

Service to aged one of Charities Campaign goals

Service to the aging and aged is one of seven programs to benefit from the first annual Catholic Charities Appeal to be held May 13 in all churches of the Archdiocese.

Numerous studies and surveys have determined that the elderly feel neglected by their Churches. Major areas in which Church involvement has been recommended include:

- Education of the community in the concerns of the elderly and the proper utilization of their talents;
- Support of legislation regarding the quality of nursing homes and other retirement facilities;
- Development of national and local projects for the elderly.

WAYS IN WHICH the Churches can more adequately serve the needs of the elderly were explored during a conference held last fall at the University of Notre Dame and sponsored in part by the Institute on Religious and Aging.

The Institute, a statewide interfaith organization, has been headquartered at Catholic Charities offices and is directed by Thomas Morgan, associate director of Charities.

Morgan noted the tendency to think only in terms of arts-and-crafts and other "busy work" for the elderly. More practical and creative programs need to be adopted, he said.

"Our idea is to include them in such efforts as, for example, an 'Open Door' committee, whereby the elderly could be in the churches and could keep the doors open," Morgan said. "This not only keeps the churches open and available to visits by parishioners or members of the congregation, but allows the elderly an opportunity to assume leadership roles."

HE ALSO POINTED out the value of establishing heritage centers instead of the traditional senior citizens centers. "These could be places where senior members of our society could meet and transmit their cultures and values to the younger generation. Quilting, for example, is a cultural skill that appeals to the young. Also scratch recipes of 'down-home' foods could be taught by the elderly," Morgan continued, indicating that the East New York Street Baptist Church has successfully established a Heritage Center.

According to the Social Security Division, the average female child born in Indiana during 1973 may live to be 110 years old. There are 2,326 persons who are 100 years older in this state.

"We've had aging and death for as long as we've had life," said Sister Jane Burger, head of the chaplaincy department at St. Vincent's Hospital, who attended the Notre Dame conference.

"I'm hopeful in seeing the new interest in the elderly. Of course, the dying aspect is the area that's of deep concern of our pastoral care here at the hospital," said the nun, who teaches courses on death and dying.

"OUR ROLE IS to give meaning to the individual and to the family in these situations. Dying doesn't always happen to the elderly, it strikes the young, too. When it does occur, we must understand the human developmental process and be capable of giving understanding through the Christian message," said Sister Jane.

Feature projects of the Institute of Religion and Aging include founding a consortium of seminaries and Church-based colleges in the state to research and instruct through courses dealing with the religious dimensions of gerontology.

"This fall we plan to meet a delegate assembly representing all the religious bodies in the state to create a state board budget and formulate proper use of present church facilities. We hope to make the educational work with the elderly, and consultations on a variety of services, accessible to every parish, church and synagogue," Morgan said.

Archbishop Biskup to chair Chicago meeting of bishops

Archbishop George J. Biskup will serve as chairman for the regional meeting of U.S. Bishops to be held in Chicago from April 30 through May 3. Prelates from Region VII, covering Illinois, Indiana and Wisconsin, will be participating.

The Chicago meeting is one of 12 regional sessions throughout the country replacing the annual spring convocation formerly held in Washington, D.C.

Key priests, Religious and laity from the respective regions are joining the Bishops as non-voting participants.

The topics for the meetings were suggested and voted on by the bishops, with "Christian Marriage and Family Life" and "Youth and the Church" receiving the most votes in a mail ballot. Following the Supreme Court's abortion decision in January, the subject of pro-life activities was added at the suggestion of the bishops' Committee on Pro-Life Affairs.

Besides the common agenda to be discussed in all 12 regions, each region is also at liberty to discuss matters of particular regional interest.

AT ANNUAL MASS OF PRIESTLY COMMITMENT—An estimated 150 priests of the Archdiocese joined Archbishop George J. Biskup on Holy Thursday for the annual Mass of Priestly Commitment in St. Peter and Paul Cathedral. During the liturgy the priests and Archbishop renewed their "commitment to priestly service." The participants are shown leaving the sanctuary after receiving Communion. The Holy Oils were blessed during the liturgy.



Dignity of life support voted at ACCW meet

INDIANAPOLIS—A resolution supporting the dignity of human life and the responsibility of society to protect all its members was passed unanimously by the Archdiocesan Council of Catholic Women at its recent 34th annual convention held April 10-11.

Full text of the resolution follows: WHEREAS: During the past year our Bishops of the United States issued a Call to Action urging Christian organizations to express by means of collective action "the concrete demands of the Christian faith for a just and consequently necessary transformation of society" by focusing on the sanctity of human life, and the many threats to human life in the modern world, including war, violence, hunger and poverty,

WE, the Archdiocesan Council of Catholic Women, reaffirm our support of this Call to Action thusly:

RESOLVED: The Indianapolis Archdiocesan Council of Catholic Women will promote all programs that will preserve the dignity of human life and the responsibility of society to protect all its members—the unborn child, the aged, the sick, and the disadvantaged, in all communities served by local affiliates, working with other groups, both civic and religious, that share a common interest and commitment to this goal.

Pastoral council formation urged

WASHINGTON—The bishops of the United States have been asked to write pastoral letters designed to encourage the creation of diocesan and parish pastoral councils.

The bishops' own Advisory Council made the request in a letter that went to the bishops along with a selection of documents on shared responsibility. The Advisory Council is a 60-member group which includes Religious, laity, priests and bishops.

An Advisory Council report included with the materials defines "shared responsibility" as "a theological principle which says that each member of the Church has the right and the duty to assist the Church, offering time and talent, so that its mission among men will become more effective."

THE REPORT REFERS to a paper on shared responsibility by Jesuit Father Avery Dulles and states four principles based on Father Dulles' paper:

—"There is a fundamental equality of all persons in the Church." The document cites the Second Vatican Council's Constitution on the Church which stated that the members of the Church "share a common dignity from their rebirth in Christ . . . Hence, there is in Christ and the Church no inequality on the basis of race or nationality, social condition or sex."

—"Each member must use his or her gifts and charisms for the Church. In such a society, there is no room for any passive members."

—"Pastors need the assistance of all. Pastors must welcome the help which Church members can give."

—"Room must be made for freedom and initiative. Pope Paul VI has said that modern man demands a greater share in responsibility and decision making. The

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LITTLE SISTERS TO CELEBRATE

Open House to mark 100 years of service

One of the most loving and beloved groups in the Archdiocese, the Little Sisters of the Poor, will celebrate a centennial of service with a variety of events this week-end at St. Augustine's Home for the Aged, 2345 West 86th St., Indianapolis.

Highlight of the public part of the celebration will be a Mass celebrated at 12 noon Sunday by two bishop-residents of the home—the Most Rev. Paul C. Schulte, retired Archbishop of Indianapolis, and the Most Rev. Henry A. Pinger, chaplain. Ousted from China during the Communist takeover, Bishop Pinger is still official head of a diocese in that country.

The homily will be delivered by Rev. Carl E. Meirose, S.J., president of Brebeuf Preparatory School. The choir from St. Luke's Church will sing.

An open house, with guided tours of the home, will follow from 1:30 to 5 p.m. Light refreshments will be served. Parking will be available at the new St. Vincent Hospital lot nearby and a shuttle bus will take guests to the door of the home.

THE SISTERS, describing the Sunday Mass and open house as their opportunity to thank the public for 100 years of charity, support and prayer, have extended a hearty welcome to all residents of the Archdiocese.

A private reception and Mass of Thanksgiving, celebrated by Archbishop George J. Biskup, will be held tomorrow, Saturday, in honor of the aged residents. Archbishop Biskup will also preach the homily. The liturgy will be sung by the Columbians.

The Little Sisters have been at their new 86th Street home for five years, moving there from 520 East Vermont, which was for 95 years the scene of their unique apostolate to the aged.

The modern three-story, 200-bed St. Augustine's is at near capacity, with 178 elderly guests and 18 Sisters in residence. It is licensed as a nursing home and has a sizeable paid staff of full-time and part-time employees in addition to the Sisters.

CONSTRUCTION WAS started in late 1965 following a successful \$2 million fund-raising campaign, with Archbishop Schulte as Honorary Chairman. Thousands rallied to the Sisters' call for help. The campaign drew the support of over 18,000 individuals, families, businesses and foundations, with more than 95 per cent of pledges fully redeemed within three years.

While some monies for operation of the home today come from government sources, it is still the people of

Indianapolis and the Archdiocese who continue to be its main source of support.

The 18 Sisters at St. Augustine's are members of a worldwide religious congregation, whose motherhouse is in France. The order operates 45 homes in the United States, 290 throughout the world. The Sisters observe a plan of life devoted completely to serving God and the aged who need the security of a home. By their rules, they must collect alms for operation and maintenance needs and they may not have sources of assured annual income.

They have cared for nearly 5,000 aged poor since arriving in Indianapolis in July, 1872, at the invitation of Bishop Maurice de St. Palais.

THE FIVE SISTERS who came here that year lived first at rented quarters near St. John's Church in downtown Indianapolis. (Continued on Page 9)

Archdiocesan Presbytery meets May 9

INDIANAPOLIS—The second general meeting of the Archdiocesan Presbytery will be held Wednesday, May 9, at the Latin School. All priests of the Archdiocese have been invited to attend.

Archbishop George J. Biskup will concelebrate the opening liturgy at 11 a.m.

Father Bernard Head, pastor of St. Thomas More parish, Mooresville, and president of the Presbytery and Senate, will deliver a report on the state of the organization after the noon luncheon.

Meetings of priests by age groups will be held at 2 p.m., to be followed by a meeting of the Senate's executive committee.

Executive committee members, in addition to Father Head, include: Msgr. Raymond Bosler, vice-president; Father Robert Drewes, secretary; Father Joseph McNally, treasurer; and Father Donald Schneider, member-at-large.

Don't obey abortion laws, New Jersey's bishops tell people

NEWARK, N.J.—Declaring that "from the moment of conception, life is present and developing to a recognizable humanness," the bishops of New Jersey have told Catholics here that they are to "refuse to obey laws which are contrary to the law of God."

The bishops made that statement in issuing abortion guidelines for hospitals and medical personnel modeled on guidelines issued by the U.S. bishops' Committee on Pro-Life Activities. The New Jersey bishops repeated that committee's warning about excommunication for those "who perform, persuade or obtain" an abortion.

GENERAL ASSEMBLY

Lawmakers laid groundwork for social change

BY B.H. ACKELMIRE

INDIANAPOLIS—The late but unlamented 98th Indiana General Assembly was the most lackluster body in recent memory. Yet it may well be remembered as having engineered more radical social change than any other single session in the state's history.

This was the legislature that framed abortion regulations, reinstated capital punishment, paved the way for easy divorce, granted the legal status of adult to 18-year-olds, adopted a new strategy of attack on pornography, and invaded the last bastion of the Sunday blue laws.

Along the way it put the brake on the Equal Rights Amendment for women, flirted with the idea of running a welfare system without Uncle Sam's money or meddling, and rejected a wholesale dumping of tax exemptions but clarified the authority of local governments to impose service charges on tax-exempt properties.

It was a session with more than its share of hot potatoes and cold self-interest, of green lawmakers and overripe rhetoric.

A HOST OF spoons were raised, all the way from unisex public washrooms to firing squads at high noon. Actress Jane Fonda was tarred and feathered and a returning POW smothered in adulation. Grade-schoolers demonstrated how to get clothes clean without phosphates but crowds of tearful housewives cried "Nay" and vowed to steal over into Illinois for their weekly supply of Tide. Indeed suds—in the tub and in the glass—dominated an unseemly number of meetings that would have been better spent polishing up sloppy legislation.

Penal reform, the issue around which interdenominational Church support coalesced, was given short shrift. On the other hand, the anathema of reform—the death penalty—slipped through the legislature with hardly a hitch and with lopsided votes of approval.

The Assembly operated throughout under the shadow of the U.S. Supreme Court. The two life-and-death matters revolved around what the court did or not did say and what it would or would not tolerate in the way of state interpretation.

SEVERAL LAWMAKERS insisted the capital punishment bill, as finally approved, will not pass constitutional muster. Their rationale concerns an amendment hammered out in the House Human Affairs Committee and retained by a conference committee despite sharp conflict. The amendment gives juries the discretion of finding defendants guilty of lesser charges than first-degree murder if they feel the evidence does not warrant a mandatory death penalty. Opponents contend that no such discretion can be given juries or judges. Presumably it will take a court test to decide which side is right.

Debate and action on regulating abortion was an on-again, off-again matter throughout much of the session. The Assembly's non-issue became its most controversial one following the January 22 ruling of the Supreme Court.

A regulation bill containing only clearly approved restrictions vied with one containing constitutionally questionable ones. In addition, the stricter bill led off with a preamble that roasted the court and avowed the state's opposition to legalized abortion. The scorching denunciation went down the drain and the regulation bill finally adopted is in essence the mild version.

The measure, which takes effect immediately after the promulgation process, requires that all abortions be performed by a physician in a hospital or licensed medical facility; that consent of the patient must be filed with the physician and, in the case of an unwed mother under 18, her parents must join in the consent; that no abortion be performed in the last

(Continued on Page 3)



SCENE OF CENTENNIAL MASS—Focal point of this exterior view of St. Augustine's Home is the entrance to the chapel in which two retired bishop-residents, the Most Rev. Paul C.

Schulte and the Most Rev. Henry A. Pinger, will concelebrate a Mass of Thanksgiving as part of the public celebration of the Little Sisters of the Poor centennial.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Appeal for dual school aid

PHILADELPHIA—In precedent setting actions here, Cardinal John Krol of Philadelphia and William Ross, president of the city's public school board, have appealed for public financial support of both Catholic and public school systems here. In separate statements, Ross said that nonpublic schools should be able to share "educational tax funds" along with public schools, and Cardinal Krol urged greater tax support for the financially troubled Philadelphia public schools.

Sees threat to relief agencies

WASHINGTON—Bishop Edward E. Swannstrom, speaking on behalf of 42 voluntary agencies for overseas relief, said that millions of needy persons may become unintended victims of legislative plans to wipe out tax loopholes. Bishop Swannstrom, executive director of Catholic Relief Services (CRS), told the House Ways and Means Committee that the 1969 Tax Reform Act led to a reduction in gifts, particularly from the pharmaceutical industry, to voluntary agencies serving the world's poor. Bishop Swannstrom said he was also concerned over proposals for new laws which he saw as further obstacles to the welfare agencies working abroad.

Acts on mortgage complaints

TRENTON, N. J.—Birth control information cannot be used as a basis for granting or withholding mortgages in New Jersey, New Jersey's commissioner of banking, Richard F. Schaub, told lending institutions here. An investigative report in the Catholic Star Herald newspaper of the Camden diocese, revealed last fall that many lending institutions were demanding documented information on the use of contraceptives by married mortgage applicants before considering loans to them.

Bishops to have Viet relief say

VATICAN CITY—The bishops of South Vietnam and that nation's charitable organizations will have the principal say in the recovery programs being worked out for it by various international Catholic agencies, according to Msgr. Lajos Kada, an official of Cor Unum, Vatican office for the coordination of such Catholic agencies. Cor Unum is attempting to work out the basic program of assistance which will be carried out and funded by various international Catholic agencies. Representatives of Catholic agencies are now in Vietnam studying relief problems.

