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U.S. bishops reaffirm strong abortion stand



VOL. XI, NO. 30 INDIANAPOLIS, INDIANA, APRIL 21, 1972

FINANCING IS BIG QUESTION

Renewal cadre gets positive response at Charities conference

BY B. H. ACKELMIRE

INDIANAPOLIS—Directors and key personnel of Catholic Charities in Indiana, Illinois, Ohio and Michigan unanimously approved of the spirit and the process of renewal now fermenting within their organization.

They are close to full agreement with the new roles and functions envisioned for them.

Many, however, have serious reservations about where the money is coming from to finance structural and staff changes necessary for a top-to-bottom reorganization of the Charities movement.

Related story, Page 5

These reactions came last week at the close of a regional meeting called to respond to an intensive self-study of the National Conference of Catholic Charities.

THE MEETING was held last Thursday and Friday at Fatima Retreat House and was attended by 88 directors and key Charities personnel from the 20 dioceses within the four-state region.

The self-study on which the meeting focused was begun in 1967 and released earlier this month. On hand to interpret findings and conclusions were several members of the lay and clerical cadre which participated in its formation.

Spearheading the cadre team were Msgr. Lawrence J. Corcoran, executive secretary of the National Catholic Conference of Charities, Washington, D.C.; Richard M. Kelley, director of Catholic Community Action, Cleveland, and chairman of the study committee; Father Joseph Sullivan, Catholic Charities, Brooklyn, N.Y.; Rashedy Moten, director of Catholic Family and Community Services, Kansas City, Mo.; Dr. Helen McDaniel of Catholic Social Services, Columbus, O.; Msgr. Robert J. Fox, director of Full Circle Association, New York City; and Msgr. J. Francis Stafford of Associated Catholic Charities, Baltimore, Md.

Father Donald Schmidlin, director of Catholic Charities of the Archdiocese of Indianapolis, convened and chaired the regional meeting.

THE PROPOSED RENEWAL calls for massive reorganization, a re-focusing of goals, and substantial increases in staff and budget.

Practical effects would be a greater emphasis on social action and advocacy, while maintaining the social services traditionally associated with NCCC.

The present NCCC structure would be shifted from that of a coalition of agencies to a membership organization composed of both agencies and individuals. Professionalism would be de-emphasized in an effort to encourage broad volunteer participation and individual contribution.

The NCCC, as presently constituted, "can not meet the expectations of the

'Know-Faith' article features St. John's

The Latin Masses held the second Sunday of each month at St. John's Church in downtown Indianapolis are given national attention this week in the Know Your Faith article written by Father Joseph M. Champlin.



Father Champlin discusses the Latin Mass—more properly called mini-Latin Masses, he says—as it is described by the celebrant, Msgr. Charles P. Koster, pastor.

Msgr. Koster reports that attendance rises noticeably on Latin Mass Sundays, even though he follows the reformed order of the Mass and says substantial parts of it in English. For further details of the celebration and the reasons behind it, turn to Father Champlin's article on Page 7.

Approve change to new regional meeting set-up

BY PATRICK JOYCE

ATLANTA—The bishops of the United States spoke out forcefully against abortion at their spring meeting here and quietly moved into a new phase of the 53-year history of their national organization. Much of their meeting here April 11-13 centered on the traditional concerns of the

Related story, Page 2

bishops' schools, abortion, the liturgy, religious education, doctrine, seminaries.

At the same time, the bishops opened their deliberations to newsmen and other observers for the first time, voted unanimously to reorganize their deficit plagued organization, and decided to replace their annual national spring meeting with 12 regional meetings.

Cardinal John Krol of Philadelphia, president of the bishops' conference, said the most important action of the meeting was the bishops' statement in response to the report of the Presidential Commission on Population Growth and the American Future.

The statement, approved unanimously by some 200 bishops at the closing session, criticized the commission's tendency "to equate quality of life simply with a lower rate of population growth" and called the commission's advocacy of abortion on request "immoral and dangerous."

AT A CLOSING press conference, Cardinal Krol said that contemporary "social elite engineers" are using the "same principles used in totalitarian states." He compared the abortion recommendation to Soviet dictator Joseph Stalin's claim that "10 million had to be starved to establish a sound economy."

Cardinal Krol saw the elimination of the national spring meeting as a sign that the bishops had completed the first phase of implementing the decrees of the Second Vatican Council. The spring meetings began in 1967, the cardinal said, because the bishops could not do all the post-Council work at their traditional annual fall meeting.

"That work is now 75 to 80 per cent completed," he said, "and our staff was even a bit apologetic that it had little new substantive material to present at the meeting."

The bishops will continue their national fall meeting, but next spring, the bishops in each of 12 geographic regions will hold separate meetings. The meetings will be sponsored by the national conference and may have a common agenda designed by the conference.

THE BISHOPS ALSO voted to replace the at-large representatives on their administrative board and administrative committee with regional representatives. Bishops in each region will elect one representative to each unit. The regions can also elect an alternate.

The bishops voted unanimously to trim \$1 million from the conference's annual budget by next January. Several agencies

(Continued on Page 3)

DELAYED AGAIN

INDIANAPOLIS—The proposed ordinance doubling sewerage charges on tax-exempt properties has not yet been introduced in the City-County Council.

The Council meeting scheduled for April 17 was postponed and is now scheduled for next Monday, April 24, 6:30 p.m., City County Building.

Plans presently call for the Public Works Committee of the Council to hold a public hearing on the proposed ordinance on Monday, May 1, at 4 p.m. in Room 221, City-County Building. Persons wishing to express opposition to the ordinance will be heard at that time, according to Donald McPherson, committee chairman.

Church or the demands made on it by Church organizations," Msgr. Corcoran told the opening session at Fatima.

"We must make changes that will permit us to meet those demands and growing expectations. We must develop a national outlook, a national identity and force," he said.

DR. MCDANIEL described the renewal as "people-oriented and issue-oriented." She stressed renewal must be constant and that Charities personnel must expect that services offered today "may well be out of date in five years."

"We must continually evaluate programs and be aware of the root problems which necessitate programs," she said.

Dr. McDaniel noted that social activism, once a hallmark of Catholic Charities, had greatly diminished since the early 1940s. The same zeal that characterized Charities work for Social Security legislation and liberal immigration laws must be restored to the organization, she said.

Personnel must recognize myths that are prevalent in social work, she said. Among myths she cited were "this nation is a melting pot," "anyone can be successful in this land of opportunity," "anyone can overcome his environment with proper therapy," and "every child must be better off than his parents."

ATTITUDES OF the poor are changing, according to Dr. McDaniel. Their sense of dignity is growing, they want to have a voice in planning services, and they believe that people, not gross national product, are the index to a nation's well being.

A "gut feeling" for the environment of poverty is essential, she said. "We have to know what is going on in our neighborhoods and we have to know it with all our senses."

Msgr. Fox, who lives and works in the Spanish Harlem section of New York City, concentrated on the theology of charity underlying the renewal movement.

The Christian approach to service demands a compassionate relationship to others, he said. He described true perception of poverty and oppression not as "There but for the grace of God go I" but "There go I."

CATHOLICS MUST tear off "the Saran Wrap of unreality" that keeps them from "seeing the world as it really is, the

(Continued on Page 3)



CHARITIES TIME OUT—Pictured sharing an infrequent break in the Catholic Charities regional conference are (left) Father Donald Schmidlin, director of Catholic Charities of the Archdiocese of Indianapolis, and three members of the national study committee—(left to right) Father Joseph Sullivan, Brooklyn, N.Y.; Msgr. Lawrence Corcoran, Washington, D.C.; and Richard Kelly, Cleveland, O. Msgr. Corcoran is executive secretary of the National Conference of Catholic Charities and Kelly is chairman of the cadre group which developed renewal proposals now under study at regional meetings across the country. The four-state conference was held last week at Fatima Retreat House.



'BLUE KNIGHTS' LOAD UP—Director John H. Sweany checks three members of the Marian College Drum and Bugle Corps as the "Blue Knights" prepare for another public appearance. It is estimated that during the past eight years the Corps has been seen by five million persons. Shown from left are: Pat Martin, junior from Burrows, Ind.; Herb Boehm, "Blue Knights" president and senior from Ireland, Ind.; and Jean Kuebler, junior from Tiffin, O.

NEXT STOP: ONTARIO

Marian's Drum, Bugle Corps wins acclaim

BY PAUL G. FOX

John Sweany has done considerable traveling in his young life. He figures that a half-million miles have been logged over the past 10 years—in pursuit of the "sounds of music." In fact, he jokes of getting "high" on his fumes.

The personable, 26-year-old founder and director of the unique Marian College Drum and Bugle Corps will lead the eight-year-old group on its 10,000th collective mile next month to the Ontario Blossom Festival at the Canadian Niagara Falls.

Included in the entourage will be four buses and an instrument van, required to haul the 79 member corps and about 40 fans—parents, students, faculty and other friends.

The smart, professional appearance of the nation's only college drum and bugle corps is in sharp contrast to the small band of seven Marian students who responded to an appeal to organize in 1964. Practicing the first three months without equipment in the unfinished basement of the college chapel, the group grew to 24 members before the year was out. Money was borrowed to purchase used instruments from an American Legion post in Ohio. Members purchased or made their own simple uniforms.

THE "FOUNDING FATHER"—then a 19-year-old Marian sophomore—recalls the group's ambitious first-year goal to make the Indianapolis "500" Festival Parade.

Initially turned down because of size, the corps was finally admitted as a "special unit"—placing 134th in a field of 135 entries—just ahead of a fire truck.

Sweany, who quickly became well-known for his quiet determination, brought to Marian an impressive list of musical and promotional credentials.

A 1963 graduate of Wayne Township's Ben Davis High School, he had served two years there as drum major and chief architect for the 150-member school band's historic "first" an invitation to participate in the Pasadena Parade of Roses on New Year's Day, 1963.

At Ben Davis, Sweany took part as a trombonist in the school's dance, pop, concert and marching bands. He also channeled up thousands of miles on concert dates, the start of a busing "career."

His preoccupation at Marian with music and the fledgling Drum and Bugle Corps brought about a decision to switch from pre-med to music, an action that cost him another year of undergraduate studies.

AFTER GRADUATION in 1968 he served as a graduate assistant band director at the University of Notre Dame, where he received a master's degree in music education in 1970.

Sweany then returned to Marian, joining the college's music faculty. He now teaches music education courses, directs the concert band, and of course, the Drum and Bugle Corps.

In the Corps' brief history, Sweany computes that Marian students have appeared before five million persons.

Agenda announced for Apr. 24 meeting of Priests' Senate

The agenda for the April 24 meeting of the Archdiocesan Priests' Senate includes announcements concerning the election of a regional representative to the Bishops' meeting and the Richmond-Lawrenceburg election.

Reports will be given by the following committees: More Effective Use of Clergy Organization of the Archdiocese, Formation of an Ecumenical Commission, Recruitment of Prospective Clergy-Vocations, Justice for Clergy and Lay Employees, and Religious.

Matters to be acted upon include the selection of three additional Personnel Board Members, a resolution on commission-committee participation, the Interim Retirement Proposal, and the proposal on segregated clubs.

