

# ICC annual meeting May 12 and 13

INDIANAPOLIS—More than 25 representatives of the Archdiocese of Indianapolis, headed by Archbishop George J. Biskup, are expected to attend the fourth annual meeting of the Indiana Catholic Conference next Tuesday and Wednesday, May 12 and 13, at Fatima Retreat House.

The annual meeting brings together delegates from the five Catholic dioceses in Indiana. Including the five bishops of Indiana, between 75 and 100 Catholic leaders—clergy, Religious, and laity—will attend the two-day sessions.

This year's meeting will be the first under the new operating structure of the Indiana Conference, approved in March by the board of directors for implementation with the annual meeting. Essentially, the new structure reduces the departments of the Conference from seven to three and creates four advisory committees and one standing committee.

**THE OLD STRUCTURE** includes the Charities Department, Father Donald Schmidlin, chairman; the Lay Organizations Department, Charles E. Stimming, chairman; the Legal Department, Arthur J. Sullivan, chairman; and the Youth Department, Father Donald Schneider, chairman. The other departments included the Community Action, Education, and Public Relations and Information Departments.

The three departments, under the new operating structure, will be the Christian Services, Christian Education, and Social Action departments. The four advisory committees are: Ecumenism, Public Relations, Communications, and Legal. The standing committee is the Public Affairs Advisory Committee.

A major change in the new structure is the appointment of a diocesan representative to the advisory council. Father Francis R. Tuohy, Archdiocesan Chancellor, recently was named by Archbishop Biskup as the Archdiocesan representative.

The policy and decision body of the Indiana Catholic Conference is the 10-man board of directors, which includes the bishop and one lay member from each of the five dioceses. Archbishop Biskup is general chairman of the board of directors and J. Joseph Tuohy, president of American Fletcher National Bank, is the lay member from Indianapolis.

**THE OPERATING AND** administrative arm of the Conference is the advisory council which reports to and recommends action by the board of directors. Membership on the advisory council includes chairmen of the departments and diocesan representatives of those dioceses which do not have department chairmen.

Bishop Raymond J. Gallagher of Lafayette is president of the advisory council. He also is executive chairman of the board of directors. Currently, Father Schmidlin, Father Schneider, and Mr. Stimming are members of the advisory council. Father Tuohy's appointment makes him a member of the advisory council.

Next Tuesday, after registration, beginning at 1:30 p.m., the meeting will formally open at 2 p.m. The first day's agenda includes a series of departmental and committee meetings, dinner at 6:15, and an evening meeting of all the delegates.

Wednesday's program will start at 9 a.m., following which the several departments and committees will conduct separate meetings. After a 12:30 noon luncheon, a short business meeting will be conducted jointly by the board of directors and the Delegate Assembly. Adjournment is expected about 2:30.

## St. Vincent's slates final commencement

INDIANAPOLIS—After 71 years of service in nursing education, the final class of St. Vincent's School of Nursing will be graduated May 24 in ceremonies at St. Peter and Paul Cathedral. There are 29 seniors.

Archbishop George J. Biskup will preside at the commencement, with the class to be addressed by Msgr. Cornelius B. Sweeney, P.A., V.G., administrator of St. Joan of Arc parish. The Scholar Cantor of St. Peter and Paul Cathedral, under the direction of Renato Pacini, will sing.

**FOLLOWING THE CLOSE** of the three-year diploma school, the hospital will provide facilities for nursing education in collaboration with the Purdue-Indiana University School of Nursing and practical nursing education in conjunction with the Indianapolis Public School system.

Three days of activities will precede the commencement exercises. A dinner-dance for alumnae, Daughters of Charity and their friends will be held May 22 at Stouffer's Inn. State and civic leaders will be present for a noon luncheon the following day at Stouffer's, to be attended by 800 persons. Recognition will be given nurses and employees.

Following the commencement ceremonies, a luncheon will be scheduled at 1 p.m. Sunday, May 24, at Stouffer's for graduates and their families. An open house and reception will also be held that day in the School of Nursing auditorium from 1 to 5 p.m.



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### SUCCEEDS FR. ELFORD

## Fr. Gettelfinger given school post

### Layman is named Chatard principal

Archbishop George J. Biskup last week appointed Father Gerald A. Gettelfinger, principal of Chatard High School since 1967, as Archdiocesan Superintendent of Schools.

He will succeed Father George Elford, who resigned the position after 18 months to take a post with the National Catholic Educational Association in Washington, D.C.

The change, announced last Friday after approval by the Archdiocesan Board of Education, will take place June 1.

Named to succeed Father Gettelfinger at Chatard was Stephen J. Noone, 27, Spanish and Latin teacher at Chatard the past six years.

Announcement of Noone's employment was made this week by Archbishop Biskup and the North Indianapolis District Catholic Board of Education.

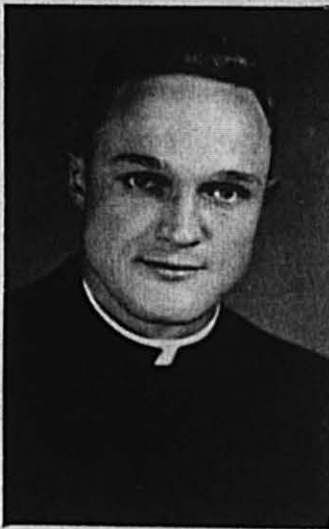
Archbishop Biskup also announced the appointment last week of Charles J. Schisla, executive director of communications for the Archdiocese, as district coordinator for the Committee on Nonpublic Schools.

Father Elford, who served as superintendent since November, 1968, will work on a project financed by the Carnegie Foundation to compile an accurate body of statistics on Catholic education nationally for use by state legislatures and other governmental bodies.

The new superintendent, a native of Ramsey in Harrison County, was ordained in 1961 after seminary studies at St. Meinrad's. He later acquired a master's degree in education from Butler University.

**FATHER GETTELFINGER** was appointed a member of the charter faculty at Chatard when it opened in 1961 and became assistant principal and director of guidance before his appointment as principal three years ago. He has also served as assistant pastor at

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FR. GETTELFINGER



MR. NOONE

### 'COMMUNICATIONS DAY'

## Pope cites effects of media on youth

**VATICAN CITY**—The powerful effects that mass communications today can have on the development of young people places "an immense responsibility" on everyone involved in the media.

This was the message of Pope Paul VI writing on the theme of World Communications Day, to be observed this year on May 10.

The theme of the day is "Social Communications and Youth."

The World Communications Day is sponsored by the Pontifical Commission for Social Communications.

The Pope's message said that men must make good use of the extraordinary opportunities to reach young people today by the press, movies, radio and television. These tools must be used "to help young people to inform and form themselves, to bring out the real problems of the world, to seek the authentic values of life and to live up to their calling as individual persons and Christians."

**NOTING THAT THESE** modern forms are taking over from the traditional means of communications such as the home, the school and the parish, the Pope said that now they provide new sources of knowledge and culture and that therefore they must be directed to "the service of the whole of mankind and of the whole man."

Unfortunately, he added, this is not always the case. "We witness young people and children, used as easily secured consumers by an industry that makes itself its own end, being dragged into the pit-falls of eroticism and violence or led along the perilous paths of incertitude, anxiety and anguish," he said.

**ON THE OTHER HAND,** asked the Pope: "Who is unaware of the urgency of putting to good account the means of social communication with their stirring modes of address through sound, image, color and movement, to make of them

real modern instruments for communing among men that measure up to the expectations of young people?"

While modern communications are "exceptionally powerful instruments for the service of youth," Pope Paul said, young people must be trained in how to use them and how to judge and assimilate what they are seeing and hearing. "Not much can be achieved," said the Pope, "if the young people themselves remain passive as though under the spell of these powerful attractions, held captive by desire and incapable of self-control."

## Pope decries risks involved in wider war

**VATICAN CITY**—Pope Paul VI decried the widening of the Vietnam war into Cambodia, saying it meant a risk of increased misery and death.

Talking to a group of Vietnamese expatriates living in France who attended his weekly general audience May 6, the Pope said:

"Upon seeing you here, how could we not think of the conflict your beloved country is suffering from?"

He said of the war that "its extension, during the past few days risks multiplying the burden of miseries it carries with it and, at the same time the number of victims."

"May your prayers," he told the Vietnamese pilgrims, "together with the prayers of all believers, join our own to sustain the efforts of all those who sincerely work for peace and to obtain from God Almighty that so-greatly desired peace which men do not seem to have the power to establish."



**LAY EUCHARISTIC MINISTER**—Permission for the first Lay Eucharistic Minister include distribution of Communion at Sunday Masses and administration of Viaticum to the sick and dying. He is permitted to receive Communion under both species during Mass. Major Hobbs, who serves as president of the Chaplain's Fund Council, resides in Harrison Village with his wife and four daughters.

### SEEN AS UNITY SETBACK

## Why ecumenists are miffed at mixed marriage document

BY FR. LEO E. MCFADDEN

**ROME**—Is the Vatican's latest statement on mixed marriages a legal breakthrough or an ecumenical setback?

Reaction to this question here, following Pope Paul's document on mixed marriages issued April 28 was simple: ecumenists were mildly or wildly dejected while canon lawyers were cautiously elated.

The canonists view the document as a step forward because many more options are made available to the couple entering a mixed marriage. Fewer demands are made of the non-Catholic, while at the same time provisions are spelled out for the preservation of the faith of the Catholic party.

If the ecumenists are unhappy—and they are—perhaps they should not have looked to this document for support for their cause. After all, the Pope specified very clearly both in the provisional document on mixed marriage in 1966 and again in this new document that a marriage between a Catholic and a non-Catholic is not encouraged in any way by the Roman Catholic Church.

Further, at a press conference to explain the new document, one of the Vatican's leading ecumenists, Dutch Cardinal Jan Willebrands, and a leading canonist, Cardinal Pericle Felici, emphasized that mixed marriages do little to attain Christian unity.

(Cardinal Willebrands is president of the Vatican Secretariat for Promoting Christian Unity and Cardinal Felici is president of the Pontifical Commission for the Revision of the Code of Canon Law.)

**THE NEW DOCUMENT** addresses itself to the danger to the faith of the Catholic party and sets down norms whereby that faith can be preserved. As such, it can hardly be judged an ecumenical document.

Still, the disappointment of the ecumenists is understandable. In any serious dialogue with non-Catholic groups, the Vatican has placed the discussion of mixed marriages high on the agenda.

The statement of 1966 shifted the responsibility of raising the children as Catholics to the Catholic party. The Church was solicitous of the rights of the non-Catholic party.

Interconfessional groups have long been concerned over pastoral difficulties in mixed marriages.

For instance, the Catholic-Lutheran group in Germany, alarmed that so many mixed marriages are entered only in civil court, have lamented the fact that the Catholic Church considers them invalid. German ecumenists had openly hoped for some redress in the new Vatican document. They were disappointed, and vastly so, according to one Vatican official.

The highest rate of optimism expressed by one ecumenical expert at the Vatican was a laconic: "At least it does not close too many doors."

**DEJECTION WAS THE** mood of another official. Sprawling back in his chair in his Vatican office, he complained of his ulcer and said:

"Look, why does the Vatican create departments for dialogue with other great churches and not ask for their insight

before publishing such a document?

"How can ecumenists from the Vatican go to their next meeting and face their counterparts and pretend that all their previous encounters are bearing fruit because the Pope is listening to them?"

"The way this document was prepared and published does not reflect the good of the ecumenical situation."

Another official of the Vatican said

## Private school aid provided in 27 states

**BRUNSWICK, Maine**—Twenty-seven states provide some form of aid to students attending nonpublic schools, a U.S. Catholic Conference (USCC) official told a group of teachers at a college alumni meeting.

Dr. Edward R. D'Alessio, coordinator for governmental programs of the USCC's Elementary and Secondary Education division, gave an outline on "New Opportunities for Nonpublic Education" at an annual meeting of Bowdoin College teaching alumni here.

Of the 27 states that provide some aid, D'Alessio said, 23 states provide pupil transportation; nine provide textbooks; eight health service; four, general auxiliary services; and four (Connecticut, Pennsylvania, Ohio and Rhode Island) purchase services from nonpublic schools and pay salary supplement to teachers in these schools.

The state of Hawaii, he said, has a "small tax credit" program where some of the cost involved in sending children to nonpublic schools can be deducted from state income tax.

simply that he felt sorry for some of his friends who are working in the cause of Christian unity.

Sitting at a sidewalk cafe on the broad promenade leading to St. Peter's square, he nursed a coffee along, shivered in the sunshine of a brisk April day and observed:

"It really must be frustrating. I mean, the World Council of Churches wanted to begin dialogue with the Vatican in 1967 on this issue. Just last March, the Lutherans and the Reformed [churches] began such a conversation with the Vatican secretariat on unity. Last January, the Lutherans in Germany worked up a memorandum with the Catholic hierarchy there on the concept that marriage is a reliable basis for close cooperation of the churches.

"Isn't it now funny to return to a dialogue after Rome has issued a unilateral document?"

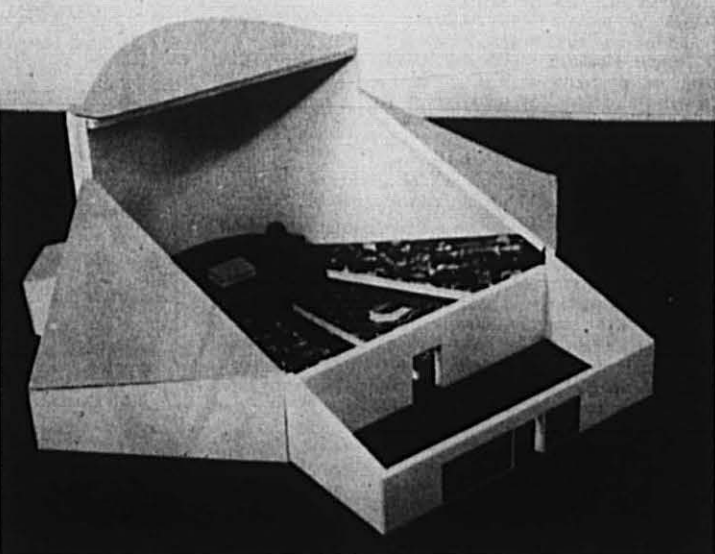
**"ROME WAS VERY** polite to brief the Anglicans, Presbyterians, and Lutherans before the document was announced. I know, however, that many of my friends in Vatican ecumenisms were not only not consulted, they never saw the document until it was released to the press."

Grimacing a bit at a cold coffee, he added: "No, this is not the age of ecumenism."

The juridical side is much more optimistic. The canonists claim that ecumenists were, in fact, consulted.