Family life study asked

OTTAWA, Ont.—The bishops of Canada have asked that a national study of family life problems be given a high priority among pastoral concerns. At their meeting here, the bishops asked pastoral leaders, specialists in family life and lay persons to bring their insights and the insights of the Gospel into the study. The national study will be part of the Canadian bishops' preparation for the 1974 session of the world Synod of Bishops.

Bishop faces sedition trial

LONDON—The outspoken chairman of the Rhodesian Bishops' Conference, Bishop Donal Lamont of Umtali, returned to Rhodesia to face a possible trial for sedition. Bishop Lamont said on a visit here that he expects the regime of Rhodesian Prime Minister Ian Smith to put him on trial for his opposition to racism. The bishop's views, which he admits are not shared by all Catholic priests and laity in Rhodesia, were published most recently in a Rhodesian Catholic weekly.

Urge end to tribal warfare

VATICAN CITY—The five bishops of Rwanda have issued an appeal for peace, mutual forgiveness and charity following a new outbreak of tribal warfare that reportedly has taken 1,000 lives there. According to reports reaching here, the Hutu tribe, which accounts for approximately 90 per cent of Rwanda's 4 million people, and the Tutsi tribe, formerly the aristocracy of the African country, have clashed. The outbreak of violence has been quelled by government forces.

Pope deplores fire bombing

VATICAN CITY—Pope Paul VI deplored the fire bombing that took the lives of two sons of neo-fascist leader Mario Mattei and lashed out at "barbaric, blind and destructive" acts of violence. The bomb was thrown into Mattei's Rome apartment. The attack was believed to be connected with the fatal shooting of an Italian policeman four days earlier in Milan during a street battle between the police and the neo-fascists.

Anti-Semitism statement issued

PARIS—A group of French bishops issued a document urging an end to anti-Semitism. "The Jew merits our attention and our esteem, often our admiration, sometimes our friendly and brotherly criticism but always our love," the bishops said. The document was drawn up by a study group of bishops. It reflected the 1965 declaration of the Second Vatican Council on the Jews. That declaration absolved Jews from guilt in the death of Jesus.

Issue right-to-life records

ROCHESTER, Minn.—A right to life group here is following the pattern of other protest groups by sponsoring a record album of "ten songs for life." The album, "Barbara Sings for Life," will feature Barbara Breuer-Sipple, a religious folksinger and composer. It is sponsored by the National Youth Pro-Life Coalition (NYPLC) here.

Priest-composer booked May 4, 5

INDIANAPOLIS—Liturgical music composer and recording artist Father Carey Landry, of Lafayette, La. will give two informal concerts here May 4 and 5.

He will appear at St. Barnabas parish at 8:30 p.m. Friday, May 4, and at 8 p.m. Saturday, May 5, at St. Thomas Aquinas parish. Admission will be \$1.50 for adults and 50 cents for students.

On Wednesday, May 2, Father Landry will entertain at a membership luncheon for the St. Mary's Child Center Pre-School Guild. He will be accompanied by a chorus from St. Thomas Aquinas School.

NOTRE DAME, Ind.—Notre Dame's student body has voted to support Cesar Chavez and his nationwide lettuce boycott.

Chavez backed at Notre Dame
Seventy-eight per cent of the 2,400 students voting approved a

the campus dining halls will be the Aztec brand, picked by members of Chavez's United Farm Workers.

SET YARD SALE
SELLERSBURG, Ind.—The Ladies' Club of St. Paul Church will sponsor a Yard Sale on May

5 on the Church property. The sale will begin at 9 a.m. In case of rain, the sale will be held in the Garage.

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THE TACKER

The classroom--where it began

BY PAUL G. FOX

And what do you suppose that a college professor of education does on a "sabbatical leave?" Well, for Sister Claire Whalen, O.S.F., it meant the opportunity to "go back where it all started"—to the elementary classroom.

Sister Claire is spending the current academic year teaching social studies to fourth, fifth and sixth graders at St. Charles Borromeo School, Bloomington. It is her first full-time return to the elementary classroom since 1956, when she left St. Christopher's School, Indianapolis, and joined the education department faculty at Marian College.

In the 16-year "interval," the Cincinnati native received a doctorate in education (specializing in geography) from the University of Cincinnati and served several years as department head at Marian, where she helped to prepare hundreds of elementary teachers.

Her reason for choosing to spend this year at St. Charles was simple:

"I wanted to work with children again at all the elementary grade levels for a period of time. The teachers here asked me to start with social studies in grades 4, 5 and 6. During the first half of the year I concentrated on this level. I am keeping grades 4 and 5 social studies, but moving some of my energies to the primary grades, where at present I am assisting the second grade teacher as she needs me to work with a small group or an individual child in math or reading."

"I felt I could learn more from children and teachers in a day-to-day teaching-learning situation than I could from just reading about such experiences. Then, too, I needed to do some of the tasks I have been teaching my student-teachers to do. Some I can do; some I cannot do."

She has experimented with individualized learning programs for her pupils at St. Charles, along with some video-taping. In her "spare" time, Sister Claire has immersed herself in a limited amount of parish experience, which she considers an integral part of the parochial teacher's lot.

During the year she also managed to participate in a week-long workshop at the University of Massachusetts-Amherst, working with a class of eight to 10-year-old children in the College of Education's Educational Marathon program there. She also attended the annual conference of the Association for Supervision and Curriculum Development in Minneapolis last month, participating in the action laboratory entitled "Freeing Human Potential."

Sister Claire has made many "young" friends

in Bloomington, along with several in the "older" category. Her return to the college environment will be richer for the experience.

NUN JUBILARIAN—A friend to thousands of mothers-to-be at St. Francis Hospital, Beech Grove, will observe her Diamond Jubilee as a nun Saturday, April 28. Sister M. Milburga Berst, O.S.F., who served as supervisor of obstetrics there from 1952 to 1969, will attend a Mass of Thanksgiving at 11 a.m. in the Mt. Alverna Convent Chapel of the Poor Sisters of St. Francis, Mishawaka, to note her 60 years in the community. The Lincoln, Neb., native also served in Evanston, Ill., and Hammond, Ind. She is remembered prior to her 1969 retirement for many long hours of kindness and prayerful attention to the needs of mothers in labor at St. Francis.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. Ralph Swank, members of Sacred Heart parish, Jeffersonville, on the recent observance of their 25th Wedding Anniversary. Also to Mr. and Mrs. Bernard Delaney, of St. Barnabas parish, Indianapolis, who recently marked their 25th Wedding Anniversary.

SECICINA BAND TO PARADE—The Marching Crusader Band of Secicna Memorial High School, Indianapolis, will perform in the Kentucky Derby Festival's Pegasus Parade next Thursday, May 3, in Louisville. The 1973 Pegasus, one of the nation's top ten parades, is expected to be the biggest in its history. Robert Cashman is the Secicna band director.

SPECIAL OLYMPICS—St. Meinrad College will host 225 mentally handicapped children and adults Tuesday, May 8, in Special Olympics competition. Participants will come from 11 special education classrooms and three Southern Indiana Retardation Service workshops in Dubois, Perry and Spencer Counties. The event is sponsored by Cooperative Action for Community Development (CACD) of the college. CACD volunteers have been helping to train the participants since early January.

SCHOLARSHIP WALK RESULTS—More than \$7,300 has been added to the scholarship funds at St. Mary-of-the-Woods College as a result of the recent Scholarship Walk there. The 15-mile walk brought in \$2,465 from the 90 marchers and sponsors. The amount was matched two to one by the Galvin Foundation.



RETREAT LEAGUE DUAL EVENT—"Women Are Beautiful in All Shapes and Sizes" is the theme for the combined Style Show and Card Party to be sponsored by Our Lady of Fatima Retreat League on Tuesday, May 1. Two programs will be held at 1 and 7:15 p.m. Card Party chairmen are Mrs. Dan Moran and Mrs. Paul Reece. Style Show coordinators are Mrs. George Bindner and Mrs. J. Charles Bindner. Tickets are \$1.50 each and available from the Retreat House, 545-7681. Serving as models will be retreatants and friends of the retreat house. Among the models will be the eight daughters of Mrs. Ray L. Johnson, second from above right. From left, front row, are: Lynn, Beth, Mary Ellen and Margaret Johnson. Second row: Sherry, Julie, Marleen and Kathleen Johnson. On the right is Mrs. William McAttee.

Lawmakers laid groundwork for social change

(Continued from Page 1)

three months of pregnancy except to preserve the life or health of the mother.

ALONG WITH regulations, the Assembly passed a conscience bill protecting the right of medical personnel and private and denominational hospitals to refuse to sponsor or participate in abortion.

The bill, which duplicates a section of the regulations measure, was the only one of the three abortion-related bills signed by the governor. The other two become law without his signature.

Another abortion-related bill approved by the legislature was a Senate resolution urging Congress to pass a right-to-life

amendment that would guarantee protection from the moment of conception and specifically outlaw euthanasia.

Many lawmakers are fearful their votes in favor of abortion regulation will return to haunt them. They have repeatedly tried to make it clear that they are opposed to abortion per se but felt obliged to support a regulatory measure in order to prevent medical and legal chaos. They are not sure, though, that the electorate sympathizes with their dilemma. One legislator reportedly is still trying to convince his Catholic wife that the pluses outweigh the minuses.

THE NEW EASY divorce law (the lawmakers cringe at the no-fault

description) takes effect next September and makes "irretrievable breakdown of a marriage" the first of four grounds for divorce in this state. It no doubt will prove the most popular as well. The measure also cuts in half present residency requirements, permitting filing for divorce after only six months as an Indiana resident.

The bill that would have granted gross income tax credits to parents of children in nonpublic elementary and secondary schools didn't even get a hearing in committee. But there was near unanimous support, and gubernatorial accolades, for a "freedom of choice" college scholarship bill.

A \$1 million budget appropriation was set aside to match private contributions to a fund that will pay the differential between the maximum scholarship grant and tuition at a private college or university. Lilly Endowment is the private source. The bill is expected to funnel additional scholarship students into private colleges, though it may ironically hurt those smaller private colleges that have scrimped to keep tuition increases at a minimum.

The Assembly left town without using up the last of its allotted working days. Yet, despite the newly-created annual sessions, lawmakers have not changed their old habit of waiting until the last minute to ram through essential legislation. The final weeks are still marked with the same rush and crush, the same cliff-hanger decisions in conference committees. And no doubt this same senseless mode of operation will continue to be the main argument for (God help us) a year-round legislature.

Pastoral council

(Continued from Page 1)

Church must develop new institutional forms in every age.

THE MATERIALS CITE other theological principles related to the principle of shared responsibility:

—1. Service of the Church to the wider human family:

"Since Vatican II there has been an ever increasing recognition that the values of the kingdom of God, to which the Church stands committed, must be incarnated in the social and political order. Thus the Church in every locality must seek to transform the existing social order in accordance with the values of Christ's message."

To transform the social order in accordance with Christ's message, the

materials say, "regular forums of study and consultation are needed and so the bishop must have continual access to representative priests and groups of laity. Church involvement in the secular society cannot be achieved without the implementation of the principle of shared responsibility through which all Catholic Christians participate in helping to make the world a better place."

—2. Regional pluralism. The Second Vatican Council, the materials say, "teaches that the abilities, sources and customs of each people are to be fostered so that every local church may be able to make its unique contribution to the whole. The local churches of the various regions of the country should be allowed to adjust to the needs and opportunities of particular places and times."

Lack of peace
decried by Pope
in Easter talk

VATICAN CITY—The Holy Land, Northern Ireland and Indochina were the trouble spots in today's world on which Pope Paul VI fixed his attention on Easter Sunday.

Climaxing a week of ceremonies in Rome, Pope Paul VI celebrated Mass in St. Peter's Square on Easter and then delivered his Easter message and blessing at noon from the basilica's central balcony.

Well over 100,000 persons were gathered in the square and hundreds of thousands more watched the Easter ceremonies on television.

In his traditional Easter message, the Pope noted sadly that there are many parts of the world that contain "centers of strife and situations of injustice which provoke reaction and revolt."

SINGLING OUT three trouble spots the Pope spoke first of the situation in the Holy Land.

"May our greetings," he said, "go to the land where the Lord Jesus was born, where he taught, suffered, died and rose again; that land where his greeting of peace resounded so many times and from which it spread to the whole earth; that land, alas, where peace does not yet reign."

Turning to "the beloved people of Northern Ireland," Pope Paul said that "the intolerable and distressing state of affairs unhappily continuing there is an affront not only to humanity but to the Christian name."

"May the voice of violence become silent and may there be heard instead the voice of wisdom and good will and may the official proposals which, as is well known, have recently been made offer a favorable basis for a joint effort which will

Marian offers program
for employees of F.A.A.

INDIANAPOLIS—A Higher Education Program for Federal Aviation Administration (F.A.A.) employees has been established in cooperation with Marian College. The program, scheduled to begin in September, will enable F.A.A. personnel to complete requirements for the bachelor of arts or bachelor of science degree.

Marian was selected to administer the program because of the college's ability to satisfy the goals and specific requirements of the program, according to James R. Chessman, chairman of the Indianapolis F.A.A. Higher Education Committee. Chessman added, "The cooperativeness, flexibility, and sincere interest in the program shown by the college were also determining factors."

THERE ARE currently more than 800 F.A.A. employees who could take advantage of the program. All costs will be paid by the individual student. Those entitled to Veterans' Benefits can use them for this program.

The F.A.A. has long encouraged its employees to further their education, but

because air traffic control is a 24-hour a day job, rotating shifts prevented them from taking college work. Another problem has been that the specialized training and experience of these employees has not been taken into account in granting college credit.

THE NEW PLAN has two unique features designed to solve these problems. First, dual scheduling, offering the same class both in day and evening sessions, will enable the employee to participate regardless of his work shift.

Second, advanced standing, determined by the level of training or certification the employees have reached upon beginning the program.

The program is specifically designed for majors in accounting, business administration, history, psychology and sociology.

These majors will be offered on dual schedules for the convenience of F.A.A. employees. The program may expand to include other majors on the same basis. Any of the college's 21 major areas are open to the F.A.A. personnel, if scheduling can be arranged satisfactorily.



LEAVING BREBEUF—Karl V. Hertz, principal of Brebeuf Preparatory School since 1970, will become principal of the University High School of the University of Chicago on July 1. Founded by John Dewey in 1891 as an integral part of the university, the high school is known as a laboratory school devoted to educational research and innovative programs. Hertz has been a member of the Brebeuf faculty for 10 years. He is a graduate of Marian College, Butler University and is presently completing doctoral studies at Indiana University.

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Monsignor Goossens Says:

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BEHIND THE NEWS

THE YARDSTICK

'Backdoor' contracts heat grape dispute

BY MSGR. GEORGE G. HIGGINS

April 15, 1973 will be recorded as one of the darkest and most shameful days in American labor history. A major battle in California's vineyards was triggered that day when the Teamsters Union announced it had signed contracts with some 30 grape growers in the Coachella Valley who had been under contract for three years with Cesar Chavez' United Farm Workers Union, AFL-CIO.

