

## FOR CATHOLICS ONLY

BY FR. PAUL G. DRISCOLL

"The time has come, the walrus said, to talk of many things." Any resemblance between a walrus and the author of this column is strictly coincidental. Nevertheless, the time has come for some actual discussion between Catholics with different attitudes.

As an opening subject, I have asked two Catholics to express their views on change within the Church. How do they feel about what has happened in the Church during the last decade? What do they hope for in the future? What do they fear? Have the changes made the Church more meaningful? Or has our Church lost a meaning she once had? What about the pace of change? Too fast, too slow, about right?

In our discussion on change, which begins next week, we hope to apply some of our rules for dialogue. In their initial columns each writer will describe his general position, his beliefs and feelings. As the price of admission, however, they have also consented to write another column in which they will develop some area of agreement with what is popularly considered "the other side." Then there will be questions, followed by an opportunity for criticism—but criticism without caricature or personalities.

MY OWN ROLE in the discussion will be that of moderator—summarizing the discussion, asking further questions, and helping the writers to communicate more effectively with each other and with all who read their efforts. Although my own feelings are as strong as any other Catholic, for the purposes of the dialogue I must be careful not to favor either side. But my moderator's role, while different from that of the other participants, is still an active one. After all, I was only born as a columnist six weeks ago, and I have no desire to be farmed out to pasture just yet.

In *An American Dialogue*, a pioneering Protestant-Catholic ecumenical work of 1960, Rev. Robert McAfee Brown suggested six rules for fruitful discussion. Here they are:

1. Each partner must believe that the other is speaking in good faith.
2. Each partner must have a clear understanding of his own faith.
3. Each partner must strive for a clearer understanding of the faith of the other. This implies:
  - a. his willingness to interpret the faith of the other in its best light rather than its worst; and
  - b. a continual willingness to revise his understanding of the faith of the other.
4. Each partner must accept responsibility in humility and penitence for what his group has done, and is doing, to foster and perpetuate division.
5. Each partner must forthrightly face the issues which cause separation, as well as those which create solidarity.
6. Each partner must recognize that all that can be done with the dialogue is to offer it up to God. "This means, of course, that the atmosphere of dialogue is above all and before all and beneath all the atmosphere of prayer.... For the moment our task is to come to know one another, both in our similarities and our differences, in our respective glories and our respective sins, and to offer this common endeavor to God, for whatever use He may deem to make of it."

It is in this spirit that we undertake our intra-Church discussion.

## Clergy Senate draft up for discussion

A series of meetings for clergy throughout the Archdiocese has been announced to discuss a rough draft of the constitution for a proposed Priests' Senate.

Father Bernard Head, chairman of the Senate Organization Committee, announced the area meetings in a letter to the clergy this week. The schedule will include:

Monday, May 17, 2 p.m., St. Joseph parish, Indianapolis; Monday, May 17, 8 p.m., St. Michael parish, Indianapolis; Monday, May 24, 2 p.m., Latin School, Indianapolis; and Monday, May 24, 8 p.m., Little Flower parish, Indianapolis.

Monday, May 24, 3 p.m. (fast time), St. Mary parish, New Albany; Monday, May 17, 7:30 p.m., St. Ann parish, Terre Haute; Monday, May 17, 10 a.m., St. Andrew parish, Richmond; Monday, May 17, 2 p.m., St. Michael parish, Brookville; Friday, May 21, 10 a.m., St. Vincent de Paul parish, Bedford; Friday, May 21, 3 p.m., St. Paul parish, Tell City; and Monday, May 24, 7:30 p.m., St. Mary parish, North Vernon.

Also serving on the committee are: Father Ambrose Frey, O.S.B., Father Edward Johnson, Father James O'Riley, Father Martin Peter, Father Louis Schumacher, Father Francis R. Tuohy and Father Joseph Dooley.



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INDIANAPOLIS, INDIANA, MAY 7, 1971

### READERS MAY PARTICIPATE

## Pastoral Council views solicited in national poll

(First of a series)

BY RUSSELL SHAW

"Would a National Pastoral Council be good or bad for the Catholic church in the United States?"

In the past year that question has exercised the minds—and emotions—of thousands of Roman Catholics in this country.

In the months ahead it is likely to involve thousands more.

The question was asked by the Catholic bishops of America. They are looking for answers from as many Catholics as care to give one.

Simple as the question sounds, it involves profound and complex issues in the contemporary Church: the meaning of "shared responsibility," the dimensions of "polarization," the relationship of bishops to other members of the Church and of all groups in the Church to one another.

The question of a National Pastoral Council was officially placed on the agenda of American Catholicism in February, 1970. Then the administrative committee of the National Conference of Catholic Bishops (NCCB) and the administrative board of the United States Catholic Conference (USCC) commissioned a feasibility study of a National Pastoral Council.

THE STUDY WAS turned over to the USCC's advisory council, a highly representative group of 50 laymen, priests, Religious and bishops from around the country. The advisory council in turn set up a steering committee to direct the project. Ten of the steering committee's 15 members are lay people.

In the months since then the steering committee has sponsored a wide-ranging "interdisciplinary consultation" to air the idea of a National Pastoral Council, issued two publications intended to provoke further reactions, and beaten the bushes far and wide in an effort to get as much reaction from as many people as it can. It will meet for a week during the summer to assess the results.

For all that, many American Catholics have never heard of a National Pastoral Council. And many

of those who have are not quite sure they would recognize such a beast if they saw one.

The reason is simple. The very idea of a National Pastoral Council is so new—and so untried—that nobody can be quite certain what such a body would be or do.

THE SECOND VATICAN Council said nothing about National Pastoral Councils. It did, however, provide for diocesan councils, and these now exist in dioceses throughout the United States.

But the problems of planning and developing diocesan councils—and they are real—seem almost small by comparison with the problems involved in creating a pastoral council somehow representing 47 million Catholics in the United States.

Cardinal John Dearden of Detroit, president of NCCB, sketched a preliminary outline of what a National Pastoral Council might be in a talk to the bishops at their April, 1970, meeting in San Francisco.

Describing such a body as a means of realizing "shared responsibility" in the Church, he said:

"If in due time we gather together persons representative of the Church in the United States from different parts of our land, with different competencies, representing different segments in the total spectrum that is the Church, we shall be able to work together in harmony with common convictions and with a common love of the Church in matters that will serve its interests."

Few people have been able to quarrel with this as an ideal. It is when attempts are made to translate the ideal into reality that problems arise.

As study of the National Pastoral Council idea has progressed, it has become apparent that one major contribution hoped for from such a body is lessening, if not removing, "polarization"—the division of Catholics into feuding groups of "liberals," "conservatives," "radicals," "traditionalists" and so on that has been

(Continued on Page 9)

## 'Ballot' for comments of Criterion readers

Do you favor the formation of a National Pastoral Council? You can join readers of diocesan newspapers nationwide in making your voice heard on this important question—a question on which the nation's bishops very much want to know what you think. Simply fill in the brief "ballot" below and mail it to the National Catholic (NC) News Service in Washington (address below). NC News will, in turn, tabulate the results of this poll of reader opinion, making the results of the survey available to your diocesan editor for publication in a future issue, and to the Steering Committee studying the feasibility of a National Pastoral Council.

1. Would a National Pastoral Council be good for the Catholic Church in the United States? YES..... NO..... NO OPINION.....

2. By what method should National Pastoral Council members be selected? ..... Appointment by some existing group ..... A popular, nationwide election ..... Designation by various organizations ..... Graduated elections—diocesan, regional and national ..... A combination of the above methods

3. What issues should such a Council consider? (Check as many as apply) ..... Internal Church issues (e.g. celibacy or birth control) ..... The Church's role in solutions for America's social problems ..... The Church's role in solutions for international problems

4. What role should a National Pastoral Council play? ..... The role of an official advisory body ..... The role of moral persuasion and influence ..... A definite deliberative role in Church decisions

5. Would you like to make any further comments? .....

YOUR NAME (if you wish).....  
CITY.....

Mail to:  
The National Catholic News Service  
1313 Massachusetts Avenue, N.W.  
Washington, D.C. 20005

# U.S. Bishops support retention of celibacy

BY BENNET BOLTON

DETROIT—The country's Catholic bishops made it official at their spring meeting: they will hold the line and not opt for an optional celibacy debate when the Rome Synod of Bishops takes up the priesthood crisis in October.

From the bishops' national meeting emerged instead the makings of a plan to explain more clearly the rationale behind celibacy and remind everyone of its importance to the priesthood. They hope that will do much to quench the flaming public controversy on whether long unquestioned Church law should change to let priests take wives.

The 235 bishops wound up their three-day session here by electing their national conference president and three senior men in the hierarchy to go to Rome in five months as the American delegation.

Two of them promptly said there was no possibility that the all-celibate tradition would change within 10 years, as 64 per cent of priests in a national survey said they believed likely.

MANY PRIESTS have been urging a practical discussion of optional celibacy by bishops and synod, short of changing the law. The National Federation of Priests Councils (NFPC), which took that position in Baltimore at its annual meeting in March, came in for some support and a lot of criticism as trouble-makers when the bishops met.

Two American priests will be chosen through mail balloting by the bishops over the next few months to go to the synod as auditors. Some bishops and other observers, seeing negative reaction to the NFPC at the hierarchy's meeting here, were doubtful that NFPC president Father Francis Bonnike of Chicago would be one of the two.

The National Conference of Catholic Bishops (NCCB) accepted at the end of its meeting, as a guideline and working paper for the four synod delegates and two alternates, a preliminary set of what were called "reflections" distilled from regional meetings held along with the main meeting at a Detroit hotel.

Nine pages go into the priesthood and two pages deal with world justice, the twin themes this time for the month-long international synod called

## Elect delegates to Rome Synod

DETROIT—The American Bishops chose Cardinals John Dearden of Detroit, John Krol of Philadelphia, John Carberry of St. Louis and Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis to represent them at the 1971 World Synod of Bishops on the priesthood in Rome.

The 225 bishops used four ballots to settle on their choices at the closed meeting of the National Conference of Catholic Bishops (NCCB).

Bishop James W. Malone of Youngstown, Ohio, barely missed becoming one of the four delegates allowed the Americans.

Considered a leader among the renewal element in the hierarchy, Bishop Malone's name repeatedly appeared in runner-up positions as the ballots were counted.

Cardinal Dearden, president of the NCCB, was swept in on a vote of confidence in the first round of balloting.

Sources said that Cardinals Carberry and Krol were the top choices on the second round, with Cardinal Krol holding the edge. The third round was between Cardinal Carberry and Bishop Malone with the former winning, and the fourth round was between Archbishop Byrne and Bishop Malone, they added.

### 'CRUSADER' RIDES SHOTGUN

## Tabloid blast angers sex ed supporters

BY B. H. ACKELMIRE

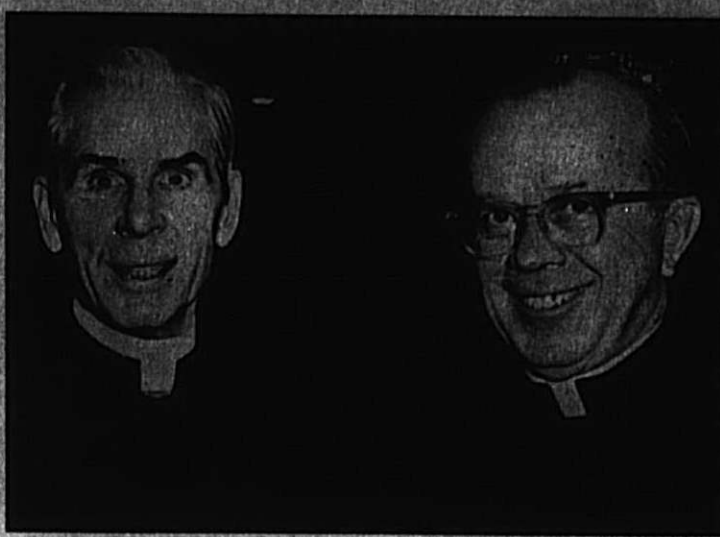
INDIANAPOLIS—You're in distinguished company if you have received an unsolicited copy of Vol. 1 No. 1 of the Catholic Crusader, an eight-page tabloid published by the Catholic League of Indiana.

Copies were mailed also to Pope Paul, the Apostolic Delegate to the United States, all U. S. Bishops, and "to all Catholic organizations throughout the country," according to Fred G. Johnston Jr., president of the league.

The paper blasts sex education in general, the pilot program on human sexuality offered this semester in five Catholic grade schools in Indianapolis, sensitivity training and what are labeled "the traitors within" the Church who promote such programs.

MASS MAILINGS were made to four of the five parishes now conducting the experimental "Becoming A Person" course and spot mailings were made to parents of students enrolled in Catholic high schools throughout the Archdiocese.

Johnston said that 10,000 copies of the Crusader had been printed. Copies were still being mailed this week, though the



AT DETROIT MEETING—Archbishop George J. Biskup is shown above at last week's U.S. Bishops' meeting in Detroit with Archbishop Fulton J. Sheen. The retired Archbishop of Rochester, N.Y., who is 75, plans to resume his television work in the fall.

every two years since Vatican Council II ended in 1965.

Nine of the 11 regional groupings specifically discussed the celibate tradition and, said the guideline, "all agreed that the present discipline should be maintained in the Latin (Western) Church."

One group wanted the NCCB to vote at once to reaffirm the traditional discipline on celibacy. Another suggested that a time limit be set for halting any further dispensations to priests to return to the lay state.

The NCCB meeting did not engage in such voting, passed no resolutions, and conducted no other business than getting ready for the synod by airing its two announced topics and choosing delegates.

WHEN THE CLOSED meeting was over April 29, the four delegates sat in on a press briefing and explained their thinking. The alternates—Archbishop Joseph T. McGucken of San Francisco and Archbishop John F. Whealon of Hartford—were not yet announced publicly and were not there.

The first delegate elected in four separate ballotings, Cardinal John Dearden of Detroit, NCCB president, said: "We are conscious of the human dimension the priests feel."

He was referring to a \$500,000 massive research project for the NCCB which pointed up widespread loneliness and authority problems and which showed more than half the American clergy favor making celibacy an option, even though few would be inclined to marry.

Cardinal Dearden said that, while the bishops were aware of the factual situation of restless priests in the United States, they could not overlook the legal situation—Church law and papal teachings in defense of celibacy as a needed priestly sacrifice.

Cardinal John Krol of Philadelphia, who heads the bishops' committee that ordered the big priesthood study and who came in second as a delegate choice, was asked if the Americans would bring up optional celibacy at the synod.

He replied by saying there would be no vote on it at the synod, and that the synod usually conducts itself along the lines of a discussion. He pointed out that a survey is "not a norm of truth; it tells only what prevails, what they think."

Cardinal Dearden said he thought that, in one form or another, "that issue"—meaning optional celibacy—will come up at the synod.

CARDINAL JOHN CARBERRY of St. Louis (Continued on Page 9)

## Holy Angels will become 'model school'

BY PAUL G. FOX

INDIANAPOLIS—Holy Angels parish school, operated the past 65 years as a traditional eight-grade facility, will become a "model school" in September.

New educational concepts, designed to benefit inner-city education with its unique learning problems, will be built into the experimental school, according to an announcement this week by the parish's board of education.

Also announced was a \$35,000 grant from Lilly Endowment, Inc., to be used to renovate the present three-story structure located at 28th and Northwestern Ave. for proper adaptation to the new program.

HAROLD EVERETT, president of the board of education, and the pastor of Holy Angels, Father Clarence Waldon, have revealed that a full-time principal and seven teachers from three religious communities of women have been employed to staff the school. Para-professionals from the community social workers and other staff members will also be included in the model school's staff.

Serving as principal will be Sister Bridget Anne Parisi, C.S.J., 36, presently principal of the Muskogee Christian Learning Center in Muskogee, Oklahoma. A 10-year member of the Muskogee faculty, she also serves as vice president of the Eastern Oklahoma Council for Children with Learning Disabilities.

Other full-time teachers have been recruited from the Sisters of St. Joseph of Carondelet, Mo., the community which currently staffs Holy Angels School, the Sisters of Providence of St. Mary-of-the-Woods, Ind., and the Sisters of St. Benedict of Beech Grove, Ind.

ACCORDING TO Father Waldon, a member of the Archdiocesan Board of Education, the Holy Angels Model School is an attempt to break the cycle of poverty found in inner-city areas by penetrating to the central core of the problem—education.

"Employers are working hard to find members of poor ethnic groups—especially black—to enter the labor force at all levels," he stated. "So many times the only possible candidates have such a poor educational background that training is impossible or extremely frustrating for both the employee and the employers."

"The problem of a poor education often stems from deficiencies in the elementary school where education did not come through to the youths as meaningful or interesting."

"A change in the institution is our aim," he continued. "We hope to have a school that both laymen and educators will be able to look at and learn from, adapting our innovations to their own situations."

"Most of the salient aspects of our program are being tried independently in many different schools. However, to our knowledge, no one is attempting as comprehensive an innovative educational set-up as ours in the inner city where it is needed most. Most are using one or more of the concepts in an outmoded facility, which prevents their full potential from being realized."