Five of the nine cardinals appointed as a commission by the Pope to prepare the document were directly involved in their daily work with non-Catholic groups; the other four were canonists, they pointed out.

The commission took its cue from the first Synod of Bishops and called on known ecumenists in the Vatican—although they omitted some well known experts—and their proposals were submitted to the various bishops' conferences for further comment.



**MODEL OF NEW PLAINFIELD CHURCH**—The photo above is a scale model of the proposed new St. Susanna's Church in Plainfield, as designed as Evans Woolen and Associates, of Indianapolis. St. Susanna's has embarked upon a capital fund campaign of \$140,000, which will be conducted the week of May 24. Immediate construction is expected if the drive is successful.



## SCRIPTURE TODAY

# God reveals Himself in the Bible

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

We have seen what Scripture itself has to say about the dual authorship of the sacred books, what Fathers and Doctors of the Church, Popes and Ecumenical Councils have said on the subject.

Do you now feel more confident that you can call Scripture the word of God in words of men? Do you think you now understand divine inspiration of the Scriptures? Do you think at least that we know a great deal about it?

In a very real sense, even after all our reflections on the subject, I think it can fairly be said that we know only a little about this subject. We are dealing with a mystery here, and it is a very profound mystery. The fact that the Bible is the word of God is something we cannot fully explain. It is something in which we make an act of faith, precisely because, although we have reasons for making that act of faith, we really cannot explain everything in that act of faith. A little reflection on one further point will show you very vividly how profound this mystery of God and man authoring the sacred Scriptures is and therefore how much of it we really know.

THIS FURTHER IDEA I would like to give you runs through the whole history of Christian commentaries on the Scriptures. It is the idea that the truth and holiness of God always remains intact, pure, and undiminished in the Scriptures (a fact which is based on the very nature of God's truth and holiness). But at the same time there is what can be called a "condescension" of God's wisdom which we can see in the Scriptures, "that we may learn the gentle kindness of God, which words cannot express, and how far He has gone in adapting His language with thoughtful concern for our weak human nature."

The words I have quoted come from one of St. John Chrysostom's homilies on the book of Genesis. The words, which the patriarch of Constantinople, Father and Doctor of the universal church, wrote over 1,500 years ago, were quoted by the Second Vatican Council in 1965, in the document called "Dogmatic Constitution on Divine Revelation."

The Fathers of Vatican II immediately added a sentence which summarizes the point to which these words of St. John Chrysostom lead, a point to which he and many others since his time have devoted pages and whole books of their writings, and this is the completion of the "further idea" to which I have referred: "For the words of God, expressed in human language, have been made like human discourse, just as of old the Word of the Eternal Father, when He took to Himself the weak flesh of humanity, became like other men."

You see, therefore, that the divine authorship of the Scriptures, through and with and in men, is as much of a mystery as the action of God through and with and in the humanity of Christ, which we call the Incarnation.

Let me add a sentence from the first chapter of the Vatican II document already mentioned, and I think you will then fully share my view about how much we really know on this subject: "Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say He chose to share those divine treasures which totally transcend the understanding of the human mind" (a quotation from the acts of the First Vatican Council).

FOR A LONG TIME in the Catholic Church, or perhaps more accurately I should say among Catholics, there was a widespread idea that "revelation" was a body of doctrine, a set of truths "revealed" by God. Today, as a result of developments in recent years, there is a wider, broader notion of what "revelation" means. Today we see more clearly that revelation is an act of a person by which he communicates knowledge about himself.

The fathers of Vatican II, at the very beginning of their document on divine revelation, state they wish to "set forth authentic teaching about divine revelation." The very first thing they say about it is: "In His goodness and wisdom, God chose to reveal Himself." Their statement continues, "and to make known to us the hidden purpose of His will," but the first thing, you notice, is the revelation of Himself.

We do not really know another human person unless he or she speaks and tells us something. And "something" will not do—we really have to be told many things. We can know only so much from our observations of another's motions, gestures and activities. If there is some kind of communication, we feel we really begin to get knowledge about the other person. The facts learned in this way are even dignified with the term "revelation"

if the element of love has entered in. Then everything in the experience of communication is special, appreciated and cherished.

We know God to a certain extent from our observations of what can be called His motions, gestures and activities—the facts of creation, nature and history, especially when you add the elements of divine providence, whether you do that from one source of knowledge or another—but we really know God from what He has spoken and told us and we have the record of it in the Scriptures.

I think that the first chapter of the Vatican II Document on Divine Revelation is one of the most beautiful texts produced in the history of the Church. Father R. A. F. MacKenzie, S.J., while he was rector of the Pontifical Biblical Institute in Rome, wrote in his footnotes commentary on the text that it is not merely a theological comment but a "proclamation to the world" and a "fresh announcement of the Gospel."

THAT VATICAN II text tells us that because God has revealed Himself to us, we have access to the Father in the Holy Spirit through Christ, the Word made Flesh, and we come to share in the divine nature. Through his revelation "the invisible God out of the abundance of His love speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself."

This plan of revelation, the Second Vatican Council teaches, is realized by the works of God in the history of salvation and by the words of the sacred Scriptures, which "proclaim the deeds and clarify the mystery contained in them." By this revelation, "the deepest truth about God and the salvation of man is made clear to us in Christ, who is the mediator and at the same time the fullness of all revelation."

Now, if all this is true, we are faced with the fact that what Scripture reveals is God Himself—divine revelation is a series of personal acts and utterances—through the Scriptures we are put in contact with divine revelation is a series of personal acts and utterances—through the Scriptures we are put in contact with God Himself. There is a presence of God in the Scriptures, therefore, which is something like the presence of Christ in the Eucharist. We may not be able to explain very well how God united Himself to human flesh in Christ, to the work of human hands in the bread and wine of the Eucharist, and to human words in the Scriptures but the result of these actions by God is that we know a great deal about Him.

Wherever two of three gather in His name, Jesus said, He is there. This must be eminently true whenever two or three read and hear the Scriptures. Although we may really know very little about how the mysterious process of inspiration worked, we have so much knowledge of God from it that we can, in fact, spend the rest of our lives absorbing that knowledge. Priests, Religious and now an increasing number of the laity try to put themselves daily in contact with some of that knowledge by reading a section of the Scriptures and meditating on it. We shall next examine the effect of this contact with God in the Scriptures.



Every man wants his freedom. He wants to break old boundaries and reach out for his fullest possible self. This is why freedom entails responsibility for others. We grow when others grow. New possibilities open up to each of us as new possibilities open up to all of us. (NC Photo, courtesy Peace Corps)



Come Alive! This is the age of adventure, when our zest for living can know untold possibilities, and when others are anxious to "catch" the life that's in us. (NC Photo, by Bob Smith)

## WORSHIP AND THE WORLD

# More liturgy changes?

BY FR. JOSEPH M. CHAMPLIN

At the announcement last year of further revisions in the liturgy and during the painful first occasions of actual use, some Catholics cried out in words adapted from those Pope Paul spoke at the United Nations. "Change no more, change never again." These people asked: Is this the end of liturgical reform? Will we have something standard, permanent, unchanging now? Can we expect no more tampering with the Mass?

In his Apostolic Constitution introducing the renewed Roman Missal, our Holy Father supplied a yes and no answer. The new rite, he said, hopefully "will be received by the faithful as a help and witness to the common unity of all." It would serve as a basis or norm of the Church throughout the world.

At the same time, Paul VI insisted that "there is room in the Missal, according to the decree of the Second Vatican Council, for legitimate variations and adaptations." He was referring to articles 37-40 of the Constitution on the Sacred Liturgy which gives episcopal conferences in individual nations both the freedom and the obligation to adapt this Roman liturgy to local needs. In effect, Pope Paul did not end experimentation when he authorized the revised Mass, but, quite the contrary, opened a way for approved experimental efforts in every country.

A FEW HIERARCHIES have already taken modest steps along this road of liturgical adaptation.

The Catholic Bishops' Conference of India proposed last spring certain modifications which they hope will bring worship into better conformity with the mentality and customs of their people. They sought (and Rome granted) permission for bows instead of genuflections, oil lamps rather than candles, trays in place of corporals. They petitioned for a greater use of incense, simpler vestments and eucharistic prayers composed locally and in the Indian idiom.

The Japanese bishops moved in similar fashion. Since many Catholics of Japan accept baptism at an adult age, liturgists there felt replacement of the Nicene Creed at Mass with the profession of faith found in the new baptismal ceremony would be effective. It contains in simpler

form the basic truths of our faith, can be memorized more easily and, located in a eucharistic context, shows the true nature of this rite as a sacrament of Christian initiation.

They also substituted for "Lord, I am not worthy..." (Matthew 8:8) at Communion time the biblical words (John 6:68-69), "Lord to whom shall we go? You have the words of eternal life. You are Christ the Son of God." Translators have not been able to capture successfully in Japanese the meaning of the former. The latter text, on the other hand, seems appropriate to prepare the hearts of communicants for the Lord.

Further, these bishops dropped the phrase "Blood of Christ" when Communion is distributed to the faithful under both kinds. The celebrant now simply states, "The Body of Christ," and omits those additional words which in the local language sound crude at that moment of eucharistic celebration.

WHAT ABOUT THE United States? The American bishops in recent years have petitioned the Holy See for several items, with some granted (e.g., Thanksgiving Day Mass, Liturgy for Sacred Missions), others deferred (e.g., more frequent use of Communion under both species and permission for laity to receive the Eucharist more than once a day). These, however, represent only minimal efforts toward the tailoring of the Roman liturgy to American needs. Up to this point precious little research has gone into our worship requirements and the form of public prayer which will satisfy those needs.

We look for substantial future progress both in theory and practice. The U.S. Bishops' Committee on the Liturgy has sent letters of encouragement to several research centers (notably St. John's University in Collegeville, Minn., Notre Dame University and the Woodstock Center for Religion and Worship). Such scholastic institutions working hand in hand with diocesan bishops, local parishes and specific worshipping communities could come to grips with fundamental problems in our liturgy and attempt to resolve them from a scientific and pastoral point of view.

TO ILLUSTRATE. One pastor from the Toledo diocese raised this question: Does "Amen" on the part of a communicant really express "I believe, I trust, I love, I wish to receive you, Lord"? It should convey the individual's personal faith-response to this offer of "The Body of Christ." But does it? That Ohio priest thinks not. Then what words or gestures or signs would?

Future research and experimentation will no doubt consider such obviously minor points, but should go far beyond and examine the more acute and radical problems of man's worship in a modern world.

# KNOW YOUR FAITH

## FAITH - ACTION

BY DR. MONIKA HELLWIG

Many people do not like it when priests preach from the pulpit about peace in Vietnam, or about race and integration, or about poverty and social welfare. Priests who do preach about these things are frequently told they should be content with preaching the Christian religion rather than meddling in political and social matters. I have heard this from Catholic priests, but I have also heard it quite often from Protestant ministers and from pulpits rabbis in the Jewish community.

One might wonder how this could be. Those who are supposed to be the experts in religion insist that it is concerned with the way we run our society as well as the way we live our private lives. Yet their congregations so frequently maintain that a faith commitment has to do with what you believe about God and the other world and has little to do with the way we organize this world.

In Catholic circles there is one important public issue on which people are prepared to hear sermons preached and that is the topic of Communism. An outsider might find this very puzzling. But there is a reason. Marx openly and clearly condemned religion; people know this, so they expect to hear sermons against Marxism and Communism. Often they do not know why Marx condemned religion. He condemned it because he said it was "the opium of the people," that it kept them preoccupied with beliefs about another world beyond death so that they did not have to solve the big social and economic problems of this world. As he saw the effect of religion in his time, he felt that it simply kept the poor poor and the rich complacent about it by telling everyone that there might be all kinds of social injustice but it was God's will so they must all accept it.

THIS ACCUSATION did not stop in the 19th century; it is being made constantly today. It has caused many people to ask the question as to what social injustice and war and poverty have to do with what we believe. It has made

scholars and other serious Christians go back to the gospels and other writings of the earliest Christians to try to understand how the message of salvation relates to the affairs of the world. And the most important question they had to ask was whether the gospel exhorts them to work to change things according to a new vision of how things should be, or whether it exhorts them to accept everything just as it is, and pray and wait for Jesus to come again at the end of time and in an instant make a new heaven and a new earth.

In the gospels, Jesus speaks a good deal of the kingdom that is to come but in some way is already there, the kingdom that is the reign of God, the kingdom that is to set God's faithful people free from oppression and injustice and frustration. The Romans were evidently afraid he would raise an army and lead an insurrection against their colonial rule. When he was arrested as an inciter of riots and as a man who counselled the withholding of taxes (Lk.22.2), and as one who crossed state boundaries to make trouble (Lk.22.5), Pilate asked him whether he really claimed to be a king (Jo.18.33). Almost our whole faith depends on the interpretation of the answer that Jesus gave. He said, "Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought... but my kingdom is not of this kind" (Jo.18.36).

Evidently, that interpretation is not easy because the apostles themselves had difficulty in understanding what it was he promised and demanded. They were discouraged and bewildered when he chose to die rather than fight. After the resurrection they asked, "Lord, has the time come? Are you going to restore the kingdom to Israel?" (Acts 1.6). Jesus answers them, "You will receive power when the Holy Spirit comes on you, and then you will be my witnesses... to the ends of the earth" (Acts 1.8).

IN INTERPRETING this task of witnessing, some of them thought it meant telling everyone the message of the death and resurrection of Jesus, asking people to believe it and be baptised, and then waiting for the kingdom. But as time passed they began to have a clearer

## Is it really 'reasonable' to believe?

BY FR. JOHN T. BYRNE

A significant change of approach to the "God question" and the "Jesus problem" as they are called has come about as a result of the development of modern Catechetics. Simply put the emphasis is on experience rather than on reason.

Salvation history is the theme and it represents those ways in which Israel experienced its God in the events of its history. They were saving events in the sense that they showed God's election of them, His providence in watching over them and finally His advent or coming to them in the person of Jesus Christ. Israel first experienced its God in the events of the Exodus by which they were saved or liberated from slavery in Egypt and destined to become a chosen people of God.

This is the core message of the Old Testament—election and covenant and it is contained in the Exodus experience. Really only one more experience, that of purification completes the Old Testament message. This was exemplified in the captivity experience.

It was not at the beginning of its history that Israel speculated over the origin of things and the nature of its God. This took place, scripture scholars tell us, only as late as the time of the Babylonian captivity. Then it became necessary for scribes to monotheize the early pagan creation myths and Genesis with its God of Creation came into existence. First came the experience of God—then the rational explanation of His existence as creator and first cause.

