

12,000 ATTEND MASS IN PHOENIX—More than 12,000 persons fill Veterans Memorial Coliseum in Phoenix for the celebration of Holy Thursday Mass. Bishop Edward A. McCarthy was principal celebrant, assisted by 100 priests of the diocese. Music was provided by the combined choirs of the diocese and Mariachi bands from the Chicano community. The Mass climaxed the Lenten ARISE Program for Catholics from the four-county diocese of Phoenix. The program, which had as its theme "Arise and Return to the Father," saw more than 100 priests exchanging pulpits and confessionals and the establishment of a telephone "Heart Line" to allow anonymous callers to have questions answered on faith and be given counsel by priests and nuns. (RNS photo)

Change Know-Faith theme

The fifth and last series in the 1971-72 School Year Schedule begins this week in the KNOW YOUR FAITH pages. Entitled Development in Spiritual Life, the series will grapple with such questions as:

How do you talk with God? What is prayer?
Is the image of Mary changing and why are devotions to her declining today?
Who are the "pioneers" and the "settlers" in the Church?
Are we really living in a Christian world?
How important is ecumenism to the future of Christianity?
Writing the theme article for the series will be Sister Maria Harris, C.S.J., a member of the staff of the Religious Education Office for the Diocese of Rockville Centre, New York. She lectures frequently at religious education conventions and has written for several RE publications.
Turn to Page 6 to get acquainted with Sister Maria and her ideas on the source of Christian spirituality.

THE HARRISBURG TRIAL

Winning is losing, losing is winning

HARRISBURG, Pa.—The trial of the Harrisburg Seven ended ambiguously here, 15 months after the original indictment, with a hung jury and both sides claiming a victory of sorts.

"We all have the feeling of celebrating a victory," said Sister Elizabeth McAlister, one of the seven defendants, although she had been convicted on three counts that could conceivably mean a 30-year prison term.

"Seven out of 10 is pretty good," Deputy Asst. Attorney General William Lynch, the government's chief prosecutor, told the press.

He referred to the seven counts on which Sister Elizabeth and Father Philip Berrigan had been found guilty April 5. All seven were related to smuggling letters in and out of Lewisburg Federal Prison, where Father Berrigan has been serving a six-year sentence for destroying Selective Service records. His conviction of smuggling "contraband" letters could add as much as 40 years to Father Berrigan's sentence.

THE DEFENSE NEVER denied the charges on which Father Berrigan and Sister Elizabeth were convicted. Instead, defense efforts were concentrated on fighting the first and most spectacular point of the indictment—that Father Berrigan, Sister Elizabeth and five co-defendants had conspired to kidnap presidential aide Henry Kissinger, blow up the heating systems of federal buildings in Washington, D.C., and raid various Selective Service offices.

Ten of the 12 jurors rejected this key charge. They also refused to accept two charges that the letters between the priest and the nun had "threatened" kidnapping.

Hearings will be held May 2 on a charge

by defense attorneys that Father Berrigan and Sister Elizabeth have been the victims of "selective prosecution." Defense lawyer Ramsey Clark, former U.S. Attorney General, said his research indicates that no one has ever before been prosecuted in a federal court on charges of smuggling letters in and out of prison. The law on "contraband," according to Clark, is intended to apply to drugs and dangerous weapons smuggled into prisons, not correspondence.

ANOTHER DEFENSE attorney was even more emphatic in a statement to the press.

"There has never—never, mind you—been a single prosecution for smuggling letters in and out of prison in all the decades that law has been on the books," said Jesuit Father William Cunningham. "That sort of thing is always handled with administrative punishment within the prison. And the statute is so vague that it's unconstitutional."

Lynch would not say whether the government plans another prosecution on the conspiracy charge, but one of the five prosecutors (all Catholics, like six of the seven defendants) told newsmen that conspiracy had been "the key count... the heart of the matter."

"It's not likely they are going to retry the case when the jury vote was 10 to 2 for acquittal," said defense attorney Thomas Menaker.

The size of defendant support on the jury evidently came as a surprise to the defense. Earlier, near the end of the 60 hours of deliberation by the jury, defense attorney Paul O'Dwyer had indicated that he thought only one juror was holding out for acquittal.

The jury's deliberations were spread out over a week before the judge dismissed the jurors, ending the longest federal criminal trial in American history.

SUMMING UP THE attitude of the defense, Egbal Ahmad, a Pakistani Moslem scholar and the only defendant who was not a present or former Catholic priest or nun, said it was "a stunning defeat for the government."

"The government took a year and more to prepare this case," he said. "They brought two indictments, spent millions of dollars of taxpayers' money, called 64 witnesses, selected one of the most conservative trial sites in the country, and had a jury that was locked up for two months. And all they could get were convictions of smuggling letters—something that happens almost every day in federal prisons. I call that a stunning defeat for the government."

Chancery announces two clergy changes

The Chancery Office this week announced the temporary assignment of Father James Hoffman as associate pastor of Sacred Heart parish, Jeffersonville.

It was also announced that Father Victor F. Wright has been granted a leave of absence at his own request. No appointment was made at St. Joseph's parish, St. Leon (Dearborn County), where he had served as pastor since 1967.

Fr. Bertrand Gilles succumbs at Archabbey

ST. MEINRAD, Ind.—Funeral services for Father Bertrand Gilles, O.S.B., 59, were held at St. Meinrad Archabbey here Friday, April 7. He died (April 4) in St. John and Gertrude Home for the Aged, conducted by the Little Sisters of the Poor in Evansville where he had served as chaplain since 1965.

A native of Owensboro, Ky., Father Bertrand entered St. Meinrad Minor Seminary from Evansville in 1929. He made his vows as a Benedictine monk in 1935 and was ordained to the priesthood in 1940.

For 15 years he served as landscape gardener and forester at St. Meinrad, becoming well-known as a conservationist. Pastoral assignments included St. Joseph's parish, Jasper, St. Mary's parish, Huntington, and St. Benedict's parish, Evansville.

Father Bertrand was in ill health most of his life, resulting from polio as a child.

He is survived by his mother, Mrs. Irene Gilles, of Evansville, two brothers and three sisters—Herbert Gilles, Robert Gilles, Mrs. Marion Lutz, Mrs. Alma Kaiser and Mrs. Bernadine Burns.

2 Franciscans are buried at Mt. St. Francis

MT. ST. FRANCIS, Ind.—Funeral services for two members of the Franciscan community were held here this week.

Father Leo Knopp, O.F.M. Conv., associate pastor of St. Joseph's parish, Terre Haute, was buried on Monday, April 10, and rites were conducted for Father Aidan Witte, O.F.M. Conv., former pastor of St. Benedict's parish, Terre Haute, on April 12.

Father Knopp died (April 6) in St. Anthony's Hospital, Terre Haute, at the age of 54.

A native of Kentucky, he entered the Franciscan community in 1937, pronounced vows in 1941 and was ordained to the priesthood in 1944.

Pastoral assignments included parishes in Chicago Heights, Ill., LaGrange, Ind., and Calumet, Mich. He had served in Terre Haute since 1965.

Survivors include his father, Ben Knopp, of Louisville; three brothers—William Knopp, of Cox Creek, Ky., Father Robert Knopp, of Lebanon, Ky., and Father Benjamin Knopp, O.F.M. Conv., of Lansing, Mich.; and two sisters—Sister Paula Ann Knopp, S.C.N., of Louisville, and Miss Joanna Knopp, of Louisville.

Father Witte, who was 58, died April 8. He was a member of the seminary faculty for three years and later a parish priest. He was appointed pastor of St. Benedict's parish, Terre Haute, in 1966.

Survivors include a brother and two sisters—Lawrence Witte, Miss Ruth Witte and Miss Florence Witte—all of Grand Rapids, Mich.

Sewerage hike action delayed

INDIANAPOLIS — A proposed ordinance approximately doubling the sewerage charges presently paid on tax-exempt properties in the Indianapolis Sanitary District will be introduced in the City-County Council on Monday, April 17.

Previously scheduled to be introduced this week, the ordinance was not filed in the County Clerk's office in time for the regular meeting deadline.

Donald McPearson, chairman of the Council's Public Works Committee, said a public hearing on the proposed ordinance now is tentatively scheduled for Monday, April 24. He said the time and site of the regular meeting deadline.



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FIRST ECUMENICAL CONGRESS

Accent experience, RE teachers advised

BY B. H. ACKELMIRE

INDIANAPOLIS—"Good teaching is good teaching whether it teaches religion, math or baseball," Dr. James Michael Lee told the plenary session of the Indiana Ecumenical Teaching Ministry Congress Tuesday morning.

Chairman of the Department of Religious Education of the University of Notre Dame, Dr. Lee was one of the three leaders of the state's first working convention of Catholic and Protestant religious educators.

Approximately 250 persons engaged in some phase of the teaching ministry met Monday through Wednesday noon at the Hilton Hotel here. Included were Catholic pastors, teaching Sisters, and lay and religious personnel of diocesan religious education departments.

IN ADDITION, there were observers from Kentucky, Ohio, Illinois, Michigan and Wisconsin, bearing out the feeling that the unique congress will serve as a prototype for similar gatherings in other states.

"There is nothing worse than gutless religion, that kind of vague, wishy-washy humanism that is religion without real flesh and blood," Lee told the congress.

"If the churches are losing out to life, maybe it's because they are not stressing a religious lifestyle," he said.

The distinction between theology and religion, according to Lee, is that theology is a speculative science which tries to explore the nature of God and his interaction in the universe while religion is primarily a lifestyle.

Lee said that Jesus defined himself not in the cognitive or speculative terms of a theologian, but in terms of function, experience, and lifestyle. The same process of self-identification, he noted, is necessary for the religion teacher.

"Unless you know who you are, you can't do anything effectively," he said.

LEE URGED A revamping of all

religion teaching to conform to a social science approach.

"Get away from the vagueness, the magic, the spookiness and the sacred-secular duality that does not really exist," he advised. "Romans," he admitted, "have a much more difficult time letting go of their natural and supernatural hang-ups than do Protestants... but can you imagine anything that God created that is not supernatural?"

Moral attitudes and values can be taught (Continued on Page 3)

Five regional meets set by priests' body

A series of five regional meetings throughout the Archdiocese has been announced by the Priests' Association to discuss results of the recent national Federation of Priests' Councils.

Father James Byrne, pastor of Holy Cross parish, Indianapolis, and Association chairman, also announced the date for the semi-annual Association Assembly, to be held Monday, May 1, at Marian College.

Following is the schedule of regional meetings planned for priests:

April 15, St. Ann's parish, Terre Haute, 8 p.m.

April 18, Holy Trinity parish, New Albany, 9 p.m.

April 19, St. Thomas Aquinas parish, Indianapolis, 9 p.m.

April 23, St. Patrick's parish, Indianapolis, 7:30 p.m.

April 26, St. Elizabeth's parish, Cambridge City, 8 p.m.

The convention reports will be given by Archdiocesan priests who attended the five-day national convention held last month in Denver.

THE END OF TRIUMPHALISM

Papal audiences are changing

BY FR. LEO E. MCFADDEN

VATICAN CITY—Like almost everything else in the Church, papal audiences are changing.

This is either good or bad, depending on where you stood—or sat—during the usual 90-minute audiences in St. Peter's Basilica before the opening last November of the spacious, brightly modern new audience hall.

Only a fraction of those attending the old audiences in St. Peter's could sit in the tribunes, or raised platforms, down front near the main altar. Because seating in the tribunes was on wooden benches, many a pious pilgrim was tumbled to the floor as his excited bench-sharers jumped up on—and unexpectedly off—the bench as the Pope passed by.

THE VAST majority attending a papal audience in St. Peter's knew their place and kept it. They had to, for they were jammed into what can best be described as cattle pens, wooden barricades made into square boxes for crowd control. They did their job well. The hapless tourist, caught midway between a friendly elbow and a gleaming halberd of a hulking Swiss guard would not dare move. He couldn't. Midway through the audience he was pinned into paralysis.

But now it is different. The new audience hall, located just off the left-hand colonnade of St. Peter's Square, is replete with about 6,800 black plastic chairs that are tumble-proof because they are locked into the gradually sloping floor by a shiny, metal support. Not even an overzealous mother superior can knock you down.

Of course, at peak seasons of the year, many will have to stand. At any time of the year those without a ticket are generally asked to stand in back, a practice carried over from the days of audiences in St. Peter's Basilica.

One practice that has not been carried over from those days is the use of the sedia gestatoria, the large chair in which the Pope swayed down the aisle supported by eight sturdy men in scarlet pantaloons and matching jackets.

"This was a vestige of triumphalism," said one Vatican prelate in explaining why the practice was discarded.

Triumphal or not, it was practical. Everyone in St. Peter's could genuinely say that he had seen the Pope.

IN THE NEW hall, most people do not see him as he enters or leaves down the sloping aisle. It is true that everyone in the hall gets a clear, unobstructed view of the Pope as he ascends the platform down front to begin his greetings, but for those in the back, it is like looking from one end zone of a football field to the other.

A change in the actual format of the audience is still being studied. In St. Peter's, the Pope talked in Italian on a given theme, greeted groups from various countries, said a few words to special delegations, saluted personally two members of large delegations, shook hands down the front row and was then carried out on the sedia gestatoria.

The sedia is gone, the greetings to the two representatives of large delegations has been dropped, but the Pope still shakes hands with those in the front row and, as he enters and leaves, with those on both sides of the main aisle, particularly the children.

Because the Pope is no longer in a church setting but that of a concert hall—for which it will occasionally be used—the Vatican is looking for a different format.

NCEA delegates given word of encouragement

BY SUE CRIBARI

PHILADELPHIA — Catholic educators attending the recent National Catholic Educational Association (NCEA) convention here got some major encouragement about the federal government's intent to help keep the financially strapped nonpublic school system going.

