

REMEMBER MILAN?

Recalls day cage tourney cancelled Confirmation rite

BY FRED W. FRIES

It isn't often that an archbishop gets upstaged by a basketball tournament—even in Indiana. That is what happened 20 years ago this month right here, as the song goes, "in River City."

When Archbishop Paul Schulte's spring Confirmation schedule appeared early in 1953, the itinerary included this entry: "Saturday, March 21, 4 p.m. St. Charles parish, Milan, Ind."

That week, just as we were putting the paper to bed (in the parlance of the trade), we received a call from the Chancery. There was a sense of urgency in the caller's voice. Could we still handle a front page story announcing the cancellation of the scheduled Confirmation at Milan? The answer was—fortunately—"yes."

It seems that an alert Chancery aide suddenly realized that Milan High School was in the Final Four competing for the state high school basketball crown at Butler Fieldhouse in Indianapolis that Saturday afternoon. "Hoosier Hysteria" being what it is, there might be, it was logically assumed, an acute shortage of



sponsors (if not confirmands) at St. Charles Church.

THE SURMISAL was accurate. Reports have it that Milan's Main Street was as deserted as a haunted house. Practically all the ambulatory citizens of the Ripley County community of 1,200 souls (and a few who were not) were in Butler's hallowed Fieldhouse. We can safely assume that many of those who might have attended the Confirmation rite would have opted to go to Indianapolis to pray that their beloved Indians would win their first state championship—an offense for which they would have received a speedy absolution.

As older fans will recall, their prayers were not answered that year, and the Cinderella team lost out to eventual champion South Bend Central. The next year, however, was a different story: Milan came back to win the coveted crown when the legendary Bobby Plump sank a 15-footer at the final gun in a dramatic 32-30 victory over powerful Muncie Central that lovers of the underdog have been savoring ever since. By coincidence, Milan is one of this year's sectional survivors.

ALL THIS IS by way of introduction to our annual prognosis on the chances of a Catholic team's winning the coveted IHSAA championship, a practice that this writer has been following for more years than he likes to admit and which, so far, has been an exercise in futility.

This year only two Catholic teams survived last week's sectional tournaments, neither from the Hoosier. Lafayette Central Catholic won their first sectional with a scintillating 56-51 victory over perennial champion Lafayette Jefferson. The other Catholic sectional winner was Hammond Noll, also a first-time titleist.

The farthest penetration by a Catholic team in 28 years of tourney participation was by Evansville's Rex Mundi, which reached the Final Four in 1964. Only other Catholic regional winners to date have been Ft. Wayne Catholic in 1968 and Cathedral's celebrated team of 1972. (They lost a heartbreaker to Speedway, 63 to 61, in last week's sectional.)

ONE OF THE MEMORABLE events of this year's tournament was Chatard's upset of Shortridge, the state's No. 1 team, in a Hinkle sectional preliminary. Behind the sharpshooting of two unheralded subs—Greg Jansen and Tom Moorman—Coach Dave Alexander's Trojans took out the Blue Devils, 62 to 59, in a stunning upset that made banner headlines throughout the state. They lost out, however, in the sectional final to North Central, 70 to 64, in a game that could have gone either way.

What are the chances of Lafayette Central Catholic or Hammond Noll winning the "big casino" in 1973? Even our electronic computer doesn't know for sure.

Memo to Father William Blackwell and the parishioners of St. Charles, Milan: There is no Confirmation scheduled at your parish this month.

Pope suggests Lent as a time to help needy

VATICAN CITY—Pope Paul VI has reminded Catholics that in many countries during Lent the Church "asks each individual to make a material contribution towards the complete development of all."

In a message sent to bishops' conferences throughout the world, and addressed to the universal Church, the Pope said that "Lent is a time of self-denial and penance, but it is also a time of fellowship and solidarity."

HE QUOTED THE words of the prophet Isaiah: "This, rather, is the fasting that I wish . . . sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own."

"These exhortations," the Pope said, "echo the anxieties of the people of today. Each individual truly shares in the sufferings and misery of all. Alms-giving and the gift of self should not be isolated and occasional acts, but the expression of brotherly union."

"Our age," the Pope continued, "is deeply aware of the need to take collective responsibility for the evils that weigh upon mankind. Only by response to this need can these evils be overcome. Lent puts the faithful on their guard against every form of waste, and urges them to make a united effort."

"The restoration of all things in Christ is closely connected with the Lenten spirit. Jesus himself will one day reveal to us the importance of the help we once gave to our brothers and sisters: 'For I was hungry and you gave me food; I was thirsty and you gave me drink . . . naked and you clothed me' (Matt. 25:35-36). The appeal of Christ in his members concerns every Christian."

STATING THAT HE intended to encourage commitment and direct action for the solution of the problems of mankind's needs, the Pope said that providing the means for the development of mankind "is an important work and we hope that such efforts will be intensified, in a spirit of genuine sharing. Considerable sums of money are needed for various programs and projects and the amount required can only be obtained if each individual makes his contribution. Each person is asked to give according to his means, and to make a real effort in his giving."

In the United States, the annual Lenten appeal of the American Catholic Overseas Aid Fund aids the work of Catholic Relief Services, the official aid and development agency of U.S. Catholics and Catholic refugee and migration work. It also defrays the deficit of Catholic Seamen's Clubs.

Catholic Relief Services is in charge of this drive, which will culminate, in most areas, with a special collection on Laetare Sunday, April 1, in churches throughout the country.

Seven theological schools will share in \$350,000 trust

NOTRE DAME, Ind.—The University of Notre Dame's department of theology became one of seven theological schools to share a gift of \$350,000 from the Charles E. Merrill Trust, Ithaca, N.Y.

The \$350,000 is the first major gift to a \$42 million development program being conducted by a consortium of the seven schools.

The other theology schools are: The Graduate Theological Union, Berkeley, Calif.; Harvard Divinity School, Cambridge, Mass.; Yale Divinity School, New Haven, Conn.; Union Theological Seminary, New York; University of Chicago Divinity School, Chicago, and the Vanderbilt Divinity School, Nashville, Tenn.

The Seven Theological Schools, as the consortium is known, have announced a goal of \$21 million which they are seeking from major foundations to be matched by gifts from individual contributors, creating a \$42 million fund for theological education.



ANNUAL REMINDER—On March 7, the opening day of Lent, the Church issues her annual call for penance with the conferring of blessed ashes and the stern reminder: "Remember, man, that thou art dust. . ." (RNS photo by Frank Methe)

APPEALS DENIED

Court standing pat on abortion decision

WASHINGTON—The Supreme Court, in keeping with its controversial January 22 abortion decision, has come down hard on separate court appeals which were casting doubt on the high court's decision.

In further upholding its earlier decision, the Supreme Court has:

—Dismissed "for want of a substantial federal question" an appeal by Fordham University law professor Robert M. Byrn who was challenging New York's liberalized abortion law.

—Told a lower court to re-examine its decision on a 1972 Connecticut law that prohibits abortion except when necessary to save the life of the expectant mother.

—Refused to reconsider its January 22 abortion ruling in cases dealing with laws in Texas and Georgia, and returned abortion cases to lower courts in other states.

These decisions brought immediate response from Msgr. James McHugh, director of the family life division of the United States Catholic Conference.

MSGR. McHUGH CALLED the court's decision "a further display of its obstinate refusal to recognize the existence of human life during the first six or seven months of pregnancy."

"The court's action can be expected to encourage a lifestyle of abortion on request throughout our country," the priest said.

"By refusing to consider the rights of the unborn child in the New York case the court has reaffirmed its opinion that the child is not entitled to any legal protection prior to birth. There is no scientific evidence to support such a judgment. In fact, the sciences of genetics and fetology document the continuity of human development from conception on."

Byrn, who legally had been named guardian of unborn fetuses, had sought to prove in court that the fetus had an inalienable right to life.

Byrn had appealed to the Supreme Court after a federal appeals court in Albany, N.Y., last July ruled that the New York Constitution does not determine whether the unborn have legal rights.

IN THE CONNECTICUT case the Supreme Court has told the Federal District Court at Hartford, Conn., to re-examine its 1972 decision in light of the Supreme Court's January 22 decision.

Last September, the federal court at Hartford had declared unconstitutional Connecticut's four-month-old law permitting abortions only when the "physical" life of the mother is endangered. But the decision was stayed

pending a Supreme Court decision.

At that time the Connecticut state attorney's office had noted that the Supreme Court was to hear new arguments in Georgia and Texas which were expected to have a bearing on the Connecticut law.

The Supreme Court struck down the Texas and Georgia laws. It further ruled that no state could interfere with the decision between a woman and her physician to terminate a pregnancy within the first six months.

THE SUPREME COURT has now refused to reconsider its January 22 rulings dealing with the Texas and Georgia laws and directed lower federal courts to decide on cases in other states including Connecticut.

The other states are Missouri, Illinois, North Carolina, Utah, Kentucky, South Dakota, and Ohio.

The Supreme Court has thus cleared its docket of a backlog of abortion cases which had been held back pending Georgia and Texas rulings.

Set up student organization to combat abortion

INDIANAPOLIS—Formation of a statewide student organization to support a constitutional amendment protecting the rights of the unborn was announced here Monday.

Mark Souder, a Notre Dame graduate student, said the Student Coalition for the Human Life Amendment will be centered around chapters at Notre Dame, Purdue at Lafayette, and Indiana University campuses at Indianapolis, Bloomington and Fort Wayne.

Souder noted that other pro-life organizations are aimed primarily at adults. The newly-formed group will be the first in Indiana to marshal cohesive student protest against abortion.

The main activity of the group will be encouraging grassroots support for passage of the Human Life Amendment recently introduced in Congress by Rep. Lawrence Hogan of Maryland. A telegram from Hogan congratulating the group and wishing it success was read at the Statehouse press conference.

SOUDER SAID THE group would also promote passage of Indiana Senate Joint Resolution 8, sponsored by Sens. Burnett C. Bauer of South Bend and Charles E. Bosma of Beech Grove. The resolution memorializes Congress to call a constitutional convention for the purpose of adopting a pro-life amendment.

An Apostolic Christian whose home is near Fort Wayne, Souder said the group anticipates the majority of its membership will come from Protestant fundamentalist, Catholic and Orthodox Jewish students.

"We don't believe abortion is a matter of personal judgment or moral judgment. The basic question is whether or not the fetus is a legal person. We believe it is. And we believe someone has to speak up for the rights of the unborn," he stated.

Souder estimated it will take "two to three years" to wage a successful amendment campaign.

Plan workshops on the liturgy for Holy Week

A series of workshops designed to acquaint clergy and laity with Holy Week liturgy has been announced by the Archdiocesan Liturgical Commission for Indianapolis, Terre Haute and Brookville.

Dates and sites for the workshops are as follows:
Thursday, March 8, Latin School, Indianapolis;

Monday, March 12, Christ the King parish, Indianapolis; and Holy Trinity parish, New Albany;

Thursday, March 15, Schulte High School, Terre Haute; and St. Michael parish, Brookville.

All sessions will be held from 7:30 to 10:30 p.m.

THE WORKSHOPS will be divided into four sections—"Theology of Holy Week," practical guidance for Holy Week rites, music of Holy Week, and general questions and discussion.

Father Aurelius Boberek, O.S.B., of St. Meinrad Archabbey, will conduct the theology portion at the Latin School, Holy Trinity parish and Schulte High School workshops. Father Michael Diebold, a member of the Louisville Archdiocesan Liturgical Commission, will speak at Christ the King parish. The St. Michael parish speaker will be Father Lawrence Richardt, associate pastor of Holy Trinity parish, New Albany, and Commission consultant.

A PANEL OF THREE Commission members will provide suggestions for the practical guidelines at the workshops. The members will include: Father Albert Ajamie, Father Richard Mueller, Father Robert Mazzola, Father John Minton, Father John Kahle, Father Robert Minton, Father Charles Fisher, Msgr. Joseph Brokhage, Father Robert Scheidler, Father Patrick Murphy and Father Lawrence Richardt.

Members of the Liturgical Music Subcommittee will present the discussion on Holy Week music.

GENERAL ASSEMBLY

Anti-abortion rights assured in Senate bills

BY B. H. ACKELMIRE

INDIANAPOLIS—A second bill to regulate abortion in Indiana and a "conscience clause" bill protecting the right of objectors were to have made a tandem appearance Tuesday before the Senate Public Health Committee.

A committee hearing was scheduled following adjournment, but the afternoon session ran overtime and members begged off. At press time, a hearing was planned for Thursday following adjournment.

Senate Bill 332, sponsored by Sens. Joan Gubbins (R-Indianapolis) and Charles E. Bosma (R-Beech Grove), is more restrictive in certain areas than the regulatory bill defeated in the House Human Affairs Committee.

The Gubbins-Bosma measure stipulates that all abortions after the first three months of pregnancy must be performed in a hospital; that permission of the husband or of parents of unwed girls under 18 be required; and that the legal status of person be applied to any surviving fetus. The tiny survivors would become wards of the state.

MOREOVER, THE bill contains a section upholding the right of hospitals and individual medical personnel to refuse to participate in abortion on grounds of ethical, moral or religious belief.

Along with the regulatory bill the committee will consider SB 20, whose prime sponsor is Wilfrid J. Ullrich (R-Aurora). Under the right of conscience, any institution or individual may refrain from participation in an abortion. Ullrich's bill could stand alone if there were no abortion law passed this session, or it could serve to buttress the right-to-object provisions of a regulatory law.