"Our major goals—motivation and interest—are difficult to measure, but we shall use every means available in these areas to do so."

THE ARCHITECTURAL firm of Kennedy, Brown and Trueblood have designed modifications in the existing school plant, focusing on the development of three large open area classrooms encompassing entire floors. Central to the school will be a media center for individualized pupil programming and a fine arts center for concentration on art, music, speech and drama.

Father Waldon anticipates an enrollment of 270 pupils, both Catholic and non-Catholic, from the predominantly black neighborhood surrounding the parish. Financial support from the parish. (Continued on Page 9)



## Bishop in Britain warns of peril in legalized abortion

LONDON—Legalized abortion longer regarded as immoral by is producing increasing social and psychological dangers in Britain, a bishop in close touch with doctors and nurses warned. Urging Catholic doctors and nurses to stand firm in their opposition to such operations, Bishop Patrick Casey of Brentwood said that since parliament legalized abortion four years ago "much has happened to cause disquiet."

"We need mention only the increasing discouragement of doctors and gynecologists opposed to abortion as a betrayal of their professional charge to care for life who nevertheless see more and more professional time and resources devoted to its extinction," he added.

"There are those who are coming to experience a sense of compromise and defeat in the acknowledgement that, having been made legal, abortion is no

BISHOP CASEY is the bishops' adviser to the Catholic doctors' Guild of St. Luke, Sts. Common and Damian and the Catholic Nurses' Guild of England and Wales.

In a letter to the guilds, Bishop Casey said that general distresses felt among medical staffs are producing tension and disharmony.

He said he feared that Catholics will be discouraged from entering the medical and nursing professions.

In his letter to the two guilds, Bishop Casey said:

"In the short time since the 1967 Abortion Act came into effect much has happened to cause disquiet even to those who supported the new legislation.

"The growing number of abortions performed annually in this country, the increasingly accommodating interpretation of the legal grounds for abortion, the manner in which it is coming to be regarded as simply a final form of contraception, the exploitation which is feared to exist in the private sector, and the considerable and growing strain on health service resources



**ST. JUDE CHILDREN'S LITURGY**—Youngsters at St. Jude's School, Indianapolis, have been planning the liturgy each day this year for the morning Mass. Themes have included peace, love, brotherhood, growth through sacrifice (during Lent) and Earth Day. Eighth graders selected Unity as the theme on April 30 which coincided with the presentation of class colors. They made banners for the sanctuary, selected contemporary songs and provided commentators. A special-made large host was prepared for the April 30 liturgy by the Carmelite nuns to allow each of the eighth graders to partake of the same bread, as consecrated by the pastor, Father William Morley. Shown above are members of the class as they stream into the sanctuary during the offertory procession, displaying placards spelling out "Achievement through Unity." Eighth grade teachers are Sister Patrice Borders, S.P., and Gary Eckstein.

which are needed urgently by the sick: all these are factors to arouse concern in the mind of every thoughtful member of the community."

**LEGAL ABORTIONS**, now approaching a rate of nearly 100,000 a year in this country, are provided free under the national health service. Nearly half of them, however, are carried out privately in officially licensed clinics.

The expenses charged, the fortunes being made by a few unscrupulous doctors and the reported soliciting of foreign girls seeking abortions have aroused so many protests that the government recently set up an official inquiry to examine the working of the act.

Bishop Casey said that although the "conscience clause" in the Abortion Act "at least publicly recognizes that no one is to be required to act against his conscientious convictions," many surgeons and operating room nurses "hold that even the passive presence of Catholics at operations for abortions leads to misunderstanding and makes it more difficult for young Catholic doctors and nurses to maintain their stand on grounds of conscience."

The bishop said that "there is a legal and charitable obligation to give aid in an emergency" and that in certain rare situations "a Catholic might feel unable conscientiously to leave a critical case in the hands of a less experienced or less skilled colleague."

## Former cadet marches for peace as a priest

BY LINDA B. MAJOR

WASHINGTON—The first time Father Don Brooks marched down Pennsylvania Avenue toward the Capitol, he was a West Point cadet celebrating the 1963 inauguration of the late President Eisenhower.

On April 24 the 39-year-old priest from southeastern Oklahoma returned to retrace his steps—not for celebration, but to protest against the war in Vietnam.

He marched to the Capitol's grassy west lawn. There he was surrounded by several hundred thousand fellow Americans sharing one common bond—a desire to bring all the troops home now—but with a multitude of separate concerns, ranging from poverty to Palestine, all of which they claimed are affected by the years-long Indochina conflict.

Father Brooks is a veteran demonstrator who has seen many changes in the attitudes of protesters since he marched to Selma for civil rights in 1965.

"THE NAIVETE is gone," he said. "No longer do we think that something's going to happen tomorrow, but there is a calm determination to keep saying over and over: 'Peace.'"

He bit down on an apple and pensively watched contingent after contingent stream past in what another demonstrator said,

termed as "possibly Washington's last peaceful demonstration for peace."

Father Brooks said he was delighted that so many persons of varying philosophies were present at the three-hour-long rally during which more than 25 speakers strained to say something emotionally moving, but mustered only fleeting bursts of enthusiasm.

"A peaceful people make room for everyone to speak," said Father Brooks, "and a warlike people can't tolerate it."

AS BICYCLES wheeled by and people stretched out, sipping drink in the sunshine, two Notre Dame Sisters and some friends all wearing slacks—sat atop a stone wall watching what one of the protesters called "counter culture's answer to the Easter parade."

Many including the Sisters, told NC News that they felt a sense of duty to show up for the rally. A cardboard held high over a youth's head admonished: "Plant flowers, not people."

Agreeing with that message was Benedictine Sister Jacinta Fernandez, who drove from Elizabeth, N.J., to be counted as one against the war.

"As a social worker in the inner-city, I often see neglected humanity which could be helped by money spent in Vietnam and for the U.S. space program," she said.

## Says Virgin Mary's role is often misunderstood

BY DORIS REVERE PETERS

WEST WICKHAM, England—Belgian Cardinal Leo Suenens told an ecumenical meeting here that Mary is often considered a barrier to Christian unity because of "our fundamental misunderstanding of what she is."

Quoting St. Louis-Marie de Montfort, Cardinal Suenens explained that Mary's role is "to lead us surely to Jesus Christ, just as it is the role of Jesus Christ to lead us surely to the Eternal Father."

In his keynote address to the conference on The Blessed Virgin Mary in the Church Today, the cardinal, who is archbishop of Malines-Brussels, stressed Mary's role in ecumenism by quoting also from St. Pius X: "In uniting men to Jesus no one is of greater value than she."

The conference, sponsored by the Ecumenical Society of the Blessed Virgin Mary, was attended by about 300 persons, including many theologians from

both the Roman Catholic and Anglican Churches.

ALTHOUGH OFTEN viewed as a stumbling block to Christian reunion, Mary emerged from the conference as a prime mover toward unity.

Father Donal Flanagan of Maynooth College in Ireland, who spoke on "An Ecumenical Future for Roman Catholic Theology of Mary," said that the study of Mary before the Second Vatican Council did not seem to indicate that there would be much room in the ecumenical movement for Mariology.

The Irish theologian said that Catholics "must frankly show our brethren in the Reformation tradition that we need to and are prepared to relativize our view of Mary by setting Roman Catholic teaching about her in a pneumatological (spiritual) context."

Father Frederick M. Jelly, O.P., of the Dominican House of Studies, Washington, D.C., told NC News that the conference showed the "need to understand as well as we might the mystery of Christ in His Church."

## Elect officers

TERRE HAUTE, Ind.—Jay E. Pfingling was elected chairman of the newly-formed St. Margaret Mary parish council here by members of the parish.

Other elected officers include: Harry Fekkes, vice chairman; Dan Sullivan, Jr., liturgical chairman; Thomas Flannery, finance chairman; Joseph Heine, building and grounds chairman; Fred Schmitz, education chairman; and Donald Meiners, social chairman.

"THE ECUMENICAL efforts of the Christians toward one another and the world of all mankind in a secular age are made more effective by our allowing Mary to help us encounter Christ more intimately," Father Jelly said.

The Ecumenical Society of the Blessed Virgin Mary was formed in April, 1967, to promote ecumenical devotion and study of the place of Mary in the Church.

## Holy Spirit must guide reforms—Pope

VATICAN CITY — Catholics must never from the Gospel. I must be interested in reforming the Church must be guided by the Holy Spirit toward Christ does not impose on teachings of Christ and those that and not by "the relativity of me merely high precepts but the Church draws from the passing history, of present rather grave and demanding Gospel, Pope Paul told a general audience April 21.

Speaking to thousands in St. Peter's, Pope Paul stressed that a certain reforming intolerance the Christian life is "not an immobile and abstract concept." It is, he said, a reality that must be lived in time.

He halted the "agglomeration" or undating by the Second Vatican Council as a dynamic idea, and said that "it is still functioning and applies mainly to the laws and structures of the Church, with the thrust aimed mainly at reanimating from within the genuine awareness of what it is and what its mission is."

While "sinful and defective man" must constantly engage in self-criticism, the Pope con-

The Pope added: "We all know is today directed against the so-called structures of the Church, as if everyone were allowed to propose as they please a new historical, social and spiritual model for the Church itself."

The Christian bent of reform, the Pope concluded, must be guided by a reforming principle that holds: "I must conform my way of thinking with the Gospel and therefore with the doctrine which the teaching Church draws

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## Wabash official is elected to head St. Meinrad Board

ST. MEINRAD, Ind.—Dr. Eric Dean, chairman of the department of humanities at Wabash College, has been elected chairman of the Board of Overseers of St. Meinrad School of Theology and St. Meinrad College here.

A native of England, Dr. Dean is past-president of the American Theological Society and holds membership in the American Philosophical Association, the American Society of Church History and the Indiana Academy of Religion.

In existence for five years, the Board of Overseers was established to serve in an advisory capacity to the presidents of the two schools.

## For The JUNE BRIDE



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## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Group backs Pope on celibacy

MILWAUKEE—A group called Catholic Priests for Celibacy has been formed to enlist Catholic priests throughout the country "in a renewal for commitment to the principle of celibacy and to the special form of dedication which it involves in the life of a priest." Msgr. Alphonse Popek, pastor of Our Lady, Queen of Peace parish here, is chairman of the committee which formed the group. The monsignor commented: "Our group affirms its solidarity on priestly celibacy with Pope Paul and the vast majority of the world's bishops." He said some 40 priests throughout the country agreed to serve with him in forming the organization.

### CU reports financial woes

WASHINGTON—The Catholic University of America here is hoping to sell one of its engineering laboratories, an old theater and a 46-acre lot near the campus to boost its sagging finances. Richard Applegate, CU financial president, told newsmen that the university had a \$2.5 million deficit last year and borrowed heavily to meet expenses. He noted CU has been forced to reduce its number of faculty members and programs in architecture and engineering. Another CU spokesman told NC News no faculty raises—except a handful of merit increases—were planned for the fall.

### Seminarians seek greater voice

HOUSTON—Catholic seminarians, seeking a greater voice in the Church, will hold a constitutional convention next year to set up a representative national organization. About 130 seminarians from 37 seminaries in 17 states decided on that action after a three-day convention here. Drew Wood of St. Mary's Seminary, Houston, chairman of the session, said the seminarians agreed that they need to establish a formal structure to effectively assess seminary life and education and to relate their findings to Church leaders.

### Restore liberties, Spain is told

PAMPLONA, Spain—Two hundred priests from the Basque province of Navarre called for the restoration of civil liberties, which have been suspended in Spain since December. The suspension came during large-scale protests accompanying the trial of 16 Basque separatists on charges of murder and subversion. A restoration of these rights would ease the "tense social and political situation" throughout the nation, the Navarre priests claimed.

### Diocese backs integration law

MOBILE, Ala.—Catholic schools in this Southern diocese will continue their policy of refusing to accept public transfer students, in order to help public schools abide by the U.S. Supreme Court's recent school integration ruling. "We could take advantage of this situation by beefing up our enrollment," said Bishop John L. May of Mobile. He said his office had been "besieged with calls from parents who want our schools to accept their children." But he said the diocesan schools would "stand with the public schools in their efforts to observe the law."

### Santiago priests back reforms

SANTIAGO, Chile—A group of 80 priests working in the poorest sections of Santiago expressed their support for the reforms planned by the government of President Salvador Allende, the first Marxist to be democratically elected to head a Latin American country. "To be a Christian is to show solidarity with the poor. At this hour in Chile, to show solidarity is to take the historical path the people have taken," they stated. The priests, most of them from the United States, Canada, Spain, Belgium, The Netherlands and France, said that they "back the government moves seeking social control of the means of production by nationalizing mining, banks and industry, and by speeding up land reform and other programs."

### Refused admission into Domingo

SANTO DOMINGO, Dominican Republic—Bishop Antulio Parrilla Bonilla, anti-Vietnam war activist and Puerto Rican independence leader, was turned away at the airport here when he arrived to address a meeting of trade unionists. The controversial bishop, considered by the Dominican government as an undesirable alien, was returned to Puerto Rico on the same airplane in which he arrived. He had asked to meet with the papal nuncio to the Dominican Republic, Archbishop Luciano Storero, before being sent back but immigration authorities refused to honor the request.

## Looking to future

WILMINGTON, Del.—seminary studies from an ad which appeared last fall in the National Catholic Reporter. The 46, social worker, plans to begin studies for the priesthood come September at a seminary in Indianapolis.

"If there is as much progress in the next three years as there has been in the last year, there should be no problem," she commented. "If priesthood comes, I want to be ready."

Miss Lynch, a social worker at Seton Villa, a home for orphaned girls here, said she hopes at the end of three years, she will be allowed to be ordained a deacon—the last step in studies toward the priesthood.

SHI HAS BEEN accepted as a student at the Catholic Seminary of Indianapolis, a Benedictine institution, in the ecumenical cluster of the Christian Theological Center in Indianapolis.

Miss Lynch got the idea for

seminary studies from an ad which appeared last fall in the National Catholic Reporter. The 46, social worker, plans to begin studies for the priesthood come September at a seminary in Indianapolis.

Answering her application, Sister Teresa Aloyse Mount, dean of theology at the seminary, informed Miss Lynch ordination would be "remote" but she would be permitted to take the course of study.

SISTER TERESA ALOYSE also told Miss Lynch: "You are the first woman to ask to follow the program leading to the degree of master of divinity." Miss Lynch is a native of Columbus, Ohio, and was graduated from the College of St. Mary of the Springs there. She earned a master's degree in social work from the Catholic University of America in Washington, D.C. She came here from Columbus several years ago to work at Seton Villa.

### French are polled on abortion

PARIS—More than half the French people believe a pregnant woman has the right to a legal abortion if she does not want the child she is carrying. Eighty-seven percent, however, believe that the woman and the father should decide together whether the pregnancy should be terminated. Forty-seven percent believe that abortion is to some degree a crime. These results were published April 26 in the French weekly *Nouvel Observateur*. This journal began a major public controversy in France three weeks ago by publishing a statement from 343 well known French women who demanded the legalization of abortion in largely Catholic France.

### Canada proposes Synod topic

OTTAWA, Ont.—The Canadian bishops said that the issue of priests who want to leave their present ministry in order to serve the Church in another way should be studied by the Synod of Bishops this fall in Rome. The bishops said also that they agree that the synod should affirm that the commitment to the priestly ministry must be regarded "as permanently binding in itself." This consensus emerged from the spring meeting of the Canadian Catholic Conference (CCC) here April 19-23.

### Named to Brownsville diocese

WASHINGTON—Pope Paul VI has named Auxiliary Bishop John J. Fitzpatrick of Miami, Fla., bishop of Brownsville, Tex., and transferred Bishop Vincent M. Harris of Beaumont, Tex., to be coadjutor bishop of Austin, Tex. The transfers were announced here April 27 by Archbishop Luigi Raimondi, apostolic delegate in the United States.

### Deplores status of seminaries

DETROIT—Part of the fallout from the U.S. bishops' meeting here was an uncompromising profile of seminary education and its effects on priests. Msgr. John Tracy Ellis, eminent Church historian and author, charged in a report to the bishops that seminaries were prevented from offering high-quality education by the "pervading weakness that has been an inevitable accompaniment of the proliferation of numerous and enfeebled seminaries." Msgr. Ellis faulted the seminaries for "the generally low state of the intellectual life among the clergy as a whole." He noted that in the past, instead of a national seminary, bishops and Religious superiors continued a "senseless waste of manpower and money" on local seminaries.

### Seek release of Rudolf Hess

BARCELONA, Spain—Two bishops were among 2,000 Spaniards who signed a petition asking that Rudolf Hess, 77, an aide of Adolf Hitler convicted as a war criminal at the end of World War II, be released from life imprisonment. He is serving his sentence at Spandau, Germany. The petition, drawn up by a Barcelona committee, said signers are not passing judgment on international justice but simply acting for humanitarian reasons. Among the signers were Archbishop Pedro Cantero Cuadrado of Zaragoza and Archbishop Jose Pont y Gol of Tarragona.