What's wrong with that, the reader may ask. The answer is that everything—everything conceivable—is wrong with it. It means that the Teamsters—in a moment of sheer madness which they will most certainly live to regret—have decided, in flagrant violation of trade union ethics, to destroy the UFW which alone can legitimately claim to represent the workers in the field.

The Farm Workers have known for a long time that they were headed for serious trouble with the Teamsters. The die was finally cast several months ago when the Teamsters secretly negotiated contracts with 175 lettuce growers in California without even claiming to represent the workers involved. AFL-CIO President Meany bluntly stated at a press conference that that was tantamount to strike breaking—the ugliest charge that one labor leader can make against another.

LATER ON IN the same press conference, to make sure that his point was clearly understood, Meany said that "the Teamsters' action in signing those backdoor contracts with the growers in California in order to destroy the Farm Workers Union . . . was, from a trade union point of view, absolutely disgraceful."

George Meany enjoys the reputation of being a very outspoken curmudgeon, but I have seldom if ever, heard him castigate another union quite that bluntly. As a man of conscience, however, he had no choice in the matter. With brazen contempt for trade union principles and for public opinion, the Teamsters had asked for it—and, to his credit, Meany gave it to them straight from the shoulder.

By the time this appears in print, Meany probably will have made another statement criticizing the Teamsters even more severely for invading the hard-won jurisdiction of the UFW in the table grape industry. I feel certain that he will also couple his indictment of the Teamsters with a firm commitment on the part of the AFL-CIO and its affiliates to support the UFW—and to support it all the way—with personnel and with adequate financial assistance.

MAKE NO MISTAKE about it—the UFW is engaged in a desperate struggle for its very existence. The Federation owes it to this fledgling union—and owes it to itself—to take the Teamsters on, come what may, and force them at any cost to respect the right of farm workers to be represented by a union of their own choice.

The farm workers have already made their choice in this regard. Over the past eight years, through thick and thin, they have demonstrated beyond the shadow of

Michael S., 18 months old, died not long ago in a Chicago hospital of multiple fractures and massive bruises.

He was not hit by a car while crossing the street. He did not fall out the window of the North Side Chicago apartment where he lived with his teen-age parents.

He died because his father, Steve, 18, had hanged him by the wrists with electrical cord and then slammed the baby against the wall for nearly 30 minutes.

Steve was enraged because Michael had torn a pop-art psychedelic poster that decorated the apartment.

The case of baby Michael is not exceptional.

Every week, all across the nation, hundreds of other small children are beaten, slashed, scalded, burned with cigarette stubs, tortured with electrical shocks. Some are burned over open flames, gas burners and cigarette lighters; some are suffocated with pillows or plastic bags; some are strangled; some are drowned.

ACCORDING TO reliable estimates, 60,000 American children are reported each year to the authorities as requiring protection from parental beatings, cruelty, or neglect.

Tragically, some 700 or 800 of these

defenseless children succumb to such abuse.

Child beating has long been one of the standard horrors of hospital emergency rooms, but now the crime is on the increase in many parts of the country.

In New York City, for example, the incidence of reported child abuse went up 549 per cent between 1966 and 1970, and rose again in 1971, when 7,000 cases of child beating were reported.

Experts agree that two new factors are contributing to the nationwide rise in the crime. These are drug-addicted parents and those who marry while scarcely more than children themselves.

SPECIAL FROM RELIGIOUS NEWS SERVICE

And the experts also agree that statistics in New York and elsewhere represent only the tip of the iceberg, chiefly because so many cases of child abuse go unreported.

Can anything be done on a national scale to solve, or at least mitigate, the ghastly horror?

SEN. WALTER F. MONDALE (D-Minn.), chairman of the Senate Subcommittee on Children and Youth, believes so, and is leading a determined attack on the problem.

He has introduced a Senate bill aimed at

eliminating what he calls the "tragic and perplexing problem of child abuse."

Sen. Mondale's proposal would, among other things, establish a national center on child abuse and neglect, provide demonstration grants to train people to deal with the problem, and set up a national commission to assess the effectiveness of existing laws on child abuse and neglect.

Fortunately, ongoing research aimed at curbing the crime of child battering seems now to be showing signs of promise.

"The '60s gave us an insight into what went on, and why, in child abuse," says Dr. Ray E. Helfer of Michigan State University's College of Human Development. "Now we are applying that insight to treating some of the basic causes."

THE KEY TO THE new therapies is a profile of the child-battering parents that shows them not as criminals but rather as persons desperately in need of medical help.

There is general agreement that parents who abuse, batter, or neglect their children were themselves almost always abused or beaten as children.

The result of this traumatic rearing is often parents who have low self-esteem and seek constant assurance from those around them—including their children.

And when the children fail to satisfy their parents' emotional needs, the parents react with the same violence they experienced as children.

Michigan State University's Dr. Helfer,

who has been involved in child abuse research for more than a decade, approves the idea of "parent-aides" or helpers, supervised by social workers, who could bring effective assistance to troubled families.

Such an approach has been developed at the University of Colorado Medical Center over the past three years. It involves the use of lay assistants—"parent-aides"—with stable upbringings ranging in age from 24 to 60, who can exercise a kind of empathy toward the parents of battered children.

ANOTHER PROMISING approach is the self-help organization modeled on Alcoholics Anonymous. The original organization of this type—Mothers Anonymous (MA)—was started in Los Angeles in 1970.

MA and a newer group—Parents Anonymous (PA)—in New York City have been warmly welcomed by experts. "It's a really great thing," declares Dr. C. Henry Kempe of the University of Colorado Medical Center. "People who have trouble 'parenting' kids are often very reluctant to accept help from professionals for many personal reasons. These parents can do pretty well with each other."

MEANWHILE, voices throughout the land are being raised to demand a "bill of rights" for children.

In broad terms at present, says William Aikman of the Massachusetts Law Reform Institute, "the child's legal status is an amalgam of non-citizen, slave, over-protected pet, and valuable chattel."

THE BASIC legal principle for all minors is that parents know best. Monrad Paulsen, dean of the University of Virginia Law School, observes that the principle is based on Aristotle's belief that parental rule is superior to constitutional rule because it is based on the personal wisdom of the parents, and because it is guided by love.

As the record shows, that is not always the case. Says Prof. Sanford N. Katz of the Boston College Law School: "It is in the home that a child's rights are least protected."

LETTERS TO THE EDITOR

Joins 'chorus' asking if boycott justified

To the Editor:

I wish to join the chorus of those questioning the justification of the lettuce boycott (Msgr. Higgins to the contrary notwithstanding).

I want to commend in particular Theresa Kast for her wonderful letter in the (4-6-73) issue, as well as Sandra Williams for her follow-up letter in the (4-20-73) issue of The Criterion. Why are we all but canonizing Cesar Chavez?

I share Sandra Williams' concern relative to the campaign to enroll the Catholic Church in the National Council of Churches (to which I might add the World Council of Churches, which I feel is influenced greatly, if not actually controlled by the Communists).

William Post

Indianapolis

Clarksville reader worries about neglect of 'timeless truths'

To the Editor:

In the January 5 issue of Science, a report by C.F. Westoff of Princeton University and L. Bumpass of The University of Wisconsin claimed that two out of three Catholic wives used a method of birth-control forbidden by the Church.

This extensive study claimed that 65 per cent of the Catholic wives practiced artificial contraception, including 53 per cent who received Holy Communion at least once a month. Msgr. James McHugh, director of the Family Life Division of the U.S. Catholic Conference, termed the figures "generally quite accurate."

Over a year ago I read an article by a priest in one of the few orthodox publications that confessions were a mere fraction of what they once were, while reception of Holy Communion had multiplied at an exponential rate. He questioned whether we were witnessing a resurgence of great piety or if "sacrilege" was becoming a way of life in the Church. It appears we are more interested today

out of business. At the same time, I am enough of an optimist to believe that they will eventually be brought to their knees—the sooner, the better—and will be taught a salutary lesson in humility. Much as it pains me to say so, this is a lesson they badly need to learn.

in getting people to shake hands and talk in church than in explaining the timeless truths that have withstood attacks from within as well as without the Church.

When was the last time you heard a sermon condemning the practice of artificial birth control, abortion, euthanasia, or other grave sins?

J.F. Blocker

Clarksville, Ind.

David Maloney says 'hand or tongue' issue not really important

To the Editor:

In the Letter to the Editor's column last Friday, April 20, Msgr. Richard Kavanagh expressed his resentment against The Criterion and Msgr. Bosler's so-called campaign to promote dissatisfaction with present Church law.

The cause for the resentment was whether we receive Christ in our mouths or on our hands first.

It is unfortunate to see this hand-to-mouth issue even placed among "honorable mentions" in the list of how to become resentful.

What about the young teen-ager who's receiving heroin into his veins? What about the crippled old woman who cries for attention at Mass but is ignored by her fellow Christians?

And what about the Catholic who's at the State Farm and hasn't had an honest visitor in 18 months?

It's little wonder that a man named John XXIII was such a refreshing change. He said, "If you knock on my door at 2 a.m., come on in. I won't ask if you're Catholic or not."

Have 2,000 years of Christianity only brought us to the point of whether or not Christ is taken by hand or tongue?

Isn't it high time that we examine ourselves first about whether we received Christ in our brother at prison, when He was lonely, when He was hungry, when He was sick? "For when you refused to help the least of my brothers, you were refusing help to me."

While visiting Canada last summer we received Christ in our hands. Were we breaking Church law? Or were we subject to the Church law of Canada? Or, perhaps we should have carried a letter from our American bishop granting a temporary dispensation? Or perhaps we should have alternated each Sunday—one Canadian and one American?

David A. Maloney

Indianapolis

YOUR WORLD AND MINE

No green revolution

BY GARY MacEOIN

Some 10 years ago a breakthrough in the development for tropical regions of new strains of wheat, rice and other grains, understandably dubbed "miracle seeds," was hailed as presaging the end of the threat of famine. A "green revolution"

was said to be opening a new era for hundreds of millions of the world's starving people. The principal result so far is to illustrate that technology is no substitute for justice.

The potential for radical improvement in the lives of the needy still remains, but profound social changes are needed before it can become a reality. As things now are, the impact of the miracle seeds is to increase the poverty of the poor.

Successful production of the new varieties requires irrigation, mechanization and heavy application of fertilizers, insecticides and fungicides. Only the farmer with capital and a big farm can fulfill these conditions. He can double or triple his output per acre while the small farmer continues at the old level.

LET US IMAGINE a tropical country in which previously 20 big farmers produced half the rice and a thousand small ones the other half. With miracle seeds, the 20 double their output, while the others remain as before. The national supply of rice is up 50 per cent, cutting the price to the consumer radically but still increasing the big man's profit. The small man suffers a sharp drop in income.

Wolf Ladejinsky, an American agronomist now with the World Bank, recently published a study of the impact of

the miracle seeds in India which reveals even bigger complications. Ladejinsky was responsible for the land reform in Japan under the U.S. Occupation, the biggest and most successful in modern times and a major factor in Japan's subsequent economic growth. He prepared a similar plan for South Vietnam, which—if implemented—might have prevented the subsequent catastrophe there.

In India, Ladejinsky reported, the green revolution has increased the value of the land capable of being planted to the miracle seeds. Landlords are, in consequence, squeezing tenants off their property so that they can obtain for themselves all the benefits of the new technology, using the former tenants as a supply of cheap labor.

LADEJINSKY'S EVALUATION coincides with what Gunnar Myrdal, the Swedish economist and sociologist, says in his latest book "The Problem of World Poverty." Myrdal warns the U.S. that its current policies toward the world's poor countries are contradictory and self-defeating. He is referring in particular to U.S. withdrawal from its commitment in the Alliance for Progress to promote land reform in Latin America, fearing that the resultant loss of control by the oligarchies would bring hostile regimes to power.

It is significant that the conclusions of technicians and scientists, like Ladejinsky and Myrdal, should coincide exactly with what the bishops and other leaders of the poor nations are saying with increasing stridency. The creation of a world in which every man can live with dignity and pursue the self-perfection and perfecting of society for which God made him is not a mere matter of techniques or technology. Sooner or later, we will have to face the issues of justice.

Edging the family farm off the rural landscape

Farm income is nearly double what it was 10 years ago. Writing in the Indianapolis Star earlier this week, syndicated business columnist Sylvia Porter noted that farmers had earned an all-time high of \$21.8 billion last year. An estimated 43 cents out of every dollar spent on food now goes into the farmer's pocket, a better return than he has realized in a long time.

If all this is true, then why do two-thirds of all full-time small farmers have to depend on off-the-farm jobs for more than half their income? Why is the number of small farm failures six times that of small business failures? Why is the attrition in small farms so marked that some economists have doomed them to extinction within the next 25 years?

The key word in all this is "small." The small farmer, the family farmer, is no better off today than he was a few years ago. He is not reaping the harvest of escalating food prices. He is, instead, being squeezed to death by the encroachment of agribusiness, that amalgam of corporate agriculture that is, with

the aid of misguided government policy, on its way to total control of the production and price of food in this country.

Miss Porter puts it this way: "The 'agrimonoliths'—those enormous thousands-of-acres farms and ranches—are raking it in. And this goes not only for profits on their production but also for the huge Federal agricultural subsidies they have been getting . . . But the small farmer, backbone of our agricultural tradition, still is falling steadily behind—even though his poverty is camouflaged by the prosperity of the big."

The scandalous subsidies that Uncle Sam pours into the agribusiness complex are well known. Little recognized, however, are the more subtle policy changes in the Department of Agriculture that are not only hurting the family farmer but eventually will result in phasing him out of existence—literally. Gary MacEoin calls this a "war to the death," no less fatal to the small farmer for having been fought on paper.

MacEoin cites increasing pressure to alter farm patterns to conform to industry. Economic data on farming will be lumped in with manufacturing, under new policy proposals. Categorical efficiency calls for bigger land units and larger annual grosses. If the small farmer doesn't fit into any of the neat statistical mock-ups, he's treated as a non-farmer. And if he's a non-farmer he's not entitled to the concern or the assistance of the Department of Agriculture.

The department's economic research service projection of what the typical farm will be in the near future, MacEoin states, is "a huge conglomerate of machines, equipment and technical processes, mostly operated automatically and watched over by a new skilled workers . . . comparable to the fuel-cracking plant of today."

Government bureaucrats are working hard to make that a self-fulfilling prophecy. And when it comes to pass, this nation will be inestimably poorer in spirit and character.

—B. H. ACKELMIRE



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NCEA KEYNOTER APPLAUDS 'BASIC TEACHINGS'

Theological change 'not incompatible' with doctrine

NEW ORLEANS—The teaching of Catholic doctrine must take changing theological views into account, Sulpician Father Raymond Brown told delegates at the annual convention of the National Catholic Educational Association (NCEA) here.

In his keynote address on "Catechetics in an Age of Theological Change," the Scripture scholar blasted "the arch-conservative section of the Catholic press," which he said "has usurped the authority of the Church's magisterium to judge what is orthodox in theology."