IN A NEWS RELEASE received this week, Rep. Patrick B. Bauer (D-South Bend) charged that HB 1176, the tax credit bill for nonpublic school parents, will not be given a hearing because he did not vote for the tax package.

Bauer said that was the reason given him by Rep. John Hart, chairman of the House Ways and Means Committee, which was assigned the parochial measure. Bauer is a sponsor of the tax credit proposal.

Aid to nonpublic schools was the subject of a heated exchange between Bauer and Hart on the floor of the House in mid-February. In reply to Bauer's charge that Hart was "killing nonpublic education in Indiana," Hart noted that he had sponsored the purchase-of-services bill in the 1971 session but felt that most supporters of nonpublic school aid now wanted to wait for constitutional clarification of the issue.

HART HAS children attending Indianapolis Catholic schools.

Bauer's release also stated that Dr. Arthur Ami, state superintendent of the Lutheran schools and other officials of the Committee for Educational Freedom are asking Governor Bowen for help in getting a hearing for HB 1176. Bowen told the CEF convention last September that he favors tax credit aid for nonpublic schools.

The consensus here is that tax credits (Continued on Page 3)



90 VICTORIES IN A ROW—St. Rita's of Indianapolis racked up an incredible fourth consecutive Archdiocesan Cadet basketball championship when they defeated St. Patrick's of Terre Haute, 57 to 52, in the title game at Secelina, concluding a perfect 20-0 season. Their record is an unbelievable 85 wins and no losses for the past four years (90 straight including tourneys). Head coach Charles Guynn is shown in the back row, second from left. Also

shown are the school principal, Sister Dolores Nellis, O.S.F., assistant coach Bruce Patterson (back row, third from left), and assistant coach Bert Williams (second row, right). The priests in the photo are Father Bernard Strange, St. Rita's pastor (back row, second from right), and Father John Rutayuga (far right), associate pastor. (Related story can be found on Page 8)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bishops emphasize peace aims



WASHINGTON—The general secretary of the National Conference of Catholic Bishops (NCCB) reminded Congress that the nation's bishops are dedicated to a lasting peace in this country and in Southeast Asia. "The hoped-for return of peace places high on our national agenda the efforts required to achieve reconstruction and reconciliation in our own country and in Southeast Asia," Father James S. Rausch said in a letter to all congressmen.

Enclosed with the letter was a copy of the bishops' resolution on "The Imperatives of Peace" and a statement issued by Cardinal John Krol of Philadelphia, president of the NCCB, following the announcement of the Vietnam ceasefire. Both the bishops' resolution and Cardinal Krol's statement stress the need to bind up the wounds of war in the United States and in Southeast Asia.

Guard beefed after papal threat

VATICAN CITY—Extra police on the lookout for a threatened attack on Pope Paul VI mingled with thousands of people in St. Peter's Square as the Pope delivered his usual Sunday greetings and gave his blessing from his window high atop the square. If the Pope knew of the situation, caused by an anonymous call to a Milan newspaper, he gave no indication. His customary five-minute speech was greeted to those at the opening of the International Eucharistic Congress in Melbourne. Following the speech, as hundreds of extra police milled through the crowds or looked down from vantage points around the square, the Pope stood as he always does with arms raised on high as a salute to the crowds.

Urges college 'right-to-life' centers

WASHINGTON—The president of Trinity College here urged Catholic institutions of higher learning to become centers for research into "the sacredness of life and the right to life." Sister Margaret Clayton, speaking after the Supreme Court abortion ruling, also recommended that the institutions provide chaplains who will rediscover for students "the way to create a community united by faith and ethical and moral values." Sister Clayton made her comments in an address to John Carroll Society members.

Seek to expand K of C programs

NEW HAVEN, Conn.—The Knights of Columbus have created a corporation funded with \$2.5 million to expand their social, religious and educational programs. Supreme Knight John W. McDevitt said the charitable corporation will disseminate Christian truths and principles, maintain facilities for the physical, intellectual and moral development of youth and provide scholarships for deserving persons. The new charitable trust, Knights of Columbus Charities, Inc., combines several funds which had been created by the Knights of Columbus in past years to promote various causes.



MEATBALL PRODUCTION AT OLGA—Rolling meatballs in preparation for the annual Spaghetti Social at Our Lady of Grace Academy on Sunday, March 4, is occupying the attention of the six persons above (from left): Mrs. Charles Diekhoff, Sister Louise Hoeling, O.B.S., Sister Rosalinda Hasenour, O.S.B., Mrs. Leslie Boyce, Mrs. Herman Pekarek and Mrs. James Barr. A total of 3,950 meatballs will be required to serve 2,000 dinners at the social.

Spaghetti Social scheduled Sunday at Lady of Grace

BEECH GROVE, Ind.—The Parent-Teacher Organization of Our Lady of Grace Academy here will sponsor its annual Spaghetti Social from noon to 6 p.m. Sunday, March 4.

Dinners for adults and children will be served all afternoon in the cafeteria with entertainment for the entire family available in the student center. Among the attractions will be an old-fashioned general store, knit shop, toy shop, golf putt, fish pond and cake walk. In addition to the booths, various prizes will be awarded throughout the afternoon.

Proceeds from the event will be used for school improvements and new audio-visual equipment.

General arrangements are being handled by PTO officers: Kenneth C. Dreyer, Robert Bonke, Mrs. Leslie Boyce and Mrs. Francis Ferry.

Parking will be available on the OLGA campus and at the nearby Beech Grove Junior High School. Shuttle buses will provide transportation from the latter parking area.

Sr. Marie Edwina Puplava buried

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Marie Edwina Puplava, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, Feb. 22. She died (Feb. 19) after several months' illness.

A native of Whiting, Ind., Sister Marie Edwina entered the convent in 1928. She taught at St. Margaret Mary School, Terre Haute, and other schools staffed by the community in Chicago, Evansville and Whiting.

Three brothers and five sisters survive: Albert, Andrew and John Puplava, Mrs. Anne Karlsten, Mrs. Rose Leslie and Mrs. Marge Kacmarik, all of Whiting, Mrs. Jay Matlon of

Highland, Ind., and Mrs. Helen Klein of Griffith, Ind.

NUN APPOINTED

WASHINGTON — Sister Virginia Schwager, director of the division of health affairs of the U.S. Catholic Conference, has been appointed to a four-year term on the Health Insurance Benefits Advisory Council (HIBAC) of the Social Security Administration.

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Lourdes to hold dance March 3rd

INDIANAPOLIS — A Mardi Gras Dance will be held at Our Lady of Lourdes parish on Saturday, March 3, from 9 p.m. until midnight. The Versatiles will provide the music. Tickets may be purchased at the door. Costumes are optional. The dance is being sponsored by the parish Council of Catholic Women. Mrs. Gregg Dwyer is chairman.

Twenty years ago it was announced that Marian College would be changed into a co-educational school beginning in September, 1954.

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Downey singers to give benefit

INDIANAPOLIS — A benefit choral concert will be given by the "Musicals" and "Ambassadors" of Msgr. Downey Council, Knights of Columbus, on Friday, March 16, for the support of the Peace of Christ House, 1642 N. Park.

Short speech

VATICAN CITY — Pope Paul VI on February 25 gave the shortest Sunday noon greeting to visitors in St. Peter's Square in his nine years as Pope.

Pope Paul appeared as usual at his studio window at noon to bless the crowds below. Light feathery snow swirled through the icy wind and the Pope made his greetings short and quick.

"We do not want to keep you in the snow in bad weather," he said. "We thank you for your presence and give you our blessing. In the name of the Father, Son and Holy Spirit."

FISH FRY SET

INDIANAPOLIS — St. Gabriel's parish, 6000 W. 34th St., will hold its monthly Fish Fry from 5:30 to 8:30 p.m. Friday, March 2. Corned beef and cabbage will be served in addition to fish dinners. Carry outs and ala carte selections will be available.

Peace of Christ House or at the door for \$1 each.

Mrs. Daniel F. O'Riley directs the "Musicals," while the "Ambassadors" will be directed by Joseph Rathz.

St. John's Church

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Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.

Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15 p.m.; 5:30 p.m.

Lenten Services

Ash Wednesday—Ashes will be distributed before & after all Masses and from 5 to 6 Wednesday afternoon.

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m.

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THE TACKLER

Drug abuse booklet available

BY PAUL G. FOX

Drug abuse education, an important topic for parents and young people, is explored thoroughly in a national publication issued recently by the Division of Youth Activities of the U.S. Catholic Conference.

All Archdiocesan parishes affiliated with the National CYO Federation have received copies of the 1972 "Catholic Youth Work Annual," which provides basic facts about drug abuse as well as possible methods that both the Church and community can use to combat it.

The publication also gives suggestions on pastoral counseling, drug education programs for in-school and out-of-school use, and possible criteria for youth-adult discussions. It also includes a drug abuse resource index representing a broad spectrum of opinion.

The Catholic agency worked closely with the National Coordinating Council on Drug Education in gathering materials for the publication. A limited number of copies are available at \$2.25 each from the Division of Youth Activities, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

Another interesting publication of the National CYO Federation is a new booklet dealing with community prayer for youth groups. The 24-page, illustrated booklet is entitled "CYO Prayer Groups."

It offers guidelines, material and rationale for a prayer group, defined as "a gathering of a community which is trying to live an intense Christian life in the modern world."

"CYO Prayer Groups" is available at \$2 per copy from the National CYO Federation, same address as above.

INTERNATIONAL PEN PALS—Young people in Germany, France and Austria (ages 12 to 25) would like to develop pen-friends in the United States. The Centre for International Youth Contacts of Pax Christi, has asked us to invite American youth to correspond with their European counterparts. Interested persons can write: Catholic Exchange and Correspondence Service, PAX CHRISTI, D-6630 SAARLOUIS.

P.O. Box 462 (West Germany). Information should include personal data and languages known.

CANCELLED STAMPS NEEDED—The Brothers of Holy Cross need canceled stamps to aid them in their missionary work in Ghana, Liberia, Bangladesh, Brazil and Uganda. All types and denominations of stamps will be appreciated. A quarter-inch of paper should be left around each stamp. Send them to: Mission Promoter, Brothers of Holy Cross, Notre Dame, IN 46556.

NAMES IN THE NEWS—Miss Mary Ellen Dent, a member of St. Mark's parish, Indianapolis, has been named to the Dean's List at the College of Mt. St. Joseph, Cincinnati, where she is a senior. . . . Miss Isabella Lorenzo, an exchange student from Uruguay attending Roncalli High School, Indianapolis, had only attended classes a few days in January before her senior classmates nominated her as a queen candidate for the fund-raising activities of the Roncalli Student Mission Crusade. To her surprise she was elected queen and reigned at a recent semi-formal dance there.

WORLD DAY OF PRAYER—The World Day of Prayer observances will be held in at least two Archdiocesan parishes on Friday, March 2. Sponsored by Church Women United, services will be held in Christ the King Church, Indianapolis, and in St. Paul's parish, Tell City.

Father Thomas Carey, pastor of Christ the King parish, will host participants from six area churches—Broad Ripple United Methodist, Bellaire United Methodist, First Friends, Haverford Moravian, Northminster Presbyterian and the Lutheran Church of the Good Shepherd. Speaker will be Rev. Donald Durrett of Northminster Presbyterian Church.

St. Paul's Council of Catholic Women will host the Tell City observance in the Fellowship Hall of the First Baptist Church there. Father Andrew Diezeman is host pastor.

"Alert In Our Times" is the theme of this year's ecumenical prayer services.

Nixon urged to intervene on abortion

TORONTO, Ont. — International Birthright, representing 239 pregnancy counseling centers in North America and England, has sought President Richard Nixon's intervention in reversing the U.S. Supreme Court abortion decision.

In a telegram to President Nixon, Birthright stated, "The board of directors of International Birthright look with dismay upon the recent decision of the Supreme Court of the U.S. on abortion."

"Your intervention is sought in this decision in view of your pre-election public statement to the American people regarding abortion."

"It is an incongruous situation wherein, on the same day the killing of American soldiers in Vietnam was ended, a decision was made which will mean the killing of millions of unborn babies."

The telegram was signed by Mrs. Louise Summerhill of Toronto, founder-president of International Birthright.

Mrs. Summerhill told the Catholic Register, a Canadian national weekly, that Birthright chapters in the United States had received "a flood of mail" protesting the high court decision. One center in Iowa had received a protest letter with 5,000 names on it. The mail was directed to the White House.

Also President Nixon had said during the election campaign that he was against abortion and definitely against abortion on demand. Mrs. Summerhill pointed out, "Why, he even commended Birthright in a letter to Cardinal Terence Cooke of New York."

Center topic is announced

BLOOMINGTON, Ind. — "Contraception—Is the Church Vascillating?" will be the topic for an education program at St. Paul's Catholic Center, 1413 E. 17th St., at 7 p.m. Thursday, March 8.

Guest lecturer will be Father Thomas Daily, a priest of the Buffalo (N.Y.) diocese who teaches moral theology at St. Meinrad School of Theology. A discussion period will follow the presentation.

There is no cost for the public program.

Father Terrill retreat master

INDIANAPOLIS — Father Richard Terrill, pastor of St. Philip Neri parish, will conduct a week-end retreat for women of seven Archdiocesan parishes March 2-4 at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis.

Reservations are available by calling Fatima, (317) 545-7681.

INDIANAPOLIS

Calendar of Events

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.; Seecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

JESUIT ELECTED

WASHINGTON — Father Paul C. Reinert, S.J., president of St. Louis University, has been elected president of the National Council of Independent Colleges and Universities. He succeeds Terry Sanford, president of Duke University and former governor of North Carolina.