THE NEW TESTAMENT writers approached the events of the life of Jesus in the same way. They proclaimed their experiences and those of other eyewitnesses. They did not bother to prove. Even with regard to the Resurrection of Christ—while insisting on its importance to the truth of their message—they were content to cite witnesses who had experienced the presence of the living Christ.

But what about today? How does man come to Faith in God and in Jesus Christ? Undoubtedly some do come through experience of God in their lives, but still it would seem that reasoning after the manner of what used to be called Apologetics or Natural Theology can play an important role in preparing the way for Faith. It does not beget Faith of course; it merely disposes one for it, makes one naturally receptive to the action of God in one's life.

Although not popular in theological circles today, some of the "Quinque viae" or five proofs of St. Thomas for the existence of God may have meaning for the properly disposed inquirer. This is not to question or even discuss the philosophical validity of these proofs. That is not the question. The question is whether they are relevant or have meaning for the inquirer of today. They probably are meaningful for a large number. Not everyone is overcome with existential anguish and despair. There are still some thoughtful, rather than primarily emotional, men. But even the existentialist can decide by a process of reason that God is the only meaningful answer to the riddle of man's existence. Some of them do, but not all of them.

WITH REGARD TO Jesus the thoughtful inquirer can still come to the conclusion that the gospels contain an accurate—if not literally a historical—account of what occurred in the Palestine of 2,000 years ago; that they contain the testimony of eyewitnesses who were honest and sincere men, not easily fooled, who were willing to give up their lives in testifying to the truth of what they believed. And they believed that Jesus was the Son of God made man.

Others too may conclude that it is reasonable to believe the same thing. Reason itself can never establish any such doctrine, but it can lead a man to the point where he is favorably disposed to God's saving Act. It is in this sense that Faith is reasonable.

understanding and the apostles waged a ceaseless campaign to tell them that the witness was the way of life of the community of followers of Jesus. Among them there should be no rich and poor, privileged and unprivileged; their community life together was to be the living representation of the kingdom.

In the earliest times the Christians did not feel responsible for society as a whole, because they were a small and persecuted group with no political power. But within their own circles they were busy constructing a different kind of society based on justice and respect for the poorest. Their influence on the society at large must have been quite far-reaching, judging by the persecution they attracted from the powerful. Their witness was indeed one to turn the world upside down in terms of social justice, not by fighting but by non-violence. Because true non-violence is so effective, it always attracts a good deal of hostility, as in the case of Jesus himself.

Today Christians are the majority in our society, so they have the same witness responsibility for the whole society. If they fulfilled it, Marx could be buried in peace.





MOTHER'S DAY IN KOREA—A Korean mother solves the baby-sitting problem by carrying her child on her back as she tends her fields. The photo was taken at a site of one of the many world-wide CARE programs. (RNS photo)

## LAYMAN ADDRESSES BISHOPS

# Says Church must make collegiality a reality

BY PATRICK JOYCE

BALTIMORE, Md.—Charles G. Tildon Jr., a man already busy with civic, religious and professional duties here, has emerged as one of the nation's most prominent laymen. Tildon, chairman of the Baltimore archdiocesan Urban vice chairman of the U.S. Commission, moved into the national spotlight when he addressed the administrative board of the nation's bishops at their (April 21-23) semiannual meeting in San Francisco.

Few laymen are granted permission to speak at the bishops' meetings, and Tildon's report—which he delivered as Baltimore archdiocesan Urban vice chairman of the U.S. Commission, moved into the Catholic Conference advisory council—was an unusually important one. The report recommended that the advisory council, a panel of laymen, Religious and priest advisers to the hierarchy, begin a study of the feasibility of a national pastoral council.

AS HEAD OF the Urban Commission, Tildon said he has seen "collegiality in action." On the national level, he said, "The Church in the 70s will have to be involved with the needs of all the people. Collegiality has to become a reality for the Church to continue to perform its good work," he said.

"Therefore, the layman has to feel—and actually—be a part of the process of determining and carrying out the various missions of the Church." The layman can make very important contributions to the work of the Church, Tildon pointed out.

"He can contribute his expertise in his own field. For instance, I am active in the social development, education and health committees of the advisory council; these are the areas of my competence." THE CHURCH must be "truly Christian," Tildon said, and "it must reach out to people. The layman's experience will carry much weight in this process of reaching out."

A national pastoral council would be a way in which the Church could reach out, he added, while at the same time it would enable the people to reach the hierarchy.

As a black, Tildon said, "I am very concerned that the council would have adequate representation of minority groups in the Church and that their needs and desires would be met."

As a layman, Tildon said he sees a need for "laymen to develop dialogue with the hierarchy. What we on the Advisory Council need most is input from the people."

In his capacity as vice chairman of the advisory council, Tildon has had direct contact with the hierarchy and he has found the bishops "represent interesting and individual points of view and they respect the points of view expressed by the lay members of the council."

**Fewer Cubans attending Mass**

MADRID, Spain—There has been a sharp decrease in Sunday Mass attendance and Catholic Baptisms and marriages in Cuba, the Catholic news agency Prensa Asociada (PA) reported here.

The agency said a Cuban Church authority had reported that 2% of baptized Catholics in Cuba attend Sunday Mass, 4.8% of marriages are Catholic ceremonies and that about 30% of infants are baptized Catholic.

## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In WASHINGTON, Pope Paul's new mixed marriage norms drew generally enthusiastic reaction among Protestant, Orthodox and Jewish religious leaders because of what they saw as progress and liberality in the way Catholicism is now approaching the problem, although some thought the papal document did not go far enough.

In WASHINGTON, an NC News Service survey indicates U.S. priests are jumping on the political bandwagon in increasing number. Four priests are seeking congressional seats and another said he may run for governor. Seven priests and two nuns have already won in local elections, and at least two former priests have tossed their hats into the political ring.

In WASHINGTON, a report released by the U.S. Civil Rights Commission cites "widespread evidence" that Mexican-Americans in five Southwestern states are being denied equal protection of the laws in the administration of justice. The report, "Mexican-Americans and the Administration of Justice in the Southwest," noted that a "bleak picture" exists between the Spanish-speaking and the law enforcement agencies in Arizona, California, Colorado, New Mexico and Texas.

In SALISBURY, Rhodesia, the country's Catholic bishops warned that all Catholic educational and social institutions in the country will be closed if the new Land Tenure Act is enforced. The ultimatum, sent to members of Prime Minister Ian D. Smith's cabinet, followed a joint meeting by leaders of most of Rhodesia's Christian churches, who agreed to defy the land act, which is part of the new republic's constitution and went into effect March 2. It essentially divides the country into two separate areas, one for whites and another for black Africans. The act forbids "occupation" of an area by the other race.

In BOSTON, officials of Jesuit-run Boston College announced cancellation of all undergraduate classes for the remainder of the academic year in the wake of student rejection of a tuition increase compromise. Students will have the option of taking final exams on a pass-fail basis or for regular grades.

In CAGLIARI, Sardinia, visiting Pope Paul VI was seen and heard and cheered by an estimated half-million people. He shook hands with miners, fishermen and shepherds, visited with some 2,500 sick persons and made a special trip to the city's poorest district of Sant'Elia. As he was leaving there a disturbance broke out some distance from his car. A group of youths who described themselves as anarchists, began throwing stones at police cars following the Pope.

In WASHINGTON, a three-man panel discussing abortion litigation at a meeting of the Diocesan Attorneys Association, agreed that unborn children should be protected by the law and that the U.S. Supreme Court will ultimately settle the legal problem. If the legal battle is lost, Joseph J. Brandlin, Los Angeles attorney, said, people will have to be educated that abortion is still the taking of a human life.

In ST. LOUIS, delegates at a five-day general conference of the United Methodist Church called on state legislatures to repeal all abortion laws on the grounds that abortion is a personal matter between a woman and her doctor. The Methodist resolution also called for the removal of legal barriers to voluntary sterilization and urged church members to limit their families to two children in an effort to protect "the quality of life."

In SAN FRANCISCO, a Jesuit sociologist blamed bishops and religious superiors for the increasing number of priests, Religious and seminarians leaving the Church. Father Eugene Schallert, S.J., director of the University of San Francisco's Institute for Socio-Religious Research, basing his statements on a four-year study, concluded that many Church officials who were equal to their jobs before the Second Vatican Council have proved inadequate in the post-conciliar Church. Yet they remain in positions of authority, frustrating subordinates who are more in tune with the times.

In WASHINGTON, Rabbi Eugene J. Lipman of Temple Sinai, speaking at a National Conference on Religious Architecture, said that no new churches should be built in the United States "until every standard family dwelling in America has been replaced by a liveable one." Most architects at the conference found the rabbi's speech inspiring but unrealistic, and some criticized its negative approach.

In MELBOURNE, AUSTRALIA, Archbishop James R. Knox refused to allow the Advocate, Melbourne archdiocesan weekly, to publish an advertisement for an organization that assists former priests and nuns in adjusting to a new way of life. The material from Bearings for Reestablishment was returned with a letter saying the archbishop ruled it could not be published. The archbishop's secretary said the diocesan paper "will not publish anything which is against diocesan policy. That would be like cutting your own throat."

## Broaden scope, Vincent de Paul Society urged

JERSEY CITY, N.J.—The Society of St. Vincent de Paul must get away "from the food basket image" and become involved in a broader way in work for the poor.

The observation came from Luke J. Smith, executive secretary and veteran worker for the society in the Rockville Centre, N.Y., diocese, at a meeting here of 200 delegates of the society's Eastern Region.

Speaking on the theme of updating the society in modern times, Smith said the members face "a glorious opportunity to work for the poor in a broader way."

"It is essential now that we life ourselves up to a little higher level; away from the food basket image and devote ourselves to study of the problems of the poor, bringing the expressions of our charitable minds and hearts, individually and collectively, to bear on community leaders, civic leaders and political leaders," Smith said.

\*During this week 30 years ago, Father Gerald Ellard of New York predicted that the evening Mass would become normal in the lives of 20th-century Catholics the world over.

## U.S. bishops back family aid proposal

WASHINGTON—The U.S. bishops have added their support to welfare reform legislation by urging Congress to enact a family assistance program.

Passage of such legislation, now pending in the Senate, would in effect establish a guaranteed income for the nation's poor.

The bishops took the stand in a resolution they adopted at their recent semiannual meeting in San Francisco.

The bishops urged "prompt enactment of the Family Assistance Act or some similar family assistance program."

The bishops criticized the present welfare system, including the Aid for Families with Dependent Children (AFDC) program. It has "proven wholly inadequate to provide either a decent standard of living or incentive to the 'beneficiary' families," the resolution said. It called the system "in many cases counter-productive and destructive of family life."

## Governor signs school aid bill

HARRISBURG, Pa.—Gov. Raymond P. Shafer has signed an appropriations bill which will make available \$20 million or more annually in aid to non-public schools.

Under the terms of the new law, 14 per cent of the funds collected from Pennsylvania's 18-cents-a-pack cigarette tax will be used to purchase secular services from denominational and private schools.

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## Issue ID cards to Naples clergy

NAPLES, Italy—Priests of the Naples archdiocese will start carrying identification cards to separate them from a rash of confidence men who have been collecting alms, hearing confessions and sometimes even celebrating Mass in this city.

The diocesan magazine, *Januarius*, in its most recent issue, asked for priests of the archdiocese to send in biographical data, two photographs and their exact assignment in the diocese.

The magazine explained that the archdiocese wants to issue identification cards to all bona fide priests because there has been a rash of phony priests in the archdiocese.

The masqueraders have not only deceived priests and laity in collecting funds, the magazine said, but also sacrilegiously have celebrated Masses for a stipend and even heard confessions.

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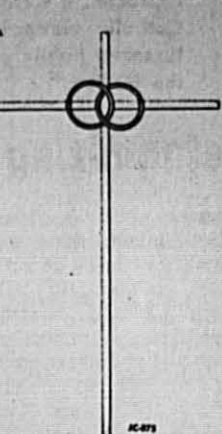
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## Comment

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

## Vietnamizing to Asianizing

President Nixon's decision to invade Cambodia gave an initial appearance of being an act of high political courage. He staked his future in public life, as well as that of most of his supporters, on a gamble that the shortest way to peace and home is a deeper penetration of the vast Asian land mass by American troops.

The gamble is a desperate one. If Mr. Nixon's widening of the war into Cambodia and Laos were to succeed in bringing about a swift and satisfactory peace settlement, the payoff would be a handsome one—for Mr. Nixon, for his country, and for the cause of freedom and justice everywhere. But the odds against even a relatively happy outcome are extremely, almost prohibitively, high.

Therefore, we are left to wonder whether Mr. Nixon's bold decision was his own, or was one thrust upon him by the nation's military-industrial complex. Mr. Nixon, unlike his immediate predecessors, Presidents Johnson and Kennedy, always has been an exceptionally cautious sort, not given to high-stake plunges against long odds.

Yet, here he is—making an out-of-character decision of the boldest sort and, in our opinion, one that is foredoomed to failure on a grand scale. Only a week before moving Americans in force into Cambodia, Mr. Nixon had announced a further step in his popular program to "Vietnamize" the war by bringing an additional 150,000 troops home by late summer. But now, suddenly, Vietnamization has become Indochinaization and, indeed, Asianization.

Wars that are widened beyond a certain point inevitably become wars in which the only acceptable outcome is total victory. Mr. Nixon now has gone very close to that point if not inalterably beyond it. One shudders at the price of "total victory" in Asia, where American troops do not belong and never have belonged. In fact, it does not seem possible that America can win any kind of victory in Asia short of a super-Pyrrhic one of world-wide nuclear totality. No matter what course the U.S. now follows, Southeast Asia already was lost to the West before the first Yankee "military adviser" ever set foot in Saigon.

In fairness to Mr. Nixon, he is, in considerable measure, a victim of the discredited old domino theory in reverse.

The original domino theory, the basis of White House policy toward Southeast Asia that first became operative in the Truman administration, held that the whole area as well as other, larger areas of Asia would fall like a row of dominoes unless South Vietnam was kept propped up.

The Kennedy administration initially made the mistake of putting the theory on a military footing on a relatively large scale, one to be increased geometrically by President Johnson. And the history of the nine-year American presence in South Vietnam has shown that the original domino theory was all haywire. Otherwise, Cambodia, Laos, and Thailand would be in no danger of a Red takeover.

But in another context the domino theory is being proved right. Cambodia, Laos, Thailand, (Continued on Page 5)

## The turmoil is for real

In a statement entitled "Christians in Our Time" issued at their semi-annual meeting the bishops noted that the years since the close of Vatican II have witnessed accomplishments in many areas of the Church's life and discipline. But those years also have seen "an extraordinary testing" of the Church.