Up for discussion are parish councils and the time of Senate meetings. Next Monday's meeting will be from 1 to 4 p.m. at the Chancery Office.

The May 17-21 trip to Ontario will be the group's seventh major out-of-state performance, which presents king size problems of logistics and funding headaches.

Other trips have included the Kentucky Derby (twice), the Holland (Mich.) Tulip Festival, the Festival of States at St. Petersburg, Fla., the Memphis Cotton Carnival and a previous trip to the Ontario Blossom Festival.

Three fourths of the annual \$5,000 budget for out-of-state trips is personally funded by the students, with the balance coming from alumni, friends and business sponsors.

AN EFFECTIVE CAMPAIGN to secure business sponsors was recently charted and carried out by the youthful director. Fifteen flags, carrying company crests or logos, are carried by the Corps' color guard, in effect advertising the sponsors throughout their travels and indicating community support.

Other fund raising through the years, augmented by a small budget provided by the college music department, has provided the instruments and the attractive uniforms of white satin blouses, gold sashes, blue trousers and the blue "West Point" shako (hat).

Two-valued instruments include a harmonious blend of 15 soprano horns, six

middle-voices, nine baritones, two deep bass and percussion—three snares, three tom-toms, three bass, three cymbals and three tympani. A 26-member color guard and reserve squad of six complete the roster.

Indianapolis Mayor Richard G. Lugar will proclaim Wednesday, April 26, as Marian College Drum and Bugle Corps Day with appropriate ceremonies on Monument Circle at 12 noon.

"After a brief concert, the Mayor will present Sweany with a proclamation and two keys to the City of Indianapolis for the mayors of Niagara Falls, N.Y., and Niagara Falls, Ontario, during next month's trip there.

The Drum and Bugle Corps has brought considerable acclaim to the small, liberal arts college within a brief span of years. One popular annual appearance of the group will end this year, however.

Marian has appeared in the Indianapolis "500" Festival Parade since 1965. Because of a new academic schedule which goes into effect next fall, the summer recess in 1973 will begin May 11, making it impossible for the students to return for the late-May performance.

For this we should feel sad.

BOARD VOTE IS 9-7

'Becoming-a-Person' program is approved

By a narrow margin, the Archdiocesan Board of Education this week approved the controversial "Becoming A Person" program of human growth and development for any Catholic elementary school which desires to implement it.

Board members voted 9 to 7 Tuesday night at Roncalli High School to accept the recommendation of Superintendent of Education Father Gerald Gettelfinger that the Benziger Brothers' eight-year series of texts be authorized for Archdiocesan use.

Objection to the adoption had been voiced by members of the Catholic League of Indiana, Inc., who vowed to continue their campaign against the program in human personality. Specific mention of the fifth grade text, which introduces sex information, was cited along with criticism that the entire series lacked moral guidance.

FATHER CLARENCE Walden, pastor of Holy Angels parish, Indianapolis, commented that the series "is not an eight-year sex education program." He cited his experience as a guidance director that "today's kids are confused because they are taught 'love' in school, but they can't get along at home with their brothers and sisters." He said the "Becoming A Person" program "pulls things together."

Board member Dale Watson, of St. Joseph's parish, Indianapolis, termed the program as "unwanted and unneeded." He suggested "leaving the school's work to the school, the Church's work to the Church and the parents' work to the parents."

Adoption of the program was moved by Thomas Jeffers, a member of Little Flower parish, Indianapolis, who said the pilot project held in his parish during the past year proved "satisfactory to parents, teachers and priests."

FATHER AMOS McLAUGHLIN, pastor of St. Margaret Mary parish, Terre Haute, objected to the program "because it implies that nothing has been done in this area in the past." He maintained that parishes have provided adequate counseling and information "for years."

Board member David Porter, of St. Lawrence parish, Lawrenceburg, a former secondary school science teacher, commented on the criticism voiced about the qualifications of teachers who will handle the program that "there is no teacher-training program which can guarantee teaching ability."

Board president Father William Morley, pastor of St. Jude's parish, Indianapolis, was critical of the program "because it doesn't stress the moral angle enough."

FATHER ROBERT DREWES, pastor of St. Bernadette's parish, Indianapolis, said that it was the board's responsibility to provide guidance and supervision, lest harmful information be provided. He supported the program with the recommendation that parents are sufficiently involved and consulted, especially in the discernment of teacher-qualifications.

Father Patrick Gleason, pastor of St. Columba parish, Columbus, voiced objection to the assumption that all teachers "have sufficient expertise" in handling the delicate material. "We've had a (similar) program all along," he added, "and I'm convinced that this one is not that much better."

Father William Buhmeier, pastor of St. Nicholas parish, Sunman, questioned the board's authority to become "a censor librorum for the bishop." He supported an attempt by board member William Kuntz, principal of Secunia Memorial High School, Indianapolis, to table the resolution for another month.

KUNTZ'S RESOLUTION to table was defeated by a 6-9-1 vote.

Father Gettelfinger stated after the final vote that the Catholic Office of Education would begin immediate preparation on guidelines for Archdiocesan schools wishing to implement the "Becoming A Person" program in the fall. He reminded the board that the program was optional, not a mandate. Local boards of education must petition the Office of Education for permission to introduce the program into the curriculum, providing information on teacher qualifications and other stipulations to be included in the guidelines.

Affirmative votes for the resolution were cast by William S. Sahn, Father Thomas Williams, Thomas Jeffers, Father Robert Drewes, Father Clarence Walden, David Porter, Harold Everett, Father Kenneth Murphy and Jerry Stawick.

Voting against were William Kuntz, Father William Morley, Dale Watson, Father Charles McSweeney, Father William Buhmeier, Father Amos McLaughlin and Father Patrick Gleason.

In pamphlet form

The six-part series on abortion published recently in The Criterion is now available in the form of an illustrated pamphlet.

The pamphlet may be obtained by sending 35 cents per copy to Publications Office, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Birth control stand scored

BOSTON—Five Protestant leaders have criticized Archbishop Humberto Medeiros' opposition to a liberal Massachusetts birth control law as "an affront to Christians." The Boston archbishop has been critical of a bill in the Massachusetts legislature that would revise the state's birth control statutes to allow the distribution of contraceptive materials and information to the unmarried. His criticism of birth control came before and after the March 22 U.S. Supreme Court ruling that single people have the same right as married couples to obtain birth control devices.



Jesuits give land to Indians

ST. MARY'S, Kan. The Jesuits have given land worth almost \$750,000 including a college campus of 12 buildings to the Prairie Band Pottawatomie Indians. The property consists of St. Mary's College in this town 20 miles west of Topeka plus almost 1,200 acres of adjoining lands. The college, originally a Jesuit-run mission school for the Pottawatomie, later became a college for men, then a Jesuit seminary. The seminary was closed several years ago, and the campus has been idle since.

Pope comments on democracy

VATICAN CITY—Democracy is difficult, Pope Paul reminded representatives of Europe's Christian Democrat parties. "It's a question principally of giving the right place to liberty, to personal initiative, to the rights of persons and families and intermediary bodies, without ever failing to harmonize them with their duties, with the demands of the common good, of order and of solidarity," he said. "In sum, a sense of responsibility must be created at every level." The pope emphasized that neither the Catholic Church nor its visible head is "tied to any political system, nor to any political party." He also underlined the mutual independence and autonomy of the church community and the political community.



Appeal for peace in Ireland

BELFAST, Northern Ireland—Catholic priests in the troubled areas of Belfast have appealed to the outlawed Irish Republic Army for an end to the campaign of terror in Northern Ireland. The appeal followed an announcement by the IRA that it will continue its struggle against British troops in Northern Ireland despite repeated calls for peace in Ulster. Aimed specifically at those conducting the IRA campaign, a statement read at Masses said that the hostility of Catholics to internment without trial for suspected terrorists and fear of attack should not be mistaken for support for the bombings and shootings.

Seek to eliminate racism

CAPETOWN, South Africa—The Anglican Church in South Africa will establish multiracial Challenge Groups in each parish to watch out for and attempt to eliminate any sign of racism in the congregations. "For the first time," said Anglican Dean E. L. Kino of Capetown, "we are taking a long, hard, honest and even brutal look at ourselves, and not at the government." Apartheid strict racial segregation is the official policy of the South African government.

Speaks out for non-violence

DRIEBERGEN, The Netherlands—Those who "have lost hope in non-violence" and who advocate violent means to achieve justice have "forced us to reflect better on our strategies of non-violence in order to avoid vague, pious, but ineffective aspirations," a controversial Brazilian archbishop told a meeting of leaders of non-violent movements. Archbishop Helder Camara of Olinda and Recife in Brazil said the non-violent movements "still have a long way to go. We are not unaware that non-violence must face enormous powers, national and international. But we have not lost any hope whatsoever."



Endorses Protestant crusade

ROCHESTER, N.Y.—Evangelist Leighton Ford, an associate of Billy Graham, has received a strong Catholic endorsement here in Bishop Joseph L. Hogan's encouragement to Catholics to attend and participate in the crusade here April 28 to May 7. In a recent letter to pastors, Bishop Hogan wrote, "I have approved of the involvement of our clergy. Religious and laity in the crusade which has been endorsed by some of the my brother bishops in the United States. It has been their experience that the Catholic community was blessed with a more active and dedicated membership as a result of God's grace working through this program."

Urges fight against oppression

SAN DIEGO—"The struggle against oppression in Northern Ireland is the struggle against oppression in the United States," said Father James Groppi, a Milwaukee priest long involved in the civil rights movement. If Americans are concerned with what is happening to minority groups in this country, Father Groppi said they must be concerned with Northern Ireland. He urged "oppressed people everywhere" to join in the fight against injustices and for human liberty. The priest maintained that the "story of Christ is one of resistance" not submission, and the Gospel message is one of incitement and anger "even hatred against injustices."



AT ATLANTA MEETING

Liturgical changes are approved, Communion in hand undecided

BY PATRICK JOYCE

ATLANTA—Catholics will see more changes in the Mass in the next three years but for a while, at least, reception of Holy Communion in the hand will not be one of them.

At their spring meeting, the U.S. bishops approved by large majorities two proposals that would allow both minor adaptations and major changes in the liturgy in the next three years.

While the bishops took no action on Communion in the hand, they listened to an exchange between Cardinal John Carberry of St. Louis and Bishop James Malone of Youngstown, Ohio, chairman of the Bishops' Liturgy Committee.

After persistent questioning by Cardinal Carberry, Bishop Malone agreed to ask the Pastoral Research and Practices Committee to arrange a "catechesis and consultation" on Communion in the hand.

In his committee report, Bishop Malone said that a recent survey of bishops showed 106 in favor of Communion in

the hand, 69 opposed. Since this was less than the two-thirds majority needed to begin the practice, Bishop Malone said he would not ask for action at the meeting. In November, 1970, the issue was favored by a majority of bishops, but far less than two-thirds.

AFTER BISHOP Malone's report, Cardinal Carberry suggested a survey of the laity as an alternative to the survey of bishops. He compared the idea to earlier polls on holy days of obligation and to a poll in his own diocese in which an overwhelming majority opposed Communion in the hand.