Twenty years ago Adrienne Auvil, St. Agnes Academy senior, was named winner of a four-year scholarship to St. Mary-of-the-Woods College after finishing first in a nationwide competitive examination.



SCHOOL BOMBED—Children at a Catholic school in Comber, Northern Ireland, begin the work of cleaning up after their school was the target of a bomb attack during a day of violence

which coincided with a 24-hour general strike called by militant Protestant groups. (RNS photo)

Anti-abortion rights assured

(Continued from Page 1)
can still be given consideration if the House Ways and Means Committee hears from supporters. To date there has been little grassroots pressure in favor of getting the bill moving.

INDIANAPOLIS UNIGOV attorneys agree that HB 1729, passed last week by the House, confirms the authority of local governments to charge tax-exempt properties for municipal services.

The feeling is that the authority was

clearly given in 1972 home rule legislation, although Rep. Herbert E. Williams (R-Kokomo), a sponsor of HB 1729, said last week many municipalities "were afraid to use their powers because they weren't sure just what those powers were."

Based on case history, Unigov attorneys claim service charges are considered to be different from general purpose taxation, from which churches, schools, etc. are exempt. Under either the 1972 law or the 1973 proposed clarification, local governments, they contend, have the authority to

assess charges for service.

A BILL PROTECTING the civil rights of patients in psychiatric hospitals passed the House Tuesday by a vote of 87-7.

Supported by the Indiana Catholic Conference, HB 1254 is sponsored by Reps. William Latz (R-Fort Wayne) and John M. Guy (R-Monticello). The measure would guarantee humane treatment and reasonable living conditions. Patients would among other rights, be given the opportunity to practice their religion.



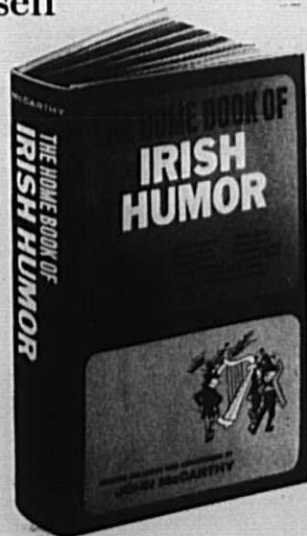
HOLY SPIRIT FRESHMAN-SOPHOMORE TOURNAMENT CHAMPIONS—St. Simon's Freshman-Sophomore team, which was shut out of the Division Four race in the last week of the regular season, came on like "gangbusters" in the annual Holy Spirit Freshman-Sophomore Invitational Tournament, winning the coveted title by beating St. Malachi, Brownsburg, in the championship game, 66-46. Standing with the new champions are St. Simon's CYO Priest Moderator, Father Thomas Stumph (back row, left) and Coach Ron Shreve (back row, right).

Perfect Gift for an Irish Friend or Yourself

Today there are more than thirty million Americans with Irish blood in their veins. Proud, too, of every drop of it! They particularly take pleasure in keeping alive and popularizing the witty sayings and writings of those of their blood, especially of those intensely Irish Irishmen such as Swift, Sheridan, Shaw, Gogarty, Wilde, Dunne, Breslin, O'Rourke, McNulty, MacDonagh, Wibberley, O'Connor, Ervine, O'Faolain, Doyle, Callaghan and Sullivan, all of whom with others are included in this generous volume—THE HOME BOOK OF IRISH HUMOR. Here they have caught the ready wit, the quick retort, the hundred ingratiating faults, the thousand redeeming weaknesses, the sometimes bitter and usually ironic observations of the Irish which have given the race its reputation for humor and good fellowship.

The contents of THE HOME BOOK OF IRISH HUMOR are divided into twelve sections: Pubs, Publicans and Patrons; Irish Bulls and Pure Poteen; Born Politicos; The Great Georgians; The Landed Gentry; Tales from the Irish Countryside; The Renaissance; For the Bend in the Road; North of the Border and Down Under; Irish Ballads, Songs and Sagas; Irish Proverbs; and Wakes and Wags.

Throughout, the editor, John McCarthy, formerly Executive Editor of Catholic Digest,



has contributed a lively series of quips and jests about the Irish, humble and great.

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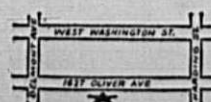


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BEHIND THE NEWS

BY FATHER LEO E. McFADDEN

ROME—Some Church financial experts say they feel it is too early to determine the impact of the devaluation of the U.S. dollar on the Church's missionary and charitable activities.

Last year, however, independent of the dollar, Vatican mission directors reported they faced a serious financial problem.

Contributions for the missions were up worldwide, the directors said, but the needs of the missions had skyrocketed, forcing the Vatican to curtail its donations to many mission projects.

The effect that the dollar's devaluation could have on Church mission activity can be seen by studying the possible results of devaluation in an underdeveloped country of the Third World.

IF THAT CHURCH activity is backed by the U.S. dollar, and that country also devalues its currency, as many are doing, the local currency retains its predevaluation relation to the dollar. In other words, the dollar is still worth a dollar. But if that country does not devalue its currency, then the dollar is worth only 90 cents on the local economy. And if that country is influenced by a strong European currency—like that of France—

the dollar may be worth even less.

On the other hand, if that missionary activity is sponsored by the Church in Germany or France or Switzerland, then the strong currencies of those countries will buy more for the missions.

Whether the dollar's devaluation helps or hinders a Church activity depends on what currency is being used for the activity and where the currency is to be spent.

Recent confusion on international exchanges made a wait-and-see policy reasonable.

Amid the financial uncertainty, two positive things can be said for the Church's missionary and socio-economic programs around the world.

HOW DEVALUATION AFFECTS A WORLDWIDE MISSION

Religion and the dollar

The first concerns the source of funding for these operations and the second the assistance of the so-called Vatican Bank—officially called the Institute for the Works of Religion—in stretching Church monies.

ALTHOUGH CATHOLIC charities are international, they should really be thought of in terms of one local Church helping people in another country, such as the German Catholic charities agency funding a hospital in India.

Through a federation—Caritas Internationalis—these charities inform the Vatican of their projects and coordinate their projects through the Vatican but they collect their money at home and fund such projects as they see fit.

Many strong European currencies flowing to the missions and charities in the

Third World will increase in value. Catholic charities in many European countries will also continue to benefit from a mandatory charity tax collected by the government but which can be assigned by citizens to the charity of their choice.

Even if a national charity was funded in dollars, the dollar would generally retain its full value if aid supplies and their shipment were paid for in the United States.

It appears then, that the Church's mission activities in the underdeveloped countries may not be too adversely affected by the dollar's devaluation.

ANOTHER BRIGHT spot on the horizon is the Vatican Bank, whose primary task is to fulfill the mandate given it by Pius XII in 1942: "To oversee the safekeeping and administration of monies destined for the works of religion."

Because the Vatican Bank is an agency of an independent state, it can buy and sell unhindered by restrictions placed by a nation on its national banks.

Of course, the institute remains subject to national restrictions concerning the importation and exportation of local currencies.

As a financial institution independent of

Italy, it has consistently over the years provided a more favorable rate of exchange for the dollar to its religious clientele than Italian banks.

The press widely publicized the bank's provision of the best lira exchange for the dollar in Europe during the first days of the dollar crisis.

BECAUSE OF ITS direct contact with international exchanges, the Vatican bank has consistently stretched the "monies destined for the works of religion" since Pope Leo XIII founded a similar agency in 1887.

The bank not only helps religious communities financially during a crisis or on a day-to-day basis, but backs up those communities whose budget is based on soft or hard currencies.

On the local Roman scene, the budget is a crucial factor during the dollar crisis because many religious communities have their world headquarters here and some depend exclusively on a dollar budget.

Because the dollar-lira exchange has been shaky over the past year, many communities have been computing their budgets on a less valuable dollar.

With the little extra the Vatican bank offers in its exchange, the dollar is worth about the same as before the crisis for those communities.

This is not to deny, of course, that the dollar is definitely weaker and that the cost of living in Europe rises almost daily, a factor which clobbers the dollar's value.

Still, the bedraggled dollar intended for the works of religion is about as healthy at the Vatican bank as it was before the dollar crisis and certainly more healthy than on the local exchanges.

CRITERION EDITORIALS

Some practical help for a change

One of the most popular sentiments abroad in the land is that courts and legislatures are consumed with protecting the rights of criminals but couldn't care less about victims. That's an exaggerated reaction to a needed recognition of the civil and legal rights of the accused and the convicted. But, as with all exaggeration, it has some truth to it.

No legislature in the land can guarantee a citizen that he won't become a victim of crime. But it could guarantee that neither he nor his family is forced into financial deprivation because of someone else's criminal actions. Yet Congress and state assemblies have been woefully negligent in this respect. Little practical assistance has been offered to victims.

Recently we talked with a retired Indianapolis businessman who many years ago was ruthlessly beaten and robbed. He lay near death for months. Medical bills devoured his savings and forced the sale of a promising business. Fragile health and limited strength dogs him to this day.

His wife and children have never wanted for food or shelter but all hopes for a bright, secure future were dashed by one malicious act. There was no money for college educations or any of the "extras" a father wants for his children. Through the years frugality has been an ever-present guest in his household.

The man is not bitter. Things could have been worse, he reasons. He might have been killed. Yet he cannot help wondering. If there had been some kind of government assistance to

help him with the doctor bills or keep the business going for a while, he believes he could eventually have salvaged the family's dreams. As it was, he didn't have a chance. But he wants others like him to have it. That is why he was voicing support for the type of bill that is now before the Senate Public Policy Committee.

Senate Bill 167, sponsored by Sen. Rudolph Clay (D-Gary), mandates the establishment of a Crimes Compensation Board, a three-member panel that would be appointed by the Governor. The board would review claims rising out of crimes in which innocent victims suffer a loss of \$100 minimum and/or two week's income. Victims who have no other recourse for aid could receive emergency payments of \$500 maximum, plus additional compensation as later judged proper by the board. Claims would be paid out of the state's general fund.

The bill, supported by the Indiana Catholic Conference, has yet to see any action. It has rested unheard and unheralded ever since it was assigned to Public Policy.

Obviously the fiscal impact of the proposal cannot be accurately forecast. But that does not obscure the fact that the state should begin to assume a responsibility it has too long neglected. In this session of the legislature there has been a lot of rhetoric about the hardship and heartache suffered by victims of crime. Now it is time to do something practical for them by passing compensatory legislation.

—B.H. ACKELMIRE

The OEO—a dream gone sour

The facts do not warrant the current outcry that President Nixon's 1974 budget abdicates the federal government's responsibilities in the field of social welfare. Outlays for health, education, old age assistance and other human resources programs are up—and by wide margins over similar Great Society expenditures. Indeed, in many respects, the proposed budget is the most socially progressive one ever submitted to Congress.

It does, however, call for the dismantling of the Office of Economic Opportunity which has been a kind of administrative umbrella for countless hundreds of anti-poverty programs. It is the impending demise of the OEO and

the transfer of most of its functions into other governmental departments that is at the crux of much of the budget criticism.

The OEO has served as channel and coordinator for anti-poverty projects, that's true. It has also developed into a self-perpetuating bureaucracy with all the sins of waste, inefficiency, and make-work that bureaucracies are heir to.

Mr. Nixon's statement of last week that too many people have gotten fat on welfare was wholly justified. He was not speaking of the poor. He was speaking of the program managers, consultants, surveyors, statisticians, and specialists of every stripe who have reaped the lion's share of poverty monies. Bungling, red tape and even graft reduced the flow of funds to a mere trickle by the time they reached the poor they were supposed to help, the President charged. Whatever his motivations for doing so, he was telling the unvarnished truth.

Despite the billions that have been allocated during the past decade, the poor have gotten poorer and more numerous. The nation's cities have continued to decay and its rural communities have continued to go to seed. Yet OEO bureaucrats and their supporters defensively parry these realities with the same pat



"HEY! NOW THAT I LIKE!"

YOUR WORLD AND MINE

Financing repression

BY GARY MacEOIN

News from the Dominican Republic is ominous, particularly ominous for the United States, which eight years ago decided it knew what that country needed better than did the inhabitants. We invaded with 24,000 troops and in bloody warfare forced them to accept the rule of Joaquin Balaguer, a former top lieutenant of Dictator Trujillo, rather than Juan Bosch whom they themselves had elected president.

Our declared purpose, as formulated in Washington, was "to share in building a Dominican democracy," a project toward which we pledged "all available assistance." Today, all indications are that we have firmly established another Trujillo-style dictatorship.

Just before Christmas, all 47 major seminarians in the country, in a dramatic and unprecedented action, put on the record their views of what has happened. They put down their books at the seminary and spent a week in "fasting, prayer and reflection."

WE PROTEST, they said in a joint statement. "We protest the indignities to which so many of our fellow citizens are subjected in the jails, to arbitrary arrests to growing unemployment, to the ex-

Dubious welcome

ROME—Xuan Thuy, North Vietnam's chief peace negotiator said here that the North Vietnamese Roman Catholic "minority" who fled south after the 1954 Geneva Agreement, could return to North Vietnam "without trouble and without danger to their religious beliefs."

He said that the Catholic minority "which after the Geneva Agreement of 1954 opted for South Vietnam, has by now understood the error it made by leaving North Vietnam."

solution: more money is needed. That's not much of an answer for either the poor or for the taxpayers who pay for all the programs that don't work. And until the supporters of OEO can come up with better logic, there isn't going to be any public demand to salvage the agency.