"Most of us," the statement said, "expected a gradual, orderly process of change and renewal... Instead, we have seen dissension, controversy and turmoil become very much a part of our lives during these post-conciliar years."

The dissension and turmoil has not infrequently been put at the doorstep of the Catholic press. There have been many who have charged that the press was greatly exaggerating, if not indeed manufacturing, the troubles and divisions besetting the Church. Their attitude was that the Catholic papers were generating all the steam and the ferment and that if they had their gas shut off things would quickly cool off.

A ridiculous theory and, fortunately, one completely rejected by the bishops.

We live in an age, they said, "in which instant communication and

technological progress have affected revolutionary changes in our cultural, social, political and economic relationships, an age of profound changes in attitudes and in human structures which frequently call traditionally accepted values into question.

"... the Church is in the world, she is part of the particular historical and societal circumstances in which we now live and, therefore, she must expect to share the crises and conflicts of this period of history."

So the bishops are fully cognizant of what is going on in the Church and the world around her. Moreover, they consider the diocesan press an ally in "the continuing dissemination of Christ's essential message to the world."

The bishops gave an unequivocal

and unanimous expression of support to the nation's Catholic press. Adopted without dissent, a resolution acknowledged, "We are especially encouraged by the positive contribution to human understanding and to the knowledge of the Church provided by the diocesan newspapers..."

"We affirm our support of the Christian principles that guide these publications, and we stress the urgency of their mission. It is our earnest hope that the diocesan newspapers of this country will be welcomed into every Catholic home, and that they will constitute priority reading for every member of the family."

As a diocesan newspaper with a fulsome share of critics, The Criterion passes its own resolution of thanks to the bishops.

## YOUR WORLD AND MINE

# Colombia's 'democracy' is dying

BY GARY MacEOIN

BOGOTA—As I write, the tanks, machine guns and tear-gas brigades are protecting the business center of Colombia's capital, and the threatening followers of former dictator Gustavo Rojas Pinilla have withdrawn to their working-class barrios and shanty towns on the southern edge of the city. Thanks to the efficient training of the armed forces in counter-guerrilla warfare by United States security agencies, there is little likelihood of a repetition of the

BOGOTAZO, that irrational wave of destruction provoked by the assassination of a popular leader in 1948 which over a number of years was responsible for the violent death of more than a hundred thousand Colombians.

The events of these days, nevertheless, mark a new stage in the breakdown of the oligarchic system which has ruled Colombia for over a century. Last Sunday, the media of communications happily proclaimed the satisfaction of the oligarchs at the peaceful conduct of the elections. The political system was so stacked in favor of the official candidate that they refused to imagine the possibility of a serious challenge.

Attitudes hardened, however, when Rojas Pinilla emerged as the front runner. A series of highly suspicious recounts and reformulations of the figures gradually reduced his advantage, then changed it to a short-head win by Misael Pastrana Borrero, and still later into a decisive victory for Pastrana Borrero. Even if the mistakes were legitimate and the final result the correct one, the whole current climate—reinforced by a long history of manipulation of elections—will leave Rojas Pinilla's followers with the conviction that the rich have once again cheated the poor.

EVEN MORE BASIC than the question of who won is the question why anyone would want Rojas Pinilla. He originally came to power in the early 1950s, with the approval of the oligarchs, as an army general who could end the civil violence that followed the 1948 outbreak. In office, he behaved with all the arbitrariness of the traditional caudillo or strong man. He became involved in personal conflicts with many of those who had helped him to power. More seriously still, he sought to win the support of the workers somewhat on the style of Juan Peron in Argentina.

The oligarchs were worried at the threat of a popular democratic force encroaching on their political and

economic monopoly. The two wings, arbitrarily distinguished as Conservatives and Liberals, closed ranks against the common danger. They forced Rojas Pinilla to withdraw, then established a political truce under which they would share power for 16 years, alternating the presidency every 4 years. It was to be a period of intense economic and social progress, undisturbed by partisan politics. A major land reform was promised. Health, education and housing would get top priority. New jobs in industry would take care of the unemployed.

To nobody's surprise, none of this happened. Special interests in Congress blocked every progressive proposal. Land reform never went beyond a token level. Health services, education and housing

continued to be concentrated in the upper strata of society. Unemployment and subemployment grew enormously, so that up to 30 per cent of the work force is now effectively without work or income.

SUCH WAS THE SITUATION into which Rojas Pinilla moved. Twelve years of the "political truce" had convinced the poor that there was no solution in that process, and they were ready for any alternative. Actually, it is ironic that influential segments of opinion had reached the conclusion that the political system was so rotten that it would be a waste of time to get involved. These include not only many groups of Marxist inspiration, but also, such progressive Catholics as the Golconda priests. They

used all their influence to persuade the poor to boycott the elections, thereby depriving Rojas Pinilla of a substantial quantity of votes.

The ruling groups in Colombia have been among the most sophisticated in Latin America in maintaining their total control of society while preserving a facade of representative democracy. Growing awareness among the poor of the injustice of their situation (helped significantly by such statements of the Catholic bishops as the Medellin Declaration of 1968) seem to be bringing this phase to an end. Instead, we have military governments, some openly reactionary as in Brazil and Argentina, others attempting social reform as in Bolivia and Peru. Colombia may well be next on the list.

## THE BLACK VOICE

# 'No responsibility, please!'

BY REV. LAWRENCE E. LUCAS

It's really unbelievable. In this day of crisis in authority, co-responsibility, desire to participate in decision, very few down deep really want to exercise responsibility. People are actually afraid of it and don't want any part of it. Another way of putting it, is that we are refusing to grow up. Moreover, some are refusing to allow others to grow up.

Examples of the latter are easy to come by: parents who treat their twenty-year old like sixteen; or the sixteen-year-old like six; superiors, pastors, or bosses who think obedience is precisely the same for an adult as it is for a child.

Not only do we hinder growth in orders, but we don't want any part of real responsibility. Very few want to be ultimately answerable or accountable for anything or anybody.

There are many ways in which this sickness is manifested. There is the reluctance to investigate or experience anything for ourselves. Get a newspaper or magazine columnist or television commentator and let him or her be our fact-finder, analyzer, perspective-giver, and conclusion-drawer. All we have to do is follow.

THEN THERE IS THE refusal to think. "Gimme the answer" is the motto. Don't force me to work out a solution or

to be able to say why I say what I say. All I want is the answer.

Hand-in-hand with the above is the refusal to act, especially to stick my neck out alone. Let so-and-so do it, or yes, I should do such-and-such, but I have to think of my job, or my family, or what my friends will say or feel.

These latter two can be particularly true of church people—and in my experience, especially true of Catholics. The "Father, tell me what to do," mentality is not as fast disappearing as we like to pretend. The more difficult the situation or decision to be made the more openly it appears. Some folks are completely immobile or inactive without "Father."

THEN, THERE IS THE gimmick I call the "expert syndrome." No one can perform the most elementary or basic functions—especially if we give them a fancy name—until after centuries in a university they have several pieces of

paper saying he is qualified. Meantime, the performance is nil.

When it comes to colored folks, particularly colored Catholics, the problem is multiplied. For centuries they have been led to believe they are completely homeless and incapable of doing anything on their own. It is most frustrating to try to get groups like the P.T.A., the parish councils (which take responsibilities off the rest of the parishioners) or societies to make any decision or move without Sister X or Father Z, telling them what to do, when and how. Too many of my parishioners, for example, run the danger of trying to substitute a great black father for the great white father. That's not really what it's all about.

The good Lord spent sometime trying to pound into folks' heads that they are responsible for themselves and must take responsibility for others. One of the primary tasks of Christianity today is to urge, train, and push men to accept and exercise real responsibility.

## FROM THE OTHER SIDE

# Insurance man predicts change

BY ALVIN F. KLOTZ

The Ministers Life and Casualty Union is an insurance company of most venerable nature which caters to priests and ministers. Recently they held their 69th annual meeting. The fact that they have been in business this long is of interest. But even more interesting are some of the observations coming out of their meeting. Andrew Hobart, president of the company, commented on his view of the seventies.

Relating to changing social and economic conditions, Hobart sees the rather usual spectrum of problems such as resistance to war, emerging social patterns, anti-institutionalism and inflation. Not the least of these is inflation. The kind of runaway inflation we are now experiencing he sees as a continuing pattern. This, of course, is not news, but it is still bad news for the church. Giving habits are difficult enough to move upward in times of normalcy. In an inflationary spiral when costs are rising all around us, most of us seem to feel that the church should give us reassurance rather than joining the lusty voices that are asking for more money. If we are in a position of leadership we may even succeed in pressuring the church to be "less materialistic and more spiritual." So the average church is in a pretty bad way without more inflation. But we are going to get it anyway, according to Hobart.

PERHAPS HIS COMMENTS on changing church conditions are of real interest to us here. As an insurance man, Hobart sees that there will be more traffic

in and out of the full-time ministry. Men are leaving for other fields which they regard as "ministry" even though they are not church paid. Other men are going the other route, coming into full-time church work later in life than the usual seminary graduate. He suggests that one important result of this will be the upgrading of the hiring and firing practices along with the concept of needed continuing education for the minister. Both have been in need of considerable overhauling in Protestant churches. There can also be a positive effect from the fact that more clergy will be knowledgeable "in the ways of the lay world" including its economic motivation, according to the insurance executive.

Hobart says there will be fewer full-time paid jobs in the "mainline denominations." These, however, will be better paying and will tend to seek out the most qualified and up-to-date men who have a more clearly professional standing. But this will also produce the opposite effect. There will be a larger number of part-time and amateur ministers who work in the smaller churches away from mainline groups. I would guess that of the 150 or so churches in Marion county more than 100 are in this category. So the observation is not to be taken lightly.

THERE WILL BE MORE people who feel that they can give volunteer service to the church, according to the insurance company president. This will provide vitality and energy for the churches. As I see it, this also provides problems in keeping these folks busy in work that is relevant and meaningful. We are already running into some problems of providing outlets of evangelism that are within the context of our present day world. People (Continued on Page 5)

## New fields to survey

There are as many different convictions and degrees of conviction about Catholic schools as there are about all the other changing and changeable factors in the Church.

Father George W. Elford, in his tenure as superintendent of schools for the Indianapolis Archdiocese, arrived at some firm conclusions as to their future. These conclusions were based on his experience as a professional administrator, the economic imperatives facing nonpublic education, and an unprecedented insight into lay sentiment gleaned from the tri-diocesan survey organized, co-ordinated and interpreted under his direction.

Father Elford believed that if a viable educational system were to be preserved, there would have to be realistic—drastic, some called it—curtailment of the grade schools and a strengthening of the secondary schools. This was to be accomplished through a more centralized operational structure which in turn would challenge the traditional autonomy of the parish school.

After an intensive parish and regional study of problems and alternatives, the Archdiocesan Board of Education made some decisions. In effect it vetoed Father Elford's recommendations for compacting the system and realigning priorities. Faced with what he interpreted as a rebuff of his philosophy and policy, Father

Elford resigned, stating he could no longer function effectively as superintendent.

That action precipitated instantaneous gloom among fellow educators. Many of them, in Letters to the Editor columns in The Criterion, expressed their regret at the board's decision and the subsequent resignation. The consensus was that the Archdiocese was losing the services of one of its most gifted and perceptive administrators, an educator whose plan for survival-with-vigor had been rejected in favor of short-sighted stand-patism.

The Archdiocese is, indeed, losing him. As Archbishop Biskup announced last Friday, Father Elford is taking a post with the National Catholic Education Association in Washington, D.C. He will be succeeded June 1 as superintendent by Father Gerald A. Gettelfinger, principal of Chatard High School.

Those who knew Father Elford as an impressive, articulate and knowledgeable voice of the Archdiocesan system, who knew and appreciated his deep commitment to excellence, are gratified that his abilities will still be employed in the field of education.

We wish him Godspeed and the opportunity to make an even larger contribution to the welfare of Catholic education.

## THE CRITERION

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"THESE ARE ROTTEN TIMES WE'RE LIVING IN, LEW!"



## QUESTION BOX

# Has Church altered stand on purgatory?

BY MSGR. R. T. BOSLER

Q. My dear non-Catholic but truly Christian friend has asked me questions I can't answer to her satisfaction. Where in the Holy Bible is Purgatory definitely mentioned? How can our Mass offerings, good works and sufferings offered for those in purgatory actually satisfy for the temporal punishment?

I have been told by knowledgeable Catholics that the Church has new ideas on purgatory. Must we still believe in its existence? Or that God would punish saved souls for any length of time?

A. Vatican Council II proposed again the teaching of previous councils concerning our "vital fellowship with our brethren who are in heavenly glory or who are still being purified after death." But, like other councils, it called for the prevention and correction of "any abuses, excesses, or defects which may have crept in here and there" and the restoration of "all things to a more ample praise of Christ and God." (Ch. 7 of Constitution on the Church)

There is something about the presentation of the Church's doctrine on purgatory that leads to excesses and

abuses. So much of what we Catholics believe about purgatory is not based upon the official teaching of the Church but upon the popular sermons and devotional books of the past which handed down to us the frightening descriptions of purgatory found in the questionable private revelations of the saints. And there have been endless arguments among theologians concerning the amount, and type, the length and intensity of the punishments of purgatory, as though the merciful God were some kind of supreme torturer.

The Council of Trent must have had these in mind when in its decree on purgatory it instructed bishops to see to it that "the more difficult and subtle controversies, which neither edify nor generally cause any increase of piety, be omitted from the ordinary sermons" and urged them not to permit "anything that is uncertain or anything that appears to be false to be treated in popular or learned publications."

What the Church teaches as certain about purgatory is what was required of the Greek Church at the Council of Lyons, 1274, when efforts were made to end the schism between the East and the West: "If those who are truly penitent die in charity before they have done sufficient penance for their sins of omission and commission, their souls are

cleansed after death in purgatorial or cleansing punishments." And: "The suffrages of the faithful on earth can be of great help in relieving these punishments." Nothing more. No mention of fire, nor of a place of purification, nor of the duration or nature of the punishment. But what is there, is to be considered an essential belief of the Christian Church.

The notion of purgatory cannot be found explicitly in Scripture, but tradition, the living experience of the Church with the Word of God, discovered that it must be presumed from other truths clearly contained in the Bible. The Biblical doctrines of divine judgment and punishment due to sin and above all the limitless mercy of God are the basis for concluding that God affords an opportunity even after the moment of death for imperfect human beings to make up for their failures in life and to be purified from their attractions to whatever is not God.

