summer baseball league in Indianapolis Deanearies will meet Monday, April 26, to nominate deaneary office candidates.

A record number of 105 teams in the three spring kickball leagues got underway this week. Scores and standing will be carried regularly in The Criterion.



YOUTHFUL TRACK ENTHUSIASTS—Fourteen-year-old twins Mark and Jeff Tankersley, eighth graders at Little Flower School, Indianapolis, are shown above touring the Secchia High School cinder track last Saturday. Their goal of running 30 miles as a test of their stamina was aborted after 16 miles when one of the boys developed leg cramps. A small crowd of classmates and neighbors watched the proceedings in a misty rain.

SLO-PITCH LEAGUE

INDIANAPOLIS—Entries in the Northside Slo-Pitch Sunday Afternoon Softball League are currently being accepted by Bob Poorman, 547-2909. Primary purpose of the 15-year-old league is fellowship between northside-area parishioners.

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ONE ACT PLAY CONTEST, CLASSIC COMEDY CHAMPIONS—The most consistent record in Junior CYO One Act Contest annals is owned by St. Catherine, Indianapolis, which has a number of championships and many appearances in final-round competition on its list of awards. Now, the championship of the 1971 Classic Comedy Division of the Contest can be added to the Southsiders' honors, and this is the group responsible. Presenting "Tom Sawyer's Morning," St. Catherine won a close but unanimous decision over St. Rita of Indianapolis and St. Andrew of Richmond in the finals at Roncalli High School April 4. Co-Director Marlene Lawler is standing at the left in the back row, while the other co-Director, Bob Ripberger, was not able to be present for the final round. Father Michael Welch, the St. Catherine Priest Moderator, is second from the right in the back row.



ONE ACT PLAY CONTEST, SERIOUS DIVISION CHAMPIONS—St. Columba of Columbus made its first appearance in Junior CYO One Act Play competition a highly successful one. This group is the cast from the parish's Serious Division entrant, "The Hills of Elre," which won the championship of the category at Roncalli High School April 3, edging St. Barnabas of Indianapolis and St. Gabriel of Carmelville after an evening of excellent drama presentations. Also, St. Columba's Comedy play went to the semi-finals before being eliminated, which gives the parish's two casts an enviable record. Standing at the right of the cast is Mr. Vince Pongracz, one of the two directors. The other, Sister Sharon Bierman, O.S.B., was not able to be on hand for the final night.



COMEDY DIVISION CHAMPIONS—St. Michael of Brookville made its first appearance in the Junior CYO One Act Play Contest a smashing success. The Lawrenceburg Deaneary representatives were named as champions of the Comedy Division in the recent finals at Roncalli High School, earning a split decision over Our Lady of Perpetual Help, New Albany, and St. Andrew, Indianapolis. Presenting "Fishes To Get Hitched," an old-fashioned hill-billy comedy, St. Michael also came out of the competition with the Outstanding Actress, Kathy Back (second from left, back row). Mrs. Mary Smith (back row, left) directed the cast through its three winning performances.

TIC TACKER

50 years a daily communicant

BY PAUL G. FOX

The personal influence of the late Bishop Joseph Chartrand on the spiritual lives of Indianapolis residents, especially those who resided in St. Peter and Paul Cathedral during his 41 years of association there, are incalculable.

Known widely as the "Bishop of the Blessed Sacrament," Bishop Chartrand instilled the habit of daily Communion in countless numbers of people before his death in 1933. At that time many Catholics fulfilled the obligation of an annual reception of the Eucharist—and no more.

In March of 1920, a young plumber received a personal card from the Bishop asking him to receive Communion daily during Lent. He agreed, beginning a life-long habit.

Next Sunday, John H. Gottmoeller, now 88, will attend a special Mass of Thanksgiving at 10 a.m. in the chapel of St. Paul's Hermitage, Beech Grove, where he has lived the past eight years. The Mass will mark the completion of 50 years of daily Communion reception.

A meticulous record-keeper, Gottmoeller readily admits that the April 25 anniversary date is one year and 21 days "late," indicating that he has "missed" a total of 386 days since he began the daily practice back in March of 1920.

His record at St. Paul's Hermitage is nearly perfect, having "missed" only four Communion services during his eight years of residence there. From 1962 until 1969, when he suffered a heart attack, he also served 1,110 Masses for the chaplain or other priest-residents there.

Mr. Gottmoeller "retired" from the plumbing business which bears his name on the eve of his 80th birthday. It is now operated by his son, Richard. His wife died two months and 20 days after they moved into the Hermitage in 1962.

They resided most of their married life in the same residence on Cornelia Ave., which placed them successively in Cathedral, St. Joan of Arc and St. Thomas Aquinas parishes as the latter parishes were formed. An early riser, for many years he possessed a key to open St. Thomas Church in the morning, as he nearly always arrived before the parish priest for the first Mass.

Mr. Gottmoeller reports that his daily prayer has been "well paid for," noting his pride in his three sons, three daughters and numerous grandchildren. One son, Brother Thaddeus Gottmoeller, C.S.C., teaches in a Chicago high school, while another son is a Trappist monk in Utah. He is Father Bartholomew Gottmoeller, O. Cist.

His daughters are: Mrs. Ed Madden, of Champagne, Ill.; Mrs. Art Lambers, of Springfield, O.; and Mrs. James Catellier, of Indianapolis. A grandson, Father James Madden, M.M., is a Maryknoll missionary in Peru.

A few years ago, Mr. Gottmoeller contributed a sum of money to St. Paul's Hermitage to provide a perpetual memorial to the Blessed Sacrament in the form of continuous sanctuary lamps in the Hermitage chapel. What could be more suitable?

HERE AND THERE—Debra Farr, a freshman at St. Mary-of-the-Woods College from Terre Haute, has been named one of five students to the editorial board for the student news magazine there. She is a Wiley High School graduate. . . . Within three hours after the April 2 issue of The Criterion was delivered, the Twilight Guild received a call to pick up items requested for a needy family through this column. Our thanks. . . . Dean's List scholars at Indiana University include Miss Anne D. Stetler, a sophomore in the School of Nursing, and James L. Stetler, Jr., a senior in the School of Business Administration. Both are the children of Mr. and

Mrs. James L. Stetler, Sr., of St. Michael's parish, Indianapolis. . . . The 1961 class of the Latin School of Indianapolis plans a reunion at 4 p.m. Sunday, May 2, in St. Ann's Church, Indianapolis. All members of the class are invited. . . . Dan Brunette, freshman at DePauw University, has been initiated into Phi Eta Sigma, freshman national honorary fraternity, and elected president of the DePauw chapter. The Cathedral High School graduate is also serving as president of the Freshman Interfraternity Council. He is the son of Mr. and Mrs. Charles Brunette, members of St. Matthew's parish, and recipient of the DePauw University Rector Scholarship. . . . Carl Simic, for the past seven years a member of the administrative staff of the Indiana University Foundation, has resigned to accept a post with the University of Tennessee. A member of St. Charles parish, Bloomington, Simic is director of student activities and alumni funds for the IU Foundation. He was a member of the first faculty advisory board of the St. Paul Catholic Student Center. . . . Dean C. McKean, assistant administrator for patient services at St. Vincent Hospital, Indianapolis, will be a program participant at the Great Lakes Health Congress April 26-28 in Chicago. His topic will be patient care coordination.