—B.H.A.

pulsions of poor peasants from their holdings, to the failure to implement promised land reforms, to the shameless exploitation of labor imported from neighboring Haiti."

One "benefit" secured by the U.S. for its 1965 intervention was a series of privileges for foreign capital. The seminarians note the results. "We protest the transfer of our national resources to big international companies especially to Gulf and Western." G. and W., an American-based conglomerate today owns at least one-fifth of the land area of the republic, which, in U.S. terms, puts it on a level of an average-sized state. Its privileges have grown proportionately. They include a free zone into which it can import free of duty.

BALAGUER HAS BEEN understandably anxious to present his regime as approved by a majority of Dominicans. But it is no less obvious that his overriding concern is to engineer a majority for a third term at elections scheduled for a year from now. The prospect for such a majority in a free election had fallen to nil as Juan Bosch—in spite of enormous official pressures and stratagems—built up a broad-based coalition.

Like his mentor Trujillo, Balaguer has never lacked for bizarre stratagems. The other week 10 guerrillas landed on the southwest coast, or so he says. A mere 10 men against a big and well-equipped army, but enough for Balaguer's purpose. Bosch organized this Balaguer charged. Bosch understandably went into hiding, while issuing a denial that he was involved. His denial was hardly necessary. Bosch's patience is well known. He has waited so long that another year would have been easy for him.

WHAT SEEMS NOW clear is that Balaguer has decided he cannot win the election by fair means, but that he is determined to win it anyway. The 10-man invasion is only one of a series of plays to make it clear to the Dominicans that they had better play it his way because he has absolute life-and-death power, just as Trujillo had.

There remains, nevertheless, one detail. The U.S. created him. He could not last a month without its continuing support. For how long can G. and W. and other multinational corporations dictate our policy?

Many citizen groups, including spokesmen for major Catholic, and Protestant segments of opinion, have made their views known to the administration. Will they be told that diplomatic conventions forbid us to express our opinions about a situation which was created by our armed might?

THE YARDSTICK

History of a shut-out

BY MSGR. GEORGE G. HIGGINS

In 1935, when the National Labor Relations Act (the so-called Wagner Act) became the law of the land, farm workers were excluded from its coverage. Why? For one reason and one reason only: Because the National Farm Bureau Federation and all of the other leading "growers" organizations in the United States wanted to prevent farm workers from exercising their right to organize and had enough political clout to bend the Congress to their will. It was just as simple—and as cynical—as that.

In 1949, when the Wagner Act was rather drastically amended, farm workers were again excluded from coverage.

Since 1949 the Farm Bureau Federation and its anti-union allies have done everything within their power to maintain the status quo. No, that's not altogether accurate. It would be more accurate to say that, not content with having excluded farm workers from coverage under the federal law, they have done everything within their power to undo the status quo by imposing restrictive legislation on farm workers at the state level.

THEY HAVE ALREADY succeeded in doing this in Arizona. More recently, they failed to achieve their purpose in California—but not for want of trying. Their desperate effort in California last November to enact the infamous Proposition 22—which was clearly designed to cripple, if not to destroy the United Farm Workers—reportedly cost them well over a million dollars.

Proposition 22 was roundly defeated, thanks in large measure to the timely intervention of the California bishops.

Nothing daunted, however, spokesmen for the industry have publicly announced that they will make another all-out effort to enact a similar proposition in 1974. Meanwhile plans are under way to enact an Arizona-type statute in several other predominantly agricultural states.

Within recent weeks, the Farm Bureau Federation and many of its allies

in the agricultural industry have completely reversed themselves and are now insisting, believe it or not, that the National Labor Relations Act be amended—some 38 years after it was first enacted—to include farm workers under its coverage.

THE INDICATIONS are that a bill to this effect will be introduced within the near future. According to one member of the House Education and Labor Committee—Rep. John R. Erlenborn (R.-Ill.)—it has a good chance of passing this year.

This I rather doubt. I believe, of course, that the bill will be strongly supported not only by the Farm Bureau Federation but also, for reasons of its own, by the International Brotherhood of Teamsters which, in a moment of madness, recently declared open warfare on the United Farm Workers Union.

There is no one in the whole wide world who, by reason of personal experience, knows better than I do that the Teamsters will holler bloody murder when they read what I am saying about them in this context. I am sorry about that, but the fact is that they ought to be ashamed of themselves for playing patty-cake with the Farm Bureau Federation on the issue of farm worker legislation.

THEY KNOW as well as I do that the Farm Bureau's alleged "conversion" on this issue is as phony as a \$3 bill. They know perfectly well that the Farm Bureau, in reversing its position, has only one purpose in mind: To check the effective use which the United Farm Workers Union has made of the boycott. Again, it's just as simple—and as cynical—as that.

I realize, of course, that at some point it will be necessary for the Congress to enact legislation covering labor-management relations in the field of agriculture. In my opinion, however, to do so at this time and, above all, to do so in the manner that the Farm Bureau Federation and the Teamsters want it done, would represent a deliberate effort to hamstring and possibly destroy the United Farm Workers Union.

I simply refuse to have any part in such a cynical operation. To the contrary, win or lose, I propose to fight it all the way.

Charges Viet refugees pawns

BY GERMAINE SWAIN

HONG KONG—The omission of any reference in the Vietnam cease-fire agreement to the rights of the country's refugees was called "shameful and shocking" by an official of Catholic Relief Services (CRS), U.S. Catholic overseas aid agency.

"Vietnam's refugees have become the political and military pawns of all sides," Father Robert Charlebois, regional CRS director for Southeast Asia, told NC News. He was interviewed while on a visit here from Saigon.

"Victims of the horrendous fact of war, they had the greatest personal concern in the cease-fire—that of the right of man to live. But the cease-fire agreement was only a military and political document. It carried no mention of the moral responsibility leaders and nations have to protect the rights of refugees."

"IN ORDER THAT the sounds of war may give way to the works of peace, refugees must be considered a priority concern. And unless the Church directs its collective services to this problem, it will have failed."

The Church's presence in Vietnam, according to Father Charlebois, must be that of the universal Church giving material assistance and sharing in long-range planning in the area of reconstruction of land and people. This could range from providing a bus ticket to a

village or to building a new one "complete with church," he said.

He proposes a new thrust on the part of the Church—a committee or organization representing all agencies of the Church concerned with the welfare of man in the works of justice and peace, together with the Church in Vietnam.

"THERE SHOULD then emerge," he added, "a Vietnamese representative agency of the universal Church, as well as of the local Church, that will concern itself and devote itself entirely to this area. And instead of the resources provided bearing a label American or Swiss or German or French and so forth, they would come through a responsibility given Caritas Internationalis (the international Catholic charities agency)."

Father Charlebois described the situation of the thousands of refugees generated by the Vietnam cease-fire as "delicate and confused." He said that the people were somewhat ambivalent about returning to their own villages or remaining in the refugee camp where they feel secure.

They have gone through this pattern so many times before only to lose their land and have to start over again, he said. As much as many want to return to the land of their ancestors, they are worried and concerned that in an unstable world they will again be put in the position of being "professional refugees," Father Charlebois said.

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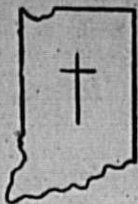
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Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CONTINUING CHAPTER THREE

BY MSGR. JOHN J. DOYLE

The lull in hostilities between Indians and Americans that prevailed during the peace negotiations in Paris after Cornwallis' surrender at Yorktown in 1781 was over. On 1 March 1784, Virginia, unable to provide a stable government for the territory conquered by Clark, ceded it to the United States, but the Continental Congress was in no better position than Virginia to impose order on the country, which was overrun by adventurers, who had no regard to the prohibitions made by Congress.

In 1784 and 1785 agents of Congress concluded three treaties with several Indian tribes, which opened for settlement most of what is now Ohio. Congress also appointed surveyors to prepare the newly acquired land for sale to prospective settlers and speculators.

Taking alarm at these measures, which they took to be a portent of what lay in store for them, the Indian tribes along the Wabash combined their forces and stepped up their raids in Kentucky, then a part of Virginia. These raids led to counter raids by the Kentucky militia, who attacked and pillaged all the Indian villages they came upon, whether hostile or friendly.

IN RETALIATION, a large force of Indians in the summer of 1786 threatened an assault on the Americans at Vincennes, many of whom had taken possession of land the Indians regarded as theirs. Only the intervention of the French under the leadership of Le Gras prevented a massacre.

It is not hard to see why the colonel did not find time to sign Father Gibault's register. While the Indians' animus was directed chiefly against the Americans, the deaths of the Frenchmen show that the friendship between Indians and French was beginning to wane.

In September George Rogers Clark himself led a large force of Kentuckians up the Wabash and destroyed a number of Indian villages and many acres of their crops, but owing to a shortage of provisions and the desertion of some of his men, was unable to proceed far enough to bring the Indians to a pitched battle.

Part of Clark's trouble appears to have been due to intemperance in drinking, of which in his years of enforced idleness he had become a victim. At any rate, he lost control of the militia, who on coming to Vincennes pretty well took possession of the town, providing for themselves by taking from the people what they wanted. Among those they despoiled were three Spanish merchants, who were there engaged in trade.

This invasion of the territory of the United States by the Virginia militia finally provoked the Congress to take

action. Perhaps it was motivated more by the peril to the delicate negotiations for a trade treaty with Spain, which were then in process, as a result of the robbery of the Spanish merchants than by concern for the safety of the local people.

On 24 April 1787, Congress ordered Henry Knox, the secretary of war, to direct the commander of the troops of the United States "to take immediate and efficient measures for dispossessing a body of men who have in a lawless manner taken possession of post St. Vincennes in defiance of the proclamation and authority of the United States."

SO IT WAS THAT on 17 July, Colonel Josiah Harmar came to town with a company of the First Regiment of the United States after a hot and wearisome six-day march from the Ohio River, driving a herd of cattle for their meat supply. The rest of their provisions, with an escort under the command of Major John Francis Hamtramck, went down the Ohio and up the Wabash, but the Wabash was so low that it was necessary to transfer the loads from the larger boats to pirogues with the assistance of some men that went down from Vincennes.

As the little fleet made its laborious way upstream it was attacked by a band of Indians, who killed a soldier and a Frenchman and made off with some of the provisions. Six weeks later, on 8 September, Father Gibault recorded the burial of Dominique Bergan, "who was massacred by the Indians at a place called the Grand Rapids of the Wabash some time ago. He added: 'He was a good citizen and Christian, aged about 48 years.'"

Harmar confirmed in office the judges whom Todd had installed in 1779 and who had continued to function, although the law by which they held office provided for new elections every year and their legal status had probably lapsed when the County of Illinois went out of existence in 1782.

The town and the court were henceforth to be under the jurisdiction of Major Hamtramck, whom Harmar appointed military commander of all the territory as far as the Mississippi River. Hamtramck was a Canadian, whose father was an immigrant from Luxembourg and whose mother was of French descent.

The family must not have seen eye to eye with Bishop Briand, for John made his way to New York and joined the Revolutionary army in 1776, when he was about 20 years old. He saw considerable action in the war and remained in the army after it was over.

AS A CATHOLIC and a French speaker, he was eminently qualified to command at Vincennes and he appears to have acquitted himself well in the difficult position. He was not the only Catholic among the officers, for on 2 October 1787 John P. Wyllys, "Majr 1st U.S. Regt.,"

signed the church register as the godfather of Jean Francois Xavier Richard.

One of Hamtramck's first acts was to dissolve the court and hold an election of new judges in May 1788. His reason was that the people complained of the exorbitant fees charged by the court. He believed that the court had been dominated by a group that he referred to as the "ottoman families," namely, those of Le Gras and Gamelin.

In fact, Colonel Le Gras, who had recently died, was the only one of his name at Vincennes, but he and the Gamelins were related. Hamtramck made no mention of another charge that has been leveled at the court, that of illegally granting lands, sometimes to its own members, the judge that was to receive a grant absented himself on the day the grant was made.

In this election only two of those chosen were French: Jean Baptiste Millet, who as first judge finally signed the church register, and Nicolas Baillargeon. The others were Moses Henry, who was for many years a resident of Vincennes; James Johnson; and Valentine Thomas Dalton.

Neither Harmar nor Hamtramck was happy about Dalton's election, for he had been one of the ringleaders in the usurpations that provoked Congress to order the army to take possession of the town. He was well liked, however, and the best the major could do was to keep his eyes open that nothing might go amiss. The Gamelins were not entirely left out, for Antoine became the notary of the court.

(To be continued)

TREATMENT FOR ALCOHOLICS

Learning to hate

BY JOHN MAHER

WASHINGTON—Catholicism and alcoholism were once linked in a Presidential campaign slogan describing the Democratic party as the party of "Rum, Romanism and Rebellion."

Now millionaire Catholic businessman Patrick Frawley, a recovered alcoholic, is financing the operation of two hospitals that specialize in the treatment of alcoholism.

Frawley is president of Frawley Enterprises, Inc., which owns the two hospitals, Schick's Shadel Hospital in Seattle, Wash., and Schick Hospital in Fort Worth, Tex. The corporation is also a majority stockholder in Schick Electric Co., and two national Catholic weekly newspapers, Twin Circle and the National Catholic Register.

DR. JAMES W. SMITH, director of Schick's Shadel Hospital, said in an interview here, that the two facilities have treated more than 17,000 patients since the Seattle hospital was founded in 1935. Followup studies on several groups of patients over four-year periods have indicated a nearly 60 per cent rate of success in enabling the patients to abstain totally from alcohol, Smith said.

Anglican puzzle

LONDON—At least 40 per cent of the questions received by the Church of England Enquiry Center here last year came from people concerned about remarriage after divorce.