### Farm Workers pact applauded

OXNARD, Calif.—The United Farm Workers Organizing Committee, AFL-CIO (UFWOC), achieved a major victory in its struggle with the lettuce industry when it signed a two-year contract with the nation's largest independent producer. The pact covers 5,000 workers of Mel Finerman Company Inc., of Oxnard and was hailed by farm workers union leader Cesar Chavez as "a major breakthrough which we hope will open the door to the other independent shippers." Mel Finerman, company president said here his organization had never before signed a labor contract. Concerning the agreement with UFWOC he added: "We feel it is a fine contract and we feel we can live with it." The company produces lettuce in California, Arizona, Colorado and New Mexico, shipping some 150 or more million heads a year.

### Believes Pope will 'listen'

NEW YORK—Pope Paul VI is prepared to listen to discussions about celibacy at the upcoming world Synod of Bishops, a Jesuit magazine editor said here. The Pope, according to Father Roberto Tucci, "has already accepted the idea that something will be asked on celibacy, that he has to hear it." Father Tucci, editor of Rome's *Civiltà Cattolica*, a Jesuit fortnightly review, said that the synod will not make any decision on the celibacy issue, however, "The Pope may reserve to himself the decision," he said, "but I think he wants a thorough consultation. It would not be thorough if the bishops were not allowed to say what the situation is in their country."

### Demand resignation of bishop

SAN NICOLAS, Argentina—A group of laymen demanded the resignation of Bishop Carlos Ponce de Leon following his dismissal of a controversial priest. Bishop Ponce de Leon, 60, relieved Father Arturo Celeste, 60, of his parish duties in early March because of the priest's criticism of the nation's bishops. Father Celeste had charged that the Argentine bishops are controlled by the Third World Movement of Priests (Tercermundistas), an organization of clergymen dedicated to establishing a socialist society in Argentina. The Tercermundistas are actually radicals intent on destroying the Church from within, Father Celeste charged.

### Priest confirms Paraguay torture

MONTEVIDEO, Uruguay—Father Ueberl Monzon, a member of the staff of the Latin American Bishops' Council (CELAM), confirmed on arrival here that he had been tortured by police in Paraguay. The Uruguayan priest arrived here from Asuncion, Paraguay, after a 38-day ordeal during which he was held incommunicado and tortured on charges of being a guerrilla sympathizer. Church spokesmen here in Asuncion had repeatedly said that the priest was tortured and drugged during police interrogation. They had given up hope of a prompt release after the arrest and mob attacks on two other clergymen had led to the excommunication of two Paraguayan officials.

## Church pews on way out, parley told

DETROIT—Pews are "out" and church structures enhancing community are "in," if reverberations from a Christian liturgical workshop here are any indication.

Leading experts on worship participating in a "shapes and substance" seminar on the practical environment of worship, said places of ritual in the 1970s should be "flexible, temporary, secular as well as sacred in appearance" and should be patterned after the home as much as possible.

Father Joseph M. Connolly of Baltimore, president of the National Liturgical Conference, which sponsored the four-day workshop, made it clear that churches could do very well without pews in the future.

THE CATHOLIC pastor said his own church had ripped out all the pews and sold them. "We have to allow people to be people, and they are not people if they are all locked into one position," he added. The congregation uses folding chairs for resting.

Another liturgical expert, Father Robert Hovda, of Washington, D.C., said a "church that looks like a church is inevitably a failure."

He said worship must come out of a sense of community and structure should reflect this togetherness and also reflect the concept of the Church as a servant group.

"HOME IS THE model," said Father Hovda. "What we try to achieve is an interaction in common prayer. This is the reason pews are beginning to come into general dissatisfaction." Everything should be "portable" and movable, he added.

Agreeing, Father Connolly suggested adjustable, movable partitions to get rid of a "barn" atmosphere. The priest has converted a church transept into a kitchen and uses the church for a clothing distribution center during the week.

### St. Meinrad's

sets Graduation Week ceremonies

ST. MEINRAD, Ind.—Graduation week at St. Meinrad College will begin on Sunday, May 16, with the Baccalaureate Mass and services. Father Geoffrey Gaughan, O.S.B., Chaplain and Commander in the U.S. Navy, and a member of the St. Meinrad Archabbey, will preside at the service and deliver the Baccalaureate address.

On May 19, an honors banquet will be held during which all but two of the academic and students-service awards will be presented. The two major awards, for academic excellence (The Isadore Hobi Award) and for student service (The Pour le College Award), will be presented on Graduation Day, Friday, May 21.

Graduation Day will feature a president's reception in the St. Jude Guest House for parents and visitors. A noon banquet will then be held in honor of the graduates and their parents prior to commencement exercises. Commencement speakers will be seniors David Zoeller, of Jeffersonville, and Joseph Casey, of Indianapolis. This will be the first time at St. Meinrad College that students have given the commencement address.

### \$10,000 gift

ST. MARY-OF-THE-WOODS, Ind.—An unrestricted gift of \$10,000 has been received by St. Mary-of-the-Woods College here from the O'Neill Brothers Foundation, of Cleveland.

According to Sister Jeanne Knoerle, S.P., college president, the gift will be used for general expenses of the college and partly for student financial aid.



LOURDES PLANS '500' DANCE—The Women's Club of Our Lady of Lourdes parish, Indianapolis, will sponsor a "500" Race Dance at 9 p.m. Friday, May 14, in the parish hall. The "Good Cheer" combo will play. Special events will include a mini-500' tricycle race and the awarding of four tickets to the race. Co-chairmen are Mrs. Ronald Beasley, above left, and Mrs. T. Joseph McNellis, right. Also shown are Mrs. Richard Roseman and Mrs. John F. McKinley, reservations. For additional information, call 353-9331.

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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.

## In behalf of an uncommon cause

The Indochina War veterans' bivouac two weeks ago in Washington was an orderly, sober anti-war protest led by establishmentarians with impeccable combat credentials and an almost total absence of political partisanship. The simple, powerful eloquence of their encampment was beyond anything any politician has ever said about the war, for or against.

It is, therefore, all the more regrettable that the veterans' efforts were followed by nearly two more weeks of harum-scarum "demonstrations" by the usual noisy, smelly, aimless, potted herds of amateur anarchists, shrill narcissists, runaway teenyboppers and middle-aged poseurs making damfools of themselves. It is the likes of these who make it so easy for President Nixon and his subordinates to talk and act as though they are all that stand between freedom and national enslavement by ill-defined forces of darkness.

Last week self-anointed "spokesmen" for the mindless mobs who had swarmed into Washington after the departure of the mature, battle-scarred veterans issued their customary batch of idiotic statements about forcing the wheels of government to a halt.

The opportunity was not lost on President Nixon. A week ago Wednesday night Mr. Nixon staged an audio-visual news conference. These affairs have a deceptive appearance of give-and-take spontaneity. Actually they are as carefully pre-planned and directed as any TV detergent drama, as pre-packaged as the enthusiasms of many demonstrators.

That night Mr. Nixon reiterated for the umpteenth time before the nation's TV audience that his Indochina policy is aimed at bringing not just "peace in our time" (British Prime Minister Neville Chamberlain's lamentable post-Munich phrase) but a lasting peace. God help us, President Johnson was saying precisely the same thing six long years ago!

Mr. Nixon then lit into the mobs

milling about Washington. "The Congress is not intimidated, the President is not intimidated," he declaimed. Again on Saturday, in California, he called another news conference and vowed once again that neither he nor Congress would "be intimidated" by anti-war protesters. Simultaneously, in Washington it was announced that 10,000 of the nation's best troops had been alerted to move on the capital to maintain order, if necessary.

Order was maintained, of course, and with a minimum of help from troops. The D.C. police chief surmised that a heavy downpour of rain would have been more successful in slowing the wheels of government than were the hit-and-run rabble. There was a lot of litter and some property damage and the mass arrest of thousands. But the greatest violence was done to the cause of peace. Once again the cutting edge of effective anti-war protest had been blunted.

There is only one way to end this charade of scruffy street people erecting straw men for Mr. Nixon to knock the stuffing out of. That lies in a powerful, broadly-based, middle-of-the-road, non-partisan appeal by the 73 per cent of Americans who want the war ended now.

Ending the war doesn't belong to the Democrats or Republicans, or the right or the left, or to any ideologically identifiable element. It belongs to all who support the most uncommon of all causes in American history since the Revolution—ending now a war that this country never should have got itself into.

Mr. Nixon's inclusion of Congress in his declamation about not being "intimidated" was most curious. Actually, Congress at this late stage is way beyond being impressed by street petitions or turned off by street excesses. All it needs to force Mr. Nixon's hand is the steady assurance that the American people want the war ended now. We repeat what we urged last week. Write to your representatives and senators and tell them so.

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## Backaches and the Busald Awards

Next to the referee or the umpire, the most put-upon creature in amateur athletics is the coach. Yet without him or her the sports competition sponsored by the Catholic Youth Organization would be impossible.

The CYO recognized that fact last week when it presented the Monsignor Albert H. Busald award to 46 lay people from 20 parishes. The award is not lightly bestowed or easily claimed. It is merited by no less than seven years of coaching in one sport or four to six years spent in multiple activities.

Imagine, if you can, what seven years of coaching a grade school football team involves—the schedules, the incessant phone calls, the muddy fields and lousy weather, the skinned knuckles and backaches, the Sunday night quarterbacks, and, most important of all, the challenge of making or breaking—as kindly as possible—the dreams of some aspiring Joe Namath.

Yet each year there are men who complete seven years of such delicious torture because they love children and want them to have the opportunity to participate in sports. If not football then basketball, baseball, or track and field events.

And each year there are women who coach kickball, moderate a parish club, direct a play or help publish a CYO newspaper. The energy and time expended are tantamount to that dedicated to the gridiron or the hardwood court, as generously given and as surely needed.

These hardy volunteers are the backstops, and often the backbone, of successful CYO programs. In this second year of the Monsignor Busald awards, 46 of them were cited for their loyalty and stamina. We salute them. May their tribe increase.

## Society cops out on its young

"We've got to stop putting our social problems into institutions . . . We've got to divert young people out of the justice system. Fifty per cent of all so-called crime is handled in juvenile courts. Yet there is no crime and no victim involved."

That's what David Metzger, director of the Indiana Council of the National Council on Crime and Delinquency told The Criterion last January.

His words came to life last Sunday night in an NBC television special, "This Child Is Rated X," an expose of some of the conditions and much of the rationale found in state institutions for juvenile delinquents.

Indiana was one of four states whose system of juvenile justice was scrutinized. Glimpses of the Indiana Boys School and the Indiana Girls School, interviews with several young inmates and with a few correction supervisors were included. It wasn't a pretty story, but to the everlasting credit

of Commissioner of Correction Robert P. Heyne it was filmed, freely and openly. Officials in some states had refused permission to film within the institutions or imposed severe restrictions.

By granting free access to the NBC crew, Heyne hoped the public which supports, countenances, and—in some instances—demands such a system of juvenile injustice might thereby be enlightened. For the primary shame is not the sordid and often brutal conditions that exist in many juvenile penal institutions throughout the country, but the fact that a so-called civilized society tolerates a system of laws which necessitates such institutions.

Last year an estimated 162,000 youngsters between 11 and 16 years of age were locked up for "crimes" that are not crimes for an adult—for breaking curfew, for running away from home, for possessing or drinking alcoholic

beverages, for not going to school, for seeing an X-rated movie, etc. Or they were put in detention simply because their parents or guardians didn't want them around.

In El Paso, Texas, a parent can sign an "agreed judgment" with the county detention officer, placing a child in penal custody for an indeterminate period. The child gets no hearing, no legal representation or counseling. He is confined on nothing but his parent's signature. An estimated 200 such agreements were consummated last year.

One attorney commented that if the laws governing juvenile "crime" were strictly interpreted—as they are in many courts—99 per cent of all children should be locked up.

Arnold Bennett, superintendent of Indiana Boys School, said 55 to 70 per cent of the youthful inmates could be handled in other settings. Yet judges continue to send juveniles to institutions where, as Bennett admitted, "we do them a lot of harm."

A compassionate judge in

Boulder, Colo., who is bucking the system by institutionalizing only cases of extreme delinquency, charged that society is doing to its young today what it did to its mentally ill 30 years ago—throwing them into dungeons just to get rid of them. "We can't get rid of everybody we don't want to live with," he said.

Still, we try. Out of sight and out of mind, the bothersome, troublesome juveniles moulder in overcrowded institutions with limited budgets, supervised by poorly-trained and poorly-paid personnel. They emerge, many of them, stripped of all innocence and with a record that will haunt them the rest of their lives.

The human waste can only be guessed at. The fiscal waste is on the record. It costs \$8,000 a year to confine a youngster in the Indiana Boys School. But society seems willing to pay that outrageous price rather than admit that it is being cruelly unjust to many young people whose only "crime" is that they are under-age and underfoot.

## THE YARDSTICK

## Scores Wanderer's attack on NFPC

BY MSGR. GEORGE G. HIGGINS

The Wanderer, an independent weekly published in St. Paul by a group of obviously sincere and dedicated Catholic laymen, has declared open warfare on the National Federation of Priests Councils. The April 1 issue of the paper features two editorials—plus a news story which also reads like an editorial—attacking NFPC in a way that I, for one, find to be rather disturbing (I almost said ominous) in some of its implications for the future of the Church in this country. In other words, the tone of The Wanderer's all-out blast at NFPC is just too venomous for comfort.



What's all the argument all about? Why did the editors of The Wanderer feel compelled to be so savage in their criticism of NFPC? Ostensibly because they are terribly disturbed about the fact that the Federation adopted a resolution in favor of optional celibacy at its recent convention in Baltimore. That's only part of the story, however, and, in this writer's judgment, probably not the most significant part at that. More about this in a moment.

Meanwhile, let it be perfectly clear that the editors of The Wanderer have a perfect right to disagree with NFPC's resolution on optional celibacy and might even be said to have an obligation to condemn it if that's what their collective conscience tells them to do.

ON THE OTHER HAND, it's highly regrettable that, in exercising this right and/or duty, they have felt it necessary to impugn the loyalty and question the orthodoxy of the delegates to the recent NFPC convention. Surely there must be a better way than that for a Catholic periodical to carry on a dialogue with the "opposition."

So much for the issue of celibacy, which, as suggested above, is only part of the story and doesn't by any means fully explain why The Wanderer is determined apparently to destroy the NFPC and all that it stands for.

Clearly aside from the issue of celibacy, NFPC stands for a number of things that

literally make the editors of The Wanderer see red. That is to say, the other and more important part of The Wanderer-NFPC story is that the editors of The Wanderer, by their own very frank admission, are vehemently opposed to all of the Federation's Baltimore resolutions (not merely the one on celibacy) and have frantically called upon the clergy of the United States to join them in repudiating said resolutions indiscriminately and completely across the board.

Well, let's take a look at these other NFPC resolutions. They cover a wide range of political and socio-economic problems, including, for example, the farm labor problem, the plight of day laborers, selective conscientious objection, the Harrisburg case (and J. Edgar Hoover's widely publicized pre-trial involvement in that case), Selective Service, the war in Vietnam, and the problem of how to spread the costs and burdens of that tragic conflict more equitably among all groups of citizens in our society.

A. J. MATT, JR., editor-in-chief of The Wanderer, in a signed editorial vigorously condemns all of these resolutions without exception, calling them "revolutionary" (whatever that means in his highly conservative lexicon) and suggesting that they were cooked up by a small and totally unrepresentative group of "militant priests who control NFPC" and have chosen "to use the organization as a tool for revolution."

Mr. Matt knows better than to say a thing like that. He knows perfectly well that the delegates to the NFPC convention were duly elected by their local peers and are more representative of their "constituents" than any other group of American priests could possibly claim to be.

He also knows that several of these NFPC socio-economic resolutions are simply moderate restatements of parallel resolutions previously adopted by the National Conference of Catholic Bishops and that all of the others, without exception, are likewise completely orthodox (though perhaps a little too conservative) from the point of view of Catholic social teaching.

Mr. Matt and his associates at The Wanderer are free to disagree with any or all of these resolutions, but they are more

than a little naive if they think they can get away with the elaborate hoax of labelling them as "revolutionary" in the pejorative sense of that ambiguous, not to say slippery, word. Let me say it again: They know better than to try a thing like that.

But then, again, maybe they don't, for the record will show unfortunately that this isn't the first time they have tried to impose their own ultra-conservative social philosophy on the entire Catholic community by the disreputable tactic of shouting "heresy" or its equivalent at the opposition.

This time, however, they can hardly expect to pull it off successfully. The priests of the United States, whom they have called upon to repudiate all of the NFPC socio-economic resolutions without exception, are much too sophisticated, by and large, to be taken in by this familiar ploy.

IN OTHER WORDS, I strongly suspect that the majority of the American clergy will disdainfully ignore The Wanderer's importunate and somewhat presumptuous overture and, following the lead of Vatican II in this regard, will opt instead, like the mature and sensible Christians that they are, for the utmost freedom of opinion within the Church on controversial socio-economic matters.