Father Brown praised the U.S. bishops' recent document, "Basic Teachings for Catholic Religious Education," as an important and much-needed statement. But, he said, "arch-conservatives" are trying to misuse the document to destroy contemporary theological investigation.

HE ACCUSED THEM of trying "to turn the clock back on genuine theological progress" and said that if they succeed in manipulating catechetics to conform to their views, they will create "a future generation of youth that will be even less at home in the Catholic movements of this century than their parents are."

Although Father Brown's attack on arch-conservatives was almost certain to capture the most attention in the media, it was a relatively small part of his 20-page speech.

Father Brown compared the present "crisis in theology" with the great upheavals in thought from the fourth to the sixth centuries and during the late Middle Ages.

"And in every period of major theological change there has been resistance to the new ideas and the new knowledge that were being put to the service of Christianity," he said.

"Only those unaware of the great theological changes in the past will be astounded by theological changes in the present."

FATHER BROWN, who is the only American member of the Pontifical Biblical Commission and who will be visiting professor at the Pontifical Biblical Institute in Rome next year, cited the example of recent biblical scholarship to show that the Church favors using con-

temporary knowledge and tools in theological investigation.

"Between 1905 and 1915 the Pontifical Biblical Commission in Rome issued a series of conservative decisions on the composition and authorship of the Bible," he said.

He then cited a series of events, starting with Pope Pius XII's 1943 encyclical on the study of the Scriptures, which he said showed that the Church has made "an undeniable about-face in attitude toward biblical criticism."

"This dramatic change of position was tacitly acknowledged in 1955 by the secretary of the Pontifical Biblical Commission who stated that now Catholic scholars had 'complete freedom' with regard to those decrees of 1905-1915 except where they touched on faith or morals (and very few of them did)," Father Brown said.

BUT BECAUSE theological thought in Scripture and other fields is changing, the Scripture professor said, there is a serious problem in the formulation of Catholic doctrine. He quoted from Pope John XXIII's opening speech at the Second Vatican Council:

"The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another."

Father Brown said biblical scholars in recent decades have recognized that the words of the Scriptures—although they are the revealed word of God—are limited by their historical context. Particular doctrinal statements by the Church, he said, are "under a similar historical limitation."

The idea that a past formulation of doctrine can be modified does not mean that it was wrong, Father Brown said. Rather, it is a matter of theologians "bringing the Church to distinguish between those elements of previous formulations which are permanently helpful and those elements which are so time-conditioned that they can best be dispensed with."

BUT WHEN THIS sort of theological questioning is going on, he said, it makes it very difficult for the religious educator to teach doctrines.

"Because theologians are rethinking aspects of past doctrines, are teachers of doctrine to become tongue-tied as if there were nothing certain that they could pass on?—as if everything doctrinal were 'up-for-grabs'? Personally I can think of no greater disaster for Catholicism," Father Brown said.

He said catechists cannot ignore the theological discussions that are going on, but at the same time there is a basic validity to past formulations.

"PRECISELY BECAUSE past formulations reflect a valid if limited grasp of divine truth, we can use those formulations, provided that we are aware of both their validity and their limitations," he said.

Father Brown praised the U.S. bishops' recent document "Basic Teachings for Catholic Religious Education."

"First of all, the bishops have taken an admirable step in insuring that our catechetics should communicate content as well as attitude," he said.

"Second, the bishops have expressed their basic teachings in a way that shows a sensitivity about both the validity and limitations of past conceptions of doctrine. They cover the necessary span of Christian teaching. . . . Yet, as far as I can see, the bishops have taken care not to include in the formulations of these ancient doctrines phrasings that would hinder the legitimate discussions of modern theology."

FATHER BROWN scored the arch-conservatives who claim that the basic teachings represent "a condemnation of modern theology."

"An effective way for teachers of Catholic doctrine to combat this divisive tendency is to follow the lead the bishops have given us," the theologian said. "Teachers should present in catechetics the fundamentals the bishops have underscored in their document, and yet at the same time pedagogically prepare the students for a future encounter with theological discussions about aspects of doctrine that the bishops have left open."

"To neglect either the heritage of the past or the contribution of the present is a failure in religious education," Father Brown concluded.

bishops had contradicted new theology at almost every point." Rather, he asserted, "the bishops have taken care not to include in the formulations of these ancient doctrines phrasings that would hinder the legitimate discussions of modern theology."

He called on liberals to avoid dismissing the basic teachings document "as too old-fashioned and too content-oriented."

"This," he said, "is to play into the hands of arch-conservatives who will be only too happy to monopolize this document and interpret it as a condemnation of modern theology."

"I HAVE SAID above that the arch-conservative section of the Catholic press has usurped the authority of the Church's magisterium to judge what is orthodox in theology—these propagandists think they can condemn theologians as heretical," Father Brown said.

"But more seriously, they are trying to usurp the bishops' authority to determine what can be taught as Catholic doctrine to the youth. They do not hesitate to denounce catechisms approved by the bishops with an incredible demand to return to the Baltimore Catechism."

He pointed out that some conservative Catholics have established independent schools and catechetical programs "to seal off the youth from any contact with ideas more enlightened than their own."

"AND NOW THEY have the arrogance to impose on the bishops' basic teachings their own interpretations that go beyond what the bishops have said and to use these interpretations to frustrate the freedom the bishops have allowed," he said.

Father Brown said the alienation and unhappiness of the extreme right "is a tragedy that I wish with all my heart could have been avoided."

But he said it will be "a greater tragedy if through a manipulation of catechetics which tries to turn the clock back on genuine theological progress, they succeed in creating a future generation of youth that will be even less at home in the Catholic movements of this century than their parents are."

Although Father Brown did not use any specific names in his attack, he almost certainly had foremost in his mind The Wanderer, the conservative Catholic weekly published in St. Paul, Minn.

A leading articulator of the conservative view of catechetics which Father Brown was attacking, The Wanderer has also attacked Father Brown a number of times in recent years. One recent column in the paper was entitled "The Continuing Misadventures of Fr. Raymond Brown." In the same paper a recent discussion of a lecture by Father Brown ended: "Fetch the kindling and the stake."

Moral, religious questions being increasingly decided by nation's highest court

The January 22 abortion ruling of the U.S. Supreme Court has clearly brought home the fact that the judiciary, while carrying out its role as interpreter of the Constitution, is becoming more and more embroiled in questions of a moral and religious nature.

Yet abortion is but one of many controversial cases that has intense significance to religious leaders and to millions of Americans. The issues range from aid to parochial schools, capital punishment and prayer in public schools to controversies over Christmas creches in public buildings, religious services at the White House and compulsory chapel attendance at U.S. military academies.

The courts thus face the dilemma of deciding, on the basis of constitutional law, cases involving complex moral and religion-related questions.

In two instances—abortion and prayer in public schools—a substantial number of organizations and individuals are seeking constitutional alternatives through amendments to the Constitution.

IN A MULTITUDE of cases, higher courts and lower courts have rendered conflicting decisions on the same questions. This is particularly true at the state level where the courts may act on the basis of the state constitutions. This, understandably, has caused confusion.

It is also noteworthy that in most of the "Church-related" decisions it is rare for a unanimous ruling to be reached at any court level.

Aside from general constitutional questions whose moral or ethical overtones affect a broad spectrum of the population, the courts have also been burdened with deciding a host of suits involving church congregations, religious agencies, individuals and the civil communities.

But it is on the level of constitutional issues affecting the nation as a whole that the courts are making their greatest impact involving religion in American life.

CURRENTLY, AMONG these constitutionally-related issues facing the courts, are income tax credits for parents of children attending nonpublic schools, pornographic and obscene materials and ritual slaughter of livestock by Jews, among others.

The major issue is the tax credit question. Already several states, including Minnesota and New York, have passed such measures, and bills are being readied in the Congress that would provide federal income tax deductions to parents of

children in nonpublic schools. The nation's religious communities are divided on the issue, as they are on abortion and prayer in the schools.

Court decisions that are interpreted as affecting morals and religion have brought both positive and negative reactions from Church leaders, scholars and others, no matter what the issue.

The lack of consensus on constitutional moral issues indicates the scope of the problem the judiciary has in dealing with these questions.

DESPITE THE nation's history of religious pluralism and separation of Church and State, moral and religious determinations filter into the nation's legal system and must ultimately be dealt with by the judiciary.

To personalize the dilemma somewhat, one can refer to the testimony of Supreme Court Justice William Rehnquist, a Lutheran, who said following his appointment to the high court last year that if it came to a choice between the Constitution and his religion he would enforce the Constitution.

"Nonetheless," he admitted, "everybody who takes a position brings his past with him, and to the extent that the Church has influenced me as an individual, it will undoubtedly influence what I do as a member of the court."

As constitutional issues arise, the judiciary will make decisions that could have a significant bearing on the moral posture of the country. Mercy-killing (euthanasia) and the abrogation of all laws prohibiting abortion are two questions which could, before too long, come before the courts.

WITH THE GROWING calendar of court cases involving religion and morality, churchmen and those seeking an operative religious approach to social, economic and political life may have to consider beforehand what alternatives exist should the ruling they seek be denied them.

Then, if the constitutional avenue is not open to them, they can develop other means to achieve their goals.

Special agencies designed to observe and evaluate judicial action are already operating or being planned, such as Right-to-Life groups and organizations advocating or opposing educational subsidy.

Keeping an eye on judicial decisions, taking stock and proposing viable alternatives—if and when the rulings are considered unacceptable—could become for groups or individuals having common goals an area of effective endeavor.

- opinion
- reaction
- analysis
- background

Suggests league to monitor bias

NEW YORK—Citing a rise in "Catholic-baiting and virulent anti-Catholicism," the editor of the Homiletic and Pastoral Review called for the formation of a "Catholic-Anti-Defamation League."

Writing in the March issue of the national monthly for priests, Jesuit Father Kenneth Baker charged that "Catholics have probably been more discriminated against in America than any other group."

"Catholics in this country resemble the fat boy on the block—anyone can punch or kick him without fear of reprisal," Father Baker said.

He cited "organization" as the reason that other groups, such as blacks and Jews, "are now respected and have secured their lawful rights."

Father Baker assailed Broadway plays the New York Times, Newsweek, films TV shows, radio and the National Lampoon for recent "open attacks" on Catholicism.

"It is high time to bring this situation to an end," he said. "Catholics need a national organization to defend their beliefs and their image on the public stage. I propose the formation of a Catholic-Anti-Defamation League (or, Catholic Defense League; Catholic Freedom League)."

Such a league, he said, would publicly expose anti-Catholicism, clearly define public controversies, negotiate with offenders and institute litigation "if necessary, against inveterate and notorious offenders."

MOST SERIOUS CHALLENGE SINCE VATICAN II

Blasts arch-conservative press

BY JERRY FILTEAU

In the keynote address at the annual convention of the National Catholic Educational Association (NCEA) in New Orleans, Father Raymond E. Brown blasted the "arch-conservative section of the Catholic press" for "trying to usurp the bishops' authority to determine what can be taught as Catholic doctrine to the youth."

He charged that the "ultra-conservative or fundamentalist Catholics" of whom he was speaking "have little or no scholarly respectability" and are reduced to "journalistic abuse" in theological questions.

"They do not respect the positions of the Popes or the bishops who have permitted modern biblical and theological advances," the Scripture scholar said.

NC NEWS ANALYSIS

"rather these Catholic fundamentalists denounce as heretical the freer Catholic positions that have emerged from Vatican II."

Father Brown's attack will probably emerge as one of the most serious challenges to the Catholic right wing in this country since the Second Vatican Council.

IT COMES FROM one of America's most respected Catholic theologians. At the age of 43 the Sulpician priest was awarded the Catholic Theological Society of America's Cardinal Spellman award as 1971's outstanding Catholic theologian. He is past president of the Catholic Biblical Association, one of two American Catholic scholars on the faith and order commission of the World Council of Churches, winner of the National Catholic Book Award, and the first American Catholic to

'Propagandists' are trying to usurp the bishops' authority to determine what can be taught as Catholic doctrine to the youth.

receive an honorary doctorate of divinity from the University of Edinburgh, Scotland.

Pope Paul VI named him as a consultant to the Vatican Secretariat for Christian Unity, and he is the only American member of the Pontifical Biblical Commission.

Currently Auburn Professor of Biblical Studies for Union Theological Seminary and Woodstock College in New York, in 1973-74 Father Brown will be visiting professor to the Pontifical Biblical Institute in Rome, the only Catholic institution which gives doctoral degrees in Scripture.

BESIDES FATHER Brown's own credentials, there is also the fact that he chose as the podium for his attack the NCEA convention—the largest gathering of Catholic educators in the country. There were about 10,000 participants at this year's meeting.

Most of Father Brown's lengthy address, "Catechetics in an Age of Theological Change," was devoted to a carefully structured theological discussion of the place of doctrine in Catholic religious education.

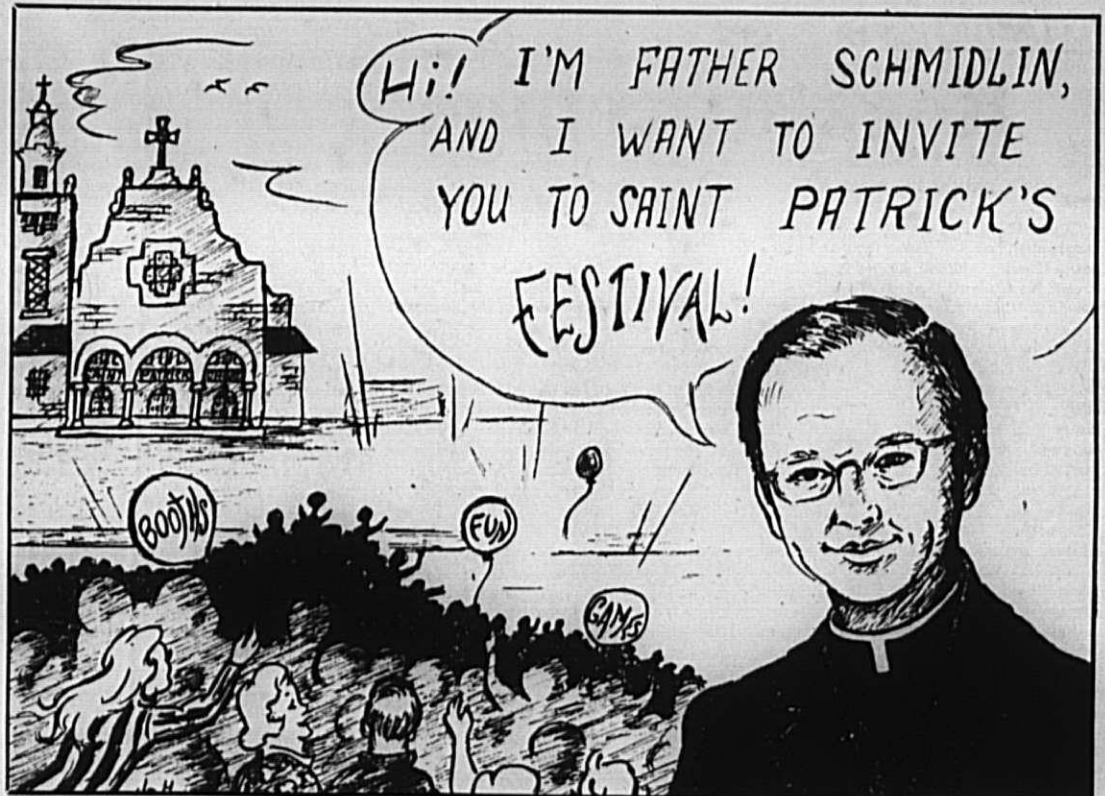
But it is likely that his concluding remarks about the threat to Catholicism from the right wing will create a controversy that will overshadow the rest of his speech.