How long it may take to prepare a soul for ultimate union with God in heaven we have no way of knowing. The dead no longer live in what we know as time. What is more, the soul going through the experience of purification may live through such an intense realization of its own unworthiness and feel such a remorse for sin that the suffering might

endure for what we call an instant. We simply do not know.

Our prayers and Masses for the dead do not satisfy for temporal punishment. They are petitions to God which we feel will be effective for the same reasons that we feel our prayers for the living will be effective: because God wants us to pray for one another.

I should mention that there are some texts in Scripture that may refer indirectly to purgatory. The clearest is Mt. 12:32, where mention is made of sins "which will not be forgiven either in this world or in the world to come." The text from Second Machabees relating the fact that Judas Machabee had sacrifices offered in Jerusalem for those slain in battle (12:39-45) has traditionally been used to prove that the Jews believed in purification from sin after death, but modern exegetes have concluded that this reflects rather a belief in a resurrection at the end of time.

Q. The priest who married us said it was all right for my brother, who is an Episcopalian, to be our best man and to be godfather for one of our children. Now I've been asked to be godmother for this brother's grandchild in the Protestant Episcopal Church. Does this dispensation work both ways?

A. A best man is merely a witness to the fact that a marriage took place; he takes on no other obligations. A sponsor at baptism, as we Catholics look upon it, assumes the responsibility of looking after the religious upbringing of a child in case the parents are unable. In our Church now we may allow a Protestant to act as a Christian witness at a baptism without assuming the duties of a sponsor. If the Episcopal Church is willing to let you do the same at one of their baptisms, I see no reason why you may not.

## Vietnamizing

(Continued from Page 4)

Malaysia, Singapore, Burma, India and other areas of Asia affected or threatened by the chaos of war have one thing in common: Their social structures are hopelessly feudalistic.

Communist movements in all those countries, as in South Vietnam, are strongly nationalistic in nature. The conditions in these unhappy countries are made to order for the Communists. But despite the massive outpourings of dollars and effort, not to mention the loss of brave young men's lives which are beyond price, the U.S. has done almost nothing to develop a stable middle class that could take over from both the Communists and their ultra-rightist counterparts. South Vietnam, with its corrupt military regime on one side and its

## 'Lost cause' seems to be winning

MEMPHIS—St. Jude Thaddeus, patron saint of lost causes, seems to be "keeping an eye" on the shrine dedicated in his honor by comedian Danny Thomas—St. Jude Children's Research Hospital here.

Since its opening in 1961, the hospital has gained international fame for its pioneering research in catastrophic childhood diseases. St. Jude Hospital specializes in leukemia research, a disease that strikes about 19,000 Americans each year.

It has received more referrals of children with leukemia than any other institution in the world. Leukemia, a

fanatically nationalistic Viet Cong Communists on the other, is but the whole of Asia south of Red China in microcosm.

When America finally withdraws from Asia, as it will have to do sometime regardless of the outcome of the widened Indochinese war, rival forces, Communist and non-Communist, will continue to vie for takeovers, just as they have been doing for decades.

Mr. Nixon and other U.S. politicians also tend to forget that a great non-Communist power also is waiting in the wings while the Southeast Asia struggle goes on and Moscow, Peking, and Hanoi plan competitively to pick up the pieces when it's all over over there for the gallant Yanks.

That power is Japan, where a new nationalism is rapidly rising in the wake of its astounding industrial growth. Japan, always a factor for the order in Asia, has much to offer the underdeveloped lands that neither Communists nor tinhorn native military dictators can. Japan once did this in the role of villain. Perhaps the next time it will do so in the role of benevolent savior.

But whatever the eventual outcome in Southeast Asia and, in fact, all of Asia, it will not be a consequence of America having spilled precious American blood and a full fourth of its budget on a military misadventure on the other side of the world that has become the longest and most futile war in this nation's proud history.

disease of the blood system, has been ranked by medical authorities as the second greatest cause of death of children under age nine. The leading cause is accidents.

WHEN THE HOSPITAL was opened, "it is doubtful that any doctor on the staff would have given a leukemia patient more than a year or so to live," a spokesman for St. Jude said.

A permanent cure for leukemia has not yet been found, nor its cause determined. However, through the use of new forms of treatment involving multiple-drug therapy, "the odds favoring survival have improved fantastically," the spokesman said.

The hospital was a fulfillment of a vow made 30 years ago by Danny Thomas to the patron saint of the hopeless. The comedian explained that in 1940 when he was an unemployed actor and "down on his luck," he heard of a friend who was cured of cancer. She had prayed to St. Jude.

That same day, Danny Thomas a Melkite Rite Catholic, said he walked into a downtown church, "sat back, staring and gazing and praying the statue of St. Jude."

"EVERYONE SAID it couldn't hear," he recalled, "but I was sure the saint it represented could hear me."

"St. Jude," he said, "help me find a way of life and I'll build you a shrine." Shortly thereafter Danny Thomas hit the big time. To fulfill his promise, the performer spent more than four years giving benefit shows to help build the \$6 million hospital.

## Klotz

(Continued from Page 4)

are wanting to serve the church in other ways than just singing in the choir. The church is going to have to produce.

His final observation relating to the church is important to Roman Catholics. In the decade ahead he expects to see the privilege of matrimony extended to "some class of clergy" in the Catholic Church. He suggests that his company could hardly disregard such a development since insurable family responsibilities go along with it. He doesn't spell out whether or not he would include parish clergy in this category.

From my vantage point these are pretty astute observations and should be taken seriously. In fact, it might be good for any church, Protestant or Catholic, to take a sounding of its present operation in light of his predictions.

## Home Masses nothing new, church architect declares

ATLANTA, Ga.—A church architect from New York said the fast-growing program of home Masses and services is as old as the Church itself.

A priest, an authority on church music, said that the Church can profit by a study of what goes on at football games and cocktail parties.

A bishop said that the Church should avoid "simply speaking at society and get involved with society."

They all spoke at the Third Southeastern Congress on Worship here.

Robert Rambusch, New York church architect, blueprinted church building practices from the time of Christ down to the present. Persecutions in the early Church days forced worship under humble conditions, mostly in homes, because Christians were poor and scarce, he said.

But in 313 when Roman Emperor Constantine in the Edict of Milan recognized Christianity as an official religion, church construction began.

RAMBUSCH SAID: "The Last Supper did not take place in a church, but in a rented 'Holiday Inn' room." He added that through the centuries two schools of thought have persisted—only the church building itself is holy and, secondly, the whole community is holy.

As Christianity increased, people got away from holding services in people's houses and rented rooms. They moved into public buildings. He said the early churches were public buildings, where in addition to services, people held public meetings, transacted business, conducted trials and elections—even spent the night.

The architect spoke in favor of "multi-celebrational" buildings for churches. He questioned the wisdom of denominations building separate low rise structures on expensive real estate for use three and four hours a week.

Rambusch said he favored various denominations using the same multi-purpose building, equipped with recreation rooms where parishioners can gather around fireplaces after services for meetings or just plain conversation.

"You'll never catch me going to a priest who keeps those dentist's hours in a big fancy rectory. Most of the gossip occurs in houses near the rectory. Whenever anyone goes to the rectory, usually he's in trouble," Rambusch said.

HIS VIEWS TOUCHED off a lively debate. One critic, Thomas Hughes, Atlanta architect, insisted: "There is need for order and beauty. I would be worried if I played basketball in the same area where I tried to have some meaningful discussion. There's need for some multi-use areas, but others need to be honored."

Father J. Paul Byron of Jacksonville, N.C., nationally recognized authority on Church music, said a study of football games and cocktail parties would disclose much about "what liturgy is about in our day."

"The key word is event. Fifty thousand people in Atlanta Stadium on a Sunday afternoon respond to an event, the action there on the field. They sit and watch, they stand and cheer, they clap perfect strangers on the back. In a dozen different ways they are involved

personally in the event, and they respond," he said.

"In another way, the cocktail party is an event of much the same sort. Often those invited are mostly strangers. There are introductions, small knots of quiet conversation, polite and not very profound," Father Byron continued. "Gradually people begin to circulate, get to know one another, to reach out. By the time people start to leave, some kind of community has been achieved."

"What do these things have to do with worship? I think they tell us something about how people meet in groups and crowds in our day, and how they respond," Father Byron said.

BISHOP GERARD L. Frey of Savannah, Ga., stressed the need of getting involved with men "from their midst." He declared: "In the past, the Church sought to bring about needed changes in human society by, if you will, simply speaking at society, but remaining apart from society."

He said that the papal encyclicals on the rights of labor and working men were addressed to "a secular world from a spiritual world."

The Church's new tactic of speaking out in the midst of society angers some who insist the Church "should stay in the pulpit," but the truth of the matter today, he said, is that the only pulpit where the Church can effectively impart the Gospel "is to be found in the midst of the people where they are."

"That's what Jesus did. His Church can do no less," Bishop Frey stressed.

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## 3 power companies cost southern Indiana taxpayers \$6 million in lost taxes

**PROPERTY TAX PAYMENTS LOST THIS YEAR ALONE (YEAR 1969, PAYABLE IN 1970)**

COUNTY	LOST TAXES	COUNTY	LOST TAXES
Bartholomew	\$ 37,310	Lawrence	52,900
Brown	35,110	Martin	14,000
Clay	5,350	Monroe	56,800
Crawford	59,900	Morgan	31,700
Daviess	47,250	Ohio	2,850
Dearborn	25,750	Orange	27,900
Decatur	35,380	Owen	24,800
Dubois	20,730	Perry	12,000
Fayette	5,500	Pike	578,000
Floyd	7,280	Ripley	67,200
Franklin	24,950	Rush	12,200
Gibson	15,370	Shelby	22,800
Greene	6,700	Spencer	17,600
Harrison	9,920	Sullivan	20,000
Jackson	15,050	Switzerland	10,900
Jennings	18,660	Union	1,000
Johnson	63,750	Vigo	9,000
Knox	39,740	Total	\$1,435,350

Applied rates per county are for the year 1969, payable in 1970. Average tax rate for the 35 counties was \$6.98.

Public Service Indiana, Southern Indiana Gas and Electric, and Indianapolis Power and Light have cost taxpayers in 35 Indiana counties an estimated \$6 million in lost property taxes. This staggering loss has been caused by a series of complicated lawsuits brought against Hoosier Energy by these 3 power companies who want to continue their monopoly over electric generation in southern Indiana.

This year alone these 3 electric monopolies are costing taxpayers an estimated \$1,400,000 in property taxes which Hoosier Energy would be paying if it were being operated by rural electric, and generating the electricity that all southern Indiana so badly needs. Check the list to see how much you and your county are losing this year.

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## Graduation scheduled at St. Meinrad May 9

ST. MEINRAD, Ind.—St. Meinrad School of Theology will confer the Master of Divinity degree on 52 candidates in ceremonies to be held here on May 9. The ceremonies will take place in St. Meinrad Archabbey Church at 2 p.m. (slow time).

Diplomas will be presented by the Archabbey Gabriel Verkamp, O.S.B., chairman of the board of trustees.

Dr. Eric Dean, head of the philosophy department at Wabash College will deliver the

main address. Dean is visiting professor of ecumenical theology at St. Meinrad and is a member of the St. Meinrad board of overseers.

SIXTEEN ALUMI are included in the list of candidates for this second annual conferral of degrees. The alumni completed the necessary work for the degree during the summer session in 1969.

Included in the list are: Father Gregory Chamberlin, O.S.B., Father Mel Patton, O.S.B., and Father Lambert Reilly, O.S.B., all of St. Meinrad; Father Edward Johnson, of Indianapolis; Father Joseph Kern, of Butteville; Father Kenneth Murphy, of Knightstown.

Fourth theologians receiving the Master of Divinity degree include: James Bonke, Patrick Murphy, Eugene Okon, all of Indianapolis; Edward Curtin, Luke Johnson, Cyprian Meier, Wolfgang Mimmis, Nathan Mitchell, Raymond Studzinski, Philip Vanderlin and Brian Wangler, all Benedictines.

Also, John Birk, Frederick Cain, Joseph Cavallo, Daniel Daly, C.M.M., Richard Dorsch, John Dorton, James Downs, David Dutschke, Charles Fritch, Lawrence Gibbs, James Greenwell, Ronald Hart, William Hunn, Andrew Kelly, John Kiefer, Ronald Knott, Gary Marvin, Joseph Mosko, Howard Olges, Terrence Peters, Philip Przybyla, James Ruggiero, Charles Simmons, Anthony Taschetta and John Wellinger.

MARIAN SPEAKER—Rabbi Sidney Steiman, Temple Beth-El Zedeck, will discuss "Operation Israel" at Marian College on Thursday, May 14, at 12:30 p.m. in the Student Activities Center. Rabbi Steiman, a lecturer in sociology at Marian, will present pictures and slides of his January, 1970, trip to Israel.

### CYO NOTES

Cadet Boys Dual-Meet Track League action will terminate this week, weather permitting, in time for the 14th annual City-Wide Track Meet on Sunday, May 17. Deadline for entries in the latter event is May 13. A record number of entries are expected from 22 to 25 parishes. Bill Sylvester will be meet director.

On the following Sunday, May 24, the Cadet Girls City-Wide Track Meet is scheduled. Both events will be held at the CYO Stadium on W. 16th Street, Indianapolis. Girls' deadline is May 21.

Junior Boys and Girls Softball Leagues deadline for entries is May 15. The last day for Junior Summer Baseball registration is May 18. The CYO Office this week reminded coaches of Cadet Spring Baseball to reschedule postponed games to complete the season on time.

Entry blanks for the Junior Boys Match-Play Golf Tourney were mailed this week. The tourney will be held June 8-11 at South Grove.

\*During this week 30 years ago, the general conference of the Methodist Church passed a resolution asking President Roosevelt to recall Myron Taylor as envoy to the Vatican.

## Reservations hit half-way mark

Reservations for the two CYO Christina is approaching 300. camps in Brown County passed the half-way mark this week, the of July 12 at Rancho Framasa CYO Office reports. Actual and July 12 at Camp Christina. Reservations at Camp Rancho Nearly full is the week of June Framasa have exceeded 700, 21 at Framasa and the week of while the number at Camp July 5.

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### SCORES

#### CADET SPRING BASEBALL GAMES OF TUESDAY, APRIL 28

DIVISION No. 1—St. Andrew "B" 7, Immaculate Heart 2.  
DIVISION No. 2—St. Francis 9, Our Lady of Lourdes 5; St. Simon 7, Little Flower 6.  
DIVISION No. 3—Holy Name 3, St. Bernadette 0; St. Catherine 11, St. Roch 2; St. Mark 14, Nativity 2.