Bishop Malone insisted that any survey must be preceded by "adequate catechesis" or explanation of the issue but agreed to consult with the pastoral research committee. Later he told NC News that he did not believe that this would necessarily mean a poll of all Catholics in the United States.

"I understand it to mean that the matter has been sent to the pastoral research and practices committee to be resolved," Bishop Malone said. Bishops

will be asked to "consult with the laity, after catechesis," he said, but the exact manner of consultation has not been decided.

The bishops went on to approve two proposals presented by Bishop Malone on behalf of the Liturgy Committee.

By a vote of 146 to 30 they agreed to allow minor adaptations in the Mass and the sacraments over the next three years. The Vatican-approved liturgical books already provided for the adaptations, and they will be permitted in U.S. dioceses with approval of the Liturgy Committee.

The adaptations cover a wide variety of things including: Moving the Kiss of Peace to an earlier part of Mass, the omission of anointing with chrism at Baptism, changes in the color and types of vestments.

Bishop Malone said that in three years, the bishops would review the adaptations and decide which to keep. Even if they retain an adaptation, the original practice would also be allowed, Bishop Malone said.

40 to adopt a similar experimental procedure for "more profound liturgical adaptations and for the development of a national ritual."

Bishop Malone said that since the second procedure would involve innovations not mentioned in the liturgical books, the U.S. bishops would be required to seek Vatican permission for each change under this procedure.

Five national hierarchies—Italy, France, Germany, India and Japan—have already begun such a process, Bishop Malone said.

Exactly what kinds of changes would be made in the U.S. liturgy cannot be predicted, he said, but it would be aimed at making it "more appropriate to the cultural milieu" of this nation.

Bishop Malone told the bishops that the changes might be many and major or few and relatively minor. They would be reviewed by the bishops at the end of a trial period, he said.

The procedure, he said, would allow legitimate experimentation by liturgical commissions and others working for change within the Church.

Rites held for pastor's mother

DAVIES COUNTY, Ind.—Funeral services for Mrs. Catherine Bennett, 88, were held at St. Patrick's Church here on Thursday, April 13. She died Monday, April 10, in St. Augustine Home, Indianapolis.

She is survived by four sons, Father Jerome Bennett, pastor of Sacred Heart Church, Clinton, John Leo Bennett of Texas City, Texas, Clarence and Herman Bennett, both of Montgomery and a daughter, Miss Marie Bennett of Anchorage, Alaska. Mrs. Rose Toy of Loogootee, sister of Mrs. Bennett, also survives.

Euchre Party

INDIANAPOLIS—The Holy Family Council Ladies Guild will sponsor a Euchre Party at 8 p.m., Wednesday, April 26, in the K of C Westside Club, 220 N. Country Club Road. There will be table prizes, door prizes and special prizes.

Admission will be \$1.25 per person at the door. One half of the proceeds will be given to the Gibault Home for Boys.

Pray, work for vocations, Pope urges all Catholics

VATICAN CITY—Pope Paul VI urged all Catholics to work hard to foster religious vocations among the young as the visible sign of the Church's "credibility" in the world.

The Pope issued his appeal in connection with the ninth World

Day of Prayers for Vocations, to be celebrated April 23.

In a letter addressed to all sectors of the Catholic world, the Pope stressed the immense importance that vocations hold for the Church "as the sign of its visibility, the confirmation of its credibility, the guarantee of its vitality and the surety of its future."

Confirmation Schedule

Editor's Note—Following is Archbishop Bishop's Confirmation schedule for the month of April. The schedule for the remaining months will be printed prior to the beginning of each month. The entire spring schedule extends through mid-May.

May 2, Tuesday, 7:30 p.m., St. Luke, Indianapolis.

May 4, Thursday, 7:30 p.m., Rushville.

May 7, Sunday, 1 p.m., Henryville, 4 p.m., St. Joseph Hill, 7:30 p.m., Sellersburg.

May 9, Tuesday, 7:30 p.m., St. Charles, Bloomington.

May 12, Friday, 7:30 p.m., Connersville.

May 16, Tuesday, 7:30 p.m., North Vernon.

May 18, Thursday, 7:30 p.m., St. Maurice.

THE POPE called for prayers that God's voice "may be heard with generosity by ever more ardent and numerous groups of young people and that they may be persons of solid Eucharistic piety, enlightened Marian devotion."

The Pope said that a "vocation is a serious undertaking that requires an openness, an interior attitude and a breaking with every self-interest and with human prudence, both on the part of those who have been called and those who are close to them."

THE FAMILY is the "first seminary," the Pope said, and is the irreplaceable reserve from which new vocations to the Church come.

"All know the gravity and

Fifty years ago construction was begun on a new school building for St. Catherine's parish, Indianapolis.

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NEW VISION, NEW TASKS—Msgr. Robert J. Fox of New York City (left) and Father Francis R. Tuohy, chancellor of the Archdiocese of Indianapolis, compare reactions to the regional meeting of Catholic Charities convened here last week. Msgr. Fox spoke on the theology of charity which prefaced a renewal study report proposed to Charities officials participating in the meeting.

Missouri's answer to Disneyland

U.S. Bishops reaffirm abortion stand

Renewal cadre

U.S. seminarians form national organization

WEDDING BELLS

100

BEHIND THE NEWS

INDIANAPOLIS—Within five years the Catholic Church will hold membership in the National Council of Churches, Mrs. Theodore O. Wedel, president of the Council, predicted here last week.

Barring that, there will be a formal working relationship that will amount to the same thing, Mrs. Wedel said. The first woman president of the Council was here to address the annual meeting of the Church Federation of Greater Indianapolis and to perform what she considers her primary function: interpreting the workings of the council, which represents 33 Protestant denominations. Her three-year term expires at the end of 1972.

Mrs. Wedel, long active in ecumenical affairs, attended the fourth session of the Vatican Council as a guest of the Secretariat for Promoting Christian Unity.

THOUGH SHE SAYS "one of my greatest delights since taking office has been my relationship with Catholics," Mrs. Wedel is aware of the tensions and barriers that stand in the way of Catholic membership in the Council.

"In the years since Vatican II, Catholics and Protestants have responded to each other primarily on an emotional level," she said. They have rejoiced in new-found

friendship and the knowledge that they share a common heritage. "Now, however, it's time to get honest with each other."

"We differ not only on substantive issues but on how those issues should be handled. We have to face facts and begin to deal with them," she continued.

She cited as a case in point the divergence of opinion among Protestants on abortion and the straight line belief of the Catholic Church.

The NCC recently appointed a commission to study abortion, requested official participation by the Catholic Church, and was turned down.

"The Catholic Church believes that abortion is a settled issue. Many conscientious Christians don't feel that way," Mrs. Wedel said.

DESPITE DIFFERENCES, she maintains prospects for Catholic membership are very good.

She noted the increasing cooperation evident in joint statements of religious and social concern, in legislative advocacy, in sharing of facilities and resources.

In her travels around the country—she averages two trips per week—Mrs. Wedel said Catholics and Protestants also express a common anxiety.

"Everywhere I go people are troubled. They want to know why Churches are losing members, money and influence, why they are being criticized on all sides.

"I try to point out that what is going on in the Churches is part of a growing anti-institutionalism. Our culture is becoming more people-centered, more cause-centered. People are shying away from what they see as impersonal institutions. "We need to ask ourselves what is God's



CYNTHIA CLARK WEDEL

Personalizing NCC

aim in all this. What is he saying to us? Is he trying to tell us that we are too concerned with our institutions?" she stated.

"THERE IS A very definite revival of interest in religion in this country," Mrs. Wedel said. "Religious books are among the best-sellers. Religion is news today. It is on the front pages of newspapers and the covers of magazines."

"More and more people, especially the young, are looking for the meaning of life. But they are not coming into the Churches in great numbers. We need to get to these people and tell them that we have what they are looking for."

With all its present difficulties, the Church, "as God's instrument," is healthier today than it was 10 years ago when "people were flocking to church because it was the socially-accepted thing to do" and churches were putting their resources in socially-acceptable and non-controversial ministries, she said.

Mrs. Wedel believes Churches can counter impersonalization through a greater variety of service and services. She suggested that experimental worship as well as traditional be offered regularly.

"Not everyone is going to approve of liturgical pluralism," she said. "But then you're bound to get into trouble if you're going to do anything."

She believes "Christians ought to be the most politically active citizens" but backs away from political statements "because the news media can't seem to differentiate between my personal opinions and the

official position of the Council."

SHE DID NOT hesitate in describing the bombing of North Vietnam as "absolutely indecent."

As for government aid to nonpublic schools: "Catholics are in a real bind over schools. I don't know what the solution may be but personally I wouldn't want to see us do anything that would weaken the public schools."

Regarding taxation of Church-owned properties, Mrs. Wedel said, "Many people feel our tax-exempt status is a handicap, that the government uses it as a threat to keep Churches in line. I think we have to recognize that government has a certain amount of hold over us because of it."

A vivacious, attractive middle-aged, Mrs. Wedel is the widow of a distinguished Episcopal minister who was honorary canon of Washington Cathedral. She resides in Alexandria, Va., works full-time at the Center of Voluntary Service in Washington, D.C., "just two blocks from the National Catholic Conference's offices."

She confers daily by phone with Council offices in New York City, tries to limit traveling to week-ends but has an understanding boss and staff who permit her to bend rules and routine.

Mrs. Wedel admits that being a woman and holding one of the most prestigious Church offices in the nation is an attention-getter.

"But it's somewhat on the order of the talking dog. It's not that he does it well, but that he does it at all," she said with a laugh.

The lady laughs, smiles and grins a great deal. One often hears about "the joyous Christian." Mrs. Wedel is one—one who does her job exceedingly well.—B.A.

YOUR WORLD AND MINE

As rain forests go, so goes our oxygen reserve

BY GARY MacEOIN

How delicate is the balance of the life cycle has been illustrated once again by the results of a scientific study of the sources of oxygen. So essential is oxygen that to be deprived of it for a few minutes causes death. Yet the world supply has to be renewed each day by the action of light on growing plants. And half of that entire world supply is created in one rather small area, the rain forest of the Amazon.

The discovery of this fact raises issues as complicated and transcendental as the nuclear deterrent. The power that controls the Amazon can hold the world up to ransom. Think what it would mean to such pollution-choked cities as Pittsburgh, Sheffield, Hamburg and Tokyo to have the oxygen production of the Amazon significantly lowered, a process which presumably could be regulated so as not to threaten life in the neighborhood of the Amazon itself.

The threat is no Welsian nightmare but a reality of the dog-eat-dog world in which we live. Brazil's government recently announced that a Japanese firm is building a paper pulp mill in the Amazon, a part of the inducement being that pollution controls are minimal since there is here a vast unpolluted region with few people. The invitation is clear to other dirty industries faced with enormous anti-pollution costs in countries where the level of their past pollution now threatens the quality of life.

ONE'S INSTINCTIVE reaction is outrage at people so mercenary as to threaten world survival for money. But the issue is not that simple. By polluting their own air, Germany and Russia and the United States have won a big advantage in the race for industrialization. If they must now import good air from Brazil and other poor countries, should they not be made to pay for it and thus help redress the balance?