The Council, as you may recall, pointed out in its Pastoral Constitution on the Church in the Modern World that on all matters of this kind "it is necessary for people to remember that no one is allowed . . . to appropriate the Church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good."

The Wanderer, please copy.



## OPINIONS

## CYO REPLIES

To the Editor:

This letter is an answer to the letter of Father Stephen Happel of Little Flower parish, a letter that appeared in The Criterion of last week. I had had prior knowledge of the letter that was sent to the paper from Father Happel himself, since he had sent a copy along to me and to Mr. William Sahm, Executive Director.

It is not with anger or malice that I write. It is with a real friendliness for Father Happel since he has shown the same to me personally and in dealing with the CYO Office. However, I believe there are a few points that need to be looked into if the truth of the case is to be known.

First of all, it seems unfortunate that part of the letter I received was deleted from the letter as it appeared in The Criterion. This part concerned Father Happel's dissatisfaction with the CYO Office on a decision in the One Act Play Contest. This particular paragraph dealt with the fact of a loss in the play contest and with the decision made by the judges in the presentation of the play.

IN MY OWN WORK with the Junior CYO, I have felt a sense of sadness when the young people I had grown so close to came out less than in first place. A loss is tough to take, and doubly tough in this particular activity. But we have the responsibility to teach our teen-agers that not every contest will be won. It just may be better for the personalities of these, our young people, to lose and to lose in the correct way.

But the big disappointment of the whole letter was the seeming misunderstanding of the relationship of the CYO Office with the parish's Junior CYO unit. Granted activities are planned and scheduled on a city-wide or an Archdiocesan scope. However, it should be kept in mind that a parish always has the prerogative of entering or not entering the activity as scheduled by the CYO Office.

Also, someone is at fault (and I will grant this may be our fault) in not making certain that Father Happel understands that the parish unit is free to plan and schedule its own cultural, spiritual, social, or even athletic events for its own members. This is not contrary to the CYO's philosophy or rules. Rather, such initiative is encouraged, and some of our best activities on the deanery-wide level have evolved from the ideas of individual units being transmitted to us through our Indianapolis Deaneries Youth Council.

ALSO, SPEAKING of that Deaneries Youth Council, I would like to invite Father Happel to one of the meetings of the group. They are held on the fourth Monday of each month at the CYO Office. At these meetings, run by the teen-agers, the ac-

tivities of the council are planned (these are the so-called "activities for teen-agers of the 1950's"), parish activities are noted, and gripes are voiced by the teen-agers gathered. There are 60-90 of them at each meeting, all leaders in their parish units, and I submit that they help us keep closely in touch with the teen-agers of the various areas.

I further submit that there is no effort on our part to perpetuate the "continual justification of the status-quo of the past 12-18 years." On the contrary, the CYO Board of Directors and the CYO Priests' Advisory Board have radically changed our structure over the years. The most recent of these changes is the new rule, in which both groups cooperated in making the decision, which this fall will allow non-Catholic participation in our Cadet (grade-school-age) program if parish policy permits. This is not exactly the work of "immobile rubber-stamp pads."

Both groups have definite legislative powers, the Board of Directors with its responsibility for all policies, financing, and programs, the Priests' Advisory Board with its specific power over the framework and scope of the individual activities.

WE AGREE THAT a periodic re-defining of goals is important to every organization, and we cordially invite Father Happel to participate in that re-definition, which has been discussed by our Priests' Advisory Board for the past six months, taken up by the Deanery CYO Directors within the past two months, and which will be an important part of our work for the next year.

Considering the basic recreational nature of our organization, we feel just as strongly as does Father Happel about the importance of participation by the young in the church. It's just that we think something is being done in all the contexts within which the CYO works, and while we don't suggest deserting the traditional, successful activities of the past and present, we are open to the new, the different, in a very real sense.

May we state, in closing, that while we cannot agree with Father Happel in the main (for example, we suggest that at least part of the problem is with the priest moderators), we urge him and his fellow priests to join us in continuing to create the right kinds of church-related youth activity, for we have no intention of allowing the church to "die for lack of energy and interest." If we may have their cooperation, and the continued great work of present and future volunteers, we shall see many "under 35 celebrating with us the Eucharist of the Lord."

Father Donald E. Schneider  
Director  
Catholic Youth Organization  
Indianapolis

## The CRITERION

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"TODAY WE'RE GOING TO DISCUSS HOW EASY IT IS TO BE SURPRISED BY THAT CLEVER FELLOW, THE DEVIL!"



# Christian Heritage

A history of the Catholic Church  
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

As the city of Vincennes is the only one in Indiana with an unbroken history from the 18th century, so its parish of St. Francis Xavier is alone among the Catholic parishes in tracing its life from the first missionaries. Indeed, the early planning for the post on the Wabash engaged the interest of these missionaries; the area seemed to them to have promise for their work among the Indians.

Among the first and most energetic advocates of such a post was Nicholas Ignace de Beaulieu, the Jesuit cure of the church of the Immaculate Conception in Kaskaskia, newly erected as a canonical parish. Partly to promote this cause he went to France, taking with him some Indian leaders, whom he presented to the king. His activity probably had something to do with the appointment of a priest to work in this area; in a Memoir Concerning the Church in Louisiana (1722-1728), there is mention of a Pere d'Outreleau as at the Wabash. But though Etienne d'Outreleau was assigned to the post before it came into being, he seems never to have reached it.



**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.

missionary life under the tutelage of veteran priests. By the time the post was established he had returned to New Orleans on a voyage in the course of which he had a hairbreadth escape from massacre by the Yazoo Indians. Eventually he became chaplain to the Ursuline Sisters. There seems to be good reason for the surmise that his failure to remain in the mission was his lack of linguistic ability, which prevented him from learning the Algonquian language spoken by the Indians of this area.

presence at Kaskaskia, where he was doubtless serving his apprenticeship like d'Outreleau before him, that he went as chaplain on the disastrous expedition that cost him his life. It is likely that his superior thought that this would be good experience for the young man, who had been in the country but a short time. The association of his name with that of Vincennes as a hero on that occasion has led to the mistake that he was the priest at the post on the Wabash.

The first priest to exercise his ministry on the soil that is now Indiana was Father Claude Allouez, who in 1663 had been appointed vicar general to the bishop of Quebec and superior of the Jesuit missions in the west.

For many years he worked among several tribes of Indians on the shore of Lake Superior. Included in these were some tribes that had left this ground to escape the Iroquois. When, after the containment of the Iroquois, the Miamis and the Potawatamies migrated south again, Allouez accompanied them.

## THE RIVER SITE

In 1686 the governor of New France granted the Jesuits a tract of 2000 arpents (about 340 acres) at a site on the St. Joseph River to be chosen by them. The land that Allouez picked out was near where Niles, Michigan, now stands. There he built a chapel and a house.

Since this was near the present Indiana border, and since the Indian settlements and corn fields extended over several miles, we may be sure that Allouez' ministrations brought him into what is now Indiana, perhaps as far as Ouatatanon and Fort Miami.

**ALLOUEZ DIED IN 1690 at the age of 75. His successor was Father Claude Allouez, who remained at Post St. Joseph for 25 years. Other priests serving there included Jean Baptiste Morin, Pierre du Janney, and Pierre Petier. All these must be counted as precursors in the work of religion on our soil.**

As the Indians continued farther south and east, we may suppose that the priests at least paid them occasional visits. Father Janney actually was stationed at Ouatatanon from 1748 to 1754, the only priest to have an appointment just for that post. Before then, however, another priest came to this ground with a definite assignment to the area, though not to a particular place.

## HEADING SOUTH

On May 29, 1725 Jean Charles Guymonneau received a permit to go from Montreal "to the Miami and Ouatatanon with two canoes manned by five men each, including a servant . . . and to carry in the canoes the provisions and other goods which it is customary to grant missionaries for their needs." Father Guymonneau was then 41 years old. He appears to have worked in the area until his death in 1736.

Several writers state that he resided at Vincennes. Though there is no documentary evidence for his presence there, there is good reason to believe that he accompanied the Indians whom the founder of the post led from Ouatatanon in 1723 and that he remained there for a time at least. As has been noted, it was a policy of the Canadian government to promise the presence of a priest as an inducement to the Indians to settle where the authorities wished them to be.

The governor did, indeed, vigorously oppose the departure of the Sieur de Vincennes; there is every reason to suppose that he would have sided with something short of pure delight the priest's cooperation in the venture. But Paris had spoken; if he had to yield in the case of the commander, he could hardly have put obstacles in the way of the chaplain's going along. There would not have been anything in church law to prevent Guymonneau's leaving Canada for Louisiana.

Though there had been overtures for the establishment of a diocese in Louisiana, the bishop had resisted these, and his diocese extended over all the French possessions in America. Hence Guymonneau would not have left his diocese in going to the new post. Since no other priest was in the area except such as might be at Fort St. Joseph, it is likely that Guymonneau continued to minister to the Indians at Fort Miami and Ouatatanon.

**THE NEXT PRIEST** of whom there is any record at the post on the Wabash is Alexander Xavier de Guyenne, who is said to have been there in 1738. How long before that year he came and how long he remained it is impossible to say. The only recorded information is that he was there in 1734, awaiting orders.

## SATELLITE MISSION

The little post was no doubt regarded as a subordinate mission of Kaskaskia, the principal Jesuit station in the Illinois district. Guyenne may have been sent to relieve Guymonneau.

There is a temptation to surmise that it was he who built the first chapel

and gave to it the title of his patron, St. Francis Xavier, which the succeeding churches of the parish have borne to this day.

Among the many Jesuit missions of the West, only one other, that at Green Bay, established by Father Allouez, who was greatly devoted to the saint, had the name of the Jesuit missionary of the East Indies. It was, therefore, only for a special reason that a mission received that title. Since one of the later churches of the parish was to become the first cathedral of Indiana, it was appropriate that it was dedicated to the apostle of the Indies. But the naming of the territory and of the state came only many years later. Father Guyenne could not, therefore, have appreciated the fittingness of the name he gave it, if indeed he did give it the name.

**FATHER GUYENNE** must have been an extraordinary man. After the expulsion of the Jesuits from Louisiana in 1763, Father Philip Watrin, who was the last superior of the missionaries in the Illinois district, wrote a long letter in defense of his order and in protest against the action taken against it. In answer to the charge that the Jesuits "took no care of their stations, and that they only gave their attention to their estates," he quotes several statements of officials in praise of the missionaries.

## LETTER OF DEFENSE

He writes:

"And what other idea could they have of the Jesuits? A single one of the latter could represent them all as men entirely devoted to the instruction of the savages. Such was Father de Guyenne, who died in 1762. Having spent 36 years in the missions of Louisiana, the Arkansas, and the Miami. He had been cure of Fort Chartres, and had everywhere been respected as a man of rare virtue, of singular discretion, and of inviolable attachment to the duties of a missionary. Since the year 1733 he had devoted himself to the Illinois mission. Called to more honorable and easier positions, he had remained with his savages; and by his constancy he had preserved religion, which had become much unsettled in that nation; he had even greatly revived their fervor by his untiring application to all the exercises. Finally, four years before his death, afflicted by a partial paralysis which rendered him incapable of movement, and feeling a great weakness in his chest—an old trouble, which left him hardly strength enough to make himself heard—he did not cease receiving at all times his dear neophytes, who came from a long



**PATRON OF THE WILDERNESS PRIESTS**—The above likeness of the great Jesuit missionary to India and the Orient is found in St. Francis Xavier Church (The Old Cathedral) at Vincennes, a church that remains today a tribute to its namesake and to the hardy pioneers who planted the Christian faith on the Indiana frontier. Tradition has an unknown Jesuit priest at the site of Vincennes as early as 1702, but parish records signed by Father Sebastian Louis Maurin, S.J., date from 1749 and continue from that date.

league's distance to be instructed. He catechized them, exhorted them, and heard their confessions; he prepared them for the Communion; and, in the capacity of superior of the house, he used his power to relieve their poverty. Does not a man so faithful to his ministry up to the last day of his life make it presumable that, among the Jesuits established amid the Illinois, there remained some zeal and care in regard to their missions?"

There is reported to have been one priest

that served at the post on the Wabash who was not a Jesuit. This was Father Pacome Legrand, a Recollect, who is said to have been chaplain to the garrison in the early 1740's. It has been suggested that he baptized Anthony Foucher, born at Ouatatanon in 1741, the first native of the western country to become a priest. Father Foucher was ordained at Quebec in 1771 and served in that diocese until his death in 1812. Nothing more is known of Father Legrand but that he died on his way back to the east at Niagara in 1742.

(To be continued)

## GETTING READY

He came to the Illinois district in 1726 and was no doubt preparing for the

## FROM THE OTHER SIDE

# Religion and wealth

BY ALVIN F. KLOTZ

Recently I visited a friend on the West Coast who, for better or worse, is extremely wealthy. A fellow Iowan, he started out as poor as I. So it could be argued that he made it all himself. At any rate, it was possible for him to retire at 40 although he was retained as a consultant by a major industry at a fabulous figure. In his retirement he proceeded to build a palatial home and plotted out some of his 60 acres to members of the family.

Intent on going First Class, my friend earned a doctorate from a leading mid-western university. As he immersed himself in industry he charted his course carefully so that his stock options paid off at a handsome rate when the company sold out. He has made other ventures, well-timed and well-executed. While he has been the victim of a "wound-down" economy, most of us would trade assets with him in short order.

**WHETHER ALL OF THIS** has made for true happiness, I cannot say. He would certainly be credited with all the traits of a latter day Horatio Alger. Yet, I am inclined to agree with those who see the present galaxy of get-rich-quick artists as America's new "dispossessed." For all of their capacity to grow culturally, to travel, to contribute to good efforts, they tend to emerge as gullible dupes for extremist causes. It is as if they are so unsure of their hastily gathered resources that they can only respond by a reactionary preservative posture.

Fundamentalism religion has long since been aware of this overlay of guilt in the recent rich. Since fundamentalism flourishes on making the guilty feel more guilty, the adherents of this brand of religion have become quite proficient at hovering for the kill. Fundamentalists are generally assured, too, that if they get the money, they will get the man. Extremely pragmatic, this person who will write a check out of a consuming sense of guilt will

also make a peculiar switch. His pragmatism will tell him that if the cause is worth that much money, it must certainly be worth believing in—even if it requires bending his long held beliefs. Jesus put it this way: "Where a man's treasure is, there his heart will be also." So our literalist friends get the idea from no strange source. (Although I sometimes wonder when the real Jesus stands up how well they will do at recognizing him.)

**WELL, MEANWHILE** back at the coast . . . Youth for Christ is a fundamentalist movement which possesses many faces including Young Life, Campus Crusade, the Fellowship of Christian Athletes, and others. Each possesses a different facade, but behind the facade you will find the same dreary credo. My friend has contributed significantly to one or several of these causes. The result—he is now becoming one of the most doctrinaire religionists I know. Perhaps on matters religious he feels he has gone First Class. At this point I feel that he is a spiritual illiterate who has been sucked in. In the few hours I spent with him I heard a lot of religious babbling. At no point did I find any opening to help him question the dynamics of what is really going on here. The evening was filled with answers of the variety that make questions feel lonely and unwanted.

When I see a rationalized religion, I am reminded of the FBI investigator who came into a village that was plastered with painted bulls-eyes on trees, buildings and poles. A close inspection indicated that each bull's-eye had a bullet hole squarely in the center. Impressed, he vowed to meet the person who could do such a masterful job of shooting. The townspeople produced the crack shot, who turned out to be a 40-year-old retardate. "That's great shooting," said the investigator. "How in the world do you do it?" "Nothing to it," said the retardate villager. "First I shoot my gun—and then I paint the bulls-eyes around it!"

Somehow the sounds of super religion told to me in a setting of great affluence is sounding brass and tinkling cymbal. God has blessed me beyond measure—and as yet I don't have to excuse him for doing it.

# Soviet troops in Poland interested in religion

**WUERZBURG, Germany**—Soviet troops stationed in the former German region of Silesia now administered by Poland are showing interest in religion, according to the priest-editor of the Wuerzburg diocesan weekly, who maintains close contacts with Poland.

"For many years now, these Russian military personnel and their families have been living amid a predominantly Catholic population, and neither the rank and file nor their officers show any hostility whatever to religion," said Msgr. Helmut Holzappel.

"They are respectful to priests they meet and even express surprise when they find that so many of the priests belong to the younger Polish generation," said Msgr. Holzappel.

"Since many of the Soviet women work in offices, they entrust the care of their children during daytime to Polish women who teach the youngsters catechism and often have them secretly baptized, even with the tacit approval of their parents."

"When visiting Catholic churches, Soviet soldiers behave reverently and sometimes can be seen making the Orthodox sign of the cross."

"Religious art stores do a booming business with Soviet visitors who buy all sorts of religious articles to take home across the border when going on leave."