Father Brown made a strong plea for theological pluralism within the Church and spoke out against both ultra-liberals and ultra-conservatives.

Theologians "must make it apparent to the bishops that there is no danger to the Church from responsible modern theological reflection, no matter how sensitive the areas it probes," he said. "The real danger is from those ultra-liberals who scorn serious theology and from those ultra-conservatives who see in every investigation a threat to the faith."

HE PRAISED the recent "Basic Teachings for Catholic Religious Education," in which the U.S. bishops outlined the fundamental content of doctrine and morality that must be included in Catholic education.

That document, he said, shows "a sensitivity about both the validity and the limitations of past conceptions of doctrine." He challenged the claim "in the Catholic right-wing press . . . that the

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AMUSEMENT RIDES FOR CHILDREN AND ADULTS

Budgeting converts

GLENDAL, Calif.—A pilot television series shown twice weekly on one Los Angeles station by Seventh-day Adventists has produced 7,000 requests for meatless recipes in 10 weeks.

"Health reasons and the high cost of food are the two main things mentioned in letters we receive," said Franklin W. Hudgins, public relations director for the Adventists' Southern California Conference office here.

Word was getting around during the meat boycott week that vegetarianism is a way of life for many Adventist Church members.

"Flesh foods often serve as disease carriers," says a church handbook. "They are but second-hand sources of body-building essentials provided first-hand by vegetables, nuts and whole grains."

GOOD

THE ROCK



"Some have chosen to leave this mad world behind and retreat to simpler and older life styles . . ." (NC photo by Ray Barth)

CATECHETICS

Rock of refuge

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

"Everything is flowing!" "All things constantly change!" Three thousand years ago a Greek professor, named Heraclitus, taught his students that all of reality is in constant flux. Nothing is stable or solid. Life, he said, was like a river. You could never step twice into the same river because during the time you stepped out, the flowing water your feet had first touched would have passed by.

In many ways the insight of that old philosopher describes well our present situation of rapid change. Not only does everything seem to be changing, but the speed of change is accelerating.

Change at so rapid a pace can be quite unsettling. It often seems as if there is nothing to hold on to, nothing stable or solid. "Everything is flowing!"

IT IS NOT SURPRISING that many Catholics, caught up in the turnover of experiences in most areas of life, look to their Church for security. At least here, in the Church, there will be stability and security. However, Catholics are often disturbed to learn that change is a very real part of the Church, too. A few moments of reflection on the Catholic Church we experienced twenty years ago



and the Church we experience today suggests the staggering scope of change in the Catholic Church.

Change in the Church is something the average Catholic has not been prepared for. We have looked upon the Church as a rock of refuge, the storm-tossed but solid ship of Peter.

This conflict between experienced change in the Church, together with the expectation of an unchangeable Church, is at the core of so much confusion and suffering in the Church today. Many Catholics do not know how to reconcile the change they experience with the ideal of unchanging stability they have come to expect.

The key to dealing with the conflict can be found in an understanding of the Church's idea of the development of doctrine. That the Church should grow and develop—change—is a sign of normal, good health.

It is sobering to recall the exciting symbols Jesus uses of God's kingdom here on earth. It is like a "mustard seed" (Mt. 13: 31-32), like "yeast" in dough (Mt. 13: 33-34), like a "grain of wheat" (Jn. 12: 24). Each symbol suggests growth—change—as a sign of health and vitality. However, an understanding of doctrinal development needs to find roots in a personal attachment to God in faith.

WHAT DOES NOT change but alone provides the ground of security and stability is God. God alone is the "Rock" (2 Sam. 22: 3). Already in the Old Testament, the Jews learned that faithfulness to their tradition involved development and change. They clung to God, their Rock of refuge. Faith in him carried them through upheavals in their religious life that makes our present time of change in the Church seem insignificant by comparison.

The Gospels describe Jesus' telling Simon that from now on he is to be called "Peter," meaning Rock. "Upon this rock Jesus will build his Church. Notice that the Church is not the rock. Peter's faith—"you are the Christ, the Son of the Living God" (Mt. 16: 18)—is the secure rock on which the Church is built.

Jesus' promise is no less true today. The Church will remain true to Christ's commission to the extent that Catholics grow in a more mature faith in God. "With you, my highest good, my God, with you I am secure." (Ps. 73).

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KNOW
YOUR
FAITH

BY BR. JAMES P. CLIFTON, C.F.X.

If there is anything that clearly marks the times in which we live it is the fact of change. Not that change itself is new; it is an essential element of all created things. But our age is different: the changes that are occurring are extensive, fundamental, and they are taking place with unsettling rapidity.

Furthermore, no one and no thing is so sacred as to be able to escape the effects of these changes. Institutions, customs, values—all are changing or at least are being challenged to change.

In addition, we are acutely, and even painfully, aware of the changing world around us. Because of the phenomenal advances in communications, we are quickly informed of what is happening not only on the national but also on the world-wide scene. Sometimes the instant communication of events triggers other events that will be communicated in turn almost instantly.

BUT WHAT OF THE effects on us of all these changes? The reactions are as many and as varied as the changes themselves. Some people are apparently unaffected, and even comfortable with change. But for most, the upheaval is at least disconcerting if not frightening. Some have chosen to leave this mad world behind and retreat to simpler and older life styles on "new frontiers," in communes or religious sects.

Others nostalgically recall and insist on the "good old days," in an effort to close out the reality that is present and future—and certainly more demanding. Even the search for "law and order" at some level is a reaction to forces of change that are seen as threats to well-established and comfortable values and ways of doing things. These are some ways of handling disturbing change. Each of us in some fashion handles the changing surroundings so as to establish some stability and serenity in life—real or imaginary.

THE JUDAEO-CHRISTIAN tradition has found its ultimate source of stability in God. And in this there is a paradox. For the Rock which provides safety and strength for the fears of man is a living rock. He is the creator of those things and forces that are of their very nature changeable. For them, not to change means stagnation and death.

His plan, of course, is that all of his creation, especially man, will change and move in the direction which he has ordained. What makes change frightening is that other forces—selfishness, greed, ignorance—vitiate the good that change can produce. Even change itself can become destructive and evil when it becomes a god, when it becomes an end in itself.

THERE IS ONE ASPECT of movement and change, however, that persistently touches us all. Paradoxically again, while we recognize that creatures that do not change are dead or dying, all changing creatures ultimately move toward death. Underneath all of modern man's anxiety about times that are "out of joint" is that fear—the fear of dying societies, customs, institutions (even the Church itself), values and man himself.

It is precisely in such circumstances that the Christian must recognize God as his Rock. He alone stands firm above his changing creation, supporting those who rely on him and promising only good to those who trust in him. Such trust, however, is not a call to passivity or indifference. The Christian must work for

THE CHURCH AND I

My invasion of Scotland

BY F. J. SHEED

As Organizing Secretary I was supposed to double the number of annual subscribers to the Catholic Truth Society. In the past, members had been won by an occasional sermon in church. My first plan was to send special preachers and have an appeal made at every Mass in every church of a given town—saturation preaching—followed by a meeting in the Town Hall on the Sunday night. Soon I added an outdoor meeting on the Saturday night, addressed by me (and often by Malsie Ward, who did voluntary work for the Society as its Librarian) along with as many of the visiting preachers as I could entice onto the platform.

I cannot remember if it was at this time



"It seems to me . . . people worship better when they have nothing in their hands, when songs and words spring directly

from the heart and not out of the printed page." (NC photo by Jack Hamilton)

LITURGY

Singing, praying by memory

BY FR. JOSEPH M. CHAMPLIN

In the midst of all the controversy over what type of participation aids serve best the cause of good liturgy, I think a fundamental principle can be overlooked. That truth, it seems to me, is this: people worship better when they have nothing in their hands, when songs and words spring directly from the heart and not out of the printed page.

I am not here about to argue for the immediate (or eventual) elimination of hymnals and hand missals nor will I take sides in the debate about including or excluding texts from monthly missalettes and weekly Mass leaflets. Instead, it is merely my contention that in the ideal setting worshippers would have no need of such printed matter to help them pray publicly.

A few illustrations may prove my point. Those who have celebrated special children's Masses know what a potential disaster song sheets or Mass leaflets are in the hands of grammar school youngsters. These pieces of paper make excellent airplanes, double beautifully as fans, fold in an infinite variety of ways and produce a funny sound when waved back and forth.

GROWNUPS AT weddings or communal Baptisms are not inclined to fashion paper toys out of participation booklets. But these people do have a tendency to fix their attention on the published text that they fail to catch fully what happens before them during the celebration.

Are there any alternatives? The two suggestions which follow do not exactly resolve the difficulty, but they can promote the kind of uncomplicated response we seek.

First, repeated use of the same melodies for pivotal parts of Mass until they can be sung from memory by the congregation. Those sections would be, for example, the "Holy, holy, holy Lord," the memorial acclamations and great Amen, the "Lamb of God" and perhaps the "Our Father." This may appear either an unrealistic task or a procedure sure to produce through extended repetition an irritating boredom. My experiences in two quite distinct parish circumstances indicates it is neither. On the contrary, congregational singing has been strongest precisely during those portions of eucharistic celebrations.

those changes that the living Rock demands. He must engage himself in God's creation but always in a critical and constructive manner. Finally, he must not despair of this world and its movement toward God's mysterious goal.

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Secondly, frequent employment of antiphonal and litany type songs and prayers.

Thus, the responsorial psalm following the first scriptural reading at Mass, really designed for singing, not recitation, works well when done according to such arrangements by composers like Deiss or Gelineau. In this approach, a cantor or the choir handles the verses, the congregation sings the antiphon or refrain. The latter are easily memorized and repeated perhaps a half dozen times. People in the pews gain confidence with each reiteration of the refrain and the strength of their response manifests this.

THE REVISED AMERICAN edition of the funeral liturgy is another illustration. After Mass at the rite of final farewell, the official ritual offers an optional litany of

invocations to Jesus Christ. "By your coming as man, by your birth and burial, by your rising to new life . . ." The congregation supports each with a plea, "Lord, save your people." It requires only a sentence of explanation by the celebrant ("Please respond, 'Lord, save your people' after each of the following petitions") to elicit the desired united, vocal reply.

In the new liturgy for Baptism, we have an additional instance of litany-type prayer. One invocation of God over baptismal waters calls for a suitable acclamation like "Blessed be God" after every declaration by the priest or deacon. Again, a single sentence by the celebrant informing the community of the proper reply and encouraging it, will bring an excellent reaction.

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SCRIPTURE

God—our solid base

BY FR. QUENTIN QUESNELL, S.J.

We can never name God properly. No matter what we try to say about him there is always something wrong with it. Yet we can never stop trying to talk about God.

When we call him "the Holy One," we really are saying that he is so far apart and so different that any words we use about him tend to lose their proper meaning.

When we call him "the Lord," we really are saying more about ourselves than about him—simply confessing that all our world belongs to him and depends on him in every way; admitting that all we do and all that happens takes place only with his knowledge and consent.

Since we cannot talk about God directly and properly and clearly, we resort to picture-words. The Bible does this all the time. For instance, the Bible calls God "the Rock."

But even an inspired picture-word like that one gives us little information about God in himself. Mostly it tells us about God's relation to us, or rather our relation to God. He is our rock, he is for us "a rock of salvation," a "rock of refuge," our "rocky fortress."

GOD OUR ROCK is the solid base on which we can always find a secure place to stand. When everything else about us seems to be shifting, sliding, changing, fading before our eyes, God stands firm. He is always there.

Taking our stand on him, we know where we are. Something permanent holds us up; not just slippery mud or shifting, sliding sand. Not the treachery of watery depths (the Israelites were deathly afraid of traveling on water). But unshakable rock.

"Trust in God, and not in princes." Pharaoh is a broken reed who cannot support you. God is (in a modern theologian's term) "the ground of being."

Everything we know rests on something else, is held up and supported by still another. What holds up the whole universe and keeps it all together? God.

And when all else falls away, what is left? God. When all possessions melt in your hand and trickle through your fingers, what can still be yours? God.

In so much of our daily life, God can seem so unreal, so far away, so insubstantial and so abstract. Irrelevant. But let the rest die away, fall silent, wither, fade, die—as they all do eventually.

THEN WHAT IS left us? In the resulting silence, the sound of him will be deafening. In the remaining emptiness, his presence

will be overwhelming. God stands. God endures. God is. The everlasting hills, the immortal rock.

It is this same rock to whom we flee when under attack by enemies. Doubt, discouragement, depression—their arrows cannot reach us there. High up on our rock, we are safe. Nothing can dislodge us, so long as we cling to him. And looking out from our rocky height, we can see over and beyond the forces pitted against us. We can judge their true strength, gain courage for the future, plan our counter-attack.

"The Lord is my rock and my fortress and my deliverer; my God, my rock, in whom I take refuge; my shield and the horn of my salvation; my stronghold" (Psalm 18, 1ff.).

This God is the one foundation of all true faith. That faith is as solid as Job's: "Though he slay me, yet will I trust in him." It is stronger than death, and can say confidently with David: "Thou wilt not leave my soul in Hades, nor let thy holy one see corruption."

Such faith in God our rock took Jesus through death to resurrection. It can take us that way, too.

(Copyright 1973, NC News Service)



"God our Rock is the solid base on which we can always find a secure place to stand. When everything else about us seems to be shifting, sliding, changing, fading before our eyes, God stands firm." The towering shrine of St. Michael on the Needpoint in Le Puy, France, celebrated its 1,000th anniversary 11 years ago. Built atop a needle-like stone formation, it is accessible only by 268 steps cut from the side of the rock. (NC Photo)

QUESTION BOX

Readers ask advice on how to overcome sinful habit

BY MSGR. R. T. BOSLER

Q. I am an "old maid," aged 45, who had been jilted earlier in life and as fate willed, just never found the right man. I still have strong desires, however, and since I have no other outlet, I revert to masturbation. Is this a grave sin? I've read articles that say "no," but yet my conscience bothers me terribly for days afterward. If it's still considered a mortal sin, please give suggestions on how to avert the act. I've tried everything, including my own strong penance.



Q. My husband died a few months ago. We were married many years and I am just past the child-bearing age. Is masturbation wrong for me? Although one part of me feels it is not wrong, as it hurts no one, another part wants to know for sure. It is only occasional and does relieve some of the tensions and loneliness.

A. I have received a number of similar letters from lonely widows and widowers who have the same problem and other

letters inquiring whether or not the Church has changed its teaching on the sinfulness of masturbation.