A COMPANION FOR CORPORAL?—Corporal, the dog-in-residence at the Woodlawn Inn on the campus of St. Mary-of-the-Woods College, was to have received a companion this week. Sister William Eyle, S.P., vice president of academic affairs at the college, won another dog last Saturday for correctly guessing the weight of a nine-month-old lion cub in a locally-sponsored contest. Boris, the lion, weighed in at 177 pounds, six ounces, just like Sister William estimated. It could be worse. She could have won the lion cub!

HIGHLIGHTS OF ND NIGHT PROGRAM—The 48th annual observance of the Universal Notre Dame Night this past Monday in Indianapolis' Stouffer's Inn produced some memorable one-liners and unusual presentations. Filling in for Archbishop George J. Rusk was Retired Archbishop Paul C. Schulte, who opened the occasion with his familiar crack about the meal blessing: "If you don't know it, just hum along." . . . Archbishop Schulte, known for his meticulous attention to the grounds at St. Augustine's Home where he resides, was presented with a pair of bib overalls. Master of ceremonies Charles Wagner hastily added after the presentation that upon donning the overalls in 90 degree weather the Archbishop would find out what "hot pants" are all about. . . . New Club president Francis B. Quinn, like his predecessor J. Thomas O'Brien, is the father of 13 children. Hence another comment about qualifications for the office. . . . An appeal was made for the location of the missing blue and gold backdrop for the ND Club functions, misplaced since the last public occasion. . . . What is a provost? The unfamiliar title of the guest speaker, Father James T. Burchaell, has one meaning as "keeper of the jail."

QUEEN ISABELLA DAY—Gov. Edgar Whitcomb has issued a proclamation declaring Thursday, April 22, as Queen Isabella Day in Indiana. This is the fourth consecutive year the Daughters of Isabella have received such a proclamation. The 43rd annual State Convention of the D of I will be held April 23-25 in Clarksville. According to Miss Loretta Eckstein, of Shelbyville, Indiana State Regent, the group received an American flag as a memento of that day last year. The flag was given personally by Sixth District Congressman William G. Gray and had been flown over the U.S. Capitol on April 22, 1970. It is now the proud property of the Indiana State Circle of the D of I.

Majority of U.S. priests

(Continued from Page 1)

history, psychology, theology, ecumenism, spirituality, and pastoral ministry.

It was launched by the bishops in 1967 and carried out under the direction of a committee of bishops headed by Cardinal John Krol of Philadelphia.

The psychological study said that U.S. priests are typical Americans who are "clearly adequate" in their personal and professional lives but "could be far more effective . . . if they were helped to achieve greater human and religious maturity."

The study was based on in-depth psychological interviews with 271 priests.

DIVIDING AMERICAN priests into four categories on the basis of emotional maturity—"maldeveloped," "underdeveloped," "developing," and "developed"—the report concludes that both the maldeveloped and the fully developed priests are few in number, the developing somewhat more numerous, and the underdeveloped by far the most numerous. The same breakdown would be found in any comparable group of American men, it noted.

The report said the exercise of greater personal freedom is necessary for the underdeveloped priests to achieve maturity.

Declaring that, as in other areas of priestly life, "the real psychological issue . . . is greater freedom rather than the question of celibacy itself," the Loyola researchers state:

"The priests of the United States are not, as they are sometimes popularly pictured, restlessly waiting to marry. They do want the freedom to choose or not to choose celibacy, however."

On the equally controversial subject of "authority," the report said the problem lies more in priests' attitudes than in the exercise of authority itself.

"Many tend to have ambivalent attitudes toward authority, wanting its protection and direction on the one hand while they resent it and use it as a handy device with which to externalize their own problems on the other," it said.



AT UNIVERSAL NOTRE DAME NITE—The Notre Dame Club of Indianapolis observed its 48th annual Universal Notre Dame Nite this past Monday at Stouffer's Indianapolis Inn by naming Richard K. Owens, third from above left, as the ND "Man of the Year," and recognizing three outstanding high school youths with scholarships. Francis C. Klotz, third from right, received an honorary scholarship. He is a senior at Brebeuf Preparatory School. Greg K. Erickson, second from right, and G. Mark Seal, Cathedral High School seniors, will share the \$6,000 annual scholarship provided by the club. On the left are Charles G. Wagner, dinner chairman and master of ceremonies, and Father James T. Burchaell, C.S.C., university provost and principal speaker.

Four Latin governments for ND scholarships condemned

LIMA, Peru—Directors of the Latin American Workers' Movement for Catholic Action (MOAC) condemned the governments of Brazil, Paraguay, Guatemala and the Dominican Republic, charging that they practice repression in the name of Christianity.

"These governments call themselves Christian," said the MOAC leaders, who met here in April, "but they practice repression against priests and laymen in the service of the people."

"Their actions seem to confirm the growing belief that they are neo-Nazi dictatorships," the MOAC directors charged.

IN PARAGUAY, Father Uberil Monzon—a Uruguayan priest working for the department of the Latin American Bishops' Council—was arrested in February and held for more than two months without trial on charges that he was sympathetic with guerrillas.

The Paraguayan bishops called his arrest a "police kidnapping," and charged that he was tortured.

Auxiliary Bishop Andres Rubio of Montevideo, Uruguay, who came to seek Father Monzon's release, was assaulted at the airport by a pro-government mob.

PARAGUAYAN Interior Minister Sabino A. Montanaro and Asuncion Police Chief Gen. Francisco Brites were excommunicated for allegedly ordering the arrest and the assault.

In Brazil, charges of police torture of priests and others engaged in social action and community organization have been numerous.

Last year the Brazilian Bishops' conference censured the government for permitting the tortures and the Brazilian bishops' justice and peace commission compiled a 66-page dossier entitled "Brazil—Torture and Death of Political Prisoners."

In the Dominican Republic, several bishops have decried government violence, placing it on the level of violence by terrorist groups.



GUILD TO NOTE ANNIVERSARY—The 16th Anniversary of the St. John Bosco Guild will be noted with a "Circus Maximus" Ball, to be held at Secunia Memorial High School on Friday, April 30. Shown above discussing the carousel decorations are from left: Mrs. Jerome E. Forestal, co-chairman; Mrs. Merrill A. Blackwell, co-chairman; and Mrs. George M. Bindner, Guild president. Tickets are \$5 per couple and are available by calling Mrs. Robert J. Madden, 547-9435. Proceeds will benefit CYO programs, facilities and the two summer camps in Brown County.

Recipients are named for ND scholarships

INDIANAPOLIS — Cathedral High School football co-captains Greg Erickson and Mark Seal will be continuing their education at the University of Notre Dame, courtesy of scholarships provided by the Notre Dame Club of Indianapolis.

The two were honored this past Monday evening at the Universal Notre Dame Nite observance and will share the \$6,000 annual ND scholarship provided by the Club. Named as honorary recipient was Francis C. Klotz, of Fishers, senior at Brebeuf Preparatory School, who had previously been awarded a scholarship by ND.