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## SURPRISINGLY GOD NEEDS YOU



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO SOMETHING MEANINGFUL WHILE YOU'RE STILL ALIVE

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

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# KNOW YOUR FAITH

## NEED FOR PENANCE

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

For some contemporary Christians penance seems almost a dated concept, part of an unenlightened spirituality of the past, and a particularly inappropriate topic for the Easter season. What have Easter people to do, with penance?

The answer is: "everything!" John the Baptist proclaimed a baptism of repentance (Mk. 1:4) and the good news of Jesus was the message: "The reign of God is at hand. Reform your lives and believe in the gospel." (Mk. 1:15) The proclamation of the Resurrection invariably included the reminder that the new life involved ongoing death to old ways (e.g. Col. 3:1-4). Penance is conversion ("metanoia"), and this is the interior change of mind



and heart that makes the love of God and neighbor possible. Our Lord identifies penance beautifully in His well known saying: "If a man wishes to come after me, he must say 'no' to his very self, take up his cross, and begin to follow in my footsteps." (Matt. 16:24) Penance is the original self-denial and the ongoing cross.

The "old man" does not die easily, nor does he stay dead without struggle. Only God's love can cure his hostility, or worse, his indifference to others. Without realizing it he is his own worst enemy, because to live is to love and to love is to live.

PENANCE ATTACKS the old man at the root of the trouble, in his mind and heart. St. Paul compares this effort to the training of an athlete (1 Cor. 9:24-27). This metaphor, which is the origin of the term "asceticism" from the Greek word for training, can be misleading. It can connote

a triumphalist conquest of new frontiers and higher peaks through feats of will power. This is bad psychology and bad theology. The Christian lives by gift, by love freely bestowed and humbly accepted in faith. The love once accepted is then cultivated to full flowering. The point of penance is not to prove something to God, but to make oneself vulnerable to the Father's love, to let that love break down barriers and keep oneself open to the challenges of growth.

How does penance work? By penances. This is a truth that has sometimes been obscured in the contemporary emphasis on the Resurrection and on love. The new emphasis is all to the good: it is positive, challenging, and optimistic. But it sometimes fails to recognize or accept the inevitable asceticism demanded by true love, the leaving of a comfortable security, for example, for the anxiety of a new and higher challenge of growth or working with the consequences of bad experiences of the past that have left the scars of a poor self-concept or a basic distrust or an overweening pride.

A "new asceticism" is evolving. It consists in accepting the growing pains of life in Christ and takes its cue from the exigencies of love. Self-acceptance, for example, is a condition for expressing love. The new asceticism believes that too many Christians have been fighting the wrong battle, the war against self-love, when the real enemy for them has been an unrecognized self-depreciation, a real self-hate. They fail in love, because they feel they have nothing to give. The ascetical practice indicated is a building up rather than a tearing down.

A PENITENTIAL discipline aimed at increasing love will be largely interior today, directed at our neurotic tendencies rather than the untamed beast within man. The real enemy today is not exuberance of life but anemia and apathy. We have to deal, not only with our endless, petty self-indulgences, but failure to trust people, using people, dominating people, playing one off against the other.

Corporal penances like fasting

are not "out," but the aggressive person is more on target when he strives to receive as well as give love, and the dependent person is closer to the real problem when he strives for inter-dependence with his fellows instead of capitulating to a crippling passivity. This sounds like training in mental health, and this is exactly what penance should be today. It is training in maturity. Dieting is not fasting, but both dieting and physical exercise can be put at the service of prayer and ministry.

There is a tricky problem here. Penance must serve authentic, spiritual love, and not just physical culture or psychological balance. But all three aspects of life—body, psyche, and spirit—can and are served together in the

true cultivation of holiness or "wholeness."

IN THIS NEW CONTEXT penances are better thought of as "giving something" rather than "giving up something." The difference is considerable and can be illustrated in terms of the traditional dispositions for cultivating prayer. Silence as a "sacrifice" of giving up

(Continued on Page 7)

## WHAT DIFFERENCE DOES JESUS MAKE?

### 'Universe of Jesus'

BY F. J. SHEED

"The universe of Jesus" is one of those phrases—"life of Christ"—is another—which would have a different bearing now. To us "life of Christ" suggests a biography, but throughout the New Testament it means the life he came to bring us.

"Jesus' universe" suggests that we are about to ask whether his "all nations" included the Antipodes and how much he knew of modern astronomy. But our concern is with the structure of the reality in which he mentally lived, and in which we too must live mentally if we are to have the mind of Christ.

There is God, there are men, there are animals, there is the world of matter. All this we take for granted about him; there is nothing in it to shock our modernity. But he believed in angels.

There are those who think he was only humoring his Jewish hearers: they believed in angels (the Sadducees didn't); it was a harmless belief, so he brought angels in. But with what conceivable object? Try as I may, I cannot write out this theory without making it sound idiotic.

HE WAS NOT MUCH given to humoring his hearers. He came into the world to give testimony to the truth, and this involved the uprooting of so much that they valued—ritual laws, Temple, Sabbath, the reverence due to Scribes and Pharisees. In any event, he brings angels in as no Jew ever had. The "little ones"—children, the uneducated—had angels "who see the face of my heavenly Father continually" (Matthew 18:10).

Vivid in the Jewish mind was the word of God to Moses (Exodus 33:20) "You cannot see my face, for man shall not see me and live." And for the Israelites Moses was greater than the angels.

It is true that in the non-Scriptural book of Henoch four angels are spoken of as "angels of the face" because they stand before the face of God, but there is no hint that they gaze on the divine face. In the century after Jesus the greatest of all Jewish rabbis, Agiba, said that the angels who "carry the throne of glory do not see the glory itself," and after him Rabbi Simeon said much the same for all angels.

Of Jesus' belief in angels, the Gospels leave us in no doubt. The Christian who cannot fit angels into his own notion of reality is left lamely explaining it as an excusable error on the Savior's part. Excusable or not, why must it have been an error? The assertion that there cannot be beings without material bodies is the most unprovable of dogmas—I had almost said the most improbable, but that would have been to intrude my own opinion.

TO RETURN TO THE world of men: Jesus makes one distinction between man and the material universe. "Heaven and earth will pass away, but my word will not" (Matthew 24:35). His word will not pass away because he who uttered it, and we for whom it was uttered, will not.

Before using the words I have quoted, he had spoken of his own return to glory. Did he expect this to happen soon? On the idea that he did, quite a structure has been built. His followers, it is argued, expecting his immediate return—in a glory that they



would share—settled down to wait in Jerusalem, with all the patience they could muster: owning all things in common (what did property matter with the curtain so soon to go up on a world made new?): making no effort to convert the gentiles (who would be but second-class citizens in the Kingdom).

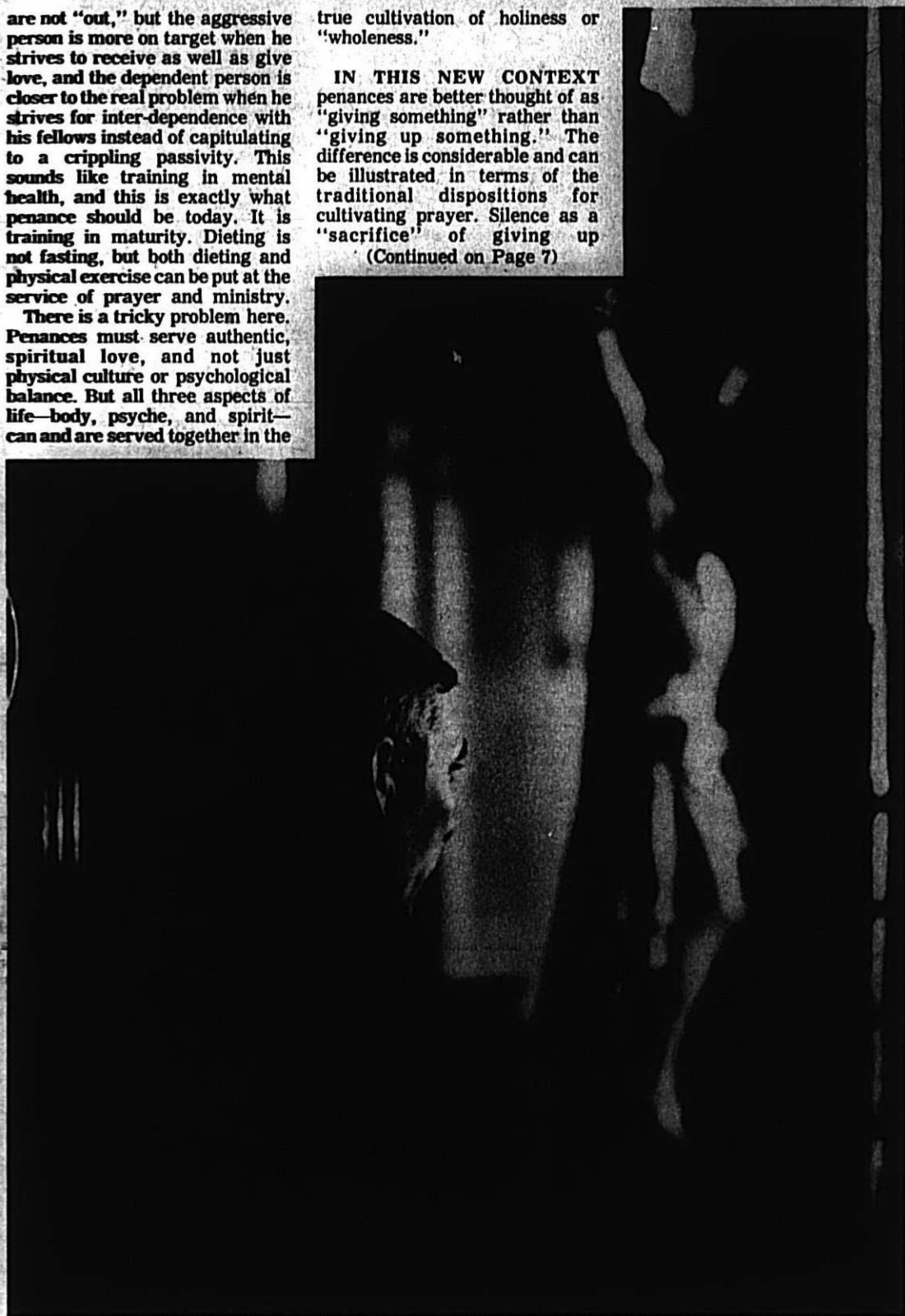
But as time passed they had to re-think the situation. Christ kept on not coming, but the gentiles came in increasing numbers. So the leaders put into Christ's mouth utterances like "Going teach all nations . . . and I am with you all days till the end of the world" (Matthew 28:20).

WE HAVE WONDERED what trust we could have in Gospels produced like that. This apart, did the first Christians expect the Parousia immediately? Probably. Yet in the speeches of Peter after Pentecost, to the crowds and to the Sanhedrin, there is no hint of it. Did Jesus himself expect it? In the twenty-fourth chapter of Matthew we find him saying, "This generation shall not pass away till all these things take place," which suggests that it will be soon.

What "this generation" was to see is not clear—the destruction of Jerusalem, perhaps, which was what the chapter is mainly about and which signified immeasurably more to him than it can to us. But of his own return in glory he says, "Of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only."



Prayer life can be a very personal act even in the company of others, as a person reflects upon Penance. (NC PHOTO by Richard Lee)



"Penance is the original self-denial and the ongoing cross." (NC PHOTO by Frank Hey)

## Take up your cross!

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

Last week at a parent-teacher meeting one concerned parent complained that religious educators are forgetting the hard realities of penance and sacrifice. This man, well-educated for more than twenty years in Catholic schools, described himself as "a liberal democrat in politics but a hard-hat Catholic." He voiced the common fear that modern religious education, and the Church in general, is selling out to a soft humanism. He feared that the present trends were negating the message of the Gospel in favor of a materialistic humanism in which "doing one's own thing" appears to be the only law.

His concern is understandable, and he expressed what many Catholic adults feel. One would have to look hard in contemporary religious education programs for lessons on the kind of penance and sacrifice recommended hardly more than a decade ago: giving up pleasures, inflicting pain on one's body, doing hard things just because they are hard or distasteful. To our "hard-hat Catholic" friend this is evidence that the Church is going soft, watering down the hard challenge of the Gospel to "do penance" and "take up your cross."

I WOULD HAVE to admit that he and others who share his concern are right if the challenge of Christ to "take up your cross and follow me" (Lk. 9:23) simply meant doing what is hard, difficult or painful. Although Jesus himself lived a life

filled with freely chosen hardships, neither He nor His disciples measured His holiness in terms of the pain He endured or the pleasure He rejected. In fact, the Gospels record that the self-righteous leaders of the Jewish people were shocked by his apparent self-indulgence and lack of self-imposed penance. They condemned Him and His friends because they enjoyed eating and drinking with people known for their easy lives. The Pharisees accused Him of lacking in the hard discipline and penitential practices required of a good Jew.

Yet Jesus' life was anything but soft. He was so dedicated to serving others that He did not even have a home or a place to call His own. When it came to taking a stand for people or principle, He did so in spite of personal hardship or the painful ridicule of others. His days were so filled with doing good that He often did not even have time to eat. Finally, when it was clear that His father wanted Him to stand by His principles even though it meant being condemned and crucified as a criminal, He accepted God's will but with a heavy heart and a deeply fearful spirit.

THE MEASURE OF Jesus' "penance" and "sacrifice" was not the difficulty or pain involved but the degree to which it opened Him to life, to His own potential, to the needs of others, to the call of His Father. The kind of meaningful penance and sacrifice Jesus lived and preached was the acceptance of whatever was required to respond to God's call as He recognized it in the values of life and the needs of people. This is the type of penance and sacrifice that is strongly recommended in religious education today. What is most important is not the difficulty involved, but the degree to which a person

is opened to God in others, in himself and in life.

Penance is seen more a willingness to constantly grow, to grapple with the deep inborn tendency to selfishness in an effort to become more fully alive and loving. At times the struggle may require giving up something pleasant, even inflicting some pain on oneself. At other times the spirit of penance may well require giving in to the need for rest, pleasure, or conversation. Self-sacrifice is the effort to break through the wall of selfishness in order to allow genuine concern for self, for others, for God to be a driving force in one's life.

PENANCE UNDERSTOOD as the effort to curb selfishness in order to be available to God's love and the needs of human beings—including oneself—strikes at the root of what alone constricts growth as a Christian. Penance understood simply as doing what is hard, not giving in to pleasure, inflicting physical pain can well be a very self-satisfying occupation.

It is quite easy after a day of fasting or painful penitential practice to fall asleep feeling that one is doing a fine job of being a Christian. After a day devoted to penance understood as affirming life, confirming others, being available to Christ in others, one might fall asleep filled with genuine concern for others, and an awareness of one's own need for God.

### DISCUSSION QUESTIONS:

1. What kind of penance did Jesus do?
2. Why is penance being stressed as "a willingness to grow, to grapple with the deep inborn tendency to selfishness?" How different is this from the definition you were raised with?

(Copyright 1971, NC News Service)







## Impact Indiana weighs 'Repeal Draft' decision

INDIANAPOLIS — Members of the steering committee of Impact Indiana were to meet in the Interchurch Center here today, May 7, to debate whether or not the organization would support legislation to repeal the Selective Service Act.

National Council to Repeal the Draft, spoke to members of Impact here Friday, April 30.

Still in its formative stage, Impact is a network of church-affiliated individuals interested in studying and supporting state and national legislation having moral and religious implications. All major church groups in the state are represented in the network.

During a press conference preceding his appearance here, Bristol said his organization has approximately 12,000 members, among them leaders of national Catholic, Protestant and Jewish agencies.

The council is limited to legislative action, he said, and is not affiliated with other anti-war or anti-military groups.

Immediate aim of the council, according to Bristol, is to influence the Senate to end the President's power to induct. The Senate currently is debating legislation to extend the Selective Service Act for another two years. The act expires in June.

Bristol stated his organization would not support a compromise one-year extension of the draft or efforts to make deferments and exemptions more equitable.

"We don't feel we can settle for anything short of the complete elimination of the draft," he said.

### Baseball tourney semi-finals set

INDIANAPOLIS — Three Catholic high schools will compete in the semi-finals of the City Baseball Tournament on the Riverside Park diamonds this Saturday.

Secina will meet Marshall—the sole public school survivor in the 17-team tourney—on Diamond No. 1, while Ritter and Chatham square off on Diamond No. 2. Both games are scheduled for 10 a.m.

The championship game is set for 1 p.m., also at Riverside.

Steve Paetz, of Ritter, has the best pitching record in the tourney so far with two victories. Terry Hennessy, also of Ritter, is the batting leader with five hits in eight times at bat. Mike Henderson, Ritter coach, is tourney director.

### 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.

Entry information will be mailed next week regarding the Junior Boys Match Play Golf Tourney, to begin June 14 at South Grove Municipal Course. Deadline is June 10.

Ten years ago, junior CYO units from Holy Name and St. Matthew's parishes won top honors in one-act play competition.