President Nixon, U.S. Education Commissioner Sidney P. Marland, Jr., and other top government officials were among speakers at the April 3-6 NCEA convention, attracting more than 12,500 Catholic educators from around the country.

Besides sessions on the financial crisis facing many Catholic schools, the 69th annual convention had speakers and workshops on a long list of topics revolving around the theme, "Catholic Education—a National Asset." They ranged from updating educational equipment and curricula to pin-pointing the educational philosophy underlying the Catholic school.

IN A SURPRISE appearance on the closing day of the convention, President Nixon said he was "irrevocably committed" to the propositions that "America needs her nonpublic schools" and that "we must and will find ways" to provide the aid the schools need.

Nixon cautioned, however, that he did not want to make promises "which cannot be kept nor raise hopes which will later be disappointed," citing the "grave constitutional questions" which have arisen before when the state and federal governments have tried to provide non-public aid.

With these "hard realities" in mind, the President said, "I feel the only responsible way to proceed is to take the extra time required to guarantee that the legislative recommendations which we finally submit will be equitable, will be workable, will be constitutional, and so held by the Supreme Court."

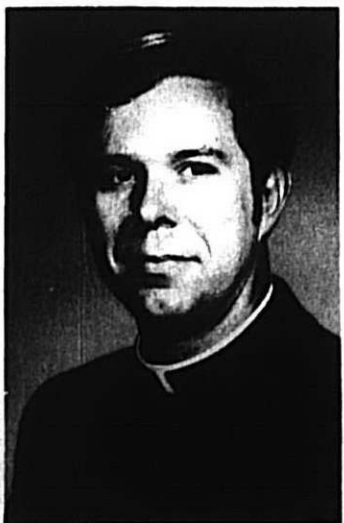
NIXON SAID HE HAD submitted to a bipartisan federal commission "certain proposals and alternatives" relating to the findings of his Commission on School Finance, which recently recommended revamping the property tax-based system of financing the nation's public schools, and consideration of "more substantive" aid for nonpublic schools.

When the bipartisan commission completes its study, Nixon said, he will make "specific legislative recommendations" to Congress, including "measures designed to preserve the nonpublic school system in the United States."

During his speech on "Public Policy and the Private Schools" which opened the NCEA convention, Education Commissioner Marland said his office would (Continued on Page 3)



AT PAPAL AUDIENCE — Charles E. Stumm, K.S.G., Archdiocesan lay leader and a member of St. Joan of Arc parish, Indianapolis, is shown second from left extending his hand to Pope Paul VI at a recent papal audience.



ALUMNI SPEAKER—Father Daniel Buechlein, O.S.B., president-rector of the St. Meinrad School of Theology, will address the fifth annual St. Meinrad Alumni Dinner at 6:45 p.m. Monday, April 17. The dinner will be held in Holy Name parish hall, Beech Grove. His topic will be "The Spiritual Formation Program at St. Meinrad." Both clerical and lay alumni are invited to attend.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Communal absolution used

JUNEAU, Alaska—Communal absolution has been introduced as a way of encouraging confessions among Catholics in the sparsely populated Juneau diocese. The difficulty "for the penitent in a small isolated community to preserve anonymity" was one of the reasons cited by Bishop Francis T. Hurley in giving rare permission for limited use of communal absolution.



OLDENBURG ALUMNAE TEA—The annual Spring Reception for seniors of Immaculate Conception Academy, Oldenburg, will be held at 2 p.m. Sunday, April 23. Sponsored by the Academy Alumnae Association, the event will also feature the presentation of the Alumnae Scholarship to Marian College. Shown above with Sister Therese de Lourdes, O.S.F., principal, are Mrs. Paul Mollan, association president, and Mrs. Michael Stenger, chairman of the event.

Seek school integration

SHREVEPORT, La.—The families of 43 black children have asked a court to force the diocese of Alexandria, La., to integrate its school system by September or lose tax exempt status and any federal school aid. The suit filed by parents of the children maintains that the diocesan school system is segregated, has "served as a haven for white families fleeing public school desegregation orders," and has served to undercut the desegregation orders of federal courts. Bishop Charles P. Greco said he and the other diocesan officials involved have not yet been formally served with a complaint. "Until we get the formal document, we're not making any statement," he said.

VD course is recommended

WASHINGTON—A government commission, reporting that venereal disease has reached "epidemic proportions" in the United States, has urged coeducational VD courses for public and parochial schools. The National Commission on Venereal Disease recommended that the courses be taught by specially trained teachers or health nurses no later than the seventh grade to children entering puberty. The commission made its recommendations to the U.S. Department of Health, Education and Welfare (HEW), saying, "It is essential that these courses be offered to all students in mixed or coeducational classes."

Birth control centers moved

SANTO DOMINGO—The government has quietly moved birth control centers from six hospitals staffed by nuns, complying with requests from the bishops of the Dominican Republic. The centers now function elsewhere, along with 42 family planning clinics under the Government Council on Population and Family (CNPFF). President Joaquin Balaguer said reducing population growth "is a must if we want to avoid disaster." Although the bishops oppose population control programs, "great numbers among the clergy, like everywhere else, are supporting them," the president said.

Opposes Nixon busing stand

WASHINGTON—Father Theodore Hesburgh, chairman of the U.S. Civil Rights Commission, has charged that President Nixon's proposed busing moratorium would "lead us back along a road that the nation should never see again." The President's emphasis on the neighborhood school, Father Hesburgh said in a 17-page statement issued on behalf of the commission, "can only have the effect of perpetuating segregation." The University of Notre Dame president said the Nixon proposals are "a reversion to the doctrine and practice of 'separate but equal' schools which prevailed before the Supreme Court's landmark 1954 school desegregation ruling."

Vatican gardens now open

VATICAN CITY—The luxuriant and generally inaccessible gardens of the Vatican have been opened to public guided tours. Once limited to the afternoon walks of Popes, a restricted few of the papal staff and gardeners and workmen, the gardens can now be toured four days a week by guided groups. The gardens make up the largest part of the 108-acre Vatican City.

'Nun-running' charge denied

NEW DELHI, India—The Church has no intention of preventing Indian Catholic girls from going to Europe for nurses' training or to become nuns, said Archbishop Gregorios Varghese Thangalathil of the Syro-Malankara archdiocese of Trivandrum. The archbishop was replying to a recent charge by the British Broadcasting Corporation (BBC) that there has been renewed "nun-running." Shipping Indian girls to European convents at a fixed fee caused a big stir in 1970 because of accusations that they were being exploited.

Seek Swedish TV clean-up

STOCKHOLM—A father of four children has started a nation-wide campaign to force the state-owned television network to cut down on profanity, violence and sex scenes in its programs. Samuel Nygren appealed to all Christians in Sweden to put away their TV sets during July, August and September and to stop paying the government TV usage fee for those months. He said he wants "one Christian program every day and one Christian children's program every week on TV."

Wealth of Boys Town stirs up controversy

OMAHA, Neb.—Boys Town, the home for boys founded by the legendary Father Flanagan, has a problem. It has more money than it knows what to do with.

The situation of accumulating funds, at the rate of about \$25 million a year, was reported by the Sun Newspapers of Omaha in a copyrighted story.

Boys Town officials did not dispute the basic facts that appeared in the Sun story but they said they did not like the tone of the story itself.

According to the Sun, Boys Town as a tax-exempt religious institution has accumulated a wealth in stocks, bonds and other assets estimated at \$209 million.

BOYS TOWN, the Sun contended, has built "a money machine bringing in \$25 million a year... more than five times as much as it spends to take care of its boys."

Boys Town director, Msgr. Nicholas H. Wegner, took issue with the way the Sun papers presented the financial picture. "Someone is jealous of Boys Town's success," he said, "and they're trying to get back at us by saying each kid is worth thousands of dollars."

In defending the institution's growing assets, the 73-year-old Msgr. Wegner said: "This is a business. No business ever stops trying to save for unknown contingencies."

He said there were plans to open up programs for retarded children, something previously not done by Boys Town which gained its fame by taking care of homeless, but physically and mentally healthy boys.

THE SUN article also brought a reply from Archbishop Daniel E. Sheehan of Omaha who is also chairman of Boys Town's board of directors. He said that the institution has always been supported by voluntary contributions since its inception in 1917.

Until recently it was not

Thirty years ago Miss Leona Scheeters was elected president of the Excelsior Club of St. Mary Academy, Indianapolis.

known what were the assets of Boys Town. But the Tax Reform Act of 1969 required such tax-exempt institutions as Boys Town to file a public financial statement.

Msgr. Wegner said he was concerned that Boys Town has to make public its finances because many potential contributors would then be inclined to stop sending money.

Both Msgr. Wegner and Archbishop Sheehan rejected the idea that Boys Town should stop asking for public donations. Msgr. Wegner said: "If we quit making appeals, people will begin to wonder if something is wrong with our operation."

The Sun article contended that Boys Town has become "wedded to an almost frighteningly successful money-raising program without a plan for spending the money."

The Sun article pointed out, however, that the 17-man board of directors of Boys Town has begun efforts to make greater use of its wealth by seeking professional consultation.

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TIC TACKER

Orientation set at seminary

BY PAUL G. FOX

The Serra Club of Indianapolis, in conjunction with St. Meinrad College, is sponsoring an informal week-end at St. Meinrad to acquaint high school juniors with college life in a seminary setting.

Termed a "finding out" experience, the April 22-23 program will be highlighted by a tour of the facilities, planned group experience with college students, discussion, recreational activity with the college students and liturgical experiences.

Transportation will be provided by Serrans, who will join the students for the week-end.

Chairman of the project, designed as a follow-up to the Priesthood Day held last December 8 at the Latin School of Indianapolis, is Serran Bob McNamara, P.O. Box 20396, Indianapolis, IN 46220. Phone 253-3433.

Individual Serrans are canvassing parishes and Catholic high schools for possible candidates for the program, but interested persons not otherwise contacted are urged to call Chairman McNamara.

NAMES IN THE NEWS—Four Archdiocesan priests were hospitalized this past week in Indianapolis. Father Carl Wilberding, pastor of St. Ann's parish, is in St. Francis Hospital, while Father Paul Voight, counsellor in residence at St. Thomas Aquinas parish, is in St. Vincent Hospital. Both have had coronarys. No visitors, please. Father George Ziemer, retired pastor of St. Mary's parish, Greensburg, now residing in Evansville, was hospitalized at St. Vincent while visiting in Indianapolis. Father Charles Burkhardt, associate pastor of Little Flower parish, is in Community Hospital for tests. Plans are underway in Speedway for the July 11 celebration of the 50th Jubilee of Ordination for Father Leo A. Lindemann, pastor of St. Christopher's parish there the past 37 years.

PAN AMERICAN DAY AWARDS—Three Catholic high school seniors in Indianapolis will be honored for their Spanish language proficiency at the annual Pan American Day Awards Dinner, to be held April 15 at Little

Flower parish. Sponsored by the Spanish-American Club, the dinner will feature both American and Latin American dishes. Among the honorees will be: Ann Loureiro, of Chastard; Nancy Stark, of Ladywood-St. Agnes; and Rose Ann McCollum, of Roncalli. The annual dinner was initiated 10 years ago by Mrs. Perfecto Lagodon, a native of the Philippines and graduate of Marian College.

CHURCH ARCHITECTURE EXPLORED—ABC News correspondent Harry Reasoner will explore the varied world of religious buildings and offer his observations on the people who construct them and who pray in them on "Who Do You Think You Are: An Essay on Church Architecture," to be aired at 8 p.m. Monday, April 24. The program will include views of virtually every type of religious structure that can be found, from majestic cathedrals to run-down storefronts. In addition to Christian churches, the program will also picture temples, synagogues and mosques. Reasoner will describe the unique architectural characteristics of the places of worship and draw his own conclusions about the forces and circumstances that caused men to choose to create these structures in their manifold styles.

SCANNING THE ARCHDIOCESE—The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, April 16, in Little Flower Church, Indianapolis, by Father Albert Ajamie. Latin School seniors will sponsor a guitar concert at 7:30 p.m. Sunday, April 16, to raise funds for their class trip in June. Among the performers will be John Hannan, Angie Beavin and Bob Cirillo. Admission will be \$1.25, adults, and 75 cents, grade school. Very Rev. Francis R. Tuohy, Archdiocesan Chancellor, will offer the invocation at the dedication ceremonies of Noble 1, the new comprehensive training center of the Marion County Association for Retarded Children on Wednesday, April 26. A Mass and appreciation luncheon for 15 retiring Sisters of Providence will be held Saturday, April 15, in Indianapolis. Mass will be offered at 11 a.m. in St. Jude's Church, followed by the luncheon at Msgr. Downey Council, Knights of Columbus.

Board set to act on pilot course

Final action is expected by the Archdiocesan Board of Education next Tuesday on adoption of the "Becoming A Person" program in human personality, piloted the past year in five Archdiocesan parish schools.

The 7:30 p.m. meeting will be held at Roncalli High School, 3300 Prague Road, Indianapolis.

Initial report on the program was made to the board at its March meeting, at which time public statements were made both pro and con by members of the audience.

Father Gerald Gettelfinger, Archdiocesan Superintendent of Education, provided the board with documented evaluations of the pilot program used by 2,169 pupils attending St. Barnabas, St. Gabriel, Holy Cross Central, Little Flower and St. Pius X Schools.

Evaluations were made by pastors in the five parishes, the five principals and the program coordinator. All endorsed the program.

Results of a parental questionnaire were also disclosed by Father Gettelfinger at last month's board meeting, indicating that 83 per cent of parents returning the questionnaire supported the "Becoming A Person" program. A total of 1,200 questionnaires were mailed out and 365 were returned.

Fifty years ago the property on the northwest corner of Meridian and 14th Streets, Indianapolis, was acquired by the Diocese as the future site of the proposed new Cathedral High School.