RICHARD K. OWENS, perennial treasurer of the Club, received the coveted Notre Dame "Man of the Year Award." He was recognized for continued outstanding service to his alma mater.

Principal speaker at the annual event, attended by nearly 175 Notre Dame men and their guests, was Father James T. Burchaell, C.S.C., provost of the university and former head of its theology department.

FRANCIS B. QUINN will serve as president of the Club during the coming year, having served as president-elect during the past year. Elected to the president-elect position was Dr. Joseph Gormley.

New Testament talk scheduled

INDIANAPOLIS — Father Patrick Kelly, principal of Roncalli High School, will lead a discussion on the New Testament at St. Simon the Apostle Catholic Church, 8400 E. Roy Rd., on Sunday, April 25, at 8 p.m.

The meeting, which is part of the church's continuing adult education program, will be held in Feltman Hall and is open to the public at no charge.

Hungary diplomat visits Pope Paul

VATICAN CITY—The foreign minister of communist Hungary, where one out of three Catholic priests is forbidden to carry out his priestly duties and the cardinal is a refugee in the U.S. embassy, has visited Pope Paul VI.

An official statement from the Holy See described Hungarian Foreign Minister Janos Peter's talk with the Pope as "affable and useful."

INDIANAPOLIS Calendar of Events

FRIDAY, APRIL 23

Spring Dance sponsored by Sacred Heart parish in the parish hall at 9 p.m.

SATURDAY, APRIL 24

Rummage Sale at Assumption School Hall, 1105 S. Blaine Ave., beginning at 9 a.m. Coffee will be served.

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.; St. Anthony, 6:30 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.

LASAGNA DINNER

GREENWOOD, Ind. — A Lasagna dinner will be served in Our Lady of Greenwood cafeteria on Friday, April 30, from 5 to 7 p.m.

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SPRING DANCE IN RICHMOND—The annual Spring Dance of Holy Family parish, Richmond, will be held at 9 p.m. Saturday, April 24, in the parish hall. Music will be provided by Frank Neville and his 10-piece orchestra. A racing theme of the "Little 500" will be carried out in decorations. Mrs. William Ancira, standing above right, is dance chairman, assisted by Mrs. John Feld. Also shown above from left are: Mrs. Alexander Stue, decorations; Mrs. Ronald Oberle, publicity; Mrs. Marvin Sue, set-up; Mrs. George Rossen, tickets; and Mrs. Elmer Quinter, kitchen. Tickets are available at Phillips Drugs, Fishers Hardware or the door. The event is open to the public.

Sr. Rose Dominic, Franciscan, dies Ave Maria Guild

OLDENBURG, Ind.—Funeral services for Sister Rose Dominic Stein, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Monday, April 12. She died (April 8) in the convent infirmary at the age of 81.

A native of Richmond, Sister Rose Dominic entered the convent in 1920. Archdiocesan assignments included St. Louis School, Batesville, Holy Trinity School, Indianapolis, and Immaculate Conception School, Millhousen. She also served in the Cincinnati and St. Louis archdioceses prior to retirement in 1968.

Survivors include three sisters and one brother: Miss Laura Stein, Miss Cornelia Stein, Miss Agnes Stein and Leo Stein, all of Richmond.

Ave Maria Guild plans card party

BEECH GROVE, Ind.—The annual Spring Card Party, sponsored by the Ave Maria Guild of St. Paul Hermitage, will be held at 7 p.m. Sunday, April 25, in Our Lady of Grace Academy Student Center here.

Mrs. Adolph Price is chairman of the event, assisted by Mrs. Thomas Quill, Sr. Serving as hostesses will be Mrs. C. E. Baas and Mrs. George Miller.

Other chairmen include: Mrs. J. P. Stephens, tickets; Mrs. Vincent Kavanaugh, table prizes; Mrs. Carl Pfeiffer and Mrs. Otto Litzelman, special prizes; Mrs. Maurice Moriarty and Mrs. Harold Behrmann, door prizes; Mrs. Walter Stumpf, bridge; Miss Mary McCarthy, eucure; Miss Louise McCarthy, bunco; Miss Connie Wiegand and Mrs. Robert Brown, candy; Miss Mary Baas, Hermitage guests; and Mrs. Roy Thopy, publicity.

Teaching Sisters will drop eight schools in Minnesota

ST. PAUL, Minn.—Eight self-evaluation, evaluation teams of Sisters visited each school, St. Paul and Minneapolis archdiocese will probably close next fall because the Sisters who teach at them will all be withdrawn at their own request.

Coadjutor Archbishop Leo C. Byrne also announced consolidation prospects for 25 other archdiocesan grammar schools, the closing of one high school and the merger of two others.

The grade school changes are the result of a school evaluation project conducted by teaching Sisters in the archdiocese, Archbishop Byrne said.

PLAN CARD PARTY

SELLERSBURG, Ind.—The Ladies' Club of St. Paul's parish will sponsor a dessert-card party at 7 p.m., Sunday, April 25, in the school hall. Table prizes, door prizes and a handmade quilt will be given away. The public is invited.

AFTER EACH school had conducted its own

Card party set

INDIANAPOLIS—St. Joan of Arc Women's Club is sponsoring their annual card party "Gold Fever" on Friday, April 30, at 8 p.m. in Ladywood-St. Agnes school cafeteria.

Many valuable prizes will be awarded. An extra this year will be a style show with fashions by Sears.

If you want to view the latest in fashions, play cards, or both, you are cordially invited to attend. Tickets may be obtained at the door or by contacting Mrs. Francis Noone, ticket chairman, at 283-2284. Donation is \$1.25 each.

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SARAH JANE ALEXANDER, 92, Annunciation, April 15. Mother of Paul Maesch of Clinton; Charles Maesch of LaPorte; Eva Pickett of Chicago; Agnes Pruett of Terre Haute; Lucille Marcinko of Seelyville; Clarine Brown, Mary Smith and John Maesch, all of Staunton.

FLOYDS KNOBS

EDNA J. SCHICK, 51, Mary-of-the-Knobs, April 16. Wife of William J. mother of Mary Rose Moorhead of Cincinnati, O.; sister of Raymond F. Goss and Emily Feldkamp, both of Louisville and Ida M. Green of Houston, Tex.

INDIANAPOLIS

EDWIN W. POQUE, 69, Little Flower, April 14. Husband of Mildred; father of Mary A. and David E. Poque and Martha Mithoefer; brother of Doris McBride and Mary Arnold.

LILLIAN LEHR, 78, Sacred Heart, April 15. Mother of Harold A., John J. and Robert F. Lehr and Mrs. George E. Fisher; sister of Joseph Hayden and Henrietta Ellig.

DENIS M. HOGAN, 63, SS. Peter and Paul Cathedral, April 15. Father of Michael Hogan; brother of Frank M. Hogan.

JOHN J. RESSLER, 61, St. Roch's, April 16. Husband of Mildred L.; father of Mary A. Marcho; brother of Margaret Dennis.

PFC. FRANK T. BURTON, 20, St. Christopher, April 17. Husband of Linda S.; father of Michelle Burton; son of Mr. and Mrs. Paul Burton; brother of Andrew Burton and Mrs. Paula Jackson; grandson of Mrs. Frank E. Medenwald.