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NEW ARCHDIOCESAN JUNIOR CYO OFFICERS—Father Donald E. Schneider, Archdiocesan CYO Director, poses with the four young leaders who were elected to head the Archdiocesan Youth Council for the 1971-72 year. Left to right are: Barbara Popp, St. Joseph Hill, New Albany Deanery, Vice-President; Tamara Willis, St. Gabriel, Connerville, Richmond Deanery, Treasurer; Barbara Roembke, St. Roch, Indianapolis South Deanery, Secretary; Dave Record, St. Ann, Indianapolis South Deanery, President. All were elected on the first ballot after a spirited campaign. Miss Roembke becomes the second member of her family to occupy the Archdiocesan Secretary's chair, following her older sister Janet in the position.

## State, city pay tribute to Guzzetta

INDIANAPOLIS — Governor Edgar D. Whitcomb and Mayor Richard G. Lugar honored Dr. D. J. Guzzetta, outgoing president of Marian College, Wednesday night at a banquet in the ballroom of the Marriott Hotel.

Both men cited his work for the college and his participation in local service agencies when presenting their awards. The Governor named Guzzetta a Distinguished Hoosier and the Mayor, represented by his assistant Robert Beckmann, presented Marian's president with a proclamation, Key to the City and Sesquicentennial Medallion.

Joining them was Thomas E. Ego, president of the Marian College Alumni Association, who presented the Guzzettas with a silver chafing dish.

Guzzetta assumed the Marian presidency in February, 1968, as the first lay chief administrator in the history of the college. He will return to The University of Akron, where he was an administrator for over 13 years, on September 1 as its new president.

Besides his work for Marian College, Guzzetta has served on the boards of The Family Service Association, Community Service Council and Independent Colleges and Universities of Indiana. In addition he chaired the Schools Division of the 1970-71 United Fund of Greater Indianapolis. Guzzetta belongs to the Indianapolis Urban League, the Literary Club and the Downtown chapter of Kiwanis International.

### Camp reservation total nears 800

Reservations for Camp Rancho Framasa in Brown County are approaching the 800 mark, or two-thirds capacity.

The weeks of July 20 and July 11 for girls are completely filled, with June 27 in danger of filling rapidly. All other weeks remain open.

Camp Christina reports that all weeks are open.

A deposit of \$15 must accompany applications, with the full week's camping cost at \$35 including handicraft and canteen fees. Information may be obtained from the CYO Office, 632-9311.



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### INDIANAPOLIS Calendar of Events

FRIDAY, MAY 7

Nocturnal Adoration members are reminded of the customary watch.

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.; Secina High School cafeteria, 5 p.m. FRIDAY: St. Bernadette school auditorium, 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.

### St. John meeting

INDIANAPOLIS — An important meeting of the St. John's Centennial Committee will be held at 8 p.m. Monday, May 10, in the parish rectory, 126 W. Georgia St.

Plans will be discussed for the Centennial Picnic, to be held Sunday, June 6, at German Park, 8500 S. Meridian St.

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### Sr. Herman Joseph, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister Herman Joseph Schneidermeier, O.S.F., were held at the motherhouse of the Sisters of St. Francis here on Monday, May 3. She died (April 29) in the convent infirmary at the age of 82.

A native of St. Louis, Sister Herman Joseph entered the convent in 1905 and had completed more than 65 years in religious life.

She was an elementary teacher and taught in the following Archdiocesan schools: St. Andrew, Richmond; St. Gabriel, Con-

nersville; and St. Michael, Charlestown. She also taught in Ohio, Missouri, Illinois and other Indiana communities before retirement in 1963.

Sister Herman Joseph was preceded in death by three brothers and three sisters.

Fifty years ago, the congregation of St. John's church decided to refurbish the interior of the church.

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## TIC TACKER

## Teen-agers slate 'poverty walk'

BY PAUL G. FOX

A hike of 27 miles is not the usual bag for teenagers to spend a Saturday. But tomorrow is different.

At 8 a.m., several thousands of Marion County teen-agers are expected to converge upon the CYO Stadium on W. 16th Street, waiting for the signal to start a Walk for Development which will take them downtown and around the north-west side of the city, ending where they began.

Promoted by the American Freedom from Hunger Foundation, the Indianapolis walk is being directed by Keith Hart, a senior at Secchia Memorial High School.

Purpose of the walk is to demonstrate concern about world development, and the causes of poverty and hunger throughout the world.

All of the young people are contacting their families, friends, business patrons and total strangers to sponsor the walk. They are asking for the sponsors to pay them so much for each mile completed.

Collected funds will go to various local, national and international causes, personally selected by the young people. Hometown beneficiaries will include the Martin Center, Operation Breadbasket, Southeast Health Center and Forward, Inc.

One of the side benefits to Indianapolis will be that hikers will clean up along the route as they go, in preparation for the meeting of the North Atlantic Treaty Organization Conference on Cities to be held later in the month.

Indianapolis is not unique in this Walk for Development, although this is the first time to be held here. A total of 350 cities throughout the nation and in about 40 other countries are expected to participate in similar efforts this weekend.

Headquarters have been established for the group in the Presbyterian Metropolitan Center, 16th and Delaware Streets. The office number is 636-2481. Don't wait to be called. Call them.

**SPECIAL PROGRAMS AT ST. PATRICK'S**—Three interesting programs have been announced at St. Patrick's parish, Terre Haute, during May. This Sunday, May 9, a special Mother's Day Mass is scheduled at 9:30 a.m. The parish Young Adults will provide guitar music and the mothers will be invited into the sanctuary during Mass, followed by a social hour.

The annual Spring Concert of St. Patrick's Choir will be given at 7:30 p.m. Sunday, May 16, featuring selections from popular Broadway scores. On the following Sunday, Father Joseph Beechem will celebrate a traditional Latin Mass at 11:30 a.m., accompanied by the St. Patrick Choir. Administrator of the parish is Father John Elford.

**ECUMENISM IN RICHMOND**—Holy Family parish, Richmond, will host the Church Women United on May Fellowship Day at 1:30 p.m. Friday, May 7. It is the first time for the observance to be held at a Catholic parish. Guest speaker will be Rev. Harry Lyngaard, of the Wernle Lutheran Home, whose theme will be "Focus on the Family in a New Era." Those attending are asked to bring a toilet article for a child at the home. Leader of the religious service will be Mrs. Robert Pardleek, a member of Holy Family parish. The financial offering collected

will be used for clothing at the Nicholson School Clothing Room, where needy children are sent for necessary clothing and shoes.

**NAMES IN THE NEWS**—Sister Mary Veronica Zeller, a former member of St. Jean of Arc parish and a graduate of St. Mary Academy, Indianapolis, has been elected mother superior of the Poor Clare Convent in St. Louis. She was a charter member of the group which was founded from the Poor Clare Convent in Evansville.

Miss Sheila A. Kast, senior at Catholic University, received the Marian Award for Women given for outstanding distinction in scholarship, leadership, responsibility and extra-curricular activities. She is a graduate of St. Agnes Academy in Indianapolis.

Irvin K. Owen, a member of St. Charles parish, Bloomington, has been named first director of the newly approved university-wide police system at Indiana University. The system will encompass the Bloomington and regional campuses.

**HERE AND THERE**—In honor of Father Richard Mode, pastor of St. Andrew's parish, Indianapolis, who died recently, a contribution of \$116.29 has been made to the American Cancer Society by the now-defunct Catholic Lay Teachers' Association. Father Mode served as chaplain of the group from 1964 to 1966. The funds represented the final account balance of the organization.

Enrollment figures for the 1971-72 year at St. Meinrad College look encouraging, according to the academic dean, Father Thomas Ostlick, O.S.B. A total of 300 students are expected to enroll next fall. The present year started with 279 students. Forty-five applications have been received to date this year, nearly double the number received at the same time the previous year.

The Class of 1936 of Cathedral High School will hold its 35th anniversary reunion on Saturday, May 8, in the Carriage House North Clubhouse, 9100 N. Evergreen, Indianapolis. Reception will begin at 3 p.m., with dinner at 6 p.m.

The new rectory was blessed at St. Michael's parish, Charlestown, on Sunday, April 25, followed by an open house. Priests will be invited to an open house soon by the pastor, Father John H. Laerman. ... Recall High School sophomore Dave Brewer will be honored May 12 for donating 400 hours of community service. He is the incoming first vice president of the 1971-72 High School Red Cross Youth Board. Timothy Spellman, seventh grader at Sacred Heart School, was elected treasurer of the Junior High School Red Cross Youth Board. Chairman of the Junior Red Cross Youth Program is Miss Agnes Mahoney, a member of St. Susanna's parish, Plainfield.

**AROUND AND ABOUT**—Miss Angelina Dvorak, a senior at St. Mary-of-the-Woods College from Terre Haute, will continue her studies while teaching next year in Tokyo or Kyoto, Japan. She will teach English at an English center there. Her parents are Mr. and Mrs. John Dvorak. ... Father Robert Kitchin, pastor of St. Susanna's parish, Plainfield, has a flat table-type altar suitable for placing in an older church. Supported by eight legs, with Romanesque arches and dark cherry wood, the altar was used by Bishop Joseph Chartrand in his personal chapel.



**WALK FOR DEVELOPMENT**—Secchia Memorial High School senior Keith Hart, left, discusses tomorrow's "Walk for Development" with Perry Mackersheide, center, of Washington, D.C., deputy director of the program for the Freedom from Hunger Campaign, and Jim Goetz, of Fort Wayne, state coordinator for the program. The photo was taken at a recent workshop for volunteers. (See Tic Tacker)

## Pastoral Council views

(Continued from Page 1)

noted and deplored by many observers of the contemporary religious scene.

Presumably, the National Pastoral Council would do this by bringing together representatives of diverse ideological, ethnic, social, and geographical groups in American Catholicism and letting them hammer out agreement on issues placed before them.

But there are formidable difficulties inherent in this approach.

**PRACTICALLY SPEAKING**, nobody is quite sure how a body of manageable size that was truly "representative" of 47 million Catholics could be assembled.

Nor is anybody certain whether, once assembled, a National Pastoral Council would be able to move ahead constructively or whether it would get bogged down in factionalism and in-fighting.

It is clear, either, just what sort of authority a National Pastoral Council could or should have. Some argue that a merely "advisory" council would be a

paper tiger. Others respond that a council that was anything more than advisory would infringe on the rights of the Pope, the bishops and pastors as leaders of the Church.

In the opinion of many people who have considered the question, none of the objections raised to a National Pastoral Council is beyond solution. But none of the solutions is either easy or a sure thing.

One thing, however, is sure. In asking for a "feasibility" study, the bishops opened the doors wide to discussion, debate and recommendation. In the past year none of the doors has been closed.

Whether or not there should be a National Pastoral Council; what such a council should do; who would be its members and how they should be chosen—these are still unresolved questions.

And every Catholic in the country is being asked to give his answers.

## Sex ed

(Continued from Page 1)

"informing" parents and reach "all Catholics because each of them is supporting the schools and should be made aware of what is being taught in these schools."

**TEACHERS AND principals** contacted by The Criterion, however, thought the information contained in the Crusader was minimal, that content was biased, distorted and emotionally-charged.

A locally-written editorial appears on the front page. The rest of the paper contains reprints and condensations of articles which have appeared in ultra-conservative Catholic publications. Most of the reprints are from the Wanderer, an independent, lay-edited weekly published in St. Paul. (For a more detailed view of Wanderer editorial policy see Msgr. George Higgins' column on Page 4).

The lead article, banner-headed "School Sex Education Destroys Children!" is a Wanderer reprint analyzing an editorial from L'Osservatore Romano written by Raimondo Manzini.

The League-written editorial states "L'Osservatore Romano is considered by most people as the semi-official paper of the Catholic Church and reflects the attitude of the Pope and officials of the Church in Rome."

**AN OBJECTIVE view** of the Rome paper is that it, like The Criterion or any other diocesan paper, represents a Catholic viewpoint, not necessarily THE Catholic viewpoint. Official documents of the Church and papal statements are published in the Rome paper—as they are in U.S. diocesan weeklies—but L'Osservatore Romano is no more an official "organ" of the Church than is The Criterion. An editorial written by Editor Manzini has no more official "Blessing" than has an editorial written by the editor of The Criterion.

Author of two of the reprinted Wanderer articles contained in the Crusader is identified as "The Most Rev. William L. Adrian, D.D., Bishop of Nashville, Tenn."

As numerous callers informed The Criterion, 88-year-old Bishop Adrian retired from the Nashville episcopacy in 1969.

Other callers questioned a large ad from Our Sunday Visitor which appeared in the Crusader. Was it a paid ad, did it imply support from Our Sunday Visitor, callers wanted to know. No to both questions.

Father Albert J. Nevins, editor of Our Sunday Visitor, told The Criterion that when he gave permission to reprint the ad without charge he was under the impression it would appear in Construction Digest, a trade magazine edited by Johnston.

Father Nevins said he was not given any indication that it would be used in the Crusader, nor did he know what the Crusader was. Had he known how the ad would be used, Father Nevins said, he would not have given permission for its use.

The ad offers information on a new catechetical series used in Australian schools. The display type reads "In today's religion class, Richard Stover learned about sex, drugs, violence and abortion. He is only twelve years old—he could be your son."

**THE AD HAD** appeared in Our Sunday Visitor, Father Nevins said, but had been withdrawn as "objectionable." He said the ad is no longer used in the Visitor.

What disturbed most people who called The Criterion and with whom we spoke were not the errors and discrepancies contained in the Crusader but what they saw as a distortion of fact and an irrational approach.

"There are so many things implied that are just not true and so many things taken out of context," said Sister Ann Janette Gettelfinger, O.S.B., principal of St. Pius X school.

"The parents who came to see me or who called after receiving the paper in the mail were not upset about the program itself but angry at being harassed. They know what our program is all about. They approve it. They resented receiving the paper," Sister said.

As did the other four principals whose schools are using the experimental program this semester, Sister Ann Janette described efforts that have been made to explain the program to parents and to involve them in teaching.

**ALL FIVE** parishes held open meetings for parents at which the texts and the approach were explained. Copies of the texts were available for parents and many have since ordered copies for their own use in the home. In addition, a separate booklet

## U.S. Bishops support celibacy

(Continued from Page 1)

and Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis, the other two delegates, were more specific about the attitudes they will take to the synod.

"No one has a crystal ball," said Archbishop Byrne, "but personally I would be very doubtful of any change in ten years."

"I also see no possibility of a change," Cardinal Carberry added.

"A man feels he wants to enter the priesthood but doesn't want to embrace celibacy. There's the nub right there. Church law says otherwise. There's the gap."

Cardinal Carberry said ordaining married men, which is raised as a possibility along with praise of celibacy in the synod schema circulated in advance among national hierarchies, is something quite different "although doing so risks breaking the established pattern."

In fact, the synod schema—which nowhere uses the word "optional" or

mentions that a large number of priests are stirring up that adjective—states twice that "only men who freely accept celibacy for the Kingdom of Heaven should be called to the priesthood," then goes on to suggest that the priesthood might be all right for certain married men under careful conditions.

When the positive values of celibacy are more and more stressed and explained, Cardinal Carberry said, there will be more and more acceptance of celibacy.

**CARDINAL DEARDEN** said the consensus among the bishops on the general issue of celibacy and the priesthood was to search out ways "to present the charism (spiritual gift) to be possessed by the young man offering himself as a candidate for the priesthood."

"Discipline" as a word presents the difficulty, he said about the discipline of celibacy, "as if it is something externally installed. This is something accepted by the candidate earlier, not decided on later."

The NCCB president said the Church law "only ratifies what the man already accepts." He admitted, when a reporter asked, that the NCCB study and the synod document do seem far apart on celibacy. But he expressed conviction that "we can work toward a resolution of these two."

"We want to see if we can't resolve some of the tension," said Cardinal Dearden. But he did not think there was a gap between lower clergy and hierarchy in the United States "even though there are areas of disagreement and misunderstanding."

One bishop—disappointed at what he saw as reluctance by too many of his colleagues to see optional celibacy discussed fully and openly at either Detroit or Rome—remarked later privately: "We are sitting on a pressure cooker."

Another said in a conversation with NC News that many of the regional gatherings in Detroit held back from saying much about optional celibacy, although a few did face it and recommend specifically that the synod do likewise.

That bishop said there was "a terrible risk of wasting \$500,000 by not heeding the one question the survey showed—that priests in the United States want optional celibacy, not just celibacy, aired and discussed, freely and openly debated, even if the law does not change."

"We recognize," said Cardinal Dearden at the press panel, "that a situation of tension is not a good thing."

Following the various grade Parents were urged to take kids are going to learn despite Crusader," he said. "It will be published as needed."

The league, according to Johnston, has a membership of "just a little over 4,000 in Indiana and throughout the country." He

told them we want their reactions. We have encouraged them to become involved, to follow the program with their children, well as Indianapolis.

Many of them are doing just that. Members pay no dues. All organization activities, including the printing and mailing of the Crusader, are financed through contributions, Johnston said.