The Anglican Information Office said this type of question "is often the saddest to answer. Very often it involves someone who is a loyal and faithful member of the Church who has fallen in love with a man or woman who has been an unoffending party in a divorce."

The backbone of the treatment is to produce a conditioned aversion to the sight, smell and taste of alcohol," Smith said.

The treatment, which usually lasts 10 days, involves administering emetine hydrochloride to produce nausea and vomiting while the patient is given alcoholic beverages to smell and taste.

On alternate days, the patient is given sodium pentathol to induce drowsiness and encourage talk about problems that may contribute to drinking. As deeper sleep comes, the therapist uses suggestion to reinforce the patient's desire and willingness to stop drinking and his developing aversion for alcohol.

THE TREATMENT also includes a detailed physical examination and attention to any physical problems resulting from alcohol.

The hospitals do not undertake long-term psychotherapy for patients with mental problems, but refer such patients to psychiatrists in their hometowns, Smith said.

After the initial 10-day treatment, patients return one and two months later for one to three-day reinforcement sessions.

The fee for the program is \$1,425.

The hospitals are non-sectarian, Smith said, but "a large percentage of our patients are Irish Catholics. Northern Europeans have a higher than average rate of alcoholism."

"Anyone can become an alcoholic if they get enough alcohol for a long enough period of time," Smith said. "Most alcoholics start out with social drinking and their body chemistry is such that they become alcoholics."

It takes most alcoholics about 12 years

opinion
reaction
analysis
background

before they have "full blown signs of alcoholism," he said.

THE AIM OF the aversion treatment, he said, is to allow the recovered alcoholic "to pour a drink for a friend without having to fight to avoid taking one himself."

The 44-year-old Dr. Smith, a native of Seattle, said he was "basically a family doctor" before becoming associated with Schick's Shadel Hospital 12 and a half years ago, first as medical director and then, for the past five years as director.

At first he refused an offer of the directorship, he said "because I didn't know anything about alcoholism and thought most alcoholics were bums who could stop drinking if they wanted to." He has found out "that most alcoholics are nice ordinary people once they are separated from alcohol."

Will Rome's pornographic binge cancel Holy Year fete?

BY CANON WILLIAM PURDY

ROME—The historic capital of the Christian world, due in two years' time to be celebrating yet another Holy Year, is plastered with pornographic film posters and clocks 18 crimes an hour.

The latter fact was revealed in a startling speech by the procurator general, Ugo Guarnera, inaugurating the new judicial year. While repudiating general charges of widespread political partisanship among magistrates, Guarnera, chief judge of the petty criminal courts, stressed the gravity of any decline of confidence in their impartiality, such as some recent incidents had caused.

He called also for vigorous judicial reform, especially in the matter of the notorious delays recently highlighted

End to exploitation

MELBOURNE—White South Africans can no longer think of black people as merely a source of "cheap labor," Bishop Manfred Gottschalk of Oudtshoorn, South Africa, told a conference here on "Problems of Aborigines."

again by the Valpreda trial.

PIETRO VALPREDA, an anarchist, was imprisoned following bomb-throwing incidents in Milan in December, 1969. After three years when he had still not been brought to trial, new legislation had to be introduced to procure his release. Young Bishop Luigi Bettazzi of Ivrea was among those who protested publicly about the scandal.

Guarnera's remarks about Rome brought many reactions. L'Osservatore Romano, Vatican daily, gave an article to them and Pope Paul VI made extended

reference in a speech.

Pope Paul has already said he hoped the city would present a better face by the time of the Holy Year. This was generally interpreted as a threat that the Holy Year might be called off, although the Vatican press office afterwards rather unconvincingly denied this interpretation.

CANCELLING THE jubilee would be a disastrous blow to the city's shaky finances. The 1975 Holy Year can be expected to bring unprecedented numbers to Rome, with acute over-crowding and traffic problems—but also with vast inflow

of foreign currency.

A more serious Christian problem is, can the challenge of declining morality and public order be met here at the heart of the Church?

Rome's history has not allowed it to become a model of well-balanced Christian ministry. Inside its ancient walls it has more than a church for every day of the year, but in the sprawling suburbs, where the high-rises stand in muddy fields, Mass still has to be said in rooms over shops. Roman vocations are rarities, and the more business-like parishes are run by men from northern Italy, not this city.

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JESUS

Son of Man

BY FR. ALMCRIDE, O. PRAEM

It's the style today to speak of Jesus only in terms of his humanity. "Superstar," pointedly, omits affirmations about the divinity of Jesus, and the resurrection and second coming as accompanying tenets. Literary and dramatic efforts to show Jesus was a real man frequently hover around his sexuality. Kazantzakis, in his "Last Temptation of Christ," gives us a Jesus tormented with sexual affection for Magdalene. "Superstar" reverses the plot and has Magdalene wondering about how to love him.



Theologians, following a psychological taste, have probed the humanity of Jesus in terms of his human consciousness. As they see it, his human awareness grew and developed in the normal human way. In

other words, there was no special infusion from the Godhead to inform Jesus about his nature and his mission. In modern terms, Jesus had to struggle like all of us to know who he was and what he should be doing with his life.

HIS SELF IMAGE proceeded from interaction with daily life, from the way people reacted to him, from the impressions that poverty and hypocrisy made upon him, from the love he received from Mary and Joseph and his friends. It also grew out of his progressively deepening prayer to his Father, maturing inculcably as the years went on. Lastly, it drew from his capacity for openness to life.

This vision of Jesus in terms of human awareness and psychological growth does not exclude his divinity. There is no way to know how he understood that dimension of himself. It remains utter mystery. The Gospels tell of Jesus referring to himself as "son of man," or simply a man.

We cannot conclude from this that he had no awareness of his divinity. We can only say that if he were aware of it, he surrounded that element of self understanding with awesome silence. This does not prevent us from meditating on the matter. Medieval religious thinkers did so and spoke of beatific and infused knowledge.

Returning, however, to the "son of man" saying. It speaks of Christ's manhood. It also is a technical expression meaning messiah.

Two prophets of the old testament use the saying "son of man" extensively. Ezekiel employs it to emphasize the precarious condition of exiled man before an angry God. Daniel uses it to describe the nobility of a future man who will embody the exalted hopes of God for the world, in other words, a messiah.

IT IS DANIEL who first uses the imagery of a "son of man" coming on the clouds of heaven to rule the earth and render justice to the maltreated and create a kingdom of the saved. "I gazed into the visions of the night. And I saw coming on the clouds of heaven, one like a son of man. On him was conferred sovereignty, glory and kingship, and men of all peoples, nations and languages became his servants." (Daniel 7:13-14)

Hence the "son of man" usage on the lips of Jesus both affirms his full acceptance of his humanity as well as the discovery of his call to be messiah, and the determination to live up to the crucial demands of that calling.

Devotional literature has always been sensitive to the humanity of Jesus. Meditative people from Francis of Assisi to Ignatius to Teresa of India speak of their hearts being touched to the point of fire by the compassionate love of Jesus. Their own lives are full of an equally extraordinary humanity. John XXIII writes in his journals of the impressive gentleness, humility and brotherliness of Jesus. And while John bore the papal office he was a worldwide witness to those very same virtues.

THERE IS A PITFALL in trying to look only at the humanity of Jesus, for at no moment in real life did his humanity ever exist apart from the divinity. There is also a trap in only looking at his divinity, for that inaccessible light could scorch the meaning of humanity from our eyes.

We are cursed in our words and concentrations and emphases to miss the whole truth when looking at part of the truth. We are blessed when we remember that this is the touchy condition of our meditative pursuits. When one element is being revealed, then another is concealed. Hence the need to struggle toward the concealment to reach a precarious balance.

We speak here of the humanity of Jesus. The Gospels are full of his humanity. The parables, the miracles, and above all the Passion speak of his man-ness. Imitate his profound humanity even as you breathe it within the presence of the divine.

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"He was part of the human family, and grew as a man grows 'in body and wisdom.'" (NC photo by G. P. Gosholick)



"John XXIII writes in his journals of the impressive gentleness, humility and brotherliness of Jesus. And while John bore the papal office he was a worldwide witness to those very same virtues." (NC photo)

CATECHETICS

Needed—more emphasis on human nature

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

"I think we would like to know more about what God did when he was on earth." "What did God look like when he was on earth?" "More about God when he was a teen-ager."

These are typical responses to the question on a questionnaire given to 7th-8th graders around the United States: "What do you think people your age want to know about God and religion?" Of the more than 2,000 responses one of the most common requests was to learn about the life of Jesus, what he was like, how he felt, what he did at various periods of his life.

But, as the selected replies cited above suggest, there is a common tendency to simply interchange the names "God" and "Jesus." Each of the above replies uses the word "God" where the youngsters refer to "Jesus." This was a common characteristic of the seventh and eighth graders who responded. Jesus was simply referred to as "God" more frequently than as "Jesus" or "Christ," even when referring to obviously human factors as physical appearances and feelings.

IT IS WORTH reflecting on this phenomenon. The 2,000 youngsters were from every part of our country, from both parochial schools and CCD. They were given no instructions except to answer the questions honestly in their own words: The majority spontaneously identified "Jesus" with "God."

In itself this is somewhat consoling and reassuring. So often religion teachers and textbooks are criticized for allegedly failing to teach the divinity of Christ. Just the opposite conclusion comes through the questionnaire replies. It seems that the youngsters are well aware of the Church's teaching about Jesus' divinity. What seems less evident is that they realize Jesus is truly human.

The fact is somewhat disconcerting and seems to confirm the assertions of historians of religious education who maintain that Catholic catechesis and preaching has for centuries so emphasized the divinity of Jesus as to seriously neglect his humanity. Judging from the answers to this one questionnaire even recent attempts to present a more balanced approach to Jesus, true God and true man, apparently have not been noticeably effective.

It is worth reflecting on the fact that our knowledge of Jesus as God rests on our knowledge of him as man. The fullest revelation of God is the Incarnation, the reality of God's Son becoming fully human. As Jesus told Thomas at the Last Supper, "whoever has seen me has seen the father" (Jn. 14:9).

THE GENERAL Catechetical Directory summarizes the proper catechetical balance: "Catechesis must proclaim Jesus in his concrete existence and in his

LITURGY

Why the liturgy must continue to change

BY FR. JOSEPH M. CHAMPLIN

The recent demise of Life magazine illustrates, unfortunately for its employees, a pattern common in our contemporary society. Philip Scharper, editor of Maryknoll Publications' Orbis Books, succinctly described this trend of human events in the December 8 issue of Commonweal.

"Change leads to change. Flux, not fixity, is the basic dimension of modern man. So, at least, read the soundings of many who make it their business to study the course of human events, and the evidence for their position seems to mount higher every day."

Life at one time was a pioneering journalistic feat. It started and mushroomed during a period when extensive visual communication in the publishing field had just begun. But that magazine fell victim to the very technological progress which originally spawned the venture those decades ago. Television came to dominate the scene and so gobbled up the advertising dollar and captured the public's looking hours that not enough of either remained to make Life a profitable venture. And so it goes.

THERE IS A liturgical lesson of sorts here for Roman Catholics. The many ritual reforms we have experienced over the past 10 years have left some weary, anxious to reach a plateau, seeking a breathing space in time during which worship authorities will once more reassure us: "Change, no more, change never again."

I don't think we ever will or should come to that kind of plateau or breathing space. We can expect, in fact already witness, a certain stabilization in the liturgy. Major structural modifications have been completed; now the relatively minor implementation and adaptation of externals is underway on the local level. But worship in tune with a changing world must itself change; it needs to adjust, to reflect cultural shifts, to show modern man that the Mass combines divine, changeless and human, changeable elements within it.

This demands of those concerned two attitudes or approaches; a tenacious clinging to the divine, changeless essential in our liturgy and an easy accepting of the new, the human, the changeable in Catholic worship. An example may best illustrate the point.

SEVERAL MONTHS ago a young, attractive wife and mother of two learned she had a rare and critical disease. As the days moved on and the illness spread over

her body, she felt a strong desire to receive the Eucharist each day. The women's weak body, however, was not up to the wish of her determined, devout mind.

After reading about the Pope's approval of lay ministers for Holy Communion, the couple wondered if this might not be the solution for them. Their bishop agreed and designated the husband as one.

Every morning the husband, a daily communicant long before this trouble came into his home, participates in Mass at his parish church and receives Holy Communion. Afterwards, he goes into the sanctuary, receives a consecrated host from the priest and carries the Lord to his ailing spouse.

THE RESTRICTION many of us learned—that only the sacred hands of a priest (or deacon) were allowed to touch the Body of Christ—had an excellent purpose in mind. This legislation was designed to insure proper reverence and care for the Eucharist. That is the essential, divine, changeless element of which we speak. Limiting distribution of Communion to priests and deacons, however, is a human, accidental, changeable matter. Changing times and different circumstances seem to dictate a new approach at least in special situations.

I am sure that this distraught husband used as much or more care and reverence in handling the host than some priests or deacons would have in exercising that particular ministry. Moreover, unless he had been so appointed, it would have been, practically speaking, impossible for his wife to be strengthened—daily—by Holy Communion.

(Copyright 1973, NC News Service)



"The restriction many of us learned—that only the sacred hands of a priest (or deacon) were allowed to touch the Body of Christ—had an excellent purpose in mind . . . to insure proper reverence and care for the Eucharist." (NC photo by Rev. A. Kezys, S.J.)