MARIE HABERL, 67, St. Patrick's, April 19. Wife of Johann; sister of Katherine Wagner and Teclia Zackel.

HOYT HAMPTON, 59, St. Monica's, April 19. Husband of Elaine.

DOROTHY H. MEIER, 58, St. Michael's, Greenfield, April 19. Wife of Joseph A.; mother of William, James and John Meier; daughter of Effie Patterson, sister of Robert Patterson.

NICHOLAS F. MOLNAR, 59, Little Flower, April 19. Husband of Rose M.; father of Thomas, Loretta and

Mary Molnar; brother of Lewis Molnar and Matilda Novak.

JAMES O. LLOYD, 54, St. Elizabeth, April 21. Husband of Elizabeth; father of Elizabeth Lebetter; brother of Bertie Caruthers, Bonnie McReynolds and M. F. Young.

JEFFERSONVILLE

MILDRED E. SPERZEL, 53, St. Augustine, April 14. Wife of William H.; mother of Glenn Sperzel of New Albany; Toni McDonald of Louisville and Phyllis Lefferl of Clarksville; daughter of Mrs. Patrick McCormack of Jeffersonville. Four brothers and two sisters survive.

NEW ALBANY

J. EARL HILL, 42, St. Mary's, April 17. Husband of Etta Mae; father of Mrs. Lawrence W. Hammett of New Albany; brother of James Randall Hill, Ethel Watson, Evelyn Huss, Rita O'Connor and Marion Jean Hill, all of Louisville.

RICHMOND

MARY W. CLANCY, 94, St. Mary's, April 16.

EDWARD PARKER, 82, St. Mary's, April 19. Father of Rita Robbins of Lynn; James Parker of Abington and Richard Parker of Richmond; brother of Clarence Parker of Richmond.

SELLERSBURG

JOSEPH G. HENDERZAHNS, 80, St. Paul's, April 13. Father of Edmund

C. Henderzahn of Jeffersonville; Limbo of Chicago; Josephine Bass of Covina, Calif.; Joseph Kulesza of Rose Ashabanner, both of Seller; Mammoth Cave, Ky., and John Kulesza of Defiance, O.

TELL CITY

ANTHONY P. MULLIS, 44, St. Paul's, April 17. Brother of Albert Mullis, Ludvina Dixon and Anna Stephens, all of Tell City.

TERRE HAUTE

PAUL KULESZA, 92, St. Patrick's, April 17. Father of Mrs. Bertha Simpson; brother of Mrs. Joseph Elder of Kokomo; Owen, Leo, Franklin and Ralph Simpson and Mrs. James Mansfield, all of Tell City.

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VIEWING WITH ARNOLD

Elaine May in movie debut

BY JAMES W. ARNOLD

Elaine May's "A New Leaf" is a somewhat less impressive movie debut than that of her onetime comedy partner Mike Nichols ("The Graduate"), and if Women's Lib wants to be distressed, that's the way it goes. Miss May, however, may well have a "first" (perhaps shared with Barbara Loden's "Wanda" in a near-dead heat): the first film that a woman dominates as writer, director and co-star.

"Leaf" is not entirely a bold adventure for Miss May, since unlike Nichols' daring excursions into high seriousness ("The Graduate" and "Catch-22" are comedies, but brimming with significance), her film is a light and unpretentious satire, much in the vein of a Nichols-May night-club skit. The target is the idle rich, and the connivers who

prey on them in a desperate attempt to spread the wealth, and easier, less controversial victims could hardly be imagined.

IT'S REALLY a showcase for the talents of sour-faced, dagger-voiced Walter Matthau, who gives a cutting edge to the stereotyped role of the rich-wastrel-turned-suddenly-poor. Hung up on sports cars, polo and other privileges of affluence ("All I am is rich—it's all I ever wanted to be"), Matthau launches a search for a wealthy spinster and finds Miss May, a mousy botany enthusiast who is the epitome of the female nebbish, a distaff Jerry Lewis. Since Matthau is also a misogynist, he plots a Bulebeard-type murder, which seems almost humanitarian, given Miss May's inability to cope even with such basic chores as eating and drinking.

The style is screwball farce, played deadpan or even, in Miss May's fashion, absurdly un-nightclub skit. There is, for example, the wedding night scene in which

she shows up in a Grecian nightgown, with head and arms broken glass and perseveres in all the wrong openings. As Matthau soberly unravels the mess, she keeps mumbling from his knee. That's a long ride on a small joke.

GRIM BLACK comedy is averted at the end, when the power of woman to change man's soul triumphs. Matthau discovers his virility and usefulness in compensating for the girl's inadequacy, and she in turn blossoms under his attention, if not into a rose, then at least into an acceptable fauna. Director May knows this is a corny truth and undercuts it with satiric music, so that a weak moral is turned into a weak laugh.

The movie is wholesome enough to have made the Easter show at New York's Radio City Music Hall, but it needs the Rockettes to justify the admission price. Jack Weston contributes a bright moment as Miss May's ludicrously avaricious attorney, who weeps uncontrollably at her wedding to a competing fortune-hunter.

Restudy position

on marriage

of the divorced

LONDON—The Anglican Church will undertake a two-year study of its position on the remarriage of divorced members in church, according to an official of the Anglican Consultative Council.

Until the late 1960s Anglicans stood beside the Roman Catholic Church in its view that marriage is indissoluble and that no one can contract a Christian marriage while the first partner is still living.

At a recent press conference here, Anglican Bishop John Howe, secretary of the new consultative council, noted that recently three member-churches of the worldwide Anglican Communion—in Canada, New Zealand and Central Africa—changed regulations concerning divorced Anglicans to permit the remarriage of such persons in church under strict conditions and with the diocesan bishop's personal approval.

He said these changes prompted the Anglican Consultative Council, at its first meeting—held in Kenya in March—to reassess opinion and belief on the subject among the other member-churches, including the Church of England. At the meeting in Kenya representatives of Anglican churches throughout the world agreed to take part in the study in time for the next meeting of the council in 1973 to discuss the topic.

SMORGASBORD SET

INDIANAPOLIS—The Altar Society of St. Anthony's parish will serve a Smorgasbord from 2 to 4 p.m., Sunday, April 25, in the school cafeteria. Adults, \$2; children 75 cents. Mrs. Louise Arbogast is chairman of the event.

Sixty years ago a milk station was erected at Fountain Square, Indianapolis, under the auspices of the Christ Child Society, to provide free milk for poor children during the summer months.

Matthau kneels bravely on a broken glass and perseveres through clenched teeth. Then we see his butler picking bits of glass mess, she keeps mumbling from his knee. That's a long ride on a small joke.

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Perhaps this is a good place to mention one of the year's better films, "This Man Must Die," from France's brilliant Claude Chabrol, because it is a serious treatment of some plot themes handled comically in "A New Leaf." Again a man insinuates himself into the affections of a woman with murder on his mind, and is changed by the experience. Again, he puts off opportunities to carry out his plan, and doubts are raised about the outcome.