Father Gettelfinger continued. "We do see the need for a carefully planned course in human sexuality. We have latitude in private schools to test the validity and value of this kind of program simply because we are private schools."

"It is unjust for any group to stir up the emotions of those who do not have all the facts," he said. Father Gettelfinger said a very careful evaluation of the program will be made at the end of this semester. The school board one's family and friends. I don't know where all this sex and sensitivity training is they are talking about."

Three of the principals pointed out that calling the program a "sex course" was an exaggeration. One Sister said the program is "only 12 per cent sex as such. The other 88 per cent is just plain human relations—how to understand one's parents, one's family and friends. I don't know where all this sex and sensitivity training is they are talking about."

Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, said, "Criticism of any program is easy to come by. But one must consider the credentials of the critics."

"If I were a parent," he added, "I would be more concerned about the negative things that for the publishing of the Catholic

**THE BISHOPS** brought to the spring meeting with them written conclusions of the unprecedented priesthood study done by hired social scientists and scholars, the Rome document for synod debate, and reports from 11 regional meetings held in March and early April around the nation.

At the outset, or so the earlier regional papers reflected, the bishops appeared to want the synod to at least examine the issue of optional celibacy and not simply defend automatically the traditional celibate obligation.

But the full meeting did not reflect adequately to the outside world that much the same attitude also existed in the smaller regional gatherings of bishops in the hotel's private dining rooms, according to some of the participants.

Thus the prevailing mood at the end of the three days seemed to have shifted toward a position of going along with the Rome draft and not disturbing the synod by encouraging it to debate the optional question—even though many in the American hierarchy want that discussion but have no desire to see the church law on priesthood changed.

## Priests' Association scores Synod paper

**INDIANAPOLIS**—The Priests' Association of the Archdiocese, at its seventh General Assembly meeting on May 3, took exception to the discussion paper distributed for the World Synod of Bishops meeting in Rome this fall.

A resolution was approved, with but one dissenting vote, commenting on the Roman document prepared as the basis of discussion about the priesthood.

The resolution stated: "Acknowledging the presence of some positive elements in the statement, we find that it is a predominantly juridical and negative statement. We wish to record that we reject this as an adequate beginning point for the discussion of the priesthood in the modern world."

By a vote of 61 to one, the General Assembly endorsed and supported a statement on the priesthood prepared by the National Federation of Priests Councils called "The Moment of Truth."

In other action, the Association passed resolutions urging Congress to make provision for selective conscientious objection and urging the U.S. Government to set a date for the total withdrawal of all U.S. forces from Vietnam, with special support for Senate Resolution 376 calling for withdrawal of all troops by December 31, 1971.

"We have had no adverse comment whatsoever on the program. I have had only one unfavorable response to what we are doing. Every attention is paid to see that the course information is sacredly and carefully presented," said Sister Rita.

"Anybody up on literature or knowledgeable about what is in the program here wouldn't pay any attention to the charges made in the Crusader," said Sister Edith Soergel, O.S.F., principal of St. Gabriel school.

"We had a general meeting for parents and grade level meetings with teachers as well," she said.

"Not one parent has asked that their child be taken out of the program, which they have the right to do. Parents have been thoroughly consulted. There has been no objection expressed to me since the program started," said Sister Edith.

"PARENTS WHO have contacted me about the Crusader paper have been incensed," said Sister Anna Mary Verhonik, O.S.F., principal of Little Flower.

"They want to know how their names got on the mailing list for such a publication."

Sister assessed the Little Flower program as completely successful and accepted to date. "No parent has asked that his child be held out, and every parent I know of is sold on the program," she said. Many parents have said the program has increased communication with their children.

General parents meeting and grade level meetings also were held at Little Flower before the program was introduced.

**Cathedral keeps city golf title**

**INDIANAPOLIS**—Cathedral retained its city high school golf championship this week behind a stellar performance by sophomore James Russell, who won medalist honors for the second year in a row. Jim posted a 76 at Sarah Shank, with a team score of 309.

Other Irish team members include: Tom McShane, Joe Stark, Dick Jones and Mike Kieale. Ray Morse is the coach.

## Monsignor Goossens Says:

"Where There's A Will,  
There's A Way."

Every Catholic should make a place in his or her will for the missionary works of the Church. A gift of this kind follows you into eternity.

IT'S A BAD WILL WHICH DOES NOT HAVE GOD IN IT!

SAY IT THIS WAY:

"I give and bequeath to the Society for the Propagation of the Faith, Inc., 136 West Georgia Street, Indianapolis, Indiana, the sum of \$..... for its missionary purposes."

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PLAN LUNCHEON AND STYLE SHOW—"Bridge to Spring" is the theme chosen for the annual Luncheon and Style Show to be sponsored by the Women's Club of St. Thomas Aquinas parish, Indianapolis, on Wednesday, May 12. Social hour will begin at 12:30 p.m., followed by the luncheon and installation of officers. Fashions from the Sears Roebuck and Company will be featured, co-ordinated by Mrs. Rella McAdams. Shown above from left are: Mrs. Michael Miller, style show; Mrs. Paul Kern, luncheon; and Mrs. Eugene Maley, incoming Women's Club president. Chairman of the event is Mrs. Donald Brase. Reservations are available by calling 257-2628.

## Elect parish council at Bloomington

BLOOMINGTON, Ind.—Seven parish council are: Anne Bernard, freshman, of South Bend; Elaine Green, sophomore, of Fort Wayne; Donna Palivec, freshman, of Dayton, O.; Susan Proffitt, junior, of Indianapolis; and Joan Wilkins, freshman, of Wilmette, Ill.

## Sr. Mary Aquin Lundergan dies

NOTRE DAME, Ind.—Funeral services for Sister Mary Aquin Lundergan, C.S.C., were held at the motherhouse of the Sisters of Holy Cross at St. Mary's College here on Monday, May 3. She died in the convent infirmary, where she had been a resident since February, on Saturday, May 1. The daughter of the late Mr. and Mrs. Michael Lundergan of Little Flower parish, Indianapolis, Sister Mary Aquin entered the convent in 1925. She was an elementary school teacher.

The newly-elected graduate students are Stephan George, of Bloomington, and Dennis McLeavey, of Sarnia, Ontario. David Rutten, lecturer in quantitative business analysis, was elected to represent the I.U. faculty on the parish council and Ernest Jones, director of data systems and services, the university's administrative staff. Dr. C. Patricia Riesenman, assistant professor of Germanic Languages; Miss Patricia Treadwell, sophomore, of Indianapolis; and Michael Browne, junior from St. Paul, Minn., served as the nominating committee.

## Elect co-chairmen of Women's Club

RICHMOND, Ind.—Mrs. Keith Holland and Mrs. Charles Matthews have been elected co-chairmen of the Women's Club of Holy Family parish here.

Other new officers include: Mrs. Marvin Sue, secretary, and Mrs. Robert Maddox, treasurer. Installation will take place at the organization's May meeting. Outgoing chairman is Mrs. Richard Jeffers.

## RUMMAGE SALE

BEECH GROVE, Ind.—The Ave Maria Guild will sponsor a rummage sale Friday and Saturday, May 14 and 15, at St. Paul Hermitage, 501 N. 17th St. Miscellaneous articles and clothing will be sold from 9 a.m. until 2 p.m. on Friday and from 9 a.m. until 12 noon on Saturday. The public is invited.

## Remember them in your prayers

**DANVILLE**  
CLARA S. JAMES, 71, St. Mary's, May 1. Wife of Edward E. James, mother of Catherine Coats, Bernard James, Jean Poole; sister of Joseph M. Banet.

**INDIANAPOLIS**  
VERONICA REJCO, 88, Nativity, May 3. Mother of John, Matthew, Aleksa, Michael, Frank Joseph, Steve and Paul Rejko and Vera Ann Shopp.

IDA M. McDUFF, 84, St. Patrick's, May 4. Mother of Robert W. McDuff; sister of Anna King, Celia Barrett and Loretta, Edward and

Leroy Streit.

MARGARET A. BARNES, 63, Our Lady of Lourdes, May 4. Wife of John P.; mother of Mary Blags, Dorothy Inman, Patricia Ryland and John Barnes; sister of Mae Aldred.

JOSEPH J. MAHER, 72, St. Catherine's, May 5. Husband of Mildred R.; brother of Emma Smith and Louise Maher.

WILLIAM H. WALKER, 86, Nativity, May 5. Father of William L., Paul H. and Bernard J. Walker.

## Woods seniors plan art show

ST. MARY-OF-THE-WOODS, Ind.—Five Archdiocesan students attending St. Mary-of-the-Woods College here will be featured in the second senior art exhibit, scheduled from May 9 to May 17 in Foley Hall.

Participating will be: Sally Bowsher and Connie Peelman, of Terre Haute; Helen McLaughlin, Kathy Uzdawinis and Elaine Ross, of Indianapolis.

The art show on Sunday, May 9, will begin with an informal reception at 2 p.m. Included in the exhibit will be works in print, design, drawing, paint, ceramics, sculpture and photography.

## St. Meinrad sets 'Treasure Island'

ST. MEINRAD, Ind.—A stage version of Robert Louis Stevenson's classic, *Treasure Island*, will be given by St. Meinrad College students here at 2 p.m. Sunday, May 9, in the St. Bede Theater.

An experiment in children's theater, the production has evolved from improvisational exercises in an acting class at the college.

A special performance for school children in the area will be given at 2 p.m. Saturday, May 8. There will be no charge for either performance.

## Sr. Mary Simeon, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister Mary Simeon Woll, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Tuesday, April 27. She died (April 24) in the convent infirmary at the age of 89.

A native of Cincinnati, Sister Mary Simeon entered the convent in 1910. She taught elementary grades in Indiana, Ohio, Kentucky and Missouri before retiring in 1963.

A brother, Thomas Woll, of Cincinnati, survives. She was preceded in death by five other brothers and sisters, including Sister M. Augusta Woll, O.S.F.

## Spaghetti Supper set in Richmond

RICHMOND, Ind.—An Italian Spaghetti Supper will be sponsored by the Junior CYO of Holy Family parish here from 6 to 8 p.m. Saturday, May 15, in the parish hall.

Newly-elected president of the CYO unit is Tom Wambaugh. Other officers will include: Tom Trammontana, vice president; Debbie Dickman, secretary; Debbie Evans, treasurer; and Marty Crouch, sergeant-at-arms.

## DINNER MEETING

INDIANAPOLIS—The Mother Theodore Circle, Daughters of Isabella, will hold a dinner meeting at 6 p.m. Tuesday, May 11, in the K of C clubrooms at 1305 N. Delaware St. Members are asked to bring a covered dish.

**JEFFERSONVILLE**  
WILLIAM R. JAMES, 46, Sacred Heart, April 28. Husband of Beatrice; stepfather of Mrs. Delores Rapp; Mrs. Mary M. Herald and Philip Schneider; all of Jeffersonville; of Chicago and Joseph Minor of Terre Haute.

JOHN E. ROSTER, 84, St. Augustine, April 28. Husband of Anna L. Three sisters also survive.

BURNETT J. (PAI) O'HEARN, 59, St. Augustine, April 30. Husband of Ruth E.; father of Philip E. O'Hearn of Indianapolis and CWO Charles W. O'Hearn of White Sands Proving Grounds, N.M. Two sisters also survive.

**MADISON**  
WILLIAM D. HOFFMAN, 21, St. Mary's, April 25. Husband of Hol Nguyen; father of William; son of Mr. and Mrs. Robert Hoffman; Sr.; brother of Robert Hoffman, Jr., and Carol Hoffman, all of Madison.

**NEW ALBANY**  
JOSEPH FRANK BACHMANN, 44, Our Lady of Perpetual Help, April 27. Husband of Catherine; father of Edgar J. Bachmann of Durham, N.C. Three brothers and four sisters also survive.

**RICHMOND**  
THERESA MERCURIO, 89, St. Mary's, Mother of Josephine Thompson of Richmond and Malvina M. Mercurio of Louisville, Ky.

ANTONIO (TONY) DIFEDERICO, 82, St. Mary's, May 1. Father of Edward DIFEDERICO of Marion; Mary Bianco of Dayton, O.; and Anita Coblentz of Richmond; brother of Assunta Buccella of Richmond.

ALFRED J. (AI) BIRCK, 86, St. Mary's, April 26.

ETHEL KORTRIGHT, 79, St. Mary's, April 21. Mother of Edith Layart of Richmond.

ETHEL M. WITTE, 81, St. Mary's, April 22. Mother of John Witte of Middletown, O., and Betty Kinsey of Richmond.

**WEST TERRE HAUTE**  
AMBROSE F. MINOR, 83, St.

Leonard's, April 28. Father of Loretta Kelly, 74, St. Joseph's, May 4. Sister of John F. Kelly of Terre Haute; Ralph Kelly of Michigan City; Thomas Kelly of Jackson, Mich.

**TERRE HAUTE**  
JOSEPHINE L. JACKSON, 72, St. Patrick's, May 1. Wife of Claude L.; mother of Betty Ann Jackson of Terre Haute and Claude J. Jackson of son of Mr. and Mrs. James H. Muller of Terre Haute.

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## VIEWING WITH ARNOLD

## 'Gimme Shelter' is beyond belief

BY JAMES W. ARNOLD

"Gimme Shelter" is a beyond belief film, a microcosm of the new world and future shock and where it's at or was at in the youth-rock-drug culture, and how it's going down the drain.

Twenty, even ten years ago, who could have imagined it? There are the Rolling Stones, the fabled acid rock group from England, working class, sexy in their special androgynous way, banging and undulating about the stage, surrounded by 300,000 grooving bodies in the klieg-lighted darkness. The bodies are pressing in. The

amplified electronic din, coming at you in 16-track stereo, shatters the mind.

The Stones are perspiring, and the crunched-together bodies—bobbing, writhing or in catatonic freeze—are only a few feet away, strained to the breaking point by a reserve of energy that cannot be measured. Standing between the musicians and the vise of this enormous nutcracker is a thin line of prowling, shaggy, boozed-up, green-jacketed Hell's Angels, functioning as a riot patrol, snarling, threatening, occasionally basting heads with incredible viciousness. They are like lion handlers at the edge of the pit. Or are they the lions?

EVERYONE IS nervous. A brawl here, a schuffle there. Disaster hangs in the air. "Let's keep it all together," Mike Jagger pleads continually over

the mike. The feeling is indescribable: It is the moment when the inmates have taken over the asylum.

There it is: The Rolling Stones,

## 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.

**DISORDERLY ORDERLY** (1964) (CBS, Friday, May 7): The Jerry Lewis Film Festival carries on. It's a typical mixture of outrageous slapstick and pathos as Lewis finds all the ways to mess up a hospital. The cast is excellent, as usual, and the climax is a wild old-fashioned ambulance chase. Satisfactory entertainment for the young and non-demanding.

**GUNS FOR SAN SEBASTIAN** (1968) (NBC, Saturday, May 8): A rare film adapted from a book by a Jesuit, though he probably won't admit it. Anthony Quinn plays a bandit mistaken for a priest in a small Mexican village, but nothing develops except predictable western action and atrociously dubbed dialogue. Not recommended.

**HOW TO STEAL A MILLION** (1966) (ABC, Sunday, May 9): Audrey Hepburn and Peter O'Toole spend about an hour eyeball-to-eyeball in a locked room closet deciding how to filch a priceless statue in an adjacent gallery of a Paris art museum. Director William Wyler thus meets a legendary challenge by making much of his film within the figurative confines of a telephone booth. But this caper film is lively enough at times, and has a scrumptious production as well as a lot of cozy boy-girl charm. Innocent, but high-gloss, family fun, this is the best film on

representing the vaguely in the rolling hills east of San Francisco Bay. There is a brief organ of violence and death, and then it's over. It's a fantastic, absurd, science-fiction night-mare from real life—all captured in this incredible movie.

the tube this week. Satisfactory entertainment for all.

**ONE MILLION YEARS B.C.** (1967) (ABC, Monday, May 10): Outrageous camp among the dinosaurs and volcanoes, as "Salesman" (Murch of its footage) belongs in that category—the frantic, legally hassled performances, the offbeat crowds, the bold non-linear fashion that ships provocatively around in time sequence. But the Stones get the only significant exposure, except for Tina Turner, a soul singer who has a kind of sexual climax

**TARZAN'S THREE CHALLENGES** (1963) (CBS, Friday, May 14): This is the 34th Tarzan film and one of the best, though the hero (John Mahoney) has now evolved into a quick-thinking, smooth-talking do-gooder, swinging through the trees in Asia. The movie, shot in Thailand, conceals some marvelous trials for the ape-man, including super-villain Woody Strode. Satisfactory for all the young-in-heart.

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with a microphone. Sex is also the action, in a spooky sequence that found non-fictional Fellini. Stones' bag. Tom Wolfe has described lead singer Mick Jagger in words that can scarcely be improved upon:

"... a short thin boy ... enormous head ... with the hair puffing down over the forehead and ears, this boy has exceptional lips. He has two peculiarly gross and extraordinary red lips. They hang off his face like gliblets. Slowly his eyes pour over the (crowd) soft as Karo syrup and then close and then the lips start spreading into the most languid, most confidential, the wettest, most labial, most conspicuous grin imaginable. Nirvana!"