THE CHURCH AND I

Grounding in theology
'must' for street-corner

BY F. J. SHEED

It was my first visit to England. The ten-week voyage had been uneventful religiously. There were seven or eight Redemptorist novices on board, and we said the Rosary together every night. The Captain was a Catholic. They invited him to join, but he said he didn't like the Rosary. I wondered what sort of a Catholic he could be.

Our arrival was—religiously—spectacular. For it was the Fifth of November and all the way from Tilbury to London we passed bonfires, with the Pope being burnt in effigy, celebrating Guy Fawkes' failure three centuries earlier to blow up the Houses of Parliament. I was reminded of a quatrains in the Rejection Column of my school paper—

On the Fifth of November, not in Lent,
Englishmen did foully conspire,
To blow up the Houses of Parli-ament
With gun-pow-dire.

Later Hilaire Belloc told me that the Gunpowder Plot had been arranged by the King's Minister, Robert Cecil, to discredit the Catholics. I said "How do you know?" He said "Historical intuition." I have never learned if that is the sole foundation. But at least one would not put it beyond Robert Cecil: his father had spies among the Monsignori in the Vatican: priests were hanged, drawn and quartered whose time of arrival in England he knew in advance.

ON MY FIRST English Fifth of November, all I knew of the Elizabethan persecution of Catholics was gained from Robert Hugh Benson's *Come Rack, Come Rope!* What Queen Mary did to Protestants I had read about, as I have recorded, but I did not believe it. It was all part of my Catholic un-instruction—I had no means of knowing how close that was to its end.

Coming out of St. Patrick's Soho on my second Sunday in London, I was sold a ticket to a concert. The purchase changed my life. I had nothing else to do on the night I went to the concert. It was to raise money for the Catholic Evidence Guild, a group of street-corner speakers I had never heard of.

With no thought of joining them, I went to one of their training classes. It was conducted by Jack Jonas, who ranks with the Methodist Minister Donald Roper and one other as the best outdoor speakers I

have ever heard. The subject was the Marks of the Church, a phrase unknown to me though I knew of One, Holy, Catholic and Apostolic from the Nicene Creed.

Having given his lecture on how to handle the Marks outdoors, he called on us to answer the questions hecklers had asked him. I volunteered, and he cut me to pieces. It was a superb demonstration, to me wholly convincing, of my ignorance of the Faith.

It was a shattering experience. I did not mind being taken apart thus publicly. What bothered me was the realization of my intellectual barrenness. Obviously, I could not leave it at that. I came back for more. I attended the classes, I became a speaker. The year abroad I had planned became four. Since the Guild speakers were not paid, I got a job. My very Catholic mother came from Australia to join me in London.

IN THOSE FOUR years I read practically nothing that had not a bearing on the Faith. I lived, breathed, ate, slept Theology. Yes, slept it. I once had a high temperature. When my Catholic secretary came to wake me one morning I told her that I had just been seeing quite clearly how man's freedom could be reconciled with God's eternal foreknowledge, and I must tell her at once. She insisted that I take my medicine first. By the time I had taken it, I had forgotten the answer to that towering question. Pity.

All that I have done in the fifty-two

years since bears the mark of the Catholic Evidence Guild: some of it would be incomprehensible without the re-fashioning my whole self underwent in it.

Though nobody at the time saw it, and no one of those actually concerned ever did see it, Cardinal Moran of Sydney changed the course of my life one morning when I was around seven years old. He was visiting Rome: he looked in at Propaganda where a successor to Cardinal Vaughan, Archbishop of Westminster, was being chosen. The three names before them were of two Benedictines, Bishop Hedley and Abbot Gasquet, and Bishop Bourne of Southwark. I hasten to say that I was not there, what follows came to me from one who was.

Apparently the choice lay between the two Benedictines. Cardinal Moran told of his grim experience of succeeding two Benedictine Archbishops in Sydney, a matter I have mentioned in an earlier column. So Propaganda chose Bishop Bourne for Westminster.

Bishop Bourne let Vernon Redwood, a visitor from New Zealand who knew even less than I did about the Faith, found the Catholic Evidence Guild in his name and set up a platform in Hyde Park for the Faith's defense. It was probably the only incautious thing that cautious man ever did in his life. It was one of his successors who was known to his clergy as "The Safe Period." It might well have been he.

Needed—more emphasis

(Continued from Page 6)

Man, that we come to faith in Jesus, Son of God.

Without an honest attempt to come to grips with Jesus' complete humanness we run the risk of making the Incarnation a mere facade, and Jesus' life a kind of play-acting. Many a Catholic cannot really identify with Jesus because he cannot accept the fact that Jesus truly suffered, learned through experience. Jesus is seen as acting out a role, pretending to learn, to suffer, to die.

Yet the Church's teaching is that he is truly and fully human. As the Second Vatican Council states, "He worked with human hands, he thought with a human mind, acting by human choice, and loved with a human heart" (The Church Today, 22). The New Testament teaches that Jesus "was tempted in every way that we are" (Heb. 4:15). The attractive humanness of Jesus needs to be honestly explored in religious education along with his divinity.

ANY HONEST ATTEMPT to understand Jesus as man and as God inevitably leads to questions that remain unanswered. "How" questions can be inexplicable: "How, if he is God, can he suffer?" "If he is God and knows everything, how could he learn?" "How could Jesus make a mistake?" What is vital for a developing understanding of Christian Faith is that such honest questions be left open to ever deeper insight—that the mystery of the Incarnation remain mysterious.

At the same time the basic facts of Christian faith—expressed in the New Testament and in subsequent tradition—need to be reaffirmed, namely that no matter how inexplicably mysterious it may be, Jesus, who is God, is fully human. The more we come to know Jesus as human, the more we are in a position to recognize him as divine.

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QUESTION BOX

Laymen distributing Eucharist—
isn't anything sacred anymore?

BY MSGR. R. T. BOSLER

Q. Just what is sacred anymore? All my life I was brought up to revere the Sacred Host. I was told the priest's two fingers were especially blessed as they were the only ones who could touch the Blessed Sacrament! No one, and I mean no one, could touch the blessed chalice! Now I cannot quite understand—all these sacred things are no longer sacred. And lay people, women and men, are giving out Holy Communion!

A. I think you will agree with me that sacred is what is associated with God in a special way, close to God, dedicated to the service of God. A chalice is sacred, whereas an ordinary drinking cup, however ornate, is not, for the chalice is consecrated to be used for the wine that will become the Blood of Christ. But a baptized human being is infinitely more sacred than a chalice. We are temples of the Holy Spirit, St. Paul tells us, and the life of the resurrected Christ surges within us.

In this sense all the baptized are equally sacred, the layman and the pope. In fact, the pope would be the first to admit that the sacredness of his office is nothing compared with the sacredness of the supernatural life that he shares with the

lowest member of the Church. It is this sacredness that was not sufficiently stressed in the past. By making use of laymen as ministers of the Eucharist, the Church perhaps can help us realize how sacred each member of the Church is. How dare we say that one who is the temple of the Holy Spirit is not worthy to distribute Communion, if the Church empowers him or her to do so? By deemphasizing the sacredness of the fingers of the priest and the chalice used at Mass, the Church may help us grasp the true meaning of sacredness.

A better appreciation of our own sacredness and the presence of Christ within us does lead to more familiarity with Christ in the Eucharist and a little less awe of the sacred host. And this is leading to something that bothers you, as it bothers me. Our new Mass and liturgical practices, which place so much stress upon togetherness and participation, tend to play down the sense of mystery and awe that man needs when he approaches God. By our reverence we must profess that the host is something sacred and that something mysterious and awful (in the original sense of the word) takes place when bread and wine become Christ's Body and Blood. Somehow we must restore some of the solemnity and the mystery and reverence of the old Latin Mass without losing the improvements of the new.

Q. The Church has changed its stand on

cremation. However, I must be sure that a Mass of the Resurrection will be said for me upon my death. I have sent forms authorizing my body to be donated for medical research. Later I learned that at the end my remains will be cremated and scattered over a cemetery. Will it still be possible for a Mass of the Resurrection to be said for me upon my death?

A. The body does not have to be present for the Mass of the Resurrection. However, there may be local laws governing cremation for Catholics. You should consult a local priest or write to the Chancery Office of the diocese in which you reside.

Q. With all the changes in the Church, can a Catholic girl receive Communion now even though she was married in a Lutheran Church four years ago, because the priest refused since the groom had been previously married and divorced?

A. The Church's teaching on the permanency of marriage has not changed, though the grounds of nullity have been extended in some instances. The woman should not receive until she can rectify her marriage. It may be possible to prove that her husband's first marriage was invalid. She should discuss her problem with a priest who can help her explain the details of the first marriage to the Church matrimonial court in her diocese.

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It's four Cadet titles in row for St. Rita's



ARCHDIOCESAN JUNIOR CHAMPIONS—Little was known about the Sacred Heart, Jeffersonville, Junior CYO team when it entered Archdiocesan competition as the New Albany Deanery champion. On February 18, after these lads had disposed of St. Louis, Batesville, in the championship game, 54-39, they were being called one of the "best teams ever to play" in the Junior CYO. The accolade was deserved, because the team not only survived the always-tough New Albany competition, but defeated St. Vincent of Bedford in the first round of the Archdiocesan tourney, then came back in the evening to edge St. Catherine's of Indianapolis, 54-50, to qualify for the championship game. Shown with the new Junior CYO Champions of the Archdiocese are Coach Denny Kestler (back row, left) and CYO priest moderator Father Edward Ripberger.

An unprecedented fourth consecutive championship in the Archdiocesan Cadet Basketball Tourney was won last Sunday by St. Rita's parish, Indianapolis. Coached by Charles Guynn, athletic director at St. Rita's, the Cadet team has been undefeated in 85 games (90 including holiday tourneys) during the past four years.

St. Patrick's of Terre Haute, representing the Terre Haute Deanery, provided the "best game" remembered among St. Rita's foes before going down to defeat in the championship 57-52. The Vigo County team led St. Rita's at the half, keeping the final outcome in doubt until the last quarter of play.

Mike Klueh of St. Patrick's provided the game-high scoring with 19, edging out St. Rita's Phillip Kelley who scored 18.

THE FIRST QUARTER margin was 14-10 for St. Rita's, with St. Patrick's emerging as the half-time leader 29-28. Ten consecutive third quarter points for St. Rita's resulted in a 13-point bulge for the eventual champions 50-37.

When St. Rita's inserted subs, St. Patrick's came within four points in the fourth quarter before St. Rita's regulars reentered to notch their winning margin.

Benefit concert

ST. MEINRAD, Ind. — The University of Notre Dame Glee Club will present a benefit concert at 8:30 p.m. Sunday, March 18, at St. Meinrad Seminary here.

Sponsored by the Cooperative Action for Community Development, Inc., the concert will generate funds for the CAD programs among the underprivileged in a four-county area of Southern Indiana.

Tickets are \$2 for adults and \$1 for students and will be available at the door. Advance sale is available through Fred Chamberlin, Box A-52, St. Meinrad College, St. Meinrad, IN 47577, phone (812) 357-6124.

Teen Forum set in Terre Haute

TERRE HAUTE, Ind.—Five residents of St. Elizabeth's Home in Indianapolis will present a program at the monthly Catholic Teen Forum for Vigo County teen-agers, scheduled at 5 p.m. Sunday, March 4, in St. Joseph's parish, 5th and Ohio Street.

Discussion topic will be "To be or not to be—a woman's choice." A Young People's Mass and evening snack will conclude the program. All Vigo County high school students are invited. A fee of 25 cents will be charged.

Twenty years ago James Rea of Holy Rosary parish was elected president of the Indianapolis Senior CYO.

Forty-three schools in Science Fair

Forty-three parish schools have entered 215 exhibits in the annual Cadet Archdiocesan Science Fair, to be held Sunday, March 4, at Little Flower parish.

Young scientists will be competing for 34 trophies, 15 camperships and two Catholic high school scholarships. All exhibitors will be awarded ribbons.

Indianapolis Deaneries contestants are asked to set up their exhibits on Saturday from 2 to 5 p.m. Others may arrive on Sunday between 10:30 a.m. and 12 noon.

Judging will take place from 12:30 to 3:30 p.m. with contestants to be present to explain their exhibits. Hugh Sullivan is chairman of the judges, com-

posed of industrial and commercial scientists, grade school and high school science teachers.

Awards will be announced at 4:30 p.m. with presentations to be made by Sullivan, J. Earl Owens, Science Fair founder and honorary chairman, Father

Donald Schneider and Grand Knight Ed McCracken of Our Lady of Fatima Council, Knights of Columbus.

The exhibits will be opened to the public at 3:30 p.m. Refreshments will be available throughout the afternoon in the parish hall.

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Adult series set for Tell City

TELL CITY, Ind.—Father Francis Bryan, director of the Religious Education Department, will present a series of four adult education lectures at St. Paul's parish here March 12 to April 2. All sessions will be held in the school cafeteria at 7:30 p.m.

Topics and dates will include: March 12—"The Church;" March 19—"Scripture;" March 26—"Morality;" and April 2—"Religious Education."

Table tennis crown returns to St. Michael

INDIANAPOLIS — After a brief absence from the championship ranks, St. Michael's parish won "all the marbles" in the annual Junior Table Tennis Tourney last Sunday at Little Flower.

The northwesters accumulated 232 points in winning the overall team title, along with the Freshman-Sophomore and Junior-Senior Divisions by

130 and 102 points, respectively.

St. Pius X finished second in overall team scoring with 126 points and second in the Junior-Senior Division with 77. Third place in overall scoring went to Our Lady of Lourdes with 80. They also captured second in the Freshman-Sophomore Division with 59.