One point, however, does seem clear. What happens in and to the Amazon is of immediate concern to everyone everywhere. Just how extensive are its resources and how rich the soil supporting its lush vegetation are matters of acute scientific dispute. Many attempts to open it up have all ended in dismal failure.

Brazil's present military dictatorship is engaged in a more ambitious effort than any to date, including a major highway from near the river mouth all the way to Peru. Its spokesmen claim that its decision to downgrade the previous democratic regime's efforts to help the impoverished Northeast is designed to encourage the Northeast's peasants to find a better life in the Amazon.

THE LINE is disarming. But how does the reality measure up. Not at all, according to Bishop Pedro Casaldaliga of Sao Felix, a section of Amazonia bigger than New York State. What is in fact happening, he charged in a recent pastoral letter, is that the big landowners, many of them joint-stock companies, are taking over the family farms by force, leveling the homes and killing those who resist.

Simultaneously the landless workers are being reduced to slavery. Newcomers lured by the government's promises start with a load of debt and find their contracts valueless. The company store takes care that they never clear their indebtedness. Malaria is rampant, with only one doctor in the entire territory. Those who flee are hunted down, killed or herded into a concentration camp.



"WELL, WHAT'S THE SENSE OF HAVING A PARISH COUNCIL IF WE HAVE TO WATCH EVERYTHING WE SAY?"

Doctor doesn't always know best

One of the slogans trumpeted by the pro-abortion movement is that abortion is strictly a medical decision. Thus the physician would be given the sole authority to form all value judgments involved in terminating an unwanted pregnancy.

The fallacy and danger of such thinking was underscored recently by Dr. Robert M. Veatch, director of medical ethics at Columbia University, in talks made at Indiana University-Purdue University Indianapolis.

More and more frequently, Dr. Veatch said, social problems are being misdiagnosed as medical issues. Thus doctors are being asked to assume—and many already have assumed—roles and responsibilities which are not rightly theirs.

Primarily Dr. Veatch was concerned about the social ramifications of population control and of the vast area of mind-bending drugs. He questions whether doctors should engage in circumventing state laws by frequent use of the psychological harm argument to gain legal sanction for an abortion. If a woman doesn't want a baby because she doesn't feel she can afford one, then that is a social problem, in Dr. Veatch's mind, and doctors have no business certifying to the possibility of psychological damage.

In addition, he questions whether doctors are capable of determining when it is socially correct and useful to control the behavior of hyperactive children

and aggressive prisoners, or to maintain terminal cancer patients in an LSD-induced euphoria, or to prescribe narcotics for a neurotic.

A doctor's knowledge is technical, Dr. Veatch said. He is not trained to make social judgments, shouldn't make them, and shouldn't be asked to make them.

We understand Dr. Veatch's anxiety and share it. There is, however, even more cause for worry if one sees a moral aspect in many of the same situations he outlined.

If more than medical expertise is involved in determining social good, surely the same can be said about evaluating moral good.

An engineer is technically expert in his field, too, but no one expects him to decide the social good of urban renewal or the morality of industrial pollution. Yet the medical profession is increasingly expected to make social, ethical and moral judgments which belong to informed individuals and a responsible society.

A doctor is no more qualified than an engineer to determine whether it is permissible to forcibly drug unruly prisoners or sterilize mental incompetents. Yet in the age of the cop-out, of authority by default, doctors are being invested with the collective conscience of society. As many responsible physicians, including Dr. Veatch, recognize this is risky business.

—B. H. ACKELMIRE

PASTORS ARE KEY TO SUCCESS

The boom and bust in parish councils

BY ROBERT E. SIMANSKI
(NC News Service)

YOUNGSTOWN, Ohio—Bishop James W. Malone, a strong advocate of diocesan pastoral councils, has had one here since 1966.

Msgr. J. Paul O'Connor, chancellor, holds that diocesan councils could strengthen the success of a national pastoral council, which he is working to make possible.

Ronald Garmey, executive secretary of the Youngstown diocesan council, claims it has made great strides in recent years.

Yet all three admit that the Youngstown council has been only a qualified success. Garmey cites several weaknesses—the lack of a democratic election process, unclear relationships with diocesan institutions, a lack of widespread understanding of the council's role.

BUT THE OVERRIDING obstacle cited by all three is the lack of effective parish councils to implement the work of the diocesan unit and provide it with a base from which to draw ideas and members.

"The diocesan unit needs parish councils for grassroots support and input," Bishop

Malone says, "and parish councils need the diocesan group to help them relate to the broader picture of the Church as a whole."

Bishop Malone hesitates to see a parish council created unless both pastor and parishioners are ready, and he has not mandated them for every parish.

But things have gone much slower than he had planned. After several years, only 32 of 119 parishes have councils or steering committees, and some of the 32 are already declining because of poor leadership, the bishop says.

"The pastor is the key," Bishop Malone claims. "If a parish council is to succeed, the priest must see the need for it and have the background, personality, and talent to organize one—to lead a community."

"Once it gets rolling, the leadership role of the layman comes to the fore and the lay person sees that his ideas are discussed and bring about needed changes."

GARMEY SAID that parish councils must grow so that deanery councils can be established. He sees the deanery councils as necessary intermediates for the implementation of programs.

"Parish councils have not been mandated, he explains, "because they are something more than just another structure. They ought to be a forum for communicating the mission of the Church within the parish, and not every parish is ready to accept this."

Parish councils, Garmey holds, "must see that their mission is greater than deciding whether to repave the parking lot. They must see and determine what their parish's role is in their community."

When parishioners grasp this challenge, Garmey says, they often become enthusiastic and an effective parish council can become a reality.

Priests, he says, "must see themselves as formers and leaders of a community

rather than as temporal administrators of a parish plant. The latter group sees the parish council as a threat, a potential intrusion into what has long been their area of responsibility. But if the priest sees himself as a community leader, he finds he needs a parish council, because he can't form a community by himself."

IF THE YOUNGSTOWN diocesan council has been hampered by the slow establishment of parish councils, this has been partially offset by a major "plus" factor—the attitude of Bishop Malone.

Garmey gives Bishop Malone high marks here. "He's accepted just about every program the council has presented," Garmey notes. "When he rejects an idea, he always gives good reasons."

This attitude makes it possible for Garmey to foresee that, while the diocesan council now acts solely as an advisor to the bishop, in the future it might evolve into a policy-making body on certain issues, such as the diocesan budget.

Should this happen—should parish councils recognize the scope of their role, should bishops welcome the thinking of diocesan councils which represent their people and are not rubber-stamp bodies, should a national pastoral council become a strong force in helping the U.S. bishops to exercise leadership—then the U.S. Church will truly reflect the American democratic tradition.

Disciples editor blasts abortion

INDIANAPOLIS—Abortion is "wholesale murder," according to an editorial written in the May issue of World Call, a monthly magazine of the Christian Church (Disciples of Christ).

James L. Merrell, editor of the magazine, said, "Murder" is admittedly a strong term, but an abortion is basically that—the snuffing out of a life."

The editorial contended that Protestants have not seriously considered the theological implications of unwanted pregnancy.

As alternative to abortion, Merrell called for more effective methods of contraception, more counseling, increased aid to unwed mothers and improved procedures for adoption.

According to the editorial, "all evidence points to the fact that the unborn child—even at the earliest stages—has characteristics that are fully human. In a real way, 'life' begins at conception."

The CRITERION

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LETTERS TO THE EDITOR

Zur Schmiedes ask
votes for 'pro-life'
primary candidates

To the Editor:
Very recently a government commission advocated that liberal abortion laws be passed by all states. On February 10, 1972, the Indiana Senate by a vote of 23-24, with 26 needed for passage or defeat, failed to pass the controversial legislation to legalize abortion counseling in Indiana.

The sponsor of the Abortion Counseling Bill in the 97th General Assembly was Senator George Rubin, Indianapolis.

Senator Joan M. Gubbins, only woman Senator, in her communication to us affirmed the following: "... I believe the unborn human being has rights that must be protected. I believe life and health belong to the province of God. No person has a right to extinguish human life by a decision of his own if that decision conflicts with the general precepts that express God's will." Senator Gubbins is a Protestant.

The Abortion Counseling Bill was never up for a vote in the Indiana House. Representatives Craig B. Campbell (Anderson), Richard J. Lesniak (East Chicago), and Maurice O'Connor (Evansville) voted to kill the bill in the Judiciary Committee. Representative B. Patrick Bauer (South Bend) commented that "The next session is vital to establishing Indiana's position against easy abortion."

We received a letter from Representative Robert L. Jones, Jr. (Indianapolis), who took a firm stand against abortion: "I was very much opposed to the Abortion Counseling Bill, feeling that it was nothing more than an entering wedge to obtain a more liberalized abortion law in the State of Indiana."

Pope Paul VI has stated that "there are values which are the cornerstone of civilization. If it is attacked, it is man himself who is threatened."

"Any attempt against human life, under any pretext and in any form," he cautioned, "means disowning one of the essential values of our civilization. In the depth of our consciences—each one of us

Sister Jean faults
Criterion for bias

To the Editor:
I feel moved to respond in a negative manner to the negative article you published (4-7-72) regarding the document "Against Discouragement in the Church," written by 34 European and North American theologians.

By quoting exclusively from Cardinal Garrone, who was vehemently opposed to their position, and failing to publish any of the original text, you denied your readers the opportunity of judging for themselves the merits of the theologians' views.

I found the complete text a constructive proposal for action and am very disappointed by what appears to be biased and restrictive news coverage in our diocesan paper.

Sister Jean, D.C.
Indianapolis

(Editor's Note: The Criterion did not ignore the original statement of the 34 theologians. A lengthy story quoting liberally from the statement appeared on Page 3 of our March 31 issue. Apparently Sister Jean missed the first of the two articles.)

can feel it—respect for human life asserts itself as an indispensable and sacred principle."

The five Catholic bishops of Indiana have issued a joint statement on abortion in which they said "as religious leaders, we are saddened and dismayed by the current efforts to liberalize the abortion laws of Indiana."

The bishops stated they oppose "all efforts to remove the protection of the law from the unborn" and said they support "present Indiana laws which provide such protection."

Vatican II takes a firm stand against abortion: "For God, the Lord of life, has conferred on men the surpassing ministry of safeguarding life—a ministry which must be fulfilled in a manner which is worthy of man."

Therefore, from the moment of its conception life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes."

We urge all Catholics and all Indiana citizens to vote for pro-life candidates in the Indiana primary election on May 2, 1972. "Always vote for principle, though you may vote alone, and you may cherish the sweetest reflection that your vote is never lost," are the timely words of John Quincy Adams.

Let your vote be a vote FOR THE SACREDNESS OF HUMAN LIFE. Learn you candidates and on Election Day recall the words of Dwight D. Eisenhower: "The future of this republic is in the hands of the American voter."

Mr. and Mrs. Joseph Zur Schmiede
Indianapolis

St. Bartholomew's
Operation Presence
'impressive' event

To the Editor:
I would like to tell you about an event that took place April 7-9 at St. Bartholomew Church, Columbus, that left me feeling proud and grateful.

The event was "Operation Presence," a pilot program designed to effect a family-centered experience among parish membership and to renew and update the religious education of participants.