THIS TIME THE hero is a heartbroken father, tracking the hit-and-run driver who killed his child. The girl, as it turns out, is the wrong party; the culprit is a nasty fellow who has poisoned the lives of everyone around him, a suitable target for murder if ever one existed.

Despite the grossness of the villain and some strained but marvelously ironic plot contrivances, Chabrol raises intriguing questions about the moral nature of vengeance, the relations of fathers, mothers and sons, and the right to continued life of truly malevolent personalities. There is also the increasingly relevant question of how the good man should respond to mindless evil when justice seems provided by neither God nor society.

The film's answers are disturbing and debatable. But the treatment is literate and subtle, the suspense at times unbearable. Chabrol's use of symbols, music, sound, and the Britanny locales is astonishing. In style, at least, "This Man" is one of the few current films that deserve to be called beautiful.

(Rating: None available on "A New Leaf." Rating on "This Man Must Die" A-3: unobjectionable for adults.)

The week's TV network films

Editor's Note—Although the following movies are scheduled for major network release on the dates indicated, they may be preempted in certain areas by other programs. Readers are asked to check the local listings.

SONS AND LOVERS (1960) (CBS, Friday, April 23): An intelligent but somewhat uncinematic condensation of the D. H. Lawrence novel about a young man's baffled quest to understand life and his parents in a Welsh mining town. Wendy Hiller is lovely as the mother and Trevor Howard's performance as the gruff, insensitive patriarch is a classic. Recommended for adults and youth.

BOOM (1968) (NBC, Saturday, April 24): Several interesting people at almost their absolute worst, including playwright Tennessee Williams, Burton and Taylor, and director Joseph Losey. A grim, wildly symbolic comment on life and despair, with the obscenities excised for home viewing. Not recommended.

JUDITH (1966) (CBS, Thursday, April 29): No film with Sophia Loren can be all bad, and this one is better than most. Miss Loren is a vengeful concentration camp victim converted into a loyal Israeli kibbutznik, and there is plenty of competent, even moving, action along the way. Satisfactory entertainment for all.

JACK OF DIAMONDS (1967) (CBS, Friday, April 30): If the prospect of George Hamilton as a suave international jewel thief plotting a \$5 million theft at a Bavarian ski resort turns you on, then you deserve this picture. Not recommended.



NUNS APPEAR ON TV SHOW—Five Benedictine Sisters from Our Lady of Grace Convent, Beech Grove, discussed "Is Religious Life On Its Way Out?" on WSMJ's Billie Boucher Show. They included (left-right): Sisters Rosemary (administrator of St. Paul Hermitage), Louise (principal of Our Lady of Grace Academy), Mary Cecile, Mary Jonathan, and Hostess Billie Boucher. (Sister Mary Phillip, coordinator, has her back to the camera.) The Sisters discussed various aspects of religious life today, including an individual's commitments and new freedoms within the religious life. The Boucher Show is broadcast daily from the Indianapolis Hilton.

Unity effort saves church

FRESNO, Calif.—Ecumenism and brotherhood came into their own here when three religious groups rescued a fourth from foreclosure proceedings on a Negro church.

The Fresno Catholic diocese, joined by the Episcopal diocese of San Joaquin and local Methodists, co-signed a loan to enable the Carter Memorial AME Church to pay off the balance of a debt owed to Emmanuel Lutheran Church of Fresno. The action enabled Carter to obtain a loan for \$18,177 which the church owes on a second trust deed held by Emmanuel. The trust deed payment was due this week on the balance on an \$80,000 building purchased by Carter from Emmanuel.

Msgr. Roger Mahony, chancellor of the Fresno diocese, said the three church groups "pooled their precious resources to save the Rev. Julian Brooks and his church from foreclosure."

"This was a very important decision on our part because this is the first black church to move from West Fresno (a minority area) to the other side of the city and try to make it," he said. "This is an example of Christians helping other Christians."

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PAPAL GIFT FOR AMERICAN BIBLE SOCIETY—Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, presents a copy of the Codex Vaticanus New Testament, a gift from Pope Paul VI, to the American Bible Society at the ABS headquarters in New York. Dr. Howard Clark Kee (left), chairman of the society's Translations Committee, receives the copy of the 11th Century Greek manuscript as Elizabeth Eisenhart, ABS librarian, looks on. (RNS photo)

Group hits selection of bishop

BOGOTA, Colombia—Opposition to the newly named auxiliary bishop of Bogota grew as priests and lay leaders working among the poor here charged that "he came from us but he is not one of us."

The words quoted from St. John the Evangelist were applied to Bishop Alfonso Lopez Trujillo, whose consecration here as auxiliary of Bogota on March 25 was interrupted by more than 150 demonstrators.

The demonstrators belonged to Christians for Church Renewal and to Committed Laymen.

Leaflets distributed by the two groups charged that when Bishop Lopez was vicar general of Bogota he verbally abused a delegation of parishioners from Florida and Florencia—two low-income sections of Bogota—who sought to retain their pastors.

THE GROUPS ALSO charged that he ousted from his office a group of university students who wanted to discuss Catholic representation in one of the governing bodies of the National University.

The leaflets said that the new bishop had closed ties with leading politicians in the administration of President Misael Pastrana Borrero and favored a hard anti-leftist line.

The appointment of Bishop Lopez sparked protests against the manner of selecting bishops. Augustinian Father Ruben Builrago, consecrated as an auxiliary bishop of Bogota at the same ceremony as Bishop Lopez had also been the target of protests, although no specific charges were directed against him.

The two protesting groups recalled that early Christians met in prayer to select their bishops. They asked: "Why did a bureaucracy make the decision now? Were the people of God invited to meet in prayer? No!"

THESE AND OTHER groups claimed that Church authorities in Colombia are not implementing the decrees of the Second Vatican Council and charged that Bishop Lopez was chosen by a small group of bishops and government officials.

"He may close his lips to injustices by the rich, but has opened his mouth to mistreat the simple people, as he did with parishioners of Florida and Florencia," one of the leaflets distributed at the consecration said. "He has no regard for the poor, the humble, the underprivileged."



'SPRING HAPPENING' CARD PARTY—The Women's Club of St. Andrew's parish, Indianapolis, will sponsor its annual "Spring Happening" Card Party at 7:30 p.m. Thursday, April 29, in the parish hall. All games will be played. Including progressive euchre. Tickets are available at \$1.25 each from Mrs. Donald Woehler, 545-4997, or Mrs. Orville Stonebraker, 546-1094. Chairman of the event is Mrs. Paul Tooley, above right. Also shown from left are: Mrs. Merle Tiede, co-chairman of tickets and door prizes; Mrs. Woehler, ticket co-chairman; and Mrs. Dale Pfum, decorations co-chairman. Mrs. Pfum is holding her four-month-old son, Anthony, while with Mrs. Tooley are her son, Patrick, 2, and nephew, Jason, 2.

ANNUAL REPORT ISSUED

Catholic Charities serves a wide social spectrum

BY ANN REIN

INDIANAPOLIS — Teen-age girls who need foster care, transient men, high school-age unmarried mothers and inner-city children were among those who benefited from programs strengthened in 1970 by Catholic Charities agencies.

An annual report issued this week summarized activities of Catholic Social Services and St. Elizabeth's Home in Indianapolis and the Catholic Charities archdiocesan programs.