GAMES OF FRIDAY, MAY 1  
DIVISION No. 1—St. Michael 10, St. Andrew "B" 1; St. Joan of Arc 5, Immaculate Heart 2; St. Christopher 15, St. Thomas 0.  
DIVISION No. 2—Lourdes 11, St. Philip 1; St. Matthew 13, St. Francis 2; Little Flower 7, St. Plus X 6.  
DIVISION No. 3—St. Jude 2, Holy Cross 0 (forfeit).

STANDINGS  
DIVISION No. 1—St. Michael 1-0, St. Joan of Arc 1-0, St. Christopher 1-0, Immaculate Heart 0-2.  
DIVISION No. 2—St. Simon 1-0, St. Matthew 1-0, St. Francis 1-1, Lourdes 1-1, Little Flower 1-1, St. Plus X 0-1, St. Philip 0-1.  
DIVISION No. 3—Holy Name 1-0, St. Mark 1-0, St. Jude 1-0, St. Catherine 1-0, St. Bernadette 0-1, Nativity 0-1, Holy Cross 0-1, St. Roch 0-1.

#### CADET BOYS' TRACK AND FIELD WEEK OF APRIL 26 CLASS A

DIVISION No. 1—St. Philip 2, Holy Angels 0 (forfeit); St. Ann 2, St. Rita 0 (forfeit).  
DIVISION No. 2—St. Plus 47, St. Luke 47 (tie); St. Lawrence 2, Mount Carmel 0 (forfeit); St. Matthew, bye.  
DIVISION No. 3—St. Simon 83, Holy Spirit 36, St. Barnabas, bye.

### WINDS OF CHANGE

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#### CLASS B

DIVISION No. 1—St. Philip 48 1/2, St. Michael 46 1/2; Holy Angels 2, St. Rita 0 (forfeit).  
DIVISION No. 2—St. Plus X 65, St. Luke 22; St. Lawrence 2, Mount Carmel 0 (forfeit); St. Matthew, bye.  
DIVISION No. 3—St. Simon 72, Holy Spirit 19; St. Barnabas, bye.

CLASS C  
DIVISION No. 1—St. Philip 52, St. Michael 17; Holy Angels 2, St. Rita 0 (forfeit).  
DIVISION No. 2—St. Plus X 89, St. Luke 4; St. Lawrence 2, Mount Carmel 0 (forfeit); St. Matthew, bye.  
DIVISION No. 3—St. Simon 72, Holy Spirit 20; St. Barnabas, bye.

#### STANDINGS

CLASS A  
DIVISION No. 1—St. Ann 3-0, St. Philip 2-0, St. Michael 1-1, Holy Angels 0-2, St. Rita 0-2.  
DIVISION No. 2—St. Lawrence 2-0, St. Plus X 2-0, St. Luke 1-1, St. Matthew 0-2, Mount Carmel 0-2.  
DIVISION No. 3—St. Simon 3-0, Holy Name 1-0, Holy Spirit 1-2, Little Flower 0-1, St. Barnabas 0-2.

CLASS B  
DIVISION No. 1—St. Philip 2-1, St. Michael 1-1, Holy Angels 1-1, St. Rita 0-2.  
DIVISION No. 2—St. Plus X 3-0, St. Lawrence 2-0, St. Luke 1-2, St. Matthew 0-2, Mount Carmel 0-2.  
DIVISION No. 3—St. Simon 3-0, Holy Name 1-0, Holy Spirit 1-2, Little Flower 0-2, St. Barnabas 0-2.

CLASS C  
DIVISION No. 1—Holy Angels 2-0, St. Philip 1-1, St. Michael 1-1, St. Rita 0-2.  
DIVISION No. 2—St. Plus X 3-0, St. Lawrence 2-0, St. Luke 1-2, St. Matthew 0-2, Mount Carmel 0-2.  
DIVISION No. 3—St. Simon 3-0, Holy Name 1-0, St. Barnabas 1-1, Little Flower 0-1, Holy Spirit 0-3.

#### CADET SPRING KICKBALL THURSDAY, APRIL 30

DIVISION No. 1—St. Christopher 29, St. Bridget 8.

#### FRIDAY, MAY 1

DIVISION No. 1—St. Malachi 31, St. Gabriel 12; St. Ann 37, Assumption 22; St. Susanna 16, St. Joseph 14.  
DIVISION No. 2—St. Matthew 10, Mount Carmel 7; Immaculate Heart 15, St. Andrew 6; Christ the King 22, St. Plus X 12; St. Luke 15, St. Joan of Arc 5.  
DIVISION No. 3—St. Roch 25, St. Simon 16; Holy Name 48, Sacred Heart 12; St. Jude 6, St. Catherine 5; St. Mark 30, Greenwood 17.  
DIVISION No. 4—St. Philip Neri 36, St. Rita 23; St. Simon 17, St. Lawrence 15; Our Lady of Lourdes 24, St. Bernadette 10; Little Flower 2.



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CITY WIDE DELIVERY

#### MONDAY, MAY 4

DIVISION No. 1—St. Malachi 47, St. Bridget 9; St. Anthony 35, Assumption 17; St. Gabriel 29, St. Joseph 14; St. Christopher 49, Holy Trinity 21; St. Susanna 16, St. Ann 15.

DIVISION No. 2—St. Matthew 37, St. Michael 7; Christ the King 28, St. Andrew 13; St. Monica 34, St. Joan of Arc 28; St. Plus X 4, St. Luke 2; Immaculate Heart 29, Mount Carmel 25.  
DIVISION No. 3—Nativity 16, St. Roch 14; St. Barnabas 30, Sacred Heart 10; St. James 43, St. Patrick 9; St. Catherine 14, Holy Name 9; Greenwood, bye.

DIVISION No. 4—Holy Cross 23, St. Rita 20; St. Simon 27, St. Francis 10; Little Flower 9, St. Bernadette 8; Holy Spirit 15, St. Philip Neri 14.

#### STANDINGS

DIVISION No. 1—St. Christopher 4-0; St. Malachi 4-0; St. Gabriel 3-1; St. Susanna 2-2; St. Joseph 1-2; St. Ann 1-2; St. Anthony 1-0; St. Bridget 0-2; Holy Trinity 0-3; Assumption 0-3.  
DIVISION No. 2—St. Matthew 4-0; Christ the King 4-0; Immaculate Heart 4-0; St. Plus X 3-1; St. Luke 2-2; St. Monica 1-2; Mount Carmel 0-4; St. Andrew 0-4.  
DIVISION No. 3—Holy Name 4-1; St. James 4-1; St. Catherine 3-1; St. Jude 3-1; St. Roch 3-1; St. Mark 1-1; St. Barnabas 1-2; Greenwood 1-3; Nativity 1-3; Sacred Heart 1-4; St. Patrick 0-4.

DIVISION No. 4—St. Simon 4-0; Our Lady of Lourdes 3-0; Little Flower 3-1; Holy Spirit 2-1; St. Philip 2-1; Holy Cross 1-2; St. Lawrence 1-2; St. Bernadette 1-3; St. Francis 1-3; St. Rita 0-4.

#### JUNIOR KICKBALL LEAGUE WEDNESDAY, APRIL 29

DIVISION No. 1—St. Christopher 46, St. Gabriel 13; St. Malachi 18, St. Michael 13; St. Monica 15, St. Joseph 11; St. Anthony vs. St. Ann (postponed).

DIVISION No. 2—St. Lawrence 42, St. Plus X 13; Immaculate Heart 20, St. Joan of Arc 18; St. Luke, bye; St. Matthew vs. St. Andrew (postponed); Christ the King vs. St. Thomas (postponed).

DIVISION No. 3—St. Jude 29, St. Barnabas 13; St. Mark 30, St. Catherine 11; St. Luke 17, Holy Name 5; St. James, bye; Sacred Heart vs. St. Patrick (postponed).

DIVISION No. 4—Little Flower 15, Our Lady of Lourdes 5; Holy Spirit 22, St. Bernadette 6; St. Philip Neri vs. St. Simon (postponed); Nativity vs. St. Rita (postponed).

#### SUNDAY, MAY 3

DIVISION No. 1—St. Monica 65, St. Gabriel 3; St. Ann 19, St. Joseph 4; St. Michael, bye; St. Christopher (postponed); St. Malachi vs. St. Anthony (postponed).

DIVISION No. 2—St. Matthew 20, Immaculate Heart 5; St. Lawrence 14, Christ the King 5; St. Luke 10, St. Thomas 5; St. Joan of Arc 20, St. Andrew 16; St. Plus X, bye.

DIVISION No. 3—St. Roch 29, St. Barnabas 7; St. Mark 24, St. Patrick 7; St. Catherine 14, St. James 9; St. Jude 38, Sacred Heart 3; Holy Name, bye.

DIVISION No. 4—Holy Spirit 18, St. Matthew 3-0; St. Philip Neri vs. Nativity (postponed); Our Lady of Lourdes vs. St. Rita (postponed); Little Flower vs. St. Bernadette (postponed).

#### STANDINGS

DIVISION No. 1—St. Malachi 4-0; St. Christopher 3-0; St. Michael 3-1; St. Ann 2-1; St. Anthony 2-1; St. Monica 2-2; St. Joseph 0-4; St. Gabriel 0-5.  
DIVISION No. 2—St. Lawrence 4-0; St. Simon 3-0; Immaculate Heart 3-1; St. Luke 2-2; St. Joan of Arc 3-1; St. Andrew 1-2; Christ the King 1-3; St. Plus X 1-3; St. Thomas 0-3.  
DIVISION No. 3—St. Roch 3-0; St. Jude 3-1; Holy Name 3-1; St. Mark 2-1; St. Barnabas 2-2; St. Catherine 2-2; St. James 1-2; Sacred Heart 0-3; St. Patrick 0-4.

DIVISION No. 4—Little Flower 3-0; Holy Spirit 3-1; Our Lady of Lourdes 2-1; St. Philip Neri 1-1; Nativity 1-1; St. Simon 1-2; St. Rita 0-2; St. Bernadette 0-3.

### Nuns will give

### Holy Communion

LADYSMITH, Wis.—Seven Servite nuns here have been commissioned by Bishop George A. Hammes of Superior to distribute Holy Communion at parish churches in the diocese. The permission, granted by the Holy See at the bishop's request, is effective until April 30, 1972.

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## TIC TACKER

## Upbeat needs your support

BY PAUL G. FOX

The third summer's program for educationally disadvantaged high school youths will get underway shortly at MARIAN COLLEGE.

Known as Operation Upbeat, the eight-week residential program for 30 select teen-agers is patterned after the Upward Bound program which is successfully sponsored on numerous campuses throughout the nation.

Marian's program last summer started with 23 students, primarily from two Indianapolis high schools—Crispus Attucks and Harry E. Wood. The majority will return and the number will be expanded to about 30. The Upbeat program is unique in that 50 high school students were privately tutored during the school year by an equal number of Marian volunteers on a 1 to 1 level.

Upbeat director is JOHN F. O'KANE, of Dayton, O., a 1969 Marian graduate who majored in sociology. Serving as assistant director is KENNY ROGERS, of Atlanta, Ga., who will be graduated from Marian next month.

Funding of the Operation Upbeat has been and remains the critical problem for its sponsors. Attempts have been made each year to qualify for a federal Upward Bound grant, but no new programs are being funded by the Department of Health, Education and Welfare's Office of Education.

AN APPLICATION has been made this month with the Governor's office to qualify for a share of the state's \$207,000 funds made available through Title I of the Higher Education Act of 1965.

Meanwhile, O'Kane is proceeding on the assumption that the program will again be funded in the same manner as last summer—Marian students' support and private contributions from Indianapolis businessmen.

The projected summer portion of this year's Upbeat budget is \$15,310, which does not include the contributed services of the college and consultants and other special donated services.

Of the total amount, \$7,700 is earmarked for the project staff, including the director and assistant director, six resident counselors and instructors. Board for students and staff amounts to \$5,280. Numerous volunteers to the program will go unsalaried.

It is of utmost importance to O'Kane that the staff members receive an adequate compensation, since they also are students.

RECENT LETTERS of endorsement and encouragement from administrators at Attucks and Wood High Schools have testified to the stated purpose of the program "to improve the skills and to generate the motivation necessary for youth from low-income backgrounds and inadequate secondary school preparation to succeed in education beyond high school."

William E. Jones, vice-president at Attucks, has stated that Operation Upbeat "has provided many experiences that the schools have neither time nor staff to develop, and the results, in terms of observable changes in pupil behavior are remarkable."

James D. Spears, guidance counselor at Wood, said that participants have shown an improved attitude toward school and studies. "Those who have been able to take part in the summer program have especially profited from the experience. These students have returned to Wood and have shown decided improvement in their grades as well as an increased participation in extra-curricular activities."

Students on the Marian campus will demonstrate their concern and support through sponsorship of Upbeat Week from May 10 to 16. Activities will include a "Care-A-Thon" and other fund-raising projects.

Are there other members of the community who care also?

**FACULTY WIVES CONTRIBUTE**—The MARIAN COLLEGE Faculty Wives Club will present a crisp \$50 bill to MRS. GILBERT V. TUTUNGI toward the college scholarship fund in memory of her late husband at its meeting Wednesday, May 13. Dr. Tutungi was a member of the college's English department. The group was organized two years ago to promote an active interest in the life of Marian College and to provide an organized center for the fellowship of the members. MRS. DENIS R. KELLY is completing her second term as club president.

**FATIMA HAS A BIRTHDAY**—The laywomen's retreat movement was established 20 years ago this month by ARCHBISHOP PAUL C. SCHULTE, with the appointment of FATHER JAMES D. MORIARTY as the first director of OUR LADY OF FATIMA RETREAT HOUSE. It was then located in a wing of Marydale School, 111 W. Raymond St., conducted by the Sisters of the Good Shepherd. Fatima is now situated on 13 scenic acres at 5353 E. 56th Street, once part of the Ladywood School campus. Present director is FATHER KENNY C. SWEENEY. Happy Birthday.

**'OLD' SCHOOLMATES GATHER**—A group of students who attended old St. Joseph's School, located at North and College Ave., Indianapolis, in the first decade of the century gathered May 4 for dinner to reminisce a bit. MSGR. JOHN J. DOYLE, Archdiocesan archivist and historian, was present along with John P. Gallagher, of Paso-Robles, Calif., Marshall D. Montani, of Reelsville, Ind.; Joseph C. Henn, Joseph W. Kane, James P. Scott, Edwin V. Tierney, Joseph P. Gallagher and James Kline, all of Indianapolis. Two other members of the Class of 1911—FATHER ALBERT V. DEERY, pastor of ST. AUGUSTINE'S PARISH, Jeffersonville, and Travis Carroll, of Indianapolis, were unable to attend. Msgr. Doyle reports that other members of the class could not be located for the reunion.