SECCINA BOOSTERS' CARD PARTY—The Boosters Club of Seccona Memorial High School, Indianapolis, will hold its annual Card Party at 8 p.m. Tuesday, April 18, in the school cafeteria. Tickets are available from members or at the door for \$1.25 each. All games will be played. Serving as co-chairmen are Mrs. Robert Radefeld, above right, and Mrs. Ken Underhill, second from right. Also shown are Mrs. Joseph N. Spiegl, left, lost bag chairman, and Mrs. Thomas A. Killila, door prizes.



GUILD CARD PARTY—The Ave Maria Guild of St. Paul's Hermitage will sponsor its annual Card Party at 2 p.m. Sunday, April 23, in the student center auditorium of Our Lady of Grace Academy, Beech Grove. Tickets are available at the door for \$1.25 each. Chairman of the event is Mrs. Carl W. Blide, above standing, assisted by Mrs. Roy Thopy, right, co-chairman. Mrs. J.P. Stephens, left, is Guild president and ticket chairman.

INDIANAPOLIS
Calendar
of Events

FRIDAY, APRIL 14
"Silver Dollar Nite" (for adults only) at 7 p.m. in St. Roch's school hall, 3500 S. Meridian St.

SATURDAY, APRIL 15
St. Malachy's "Leap Into Spring" Dance, West Side K of C hall. Admission \$4 per person at the door.

TUESDAY, APRIL 18
Card Party, sponsored by Seccona High School Boosters Club, at 8 p.m. in the school cafeteria.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11

p.m., St. Roch, 7 to 11 p.m., St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seccona High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

PLAN DINNER

INDIANAPOLIS — St. Catherine's CYO will serve spaghetti dinners, with home baked bread and desserts, from 12 noon to 4:30 p.m., Sunday, April 16, in the Father Busald Hall, Tabor and Shelby Sts. Adult dinners, \$1.50, grade school children 75 cents, preschoolers free.

Archeologists unearth tomb of Saint Callistus

ROME—The second-oldest tomb of a Pope buried in Rome has been uncovered on the outskirts of the city by Vatican archeologists.

The Pontifical Commission of Sacred Archeology reported the discovery and excavation of the burial chapel of Pope St. Callistus I, who reigned from 217 to 222. The only other complete tomb of an early bishop of Rome to have been uncovered is St. Peter's, under the basilica named for him at the Vatican.

ST. CALLISTUS, a Roman, was the 16th Pope. He was martyred, according to legend, by being thrown down a well. Before he became Pope, Callistus was in charge of the Christian burial grounds in ancient Rome. One of these still bears his name, the Catacombs of St. Callistus, and many visitors believe erroneously that he is buried there. Scholars have long known that his tomb site was in a series of catacombs on the Via Aurelia, to the north of the ancient city, although his relics were moved to the church of St. Mary in Trastevere sometime in the 800's.

ALTHOUGH the location of the catacombs was known for years, no systematic search inside was possible because owners of the land above the catacombs blocked all efforts. Finally the Vatican bought up the land and scientific work began a few years ago.

The archeological team said the chapel it uncovered is undoubtedly the tomb-chapel of the saint. Frescoes and mosaics on the walls, some in good preservation, depict his being thrown into a well and his burial in the chapel. Inscribed marble plaques also indicate clearly the occupant of the tomb. Many of the early Popes were buried in Rome, but the sites of their graves cannot be found.

PLAY SLATED

INDIANAPOLIS — The St. Vincent Players will give performances of "Ten Little Indians" Friday and Saturday, April 21 and 22, at 8 p.m., and Sunday, April 23, at 7 p.m., in the hospital auditorium at Illinois and Fall Creek Parkway. The public is invited.

DANCE PLANNED

INDIANAPOLIS — St. Ann's parish will sponsor a dance Saturday, April 22, in the school hall, 2850 S. Holt Road. Music will be provided by "The Diminishing Fifth." Admission is \$1.50 per person at the door.

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Accent experience

(Continued from Page 1)

directly. Lee insisted. He noted that it has been shown that 90 per cent of moral values are learned at home in a totally structured situation or environment. That same kind of environment can be created, he said, by an imaginative teacher who stresses experience, stimuli, and relevancy.

Totalitarian societies, Lee pointed out, are much more advanced in teaching values than are democracies. Dependence on the state and on peer groups is instilled in the very young by techniques that can be adapted to the teaching and development of moral values, he said.

THE IMPORTANCE of creating an atmosphere in which a religious lifestyle can be experienced by the young, he said, is revealed in studies of Catholic clergy. Priests almost invariably have served as altar boys.

Referring to a "sensitive area," Lee

stated that insecurity often is a personal characteristic of teachers and this results in a tendency or need to dominate a group of learners. Just the opposite approach, however, is needed in teaching religion, he said.

"Service without vanity, an emptying out of oneself" is demanded, he said. A religion teacher must not be "afraid of letting too much hang out," must not fear the affective side of religion, he stressed.

"What holds us together in times of trouble is affective religion, not theology or a cognitive construct," Lee said. This affective aspect must be expressed by the teacher and impressed on the learner if religious education is to be successful, he added.

NCEA delegates

(Continued from Page 1)

work to insure that eligible nonpublic school students received all the educational services they are entitled to under present federal laws.

Marland said available statistics suggest "that nonpublic students are not in fact receiving" the equitable treatment called for in federal programs such as aid to educationally disadvantaged students.

"Correcting this is not . . . favoritism toward private education," he said. "It is purely a matter of carrying out the law, and we intend to carry it out."

SEVERAL "PROGRESS reports" on the current status of nonpublic aid legislation were provided for Catholic school officials at the NCEA convention. Dr. Edward R. D'Alessio, director of the U.S. Catholic Conference (USCC) elementary and secondary education division, described the tax credit concept—which would allow parents to subtract some educational costs from their final federal income tax assessment.

D'Alessio said one bill pending before the ways and means committee, where tax legislation originates, would mean an estimated total tax credit figure of \$500 million to the parents of nonpublic school children.

A total of 13 tax credit bills have been submitted to the House committee since it reconvened in January.

Father C. Albert Koob, NCEA president, said at a press conference during the convention that he thought chances for Congressional approval of some tax credit plan this year were "good to excellent."

FOLLOWING PLENARY sessions Monday and Tuesday, participants attended workshops concentrating on such areas as black theology, ministry to the aged, retarded and handicapped, teaching at various age group levels, and drama.

Prominent among leaders of the congress were Sister Gilchrist Conway, S.P., director of adult education for the Archdiocesan Religious Education Department, and Father Keith Hosey, director of the John XXIII Retreat Center, Hartford City.

John J. Loughlin, Superintendent of Education in Indiana, addressed the group at the Tuesday luncheon.

Rev. Walter Horlander, chairman of the steering committee and associate executive secretary of the Indiana Council of Churches, said that numerous participants had expressed a desire to make the congress an annual or semi-annual event. Future plans, however, would await a detailed study of the meeting's effectiveness and appeal, he said.

Sewerage hike

(Continued from Page 1)

hearing will be determined next week.

If passed, the ordinance is expected to double the sewerage fees presently assessed on all Church-owned properties, including schools.

The ordinance will be eligible for passage during the first May meeting of the council. Because of possible conflict with primary election activity, that date has not yet been determined, McPherson said.

Confirmation rite translation OK'd

LONDON—Bishops from English-speaking countries at a meeting here accepted the final translation of the Confirmation rite and sent a Latin version of the adult Baptism rite to a Scottish liturgist for translation.

The meeting, of the International Committee for English in the Liturgy, was attended by bishops from England, the United States, Canada, Ireland, Scotland, South Africa, Australia, India, Pakistan and the Philippines.

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BEHIND THE NEWS

The Greeks had a word for it

BY LOUIS A. PANARALE

In most dictionaries the word "amnesia" is listed before "amnesty." Both are rooted in an ancient Greek word meaning "to forget; to put out of one's mind; not to remember."

In more sophisticated terms, amnesty means an act by a sovereign power to pardon a group of individuals for a past offense.

With the winding down of the war in Vietnam, clergymen, editorialists, politicians and average citizens seem to be riding closer to collision courses on what the word means with regard to the war.

The question of granting amnesty centers around American men who have avoided the draft or absented themselves from the service after induction during the Vietnam war.

CATHOLIC NEWSPAPERS and magazines have begun to grapple with this issue, along with the general press, television networks and the government itself.

... in the United States we call it amnesty. The word and the issue mean different things to different people and the differences are at the heart of one of the nation's most emotional controversies.

It has been noted in the U.S. code of law (95 U.S. 152, 153) that "the distinction between pardon and amnesty is not recognized in our law." The code suggests that a pardon "only operates to remove the penalties of the offense."

But amnesty, the code surmises, "operates as an extinction of the offense," causing the offense "to be forgotten, as far as the public interests are concerned."

On March 1, the Senate Judiciary Subcommittee on Administrative Practices, began hearings on amnesty, the first time any congressional committee has approached the issue.

The vagueness that apparently still surrounds the word "amnesty" may be part of the reason the subcommittee was given no authority to report amnesty legislation at that time.

THE ONLY POINT of general agreement at the hearings, shared by amnesty advocates and opponents alike, was that nothing can or should be done by Congress or the President until America's role in the war is ended.

Various organs of the Catholic press earlier had expressed editorial opinions on what amnesty means to them.

Father Edward J. O'Donnell, editor of the St. Louis Review, wrote:

"Amnesty is a Christian response of reconciliation without pursuing the determination of right and wrong. People can look to the past and see the suffering and death of servicemen as an argument against amnesty. Instead, we suggest that they look to the future and accept amnesty as a means of burying the last horrible remnants of a nation-sapping war."

THE CATHOLIC Herald of Sacramento, Calif., argued that the only true amnesty is an unconditional amnesty.

"All the politicians appear to be hedging their magnanimity," the Herald said. "They are in favor of forgiving and forgetting if some equalizing punishment is exacted."

RELIGIOUS PRINCIPLE

Plead for joint Church action in demonstration of forgiveness

WASHINGTON—An interreligious conference has called for total amnesty for resisters to the Vietnam war.

Amnesty is "not a matter of forgiveness but... (is) the law's way of undoing what the law itself has done," the group said.

A four-page statement on the controversial issue was adopted by 200 persons from Protestant, Jewish and Roman

See amendment as threat to Judaism

NEW YORK—A coalition of rabbinical groups here has called upon the states to return the proposed constitutional amendment on women's rights to Congress so that it can be rewritten to protect practices of Orthodox Judaism.

"A central tenet of our faith is the uniqueness of the respective roles of men and women," according to a statement released by the Emergency National Coalition of Rabbis in Defense of Religious Liberties.

"By the amendment, as now worded, impairing our rights to maintain these unique roles, our freedom to practice our faith would be impaired."

Orthodox Judaism follows the practice of separating men and women in synagogues and parochial schools.

The amendment, passed by Congress and now before the states for ratification, would ban all discrimination based on sex.

"Most of the politicians are exhibiting muddled thinking on this issue. The one exception is Senator Edward Kennedy. When Sen. Kennedy says he is for amnesty, he means just that. He neither hedges, nor categorizes, nor befuddles the meaning of the term."

"Kennedy is speaking the truth. Amnesty is not amnesty unless it is unconditional. Amnesty is not amnesty if it has face-saving strings attached."

ELMER VON FELDT, editor of the Knights of Columbus' magazine *Columbia*, took strong exception to the argument that amnesty must be unconditional. He wrote:

"Some churchmen who favor unconditional amnesty base their stand on the contention that the Vietnam war is immoral. They argue that no one should be punished for opposing or avoiding the immoral. Therefore no young men should be punished for an opposition to the war which was expressed by deserting or fleeing the draft."

Arguing that the morality of the Vietnam War is "debatable," Von Feldt said: "Any moralist worth his salt can conjure up reasons for avoiding or transgressing an onerous obligation, be it military service, taxes or a speed limit."

"Wholesale and unconditional amnesty is bad judgment and bad policy. It creates a dangerous precedent which could sabotage the future defense of the nation."

One newspaper that attempted to look at both sides was the Catholic Herald-Citizen of Milwaukee, which said that amnesty means different things to different people.

"Although there is always a danger of oversimplification, it seems to us that these contrasting attitudes will dominate what promises to be a long and acrimonious debate. Let us hope that Christian charity—not pagan vengeance—characterizes the dialogue and the decision," the Herald-Citizen concluded.



"APRIL ISN'T THE BEST TIME TO BE WANDERING THROUGH HERE!"

THE YARDSTICK

An Israeli bogeyman

BY MSGR. GEORGE G. HIGGINS

Rabbi Balfour Brickner, Director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations, suggests in a recent issue of "Worldview" that Christians in this country are "Probably unable to support Israel's claim to legitimate national survival even if they wanted to."

The reason for this, he says, is that since anti-Israel (and even anti-Jewish) sentiment in the black community is so widespread, Christians are afraid to speak out in defense of Israel's sovereignty for fear Christianity will lose "its credibility with its (potential) black constituency." That, he concludes, "may be too much to ask. Nor do Jews have any high expectations that Christianity will take that risk."

Rabbi Brickner, a good friend and highly esteemed colleague, argues that Christians find themselves, in this context, "between the rock and the hard place." The urban crisis, he says, "is in many ways Christianity's Zionism—a make or break issue—into which they invest enormous amounts of energy and finances. They seem to know that if Christianity fails to make its message of the social gospel effectively felt in the ghetto, it will lose its claim to importance in the lives of men. Much of that urban core is black." Ergo: Christians are inclined to play it safe on the Israeli issue.

AN INTERESTING sociological theory, but frankly it strikes me as being rather far-fetched. In other words, I find it unconvincing. I almost said that I find it rather patronizing.

No one has ever told me, either formally or informally, that since "Christianity has an investment in urban America," we can't afford to come out in favor of Israel or against the anti-Israel bias of certain influential leaders in the black community. And yet I happen to be the director of the Division for Urban Life of the U.S. Catholic Conference. Is it possible that the leaders of the Conference have been holding out on me or have been deliberately keeping me in the dark? I rather doubt it.