The report cited Catholic Social Services' establishment last year of a group home for adolescent girls who cannot remain in their own homes but would have difficulty adjusting to a conventional foster home. Licensed for eight girls, it is filled and there is a waiting list. A group home for boys has been in operation for three years.

Increasing reliance on Catholic Social Services by transient men, a group for whom the community's resources are dwindling, caused the number of "brief services" cases to nearly double—1,972 in 1970 compared to 1,018 in 1969. Each week the agency is asked to provide meals and clothing to approximately 60 men who are unemployed, uncared for and without shelter.

THE AGENCY ALSO initiated in the agency's Child Welfare Department in order to make advice and help readily available in emergency situations to the parents and children served by this unit.

FOUR NUNS SERVED on the staff in 1970, compared to three in 1969. The practice was continued of assigning one of them to family counseling cases involving such environmental problems as housing.

St. Elizabeth's Home, which noted a continuing downward trend in the age of unmarried mothers it serves, increased to three the number of part-time, licensed high school teachers who conduct classes at the home.

Other agencies serving unmarried mothers increased their use of St. Elizabeth's facilities. The average daily number of those living in the home's Isabella Hall was 23—a total of 130 girls for the year. The home's adoption service placed 111 babies with adoptive parents.

In order to develop programs to serve communities throughout the archdiocese, Catholic Charities cooperated with the Christian services, educational and social action departments of the Indiana Catholic Conference, the Priests' Association, the National Catholic Rural Life Office and the Indiana Council of Churches.

One of these programs is Perspectives for the Seventies, which consists of seminars and training sessions on the social and moral questions of our times. The board of the draft board had resulted in his being denied the services of an appeal agent.

The court also found Fisher had been denied due process because he was unaware that the chairman of the draft board had in training sessions on the social and moral questions of our times. The board of the draft board had resulted in his being denied the services of an appeal agent.

THE CHICAGO court ruled that he had been denied procedural due process in that misinformation given him by his draft board had resulted in his being denied the services of an appeal agent.

Vatican-Italy concordat changes still not known

BY JAMES C. O'NEILL

ROME—The agreement between the Catholic Church and Italy on Church-State relations is going to be revised and amended, but exactly what changes will be made is still not known.

The Italian parliament authorized the government of Premier Emilio Colombo to go ahead with discussions with the Holy See on the revision of the 1929 concordat. But parliament attached a proviso: the revised concordat must be submitted to parliament before it is formally approved by Italy.

The concordat is a diplomatic agreement between the Holy See and Italy setting forth and guaranteeing the Church's rights and freedom of action in the country. The original document was signed during the Mussolini era, after more than half a century of strain in Church-State relations. After the fall of fascism, the concordat was reaffirmed by the Italian Republic.

In the past year, the concordat has come under fire, provoked principally by the Holy See's repeated assertion that the introduction of divorce in Italy last December violated the terms of the concordat.

EXTREME OPPONENTS of the concordat have called for its outright abrogation. Many others based their demand for revision on the grounds that some of its provisions are in conflict with the Italian constitution.

Without abandoning its opposition to legalizing divorce—termed by church leaders as a "unilateral alteration" of the concordat—the Vatican has agreed in principle to a revision of the concordat and a series of exploratory talks with Italian government leaders.

Parliament gave its go-ahead for revision April 7, after Premier Colombo introduced a one-day debate on Church-State relations. Most of the Italian political parties, including the Communists, backed revision rather than abrogation of the present concordat. However, many of the political leaders had reservations about what is to be changed and how the changes are to be arrived at.

IN OPENING THE debate, Colombo said a study commission named by a previous government had suggested a number of approaches that his government would use in revising the agreement.

The premier said Article 1 of the concordat guaranteeing the freedom of the Catholic Church and the "sacred character" of the city of Rome should be

modified. He recommended that a clause against all religious discrimination be added, although he did not speak specifically of full freedom for other denominations.

Colombo also endorsed elimination of articles barring ex-priests from holding public office or public jobs and prohibiting political activity by priests or Church-sponsored organizations. Colombo also said he favors retaining the teaching of the Catholic religion in public schools but said it should be clearly stated that students who do not wish to attend religion classes be free not to do so.

IN THE COURSE of his introductory remarks, the premier also noted that the study commission examined "the delicate question of Church marriages" and drew up proposals intended to guarantee "a more explicit reference to the civil law as regards the registration of religious marriages and the extent of the competence and functions of the (state) court of appeals in making the decisions of ecclesiastical tribunals official" as far as the state was concerned.

After Colombo's introduction, debate began. A surprise of the day was the position taken by the Communist party. Many had expected the Communists to favor overthrowing the concordat. Instead the party officially declared itself against abrogation and "in favor of

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ANNUAL Card Party Friday, April 23 — 8 P.M. St. Pius X Parish — 7200 Sarto Drive

Rummage Sale Assumption Church — 1105 S. Blain Street Saturday, April 24 — 9 A.M.

Family Skating Party Our Lady of Mount Carmel St. Jude Guild Women's Club Rainsboro Roller Rink — Road 22 North — Noblesville Wednesday, May 5 — 7 P.M.-9:30 P.M.

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'TULIP TIME' CARD PARTY—The Women's Club of Christ the King parish, Indianapolis, will sponsor a "Tulip Time" Card Party at 8 p.m. Friday, April 30, in the Chataud High School cafeteria. Shown above from left are: Mrs. Richard Hennessey, door prizes; Mrs. Andrew Nedwid, door prizes; and Mrs. Richard Huff, refreshments. Other committee members include: Mrs. Wayne Terry, table prizes and candy; Mrs. Anton W. Dinn, Jr., tickets; Mrs. Robert Gorga, refreshments; Mrs. Terry Hoos, door prizes; Mrs. George Kirkhoff, publicity; and Mrs. Richard Carlen, flower arrangements.



HOSPITAL CHAPLAIN—Father Ken Murphy, Catholic chaplain at the New Castle State Hospital, looks over procedural forms with Mary Savage, nursing director of the 300-patient state institution. Twenty-five percent of the patients are Catholic, coming from the state's 92 counties.

FATHER MURPHY ON THE GO Pastor serves dual ministry in Henry Co.

BY PAUL G. FOX

KNIGHTSTOWN, Ind.—Father Ken Murphy has been a priest only six years. But he is mature beyond his years. He is pastor, chaplain and student. Two years ago he was named administrator of St. Rose parish here and half-time chaplain at the New Castle State Hospital, located about a cigar's drive from the rectory here.

Prior to that, the Indianapolis native served four years as associate pastor of St. Anne's parish in New Castle, where he first became acquainted with the 1,300-acre state hospital.

Operated by the Indiana Department of Mental Health, the New Castle State Hospital serves 900 patients with mental disorders, particularly those with epilepsy and other neurologic diseases. About 700 patients reside in the 29 cottages of the institution, while another 200 are receiving home care throughout the state.

FATHER MURPHY HAS attempted to prepare himself professionally for the specialized institutional chaplaincy through graduate work at three different schools within the past two years.