The week-end experience was a great success. The response of parishioners—adults, high school, junior high and elementary students as well as preschoolers—was most impressive. One of the adults commented, "The parish spirit here is amazing."

The well-organized event began with a Friday evening adult session led by Sister Gilchrist Conway, S.P., Director of the Archdiocesan Religious Education Department. Her presentation of "Jesus Christ and Contemporary Christianity" was received with interest and enthusiasm.

The Saturday all-day program offered events for all age groups. The sessions explored values and Christian-oriented discussion. A rock group entertained the young people during lunch. Afternoon youth sessions concluded with a Folk Mass. In the evening, all participants enjoyed a pitch-in supper.

On Sunday, the families gathered for a concluding Liturgy of the Word and celebration of the Eucharist.

My report would not be complete without sharing comments from some of the parishioners. These included such statements as "This was the best thing that has happened in a long time" and "In our haste, it is good to stop and re-evaluate our lives." A recent convert stated that the

WHAT'S HAPPENING IN CATHOLIC CHARITIES?

Renewal stirs in social service

BY B. H. ACKELMIRE

When regional Catholic Charities personnel arrived here last week they had in hand an 84-page printed report that, if implemented, would drastically change the Church's charities movement in this country.

Though the study was just off the press, most participants had read it thoroughly. What they came to Indianapolis to hear was an interpretation of the theology behind it, an explanation of how a reshaped organization would work, and a detailing of the cleaning and refurbishing necessary to put their house in order.

They met in six general sessions to listen to members of the cadre of veteran Charities workers who had been framing a thesis of change since 1967. Intermittently they broke into groups based on state affiliation or on a specific aspect of reorganization. From these groups came feedback which the cadre will use to modify or expand preliminary findings.

THAT THE REPORT is preliminary was stressed repeatedly. Obviously the

Church help needed
in permissive culture

To the Editor:
As a Catholic and the mother of four school-age children, I must disagree with Mr. Fred Johnston who opposes the "Becoming a Person" program being taught in the Catholic classroom.

I, for one, would welcome such a course in ALL schools. We are newcomers to Indiana, but we have lived in two dioceses which have used the "Becoming a Person" curriculum. It has been enthusiastically and gratefully received in both places by the vast majority of parents, as well as students and teachers.

The program is not simply an "eight-year course" in sex instruction. Rather, it teaches about the family in society, roles of individual family members, respect for human life, understanding oneself, getting along with others, and—yes—sex information, such as growth into maturity (psychological and physical), reproduction, and the meaning of sexual expression.

Isn't it about time we parents get some help from our religious leaders as we try to "hold the line" in today's sexually permissive culture? When are we—parents and schools—going to join forces to present sexuality within the context of Christian joy (as well as morality)?

I pray we will not continue as we have done for too long already—back away from a "not-quite-nice" subject, leaving it to television, the movies, and Playboy Magazine to educate our children OF ALL AGES in perversion and illicit and irresponsible sex.

The choice in ours. Personally, I could use the help of my Church.

Valerie R. Dillon
(Mrs. R. T. Dillon)

Indianapolis, Ind.

event was the most impressive "happening" since joining the Church.

The planning committee for the week-end program included Father John Minta, pastor of St. Bartholomew, and Father Harvey Shepherd, assistant pastor. Other committee members were Sister Elvira Dethy, Sister Carol Faulkner, and Sister Norma Gettelfinger, all teachers at our parish school.

Mrs. Tim Rolph

Columbus, Ind.

wave of renewal will not wash unless it is endorsed by Charities offices and agencies on the diocesan and state level. New goals will not be achieved without the commitment of every department and group. New spirit will not catch fire unless sparked by workers in the field. A new national structure will collapse without stepped-up funding from agency members and the new breed of contributors, individual members, will not be developed without local digging and service-action programs that are demonstrably effective.

An outsider listening to the scheduled talks and eavesdropping on group discussions often had to knife through professional jargon to get the meat of what was going on. But there was no mistaking the excitement, the troubled but enthusiastic sense of discovery, the questing probe of possibilities.

Something important is going on in Catholic Charities. It could have a profound effect on the type of social service programs the Church provides for its own people and for the community at large.

IT COULD MOVE those services away from professionally-developed and professionally-delivered programs and in the direction of consensus-designed and recipient-directed systems.

It could humanize what many believe has become a mechanical approach to need.

It may even resurrect the activist spirit of Charities that seemed to fade with the Depression and the passage of Social Security legislation.

If the renewal outlined in the preliminary self-study is possible—and many of those who took part in the regional conference here are convinced that it is—then what is happening today in Catholic Charities is of concern to every member of the Church.

To judge the extent and the nature of change that is envisioned, a summary of the present framework and functions is helpful. On the national level, Charities is the National Conference of Catholic Charities, founded in 1910, when there were five diocesan offices as compared with today's 127.

THE CONFERENCE was created as a federation of local Charities. The locals established it, elected its Board of Trustees and provided—as they still do—the major financing.

Affiliated organizations are the Society

of St. Vincent de Paul, Directors of Charities, Conference of Religious, Association of Ladies of Charity, and Christ Child Society. In addition, there are approximately 1,000 individual members.

The conference exists to accomplish that which constituent groups cannot do individually. It functions in seven areas—coordination, consultation, information, representation, planning, research and education. Though the bulk of its work is service to affiliates, the conference has, from the beginning, been involved in social action.

This is expressed primarily through legislative activity, coalitions with other voluntary groups, and representation to government agencies.

The Conference has a large number of committees (administration and programming) and five commissions—Aging, Families and Children, Services to Unwed Parents and Housing.

The renewal study termed the Conference structure largely outdated, loose, and uncoordinated. The number and operation of committees, as well as the type of work expected from them, should be re-evaluated, the study noted. The research arm was described as woefully inadequate, being unable even to provide a complete statistical picture of local Charities offices.

HOWEVER, WHAT seemed to bother the study cadre most was the fuzzy image of the Conference, its lack of direction, and its anonymity in the public arena. There was fear that the Conference, rather than giving leadership and inspiration, had lapsed into a convener of meetings.

Perhaps this could be ascribed to the perennial poverty of budget and staff, to the thin relationship with the Church's other national offices and with the U.S. Bishops, the study said. Whatever the reasons, the present situation on the national scene was viewed as close to disaster. Nothing short of a complete reorganization, a clear outlining of duties and functions, a new sense of direction and purpose would help.

For if the Conference office wasn't "moving" the Charities movement, if it couldn't meet the needs and requests of its membership, if it had no presence or impact in government policy, then the Conference was not only sleeping on the job but promoting inertia in the states and dioceses.

(To be continued)

opinion
reaction
analysis
background

Conservative Jewry
studies counters
to mixed marriage

TARRYTOWN, N.Y.—Greater stress on the "uniqueness" of Judaism, perhaps even teaching this concept to children at the age of three years, is becoming necessary for Jews in order to cope with problems caused by intermarriage.

This was one of the major points expressed at a "Conference on Jewish Living" held here by the United Synagogue of America (Conservative).

Conference chairman Arthur J. Levine said later that "there never has been a discussion on intermarriage of this scope."

A major point expressed at the conference was that Jewish education must de-emphasize so-called "ethnic" subjects, such as the Hebrew language, and focus more on "uniqueness," the Jewish identity, in order to create a barrier to intermarriage of Jews with non-Jews.

Conference officials stressed that "uniqueness" was not to be interpreted as the idea of Jews being "God's chosen people," but rather as the idea of Jewish "identity."

Most participants agreed that the "open door policy" in synagogues and Jewish community centers should be discouraged, along with interreligious activities on a social level.

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WHO DO YOU SAY THAT I AM?

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

In every age, the Christian is offered a significant clue to his values, his beliefs, and his personal identity. The clue is revealed by his response to the perennial and itching question first put by Jesus to Peter. It is an abrupt and jarring question for some. For others it is unwanted. Nevertheless, for all those who would call themselves Christians, it is the primary question. "Who," asks the Lord, "do you say that I am?" Notice the you. No opportunity to cite the books, the authorities, the theologians. No opportunity to be right, to be safe. Ultimately, each man and woman is put in Peter's highly personal position. After the generalized and secure posture of quoting what others say (Remember: the prior question Jesus put in the eighth chapter of Mark's gospel was "Who do man say that I am?"), we find that the question remains, and Jesus stands patiently looking us straight in the eye. "Who do you say that I am?"



and perhaps most obviously when we look into our own hearts, we find that he is indeed, as St. Paul said, a stumbling block, a scandal, a sign of contradiction.

When he speaks of himself, in answer to John the Baptist, for example, his response is puzzling. He does not answer John's "Are you the one who is to come?" by saying "yes" or "no." Instead, he does to John what he does to us. He gives us back the question with the mysterious comment, "It is you who must decide. But notice: the lame walk, the deaf hear, the poor have the gospel preached to them."

In no sense does he go about distributing answers to problems, settling controversies, making things neat and pat and all of a piece. Instead, he lives a human life. He dies a human death. And then, he shatters all categories by rising from the dead and flooding the world with a hope that refuses to be extinguished.

What kind of a man is this? And what is life, if lived in union with him? If there are not definite answers, there are at least

possible directions in which to search for understanding.

IN THE FIRST PLACE, it is in his own person that an answer must be found. This is what is meant by the statement that God does not reveal truths: God reveals himself. Christ is somehow the revelation, the illumination of God; but like any person, he is much more than can be said. Thus the answer to "Who do you say that I am?" is beyond statement, beyond discourse, beyond the verbal. It lies in the realm of mystery and prayer.

Secondly, he is a man found in failure, loss and suffering. A Christ who wins, who triumphs, who is right, would be so much more manageable. He could be recognized. He could be fitted in. But he would not be the Christ of the gospels. The Jesus that Christians proclaim as Lord was arrested, condemned, and executed outside the walls of his own city. To believe in a Jesus who was not crucified is to refuse to come to grips with the mystery at the heart of human life—the inescapable mystery of suffering.

Thirdly, he is a man who refuses to destroy our freedom. While he will never abandon us, he will leave to us the final decision concerning him. Even when we wish to refuse, he reminds us that we are responsible for ourselves, for our world, and for one another. He stands in our midst, gently inviting us to come forward, and promising us his own life, death, and resurrection as fidelity.

He asks us to trust that ultimately all the rules will be fair and that there will be wonderful surprises. Only in the deep and personal encounter with the question that takes a lifetime to answer can such trust become part of us. Who, then, do we say that he is?

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KNOW YOUR FAITH

MOST OF US prefer questions with simple answers. We like things settled; we are happiest when not caught off guard. Thus the question of Jesus, asking us to probe for a difficult answer, is really not our kind of question. It is radical. It is unsettling. It is complex. And when we tentatively begin to respond with the depth and integrity the question demands, we are forced to the admission: "You are not what we expected. You are not safe. You are not comfortable."

For when we read the gospels, when we search to discover him in others,

SACRED SCRIPTURE

Christ's life of prayer set example for followers

BY FR. QUENTIN QUESNELL, S.J.

After his first day of successful preaching, "very early the next morning, long before daylight, Jesus got up and left the house. He went out of town to a lonely place, where he prayed" (Mark 1.35). "Crowds of people came to hear him and he healed them from their diseases. But he would go away to lonely places, where he prayed" (Luke 5.16).