Be that as it may, I think we ought to get the record straight on this issue once and for all. As Director of the USCC Division for Urban Life, I am absolutely sickened by the extent of black anti-Semitism in the United States. To save time and space, let me simply add, by way of a summary statement, that I agree 1000 per cent with Brickner's treatment of this issue in his article in "Worldview."

MOREOVER I HAVE in the past, do now, and will continue to support, by every means at my disposal, "Israel's claim to legitimate national survival," and I couldn't care less whether or not my position on this issue meets with the approval of those blacks, however few or many, who, in Brickner's words, are spewing out "anti-Israel and anti-Semitic rhetoric."

On this issue I take my stand, as Brickner himself does, with Roy Wilkins, Whitney Young, A. Phillip Randolph, Bayard Rustin, the leaders of the Congressional Black Caucus, and others in the black community who "have had the courage to speak out in support of both Jews and Israel, calling black anti-Semitism by its right name."

I do not mean to suggest (nor does Rabbi Brickner, I am sure) that all anti-Israel sentiment, whether in the black community or in the general population, is to be equated automatically with anti-Semitism as such. On the other hand, I think it's perfectly clear that much of the

black (and white) anti-Israel sentiment that one encounters either on the political "right" or the political "left," is anti-Semitic in tone if not in substance. And, to call it by its right name, anti-Semitism, black or white, is a sin that cries to heaven for vengeance.

I AM SORRY, for his sake as well as my own, that Rabbi Brickner has made it necessary for me to restate my own position on this matter so emphatically. I think he should have saved me the trouble of doing so, for he knows, or can be properly expected to know, exactly where I stand on this matter.

He also knows, or certainly ought to know, that Father Edward Flannery, Secretary of the Bishops Committee on Catholic-Jewish Relations, Monsignor John Oesterreicher, Director of the Institute of Judeo-Christian Studies at Seton Hall University, and a number of other Catholic spokesmen have consistently supported Israel's sovereignty and have done so with greater force and certainly with much greater authority than I have.

The fact that other Roman Catholics or Christian leaders may have failed to support our position on this matter or may even disagree with it is no reason for saying without qualification that Christians, as a group, are "probably unable to support Israel's claim to legitimate national survival even if they wanted to."

Slams X-rated movies on TV

FORT WORTH—The National Catholic Register has urged Catholics to join "our friends of other Churches" in protesting the showing of X-rated films on television.

In an editorial in its March 19 edition, the newsweekly quoted a resolution unanimously adopted by the Southern Baptist Convention's Executive Committee in protesting the "invasion of America's homes with profanity, vulgarity, adultery, incest, homosexuality, child molestation, nudity and sadism."

All-Church Press, which prints the Register and other Catholic and Protestant religious publications having a combined circulation of 800,000, also protested to CBS, the editorial said.

It quoted the letter from All-Church Press as expressing concern "about the daily erosion of our country's morality—a process which can only be accelerated by (CBS's) televising of X-rated films."

"Where were Catholics at the time this moral issue was raised?" the Register asked. "Apparently we were not prepared to meet the challenge. But it is not too late."

The editorial urged readers who believe X-rated and R-rated films should not be shown in homes to write to CBS's director of program practices about the matter.

Do we need a national pastoral council? Yes, but not now

BY ROBERT E. SIMANSKI

YOUNGSTOWN, Ohio—Is there a need for a national pastoral council in the U.S.?

Msgr. J. Paul O'Connor, Youngstown chancellor and chairman of the U.S. Catholic Conference Advisory Council's steering committee studying the feasibility of a pastoral council, emphatically says "Yes."

Is such a council advisable now?

Just as emphatically, he answers "No." Msgr. O'Connor says the theological basis for a national council grows out of the Vatican II assertion that entire People of God—clergy, Religious and laity—all make up the Church. He also cites Pope Paul VI's comment that man today desires to share in decisions that affect his life.

The role and form such a council would assume has not yet been decided, but several ideas are emerging.

THE COUNCIL, Msgr. O'Connor suggests, would discuss issues of national importance and advise the bishops, encouraging them to be more "prophetic" in their teaching.

If a national council existed several years ago, he says, it could have, for example, urged the bishops to issue a statement on conscientious objection much sooner than they did.

The council would encourage bishops to "speak out" on moral issues before it is "safe" to do so—in other words, to give greater leadership, Msgr. O'Connor says.

The council probably would also urge the bishops to seek from Rome more freedom in the liturgy, marriage cases and the life-styles of clergy and Religious.

A WELL-PLANNED council, he believes, would provide the bishops with insights as to where the U.S. Church ought to be going.

Current thinking is that the council ought to be relatively small—somewhere between 50 and 200 members. Msgr. O'Connor feels the majority should be elected, but some members should be appointed to guarantee the inclusion of ideological, racial, and national minorities and to provide for needed expertise.

The council's main thrust could be both prophetic (a strong group exercising moral leadership) and

representative (a broad-based group representing the thinking of the average American Catholic).

A prophetic council would be small, to permit interaction among its members. A representative group would be large—perhaps as many as 500 members, including a priest, Religious and lay person from each diocese.

THE YOUNGSTOWN chancellor says that before a structure is chosen, a choice must be made as to which role will predominate. The range of 50 to 200 members now under consideration doesn't indicate a leaning in a particular direction, Msgr. O'Connor says.

Msgr. O'Connor sees parish, diocesan and possibly regional pastoral councils as ideal bases of support for the national council. Nominations for national council posts could originate from diocesan councils, with further elections occurring on a state or regional level.

Issues for discussion could originate at the diocesan level, and recommendations for implementing programs approved by the U.S. bishops would come through the national council to the diocesan units, who in turn would offer leadership to the parish councils.

On all three levels—national, diocesan, and parish—the success of one type of

council would reinforce the success of the others, Msgr. O'Connor believes.

BUT WHILE A national council is deemed desirable, Msgr. O'Connor's committee has told the bishops that it isn't feasible now.

Msgr. O'Connor says this is so because most U.S. Catholics don't understand the nature of such a council or "appreciate the contribution it can make to their lives."

He sees the National Advisory Council as having a key role in making a council feasible—mainly through education—and has set 1976 as a target date, to coincide with the nation's 200th anniversary.

Before a national pastoral council is feasible, Msgr. O'Connor says, its nature and function must be explained clearly and an appreciation of its value must be developed.

What would be the council's greatest contribution?

Msgr. O'Connor says it would give the U.S. Church more credibility, which he sees the bishops as lacking. It would counter the authoritarian view of the Church, where bishops make decisions and others only follow them, giving clergy, Religious and laity greater input into decisions affecting them.

The CRITERION

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What YOU think counts

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Divining the boom in occultism

NEW YORK—The current boom in the occult, mysticism and extrasensory perception is something that neither science nor the Churches have been prepared to accept, an Episcopal canon active in psychic research told a conference here.

Yet, says the Rev. Canon William V. Rauscher of Woodbury, N.J., past president of Spiritual Frontiers Fellowship, it poses a major challenge to religious leaders in the 1970's because it shows that "man is having some trouble coping with the dawn of the 21st century."

Canon Rauscher and Martin Ebon, author and managing editor of the International Journal of Parapsychology, were the principal speakers at a recent gathering of more than 100 clergy and laymen at the Cathedral of St. John the Divine. The principal theme was how the "occult revolution" today is affecting Americans generally and religion in particular.

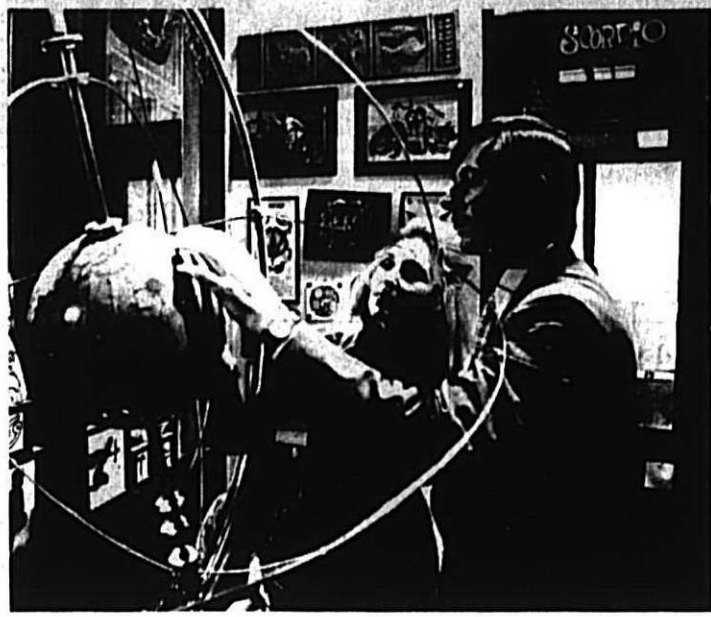
CANON RAUSCHER said that extrasensory perception was generally not acceptable in seminaries or church gatherings 12 years ago but is now the "science of the future."

The evidence is everywhere, he said: a "new spirituality," a "rigid Jesus Movement among the youth," involvement in the bizarre, a "psychic revolution," a growing need for a more mystical Christianity, an emerging concept of "a cosmic Christ," a turning to consciousness expansion through drugs, and "a surging of the Holy Spirit in all facets of religion."

What do these happenings—and the new respectability given parapsychology and psychic research—say about church life?

MANY CHURCHGOERS, jaded by new morality, social activism, and experimental liturgies featuring Holy Communion "from bread and wine to coke and potato chips" are "seeking everywhere" to quench their inner spiritual thirst, Canon Rauscher believes.

"They are unconvinced on a national level that their religious leaders are truly developed in the spiritual life," he continued. They want to be told about prayer,



healing, unseen realms and how once again "to reach God."

The speaker maintained that during the next decade those who ignore this interest in "a non-physical reality apart from what we can see for ourselves" are in for "a great shock."

"The materialistic concept of the universe is dead," he said. "Religion will be forced to return to the teaching of the inner life and the unseen realities, which is its real job."

EBON CAUTIONED those present: "If

you go into psychic research, do it within the church."

There is a danger, he said, that when people get caught up in receiving otherworld messages "they get so full of their own chosenness, it is disastrous."

As an example, he said, Jeanne Dixon, who predicted President Kennedy's death, "has gone to the dogs because she thinks God has picked her and only her."

Both speakers warned that, in advising church people about the occult, "there are dark forces" they should be aware of in exploring the psychic.

Neutrality impossible, Puerto Rican priests told

SAN JUAN, P.R.—Political neutrality for a priest is impossible because his actions implicitly carry political judgment, it was stated in an archdiocesan editorial here.

A front-page editorial entitled "Priests and Politics" appeared in the archdiocesan newspaper, Pastoral, with

reference to the general elections to be held here next November.

"As priests," the editorial reads, "we live, work and are a part of a country which is currently having enormous transformations in all senses, where undoubtedly evangelical values are involved."

COLUMBUS INDUSTRIALIST

Answers Reader's Digest charges of World Council's radicalism

NEW YORK—The Churches must take "controversial social action" and perhaps become "disruptive" in their preaching, according to a Reader's Digest article written in response to an earlier two-part Digest series critical of the World Council of Churches.

"There is no way the World Council, or even local congregations, can play it safe and be true to the Gospel," says J. Irwin

Miller, head of the Cummins Engine Company, Columbus, Indiana and a prominent Disciples of Christ layman.

Miller's article, appearing in the April Digest, is response to a series published in the October and November 1971 issues. The earlier pieces specifically attacked the World Council for a Program to Combat Racism and for its admission of the Russian Orthodox Church to membership.

INTENSE CONTROVERSY followed the appearance of the articles. The World Council asked for Digest space to counteract the criticism.

In his article, Miller does not attempt to respond point by point to allegations that the WCC Program to Combat Racism has supplied arms to "liberation" groups in southern Africa nor to a contention that the WCC is unduly influenced by the Russian Orthodox.

Miller deals with the theological and social reasons why he feels the Churches and the WCC must be involved in social action and in other activities which may well provoke controversy.

HE MENTIONS the Russian Church but in quite another context. According to Miller, support is lent to church social proclamations in America by the observation that had the 19th century Church in Russia spoken out against the Czar, the landowners and the nobility, revolution and communism might have been avoided.

During the 19th century, he said, Orthodoxy in Russia "conducted its rich and ineffably beautiful services with almost unbroken silence regarding the corruption

- opinion
- reaction
- analysis
- background

and cruelty of the nobility and government."

In the modern world, institutions as well as individuals must be reminded that the Christian Gospel is opposed to corruption, Miller wrote.

"In times past this has meant leading the fight against corruption. IN A SURPRISE any abuse of private or public power—and for prison reform, for the rights of the workingman to form unions.

"Today it clearly involves support for complete racial equality, for the elimination of poverty and hunger in a potentially affluent world, and for the extension of full democracy powers to the deprived and powerless."

LETTERS TO THE EDITOR

Investigate course, speak out, advises League president

To the Editor:

The Archdiocese of Indianapolis Board of Education will vote on April 18 at their monthly meeting at Roncalli High School, 7:30 p.m., on the introduction of an eight-year course for grade schools on a sex education and personality development program.

If approved, this harmful program will be offered on an optional basis to all grade schools in the Archdiocese.

We of the Catholic League with over 4,000 members throughout Indiana con-

Latin School 'asset' to all, Sponsels say

To the Editor:

Just a short note in relation to one of your articles in The Criterion (3-31-72) concerning the Priests' Senate giving the Latin School of Indianapolis full support for the coming years.

We are very familiar with the Latin School and what it means to our Church today. The school has one of the finest academic programs in the city and other programs we do not believe can be matched by other schools. The school is an asset and will train some of the priests of tomorrow.

We thank the Priests' Senate for its support and assistance. We know the future for priests and for the Church is going to be brighter after we come through these few dark years.