Five individual titles and four runnerups were won by St. Michael's. St. Pius X won three individual titles, while Lourdes won two.

The only triple winner was Maureen Fleetwood of St. Michael's, who placed first in the Junior-Senior Singles, Doubles and Mixed Doubles events.

Double winners included: Razouk of St. Pius X—Junior-Senior Singles and Doubles; Peggy Kinley of St. Michael's—Freshman-Sophomore Singles and Doubles; and Mark Thomas of Lourdes—Freshman-Sophomore Singles and Mixed Doubles.

JUNIOR TABLE TENNIS TOURNAMENT RESULTS

FR.-SOPH. DIVISION
BOYS' SINGLES: Mark Thomas, Our Lady of Lourdes, defeated Jim Murdock, St. Pius X, 21-18, 21-17, 21-19 (Championship). Mark Catton, St. Pius X, defeated Fritz Kriesse, St. Catherine, 21-12, 20-22, 18-21, 16-24 (Consolation).
GIRLS' SINGLES: Peggy Kinley, St. Michael, defeated Joan Metalic, St. Michael, 21-13, 21-13 (Championship). Mary Stickan, St. Roch, defeated Sue Tuohy, St. Luke, 12-21, 21-15 (Consolation).

BOYS' DOUBLES: Jim Murdock-Ken Swenson, St. Pius X, defeated Fritz Kriesse-Kurt Kriesse, St. Catherine, 21-19, 21-18, 21-11.
GIRLS' DOUBLES: Peggy Kinley-Joan Metalic, St. Michael, defeated Kathy Madigan-Sharon Giovannoni, St. Michael, 21-11, 21-12.
MIXED DOUBLES: Mark Thomas-Debbie Smith, Our Lady of Lourdes, defeated Peggy Kinley-Jim Gwinn, St. Michael, 21-9, 21-14.

JR.-SEN. DIVISION
BOYS' SINGLES: Tony Razouk, St. Pius X, defeated Steve Catton, St. Pius X, 21-10, 21-15, 21-13 (Championship). Rick Pfeiffer, Holy Spirit, defeated Tim Landwehr, St. Lawrence, 23-21, 21-12, 21-15 (Consolation).
GIRLS' SINGLES: Maureen Fleetwood, St. Michael, defeated Terry Herrick, St. Christopher, 21-8, 21-7 (Championship). Martha Mullin, St. Catherine, defeated Nancy Newman, St. Matthew, 21-16, 21-11 (Consolation).

BOYS' DOUBLES: Tony Razouk-John Lich, St. Pius X, defeated Andy Murdock-Marty Landwerlen, St. Pius X, 10-21, 21-16, 21-15, 21-21, 21-9.
GIRLS' DOUBLES: Mary Ann Fleetwood-Helen Russell, St. Michael, defeated Vicki Mennessy-Barbara Crockett, St. Michael, 21-18, 21-11.
MIXED DOUBLES: Chris Doherty-Maureen Fleetwood, St. Michael, defeated Jack Tifford-Coleen O'Brien, St. Luke, 21-15, 21-17.

TEAM SCORING
FR.-SOPH. DIVISION
1) St. Michael, 130
2) Our Lady of Lourdes, 59
3) St. Pius X, 49
4) St. Catherine, 26
5) St. Joan of Arc, 22

JR.-SEN. DIVISION
1) St. Michael, 102
2) St. Pius X, 77
3) St. Catherine, 36
4) St. Luke, 22
5) Our Lady of Lourdes, 21

OVERALL POINTS
1) St. Michael, 232
2) St. Pius X, 126
3) Our Lady of Lourdes, 80
4) St. Catherine, 62
5) St. Luke, 34

IN ITS ADVANCE to the final Archdiocesan Tourney berth, St. Rita's won its Division I title in regular season play and the Cadet "American" Tourney. They defeated St. Vincent de Paul, Bedford 68-41, and St. Anthony's, Clarksville 58-40, in the Clarksville regional site games.

St. Patrick's won the Indianapolis regional battle over St. Mary's, Richmond 62-32, and St. Jude's, Indianapolis 45-42 in overtime.

Finals slated in Volleyball

INDIANAPOLIS — Finals in the Cadet Girls Volleyball League are scheduled at Little Flower gym at 5:30 p.m. Friday, March 2, preceded by the consolation game at 4:30 p.m.

Division winners met Thursday evening to determine the participants in the final round. All Saints (Division I) met the playoff winner of Division IV (Little Flower "Blue"), Holy Spirit, St. Simon (Division II) met St. Roch (Division III).

Twenty-nine teams in the league will begin post-season tourney action Monday, March 5, with play continuing through March 15 at Little Flower. Defending tourney champion is Holy Spirit. Officials will be provided by Butler University.

CYO NOTES

The Junior Girls Volleyball League will begin play Tuesday, March 6, continuing through April 4. Defending league champion is St. Christopher's.

Cadet Boys Wrestling League action is now entering its second week. Two tourneys have been announced—at St. Malachy's on March 17 and at St. Simon's, tentatively set for March 10.

Entry blanks have been mailed for the four spring kick-ball leagues—Cadet A, Cadet B, "56" and Junior. Deadline for all is March 20.

Deadline for entries in the Cadet Boys and Girls Dual-Meet Track Leagues is March 12.

Pairings for the Junior One-Act Play Contest have been mailed to participants. The Light Comedy Division will begin eliminations the week of March 11, with the Drama and Comedy-Farce Divisions to start the following week. Finals are scheduled March 30-April 1 at Roncalli High School.

Deadline for Cadet Instrumental Music Contest entries is March 15. The contest will be held March 31-April 1 at Cathedral High School.

Thirty years ago the Cadet basketball team from Sacred Heart, Indianapolis, won the CYO championship with 12 straight victories.

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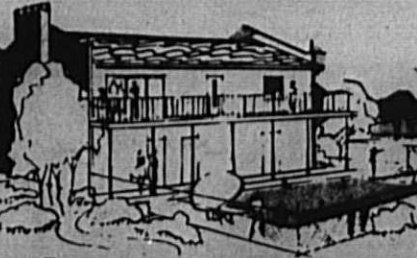
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Publication of new Common Bible called ecumenical 'breakthrough'

VATICAN CITY — The new Common Bible approved by Catholics, Protestants and Orthodox and soon to be published in the United States marks a "real breakthrough" in the development of inter-church relations, according to Jesuit Father Walter Abbott, "the Bible man" of the Vatican's Secretariat for Promoting Christian Unity.

He said that the Common Bible translation is both new and unique. "For the first time a translation of the entire Bible in English has the approval and endorsement of Roman Catholic, Anglican, Protestant, and Orthodox authorities. It's a real breakthrough."

The new translation is an "ecumenical edition" of the Revised Standard Version (RSV), owned and controlled by the U.S. National Council of Churches. The American edition is to be published in the United States for Easter. A British edition came out in January.

FATHER ABBOTT said that the project to bring out an ecumenical edition of the Bible that would be approved by all major bodies of the Christian Church was "already well under way before the Second Vatican Council went on record in 1966 approving cooperation between Catholics and other Christians to produce common translations."

As a result, he said, the new RSV Common Bible is completely the work of Protestant and Orthodox scholars with Catholic consultation.

Father Abbott is executive secretary of the Office for Common Bible Work, a section of the Vatican's Secretariat for Promoting Christian Unity. He also is assistant to Cardinal Jan Willebrands, president of the secretariat, for interconfessional Bible work.

Father Abbott said that as far

as the Revised Standard Version is concerned his office "did not have any role in its production, since it didn't exist when the project of a common Bible was begun. But we have seen it come to completion and have observed it with interest and believe it to be good."

Although Father Abbott's office had little or nothing to do with the new RSV Common Bible translation, two Catholic priests were among the first clergymen to advance the idea more than 10 years ago. They were Father Reginald Fuller, chairman of the Catholic Biblical Association of Great Britain, and Benedictine Father Bernard Orchard, then secretary of the same organization and later general secretary of the World Catholic Federation for the Biblical Apostolate, Father Abbott said.

THE COMMON BIBLE translation in the RSV ecumenical edition differs from earlier RSV editions in that it includes a number of books and other writings not usually acknowledged or printed in Protestant or Catholic editions of the Bible.

For instance, just before the New Testament text begins, the new Common Bible contains a number of books of the Bible that are normally part of Catholic editions but not normally included in Protestant editions. Those include the Books of Tobit, Judith, Esther and first and second Machabees. Reformation churches never accepted those books, which were declared part of the Bible by the Council of Trent (1545-1563).

In the case of the Orthodox, the new Common Bible carries the first and second books of Esdras and the Prayer of Manasseh. Those books were dropped from the Catholic Bible by the Council of Trent and were not admitted by the Protestants at the time of the Reformation.

Despite efforts to include all books accepted by the various Christian churches, even the new Common Bible leaves out the third and fourth books of the Machabees and the contested 151st Psalm, which are also contained in the Orthodox versions. Father Abbott said this was because the National Council of Churches, which does the translations, has not yet finished its work on those books.

WHILE PRAISING the new Common Bible, Father Abbott pointed out that the translation

can only really be appreciated by a "well educated person." He estimated that only 15 per cent of Christian readers of the Bible could wade through the common Bible text because "basically it is a revision of the 400-year-old King James version and its language is still far above the reading comprehension of 85 per cent of potential readers."

Father Abbott prefers another translation being done by the United Bible Societies entitled "Good News for Modern Man." He said that the New Testament translation of this version has already been completed and that the entire Bible will be finished by 1975. "Then we can look for a revolution in Bible reading," Father Abbott said.

SURVEYING the world scene of interconfessional efforts to bring out new common translations that can be used by Catholic and Protestant alike,

Father Abbott said the Second Vatican Council's approval of such projects has had an immense effect throughout the world.

"Catholics are cooperating on common translations in 117 languages around the world," he said. "I had expected the French to be the first out with a full new common text since they have been working with a team of 100 experts."

"Surprisingly enough, it was the Koreans who finished first with a full new translation in 1971 of the New Testament and who are now well into the Old Testament. Indonesia has also just finished a New Testament translation and the Philippines are coming up shortly with a translation in five local languages."

"I should add that the French, who have just finished the New Testament, are not only producing a textual translation in common but also a full commentary as well."

† Remember them in your prayers

CLINTON MARY ELIZABETH BOGUNOVICH, 74, Sacred Heart, Feb. 22. Mother of Simon Bogunovich of Hammond; sister of Mrs. Veronica Wetman of Terre Haute; Miss Julia Faytak of Chicago; Mrs. Agnes Iacino of Hammond; Miss Sophia Faytak of Hammond and Mrs. Theresa Sneer of Rosedale.

FLOYDS KNOBS MRS. FRED SENG, 91, St. Mary of the Knobs, Feb. 21. Mother of Charles, Floyds Knobs; Ruth Stemle, New Albany; and Millicent Bolly, Borden. Three brothers and three sisters also survive.

INDIANAPOLIS JOSEPH O. HAYOB, SR., 54, St. Michael's, Feb. 21. Husband of Myrtle; father of Joseph Jr., Randy, Charles Hayob and Kathleen Craig; brother of John and Jacob Hayob, Arvelia Honeycutt and LaVerne Miller.

MARY A. BROWN, 77, Holy Trinity, Feb. 21. Mother of Norine Ballard, Rosemary Zunk, LaVerne Hall; sister of Michael Hynes, Margaret Selmeier and Norine Curfman.

OSCAR S. PFUM, 71, St. Joan of Arc, Feb. 21. Brother of Alfred, Harold, Urban, Pflum, Bertha Penish and Louise Edmondson.

CATHERINE A. NOONE, 77, Holy Cross, Feb. 21. Sister of D. Joseph and Robert E. Noone.

JOSEPH A. RILEY, 74, St. John's, Feb. 22. Stepfather of Walter, Warren, Robert and Mary L. Graeber, Harriet Wright, Florence Bailey, Margaret Smith; brother of James Riley and Sadie Hill.

CHARLES R. KEOGH, 85, St. Joan of Arc, Feb. 23. Father of Anna C. Keogh, Camilla Wilson, Patricia Kenning, Rosemary Miller; brother of Ruth Walsh.

ELIZABETH LAGROTTO, 63, Holy

Rosary, Feb. 23. Wife of Tony; mother of Ralph, Marion, Angelo LaGrotto and Anna M. Montarsi.

JENNIE FORCHE, 80, St. Joan of Arc, Feb. 24. Mother-in-law of Thomas Crooke.

LOUISE D. COTTELL, 57, St. Francis de Sales, Feb. 24. Sister of Harold, Charles, Herman and Norbert Sidensticker, Mary Phillips, Regina Vincent and Ethel Cave.

HERMAN W.J. SCHUESLER, 79, St. Ann's, Feb. 26. Husband of Blanche; father of Michael Derleth, Mary E. Scheib and Doris Rohla; brother of Lillian Schuesler.

KATHERINE PESUT, 86, Little Flower, Feb. 26. Mother of John, Joseph, Mary, Josephine Pesut, Matilda Murphy and Elizabeth Maes; sister of Stephan Grbac.

THOMAS W. HEFFERNAN, 46, Our Lady of Lourdes, Feb. 27. Father of Timothy, David, Stephen, Heffernan, Susan Prather and Margaret Balshaw; brother of James Heffernan and Martha Bell.

JOSEPH P. SERGER, Holy Trinity, Feb. 27. Husband of Pauline; father of Paul; brother of Ivan Serger, Mary Turk and Maika Pavlin.