The manuals of moral theology have traditionally taught that one who willfully and with full knowledge of the sinfulness of what he is doing commits a serious sin when he obtains complete sexual satisfaction by some source of self-stimulation. But these authors knew enough about human nature to recognize that acts of masturbation very often were not fully deliberate. They taught that persons in a sleepy state just after awakening or trying to get to sleep were not in complete control of their actions. They were aware that a habit contracted in youth might become so overpowering that a person trying to overcome it would not be fully free and therefore not guilty of sin each time he failed.

It is true that theologians today are taking a new look at the problem of masturbation in the light of new knowledge of psychology and sex. As I wrote in this column several years ago: "Some experts feel that while the teaching of the manuals is correct, it does not give enough attention to the many influences which reduce or remove one's freedom in

performing this act, and therefore, reduce the sinfulness involved. They point out that while a person may knowingly and, in a sense, willingly masturbate, this action may be brought on by any number of physical and/or psychological pressures which reduce the freedom of choice which is necessary for serious sin. They cite studies in which it is shown that many instances of masturbation occur when the

person is tense, depressed, or extremely tired. These pressures, they say, can and frequently do limit the freedom of the act, and so not every act of masturbation, even when performed consciously, would be seriously sinful.

"Others point out that the practice of masturbation is the rule, rather than the exception, among adolescents and that often the youth confessing masturbation

has not broken off his relationship of love with God and neighbor, which is, after all, what serious sin is all about." This may apply to a number of lonely older people.

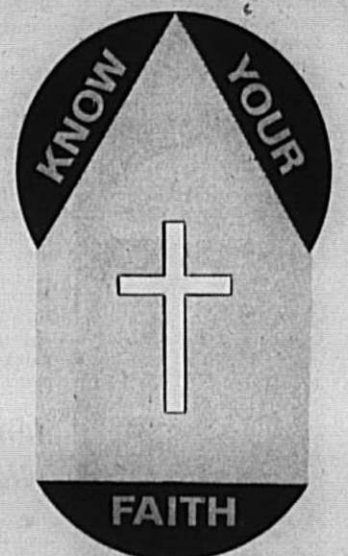
I concluded the column: "As a practical suggestion, I recommend that a person confronted with the problem of masturbation look into his heart as honestly as he can and try to discover the reasons for his acts. If he finds that masturbation is one symptom of a generally self-centered life and that, in many other ways as well, he consistently tends to prefer his own well-being and pleasure to the demands of God and neighbor, then he may well be concerned about his moral situation. If, on the other hand, he discovers that his occasional acts of masturbation, which he may consider morally wrong in themselves, are out of character with the rest of his life and that they do not change his general relationship of love and concern for God and neighbor, then he may conclude that the individual acts are not seriously sinful and may look upon them as reminders that he is a sinful human in constant need of God's help to overcome sinful tendencies. This same rule of thumb may be applied by those who from a long habit fail more frequently."

Prayer and self-discipline are two essentials for overcoming the habit. But sometimes a physician should be consulted for bladder problems or other physical irritations that might be the cause of the difficulty—especially in the case of older people. Also it is essential to keep busy working and living for others.

often even though the rest of the household attends regularly.

A. Older people who find it difficult to take part in a Sunday Mass because of weakness or nervousness are certainly excused from any obligation. It is not age that determines this but the actual condition of the person. A person who is 70 is often stronger and more alert than many in their fifties. Your mother-in-law may appear to be in excellent health, but she may find it difficult for some reason or other to attend Mass. Why not presume that she explained her case to some priest, who with good reason advised her to do what she is doing.

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Hold 'reaffirmation' rite

LOUISVILLE, Ky.—Because they thought it would mean more now that they are "seventeen instead of seven," 56 students reaffirmed their Confirmation commitments at a ceremony at Angela Merici High School here.

The ceremony, conducted at Mass, also included a renewal of the girls' baptismal vows.

DRESSED IN WHITE robes and carrying candles, each girl received a red stole to symbolize "the priesthood of the laity," from Archbishop Thomas J. McDonough of Louisville.

The girls issued special invitations to parents and friends to "come and watch our renewal," according to senior Theresa Mudd.

The idea of a reaffirmation ceremony grew out of a retreat which 16 seniors attended in January.

Senior Cheryl Rauftaft noted that "everybody was really close at the retreat and we had a lot of discussions. We talked about Confirmation and everybody said that when we were first confirmed we didn't really get as much out of it as it should mean to you. So we decided to do this, as a reaffirmation."

MISS RAFFAUF ADDED that she was "really excited" about the ceremony. "It doesn't seem like we really learned what Confirmation was all about" as children, she said. "You just walked up to the altar and the bishop kind of slapped you. I didn't have any idea of what it really was—all I knew was that you were supposed to become a soldier of Christ," she said.

"We thought we would really know what's happening now that we're seventeen instead of seven," added Karen Corbett.

The girls began planning the reaffirmation ceremony when they returned from the retreat. The enthusiasm of the original 16 girls moved 40 more seniors to ask to participate.

My invasion of Scotland

(Continued from Page 6)

are, there were those who murmured that I was using the Truth Society to enlarge the Evidence Guild. Enlarged it certainly was. Within a couple of years there were Guilds all over the country.

The Catholic Truth Society had two branches—in Manchester and Liverpool; and with the flood of new members, they felt increasingly that some of the funds should be given to them to use in their own areas. The Society's Episcopal Chairman, Bishop Bidwell, of whom I have already spoken, held them off masterfully. He saw to it that the business of the branches came late on the agenda, and he spun out earlier items, so that they had to leave to catch the last train home before their business was reached. Incredibly, they put up with it. Bishops were given such a degree of deference then: it was a different world.

But with Scotland, London over-reached itself. There had been some talk about giving the C.T.S. of Scotland branch status. The London officials thought that there was complete agreement, and sent me to finalize arrangements. When I got there the heather was on fire. Before I could open my mouth the Glasgow Committee set about tearing me apart: I represented England, chains and slavery. Scottish Nationalism had a field day—Flodden was avenged and Bonnie Prince Charlie. They all but sang "Scots wha hae wi' Wallace bled." As an Australian, my withers unwrung, I found it fascinating. I wouldn't have missed it.

THERE WAS ONE Englishman on the Committee, Professor Philimore, who held the Chair of Latin at Glasgow University, or Greek perhaps, I don't remember. He was a new convert, a close friend of Belloc and Chesterton. Chesterton tells how he completed the last stanza of "The Ancient Mariner." It begins, you remember:

He prayeth best who loveth best
All things both great and small.

Philimore altered this to
All things however small

and added

The streptococcus is the test,
I hate him worst of all.

Another story I heard of him on that visit. As at Sydney University, students were accustomed, by shuffling or stamping their feet, to remind lecturers when the hour was up. There was an occasion on which they thus reminded Philimore. He answered, "I'm sorry, gentlemen, I still have some pearls to cast."

As I have said, he was a member of the Committee that tore me apart. He took no part in the rending. He entertained me lavishly after it. Through him I met Dr. Flood, whose habit it was to enter the Glasgow pubs towards the end of the evening, carrying a large stick, and persuade his parishioners to leave. I had often heard of the Father O'Flynn type of priest—

Helping the lazy ones
On with a stick

but Dr. Flood was the only one I ever met. To me he was wholly urbane.

I returned to London to report the failure of my mission: the Scottish C.T.S. would remain independent. Bishop Bidwell, I think, thought it was all my fault: they should have sent someone else. Ah well!

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Five receive Bosco Medal in Terre Haute

TERRE HAUTE, Ind. — Archbishop George J. Biskup presented the St. John Bosco Medal to five adults at the annual recognition dinner of the Deanery CYO here Monday evening, held at Mother Theodore Council, Knights of Columbus.

Recipients of the award, honored for outstanding volunteer services to youth, included: Mrs. Paul P. Hanrahan, Mrs. George C. Eck and Rolland J. Gorrell, all of St. Patrick's parish; Mrs. John M. Hanley, St. Ann's parish; and Louis A. Lenne, Sr., Sacred Heart parish.

TWELVE JUNIOR CYO members received the Marie Peak Memorial Award for outstanding contributions to the deanery youth programs. They are:

Steve Strange, Joe Perigo, Dan Hopkins, Delight Knezevich and Nancy Wright, all of Sacred Heart parish; Greg Seger, Patti McGlone, Julie Burns, Mary Seprodi, Joan Crowley and Alice Kress, all of St. Patrick's parish; and Barb Goodhart, Annunciation parish, Brazil.

Special awards of appreciation were presented to Anton Hulman, Jr., and Frank Ciolli. Twenty-six other students and adults received certificates of appreciation.

GUESTS AT THE banquet, in addition to Archbishop Biskup, included: Mr. and Mrs. Patrick O'Leary, William S. Sahm, Louis Savage, Dave Record, Mark Baumann and Mr. Hulman.

Deanery CYO Director is Father John O'Brien, associate pastor of St. Patrick's parish.

Junior Council plans election

INDIANAPOLIS — The annual election of officers for the Junior Youth Council will be held Tuesday, May 29, at its monthly meeting in the CYO Office, 1502 W. 16th St.

Tentative plans have been announced for the summer activities sponsored by the group, to include:

Junior Girls Track Meet, June 10; Junior Boys and Girls Softball Leagues, June 13-17; Junior Boys and Girls Golf Outing and Picnic, June 23; and Junior Boys Match-Play Golf Tourney, week of June 25.



RECEIVE SPECIAL AWARDS—Father Donald E. Schneider, Archdiocesan CYO Director, presented two special awards at the annual Banquet of the Indianapolis Single Christian Adults April 11 to these two young ladies. In the center is Barbara Buckel, Holy Name, Beech Grove, who received the 1973 Father Donald Schneider plaque as the outstanding individual, young adult section, in the Archdiocese of Indianapolis. Barbara also is the incumbent National CYO Young Adult Secretary, having been elected to that post in Washington, D.C. at the 1971 National Convention. At the right is Helena Rudolf, also of Holy Name, who received the "Eagle-of-the-Cross" medal for her outstanding achievements on the deanery level in Young Adult activity. Helena is President of the South Side SCA unit and Vice-President of the Indianapolis SCA Council.

Marian Award

Archbishop George J. Biskup will present the Marian Award to qualified members of the Girl Scouts, Campfire Girls and Catholic Daughters of America at 7:30 p.m. Monday, May 7, in Holy Spirit Church. The St. Anne Medal will also be presented to adult leaders.

Recipients are asked to assemble at 7 p.m.

CYO NOTES

Final deadline for entries in the Junior Boys and Girls Softball Leagues is May 22.

Cadet Boys City-Wide Track and Field Meet, scheduled for May 20, has an entry deadline of May 16. The deadline for the Girls Meet, to be held May 27, is May 23.

The Cadet Boys Baseball League gets underway today with 32 teams playing in four divisions. Four teams in the "56" Baseball League began their season yesterday.

850 are signed for camp spots

The half-way mark was reached this week in reservations for the two CYO camps in Brown County, CYO officials announced. More than 850 applications have now been received.

The week of July 8 for both Rancho Framasa and Camp Christina is nearly full, prospective campers were advised. Other weeks remain open.

A limited number of camperships are available by contacting the CYO Office, 1502 W. 16th St. Camping fees are \$37.50 for one week, including canteen and crafts.



LAFAYETTE KEYNOTER—Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will keynote the annual Lafayette Diocesan Assembly, to be held Sunday, May 6, at St. Patrick's parish, Kokomo. More than 300 delegates and participants are expected from the diocese's 63 parishes.



GREENWOOD RUMMAGE SALE—The Mothers Club of Our Lady of Greenwood School will hold a rummage sale on Saturday, April 28, from 9 a.m. until 4 p.m. in the auditorium. Preparing some of the items for sale are, left to right: Mrs. Thomas Campbell, president; Mrs. Ralph Isom, vice-president, and Sister James Michael, principal.

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JUNIOR VOLLEYBALL QUEENS AGAIN—The CYO Junior Volleyball League is now two years old, and only St. Christopher has recorded a league title in that time. These girls, the 1973 version of the Speedway parish's volleyballers, won their second consecutive title by defeating St. Jude April 11 at Little Flower in a three-game final match. Also, St. Christopher captured the Division One crown during regular-season competition, posting a perfect 7-0 record. Coach Betty (Mrs. Robert) McQuinn (back row, right) who led the girls through their all-winning season, also handles Cadet Kickball, Volleyball and Girls' Basketball coaching chores for St. Christopher.



SCA 'ST. CHRISTOPHER' AWARD WINNERS—These members of the Indianapolis Single Christian Adults were honored at the annual Banquet of the local SCA Council April 11 with the reception of the St. Christopher Award, which is presented for outstanding achievement on the unit level. Left to right, the recipients are: Tip Sweeney, South Side; Jim Goul, North Side; Beth Flynn, North Side; Mary Ann Delaney, South Side; Donna Harrig, North Side; Betty Haake, North Side; Sharon Brothers, North Side; Charlie Peters, South Side. The St. Christopher Awards were presented by Father Donald E. Schneider, Archdiocesan CYO Director, who also serves as Moderator of the Indianapolis SCA.

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RECEIVES FELLOWSHIP—Father Charles Henry, O.S.B., professor of moral theology at the Catholic Seminary of Indianapolis, has been awarded a Faculty Fellowship from the American Association of Theological Schools to study at Cambridge University in England during the 1973-74 academic year. The fellowship was made possible through a grant from the Lilly Foundation.



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Holy Sepulchre Church reported vandalized

JERUSALEM — Vandals entered Jerusalem's Church of the Holy Sepulchre, traditionally considered the site of Christ's tomb, struck a Franciscan friar and stole a religious plaque from the Greek Orthodox chapel, police said.

The incident occurred the day after the arrest of a French tourist accused of splattering red paint on the floors of the Church of the Holy Sepulchre and the Church of the Nativity in Bethlehem, considered the site of Jesus' birth. Custodians have washed the paint away.

No arrests have been made in connection with the second incident. "I don't believe there is any connection between the two attacks there," said assistant commander Michael Buchner, Israeli police spokesman, "although until we make arrests we don't know for sure."

The suspect arrested for the paint splashing is Jean Pierre Luneau, 25, of Bordeaux. Police said Luneau claimed he splashed the paint "to arouse the conscience of humanity to the injustice prevailing throughout the world and especially the suffering caused to Jews living in the Soviet Union."

He was charged with desecrating holy places and ordered held without bail for 10 to 15 days.

He had also written the letters JDL for Jewish Defense League on the floor of the Lutheran Church of the Redeemer in Jerusalem, police said, but JDL leader Rabbi Meir Kahane formerly of New York, denied responsibility.

Police said Luneau is a Catholic and was probably trying to throw suspicion on the JDL.



LANDMARK—Above is the old Home for the Aged on East Vermont Street, where the Little Sisters dispensed their unique charities for nearly 100 years. The building was razed several years ago.

Open House to mark

(Continued from Page 1) Indianapolis. The Sisters of Providence, who ran a boarding school near the church, helped them get settled. Not long after, the Providence order sold the newcomers property at 520 East Vermont, which had been purchased originally as the site of a hospital.