Mr. and Mrs. Paul C. Sponsel
Indianapolis

sider this program harmful for the following reasons:

1. An eight-year course on sex education is unnecessary because this subject can be covered in a much more knowledgeable and efficient way by the parents who are a much better judge of when their children should receive this information.

2. This program places all children in the same category and children reach maturity at different ages.

3. These books are clearly against the guidelines as established by the State of Indiana, which state that no information concerning the reproductive process is to be included in grades one through six. (The fifth grade book clearly violates these guidelines.)

4. The ability of the teachers to instruct pupils in this very delicate subject cannot be guaranteed.

5. Sex education is a private thing and bringing it into the classroom could destroy Christian morality at this early age. These books encourage the child to reveal much of his personal and family life to his classmates and teachers, a process which can be quite disastrous psychologically to some children.

6. The natural reaction of a child who does not fully understand what is being taught is to experiment, whether it is chemistry, physics or anything else, including sex.

We of the Catholic League are not against all sex education, but are for prudent sex education at the proper age. We believe in developing a course for parents to help them instruct their children, or a course which brings parents and children together for this information.

We urge all Catholics, whether or not they have children in Catholic schools, to examine the books and teachers manuals, especially the fifth grade books, to see how really harmful this program is.

Remember, this is an eight-year course

on sex education and personality development and unless we as Catholics make our feelings known to our pastors, school officials and Superintendent of Schools, this will be offered to all schools in September.

Fred G. Johnston, Jr., President
Catholic League of Indiana
Indianapolis

Gabonays add praise for the Latin School

To the Editor:

After reading the letters to the editor from the Daileys and the Kirbys (4-7-72) praising the Priests' Senate in supporting the Latin School, it is our desire to add our comments.

We are the parents of four sons, three of whom are graduates of the school. Our oldest is now a theology student at Louvain University in Belgium and the other two are students at Marian College.

It has been a delight watching our sons and their many classmate-friends develop into unselfish, well-balanced men. We have seen demonstrated the attitude of Christian faith and Christian hope and knowledge that there is more to life than what we see with our eyes and touch with our hands.

We are sure there are many parents of graduates who feel the way we do about what the school has done not only for our sons but for our family.

In this day of uncertainty, it is important that schools such as the Latin School exist. We will be forever grateful to the faculty of the Latin School for their dedicated spiritual guidance and continued influence in helping our sons find a more meaningful life.

Mr. and Mrs. William C. Gabonay
Beech Grove, Ind.

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Directory 1969

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2. Portrait of Pastor with message for congregation.
3. Group portraits of church officials, boards, committees, etc.
4. Parish history, program, schedule of services, events, reports, etc.
5. Family portrait of congregation members arranged alphabetically.
6. Directory section to contain list with name, address and phone number of every member of the congregation, whether or not photographed.
7. We will be happy to work with any ideas the church has.
8. When the books are delivered, the Pastor will receive a photo of each family photographed.

This program is financially feasible for us because most of the people we will photograph in your church have never had the occasion to all for a family portrait, and will be delighted to obtain copies for themselves and their loved ones. They will have a free sitting with many poses to select from, and, because we photograph in volume they will have the advantage of comparatively low prices. IN ANY CASE, NO ONE IS OBLIGATED OR WILL BE PRESSURED IN ANY MANNER to order extra copies.

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GOD OUR FATHER

BY SR. MARIA HARRIS, C.S.J.

God our Father is a God of paradox. For example, one of the greatest paradoxes of Christian spirituality is that the God we call Father is also Mother.

In Christian tradition, God the Father does not just generate, he also brings forth; he not only initiates life, he also sustains it; he not only provides food, he himself is food. In addition, qualities often closely associated with fatherhood, such as parental authority, justice, and power, are complemented in him by a dependence on the free love of his sons and daughters, by mercy, and by tenderness.

This provides a clue for us to what it means to be "in God's image." For to be in God's image, whether we are men or women, is to be called to the fullness of the humanity he gave us, creating in ourselves a synthesis of what are mistakenly referred to as exclusively "masculine" or exclusively "feminine" qualities.

Each human being at times is called to reflect strength, at others weakness, at times aggression, at times surrender. All of us are called to be mature, cognitive, thinking beings, but we must also develop childlikeness, feeling, and affectivity.

IN CHRISTIAN spirituality, this paradoxical element in existence is found most often in the life of prayer. There we find that God is at the same time the source of all security and the absence of all security. He is strength, rock and steadfastness at the same time that he is the one who says, "Come, leave your people and your father's house, and enter a land I shall show you."

We may be warned by the words of Martin Buber, "Woe to that man so possessed that he thinks he possesses God." Yet we find it even more frightening to be so possessed we think it possible to dispense with him. "You are my stronghold, my refuge, my fortress, my security," we read in the psalms. He is the one place where we can rest.

Yet in another sense, it is face-to-face with God in prayer that we learn to surrender even our security. In prayer we learn to become empty. In prayer we learn

that before God we must give up every one of our idols—even the idol of security. This is what is behind the somewhat shattering suspicion we have that the security of the Christian is to be without security and the future of the Christian is to create the future.

SIMILARLY, although we cannot even begin to pray until God first approaches us, prayer is at its best an exploration into God, a going forth on our part into the unknown. The entire Judeo-Christian tradition is a reminder to us that we can only love God because he has first loved us; that it is he who sought out Abraham and Moses and the prophets—sometimes against their will, as in the cases of Jeremiah, and Jonah and even Saint Paul.

Prayer is not first our activity; it is God who makes the first move, who comes to us when we give even the most halting signals such as "I love you. I'm sorry," or "I love you. Thank you." It is God who came to us in time, who broke into human history where we were, who approached and still approaches us in all the modes of being open to men—poetry and song and sorrow and beauty and other people.

YET, PRAYER IS at the same time a movement on our part, a journey, an exploration into God. God is where man's going. As Christopher Fry reminds us in "A Sleep of Prisoners"

The human heart can go to the lengths of God.
Dark and cold we may be, but this is no winter now. The frozen misery
Of centuries breaks, cracks,
begins to move;
The thunder is the thunder of the flocks.
The thaw, the flood, the upstart Spring.

Thank God our time is now when wrong
Comes up to face us everywhere.
Never to leave us till we take
The longest stride of soul men
ever took.
Affairs are now soul size.
The enterprise
Is exploration into God.

(Copyright 1972, NC News Service)



Prayer is an "exploration into God."

WORSHIP AND THE WORLD

Has modern music place in liturgy?

BY FR. JOSEPH M. CHAMPLIN

The title tune from "Alfie," played as instrumental background music, seems totally inappropriate in a Catholic church at Communion time. Moviegoers will remember Michael Caine in that film as the fun-loving English playboy who quite irresponsibly loved and left countless young (and a few not so young) women. Moreover, Alfie even encouraged one unfortunate girl to abort the child he had fathered. All of this, indeed, contrasts harshly with the thoughts, attitudes and atmosphere expected when we approach the altar to receive Christ's Body and Blood.

But I think we should hold back for a moment our immediate, negative judgment and weigh the matter more carefully.

Alfie doesn't escape from these episodes totally unscathed. He shudders at the sight of his aborted fetus on an apartment floor and, at the movie's conclusion, walks across a bridge and down the street alone. Is the film trying to say something through contrast?

The song's lyrics lead us to believe so. "What's it all about, Alfie? Is it just for the moment we live? . . . Are we meant to take more than we give?"

THE ANSWER to those questions is an emphatic "no." "As sure as I believe there's a heaven above . . . I know there's something much more. Something even non-believers can believe in. I believe in love, Alfie. Without true love we just exist . . . Until you find the love you've missed you're nothing, Alfie."

Those are, in my view, very correct, Christian thoughts. After all, Jesus gave us two commands: love the Father with our whole hearts and others as we love ourselves. This contemporary melody is, at least to some extent, preaching the same message.

Is the song Alfie "technically, aesthetically and expressively good?" The Boston Liturgical Commission insists on this quality in music suitable for liturgical worship. I know neither Burt Bacharach (who composed the tune) nor his professional credentials, but presume peers respect him as an artist and would judge a piece like Alfie "artistically sound," not "cheap, trite or a musical cliché."

How could Alfie possibly enhance the liturgy during Communion? Official documents establish the function of music for that portion of Mass: It should "give expression to the joy of unity in the body of Christ and the fulfillment of the mystery being celebrated." Moreover, these decrees recommend we use the organ and other instruments to help us "share feelings of joy and contemplation at appropriate times." They cite, specifically, instrumental music as "a soft background during portions of the Communion rite."



WOULD ALFIE fulfill these directives? Yes, if we consider how its message of love blends in with those unity, joy, contemplation, mystery sentiments normally associated with the Eucharist. But what of the ugly aspects in that movie which so clash with the pure atmosphere we seem to breathe during Communion? Will not background music from the title song bring them to, and contaminate, people's minds as they approach or leave the altar? Possibly, but I doubt it—especially if the celebrant or planning committee has additional solid reasons for utilizing the tune.

Suppose, for example, the preacher began his homily with a copy of the sheet music from Alfie in hand, read samples of the lyrics, and then spoke of the love, respect, responsiveness and good example needed for happy family life. In such an instance the very familiar refrains played later on should serve to recall and reinforce the sermon.

In its third instruction on the Liturgy, the Holy See states: "Music in the celebration must serve the worship of God, and thus must have qualities of holiness and good form; it must be suited to the liturgical action and the nature of each of its parts; it must not impede the active participation of the whole assembly, but rather direct the attention of mind and heart to the mystery which is celebrated."

I obviously feel that in the context described above Alfie conforms to the requirements of that decree.

(Copyright 1972, NC News Service)



Contemporary melodies sometimes carry a message when sung within the context of the liturgy. (NC photo by Richard Lee)

RELATING TO GOD

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

Sometimes a phrase, a sentence from a movie grabs you. The words keep coming back, because they touch something true to experience. The final words of "I Never Sang for My Father" struck me that way. Perhaps you remember them too.

Gene, the son, and Tom, his father, spent their lives in an intense personal struggle between themselves. At times they seem to hate each other. Genuine tenderness breaks through only momentarily. Finally the old man angrily orders Gene out of his house.

Gene leaves with equal anger. "That night I left my father's house forever," he muses later, after his father's death.

The movie ends as Gene concludes his reminiscence. "Death ends a life, but it does not end a relationship which struggles on in the survivor's mind toward some resolution which it never finds . . . What did it matter if I never loved him, or he never loved me? . . . But still, when I hear the word 'Father' . . . it matters."

PERHAPS THESE final words of this fine movie struck a resonance in me because of my experience with delinquent boys. Many of them feared their fathers. Others despised them. Still others felt sorry for them. But, much to my surprise, I found that to them as to Gene, the word "father" mattered. Even for boys whose fathers had beaten them, abandoned them, betrayed them, there was a sense of what a father was meant to be like, what kind of father they would want to be someday.

For young people whose fathers genuinely care for them and are able to communicate with them in a relationship of trust and affection, the word "father" has a still richer meaning. Few experiences are as meaningful for a man as becoming a father and guiding the growth of his children. The deep love of man and woman takes on a new fullness when that love becomes fruitful of new life.

IT IS NOT SURPRISING then that God reveals himself as a father already in the Old Testament. The prophet Jeremiah describes God's thoughts: "How I should like to treat you as sons . . . You would call me, 'my father' . . . and never cease following me" (3:19). Hoseah the prophet puts similar words in the mouth of God: "When Israel was a child, I loved him; out of Egypt I called my son . . . It was I who taught Ephraim to walk, who took them in my arms . . . I drew them with human cords, with bands of love; I fostered them like one who raises an infant to his cheeks (2:1-4).

The Jewish people responded to God's affection by calling him their father: "You, Lord, are our father" (Isaiah 63:16). Jesus was building on this long tradition when he taught his disciples to pray "our father . . ." (Mt. 6:9). His whole life was lived in an intimate relationship with his father, whose will he accomplished and whose love he shared with all who were open to accept it. His whole mission in life was to help men realize that God was in fact their father, that they were

indeed brothers and sisters, sons and daughters of the same father.

CHRISTIAN EDUCATION—at home, in the classroom, in church—continues Christ's role of enabling people to relate to God as a Father. As the General Catechetical Directory states: "The supreme purpose of the incarnation of the Word and of the whole economy of salvation consists in this: that all men be led to the Father. Catechesis, therefore, since it must help to an ever-deeper understanding of this plan of love of the heavenly Father, must take care to show that the supreme meaning of human life is this: to acknowledge God and to glorify him by doing his will, as Christ taught us by his words and the example of his life, and thus to come to eternal life" (41).

The effort of Christian educators—of whom none are more important than mothers and fathers—is to help people to realize the love God has for each person, and to respond to that love with deep trust and affection. In a sense it is to make real in relation to God what Gene said of his father: "When I hear the word 'father' . . . it matters."

(Copyright 1972, NC News Service)



Too young to "sing for his father," this child still knows that he has the protection of his father. The sense of what a "father" should be like draws people to God as . . . our father." (NC photo by Fr. Carl J. Pfeifer, S.J.)

SHEED

Sin, it seems, is not recent phenomenon

BY F. J. SHEED

Listen to Paul writing of sins to be avoided—drunkenness, violence, brawling, love of money (Timothy 3:3). Very proper, you think. All Christians should avoid them. But Paul was not writing about "all Christians," he was writing about "bishops." He goes on to deacons—they must not be double tongued, not heavy drinkers, not greedy for gain. For deaconesses one is faintly relieved to find him making no mention of drunkenness; but he does find it necessary to say they must not be slanderers. Needless to say, this is not to be taken as a portrait of the first officials of the new Church, but only as a listing of faults already to be found among them. Then, as now, and in every age between, the clergy had to contend in themselves with faults which it is their duty to help the rest of us to overcome.