**SUMMER SCHOOL PROGRAM**—In conjunction with the Elementary Teaching Internship Program of Marian College, the Archdiocesan Summer School Program will again be held this year. It is designed to provide improvement and enrichment in language arts, math and project work. Sites will be ST. GABRIEL'S ST. ROCH'S and ST. ANDREW'S SCHOOLS. Deadline for admission to the five-week, morning program is May 15. Additional information may be obtained from SISTER ADELE BEACHAM, S.P., of the Catholic School Office staff, or SISTER CLARE WHALEN, O.S.F., of Marian College.

**HERE AND THERE—SISTER JANET SREBALUS, M.M., daughter of MR. and MRS. J. A. SREBALUS of ST. PIUS X PARISH, Indianapolis, will be home on a three-month leave after four years of education service in Tanzania.**

**FATHER JOHN T. RYAN, Archdiocesan Scouting Chaplain, took part in the biennial conference of the National Catholic Committee on Scouting last week in San Diego, Calif. He is assistant pastor at ST. CATHERINE'S PARISH, Indianapolis.** **CHRIST THE KING PARISH, Indianapolis, had a couple of "firsts" last Sunday. Mass was offered in the nearby CHATARD HIGH SCHOOL cafeteria following the close of the temporary frame church, scheduled for demolition. Parishioners were also treated to their first "movie sermon," a film on the Eucharist.** **ST. MICHAEL'S PARISH, Indianapolis, has announced a new week-end Mass schedule for the Sunday obligation. The Saturday evening Mass will be at 7:30 p.m., while the Sunday schedule of Masses will be: 7:30, 9, 10:30, 11:45 a.m. and 5:30 p.m.**



**THE WALLS COME TUMBLING**—Wrecking crews this past week demolished the abandoned St. Joseph's School at North Street and College Avenue, Indianapolis. Closed in 1950 when the inner-city parish was suppressed, the building had been used as the Catholic Women's Residence and later as the Martin Inn for paroled. The three-story building was erected at a cost of \$15,000 in the early 1880s by the Sisters of Providence, who had served in the parish since 1877. The old St. Joseph's Church, erected in 1880, still stands and houses the Catholic Community Center. Catholic Social Services occupies the former rectory at 623 E. North St. No plans have been announced for the school property, which is still owned by the religious order.

## Father Gettelfinger

(Continued from Page 1)

St. Matthew's and Christ the King parishes.

Noone is an Indianapolis native and was graduated from the Latin School and Marian College, where he obtained an undergraduate degree in 1964. He will receive his master's degree in secondary school administration in July from Butler University.

While at Chatard, he initiated a new program of Spanish and has been a consultant for the Encyclopaedia Britannica Educational Corporation in

the program. He has also been active in administrative functions during the past two years, helping to organize and conduct teacher workshops in modular scheduling.

Head of the school's language department the past three years, he has taught Spanish and Latin for six. He has also coached several sports and served as faculty sponsor of the yearbook.

Chatard anticipates an enrollment of 790 students next year with a faculty of 35.

## Brazil persecution

**WASHINGTON**—Reports from Brazil that political prisoners there are being tortured are true, an exiled Brazilian congressman said here.

He also accused the Brazilian government of waging a campaign of terror against the Catholic Church.

He is Mario Moreira Alves, journalist and author, who in 1968 helped provoke Brazil's military regime into dissolving Congress.

**AT A TIME OF** mounting anti-government feeling, Alves sharply protested against government persecution of students. Because of his charges the regime asked Congress to remove the immunity from arrest he enjoyed as a member of that body. Congress refused. Former President Arthur da Costa e Silva then disbanded Congress and began ruling by decree.

Alves, now living in exile in Santiago, Chile, was here for a meeting of the Latin American Studies Association (LASA), which issued a condemnation of the torture of political prisoners.

"WHAT IS HAPPENING in Brazil is very serious," Alves said in an interview, "yet there has been little reaction in the U.S. against the torturers." He added that world public opinion has likewise put little pressure on Brazil's rulers to halt political persecution.

Saying that hundreds of Catholics and Protestants have been jailed along with socialists and communists, he added:

"There is a drive against the Church, and although no bishops have been arrested, a number of priests and Religious have been jailed on charges of subversion and some have been tortured."

## KC honors taken by local keglers

**INDIANAPOLIS**—Two second in the all-events handicap championships and two with 2,007, runnerup spots were won by Paul Ruth and Elmer Tolen, Indianapolis bowlers in the 45th of Msgr. Downey Council, won National Knights of the actual doubles event with Columbus Bowling Tourney, 1,208 pins. Msgr. Downey completed last week-end on the Council placed second in team Raceway Lanes. actual with 2,836 pins.

Ed Scott, a member of St. The tourney was held over Pius X Council, won the singles nine consecutive week-ends and actual event with 680 and placed featured thousands of bowlers

## Our Hoosier Heritage



Indianapolis Speedway Since its founding in 1911, the "500" Memorial Day Classic is Indiana's best known feature throughout the world. More than just a sporting contest, the "500" has long been an important laboratory in the automotive industry.

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Collect several of these charms and send them to friends. The "500" charm is one of 12 in the Hoosier Heritage series available exclusively to AFNB savers, at any of the 44 AFNB Banking Centers. Start your collection now and wear your Hoosier Heritage proudly while your savings grow with maximum interest.



## St. Francis sets observance of Hospital Week

**BEECH GROVE, Ind.**—St. Francis Hospital will join with over 7,000 hospitals across the country in observing National Hospital Week, beginning Sunday, May 10.

Members of the hospital's Guild will attend a Mass for the living members of the Guild on Monday, May 11, at 12:30 p.m. in the hospital chapel. A luncheon and business meeting will follow the Mass.

On Tuesday, May 12, Mrs. Donald D. Hamachek will host the first meeting of the committee for the 1970 Chrysanthemum Ball with a tea at her home. The hospital ball is held each October.

Wednesday, May 13, has been designated Hospital Day. Special department exhibits will display new equipment in the hospital auditorium from 7 a.m. to 7 p.m. Special tours will be given to the new special Ryan, is deceased.

procedures room. The public is invited to view the exhibits.

The first St. Francis Hospital Spring Festival and Dance will be held Thursday, May 14, at the Sherwood Country Club from 8 p.m. until midnight.

The annual Candystriper Awards Program will be held Friday, May 15, at 7 p.m.

## Couple to mark Golden Wedding

**RICHMOND, Ind.**—Mr. and Mrs. Dennis J. Ryan, members of Holy Family parish, will celebrate their Golden Wedding anniversary on Sunday, May 10, with an open house from 2 to 4 p.m. in their home, R. R. 1. Relatives and friends are invited. They were married May 12, 1920 at St. Andrew's Church.

Mr. and Mrs. Ryan are the parents of Mrs. Harold (Anna Barbara) Toschlog of Centerville; Mrs. Ray (Yvonne) Palmer of Highland; Mrs. Carl (Eileen) Greene of Whitewater and the hospital auditorium from 7 a.m. to 7 p.m. Special tours will be given to the new special Ryan, is deceased.



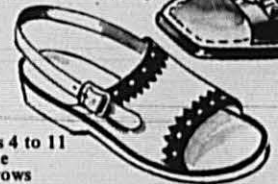
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## Catholic Adult Club sets social

**INDIANAPOLIS**—The Catholic Adult Club of Indianapolis will sponsor a Speedway Spectacular the week-end of May 15-17.

The observance will begin with a Spin-In party Friday, May 15, in the Travertine Room of the Lincoln Hotel. Music will be provided by the Fifth Regiment beginning at 9 p.m.

Activities for Saturday, May 16, includes a bus trip to the Indianapolis Motor Speedway to see the qualifications and a Spin-Out dance in the Mural Room of the ISTA building, 150 W. Market St.

For reservations to attend the qualifications, call John Sockrider, 898-9267 or Mary Bellner, 291-5556. Tickets for the dances will be sold at the door.

## Laity conduct episcopal poll

**BOSTON**—A 300-member independent lay group is conducting a poll among the 2 million Catholics in the Boston archdiocese, seeking a list of candidates for consideration as a possible successor to Cardinal Richard J. Cushing as archbishop of Boston.

The cardinal repeatedly has expressed his desire to retire when he reaches age 75. He will observe his 75th birthday on Aug. 24.



## Remember them in your prayers

**CANNELTON**  
JOHN F. HAY, 63, St. Michael's, May 5. Brother of Mrs. Marie Rausch of Cannelton; Mrs. Anna Clemens of Mineral Wells, Tex.; Mrs. Susette Klein of Detroit, Mich.; William Hay of Indianapolis; Charles Hay of St. Louis, Mo.; Tom and James Hay of Cannelton.

**INDIANAPOLIS**  
THOMAS V. MCANINCH, 48, St. Barnabas, May 1. Husband of Ruth L.; father of Michael McAninch and Alice Evans; brother of Fred and Oral McAninch and Dorothy Fox.

**GEORGIA L. McELROY, 53, St. Rita's, May 1. Wife of Leo T. Jr.; mother of Leo T. III and Marcia F. McElroy; sister of John H. Vesper and William Anderson, Mrs. Tessie Acuff and Mrs. Gertrude Anderson.**

## Benefit slated for Gibault Home

**INDIANAPOLIS**—Gibault Home for Boys will benefit from the proceeds of the annual "500" Charity Ball sponsored by Msgr. Downey Council Knights of Columbus. The event will be held Saturday, May 9, at the K of C, located at 511 E. Thompson Rd.

The 12-piece Phil-Marshall Orchestra will play for dancing. A continental breakfast with sausage will conclude the evening.

Chairmen of the event are Hugh G. Baker and Robert J. Piemen. Table reservations are being taken by Robert J. Cook, 881-2581 or 787-0953. Tickets are \$8 per couple.

### DO I TO MEET

**INDIANAPOLIS**—The Mother Theodore Circle, Daughters of Isabella, will hold a dinner meeting on Tuesday, May 12, at Council 437, Knights of Columbus, 1305 N. Delaware St., beginning at 6 p.m. It will be a covered-dish affair. A business meeting will follow. Mrs. William Donahue is chairman.

**FLORENCE A. GRIGSBY, 65, Holy Angels, May 2. Mother of Mary F. Allen.**

**JOSEF MEISSAUER, 73, St. Ann's, May 4. Husband of Katharina; father of Ernestine Dillon.**

**PATRICK D. BURNETT, SR., 61, Holy Angels, May 4. Husband of Vanilla; father of Donald, Ashton, Patrick Jr., Michael, James, Phillip, Frederick, Christopher, Virginia and Ava Burnett, Alice Adams, Mary Temple, Frances Haywood, Theresa Montgomery and Valeria Powell; brother of Ashton and Eugene Burnett, Virginia Burnett and Mary Campbell.**

**OPHELIA M. WARREN, 42, St. Bridget's, May 4. Mother of Pamela Latimore; daughter of Mr. and Mrs. James Drake.**

**THOMAS J. MURDOCK, SR., 76, Holy Cross, May 4. Husband of Mary A.; father of Thomas J. Jr., William and Gene Murdock, Sheila Summers, Joan Castiglione; brother of John, Alphonse, Bernard, Mary and Josephine Murdock and Matilda Bowen.**

**STEVE TAKACS, SR., 79, Holy Trinity, May 5. Husband of Barbara; father of Steve Jr. and Louis Takacs.**

**RICHMOND**  
W. ARNOLD KLEIN, 92, St. Mary's. No immediate survivors.

**CLYDE S. DRIFFILL, 77, St. Mary's, May 4. Husband of Mary; father of Mrs. Hugh Burns of Pasadena, Calif., and Mrs. Paul Brittenham of Richmond; brother of Mrs. Marion Miller of New Paris, O.**

**ST. MEINRAD**  
LAURA FITTER, 61, St. Meinrad, May 2. Wife of Otto; mother of Sandra and Karen Tarvin, both of Indianapolis; sister of Mrs. Bethel Schriener, Sam and Roy Ferguson, all of Lamar; Roger Ferguson of St. Meinrad and Wayne Ferguson of Evansville.

**TERRE HAUTE**  
BERNARD R. SAMPSON, 56, St. Joseph, April 30. Husband of Helen; father of Carolyn Sampson and Mrs. Kathy Williams, both of Terre Haute; son of Mr. and Mrs. Bernard O. Sampson of Terre Haute; brother of Mrs. Howard Sharp of Terre Haute.

**FOSTER STUTLER, 73, St. Patrick's, May 2. Husband of Frances; brother of Aaron Stutler of Mishawaka.**

**JOSEPH A. SCHULTZ, 61, St. Benedict's, May 2. Brother of Mrs. James W. Campbell of Riverview, Mich.; Rita, Cecile, Herman J. and Paul F. Schultz, all of Terre Haute.**



**RITTER MOTHER'S DAY CONCERT**—The music department of Ritter High School, Indianapolis, will present its annual Mother's Day Concert at 3 p.m. Sunday, May 10, in the school auditorium. Six features will include a variety from a barbershop quartet to dixieland. Members of the quartet (plus one?) above from left are: Kirk Cescic, Joe Stevens, Dave Legge, Dan Gillespie and Mike Scufca. The public is invited to the concert. Ritter music director is Ted Hinkle.

## Woods receives capital gifts

**ST. MARY-OF-THE-WOODS, Ind.**—Receipt of an unrestricted grant of \$25,000 and a scholarship gift for disadvantaged students were announced last week by Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College.

The \$25,000 grant was given by the Frank J. Lewis Foundation of Chicago for whatever use the college deems most necessary.

"We are very grateful to the Frank J. Lewis Foundation for this gift and will use it for general operating expenditures," Sister Jeanne said.

The second gift of \$4,600 is from George J. Murphy, Chicago businessman and a member of the college's lay board of trustees. The gift will help fund half of the cost of the education of four disadvantaged students from Bolivar County, Mississippi, beginning next year. The other half will be funded by income from the estate of Mrs. Murphy's grandmother, Birdie R. Gray. The estate is located in Bolivar County.

\*During this week 20 years ago, Archbishop Schulte laid the cornerstone of the new St. Lawrence Church-School, Indianapolis.

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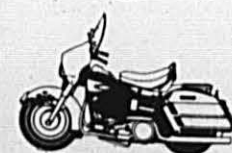
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## VIEWING WITH ARNOLD

## 'M.A.S.H.' is flip, dirty

BY JAMES W. ARNOLD

"M.A.S.H." is the new hip movie par excellence, a generation gap-widener that will send the old folks to the bathroom and shower, and the alienated young, in paroxysms of dumb joy, to the box-office with money in their fevered hands.