The Little Sisters constructed a small wooden building there, placed it under the patronage of St. Augustine, and in a few months were caring for 20 elderly guests. By 1880, a newer, larger building was housing 60 residents.

SO THE SISTERS persevered through the years, their home and their apostolate growing, if not always thriving. Indeed, informal journals are sprinkled with incidents in which the Sisters had to get St. Joseph to intervene to stave off hunger or the perils of a frigid winter. But he always came through for them, whether it was a ton of coal, a bushel of potatoes, or a \$1,000 check from an estate.

Later the red brick buildings at Vermont and

Michigan Streets were familiar places to the people of the city and the Archdiocese who came to offer their services and their time.

Tradesmen have helped the Sisters build, fix lighting and plumbing, plant trees and gardens. Business and professional men and women have donated thousands of hours doctoring, nursing, raising funds, providing legal services and helping maintain books. Children have come in groups to entertain residents or do little chores for them.

THE SISTERS, carrying out their obligation of alms-seeking, became familiar sights in the City Market, the shops, stores and offices of downtown. And, while a Sister was out making her rounds, a housewife would be taking her place, cooking, sewing or making beds for the elderly.

In recognition of this remarkable mutual help and admiration society, the Sisters asked for and were granted a special Papal Blessing to be conveyed to the people of the Archdiocese "for their love and support in prayers, good works and charitable gifts on the occasion of our 100th anniversary."

In addition, the Sisters are hoping that they may more personally thank their friends and benefactors during the Open House on Sunday.

Not incidentally, it will be an opportunity for the people of the Archdiocese to express their admiration for a remarkable century of loving service.

Dance slated

INDIANAPOLIS — The Seecina Memorial Booster Club will sponsor its annual spring dance on Saturday, April 28. Advance sale tickets are \$6 per couple and \$6.50 at the door. The Headliners will provide the music. Tickets or table reservations can be obtained by calling Norm Schilling, 898-9831.



A FAMILIAR ADDRESS—The arched entranceway to the old Little Sisters' Home.

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From April 30 until June 1 we'll be having five week introductory beginner clinics for both members and non-members. Sign up today for either the adult or the children's division.

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Guild to fete new members

INDIANAPOLIS — St. Augustine's Guild will fete 33 new members at an orientation coffee, scheduled at 9:30 a.m. Wednesday, May 9, in St. Augustine's Home, 2345 W. 86th St.

Arrangements are being handled by Mrs. Lawrence J. O'Keefe and Mrs. Henry K. Engel. All officers and committee chairmen of the Guild will attend and explain various areas of volunteer service.

St. Andrew sets pancake event

INDIANAPOLIS — The Youth and Athletic Committee of St. Andrew's parish will sponsor its annual Pancake Breakfast from 9 a.m. to 2 p.m. Sunday, April 29, in the parish hall.

Sausage, juice and coffee will also be served in addition to "all you can eat" helpings of pancakes. Door prizes and booths will be featured.

Proceeds of the event will be used for the benefit of parish children. Tickets will be available at the door.

Twenty years ago Father John A. O'Brien of Notre Dame addressed the Te Deum Forum in Indianapolis.

Joint student art exhibit set

INDIANAPOLIS — Four Marian College senior art majors will open a joint exhibit Sunday, April 29, in the Allison Mansion on campus. A public reception is planned from 2 to 5 p.m.

The exhibitors include: Mary

Spragg and Gardenia Rush, both of Indianapolis; Catherine Pendley, Carmel; and Mark O'Connor, Highland.

Paintings, prints, ceramics and crafts will be displayed from 2 to 5 p.m. daily, except Saturdays, through May 13.

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A Message to the people of the Archdiocese of Indianapolis from The Little Sisters of the Poor



Next Sunday, April 29, 1973, we will mark the 100th anniversary of our home in the Archdiocese of Indianapolis.

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You are all cordially invited to attend a special Mass and Open House to be held at our home, 2345 West 86th Street at Indianapolis from noon until 5 p.m. on Sunday, April 29. God bless you.

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JUNIOR CYO PUBLICATIONS CONTEST WINNERS—These CYO-ers received the awards for their parishes in the 1973 Junior CYO Publications Contest, sponsored by the CYO Public Relations Advisory Committee for unit newsletters of CYO groups of the Archdiocese. Left to right: Mary Anne Liddy, Judy Roney, Madonna Liddy, and Sue Collins, Our Lady of Lourdes; Tom Yost, St. Joseph Hill, Sellersburg; Darlene Sprigler and Rose Mary Book, St. John of Starlight; Lisa Kaiser, St. Louis of Batesville. Our Lady of Lourdes' publication, "Over Looking

Loures," repeated as "Best Publication," won top honors in the "Originality" and "Best Design and Lay-out" categories, and won another year's possession of the C. Walter "Mickey" McCarty Travelling trophy. Tom Yost won second place in the "Best Single Article" category. St. John of Starlight received the second place "Best Publication" plaque and second honors in Originality. St. Louis of Batesville finished third over-all, second in Best Design and Lay-out, and Jane Siefert of St. Louis won the first place award for Best Single Article.

3 summer programs announced at Woods

ST. MARY-OF-THE-WOODS, Ind. — Five diverse summer programs will be offered at St. Mary-of-the-Woods College beginning June 11. Workshops in Affective Education, Public Relations for Religious Communities, Continuing Christian Education, Prayer Experience and a Contemporary Christianity Institute will be held through August 3 at the liberal arts college.

Director of Summer Sessions, Sister Gertrude Therese Garvey, S.P., will handle enrollment for the five programs and oversee the programs on campus.

Public Relations for Religious Communities is set for June 11-29 and can be taken for college credit. A series of intensive workshop sessions will be offered by Sister Cordelia Moran, S.P., area chairman of communications and director for Hamilton Mental Health Center, will staff the program

the program, Fred Nation, acting vice president of development and Sister Carol Reuss, S.P., assistant professor at Loyola University in New Orleans.

FATHER KEITH Hosey of the John XXIII Adult Retreat Center, Hartford City, and Sister Mary Finn, H.V.M., Detroit, will offer a five-day Prayer Experience June 24-29. Exploring various prayer forms with an emphasis on experience, of prayer rather than just gaining information concerning the forms will be given.

"Affective Education" is the topic for a workshop in human relations and group dynamics for classroom use. Dr. Lawrence Passmore, associate professor of education at Indiana State University and Mrs. Floy Matthews, clinical psychologist, Katherine with Dr. Arthur Horne, assistant professor, department of graduate studies at ISU. The

July 5-13 program will cover the areas of self concepts, communication skills, professional growth, group dynamics and the classroom.

Life '73 is a workshop in continuing Christian education for persons working with kindergarten through high school groups, adult organizations, and others of the total parish community. Sister Barbara Bluntzer, coordinator, and Sister Marianne McGriffin, S.P., director of the Fort Wayne Diocese Office of Religious Education, will conduct the July 16-27 program. Sessions in parish education and how-to-do sessions in liturgy will also be included in the workshop.

MORNING sessions July 16-August 3 will focus on current issues offered by the Contemporary Christianity Institute.

Sacred Scripture, Eastern and Western spiritual traditions, and Christology will be among topics of discussion. Sister Alexa Suelzer, S.P. vice-president and Director of Christian Development for the Sisters of Providence, will join Sister Barbara Doherty, S.P., and Sister Ruth Eileen Dwyer, S.P., both assistant professors of religion and theology at the college for the sessions.

Undergraduate credit is offered for the workshops in Public Relations, Affective Education, Life '73 and the Contemporary Christianity Institute. For more information on any of the summer programs, interested persons should contact Sister Gertrude Therese Garvey, S.P., Director of Summer Sessions, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876.

External degree program scheduled at the Woods

ST. MARY-OF-THE-WOODS, Ind. — Sixteen women will return to the college classroom in May as St. Mary-of-the-Woods College begins an external degree program. WED (Women's External Degree) is the college program designed to meet the needs of women who wish to work on a degree, but cannot attend a traditional nine-month program.

"May 7 begins a one-week residency period," explained

program director Anthony Gibbs. "Each student will meet with a faculty adviser to draft academic experiences and projects that can be carried out at home. The student then can gain up to 15 credit hours for the project as a result of study over a six-month period."

According to the director, the program is open to any woman who has completed a minimum of one year of college and is at least 25 years of age. Women who are interested in WED but do not meet these requirements can apply for admission and will be evaluated on an individual basis.

A general liberal arts major, as well as majors in certain specific fields will be available for interested participants. Women who have completed a degree program but who are interested in enrichment work can also enroll in the WED program. Major areas of study range from art to social work and sixteen areas of study are available.

More information and applications for the spring program can be obtained from WED Director Anthony Gibbs, Le Fer Hall, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. Phone 533-2181, ext. 285.

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ST. MARY-OF-THE-WOODS, Ind. — Eight students and five faculty members at St. Mary-of-the-Woods College here have been elected to the College Council, the main legislative body on campus.

Named to join three faculty members and three administrators on the council were: Sister Judy Duffy, S.P., area chairman of education; Sister Rosemary Schmalz, S.P., assistant professor of

Eight at Woods elected

mathematics; Cliff Lambert, instructor in speech and drama; Sister Marie Denise Sullivan, S.P., area chairman of English; and Sister Beth Kels, area chairman of Spanish.

Students elected were: Wendy Workman, Paxton, Ill.; Kathy LaMere, Munster, Ind.; Nancy Piasecki, South Bend; Sue Minich, LaPorte, Ind.; Beth

McElhone, Detroit; Kathy Scheewe, Arlington, Va.; Elaine Ridginal and Mary Fisher, Chicago.

The new members will take office in the final council session of the academic year. Four standing committees of academic affairs, faculty and student affairs and college resources will be established.

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BLOOMINGTON PUPILS RECEIVE ATTENTION—Youngsters attending St. Charles School, Bloomington, are accustomed to receiving special attention from a variety of education sources because of the school's proximity to its



"neighbor"—Indiana University. Many of the pupils are children of university faculty and graduate students. During the current year the intermediate grades are receiving their social studies instruction from a "visiting professor"—Sister Claire



Whalen, O.S.F., professor of education at Marian College, Indianapolis, who is spending her "sabbatical year" at St. Charles getting re-acquainted with the regimen of teaching grade school children. In the first photo, Sister Claire is shown explaining

self-study concepts to (from left) Laurie Diekhoff, Teresa Mittler and John Muldoon. Eric Hartke and Tim Sullivan, fourth graders, are puzzling through an assignment (second photo). The final photo shows (from left) Pat Laffey, Karla Bomber, Beth Bomba, Mike Piercy and Jeff Robinson, all fifth graders. (See Tacker, Page Three)

Parish Council urges protest

CLARKSVILLE, Ind. — The St. Anthony Parish Council has issued a statement deploring the January 22 abortion decisions of the U. S. Supreme Court and urging letters to Congress in support of a constitutional amendment.

Individual Senators and Representatives should be encouraged to overrule the Court and "restore to the states the right to legislate in order to protect the human life of the unborn child," the statement said.

Benefit Night

INDIANAPOLIS — The Indianapolis Chapter, Knights of Columbus, will sponsor a men's Benefit Night at 7 p.m. Tuesday, May 8, in Our Lady of Fatima Council, 1313 S. Post Road. Admission of \$1 will be charged and will include food and refreshments. All games will be played.

Roncagli plans Paddock Party

INDIANAPOLIS — Roncagli High School Faculty, Parents and Associates will sponsor a Paddock Party on Derby Day, Saturday, May 5, starting at 6 p.m. in the school.

The "adults only" evening will include good food, refreshments, games and fellowship. A grand prize of \$1,000 will be awarded.

Planning committee members include: Dick Gallamore, Sr., John Basch, Joseph Carter, Joseph Matis, Mrs. Max Miller, Mrs. Norman Dale and Mrs. William M. Sahm.

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FRANK JOSEPH NEFF, 60, St. Mary's, April 17. Husband of Dorothy and father of six children; brother of Margaret Ensich, Helen Stoll and Ann Fasnacht.

FOUNTAIN CITY

WILLIAM R. BLEIL, 77, St. Joseph's, April 17. Husband of Donna; father of Jack Bleil of Lynn, stepfather of Jim Phillips of Fountain City; Gene Phillips of Centerville and Mrs. Josephine Starbuck of Economy; brother of Mrs. Al Glaub of St. Leon; Mrs. Herman Hilbert, Mrs. Joe Hilbert and Mrs. Frank Glaub, all of Connersville.

INDIANAPOLIS

SOPHIA BUEHLER, 91, Immaculate Heart, April 18. No immediate survivors.

JOHN J. QUINN, 88, St. Philip Neri, April 19. Husband of Margaret; father of Father John J. Quinn, of the diocese of St. George, Granada, West Indies; Eleanor M. and Francis B. Quinn; brother of Katherine Quinn.

WALTER J. FISCHER, 75, St. Mark's, April 19. Husband of Mabel L.; father of Mrs. Naomi E. Wood, Walter E. and Robert J. Fischer.

ALBERT FAULSTICH, 80, Sacred Heart, April 19. Father of Sister Theophane, S.P.; brother of Mrs. Mary Duffin.

MARION POE, 44, Our Lady of Greenwood, Greenwood, April 21. Husband of Harriet; brother of Mrs. Mary Bailey, Mrs. Mable Guy and Charles Poe.

EUGENE J. DALY, 77, Assumption, April 21. Brother of Michael A. Lawrence F. and Daniel M. Daly, Mrs. Lenora C. Roberts and Mrs. Bessie Jansen.

WILLIAM H. STANLEY, 37, St. Philip Neri, April 23. Husband of Ruth E.; father of Karen S., Kimberly E. and William K. Stanley; son of Mrs. Margaret L. Stanley.

MARIE CUNNINGHAM, 82, SS.

SET ALUMNAE TEA

OLDENBURG, Ind.—The Senior Spring Reception will be held at Immaculate Conception Academy here at 2 p.m. Sunday, April 29. An Alumnae Tea will be held also. Mrs. Paul Mollan, alumnae president, and Becky Meyer, chairman, are in charge of arrangements. A scholarship to Marian College will be awarded.



RECEIVES DIACONATE—Rev. Mr. Harry E. Monroe, son of Mr. and Mrs. Richard Monroe of Holy Trinity parish, New Albany, was ordained to the diaconate for the Indianapolis Archdiocese recently in Baltimore by Cardinal Lawrence Sheehan. He is attending St. Mary's Seminary and University there.

'Black History' workshop set

INDIANAPOLIS — The Institute of Afro-American Studies, located at 3553 N. College Ave., will conduct a one-day conference for teachers on "Techniques of Teaching Black History" from 9 a.m. to 4 p.m. Friday, April 27.

Registration fee is \$2, and lab materials will cost \$3. Practical classroom projects for all grade levels will be demonstrated.

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Peter and Paul Cathedral, April 23. Mother of Maurice Cunningham.

ELLEN F. KRUSE, 88, St. Joan of Arc, April 23. Mother of Mrs. Keith P. Ruddell and Mrs. Maurice Stohler.

IVY H. CLARK, 73, St. Barnabas, April 24. Mother of Mrs. Thomas H. Cessna, Mrs. Ralph Crosby and Robert L. Clark.