Indeed, the mass of early Christians were uncannily like ourselves. Paul finds among the Corinthians "quarreling, jealousy, anger, selfishness, slander, gossip, conceit" (2 Corinthians 12:20). He might be describing church choirs one has known. All the Epistles warn of vices to be checked. It is profitable—yes, I mean profitable—to read through some of the longer lists—1 Corinthians 6:9-10, 2 Corinthians 12:20, Galatians 5:19, Colossians 3:5.

AS WE PASS from Gospels to Epistles, two vices surprise us by the frequency of their mention—lust, of which Jesus says little, and drunkenness, which he barely mentions. Paul, of course, was writing for Gentiles. Sexual sins seem to have been all over the new Church—fornication ("by which a man sins against his own body, which is the temple of the Holy Spirit" (1 Corinthians 6:18-19), adultery, sodomy. "Things done in secret of which it would be a shame to speak." Drunkenness was as prevalent as lust: as we have seen, Paul finds it a peril to priests and deacons, the older women must be warned against becoming "slaves to drink" (Titus 2:3). Incredibly, men got drunk at the meal

(Continued on Page 7)

SACRED SCRIPTURE

The Christian: a son of God

BY FR. QUENTIN QUESNELL, S.J.

You cannot define Christianity in terms of solving social problems. Christianity tries to produce good men and women, and good people today are concerned about social problems . . . drugs, oppression, warfare, poverty, etc. Therefore, Christians are concerned about these things. But Christianity is not a political or economic organization. It is a religion.

Concern for the good of one's fellow men and willingness to make personal sacrifices for that good are marks of the Christian. If a man does not have those marks, his Christianity is hypocritical and hollow. But those marks alone cannot define him as Christian. They define only the good man. The Christian is a son of God.

Christianity is a faith and a religion. As a faith, it is a special vision of the world. As a religion, it is the effort to live in full awareness of that special vision. Such a life is a life of love, according to the teachings of the gospel we have seen. It is a life of sacrifice, after the model of Christ's self-gift for us. And such a life is also a life of prayer.

THE PRAYER THAT makes the Christian's life is not prayer simply as "repeating a lot of words as the pagans do" (Matt. 6:7). It is not only the repeated begging God for favors, "for your Father in heaven knows that you need all these things" (Matt. 6:32). The Christian's prayer is a life of knowing God is close and so of feeling close to God.

It begins, as all life begins, in God our Father, the giver of life. "Let us give

thanks to the God and Father of our Lord Jesus Christ. For in our union with Christ, God has greatly blessed us with every spiritual gift in the heavenly world. Before the world was made, God had already chosen us to be his in Christ, so that we would be holy and without fault before him" (Ephesians 1:3).

It is a rich and full life: "He has given us precious and very great promises, in order that by receiving what he has promised you may escape from the destructive passion that exists in this world and come to share the divine nature" (II Peter 1, 4).

IT IS A LIFE, however, that we must learn to appreciate. We must open our eyes to the treasure within us—to "know what is the hope to which he has called you, how rich are the wonderful blessings he promises his people, and how very great is his power at work in us who believe" (Eph. 1, 18f.). "God has put his stamp of ownership on you by giving you what the Spirit had promised. The Spirit is the guarantee that we shall receive what God has promised his people, and assures us that God will give complete freedom to those who are his" (Eph. 1, 13f.).

We have the power "through his Spirit to be strong in your inner selves, so that Christ will make his home in your hearts, through faith" (Eph. 3, 16f.). In this state "you may have your roots and foundations in love, and you, together with all God's people, may have the power to understand how broad and long and high and deep is Christ's love . . . and so be completely filled with the perfect fullness of God" (Eph. 3, 17ff.).

IT IS A LIFE OF peace: "God's peace, which is far beyond human understanding, will keep your hearts and minds safe in Christ Jesus" (Philippians 4, 7). It is a life in God's presence: "God has made you his friends, in order to bring you, holy and pure and innocent, into his presence" (Colossians 1, 22).

It is a happy and thankful life: "Be happy always, pray at all times, be thankful in all circumstances. This is what God wants of you, in your life in Christ Jesus" (I Thess. 5, 16-18). "Sing psalms, hymns, and sacred songs; sing to God, with thanksgiving in your hearts. Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through him to God the Father" (Col. 3, 16f.).

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KNOW YOUR FAITH

YOUTH-VIEWS

'The church is more than just a building'

BY JAMES L. ALT

To many people, the "church" is known as "a Christian house of prayer." Church, prayer, Christian—what do these terms mean? Very often we find ourselves talking about these terms without really understanding what we are talking about.

One thing is certain—it is obvious that young people refer to the "church" as more than "a house of prayer" in the sense of "a building." John Rangel, 16, San Angelo, Texas, states this very clearly when he says "the Church is not just a building but the people. We not only can worship God in a building, but we can worship him also in an open field or in a crowd. In the Gospels it says that where two or more are gathered in my name, I also am there."

To Mary Joan Franke (16, Rowena, Texas) the Church "is the greatest organization in the universe. It is a very large group of people organized to worship God." She and several other young people agreed with religion teacher Manuel Maldonado (35, San Angelo,

Texas) that the Church "is more than 'that building' on the corner of 17th and Randolph St. known as St. Joseph's. 'I am the Church,' you are the Church, 'we' together are the Church."

WHILE THE YOUNG people may agree on the definition of "Church" as "people-power," there were varying opinions as to what "prayer" really is. Sister Carole Teebe (25, San Luis Obispo, Calif.) a religion teacher, defines prayer as "communicating to God in your own special way. It can be alone in meditation, or reading a book. It can be in a community setting, either at Mass or when people gather together to worship. Prayer is the sharing of ideas and the belief that God cares what you think."

Many people think of prayer only in

terms of set formulas of words which have been memorized. However, prayer is, and should be, more than that. Youth, especially, puts more stress on "action" than on words in today's world, and this holds true for prayer also.

MARY JOAN Franke thinks young people put much more stress on deeds than on words, and agrees that this should be the case. "People get so involved in the technical meaning of words that they forget completely about the real meaning they were looking for. In my opinion, people learn more from deeds alone, rather than words spoken."

Father Paul Evers (43, Rowena, Texas) doesn't think either words or deeds are stressed enough. "Christ by his actions showed us the Christian way of life," says Father Evers. "Christians today also need to act—by their actions you shall know them," quotes Father Evers.

Undoubtedly, today's young people are action-oriented. As Kim Lara (16, Rowena, Texas) says, "it is easy enough to talk about God and to tell other people the right way to act. But it is another thing to try to 'practice what we preach'."

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Sheed

(Continued from Page 6)

which preceded the Eucharist (1 Corinthians 11:21).

Lust and drunkenness are sins of individuals. What startles us more are the evils which rend whole communities. We

meet these again and again in the Epistles. Clearly class distinctions had not vanished: "Do not be haughty but associate with the lowly" (Romans 12:16). John tells of rich Christians "who close their heart against a brother in need" (1 John 3:17). James of obsequiousness shown to them at Christian meetings, Paul of rich Christians who bring their own food to the pre-Eucharistic meal "to the contempt of the Church of God and the humiliation of those who have nothing" (1 Corinthians 11:18). But on both sides of the class barrier, in have-nots as in haves, is the thrusting self.

We read of anger and strife, quarrelling and dissension. Some of it arose from honest difference of opinion, notably about the old Jewish ritual and dietary laws—how far were they binding upon Gentile converts? Upon Christians who had been Jews? But within 20 years after Calvary there had appeared doctrinal divisions, with lying teachers "creating dissensions and difficulties in opposition to the doctrine you have been taught" (1 Corinthians 16:17), "perverting the Gospel of Christ (Galatians 1:7).

JESUS HAD DESCRIBED the worst of the Scribes and Pharisees with their craving for adulation and their love of money (Matthew 23). For the same type among Christians, with a greater concentration of invective, read 2 Timothy 3:2-5—with its odd climax: "They make their way into households and capture weak women." In other words, Mr. Stiggins was on the scene very early. And not only he. Sinclair Lewis' Elmer Gantry was there as well.

What all this adds up to is that the first

Question on marriage raises rash of issues

BY MSGR. R. T. BOSLER

Q. What is the official position of the Catholic Church today regarding the marriage of a Catholic to a non-Catholic in a Protestant church without the presence of a priest? Should Catholics refuse to attend such a ceremony and refuse to acknowledge the so-called marriage with a gift? I have always felt that to go along with it is a silent condoning of such a wedding. We are finding today that the thinking on this varies from one parish to another. Some priests tell their parishioners it is all right to go to keep peace in families. Others say, "Well, you really shouldn't, but use your own judgment." What has become of the authority that we were always taught was the cornerstone of our Faith?



A. You bring up so many problems at once that I hardly know where to begin. The authority of the Church is still intact, though somewhat wobbly because those who exercise it and those who obey it have not yet learned how to make the change from a highly regulated, closed society of uneducated peasants or immigrants to an open, democratic society of self-reliant, educated citizens brought up to make decisions for themselves.

Authority over children is one thing, authority over adults is quite another. In the past, popes, bishops and pastors had to make detailed practical applications of moral principles to concrete cases for a people incapable of making them for themselves. In those days priests wanted to go to a canon law or a moral theology book to find a clear answer to every moral problem, and the people wanted from the priest a clear "yes" or "no" answer to the question: "Is it a sin, Father?" This

Christians were as mixed a lot as we have been in all generations since. Holiness was not made by Jesus a qualification for membership, rather the reverse—the just are in less urgent need than sinners. At any given moment the Church seems to be made up of people on the road to heaven, people on the road to hell, and people going nowhere in particular. So it was in the beginning. So Jesus knew it would be.

The question is why he should have chosen to convey his gifts to mankind through such a mixture of men.

worked well in a simple culture where all were of the same faith and community pressure helped support the moral decisions made by church authorities. But this no longer holds true today for us in our pluralistic society. Your problem is a good example of the difference.

When Catholics lived in a ghetto (territorial or psychological), it was probably best for priests to forbid taking part in a marriage of a child or relative "outside the Church," for this undoubtedly prevented many such marriages from taking place and helped keep intact the Catholic community so necessary then to preserve the faith of immigrants in an alien culture. The situation is not the same today, and the prohibition against attending marriages of Catholics outside the Church is no longer effective in applying social pressure to keep the young in line. Sometimes it could do more harm than good.

Every case is different. Parents and relatives will have to make their own decision. "How can the faith of the person best be saved?" That's the first question they must ask themselves. Will their refusal to have anything to do with the wedding shock the person into realizing the mistake or alienate him or her from the faith and the family forever?

"Is there danger of giving scandal by seeming to condone the sinful action by cooperating in a marriage outside the Church?" That's the second and balancing question. In these days of greater independence of children and loss of parental control, Catholic friends and relatives will ordinarily understand and sympathize with the parents in their dilemma and take no scandal at cooperation in the wedding. And it is quite possible that more scandal might be given to Protestants by what could appear to be a lack of love and interest in their child were the parents to avoid the wedding. For a better understanding of this, moreover, we must keep in mind that our Church now does give permission for a Catholic to be married in a Protestant church without a priest present and that those attending a given wedding would not know whether it was performed with or without Church permission.

When in doubt as to what to do in these situations, it seems to be better to choose the course that will keep parents, friends and relatives close to the one who "marries outside the Church."

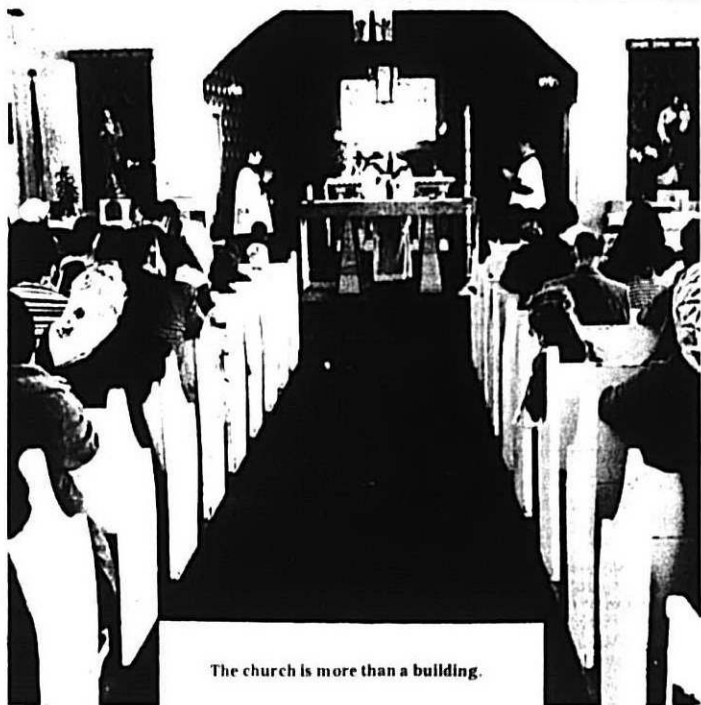
Q. I can identify with the woman whose husband won't have anything to do with her and who is lonely because her children are about to leave her. I've "been there." The answer boils down to the fact that this 45-year-old is not just a woman, nor a wife, nor a mother, nor a housewife, nor a Catholic. She is a person, a child of God, an individual, whole and complete in and of herself. Marriage is not so much a relationship as a way of life. (Oh yes, I too would like for it to be a relationship, but the simple fact of the matter is that it is not and we live happier, healthier lives if we face and accept reality.)

Motherhood is a job, a career, and a very large and serious responsibility. But anyone who is able to think at all knows that children grow up and that when they do they must leave home. Parents should be able to see this coming and prepare themselves as well as their children for the happy event. But too many women wrap themselves up completely in being mothers and homemakers, and when that job comes to an end they are lost—so lost that many of them fall apart, physically, mentally, emotionally and spiritually.