Before the great sermon and the choice of his disciples, "Jesus went up a hill to pray, and spent the whole night there praying to God" (Luke 6.12). And the night before he died, he prayed alone in the garden for strength.

His praying was not done with much show. That is why he could so devastatingly criticize those "who take advantage of widows and rob them of their homes, while making a show of saying long prayers" (Luke 20.47). Or why he could criticize those who "love to pray in the meeting houses and on the street corners so that everybody will see them" (Matthew 6.5). Or those who "think that God will hear them because of the length of their prayers" (Matthew 6.7).

SO EVEN HIS enemies could wonder whether he and his disciples really believed in prayer: "The disciples of John fast frequently and offer up prayers, but your disciples eat and drink" (Luke 5.33). But his own disciples knew his inner life and were impressed with it: "One time, when he was praying in a certain place, when he finished one of his disciples said to him: 'Lord, teach us to pray, just as John taught his disciples'" (Luke 11.1).

As we try to live Christian lives, we too pray. And the secret of successful prayer for us is to keep Christ at the center of our prayer. First of all, our life of prayer will rest on our faith in him. That is, we pray because we believe that God's love has come to us in Christ, and has touched us in him. We believe God listens to us and cares for us, because we have seen how Christ listened to people and cared for them. We know the kind of answer God will give us, because we know the kind of answer Jesus gave those who came to him.

We believe, moreover, that God's call to

us to come to himself has reached us in Christ. We believe that God wants us to be like Christ: "Those whom God had already chosen, he also set apart to share the image of his Son" (Rom. 8.29). And so we can pray, "our Father," as Jesus taught us, because he has shown us that God truly is Father. We know this because we believe that Christ is one of us and is God's Son.

SECONDLY, our Christian life of prayer means that we really experience the fact that Christ is with us. He is here. Our life of prayer is a life in him. "The secret is this: Christ is in you" (Colossians 1.27). "Since you have accepted Christ Jesus as Lord, live in union with him: Keep your roots deep in him, build your lives on him" (Col. 2.6).

"I have been put to death with Christ on his cross, so that it is no longer I who live, but it is Christ who lives in me. This life that I now live, I live by faith in the Son of God, who loved me and gave his life for me" (Gal. 2.19). "I asked God . . . that Christ will make his home in your hearts, through faith" (Ephesians 3.16f.).

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"For what is life? To me it is Christ" (Phil. 1.21). "Christ is all! Christ is in all!" (Col. 3.11). "You have died, and your life is hidden with Christ in God. Your real life is Christ" (Col. 3.3f.).

"For his sake, I have thrown everything away; I consider it all as mere garbage, so that I might gain Christ, and be completely united with him . . . All I want is to know Christ and feel the power of his resurrection; to share in his sufferings, and become like him in his death, in the hope that I myself will be raised from death to life" (Phil. 3.8-10).

THIRDLY, our life of prayer goes to God through Christ. "I am the way and the truth and the life. No one goes to the Father except through me" (John 14.6). "If you ask the Father anything in my name, he will give it to you" (John 15.16). "To God be the glory in the Church and in Christ Jesus for all time, forever and ever. Amen." (Eph. 3.21).

If we let Christ be the center of our lives in these three ways, we can grow in prayer as Christians.

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YOUTH-VIEWS

How do you picture Christ?

BY JAMES L. ALT

On the evening of the first day of the week after his resurrection, Christ appeared to his followers who were hiding in the upper room. He made believers out of them, for they had seen him die and now they were seeing him walk in their midst.

However, Thomas, who was not there, did not believe. "Not until I have put my fingers into the nailmarks and my hand into his side will I believe," said Thomas.

Undoubtedly, many people follow the "seeing is believing" philosophy of Thomas. And while Christ invited Thomas to "come here and see," today we take mostly on faith that Christ really existed. Sometimes this can be difficult, for young and old alike.

How is Christ pictured today? Tom Rau (14, Waterloo, Ill.) pictures Christ as "a man who came to us as a man, but the man was greater than any other man, and he was also God at the same time." John Eden (15, E. St. Louis, Ill.) pictures Christ "as a man with emotions and problems. A human with more control over his emotions than we have—an example of what we can do if we really trust and have faith. He lived a human life and died just like a human would—only he was God too."

SOME PEOPLE FEEL that it was

easier to "believe" in Christ when he walked the earth because then people could "relate" to Christ directly. Asked what the main difference was in how people related to Christ then and now, Kevin Horrell (17, Waterloo, Ill.) says "people could relate to him directly when Christ was on earth. Today we relate to him through what others have written down about him."

Since Christ can't actually be "seen," what type of relationship do young people have with Christ today? A religion teacher, Father William Wightman (43, E. St. Louis, Ill.) feels that in most cases "their relationships are rather distant. They've heard about him, and they have a great respect for him. However, he doesn't come across to them as a person to whom they can relate in the way they do to their other friends. I'm afraid he doesn't enter their thoughts very often and less often does he affect their lives."

While most of the teenagers and religion teachers feel that Jesus is "in" as far as today's youth are concerned, some, like Father Wightman, say "yes" and "no." "Many have become personally involved with him and seem to identify with his revolutionary spirit, joining the 'Jesus Movement,'" says Father Wightman. "However, the majority of today's youth seem to be aloof when it comes to Jesus."

JOHN EDEN THINKS one of the reasons Jesus is becoming better understood is because of the appeal of such things as "Jesus Christ, Superstar," the



Christ is like the sun. He is the center of spirituality. Thus, the Christian is faced with the perennial search for the answer to

Jesus' direct question: "Who do you say that I am?" (NC photo by Paul Tucker)

CATECHETICS

Turning on to Christ

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

"What difference does Christ make anyway?"
"He's where it's at, man! Turn on to Jesus!"

Curious isn't it? The first question reflects a widely shared concern of religious educators, both Catholic and Protestant, while the answer is that of a "Jesus Freak."

Recent developments in the Church have so highlighted the value of human experience, the dignity and potential of man, the sacramentality of daily life that the question about Christ's role becomes very real. Many a religion teacher, parent and priest has anguished over this question when pressed by his students or by the inner logic of the new recognition of human values. If, as one hears so often, "The glory of God is man fully alive," then what does Christ's life or teaching or Church have to offer to what can be learned from life experienced more fully in all its human dimensions?

THE SENTIMENTS of the Jesus Freak are shared by a growing number of young people who have gone the route of living life to the full, who have explored every available avenue of human experience, and found neither the glory of God nor of man. Disillusioned after a search for meaning in experiments with love, drugs, sex, community living, travel, and protest they find new meaning in life through Jesus. A poster pasted to a store window in Washington sums up their conviction: "Turn on to Jesus," while a note scrawled on a torn billboard in New York gives the reason: "Jesus saves."

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The anxious, academic, probing question of the religious educators about the role of Christ in today's world is answered by the firm, emotional, unquestioning affirmation of the Jesus freaks that Christ in fact makes all the difference in the world. Juxtaposing the question and answer in this way—while risking the possibility of caricaturing both the religious educator and the Jesus freak—can focus attention on a viable approach to faith in Christ.

THE INTELLECTUAL questioning of Christ and his significance in today's world is needed to balance the unqualified experiential affirmation of his saving presence, which in turn is a healthy balance to an overly academic approach to both life and Christ. Faith in Christ demands both trust rooted in experience and reasoned discernment of the meaning and validity of the experience in the light of tradition. It must be lived faith constantly seeking deeper understanding.

Further direction is found in the focal point of both the catechist's question and the Jesus freak's answer: namely life, human experience, man. The very question "What difference does Christ make anyway?" arises from the newly discovered richness of the human. Instead of fleeing the world, inflicting pain on the body, keeping one's eyes fixed on heavenly things, Christians tend today to direct their attention to God's presence in human experience and the phenomena of the physical world.

OFTEN THE QUESTION suggests a naive optimism about man and his world, an overreaction to the centuries of stress on the dangers of the world and depravity of human nature. Yet it points in the necessary direction: unless Christ is found in life, in human experience, he will not be found by many in today's culture. Unless his presence affects the quality of human life, knowing him will rightly be judged irrelevant.

The Jesus freak's answer arises out of the context of a young person's exploration of what life seemed to promise. The search for fulfillment ended often in frustration. Instead of "peace," "love," "joy," there was loneliness, hunger, bad trips. To be fully alive required more than just living, to be fully human demanded more than just human encounter. So from turning on with drugs, many a youth has turned on to Jesus because experience has led him to realize that it takes more than just human experience and wisdom to become fully human, fully alive. They know from painful experience that "Jesus saves."

BALANCING THE TWO tendencies of naive optimism about man and his powers of self fulfillment and an equally naive optimism of a simplistic faith in Jesus, we find an approach to Jesus that looks for his presence in human experience while recognizing that he alone holds the key to what it means to be fully human. To discover Christ the Christian must genuinely try to live life creatively and sensitively to experience the goodness and beauty of human nature and the created world, to love life and explore experience.

Yet to be open to the full potential that life holds, to discover what it really means to be human, to be fully alive, he needs to experience Jesus Christ and the power of his Spirit. St. Paul suggested an insight born of human experience and trust in Christ. "For me," he wrote, "life means Christ."

You might find several passages in the Second Vatican Council illuminating in terms of faith in Christ today. For example, *Church in Modern World*, 10, 22, 38.

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SHEED

Whole sinful human race was redeemed

BY F. J. SHEED

Christ lived, suffered and died to save his people from their sins (Matthew 1.21). If this is simply "believed," filed away in the mind and not thought about, then it is not alive in us. It does not enter into our decisions and actions. The mind gets no light from it, the will draws no strength from it. Beliefs we don't live by tend to die. If this one needs to be brought to life in us, we must give our whole mind to it. And that means thinking hard about sin, and about mankind, and about redemptive suffering. That all this lies outside our normal way of thinking means not that it is unreal but that we have let go some of our own reality.

Jesus was "the Lamb of God who takes away the sin of the world," said the Baptist. Between men and God stood sin, separating them: at-one-ment was needed (we conceal its meaning, pronouncing it a-tone-ment). Reduced to its simplest terms, Redemption was something Jesus did about sin. So what is sin?

JUST AS OUR pronunciation of the word atonement conceals its meaning, so the word "redeem"—literally to "buy back"—has actually misled men as to what Christ did about sin. Sin is not the equivalent of money unpaid but disobedience, ingratitude, perversion in the will, refusal of love. It is not in the ordinary sense of the word a failure to pay but a failure in doing, a failure in loving. As such it is evil in itself, evil in its effects—"The man who commits sin violates order, sin is of its nature disorder" (1 John 3.4).

Sins are committed by individuals, but there really is a sin of the race, a root of sin that no one of us is without, a solidarity in sin which is a parody of men's solidarity in nature, the whole race involved in the wreck of things. We are not much given to taking account of the human race—all men that ever have existed or ever will exist. It is too big, too scattered through space and time, to strike us as one. We have never seen it, naturally; we have not experienced it; we are not really aware of it. But it would be strange if God, to whom no man is absent, no man more immediately present than any other, in whose image every man is made, for whom no idea is too big, did not see the human race as one single reality. It was the race that Jesus died to redeem; it is as members of the race that each one of us gains or refuses salvation.