The well-publicized violence at Altamont eventually co-opts even Jagger, however, and instead of a "Woodstock" or "Hard Day's Night" build around the Stones' 1969 American tour, we get a Hitchcock horror film with suspense building unbearably. We see the killing, but don't really see it, until it is played back in slow motion and stop

**RUMMAGE SALE**  
INDIANAPOLIS—The Mill Hill Missionary Fathers will benefit from the proceeds of a rummage sale to be held Saturday, May 14, in St. Ann's old church, 2650 S. Holt Road. Bargains in household foods and clothing will be sold from 9 a.m. until 2:30 p.m. The public is invited.

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THE CAMERAS PAN the throngs for "Woodstock"-type happiness, and instead the Mayles find wine guzzlers, drug hawkers, kids on bad trips, nasty pushing and arguments, a stoned naked fat girl being led away, spectators stubbornly jamming the stage, Angels freaking out or eyeing Jagger with that special disdain the pseudo-virile have for the put-on effeminate. The place is full of bad omens. The cameras looked for flowers and fun and

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1971 MONSIGNOR BUSALD CYO SERVICE AWARD WINNERS—These fine workers for youth were present at St. Philip Neri Church on April 29 to receive the Monsignor Albert Busald CYO Service Award in special ceremonies. The second annual presentation took place during an evening Mass, with a reception following in the St. Philip social hall. The recipients are, front row, left to right: John F. Mulhern, St. Lawrence; William L. Reuter, St. Ann; Miss Providence A. Benedict, St. Catherine; Mrs. H. Bates Adamson, St. Andrew; Mrs. Ronald P. Kaster, St. Jude; Mrs. James M. Crockett, St. Michael.

Second row, left to right: Michael A. Daly, St. Lawrence; Mrs. Daniel J. Daly, St. Roch; C. Joseph Bullock, St. Malachy; Thomas S. Bullock, St. Anthony; John E. Murt, St. Thomas; Charles J. Hart, St. Malachy; Raymond C. Fuller, Jr., St. Malachy.

Third row, left to right: Charles J. Pluchar, St. Pius X; James A. Richardson, St. Ann; Mrs. Lorraine Geier, who received the award for her son, Ralph E. Geier, formerly of Nativity; Robert L. Hoffman, Nativity; Joseph A. Morrison, St. Christopher; Charles R. (Ray) Esamann, St.

Christopher; William B. Bruno, St. Christopher.

Fourth row, left to right: Mrs. Vern J. Booher, Holy Cross; Mr. and Mrs. Bernard J. Sifferlen, Our Lady of Lourdes; James A. Dilger, St. Roch; Edward F. Gallagher, St. Catherine; Stephen B. Wright, St. Philip Neri; Mr. and Mrs. Walter F. Miller, Our Lady of Lourdes.

Fifth row, left to right: Norman Zernicke, Holy Name; James J. Louzon, Holy Name; Edward J. Griffin, Holy Name; Joseph W. Matis, Holy Name; Mr. and Mrs. Thomas S. Kennedy, Nativity; John J. Day, Holy Cross; Mrs. William J. Krier, Christ the King.

Sixth row, left to right: Robert C. Robisch, St. Jude; Robert E. Kirkhoff, St. Jude; Jesse A. Woodruff, St. Malachy; William E. Schaefer, St. James; William F. Michaelis, Christ the King; Mrs. Denton Nungesser, St. Pius X; J. E. (Lou) Atkinson, St. Roch.

Three recipients were not able to be present for the ceremonies: Lawrence W. Gorton, Little Flower; Robert E. Dietrick, St. Pius X; Ronald P. Kaster, St. Jude. The 48 recipients represent a total of more than 400 years of service to youth in the CYO and other youth-oriented programs.

## Vatican congregation reveals findings in 'Washington 19' case

BY SUE CRIBARI

WASHINGTON — A Vatican congregation has released its findings in the case of 19 Washington priests disciplined for their stand on Pope Paul's birth control encyclical, *Humanae Vitae*, and recommended that priests accepting the findings ask Cardinal Patrick O'Boyle to restore their priestly faculties.

"This congregation is confident that the cardinal-archbishop of Washington will respond promptly and gladly to each request so made," the Vatican document said, "just as we are confident that those who . . . agreed to our procedure will, with the less generously, accept the recommendations and findings of the congregation which the cardinal-archbishop has felt bound to make."

Spokesmen for both the priests and the Washington archdiocese chancery—who received the communication from the Vatican Congregation for the Clergy on April 28—indicated the controversy is now drawing to a close.

The congregation's findings center around conscience, guided by objective moral norms,

pastoral practice and the teaching authority of the Church.

The "ordinary magisterium"—meaning "the Pope and the bishops in their local churches"—has the responsibility to teach on matters pertaining to faith and morals, the document said, adding that a bishop must "instruct his priests in their pastoral ministries of preaching, teaching and counseling."

THE FINDINGS said that the cardinal-archbishop of Washington "declares without ambiguity, promptly and gladly to each request so made," the Vatican document said, "just as we are confident that those who . . . agreed to our procedure will, with the less generously, accept the recommendations and findings of the congregation which the cardinal-archbishop has felt bound to make."

Priests who exercise their ministry through a diocese "are assumed to intend to communicate this teaching, according to the traditional norms of the Church, to those under their care," it says.

Conscience is not a law unto itself, it notes, "and in forming one's conscience one must be center around conscience, guided by objective moral norms,

## Pope exhorts prayers to Virgin Mary



COMMENCEMENT SPEAKER

—Sen. Birch E. Bayh (D-Ind.) will deliver the principal address at the 130th commencement of St. Mary-of-the-Woods College on Sunday, May 23. The college will award 113 degrees during ceremonies scheduled in the Cecilian Auditorium of the Conservatory of Music on campus.

including authentic Church teaching."

The circumstances surrounding an objectively evil act, while they cannot make the act objectively virtuous, can make it "inculpable, diminished in guilt or subjectively defensible," the document says, noting that Human Life in Our Day, a pastoral letter issued in 1966 by the U.S. bishops, should be consulted for the full context of that statement.

"In the final analysis," the congregation's document adds, again suggesting referral back to the U.S. bishops' pastoral, "conscience is inviolable and no man is to be forced to act in a manner contrary to his conscience."

WHEN PRIESTS counsel married persons about contraception, inside or outside the confessional, the document notes they must follow the principles described "in accordance with the pastoral prudence and doctrinal truth required for guiding the person or persons who consult (them)."

A priest-counselor "should not too quickly presume either complete innocence, on the one hand, or, on the other, a deliberate rejection of God's loving commands" where a person is honestly trying to live a good Christian life, the document says.

"I'm glad the case is over and that the elements of a solution are available," said Father Joseph Byrno, chief spokesman for the Washington priests.

"We think the findings speak for themselves and I feel confident that the cardinal is willing to accept the (congregation's) recommendations," said a spokesman for the Washington chancery.

THE DOCUMENT also says the two canon lawyers presenting the priests' side of the controversy before the clergy congregation during two weeks of hearings in March in Rome said the priests had never intended "to depart from or contradict the theology of Vatican Council II." The canon lawyers emphasized "the climate of emotion and the general confusion in which the so-called 'Statement of Conscience' had been issued by the priests."

The findings also noted there was no basis for a canonical case against Cardinal O'Boyle, since Indianapolis North Deasery he had followed disciplinary Council of Catholic Women will procedures outlined in canon law, meet Wednesday, May 12, at 10 a.m. at St. Philip Neri Church, 1800 E. due note of the expressed desire that relevant canonical new officers, luncheon and a procedures be improved."

VATICAN CITY—Pope Paul VI has sent a letter to authorities of sanctuaries dedicated to Our Lady throughout the world exhorting greater devotion to Mary to fulfill the needs of the Church and mankind today.

The letter, dated May 1, urged rectors of Marian sanctuaries "to give prominence to the place which Mary occupies in liturgical devotions." He also asked them "to show her as a model of virtue shining before the entire community of the elect, to show her in the light of the word made man."

Pope Paul said that "contemporary men waver between the most daring hopes of earthly happiness and the fear of the evil they feel that modern society is heading for." Never before, he said in his letter, has man "been offered so many possibilities to achieve unity, peace and happiness. But this will not be possible without God."

The Pope noted that "within the Church itself today the faith of many is troubled. But there is no doubt that the loving contemplation of Mary will help fortify their faith in Christ, which they must experience in a world and in a civilization which is being secularized."

The Pope concluded: "Let us, therefore, pray to the Virgin that present-day Christians may obtain a pure, strong, inviolable, patient and constant faith . . . a faith as firm and solid as her own, a faith which is inseparable from assent, from obedience and from love, in keeping with the truth manifest in her son, Jesus, and handed down intact to us by means of the living tradition of the church."

## 'Brigadoon' set by Latin School, Lady of Grace

INDIANAPOLIS — Brigadoon, the sixth annual musical production presented jointly by the pupils of Our Lady of Grace Academy and the Latin School, will be given at 8 p.m. Friday, Saturday and Sunday nights, May 14, 15 and 16 in the Latin School auditorium, 520 Stevens Street.

Leading roles will be portrayed by Alan Roell and Marianne Flanagan. Other members of the cast include Marty Risch, Dave Kremer, Paula Baldwin, Patty Martin and Ralph Scheidler.

About 150 boys and girls are involved in the production with 114 of this group making up the chorus.

The musical is under the direction of Sister Jeanette Mesker, dramatics; Sister Renee Wargel, Sister Harriet Woehler and Steven Pessivento, music; and Mike Mader, backstage.

Tickets are on sale by pupils of both schools. General admission is \$1.50; children under 12, \$1. Reserved seats are available for \$2. Reservations should be mailed to Mike Savage at the Latin School.

## DCCW to meet

INDIANAPOLIS—The Indianapolis North Deasery Council of Catholic Women will meet Wednesday, May 12, at 10 a.m. at St. Philip Neri Church, 1800 E. due note of the expressed desire that relevant canonical new officers, luncheon and a procedures be improved."

THE  
Boys Camping



CAMPS  
Girls Camping

Located in beautiful Brown County



The C.Y.O. Camps are located in the most scenic area of Southern Indiana—colorful and historical Brown County. Both camps are situated on large, hilly and wooded sites affording the utmost in camping atmosphere. Both sites are supplied with electricity, water and telephone. A planned program and a qualified staff insure that each camper will receive an unforgettable experience in camping during his or her stay at either Camp Ramosa or Camp Christina.

The C.Y.O. Camps welcome both Catholic and non-Catholic campers. They are under the administration of the Catholic Youth Organization, Archdiocese of Indianapolis.

CAMP RANCHO FRAMASA Located on 293 acres near Nashville, this camp provides outdoor experiences with all the modern conveniences. Campers sleep in large bunkhouses with several junior counselors and one senior counselor in charge. Meals are prepared by experienced cooks and are served in a large dining hall. An Olympic-sized swimming pool accommodates the camp. Camp Ramosa Framasa is for boys and girls who are at least 8 years of age and not more than 15 years of age by the time they come to camp.

CAMP CHRISTINA Nestled in the beautiful hills of Brown County near New Belleville, this 160 acre camp provides a truly rustic camping experience for girls. Campers sleep in large, eight-person tents with at least one counselor in each tent. Meals are cooked and served in especially-designed, screened-in shelters. Campers take part in meal preparation as a part of the program at Camp Christina. Each tent site has filtered water and electricity. The swimming area of a nearby camp's lake is used by Camp Christina swimmers. New toilet and shower facilities now are in operation. Camp Christina is only for girls 9-15 years of age.

TRAINED STAFF Counselors and administrative staff members at the C.Y.O. Camps are especially trained for the specific programs at each camp. Parents are assured that all activities are competently supervised by trained personnel. A priest is present so that campers may attend Mass, receive Holy Communion, and go to Confession.

THE C.Y.O. CAMP PROGRAM Campers at the C.Y.O. Camps are assured of "something for everyone." The program is a "fun program," and at the same time is designed to provide skill, athletic and aesthetic experiences which enhance the impressions and abilities of the campers. A daily schedule is followed to insure that each camper is exposed to all activities in the program.



## THE C.Y.O. CAMP PROGRAM

"The program at each camp during the various camping periods are designed for the age group attending. The general program includes the following:

SWIMMING under supervision of qualified Red Cross instructors. NATURE STUDY FISHING in the camps' well-stocked lakes.

HANDICRAFT instruction by experienced handicraft instructors. SPORTS

CAMPFIRE, INDIAN PAGEANT

HORSEBACK RIDING and instruction under competent supervision. MASS AND COMMUNION

HIKING INDOOR ACTIVITIES in case of inclement weather.

## MEDICAL FACILITIES

A physician is on call from the clinic in Nashville and from the hospital in Columbus. In addition, staff members are trained in Red Cross First Aid.

MEDICAL EXAMINATIONS are required of each camper by a doctor not more than ten days before coming to camp. The physical examination blank, to be filled out and signed by the doctor, will be sent to the camper upon receipt of application. IT IS RECOMMENDED that all campers receive Polio Shots, as well as tetanus and other vaccines prior to coming to camp. Doctors sometimes require permission of a parent for medical treatment; slips for this will be sent upon receipt of application.

ARRIVING AND LEAVING: Campers must check in between 2:00 p.m. and 5:00 p.m. on Sunday and must be called for between 1:00 p.m. and 2:00 p.m. on Saturday.

At Ramosa Framasa visitors may eat lunch with the campers on Saturday if notice is given to the Camp Director. (Charge: 75 cents per adult, 50 cents per child.) Parents are encouraged to come to Saturday Mass with the campers—11:15 a.m.

## FAMILY CAMPING

Family camping can be arranged at Camp Christina. Contact the C.Y.O. Office for details and prior arrangements.

FOR FURTHER INFORMATION: Write or call The C.Y.O. Office, 1502 West 16th Street, Indianapolis, Indiana 46202-317-632-9311.

## 1971 Camp Schedule

1971

### WEEKS FOR GIRLS:

June 20 to June 26  
June 27 to July 3  
July 4 to July 10  
July 11 to July 17

### WEEKS FOR BOYS:

July 18 to July 24  
July 25 to July 31  
Aug. 1 to Aug. 7  
Aug. 8 to Aug. 14  
Aug. 15 to Aug. 21

### CYO CAMP RANCHO FRAMASA

Girls 8-11 years old (full)  
Girls 8-11 years old  
Girls 8-11 years old  
Girls 8-15 years old (full)

Boys 8-12 years old  
Boys 8-12 years old  
Boys 8-12 years old  
Boys 8-12 years old  
Boys 8-15 years old

### CYO CAMP CHRISTINA

Girls 9-15 years old  
Girls 9-15 years old  
Girls 9-15 years old  
Girls 9-15 years old

Girls 10-15 years old  
Girls 10-15 years old  
Girls 10-15 years old  
Girls 10-15 years old



## OFFICIAL APPLICATION 1971 SEASON

CAMP RANCHO FRAMASA [ ] Boy; [ ] Girl — CAMP CHRISTINA [ ] Girls ONLY (Please Print)

NAME \_\_\_\_\_ Full First Name, Please

ADDRESS \_\_\_\_\_ PHONE \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

PARISH \_\_\_\_\_ DATE OF BIRTH \_\_\_\_\_ AGE \_\_\_\_\_

WEEK PREFERRED — 1st Choice \_\_\_\_\_; 2nd Choice \_\_\_\_\_

FEE: \$35.00 Per week, which includes Canteen Fee and Handicraft Supplies.

Note: Every camper must fill out an application. Each application must be accompanied by a \$15.00 deposit.

I hereby make application and attach deposit of \$15.00 to be credited to my camp fee.

Parent's Signature \_\_\_\_\_

Send to: CYO Office  
1502 W. 16th Street  
Indianapolis, Indiana 46202

TO BE FILLED IN BY CYO OFFICE:

Date Received: \_\_\_\_\_

Paid: \$ \_\_\_\_\_ Bal. Due: \$ \_\_\_\_\_



Centrally Located For All Indianapolis Parishes  
Call 923-3331

First Friday NOCTURNAL ADORATION

Blessed Sacrament Chapel  
St. Peter and Paul Cathedral  
14th and Meridian St.

Feeney-Kirby Mortuary

## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

### RUMMAGE SALE

St. Roch School—3600 S. Meridian St.  
Friday, May 7—2 P.M.-6 P.M.  
Saturday, May 8—9 A.M.-2 P.M.

### Bridge to Spring

St. Thomas Aquinas Women's Club  
Spring Luncheon and Style  
Wednesday, May 12—12:30 P.M.

St. Thomas Auditorium—16th and Illinois Street

Annual Dinner Meeting  
Alumnae Association of St. Vincents  
School of Nursing  
Wednesday, May 12  
Sheraton Motor Inn East

FEENEY-KIRBY MORTUARY 100 per cent CATHOLIC OWNED AND OPERATED—Sponsoring your Catholic parish activities...

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504