The alternative is not to build your life around your husband, because he, too, may leave you, either by dying or by living in his own little private world from which you and the children are excluded. It has been my experience and observation that very few men really "get married," by which I mean few men become husbands, fathers, heads of households, etc. They are too busy pursuing their own dreams and aspirations, and home is just a place to return to for food, sleep, clean clothes and sexual gratification. If you made the mistake of choosing one of these non-husband-non-father types, the answer is not to blame him, not to resent him, not to blame yourself, and above all, not to quit living and wallow in self-pity for the rest of your days. You may have made a mistake, but you can't undo what is done. You put the past behind you and go forward. Now you are free to get acquainted with yourself, to find out who you are, what you are, why you are here, and what you can do. In short, Mommy, the time has come for you to start growing up, become a whole, mature, integrated human being. Stop pondering your needs and wants and start pondering what you have to give.

A. Thanks for a different approach to the problem. But now we are in trouble with the men.

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AT CATHEDRAL HIGH

CYO Music Contest

set this week-end

Hundreds of young musicians will take part in the Archdiocesan Cadet Instrumental Music Contest this week-end at Cathedral High School.

More than 315 entries in the Piano Division will commence competition at 9 a.m. Saturday, April 15, continuing through 11:30 a.m.

Awards will be announced

500 expected at convention

April 21-22

Five hundred Archdiocesan youths are expected to attend the annual Archdiocesan Junior CYO Convention next week-end at Secena Memorial High School in Indianapolis.

Mayor Richard G. Lugar has accepted the invitation of Father Donald Schneider, Archdiocesan Youth Director, to keynote the convention at 10 a.m. Saturday, April 22.

Meanwhile, final deadline for advance registration is Monday, April 17. After that date the registration fee will be \$7.50, rather than \$7. The fee will include convention materials, admission to two social activities, Saturday lunch, Sunday breakfast and the closing banquet.

Housing accommodations are needed for out-of-town convention guests. Mrs. Walter F. Miller, housing chairman, has issued an appeal to Indianapolis-area parishes to

along with the recital of solo medalists at 12:15 p.m.

The Instrumental Division will begin at 12:30 p.m. Sunday, April 16, with 13 solo and four ensemble categories. Recital

Concert slated by Holy Name

BEECH GROVE, Ind. — "Sounds of '72 (plus 51)" will be presented by the music department of Holy Name School in two performances Friday, April 14.

The concert will be given at 1 p.m. and 8 p.m. in the student center auditorium of Our Lady of Grace Academy. Tickets are \$1 for adults and high school students, 75 cents for children.

Directed by Jerry Craney, the 77-member band will present numbers from the 17th to the 20th century. "Tones of Glory," arranged by John Cacavas from the movie of the same name, will feature a kazoo chorus.

Also scheduled is an arrangement of portions of the rock opera "Jesus Christ Superstar."

volunteer over-night facilities. Her telephone number is 353-9111.

Convention highlights will include announcement of the Publications Contest and Roger Graham Memorial Awards recipients. Election of new Archdiocesan Youth Council officers will precede the closing banquet, to be addressed by Mike Modzelewski, University of Maryland football star who is affiliated with the Fellowship of Christian Athletes.

and awards will start at 3 p.m., along with the band-orchestra competition. There are a total of 14 groups (four Class A and 10 Class B) in this division, with awards to be given according to class and for overall performance.

Defending champion of the band-orchestra competition is St. Philip Neri parish, Indianapolis.

The Cathedral cafeteria will be open both days for sandwiches and refreshments. There will be no admission charged for any of the activities. Parents and the public are invited to attend.

Fr. Patrick Kelly Brunch speaker

INDIANAPOLIS — Father Patrick Kelly, associate pastor of St. Luke's parish, will address the annual Communion Brunch of the Cathedral High School Mothers' Club on Sunday, April 16.

His topic will be: "How to Stay Sane While Being the Mother of a Teen-Age Son."

Special prizes will be awarded to the youngest mother with a boy at Cathedral, the mother with the most sons to attend through Cathedral and the one with the most grandsons to attend.

General chairman of the event is Mrs. George Binder. Reservations chairman is Mrs. Harry Binder. Guests will be served by Cathedral seniors. For reservations, call 547-5380 or 849-9198.

Marian slates 10-year reunion

INDIANAPOLIS — Marian College's Class of 1962 will hold its 10-year reunion the week-end of April 22-23 with a variety of activities.

A dinner-dance is scheduled at 7 p.m. Saturday, April 22, in the Atkinson Hotel. Mass will be offered at 10:30 a.m. Sunday, April 23, in the college chapel, followed by brunch, campus tour and baseball game.

Chairman of the event is Louise Firsich. Serving as master of ceremonies will be Thomas Tarpey.

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RABBI HEADS NEW GROUP

Public school coalition to press for tax credits

BY SUE CRIBARI

WASHINGTON — Nonpublic school leaders from a cross-section of faiths have formed a national organization here to push for federal tax credits benefiting parents of nonpublic school children.

"As a matter of justice and fairness to all," said Rabbi Morris Sherer, "it is time that the government lived up to its responsibility to grant financial assistance to realistically allow parents freedom of choice in education."

Rabbi Sherer, executive president of Agudath Israel of America, will chair the new nonpublic school organization, dubbed CREDIT—Citizens Relief for Education by Income Tax.

The Protestant, Catholic, Jewish and private schools which CREDIT officers represent educate some 5,000,000 American children.

Catholic school officials on CREDIT's national board include Norbertine Father C. Albert Koob, president of the National Catholic Educational Association (NCEA) here; and Dr. Edward R. D'Alessio, director of the U.S. Catholic Conference (USCC) elementary and secondary education division.

THIRTEEN tax credit bills—allowing parents to subtract some nonpublic school costs from their final federal income tax assessments—are now pending before the U.S. House of Representatives' ways and means committee, where tax legislation originates.

Rabbi Sherer said CREDIT "will embark on an educational campaign to demonstrate that federal income tax credits are a constitutional means of correcting the inequities suffered by nonpublic school parents."

A U.S. Supreme Court ruling last June struck down two state programs of direct aid to nonpublic schools, largely on grounds of "excessive entanglement" between church and state. This meant many nonpublic aid avenues were blocked, but constitutional experts have theorized that tax credits for parents would still be permissible under the high court ruling.

AT THEIR annual fall meeting, the nation's Catholic bishops passed a "Statement on Parental Rights and the Free Exercise of Religion" which said that in order to exercise "constitutional freedoms in education" parents of nonpublic school children "need and are entitled to... a share of the tax dollars they pay."

Seven Catholic bishops—including Cardinal John Krol of Philadelphia and Cardinal Terence Cooke of New York—belong to one of CREDIT's member organizations, a Committee for Parental Rights and Public Assistance in Education.

Other committee members include Auxiliary Bishop William E. McManus of Chicago, chairman of the USCC education committee, and several prominent Catholic laymen. Robert N. Lynch, executive director of the CREDIT affiliate, is on leave from an executive post at the Ohio Catholic Conference.

LYNCH SAID the committee "is completely committed to the ongoing work of CREDIT, and will do everything possible to marshal support for the program within the Catholic community as other nonpublic school groups—religiously affiliated or not—will be on similar missions."

Nonpublic school aid backers

CYO NOTES

The Cadet Boys Dual-Meet Track League season will begin the week of April 16, with the Girls League to start the following week. Coaches are reminded to phone scores in to the CYO Office.

Coaches of the Cadet Spring Baseball League and the new "56" Spring Baseball League will meet at 7:30 p.m. Thursday, April 20, in the CYO Office. Three divisions will play in the Cadet League, one in "56".

The date for the Junior Boys Match-Play Golf Tourney has been changed to June 26 because of conflicts with other tourneys. Information will be mailed shortly.

attach high hope for passage to two of the tax credit bills now before the House ways and means committee—mainly due to the political clout of the bills' sponsors.

Rep. John W. Byrnes (R. Wis.), ranking minority member of the ways and means committee; and Rep. Gerald R. Ford (R., Mich.), House minority leader, co-sponsored one of the bills. It would allow parents to subtract from their final tax bill half the tuition they pay for each of their children attending nonpublic elementary and secondary schools—up to \$400 per child.

400 camp spots now spoken for

Applications for the two CYO summer camps in Brown County this week passed the 400 mark as reservations hit 20 per cent of capacity.

The only week nearing capacity at this time is July 9 for girls at Camp Christina, with more than 100 reservations received.

Camping is not limited to Catholic youngsters. A deposit of \$15 must accompany applications. Fee for the entire week is \$37.50, including handicrafts and canteen. Some partial campships are available. For information, contact the CYO Office, 1502 W. 16th St., Indianapolis, IN 46207.



JUNIOR VOLLEYBALL LEAGUE CHAMPIONS—St. Christopher, after years of coming close, made the Junior CYO's first regular Girls' Volleyball League the occasion for its initial championship in CYO girls' team competition. The Speedwayites, winners of the Division One title in regular-season competition, earned a "bye" in the league play-offs, then upset favored St. Pius X in the championship match, 13-15, 15-7, 15-7. Head Coach Betty McQuinn (back row, right), who also handled St. Christopher's Cadet girls in Kickball and Volleyball, led the girls to their first league triumph. She was assisted by Mary Hittle (back row, left).



LITURGY IN TERRE HAUTE—Youngsters attending St. Ann's School in Terre Haute celebrated the liturgy recently on a special theme—birthdays. Those having birthdays during the month gathered around the altar for a special song. St. Ann's pastor (shown at the right) is Father David Lawler.

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18th carnival scheduled at Schulte High

TERRE HAUTE, Ind.—Schulte High School will sponsor its 18th annual carnival on Sunday, April 16. Food and entertainment for the public will be provided from 12 noon until 6:30 p.m. The New Orleans Riverboat era will be the general theme for the affair.

Roast beef and ham dinners will be served from noon to 6:30 p.m. in the school cafeteria which will also highlight the Riverboat setting.

Multi-colored booths, set up by individual homerooms, will also reflect the Riverboat theme.

The student council along with faculty advisers are in charge of plans for the carnival. Profits from the endeavor will be added to the general school fund, according to Father Joseph McGinley, principal.

Seminary sets annual picnic

MT ST FRANCIS, Ind.—Plans are underway for the third annual Mt. St. Francis picnic to be held August 26.

Executive committee members include Father Columban, seminary rector, Brother Jeffrey Hines and Brother Stephen Piffer, both of Mount St. Francis, Robert Battles and Irvin Stumler, both of New Albany.

The next planning meeting will be held at 7:30 p.m., Sunday, April 23, at the school here.

Announce plans for card party

BEECH GROVE, Ind.—The Ave Maria Guild of St. Paul Hermitage will sponsor its annual Spring Card Party at 2 p.m., Sunday, April 23, in Our Lady of Grace auditorium, 1402 E. Southern. Euchre and bridge will be played.

Mrs. Carl Bittle is chairman, assisted by Mrs. Roy Thopy, co-chairman.



GOLDEN JUBILIANS—Mr. and Mrs. Fred H. Risch, members of St. Rose of Lima parish, Franklin, will note their 50th Wedding Anniversary with an open house in the parish hall from 1 to 4 p.m., Sunday, April 23. They are the parents of Joseph and Raymond Risch, of Franklin, and Mrs. Ruth Ann Acker, of Indianapolis.

List Know-Faith topics for next school year

WASHINGTON—The release of the 1972-73 Know Your Faith School Year Schedule was announced here by NC News Service Director Richard M. Gulderson, Jr. The religious education series is syndicated by NC News to nearly 90 diocesan newspapers.

At the same time, Gulderson announced that Father Al McBride, concluding speaker at last week's National Catholic Educational Association (NCEA) Convention in Philadelphia, will serve on the Advisory Committee for Know Your Faith.

General theme for the new Know Your Faith schedule is "Looking at Life in the Light of Christ." The new series is scheduled to begin the week of September 18, 1972, following completion of a summer series in Know Your Faith focusing on the family and the parish.

THE 1972-73 SERIES will attempt to answer such questions as what difference does Christ and his Church make in trying to understand and respond to the experiences of the 1970's? How does faith help make sense out of daily living? How do modern developments affect

the understanding of Christian tradition?

The Know Your Faith program is widely endorsed by bishops, pastors, religious educators and parents. It is considered the largest religious education program of its kind in the United States.

In a letter sent to all diocesan religious education offices along with the schedule for 1972-73, Father William Tobin, acting director of the National Center of Religious Education (NCRE) at the U.S. Catholic Conference (USCC), said:

"The Know Your Faith series has proved to be an effective program for religious education and is currently used in 90 dioceses. Hopefully this series can be fully integrated in your parochial religious education program."

THE ADDITION of Father McBride, a well-known religious educator and author, to the Advisory Committee will give Know Your Faith a practical approach to being used more widely in parish schools of religion. The Norbertine priest was recently named to head the Teacher Formation Division of the NCEA. In addition to writing in

Spring Meeting for Spiritual Directors set

ST. MEINRAD, Ind.—The Spring Meeting of the Midwest Association of Spiritual Directors will be held at St. Mary of the Lake Seminary, Mundelein, Illinois, April 14-16, 1972.

The speakers on this year's program were chosen to reflect the practical interests and concerns of seminary formation personnel. "Prayer in the Seminary Community" will be the topic of a paper delivered by Father Arthur Lenti, S.D.B., Pontifical College Josephinum, Worthington, Ohio. Father Michael Brophy, C.P., of the Catholic Theological Union, Chicago, will speak on "Manifestation of Spirituality During Formation," and Father Edward O'Connor, of the Theology faculty, University of Notre Dame, will speak on "The Charismatic Renewal."

The meeting is open to all of those engaged in priestly formation on the high school, college, novitiate, and theologate levels.

For information contact Rev. Vincent Tobin, O.S.B., Director, MASD, St. Meinrad College, St. Meinrad, Ind. 47577 (812) 352-6501.

The 1972 Summer Series in Know Your Faith, Father McBride will also be one of the theme writers for the new schedule beginning in the fall.