Whatever we think of men's solidarity in sin, nothing tempts us to deny their solidarity in nature. From the moment men appear on our planet we never come across anything they say, or do, or make, without realizing their kinship with us. And this applies to their sins as to everything else: about any sinner, any time, any place, we can feel what Jeremy Taylor (I think) felt about the criminal he saw being led to execution—"There but for the grace of God go I." Sin has always been a failure in loving, a refusal of love, self-interest having its way not only against God but against what we owe one another.

CHRIST'S GIVING himself to death was the remedy for the disorder into which its endless Niagara of sinning had brought mankind. It was not that Christ said to his Father: "All men deserve death. Would you mind killing me instead of them?"

(Continued on Page 7)

KNOW YOUR FAITH

WORSHIP

Msgr. Koster's mini-Latin Mass proves popular

BY FR. JOSEPH M. CHAMPLIN

"Please, dear Father, won't you try one Latin old fashioned Mass and perhaps you will be amazed at all the souls you will save and the increase in revenue."

The mail brings a letter like this every now and then. These requests do not come frequently, but the intensity of feeling expressed within them makes it clear that some people out in the pews find the new, vernacular liturgy unsatisfactory and yearn for the ways things used to be in the past.

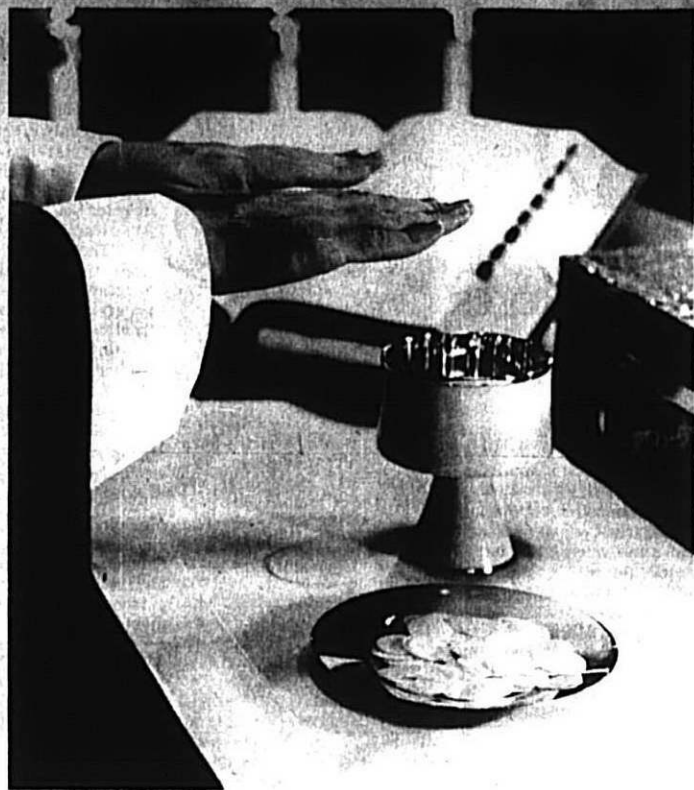


Monsignor Charles Koster, pastor of St. John's parish in downtown Indianapolis and chief officer of the archdiocesan marriage court, sensed this pressure for Latin Masses soon after the reformed rites were introduced in English. He received notes, phone calls and visits from persons seeking an occasional restoration of the status quo ante. At first he resisted these pleas, judging for several sound pastoral reasons that it would be unwise, perhaps harmful to the liturgical renewal in his church. Recently, however, he yielded to those petitions and now, once a month at 11 o'clock on Sunday, celebrates a Latin Mass.

THIS EUCHARISTIC service at St. John's, nevertheless, is neither the "old fashioned Mass" nor a purely Latin one. He follows the reformed order of Mass approved by Pope Paul VI in April, 1969. Moreover, the monthly liturgy more properly could be termed a mini-Latin Mass since substantial parts of it are in English.

The choir sings in Latin the Kyrie, Gloria, Credo, Agnus Dei plus other hymns and certain responses. Monsignor Koster, using Latin, chants the orations, Pater Noster and Preface; he recites (in an audible, proclaiming tone) the Roman Canon or Eucharistic Prayer I. On the other hand, scriptural readings and the responsorial psalm are done in the vernacular.

The Indiana priest would give a positive and negative evaluation to this experiment. Attendance at the 11 a.m. service rises noticeably on those Sundays they celebrate the mixed English-Latin Mass. He hears, too, on occasion, complimentary words from supporters of the "traditional movement." Such statistical



The eucharistic service need not be the "old fashioned Mass" nor purely a Latin one. It can be a combination of approaches, but all adds up to the reenactment of the Last Supper. (NC photo by Paul Tucker)

facts and verbal endorsements tend to confirm for him the wisdom of his innovation.

But he also has serious reservations about the step. Active participation of the laity through song and word at this Mass is minimal. It becomes for the congregation a "silent" service of watching and listening, standing, sitting and kneeling.

THESE ARE SURELY valuable and needed, granted non-vocal, forms of community participation. Nevertheless, Monsignor Koster wonders if the whole approach may not represent a regression contrary to the teaching of the Holy Fathers in this century and to the Vatican II liturgy decree. Moreover, he sometimes questions the effectiveness of uttering words and singing phrases which cannot be understood by all or at least by most of the worshippers.

The monthly mini-Latin Mass practice at St. John's can find good support in current official Church documents. An Instruction on Music from Rome in 1967, to illustrate, remarks: "There is nothing to prevent different parts in one and the same celebration being sung (or recited) in different languages."

It also enjoys authoritative approval from the American hierarchy through a statement, "Latin in the Liturgy," issued by the Bishops' Committee on the Liturgy.

The decree, concerned about the majority of Catholics (who, according to reliable surveys, prefer the vernacular), still urges the provision of special worship services tailored to the desires of the smallest number. It recommends as a compromise solution, consequently, that Latin celebrations be "limited to a few occasions or to one or other Mass in a large church or parish, where the needs of the larger community are otherwise cared for."

LEST THE SUGGESTION be interpreted as sanction for "quiet" liturgies, the Bishops' Committee immediately adds: "When Mass is celebrated in Latin, it is of the greatest importance that there be no diminution of liturgical participation through responses by the people, common recitation of prayers, and congregational singing. The use of Latin in the liturgical celebration should never be construed as the occasion to employ a form of Mass contrary to the principles of the Constitution on the Liturgy, especially Chapter I."

At the heart of these discussions about the externals of our liturgy—Latin or English, guitar or organ, standing or kneeling—is something called faith, a belief that Christ is present in the Mass. I will discuss this critical issue next week.

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QUESTION BOX

What do we know of Mary's early life?

BY MSGR. R. T. BOSLER

Q. Where was the Virgin Mary born? What about her early life, her relatives? Any last name? We seem to know so little about her.

A. All that we can know for sure about the Blessed Virgin Mary is to be found in the New Testament. And the Bible is silent about where she was born, who her parents were and what she did until her betrothal to Joseph. However, the early Christians were as curious as we are. They collected stories about the birth of Mary, her childhood and the life of the Holy Family before Jesus began his public life.



These are to be found in the apocryphal gospels. The basic text for the childhood of Mary is the "Book of the Nativity of Mary," also called the "Protoevangelium of James." The earliest manuscript of this dates back to the fourth century and it claims that James of Jerusalem, the "brother" of Jesus, is the author. From this book we learn that Joachim and Anne were the parents of the Virgin and from this book came the inspiration of the many medieval paintings depicting the presentation of Mary as a young girl in the temple. How true these accounts are we have no way of knowing. They are ancient traditions. Christians took them seriously enough to honor Joachim and Anne as popular saints.

Q. My CCD class, consisting of eight high school senior boys, wishes to experience a group confession. A priest told me this is forbidden. I know that present norms call for each person to confess and be absolved, but must this be done in private if the persons involved wish to confess in a small group?

A. It all depends upon what you mean by a group confession. If you mean that each boy will publicly confess his sins before the group, then the priest is right in saying

what you want is forbidden. Perhaps what you have in mind is a communal penance service. In this the boys would prepare for a private confession by praying and singing together and helping one another with a group examination of conscience. This is followed by private confessions, which can be quite short. Then a common penance is said together, with a closing prayer and hymn. The leader of this communal service should be the selection of prayers and readings and exhortation help the boys realize that through their sins they have failed not only God but the community of the Church. Surely, no priest could consider this forbidden. As the respected moral theologian, Father Bernard Haring, says in his book *Shalom*, "The present renewal in the Church allows us to develop new communal forms of the Sacrament of Penance."

Q. Recently I heard that the Catholic Church is trying to do away with private confessions and replace them with general confessions spoken by the congregation during Mass. Is this true?

A. No, it is not true. Individual theologians have speculated about the desirability of this, but as far as I know, no Church authority has shown any interest in the possibility.

Q. Does a Catholic who wills his body to medical research "lose out" somewhat on spiritual benefits since his body will not be in the church for the funeral Mass?

A. No.

Q. It is more convenient for me to go to Saturday morning Mass instead of the Saturday evening Mass, yet I am told the morning Mass does not fulfill my Sunday obligation. Is this fact true and, if so, would you please explain?

A. The Saturday evening Mass that fulfills the Sunday obligation must be the Mass assigned for Sunday. The morning Mass is the Mass of Saturday. You cannot use this to fulfill your Sunday obligation.

Q. Is it true that if you attend a Lutheran

Church on Sundays it is not absolutely necessary that you attend Mass that same day?

A. Attending a Lutheran service would not fulfill your Sunday obligation. Whether or not you would be obliged to attend Mass would depend upon whether or not you considered yourself excused. A Catholic wife who out of charity occasionally accompanies her Lutheran husband to his church might decide she is excused on a given Sunday because of family obligations, such as preparing the Sunday meal, preparing for visitors. The fact that she attended services with her husband would shorten her time and would entitle her to judge if she needed less of a reason to excuse herself than if she had not given some time to worship.

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Sheed

(Continued from Page 6)

That would have been either horrifying or meaningless. What in effect he said was: "Because of my obedience in doing your will, teaching your will, attacking powerful men who are perverting your will, they are determined to kill me. Will you accept my death and apply it to the needs of all men?"

Christ's sacrifice was an answer to all the ways of men's refusal. Refusal of obedience was rectified in an act of limitless obedience; the final effort Christ himself had to make was in the "not-my-will-but-thine" of Gethsemane. Refusal of man to give himself to God was balanced on Calvary by a limitless self-giving. And all this happened in a human soul and body, Jesus draining his human resources in an act as human as the sins it was offered to redeem, his divinity not called on to save him a single throb of suffering. In the man Christ Jesus the offering annihilated all that lay between man and God.

But how did the effect of it reach the rest of men?

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Piemen, Mary E.
Mallott, Clifford
Broshan, Bridget
Haggerty, Mary F.
Robson, Infant Boy
Bixler, Mary E.
Madden, Joseph P.
Friend, Catherine
Byrne, Irene
Farrell, John J.
Maley, James J.
Campbell, Rosalyn F.
Fitzgerald, Infant Boy
Beagle, Jerome H.
Harrigan, Hugh C.
Tierney, Mary B.