At least this seems so from the early returns, and was undoubtedly the hope of the not-so-youthful film-makers (director Robert Altman, producer Ingo Preminger, Ring Lardner, Jr.). The required cast includes the regular guy, forget-the-military-stuff officer heroes (Elliott Gould, Don Sutherland, Tom Skerritt); the blundering C.O.; the raucous, sex-starved chorus of GI's; the imperiously stupid top brass; the moralistic straight types who report everybody's misbehavior; the cute and willing nurses (Waco's native girls?); and the chaplain, who can be either a rebel or a square. In "M.A.S.H.," he is a super-square who shakes hands with a rosary in his palm.

THE CHIEF distinguishing feature here is the setting, a "mobile army surgical hospital" near the front in Korea. Literally nothing depends on the locale: exactly the same shenanigans could have occurred in any behind-the-lines outpost. But there is a powerful irony in doing all the usual gags while the heroes are constantly embroiled in their sordid, splattered with blood, sawing off limbs, patching up the soggy, shattered remnants of anonymous moaning victims of a real war. This implicit anti-war statement is the only fresh and valid (if queasy) element in "M.A.S.H.," it is established in the first 15 minutes and repeated for two hours.

The surgeons and nurses don't disrespect the wounded. Their attitude is detached and professional, although we see a lot more joshing around than doctors, once past medical school, allow to show behind

their dignified facade. They considered chic these days, have, in fact, no attitude toward about the main episodes. An their patients. Except for their officer and nurse who are urgency in making repairs, they super-moral (and therefore may as well be auto mechanics. This is funny in its incongruity; suddenly fall into, passion and it is probably also true, since many professions almost require dehumanization as a condition for survival. But by ignoring suffering the film perversely and commendably draws our attention to its cruelty and injustice.

BEYOND THAT, director Altman settles for a low comedy tone reminiscent of the British "Carry On" films. There is nothing extraordinary, except perhaps the gross taste

### INDIANAPOLIS Calendar of Events

**SATURDAY, MAY 9**  
RUMMAGE SALE, sponsored by St. Roch's Altar Society in the school hall at Sumner and Meridian Sts., from 10 a.m. until 2 p.m.

RUMMAGE SALE, from 8:30 a.m. until 12 noon, Ritter High School, 3360 W. 30th St.

**SUNDAY, MAY 10**  
CARD PARTY in St. Anthony's school hall, 379 N. Warman, at 2 p.m.

CARD PARTY at 2 p.m. in St. Patrick's school hall, 950 Prospect St.

### SOCIALS

**WEDNESDAY:** St. Francis de Sales, 1:30 p.m. to 11 p.m.

**THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m.

**FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m.

**SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m.

**SUNDAY:** Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

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**CROSSES OF DEATH**-Crosses are laid on the surface of London's Trafalgar Square to usher in Christian Aid Week in Britain. They indicate the number of people dying in the world from hunger every hour. An inter-religious group placed the crosses at ten-second intervals, since someone dies of malnutrition every ten seconds. The organizers of Christian Aid Week hope to raise more than \$2,400,000 to aid the poor. (RNS photo)

## Plans to form mediation board

ATLANTA, Ga. - A consideration since last year, 23-member mediation board to deal with disputes arising in the approved by Archbishop Thomas E. Donnellan of Atlanta ecclesiastical province of Atlanta and Bishop Gerald L. Grey of Savannah, Ga. Bishop Ernest L. Unterkoefler of the statewide Charleston, S.C., diocese, and committee of bishops and clergy Bishop Vincent L. Waters of the also will be established, it was statewide Raleigh, N.C., diocese. announced through the Atlanta chancery office here.

The proposal for the mediation board has been under

\*During this week 50 years ago, Miss Ruth Hirschman won the annual "typewriting contest" at Sacred Heart High School, Indianapolis.

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1133 E. 61st St. 251-9441

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FUEL OIL DELIVERY  
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While Exercising with a  
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Gown, Bridesmaid's Dresses, All  
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Professional, trustworthy ladies to  
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WE SIT BETTER  
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In your home, day or night duty  
Good References  
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**FENCES BUILT, ALL KINDS**  
No job too large or too small. Our  
specialty is yard fence. Free  
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BETTER BUILT FENCE CO.  
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Quality work. Expert supervision  
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1, 2, and 3 Bedroom Apts.  
\$80 to \$150 Month  
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**ST. REGIS APARTMENTS**  
26 east 14th St.  
Unfurnished bedroom apartment.  
Range, refrigerator, and all  
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bus line.

**MISCELLANEOUS**

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Men's Clothes always  
welcome at Talbot  
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**HOMESWORKERS  
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FREE INFORMATION  
Stamp Appreciated  
ADDRESSERS ASSOCIATION,  
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Richmond, Ind. 47374

**WAREHOUSE**

**Hook's Drugs, Inc.** is expanding  
its service center facilities  
and is in need of additional  
personnel.

These are full time openings  
- offer steady employment  
with opportunity for advance-  
ment. We offer group medical  
coverage, paid vacation and  
liberal merchandise dis-  
counts. Excellent retirement  
program. Apply in person  
to Mr. Wagoner at the per-  
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**Hook's**  
Dependable Drugs  
2800 Enterprise St.  
(Just East of Road 100 off 30th St.)

**CLIP THIS and MAIL**

**BUY - SELL - TRADE**

**CRITERION CLASSIFIED AD!**

**Business and Service Directory**

**4 Lines - 1 Time For Only \$1.40**

(35c for each additional line - 5 words each line)

**THE CRITERION**  
Classified Advertising - Business & Service Directory  
124 W. Georgia St., Indianapolis, Ind. 46225

Please insert in your CLASSIFIED the following 4-Line Ad  
(20 words) to run 1 time for only \$1.40. (Must be received  
by Monday noon preceding Friday publication date.)

NAME .....

ADDRESS .....

CITY .....

PHONE ..... ☐ Check ☐ Cash





**VATICAN'S POLICE FORCE**—Representatives of the Vatican's three police units pose in their dress uniforms in St. Peter's Square. From left are a member of the Swiss Guard wearing a

uniform designed by Michelangelo, a Vatican policeman and member of Palatine Guard. (RNS photo)



**NEW YCA OFFICERS**—Gordon Tucker, second from left, was recently elected president of the Young Catholic Adults organization in Indianapolis. Other new officers, from left, include: Steve Grider, treasurer; Nancy Williams, vice president; and Karen Yeoman, secretary. The officers will serve six months.

## Play scheduled at St. Vincent

INDIANAPOLIS—"Moon in the School of Nursing Over Mulberry Street" will be Auditorium, located at Illinois presented by the St. Vincent's Street and Fall Creek Parkway. Players, an employee drama. Proceeds of the event will be group at St. Vincent's Hospital, donated the proposed new medical center to be located at 2001 W. 86th Street. Tickets are given at 8 p.m. Friday and \$1 for adults and 50 cents for Saturday and at 3 p.m. Sunday children under 14.

## Opinions

### LIKES OLD MASS

To the Editor:

I would like to know if there is any Catholic church in the vicinity of Indianapolis that has the old Mass.

I do not like to go to Mass and be told where to sit, how to go to Communion, and who to shake hands with. It is my opinion that everything sacred and holy in the Mass has been made into a big show. It has been a long time since I've heard the "Hail, Mary" prayed in church. And whatever happened to the prayers at the foot of the altar for the conversion of Russia?

People have always had different kinds of problems to cope with, but they also had their faith to fall back on. It's a shame they don't have that anymore.

I would like to place a want ad in your paper for ten priests and sisters to serve the one-true-Catholic Church. I wish you would take a poll of all Catholics. I'm sure you'd find that the greater part of them prefer the old Mass.

What is happening to the Church's morals when the Y.C.S. is taken to see "The Graduate"? I doubt that you will print this letter in The Criterion, but I'd like to see the response you get if you do.

A Concerned Catholic Indianapolis

## Caritas slates rummage sale

INDIANAPOLIS—Caritas, an organization of volunteers aiding Catholic Social Services, will hold its first money raising project tomorrow—a rummage sale in the Catholic Center, 540 N. College.

Proceeds from the 8 a.m. to 2 p.m. sale will be used for additional campships to send children to Catholic Youth Organization camps next summer.

The agency's young clients benefit from campships provided by the St. John Bosco Guild but, as director of Catholic Social Services David L. Gerwe explained, "There is always one more child who would love to go to camp."

Mrs. James C. Haering is chairman.

## 'Black Saturday' observance set May 9 at Marian

INDIANAPOLIS—Jazz composer David Baker, Jr., will participate in "Black Saturday" May 9 at Marian College.

Sponsored by Marian's Union for Black Identity, the all-day program will include discussion session, Operation Breadbasket, led by the Rev. Andrew Brown, at 9:30 a.m. a series of afternoon workshops and evening entertainment.

Baker, on the faculty of Indiana University School of Music, will lead the music workshop at 1:30 p.m. in the Student Activities Center.

Richard Bailey, of WTLC, will lead the literature workshop and provide evening entertainment. At 8 p.m. in the Student Activities Center he will read "Voices of Fire," poetry accompanied by dramatization.

Other workshops include urban problems led by Melvin Lee, of Model Cities; politics by Glen Howard, of United Auto Workers; art by Charles Haines, of WXLW; drama by Michael Rosman and Wilma Green, of Indianapolis Black Theatre, and education by George Brown, of Crispus Attucks High School.

After the 5 p.m. Soul Dinner in the college cafeteria, junior high school pupils from St. Bridget's and Holy Angels parochial schools will compete in a "Black History Bowl."

The entire program is open with nominal charges only for the dinner and entertainment.

## Supreme Court may review law

WASHINGTON—A Pennsylvania effort to purchase services from nonpublic schools may be reviewed by the U.S. Supreme Court next fall following the high court's notice of probable jurisdiction in a taxpayer's appeal from a lower court ruling.

The notice of probable jurisdiction indicates that the court will hear the case unless justices discover before the appeal date that they do not have jurisdiction.

Three individual taxpayers and six organizations brought the appeal. In their case, they claimed that a 1968 law authorizing the state to purchase services from nonpublic schools unconstitutionally aids religion. The plaintiffs also charged that funding the service purchases from a tax on horse racing and on cigarettes interferes with the freedom of citizens not to have their money used by the state to support religion.

## Nonpublic school aid is proposed

TRENTON, N.J.—Gov. William T. Cahill spelled out his proposal for state aid to nonpublic schools in New Jersey, affixing a \$9.5 million price tag to it.

In a special message to the legislature, the governor proposed the state assist parochial and other private schools by purchasing textbooks, library books, school supplies and help pay teachers, especially lay teachers, by paying for instructions in non-religious subjects.

## THE Boys Camping



## CAMPS

## Girls Camping

Located in beautiful Brown County



The C.Y.O. Camps are located in the most scenic area of Southern Indiana—colorful and historical Brown County. Both camps are situated on large, hilly and wooded sites affording the utmost in camping atmosphere. Both sites are supplied with electricity, water and telephone. A planned program and a qualified staff insure that each camper will receive an unforgettable experience in camping during his or her stay at either Camp 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 293 acres near Nashville, this camp provides outdoor experiences with all the modern conveniences. Campers sleep in large bunkhouses with several junior counselors and one senior counselor in charge. Meals are prepared by experienced cooks and are served in a large dining hall. An Olympic-sized swimming pool accommodates the camp. Camp 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 girls. Campers sleep in large, eight-person tents with at least one counselor in each tent. Meals are cooked and served in especially-designed, screened-in shelters. Campers take part in meal preparation as a part of the program at Camp Christina. Each tent site has filtered water and electricity. The swimming area of a nearby camp's lake is used by Camp Christina swimmers. New toilet and shower facilities now are in operation. Camp Christina is only for girls 10-15 years of age.

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

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

## THE C.Y.O. CAMP PROGRAM

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

- |   |  |
|---|--|
| <b>SWIMMING</b> under supervision of qualified Red Cross instructors.   | <b>NATURE STUDY</b>                                    |
| <b>HANDICRAFT</b> instruction by experienced handicraft instructors.  | <b>FISHING</b> in the camps' well-stocked lakes.       |
| <b>HORSEBACK RIDING</b> and instruction under competent supervision.  | <b>SPORTS</b>  |
| <b>HIKING</b>   | <b>CAMPFIRE, INDIAN PAGEANT</b>                        |
| <b>MEDICAL FACILITIES</b>   | <b>MASS AND COMMUNION</b>                              |
| 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. | <b>INDOOR ACTIVITIES</b> in case of inclement weather. |

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

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

At 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.

## 1970 Camp Schedule

### 1970 WEEKS FOR GIRLS:

June 14 to June 20  
June 21 to June 27  
June 28 to July 4  
July 5 to July 11  
July 12 to July 18

### WEEKS FOR BOYS:

July 19 to July 25  
July 26 to Aug. 1  
Aug. 2 to Aug. 8  
Aug. 9 to Aug. 15  
Aug. 16 to Aug. 22

### CYO CAMP RANCHO FRAMASA

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

Boys 8-12 years old (full)  
Boys 8-12 years old  
Boys 8-12 years old  
Boys 8-12 years old  
Boys 8-15 years old

### CYO CAMP CHRISTINA

None  
Girls 10-15 years old  
Girls 10-15 years old  
Girls 10-15 years old  
Girls 10-15 years old (full)

Girls 10-15 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 1970 SEASON

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

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

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

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

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

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

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

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

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

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

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

TO BE FILLED IN BY CYO OFFICE:

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

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



Centrally Located For All Indianapolis Parishes  
Call 923-3331

Chatham High School Student RECOGNITION BANQUET  
Tuesday, May 12  
At The School  
Principal Speaker: I.U. football coach - John Pont

## Feeney-Kirby Mortuary

## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**RUMMAGE SALE**  
Friday - Saturday, May 8, 9  
Sponsored by: Mothers Booster Club  
Friday (8:30 A.M. - 5 P.M.)  
Saturday (8:30 A.M. - 12 Noon)  
Ritter High School - 3360 West 30th Street

**RUMMAGE SALE**  
Church Basement - St. Francis DeSales  
22nd and Avondale Place  
May 8 - Friday - 12 Noon til 9 P.M.  
May 9 - Saturday - 9 A.M. til 4 P.M.

**"MONTE CARLO NITE"**  
Friday, May 8 - 8 P.M. - Midnight  
St. Roch School Hall - 3603 S. Meridian St.  
Adults Only - Free Refreshments  
Games - Door Prizes

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Sponsoring your catholic parish activities...  
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923-4504  
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