The Know Your Faith Advisory Committee is composed of theologians and religious educators, and writers whose purpose it is to plan and implement the Know Your Faith program. The 1972-73 schedule was prepared by Jesuit Father Carl Pfeifer, assistant director of the National Center of Religious Education (NCRE), from recommendations by the committee.

SET CARD PARTY

INDIANAPOLIS — St. Andrew's Women's Club will sponsor a card party Wednesday, April 19, in the Father Harold Hall, 4050 E. 38th St. Playing begins at 8 p.m. There will be table prizes, door prizes and snacks. Tickets are \$1.25 at the door. The public is invited.



LADIES CLUB DANCE—"The Roaring Twenties" will be the theme of the annual dance sponsored by the Ladies Club of Mt. St. Mary's, Knights of Columbus, Indianapolis, to be held at 9 p.m., Saturday, April 15. Music will be provided by "The Diminishing 11th." Tickets are \$2 per person and are available at the door. Mrs. Wilma Harmering, above right, is Ladies Club president and dance chairman. Others shown, from left, are: Mrs. Marty Kersey, Mrs. Mary Catherine Lawson and Mrs. Ann Wohlieter.

Saint Meinrad announces summer theology program

ST. MEINRAD, Ind.—St. Meinrad School of Theology's Summer Theological Studies Program will be held here from June 19 through July 28.

The summer theological studies program offers courses leading to either a Master of Religious Education degree, Master of Divinity degree or M.A. of Religion (on special arrangement with Indiana University). A special non-degree program is also available.

Courses will be offered in the areas of Prophecy, the Psalms, Portraits of Jesus in the Gospels, Pauline Interpretation of Christianity, Systematic Theology, Fundamental Moral Theology, a seminar in literature and the teacher of religion, Religious Education in the Seventies, and a special course directed to the teaching of teenagers, to include: Religion and Psychology, Teaching Religion to Teenagers, and Survey of Church

History

THE SUMMER program faculty includes Benedictine monks, a Passionist priest, a layman, a religious Brother and a nun, all recognized in their respective fields.

Applicants for the summer theology program must have received an accredited B.A. or B.S. degree, however, the Dean of the Summer School will consider select applicants who do not have the bachelor's degree, especially if they are active in some form of Christian education or give evidence of competence to follow the courses with profit.

THE ST. MEINRAD School of Theology is fully accredited by the American Association of Theological Education, Association of Mid-America, and the National Catholic Educational Association.

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BLOOMINGTON
CLAUDE E. WATERFORD, 83, St. John the Apostle, April 10. Four sons and six daughters survive.

CONNEERSVILLE
ALICE M. BOWMAN, 83, St. Gabriel's, March 17. Wife of Clyde; mother of Mrs. James Yohrer of Connersville and Bernard C. Bowman of Santa Barbara, Calif.

CORYDON
CHARLES WRIGHT, 84, St. Joseph, April 3. Husband of Alice; father of Ernest Wright of Frankfort, Ky.

MARIE E. EASTBURN, 48, St. Joseph's, April 7. Mother of David Eastburn with the Army in Vietnam; Michael, Richard, James, Phillip and Paul Eastburn, all of Corydon, daughter of Mrs. Marie Zinser of Louisville. Four brothers and two sisters also survive.

FERDINAND
SIMON SCHUM, 82, St. Ferdinand, April 10. Husband of Catherine; father of Victor Schum, Mrs. Leo Pund, Mrs. Herman Wilmes and Mrs. Hugo Weyer, all of Ferdinand. Brother of Mrs. Minnie Buechler and Mrs. Ida Mehling, both of Ferdinand.

INDIANAPOLIS
HERBERT A. FROHLIGER, 74, St. Catherine's, April 5. Father of William, Herbert and Dr. John O. Frohliger, Mrs. Robert Powers and Mrs. Kenneth Dixon.

HELEN HOWARD, 80, St. Peter and Paul Cathedral, April 5. Sister of Francis V. Howard and Mrs. Timothy Stricker.

WILLIAM A. MITCHELL, 73, St. John's, April 8. Father of Helen M. Beach, Mary McGowan and Margaret Barrett.

MARY E. O'CONNOR, 84, St. Mary's, April 8. Mother of Everett T. and Michael O'Conner.

MARY E. CARTER, 55, St. Philip Neri, April 8. Wife of Robert G. Carter, mother of Robert and Joe Carter. Mary E. Siltman, Genevieve Short and Nancy Phelps, sister of Ralph Lemiguer, Gertrude Lark, Virginia Lucas and Kathline Pfarr.

volumes, 24,000 of which deal with religion.

Address all inquiries to: Mr. Daniel F. Armstrong, Director of Summer School, St. Meinrad School of Theology, St. Meinrad, Ind. 47577.

HELEN G. ZILSON, 43, St. Peter and Paul Cathedral, April 12. Sister of Mrs. Benny Wittry, Tony and Basil Zilson.

GENEVA M. HARDEBECK, 48, Little Flower, March 21. Mother of Mary Rose Gauck, Bertha Foley, Dorothy Olliger, Clara Walker, Helen, Carl and Lonnie Hardebeck; sister of Mrs. Mary Duncan.

JEFFERSONVILLE
FLORINE E. (Hibbsberg) ROSS, 45, St. Augustine, April 7. Wife of Carl P. Sr., mother of Carl P. Ross, Jr. and Mrs. Betsy E. Corcoran, both of Charlestown.

REGINA FRANCES (Constantine) SHELNUITZ, 84, St. Augustine, April 1. Mother of Mrs. Regina Bottorff of Sellersburg; Mrs. Wallace Young of Prospect, Ky. Three sisters also survive.

LANESVILLE
FRED A. WALTERS, 79, St. Mary's, March 29. Sister of Mrs. Martha Hall of Corydon; Herman and Joseph Walters, both of Lanesville.

LIBERTY
ANNA BUCKLEY, 95, St. Bridget's, April 8. Mother of Mrs. Anna Marie Davin of Hamilton, O.; Hubert Buckley of Oxford, O.; Mrs. Norbert Hammerle and Francis Buckley, both of Liberty; sister of Joe McDonough of College Corner, O.; Willard McDonough of Valinda, Calif.; Sister Mary Julia, Mrs. John Fitzsimmons, Marie and E. W. McDonough, all of Corydon; O and Mrs. T. J. McDermott of Midletown, O.

MONTEZUMA
PAULINE M. RIERDEN, 75, St. Mary's, April 8. Mother of Joseph H. Rierden of Montezuma; sister of Mrs. Teresa Surber of Montezuma.

NEW ALBANY
PAUL MCCLURE, 48, Holy Trinity, March 29. Husband of Edith, father of Mrs. Catherine Taylor, John and Paul McClure, both of New Albany. Four brothers and five sisters also survive.

J. MARVIN WOLFORD, 61, St. Mary's, April 1. Husband of Nellie, father of Mrs. Suzanne Tyler of Clarksville.

NICHOLAS KRAEMER, 86, Our Lady of Perpetual Help, April 3. Father of Mrs. Roger (Anna Mae) Fess of New Albany; brother of Walter Kraemer of St. Louis, Mo. and Mrs. Barbara Potzler of New Albany.

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VIEWING WITH ARNOLD

'Godfather' boggles mind

BY JAMES W. ARNOLD

The *Godfather* phenomenon boggles the mind, but there it is: A three-hour film about a gang war that surrounds the passing of authority from one generation to the next in a Mafia family. (It's a movie with a built-in sequel, going from "Godfather" to "Son of Godfather"). A huge hit that is crumbling box-office records and pocketbooks from Manhattan to Boise and beyond. People are actually standing in line again at the movies. The question is why?

Mario Puzo's book? Of course. But why was that a best-seller? It wasn't a literary landmark. ("If I'd known it was going to be so popular," concedes Puzo, "I'd have written it better"). The violence? Of course. Americans truly and deeply love violence: it may be the most passionate affair in human history. Plus suspense: who's going to kill whom, and how? Above all, the "inside" angle. The machinations of a super-secret, deliciously corrupt (but also human) organization laid bare. Never before told! Magnificent!

NOTHING GRABS people like the "facts" that nobody knows. Puzo was smarter than Clifford Irving. He never

pretended to write history. Nobody cares if a novel is accurate as long as it zaps them. The *Cosa Nostra* isn't going to sue. Just stand around and collect the money. Puzo, according to *Variety*, has also saved Show Biz. So much dough is changing hands at theaters and eateries that it may turn the national economy around in time for the elections. Who needs a gun to stage a holdup?

Sombody said it: "Nobody ever went broke by underestimating the taste of the American people."

The movie, frankly, bored me. The three hours whiz by like six. I mean, honestly, who cares about these people? What difference does it make who wins the feudal war? Who cares whether the mob sticks to gambling and prostitution or also gets into hard drugs? (That's the big moral issue). We're supposed to admire the crooks because they sometimes act like real people. Nuts to that. I know people who act like real people all the time. So the old man (Marlon Brando) is not a monster, but in his own eyes humane, a dispenser of justice. So, presumably, were Lucretia Borgia and Attila the Hun.

There is the implicit moral idea that somehow the Mafia is not so bad, that it is really a lot like other big businesses, a bit more crude and open in its methods. Or like the government, whose leaders must

sometimes have men killed for the sake of advantage or honor. Well, nobody's perfect. I'm disinclined to whitewash either big business or big government. But this is a dangerous line of thought. The decision that the world is a jungle becomes a self-fulfilling prophecy. The truth is that there is no reason to be interested in a movie about a bunch of murdering bastards except for the doubtful pleasure of watching the spectacle.

THE FILM IS not without assets. One, sensitive acting by Brando and Robert Duvall (as Tom Hagen, the legal brain who is Don Vito's adopted, non-Sicilian son). This is no special surprise. Brando does not give bad performances; it's just that critics are sometimes asleep. Two, a lovely, serviceable score by Nino Rota ("Romeo and Juliet"), who almost never fails. Three, director Francis Ford Coppola gives the movie a special "look," a rich texture especially in the interiors, full of semi-dark Rembrandt lighting effects, that adds a distinct tone of class to a gangster film.

After that, "Godfather" is a lot less than "Bonnie and Clyde" and a tossup against "St. Valentine's Day Massacre" and "Borsalino." In fact, it isn't that much better than "The Brotherhood," Martin Ritt's 1969 film that covered much of the same ground. Ritt's film was more sociologically serious, and much less violent. That again clues us to the real appeal of the Puzo-Coppola film.

Probably the best sequence is the 40-minute wedding party that opens it, intercutting the bright sunlight boistering, singing and dancing with the sinister,

darkly lit dialogue inside the house, as people pay their feudal honors to Don Vito, who enjoys playing God. Thus Coppola not only introduces and characterizes most of the actors, but immediately contrasts the light and dark, normal and bizarre, sides of the Mafia.

OF THE ENDLESS amount that follows (sweeping us hither and yon between New York and Hollywood, Sicily and Las Vegas), only a few passages merit special mention. One is positive: Brando's touching death scene while playing with his grandson amid the tomato stalks. But who does Coppola use the song "Manhattan Serenade" behind the Hollywood sequence? The later use of "A Merry Little Christmas" behind a montage of murders is pure theft (from "The Victors"). Otherwise, the shootings, bombings, garrotings, beatings (including one by a husband of his pregnant wife) are essentially routine.

Moral moments in this morass are few: Brando's feelings that the killings must stop, son Michael's (Al Pacino) reluctance to commit his first two murders. (He readily overcomes his doubts, and goes on, unfortunately, to take over both the gang and the picture from Brando). Finally there is bravura cross-cutting between Pacino making the baptismal promises as a godfather and the vicious executions he has ordered "to settle the family business."

But by this time the feeling is more of hilarity than repugnance, because the good-bad guys are wiping out the bad-bad guys. Everybody, including the audience, gets what they deserve. (Rating: A-3—unobjectionable for adults.)

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

THE BIG MOUTH (1967) (ABC, Sunday, April 16): Formula Jerry Lewis, beginning with Jerry hooking a frogman while fishing in the Pacific. There is a chance for the star to don multiple disguises (including a wild bit as a Kabuki dancer), and a hectic chase through San Diego. Strictly for young slapstick fans.

THE CAVERN (1965) (ABC, Monday, April 17): A respectable but uneventful cheapie about six soldiers of various nationalities and a beautiful girl trapped underground for five months in Italy during WW II. A mildly interesting failure.

INTERLUDE (1968) (CBS, Thursday, April 20): A stylish, three-hankie film about a romance between a mini-skirted reporter and a symphony conductor with a wife and two kids. Basically unbelievable, but has ultra-pretty photography and fine acting deep into the cast. Terribly poignant soap opera, but high-class for the genre. Satisfactory tear-jerking entertainment for the non-discriminating.

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

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

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

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

FAMILY CAMPING

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

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

1972 Camp Schedule

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June 25 to July 1	Girls 8-11 years old	Boys 9-15 years old
July 2 to July 8	Girls 8-11 years old	Girls 9-15 years old
July 9 to July 15	Girls 8-15 years old	Girls 9-15 years old
WEEKS FOR BOYS:		
July 16 to July 22	Boys 8-12 years old	Girls 10-15 years old
July 23 to July 29	Boys 8-12 years old	Girls 10-15 years old
July 30 to Aug. 5	Boys 8-12 years old	Girls 10-15 years old
Aug. 6 to Aug. 12	Boys 8-12 years old	Girls 10-15 years old
Aug. 13 to Aug. 19	Boys 8-15 years old	Girls 10-15 years old

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PARISH _____ DATE OF BIRTH _____ AGE _____

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Mother's Club Communion Brunch
Sunday, April 16 — 12 Noon
Cathedral High School Auditorium

Secunia Annual Spring Card Party
Tuesday, April 18 — 8 p.m.
School Cafeteria — 5000 Nowland

Chastard Athletic Club
Complete Chicken Dinner
Sunday, April 23 — 4:30-7 p.m.
School Cafeteria

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

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

923-4504

Feeney-Kirby
MORTUARY