He received the master of divinity degree from St. Meinrad School of Theology, his alma mater, and the master of sacred theology (STM) degree in pastoral care and counseling of the mentally ill from Christian Theological Seminary, Indianapolis, where he serves as a graduate student counselor.

At the present time he is working toward a master of arts degree in religion and mental health at Butler University, Indianapolis.

No less than 25 per cent of the state hospital's 900 patients are Catholic, a higher percentage than most state institutions because it serves all 92 counties in Indiana.

THE INSTITUTION is currently undergoing change—from the concept of a "village for epileptics" to that of a state therapeutic hospital.

"As a result of this change," Father Murphy commented, "the role of the chaplain is also changing from that of the 'village' priest who came when requested and said Mass twice a month, to one who is a member of the therapeutic hospital treatment team."

Completing the hospital's department of religion is the Protestant chaplain, Rev. Lowell Matheny, a 13-year veteran who has observed the transition first-hand.

In addition to conducting worship services for their respective denominational members, the chaplains' work centers around providing traditional pastoral functions in the context of the relationship of religion to mental illness and health, pastoral counseling and religious education and serving as religious specialists to the staff, patients and visiting clergy.

THEY WORK WITH the professional staff in terms of diagnosis, conferences, referral and support. It requires considerable study and training to relate to the various mental health disciplines, i.e. the understanding of professional terminology and the ability to speak effectively to staff concerns.

"Central to this task," Father Murphy related, "is the interpretation to the professional staff of the various religious resources, concerns and phenomena. We assist in the discovery and utilization of the best religious resources of the hospital and community in the overall care of our patients and their families."

"The services of the psychiatrist and that of a trained chaplain in mental health skills are not interchangeable, but complementary," he stated. "At present the treatment plan here has centered around behavioral modification for our patients."

"It is my work to help the patients by counseling and teaching them an interval system, to help enable them to stay out of the hospital setting or to better adjust to this life, if they have to stay."

THE ACTUAL NUMBER of epileptics in the state of Indiana is unknown, but it is estimated that one in 200 persons will contract the disease in some form during their lifetime.

Dr. Seymour L. Pollack, superintendent of the New Castle State Hospital, said that the 66-year-old institution is unique in that it specializes in the care of epileptics, one of the few in the world. Staffed by about 535 personnel, with more than 300 in nursing service, the hospital developed a master plan in 1965 which calls for completely new facilities within nine biennials of the Indiana Legislature, or 18 years.

He and his predecessor, Dr. William E. Murray, who was recently appointed by Gov. Edgar Whitcomb to head the Department of Mental Health, were high in their praise of the Catholic chaplain's work.

Dr. Murray commented in a telephone interview that he was "personally (Continued on Page 9)

Priesthood study criticized as Bishops open spring meet

Five examine implications of abortion

INDIANAPOLIS—"All those horrible stories regarding the physical complications of abortion are myths."

"There is sufficient case law upholding the rights of the unborn, and it is increasing."

"Abortion is a very minor psychological problem. I have maybe three or four requests a year for psychological consultations for consideration of therapeutic abortion."

"Few Protestant theologians have written on abortion... and they are not in agreement."

"Vatican II described abortion as an unspeakable crime and the United States Bishops have called it murder."

THE STATEMENTS above were made by the all-male, five-member panel convened Tuesday, April 26, at Methodist Hospital to discuss the medical, legal, psychological and theological implications of abortion.

Speakers were Dr. Frank Lloyd, Director of Medical Research, Methodist Hospital; Andy Kerr, attorney; Dr. James Donahue, psychiatrist; Dr. Harold Fey, retired Christian minister; and Magr. Raymond T. Bosler, pastor of Little Flower parish.

The three-hour seminar sponsored by the hospital's Chaplaincy Service was designed primarily for Indianapolis clergy of all faiths. Only 30 clergymen responded. Most of those who packed the 100-seat lecture hall were hospital personnel—staff physicians, nurses, medical social workers, and student nurses.

THE CLERGY-DIRECTED seminar was believed to be the first of its kind offered by an Indianapolis hospital. Moreover, several nurses present said it was the first time they had heard abortion discussed in moral or social terms.

Dr. Lloyd described the medical procedures used to abort, saying they were simple and safe when performed by a physician in a hospital setting.

The bad effects of "the New York experience," he contended, result from abortions performed in clinics, out-patient facilities, and homes. (New York state has an abortion-on-demand law with no hospitalization requirements.)

Kerr stated that 16 states have revised their abortion statutes since 1968, many of the changes modeled, at least in part, on the abortion code proposed by the American Law Institute.

HE SAID ONE of the most important (Continued on Page 9)



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ONE PRIEST'S VIEW

'Peace now' marches could polarize U.S. even more

BY FR. PATRICK F. McDERMOTT, S.J.

WASHINGTON—The turnout was much greater than most had expected, somewhere in the range of a quarter of a million demonstrators. After the last great antiwar demonstration in November 1969, many demonstrators felt that nothing had been accomplished by that massive protest.

The war dragged on and it appeared that President Nixon was too aloof from the people to recognize the significance of the

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protest. So, many were skeptical that the April 24 march could draw large numbers of people in Washington.

Well, a half million feet shuffling down Pennsylvania Avenue proved the skeptics wrong, and signaled the Administration that massive antiwar protests were alive and well and happening in Washington.

THIS DEMONSTRATION was different from the last one. It was quieter, soberer and had less of a once-and-for-all character about it. After the last massive protest, many went home and waited for the war to end, thinking that the mere presence of hundreds of thousands of marchers would somehow be the straw that would break the back of the U.S. war policy.

This time the estimate seemed more realistic. Speakers reminded the demonstrators on Capitol Hill that April 24 was just the beginning of a series of lobbying efforts in Congress and protest actions both in Washington and in other

cities around the country.

John Kerry, the spokesman for the Vietnam Veterans Against the War, cautioned against too much optimism. "We will have to return again and again," he said, "until the war is ended."

THE CROWD WAS definitely appreciative of the efforts of the G.I.'s back from Vietnam who had camped in Washington and had brought the war home to Congress by their activities the previous week. Of all the antiwar actions taking place in Washington this spring, probably the most significant will be those of the returning veterans.

It will be difficult for government officials to ignore the turning in of a Purple Heart or Bronze Star by a crippled G.I. in protest against war. The hundreds of thousands massed around the Capitol seemed to sense this as they applauded long and hard whenever the Vietnam Vets were mentioned by name.

There were a lot of new faces at the April 24 march. Organized labor was there in strength, as were representatives of the minority groups and the poor. This was the first time that blacks were present at an antiwar demonstration in any significant number.

There was a notable increase in the number of middle-aged and elderly citizens who were registering a protest against the war by their presence. There was even a sprinkling of hard-hats and active duty military in uniform.

SOME MIGHT interpret this broad spectrum of representation as a shift or widening of antiwar sentiment into those areas of the population where three presidents have found support for their war policies, among the middle- and upper-aged groups, within organized labor, and in that nebulous collectively called "Middle America."

"Here is one of the silent majority who is against the war," wrote one elderly citizen on his placard.

The mood of the day was definitely unique, a mixture of the love-in atmosphere of a Woodstock rock festival and the smoldering anger of an increasingly hostile and vocal segment of the population calling for an end to the war. The black flags of the anarchists and the blue and red Vietcong flags carried by the radicals flew side by side with numerous American flags carried by unassuming citizens registering a concern for our country's future.