WILLIAM C. LOTZ, 72, St. Philip Neri, April 24. Husband of Mae E.; father of William N. Lotz; brother of Albert, John and Robert Lotz.

LUELLA REIFEIS, 76, Holy Name, April 24. Mother of George W. and William G. Reifeis.

NEW ALBANY

MRS. JOHN HENRY ELBERT, 96, Holy Trinity, April 20. Stepmother of Charles Elbert, Laguna Beach, Calif., and Mrs. Kathleen Argabright, Seal Beach, Calif.

HERMAN A. DETTLINGER, SR., 73, St. Mary, April 21. Husband of Eugenia; father of Herman, Jr., of Clarksville, Mrs. Mary L. Hoffman of Shively, Ky., and Mrs. Rita Ogle of New Albany.

TELL CITY

MINNIE HOLTZMAN, 81, St. Paul's, April 24. Mother of Albert Holtzman of Tell City and Eugene Holtzman of Owensboro, Ky.; sister of Frank Kaitbrier of Louisville and Mrs. Marie Gaesser of Tell City.

TERRE HAUTE

JAMES M. GORDISH, 47, St. Ann's, April 17. Husband of Ann; father of Malinda, Becky and John Gordish, all of Terre Haute; son of Mrs. Mary Gordish of Cleveland, O.; brother of Mrs. Mary Ann Liberto of Miami, Fla.; Robert Gordish of Detroit, Mich.; Mrs. Christine Tuskers, Mrs. Mary Smiles and Emil Gordish, all of Cleveland, O.

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CATHERINE RILEY, 83, St. Patrick's, April 23. Sister of Robert Kelly of Phoenix, Ariz.; Mrs. Alice Stoehner of Indianapolis; Edward T. Kelly and Mrs. Evelyn Mullis, both of Terre Haute.

CLARA ANNE BAUMAN, 81, St. Benedict's, April 24. Mother of Joseph Haun of Hebron; sister of Mrs. Edna Ackers and Mrs. Gail Marchino, both of Terre Haute and Mrs. Henrietta Phipps of Seelyville.

SUSANNA I. REID, 87, St. Mary's, April 24. Mother of Mrs. Eleanor R. Justice and Harry C. Reid, both of Terre Haute.

WEST TERRE HAUTE

ANGELO SAVIO, 75, St. Leonard's, April 21. Husband of Mary, father of Mrs. Alice Brooks of Plainfield; brother of Mrs. Anne Boni, Mrs. Lucy Toldo, both of Chisholm, Minn.; Mrs. Rose Martinez and Yolanda Savio, both of Italy.

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DIFFERENT DAILY SPECIALS

VIEWING WITH ARNOLD

'Choreographed confusion'

BY JAMES W. ARNOLD

The Frenchman Jacques Tati is the only man in the world still making visual comedies that can be compared to the maniacal best of Chaplin and Keaton. Probably he hasn't been making enough of them—both of the previous "Hulot" classics were made in the 1950's, and Tati seems to be a perfectionist. But now we have "Traffic," his latest gem of choreographed confusion, and it's worth risking a ride in an automobile to see.



Tati's humor is completely filmic. The dialogue is so unnecessary they don't even bother to dub it, except for a few English sentences that now and then pierce the general disorder like landmarks seen from an airplane. Not even the story matters much, except as a clothesline to hang sight gags on. Tati's perennial alter ego, the genial Mr. Hulot, is in charge of an inept team bringing a new camper to an auto show in Amsterdam.

HIS COHORTS are an unflappable truck driver and an ultra-mod PR girl who whisks prettily and unknowingly through a series of near-disasters. Director Tati cuts whimsically back and forth

from the absurdity of events at the show, where the stuffy company officials wait hopefully for the camper, and the insanity of the road, which poses obstacles (as all drivers know) comparable to the seven tests of Hercules.

One of the early trials is running out of gas. Tati has a beautifully funny bit where Hulot, carrying his empty gas can down one side of the highway, passes another motorist carrying his can in the opposite direction on the other side. Each is struck with doubt, pauses, leans this way and that, pretending he hasn't seen the other. Suddenly the stranger takes off through a field, with Hulot in reckless pursuit. (The PR girl has gone for help in her little yellow sports car, and buzzes back with a mechanic and a battery cable jumper. No solution.)

Then there is the gas station where the attendants calmly pass out plaster busts of the immortals as premiums to customers. Tati has fun, reminiscent of "Candid Camera," in matching drivers and the kinds of statues they get, and their puzzled reactions. Later he has montages of drivers, stuck in traffic, doing an ensemble of yawning and nose-picking variations. But the best is a rain sequence where he has uncannily paired windshield wipers to each driver's personality. There's a groovy hippie wiper, and madly wagging wipers for female gossips, and the most decrepit, unstuck wiper you ever saw for a 90-year-old man.

"TRAFFIC'S" centerpieces are in the pure understated-slapstick Tati style. In one, the camper is hauled into a police station, wherein develops a kind of gentle ballet of nonsense. While the driver demonstrates the camper's vaguely malevolent Rube Goldberg gadgets, Hulot wanders about in his partially disconnected style (like a careening auto searching for an accident), amid a weird collection of cars and arrestees, wreaking havoc.

In a second, Hulot tries to climb a trellis of ivy to reach a second floor window, and the trellis slips, partially covering the front door. The optimistic Hulot, assuming (falsely as always) that common sense will fix the problem, mounts a tree and tries to pull the ivy back up. Somehow he ends up quietly trapped, hanging upside-down as things intermittently clatter out of his pockets, during an ensuing love scene between the PR girl and an eager admirer.

The "big crash" is stylish and incomparable, a clanging of small foreign cars with exquisite grace and timing, and a minimum of real damage. The drivers all get out, stretch, test their necks and limbs, then begin to collect pieces of errant hardware, politely exchanging bumpers, lights, fenders, etc. It's great, except for a clever but tasteless moment when a priest, solemnly kneeling to

restore some parts to the engine of his VW, seems to perform the same gestures as at the consecration of the Mass (while a hubcap rattles in the background).

TATI, it's true, may be too subtle for audiences raised on Jerry Lewis or Soupy Sales. "Almost" is crucial to his technique. Catastrophe is either just missed, or seen at a distance, or at the edge of the screen. His viewpoint is appropriately mid or long-shot, never close-up. (You can see the whole film and not have a good idea of what Tati-Hulot's face looks like. Still, like Keaton, he is instantly identifiable in a crowd, bumping and lurching confidently toward the next challenge.)

For Tati, the joke in a scene where a salesman is constantly opening and closing doors and trunks as a demonstrator is the bandage on the salesman's thumb. He is a wit, not a pie-thrower. If he slipped on a banana peel, he would take a thinking-man's pratfall.

The week's TV network films

HOOK, LINE AND SINKER

(1969) (CBS, Friday, April 27): Possibly the least funny and most tasteless of all Jerry Lewis films, this is a dull and disorganized tale about a man who spends a lot of money thinking he's going to die, then doesn't. There is an endless bit about switching a black man's corpse into the coffin of a Southern colonel, which may give you an idea. Not recommended.

THE GROUP (1966) (NBC, Saturday, April 28): A somewhat toned-down, but still racy, literate and intriguing version of the Mary McCarthy expose of her 1933 graduating class at Vassar. Eight superficially bright girls are observed as they find, and mostly lose, a wide variety of love. Some fine individual scenes, good acting, and the genteel atmosphere is as nostalgic as a faded flower in an old yearbook. Satisfactory for mature viewers.

MY SON JOHN (1952) (ABC, Sunday, April 29): Deep in the heart of the Joe McCarthy era, Leo McCarey made this sentimental soap opera about a young government executive (Robert Walker) who becomes a Communist spy, much to the heartbreak of his pious mother (Helen Hayes), Legionnaire father (Dean Jagger), and halfback brothers who are fighting in Korea. After 21 years, its anti-intellectual hysteria and crypto-fascism is even more obvious, but there will still be those who take it straight. Not recommended, except to historians and youngsters determined to know what the early 1950's were really like.

MAN-TRAP (1961) (ABC, Monday, April 30): A curiosity, the only film ever directed by the actor Edmond O'Brien, based on a John D. MacDonald story about a war hero badgered into crime by a nasty friend and a sleazy alcoholic wife. Tough and depressing, but in a Grade B way. Not recommended.

THE CEREMONY (1964) (NBC, Monday, April 30): A gloomy, arty and over-acted melodrama, with moments of cruel brutality, about a man who is mistakenly executed for his brother's crime. The setting is Tangier, the atmosphere is murky, and the style is purple. Directed by the actor, Laurence Harvey. Not recommended.

THE PARADINE CASE (1947) (ABC, Wednesday, May 2): One of Alfred Hitchcock's lesser works, this is a trick-plot murder trial film, with some notable acting by Charles Laughton and the stunning looks of Alida Valli in her youthful prime. James Agee described the script as "the wordiest since the death of Edmund Burke." Strictly for nostalgia and students of Hitchcock.

HOT MILLIONS (1968) (CBS, Thursday, May 3): One of those terribly cute British comedies about a gentle working-class embezzler who outwits the rascals and computers who run a giant corporation. Peter Ustinov is a bit too clever as both writer and actor, and the rambling wordy satire is as tedious as spending two hours with Buckley and Vidal. Maggie Smith, Karl Malden and Bob Newhart help keep things afloat. Gently passable entertainment.

Marian concert

will feature

Rossini work

INDIANAPOLIS — "Stabat Mater" by Rossini will be the featured work performed at the Marian College Spring Concert, Monday, April 30.

The concert, which begins at 8 p.m., is free to the public. The Marian Chorale, Canter's Chanters and three soloists will perform in the Music Building on the campus.

Soloists will be Bernice Fraction, soprano; William Reeder, tenor; and John P. White, bass.

Brebeuf slates annual banquet

INDIANAPOLIS — The second annual activities banquet of Brebeuf Preparatory School will be held at 6:30 p.m. Thursday, May 3, in the 500 Ballroom of the Indiana Convention-Exposition Center.

Presentation of the school's Tomahawk Awards will be presented to three outstanding students. Tickets to the event, open to students, parents and friends, are \$6 each and are available from the president's office at the school. Reservation deadline is April 30.

Ten years ago Miss Josephine Madden was named chairman of the newly-organized Women's Board of Brebeuf Preparatory School.



NURSES' ALUMNAE BANQUET—The annual banquet sponsored by the St. Vincent School of Nursing Alumnae will be held at 6 p.m. Thursday, May 3, in the Murat Shrine Club, Indianapolis. A fashion show, featuring styles from the Lucky Lady Sample Shop, will start at 8:15 p.m. Banquet organizers are the Class of 1963, headed by Patsy Reynolds and Frances Leone. Nurses from the class of 1923 will receive special recognition. Shown above are models, from left: Mrs. Ronald Howe, Mrs. John Obergfell, Mrs. R. J. Alberts and Mrs. Michael Dwyer.



BLOOMINGTON DINNER-THEATER—Paul Sullivan, above left, will have the title role in the comedy "Aaron Slick of Pumpkin Creek" to be presented Friday and Saturday, April 27-28, by the St. Charles School PTS, Bloomington. Dinner at 6:30 p.m. will precede the performance at 8 p.m. in the church auditorium. Appearing with Sullivan will be Winnie Kowalski, center, and Mrs. Robert Klausmeier.

Feeney-Kirby & Dorsey-Feeney

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APRIL SHOWER DANCE

April 27 — 9 p.m. to 12 midnight
Sacred Heart Church
Informal — Tickets at the door

St. Christopher's

SPRING FROLIC

April 28 — 9 a.m. to 1 a.m.
Westside K of C — 229 Country Club Road

"The Whole Darn Shooting Match"

Christ The King Drama Club
Friday, April 27-28 — 8:30 p.m.

Gigantic RUMMAGE SALE

Friday, April 27 — 7 a.m.-9 p.m.
St. Lawrence Church

CARD PARTY—STYLE SHOW

May 1 — 1 p.m. and 7:15 p.m.
Our Lady of Fatima Retreat House

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Boys Camping

CAMPS

Girls Camping

Located in beautiful Brown County



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

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

CAMP RANCHO FRAMASA Located on 308 acres near Nashville, this camp provides outdoor experiences with all the modern conveniences. Campers sleep in large bunks with several junior counselors and one senior counselor in charge. Meals are prepared by experienced cooks and are served in a large dining hall. An Olympic-sized swimming pool accommodates the camp. Camp Rancho Framasa is for boys and girls who are at least 8 years of age and not more than 15 years of age by the time they come to camp.

CAMP CHRISTINA Nestled in the beautiful hills of Brown County near New Bellesville, this 160 acre camp provides a truly rustic camping experience for boys & girls. Campers sleep in large, eight-person tents with at least one counselor in each tent. Meals are cooked and served in especially-designed, screened-in shelters. Campers take part in meal preparation as a part of the program at Camp Christina. Each tent site has filtered water and electricity. A new swimming lake will be ready at Christina for this Camp Season. New toilet and shower facilities now are in operation. Camp Christina is for boys & girls 9-15 years of age.

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

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

THE C.Y.O. CAMP PROGRAM

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

SWIMMING under supervision of qualified Red Cross instructors.
NATURE STUDY
FISHING in the camps' well-stocked lakes.
SPORTS, CANOEING
CAMPFIRE, INDIAN PAGEANT
MASS AND COMMUNION
INDOOR ACTIVITIES in case of inclement weather.

MEDICAL FACILITIES

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

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

ARRIVING AND LEAVING: Campers must check in between 2:00 p.m. and 4:00 p.m. on Sunday and must be called for between 1:00 p.m. and 2:00 p.m. on Saturday.

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

FAMILY CAMPING

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

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

1973 Camp Schedule

1973

WEEKS FOR GIRLS:

June 17 to June 23
June 24 to June 30
July 1 to July 7
July 8 to July 14
July 15 to July 21

WEEKS FOR BOYS:

July 22 to July 28
July 29 to Aug. 4
Aug. 5 to Aug. 11
Aug. 12 to Aug. 18

CYO CAMP
RANCHO FRAMASA

Girls 8-11 years old
Girls 8-11 years old
Girls 8-11 years old
Girls 8-15 years old
Girls 8-15 years old

Boys 8-14 years old
Boys 8-14 years old
Boys 8-14 years old
Boys 8-14 years old

CYO CAMP
CHRISTINA

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

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

MAKE
Reservations
NOW!OFFICIAL APPLICATION
1973 SEASON

CAMP RANCHO FRAMASA () Boy; () Girl — CAMP CHRISTINA () Boy; () Girl

(Please Print)

NAME _____

Full First Name, Please!

ADDRESS _____

PHONE _____

CITY _____

STATE _____

ZIP _____

PARISH _____

DATE OF BIRTH _____

AGE _____

WEEK PREFERRED — 1st Choice _____; 2nd Choice _____

FEE: \$37.50 Per Week, which includes Canteen Fee and Handicraft Supplies.

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

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

Parent's Signature _____

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

TO BE FILLED IN BY CYO OFFICE:

Date Received: _____

Paid: \$ _____ Bal. Due: \$ _____