JACK L. SCHREINER, 46, Nativity, Feb. 27. Husband of Martina.

IRWIN P. EGAN, 67, Holy Cross, Feb. 28. Husband of Margaret; brother of Maurice, Vincent Egan and Eleanor Brethauer.

NEWALBANY JOSEPHINE BURTH, 85, St. Mary's, Feb. 19. Sister of William Burth, Minnie Earl, Helen Bir, Ann Wilson, all of New Albany; Rose Metzger, Jeffersonville; and Emma Heimerdinger, Louisville.

LOUIS F. KNABLE, 91, Holy Trinity, Feb. 19. Father of Woodrow Knable, Edwardsville; Thelma Watkins, Naples, Fla.; and Irma Dautrick, Chattanooga.

MARY ELLEN FESSEL TIMPERMAN, 95, Holy Family, Feb. 24. Mother of Herman Timperman, Freehold, N.J.; Peter Timperman, New Albany; Mamie Loughmiller, New Albany; and Rosa Radcliff, Floyds Knobs. A brother also survives.

MARY TEIVES PEARSON, 58, St. Mary's, Feb. 26. Mother of Mrs. James Lewis, Jr., daughter of Mrs. Tillie Teives, New Albany. Three brothers and two sisters also survive.

ALVIN E. YATES, SR., 56, Our Lady of Perpetual Help, Feb. 26. Husband of Bernadine; father of Alvin E. Yates, Jr., with the U.S. Navy in California; stepfather of Thomas Hollander and Mrs. Janice Stotts, both of New Albany; brother of James Yates, Mrs. Melvin Mudd and Mrs. Kenny Sauer, all of Louisville.

SHELBYVILLE HAZEL HIRSCHAUER, 83, St. Joseph, Feb. 18. Mother of Harold, William and Robert Snapp, Mrs. Eugene (Martha B.) Minton, Mrs. Lillian Vandenberg and Mrs. Oral (Maxine) Talkington, all of Shelbyville; stepmother of John Hirschauer of Cleveland, O.; Victor, Raymond and James Hirschauer, all of Shelbyville.

WILLIAM ALBERT RICKETTS, SR., 81, St. Joseph's, Father of Mrs. Raymond (Vina) Kettler, Mrs. Ruby Bansbach and Albert W. Ricketts, Jr., all of Shelbyville; brother of Mrs. Ethel Smith of Indianapolis.

TELL CITY THERESA BOLIN, 74, St. Paul's, Feb. 22. Sister of Mrs. Anna Sifrig, Miss Cecelia Hauser and Miss Mary Hauser, all of Tell City.

MARY P. GELARDEN, 99, St. Paul's, Feb. 20. Mother of Mrs. Lawrence Braunecker of Troy; Elmer Gelarden of Mt. Carmel, Ill.; Harle and Herbert Gelarden, both of Tell City.

TERRE HAUTE GEORGE J. GAINOR, 53, St. Ann's, Feb. 20. Husband of Jessie; father of Mrs. Mary Carlson of Michigan; Mrs. Loretta Byars of Midwest City, Okla.; Ann, Barbara Jean, Patrick, George, James, Richard and Leo Gainor, all of Terre Haute; brother of Edward Gainor of Albuquerque, New Mexico; Joseph Gainor of Gary and Leo Gainor of California.

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Tea, Style Show on Guild slate at St. Augustine

INDIANAPOLIS — The St. Augustine's Guild has announced plans for a Style Show and Champagne Tea on Wed., March 21. There will be both an afternoon and evening showing.

The affair will be the first in a series of events planned during the current year, which marks the 100th anniversary of the establishment of the home for the aged by the Little Sisters in Indianapolis.

Spring fashions will be shown by Damozel, and Guild members will model costumes from the late 1800's.

Mrs. Charles Murphy is general chairman. Tickets may be obtained from Mrs. Howard S. Young, Jr. Proceeds will benefit St. Augustine's Home.

ND law school grant announced

NOTRE DAME, Ind.—A second and final grant of \$500,000 was received by the University of Notre Dame from the Kresge Foundation to be applied to the \$1.5 million expansion and renovation of the university's law school.

Last July, the foundation awarded a grant of \$250,000 toward the project which includes an enlargement of the law school library and a doubling of usable space in the building. The expanded law library will be named the Kresge Library.

The foundation is located in Birmingham, Mich., and has as one of its primary aims renovation projects. In 1963, it gave \$100,000 to the construction of Notre Dame's Memorial Library.

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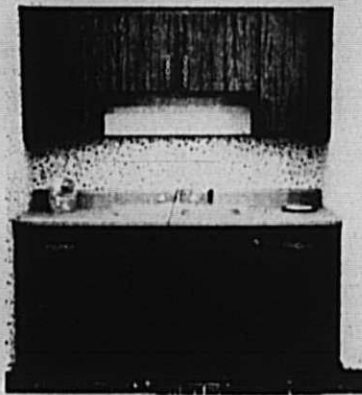
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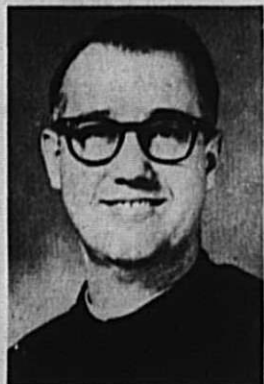
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A JAZZMAN IS ORDAINED—Bishop Walter Curtis of Bridgeport (center) and Father Norman O'Connor (left), the Paulist priest who is an informal chaplain to the jazz world, congratulate Father Thomas Hicks (right) after his ordination to the priesthood in Bridgeport. Father Hicks is a jazz musician who played in Duke Ellington's trombone section during the late 1950s. A 47-year-old native of New York City, he says Father O'Connor, Mr. Ellington and Father Thomas Hicks of New York "opened the door for me" when he decided to explore the possibility of becoming a priest. He is the first black secular priest ordained in Connecticut. (RNS photo)



Saint Meinrad Alumni Dinner slated Monday

INDIANAPOLIS — The sixth annual St. Meinrad Alumni Dinner for members of the Archdiocese will be held at 6 p.m. Monday, March 5, at Our Lady of Fatima Retreat House, 5353 E. 56th St.

Dinner chairman is Father Hilary Ottensmeyer, O.S.B., president of St. Meinrad College, who will discuss "Recruitment: A Look Ahead."

The dinner is one of 12 for St. Meinrad alumni to be held throughout the country. There are 237 clerical and 491 lay alumni located in the Archdiocese.

OUT OF BUSINESS

THE HAGUE. The Netherlands — Financial problems caused the Dutch Catholic news agency Katholiek Nederlands Persbureau (KNP) to end operations at the end of January.

Archbishop Sheen raps today's television fare

NEW ORLEANS — Archbishop Fulton J. Sheen scored American television as the "new Electronic Gospel" which preaches consumerism, sex and violence.

Speaking at the 10th annual conference of the National Association of Television Program Executives here, the archbishop told participants: "The four Evangelists, Matthew, Mark, Luke and John, have been replaced by three: National, Columbia and American. The listener is no longer asked to repent, but to buy, and to do it now."

ARCHBISHOP Sheen lashed out at program directors as "dinosaurs with great bodies and little brains." He said a distinction should be made between "intelligentsia" and "intellectuals."

"The intelligentsia who make the programs are out of touch with the masses of people," he said. They differ from the intellectuals who have their fingers on the pulse of the people. The latter know that American is full of people who have no erotic hang-ups, who do not identify freedom with fornication, and who do not sleep with their neighbor's wife."

Archbishop Sheen called on television stations to adopt constructive editorial policies and "editorialize on devotion to the love of God, honesty, kindness to neighbor, respect for parents and love for children."

Many of the "public service programs," he said, are merely "dialogues in which equal time is given to two sides of fly paper, or where homosexuality is confronted with decency."

SCORING THE violence and sex in television programming, Archbishop Sheen told the program directors that instead of fearing government censorship, their real fear should be "consumer censorship."

"Television does not recognize a moral code, but it does recognize a money code," he said. "The decent American public could close down all pornographic and violent movies in two weeks if they boycotted the products that support the program."

Hospital group honors ND head

CHICAGO — The 1973 Executive-of-the-Year Award of the American College of Hospital Administrators was bestowed upon Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, during the ACHA's three-day administration congress here.

The ACHA represents some 10,000 administrators of hospitals and health care facilities in the U.S. and Canada and has previously given awards to George Romney, former U.S. Secretary of Housing and Urban Development, and Clark Kerr, former president of the University of California, Berkeley.

Adult Education Calendar

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

Friday, March 2— "Great Decisions: The Common Market Expands," discussion, St. Bernadette, Indianapolis, 8 p.m.

"Old Testament," lecture-discussion, Father Martin Peter, St. Lawrence, Indianapolis, 8 p.m.

Sunday, March 4—

"Prayer in the Lives of Married Couples," workshop-retreat, Father Keith Hosey, St. Patrick, Indianapolis, 4 p.m.

"Parental Involvement in Eucharist Preparation," lecture-discussion, Sister Marie Werdmann, O.S.F., St. Mary, Danville, 7:30 p.m.

Monday, March 5—

"Parent Education," lecture-discussion, Sister Mary Slatery, S.P., St. Paul, New Alsace, 7:30 p.m.

"Asian Religions," lecture-discussion, Father Paul Dooley, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

Wednesday, March 7—

"Acts of the Apostles," lecture-discussion, Holy Cross, Indianapolis, 7:30 p.m.

"Introduction to Catholicism," discussion, Father Joseph Dooley, St. Thomas Aquinas, Indianapolis, 8 p.m.

"Christian Morality," lecture-discussion, Anthony Etienne, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

Thursday, March 8—

"Play Is Prayer," discussion, St. Bernadette, Indianapolis, 8 p.m.

"God and Man Today," lecture-discussion, Glen Berger, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

VIEWING WITH ARNOLD

'Emigrants' hailed as film classic

BY JAMES W. ARNOLD

Critic Pauline Kael said, in a remark that has now become famous, that attending the first screening of "Last Tango in Paris" was like hearing the first performance of Stravinsky's "Rites of Spring"—that it changed the medium forever. The comment may turn out to be embarrassing; at any rate, Miss Kael was reacting to the wrong film.

The impact may belong instead to Jan Troell's "The Emigrants," the most astonishing movie I have seen since Kubrick's "2001." The astonishment is of a different kind, but overwhelming. It's not just that Troell takes us back, virtually to share the experience of living in the first half of the last century. Or even that, without a hint of polemics, he has given the experience a meaning that

is inspiring on several levels. But chiefly that he has used the fully developed forms of the cinema to create a true epic, unlike any we've witnessed before, and (greatest wonder of all) he has directed and written it, photographed and edited it himself. Sweden has produced a new film maestro, and if he isn't quite Orson Welles (Troell, a former schoolteacher, doesn't act), he is as complete a "film author" as we are likely to get in this generation.

UNTIL NOW, Americans have not been exposed to Troell, which says much about our backward film distribution system. Skinflicks get everywhere in a hurry; good films go nowhere, slowly. His first movie, "Here's Your Life" (1966), made it to New York (with a quarter of its footage cut), and still got excellent reviews. But it got no circulation, despite its highly commercial subject, a young man's coming-of-age. His second film won the grand prize at Berlin in 1968, but if it reached here, it's a secret. So see "The Emigrants" while you have the chance, now greatly increased because of its Oscar nomination as best film. Will it beat "The Godfather"? Will Yamaha beat General Motors? Ironically, it has taken a Swede finally to film a story of immigration to America that is truly adult, and not just background for a romance, pirates or gangster violence. "Emigrants" is about a family of poor Swedish farmers, and why and how they came to find a new life on a Minnesota homestead. Within that simple framework, Troell deals with all the important subjects of common experience: love of man and woman, family, land, God; birth and death, sickness, joy, growing up, courage and compassion. These are our

ancestors as we have a right to know them, especially in these times of cynicism and doubt, when we no longer quite match their standards. These are troubled and imperfect people, but they persevere. The surface theme may be survival, but "Emigrants" is really about faith, love and hope, and the sense they make of life.

Two auxiliaries appointed to See

WASHINGTON — Pope Paul VI has appointed two new auxiliary bishops to Cardinal John Dearden of Detroit, Cardinal-designate Luigi Raimondi, apostolic delegate to the U.S., announced here.

The appointees are Msgr. Joseph L. Imesch, a former secretary to Cardinal Dearden, and Father Arthur H. Krawczak, who has been archdiocesan youth director.

Cardinal Dearden already has two auxiliary bishops, Thomas J. Gumbleton and Walter J. Schoenherr. Both Msgr. Imesch, 41, and Father Krawczak, 60, are pastors.

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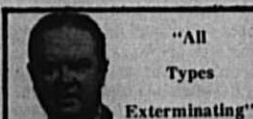
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THE ONLY SUITABLE comparison is to "Grapes of Wrath," but even that is primitive, in both technique and feeling, next to Troell's film. Its richness of detail, in describing the farm life cycle and the voyage, is incredible. Troell's style is to let us observe, usually in mid-closeup, so that we are participants, feeling the events through as the characters do. The cast is unfamiliar (except for the brilliant Max Von Sydow and Liv Ullmann from the Bergman films), and that too is

an advantage, heightening the sense of reality, wonder, surprise.

But nothing can really be said about "The Emigrants" apart from its imagery. A minor, almost casual example: the farm youth runs to the sea, and sees it in the full upsurge of his hope, probably for the first time. We see it with him. And we see endless other things here, as we've never quite seen them before. (Rating: A-2 — unobjectionable for adults and adolescents)



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