In this potpourri of protest and patriotism, one cannot help but feel that if the United States does not disengage soon from the war, this nation will undergo a deeper and more profound polarization than she has experienced to date.

Side with the poor, Jesuit counsels Church leadership

NEW YORK—The churches should bridge their credibility gap and side with the poor rather than the establishment, a Jesuit magazine editor said here.

If the churches think they are already doing that, Jesuit Father Roberto Tucci said, then they had better recognize that their "words and gestures" in behalf of the poor are not believed by the poor themselves.

Father Tucci, editor of Rome's *Civiltà Cattolica*, a Jesuit fortnightly review, said the churches have a Gospel mandate to come to the defense of the poor—"those who cannot make themselves heard."

ADDRESSING The John Courtney Murray Forum at Fordham University, the Jesuit said that Christians should not be "inclined to preserve the status quo"

either in the churches or society.

If the churches are to fulfill their destiny of siding with the poor, they should aid "those who are humiliated by every system—bourgeois or revolutionary, capitalist or communist."

Father Tucci said the poor mistrust the churches because such institutions "without declaring themselves openly in favor of the bloodsuckers and the oppressors," give the impression of trying to keep a balance, hitting first one side and then the other.

THE CHURCHES, he said, should initiate a "truly searching examination of conscience which will lead them to eliminate all that impedes them from being 'believed' by the poor."

He listed some barriers that separate the churches from the poor:

—The churches' "collusion" with and yielding to moneyed interests.

—The churches' occasional silence "in the face of abuses and open injustices detrimental to the poor."

—The churches' urging the poor to remain calm in the face of violence, but at the same time, not denouncing the governments or institutions causing the violence.

"When the churches are no longer considered the ramparts of the established order," Father Tucci said, it will be a time for rejoicing.

Names priests' personnel board

Archbishop George J. Biskup this week announced the appointment of a Personnel Board of four priests to assist in making clerical assignments.

Named were: Magr. Joseph D. Brokhage, pastor of Holy Rosary parish and rector of the Latin School; Father Thomas Carey, pastor of Christ the King parish; Father Louis Gootze, pastor of Nativity parish; and Father James Sweeney, associate pastor of St. Simon's parish. All are in Indianapolis.

The four priests were previously elected to serve on the Personnel Board by the clergy of the Archdiocese. The election was conducted by the Archdiocesan Association of Priests.



BELL, RINGER—Father Theodore M. Hesburgh, president of the University of Notre Dame, is the 1971 recipient of the Liberty Bell Award given annually by the Indiana State Bar Association. The presentation was made last Wednesday, April 22, in Indianapolis at a luncheon marking Law Day USA. Father Hesburgh, a national leader in civil rights efforts, was cited for his exceptional personal contributions toward strengthening the " blessings of Liberty" envisioned in the Constitution.

DETROIT—The American hierarchy heard strong criticism of the theological section of its own \$500,000 research into the priesthood, as the Bishops opened their spring meeting here in preparation for the 1971 Rome Synod.

The priesthood study, underwritten by the National Conference of Catholic Bishops (NCCB), found the 57,000-man priesthood in the United States beset by problems of identity, authority and loneliness, and a strong desire for optional celibacy. Yet the report showed the priesthood in no danger of collapse. The seven-part study included major sociological and psychological sections.

The theological section, written by Jesuit Father Carl J. Armbruster of Loyola University's theology school in Chicago, concluded among other things that Church laws against ordination of women lack a doctrinal and scriptural basis, and that celibacy is a distinct gift apart from priestly service.

WHEN THE NCCB MEETING opened with a review of the research project, several Bishops voiced displeasure with the degree of scholarship in the theological sections.

Archbishop John F. Whealon of Hartford, Conn., chairman of the NCCB committee on doctrine, circulated among the Bishops a brief, personal observation that the theological section fell short of the best scholarly research standards. He said he felt that Father Armbruster's conclusions were more subjective than objective, were reached without adequate justification, and lacked a clear set of scriptural references.

But Archbishop Whealon and Bishop Alexander Zaleski of Lansing, Mich., who headed a subcommittee in charge of the theological section, both explained to newsmen at the briefing, that a back-up section of supporting scriptural material on the theology of the priesthood was not yet finished—and that the Armbruster work is thus really only a tentative report, or progress report.

"Father Armbruster regards his work as an incomplete work," said Archbishop Whealon.

BISHOP ZALESKI explained that the 42-year-old Chicago theologian was called onto the job only last May, after the original theologian in charge—Jesuit Father Bernard Cooke—left the active ministry, got married, and abandoned the project. The Michigan Bishop said three Americans and two Canadians working on the scriptural background have had difficulty correlating their part of the job, which he said was to have been finished last December.

Father Armbruster addressed the bishops at their opening session. He said he regretted that news media had focused on two points—celibacy and ordination of women—which got minor attention in his research, and that they thereby drew emphasis away from a theological definition of the priesthood.

He went on to say he thought that the current working draft for the Synod, sent out to national hierarchies by Rome, was inadequate. He complained that its tone about the priesthood was negative and fearful, tries to defend the status quo, and seems to restrict the ministry of the word only to the pulpit.

THE NATION'S BISHOPS went into the vital meeting this week convinced that the international Synod of Bishops must face the difficult celibacy question next fall in Rome with more than just statements praising celibacy's value.

With the synod and its priesthood topic now five months away, the NCCB put aside all routine business at its spring session here to work out the American hierarchy's position and decide which four Bishops will be its synod delegates.

The 230 Bishops did extensive homework before the Detroit meeting. For the first time since they formed their national body in 1967, they got together in 11 regional meetings around the country during the past two months—then pooled their conclusions in geographic reports shared and aired at the full meeting here.

The 11 regions did not all agree on the same points. But throughout their reports, the Bishops generally felt—as the Atlanta regional report (Delaware and Maryland south to Florida) expressed it—that the American delegation should bring up at the synod "the whole area of optional celibacy" and whether celibacy helps or hinders the ministry.

The Illinois-Indiana-Wisconsin regional report urged that the Rome synod put strong emphasis on preaching the Gospel as the specific mission of the priest. At the same time, that region said "changing attitudes regarding celibacy must be discussed at the synod," with special attention to the kind of attitudinal study underwritten by the American Bishops.

Three more receive merit scholarships

Three additional Catholic high school seniors have been named recipients of 1971 National Merit Scholarships.

Named to receive the \$1,000 scholarships were Robert J. Collins and John H. Vaught, both of Brebeuf Preparatory School, Indianapolis, and Patrick J. Conway, of Schulte High School, Terre Haute.

The trio of winners was announced in the second of three groups of recipients by the National Merit Scholarship Corporation. They were selected from among 15,000 finalists in the 1971 Merit Program.



AND PARISH ADMINISTRATOR—A newly-formed parish council at St. Rose parish, Knightstown, is presently receiving high attention there. Father Murphy is shown above with John J. Jones.



right, council president, and Victor L. Toladay, center, vice president. The 10-year-old parish received its present church (background) in 1952.