Krieger, Edward F.
Farrell, William C.
Burnett, Donald S.
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Cline, Benjamin F.
Bush, Owen J.
Wittry, Elaine C.
Brewer, Jane E.

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Baker, John B.
Ernstes, Charles B.
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Kirkpatrick, Albert B.
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Hamilton, Frank E.
Palamara, Rocco
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Ottman, George R.

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Greskamp, Raymond F.
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Dennin, Matthew J. Jr.
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CYO Convention scheduled at Seccina this week-end

The 15th annual Archdiocesan Junior CYO Convention is expected to attract 525 teen-agers this week-end at Seccina Memorial High School. Theme of the convention will be "Youth Concerned for Others."

Registration gets underway at 5 p.m. Friday, with the first general session scheduled for 7:30 p.m. Following deamery caucuses at 8 p.m., the opening social mixer will take place until 11 p.m., with music

provided by WFBM disk jockey Ron Hofer.

Archbishop George J. Blakup will open the 10 a.m. Saturday general session. Keynote will be Indianapolis Mayor Richard G. Lugar. Serving as master of ceremonies will be Dave Record, Archdiocesan Youth Council president from St. Ann's parish, Indianapolis.

The first of three rounds of panel discussions will begin at 11 a.m., to be repeated at 1:30 and 2:40 p.m.

48 nominated for Busald Award

INDIANAPOLIS — Forty-eight recipients have been named to receive the third annual Msgr. Albert Busald Award by the awards committee of the CYO Board of Directors.

The awards, named in honor of the retired pastor of St. Philip Neri parish, will be given during a concelebrated Mass at 7 p.m. Wednesday, April 26, in St. Philip Neri Church.

Recipients will be honored for outstanding volunteer services to youth of the Archdiocese through their respective parishes.

Families and the general public are invited to attend the ceremonies, to be followed by a reception in the parish auditorium. Past award winners and St. John Bosco medalists have also been invited to participate.

Chairman of the CYO board's awards committee is John C. Hart. The citations will be read by Father Donald Schneider, Archdiocesan CYO Director.

DISCUSSION topics will include: "Death, What Is It?", "How Can One Man Make An Impression?", "Big Brother Program," "Youth Looks at Self," "Living Life to the Fullest," "Know Your Community Agencies," "Escaping from What?", and "Peace Corps—Should We or Shouldn't We?"

The afternoon general session is slated for 3:30 p.m., at which time convention resolutions will be introduced and election rules are announced.

Supper and "clean threads time" will be from 5 to 8 p.m., followed by the convention dance with music by "The Continentals."

Sunday's Convention Mass will be held at 10 a.m., followed by breakfast. Remarks are scheduled during the breakfast by retiring Archdiocesan officers. The final round of discussion sessions will be at 12 noon, with deamery caucuses to be held at 1:15 p.m.

Election of new officers will take place from 2:05 to 4:30 p.m.

HIGHLIGHTS of the closing banquet, scheduled at 4:30 p.m., will be the announcement of winners of the CYO Publications Contest and the Roger Graham Memorial Awards for outstanding Archdiocesan boy and girl, and installation of new officers.

Banquet speaker will be Mike Modzelewski, University of Maryland football standout, who is affiliated with the Fellowship of Christian Athletes. Special guests will include: Very Rev. Francis Tuohy, Archdiocesan Chancellor; William F. Kuntz, convention host and principal of Seccina Memorial High School; John A. Huser, president of the CYO board of directors; and Walter Miller, convention chairman. Serving as master of ceremonies will be William S. Sahm, Executive Director of the CYO.

NEW YOUTH OFFICERS

DANVILLE, Ind.—John Lentz was recently elected president of the Youth Group of Mary Queen of Peace parish. Other new officers include Cathy Leondis, secretary and Sarah Harvey, treasurer.

St. Philip's repeats in band competition

St. Philip Neri School Band repeated as overall champion in the Band-Orchestra Division of last week-end's Archdiocesan Cadet Instrumental Music Contest, held at Cathedral High School. The near-Eastiders narrowly edged the Holy Name School Band in the judges' decision.

The St. Philip Neri Band also captured first place in Class A competition, followed by Holy Name and St. Columba, of Columbus.

Class B competition, for smaller units, was won by St. Ambrose, of Seymour, followed by St. Jude, St. Lawrence and St. Andrew, all of Indianapolis, and Our Lady of Mt. Carmel, Carmel.

Fourteen bands participated in the event, divided into classes for the first time.

HOLY NAME and St. Paul's, of Tell City, were the only parishes with multiple winners in the two-day contest.

St. Paul's musicians took five medals in different categories: clarinet, saxophone, trombone, baritone horn and cornet. Holy Name won both ensemble classes in woodwind and brass.

Repeat medalists from the previous year included: Mary Schwer, of St. Michael's, Greenfield, violin solo; Tim Stiker, of St. Barnabas, trumpet; and David Welsh, of Holy Spirit, drums.

Other solo medalists were: Christine Corrigan, of St. Thomas Aquinas, flute; Neal Howe, of St. Michael's, accordion; Bernard Etienne, of St. Paul's, Tell City, cornet; Andy Hollinden, of St. Paul's, baritone horn; Vicky Bauerle, of St. Ambrose, Seymour, and Mary Conner, of St. Paul's, clarinet; Gail Rissler, of St. Paul's, saxophone; and John Simpson, of St. Paul's, trombone.

In Saturday's Piano Division, 325 soloists competed for medals in five classes, based upon length of instruction.

WINNERS included:

Class A—Loretta Briggs, of Tell City, Peru, and Monica Owens, of St. Anthony's, Clarksville (co-medalist); Class B—Veronica Hager, of Columbus, Columbus (co-medalist); Class C—Frances Mary Naghi, of St. Thomas Aquinas; Class D—David Scheller, of Immaculate Heart of Mary, and Renee Miceli, of Holy Spirit (co-medalist); and Class E—Tari Plump, of St. Pius X.

The only repeat winner was David Scheller, of Immaculate Heart, who competed last year in Class E.

Father Donald Schneider, Archdiocesan CYO Director, announced the awards, which will be mailed to the respective schools by the CYO Office this week. Ribbons will be presented to second and third division ratings. Judges were band directors and music teachers from Catholic high schools.

CYO NOTES

Action is underway in all three spring kickball leagues this past week. Coaches are reminded to call scores into the CYO Office. Division standings will be carried in The Criterion.

Twenty-eight teams will be divided into three divisions for the Cadet Spring Baseball League, which begins April 28. Six teams will pioneer the new "56" Baseball League on April 27. Coaches met this past Thursday evening.

Entry blanks are out for the Cadet Boys CityWide Track and Field Meet, scheduled May 21 at the CYO Stadium. Deadline is May 17. The Cadet Girls Meet will be held the following Sunday, with May 24 listed as the deadline.

Cadet Boys Dual-Meet Track League season is underway, while the Cadet Girls League will begin next week.

Blanks will be mailed next week for the Junior Boys and Girls Softball Leagues.

Two colleges to cosponsor Hawaii Tour

INDIANAPOLIS — The Alumni Associations of Marian and Indiana Central Colleges have announced the joint-sponsorship of a "Week-in-Hawaii" from July 22 to 29.

On Thursday, April 27, at 7:30 p.m. in the Marian College Library a preview of plans for the week of fun in the sun will be presented. Anyone interested in joining the tour is welcome to attend the preview to learn specific details of the tour, including clothes, climate and other concerns of the interested traveler.

The first class trip, at an economy price, offers round-trip jet air-fare via a scheduled commercial airline, seven days and six nights at a beachfront hotel, plus four tours of the city of Honolulu and the Island of Oahu. The price is \$359 per person, double occupancy, from Indianapolis.

The trip is open to alumni, students, parents and friends of the sponsoring colleges and will afford all an opportunity to travel with college friends while making new friends from a sister-institution. For additional information and brochure, contact the Alumni Office at Marian or Indiana Central.

One girls' week at camp filled; time to sign up

More than 500 applications have now been received by the CYO Office for the camping season ahead in picturesque Brown County. The number represents approximately one-third capacity.

The week of July 9 for girls at Camp Rancho Framasa has been filled. Only waiting list applications are being accepted. More than 100 reservations have been received for the opening week of June 18 for girls at Rancho. Camp capacity is 135.

No problem exists for boys at Rancho as yet, their season starting the week of July 16. An experimental program of camping for boys is also planned the weeks of June 18 and 25 at Camp Christina, where tent-camping is available.

At Camp Christina, about one-fourth capacity has been reached in advance reservations. No weeks are in danger of filling soon.

The CYO Office noted this week that a mistake occurred in a half-page advertisement in last week's Criterion. Medical examinations taken during the past year are sufficient, not 10 days prior to camping as listed.

A limited number of camperships are available from the CYO Office. One week's camping fee is \$37.50, which includes crafts and canteen. A deposit of \$15 is required.

Brother Eugene Weissenberger, C.S.C., band director at Cathedral High School, served as host for the annual contest.

CYO CADET INSTRUMENTAL MUSIC CONTEST PIANO DIVISION MEDALISTS

Class A: Loretta Briggs, St. Charles, Peru (Co Medalist); Monica Owens, St. Anthony, Clarksville (Co Medalist); Class B: Veronica Hager, St. Columba, Columbus (Co Medalist); Camilla Hager, St. Columba, Columbus (Co Medalist); Class C: Frances Mary Naghi, St. Thomas Aquinas; Class D: David Scheller, Immaculate Heart (Co Medalist); Renee Miceli, Holy Spirit (Co Medalist); Class E: Tari Plump, St. Pius X.

INSTRUMENTAL DIVISION SOLO MEDALISTS

Flute: Christine Corrigan, St. Thomas Aquinas; Accordion: Neal Howe, St. Michael; Cornet: Bernard Etienne, St. Paul Tell City; Baritone Horn: Andy Hollinden, St. Paul Tell City; Violin: Mary A. Schwer, St. Michael, Greenfield; Clarinet: Vicky Bauerle, St. Ambrose, Seymour (Co Medalist); Mary Conner, St. Paul, Tell City (Co Medalist); Saxophone: Gail Rissler, St. Paul, Tell City; Trumpet: Tim Stiker, St. Barnabas; Trombone: John Simpson, St. Paul, Tell City; Drums: David Welsh, Holy Spirit.

ENSEMBLE MEDALISTS

Woodwind: Holy Name—Tom McElroy, Greg Wheatley, Scott Sahm, Joe Strange, Kenny Boehm; Brass: Holy Name—Jack Grift, Tom Oakley, Mark Looney, Duff Gatchell, Brian Davey, John Meyers, Don Short, Mike Livers.

BAND-ORCHESTRA COMPETITION

Class A: 1.) St. Philip Neri, Indianapolis; 2.) Holy Name, Beech Grove; 3.) St. Columba, Columbus. Class B: 1.) St. Ambrose, Seymour; 2.) St. Jude, Indianapolis; 3.) St. Lawrence, Indianapolis; 4.) St. Andrew, Indianapolis; 5.) Our Lady of Mount Carmel, Carmel. Over-all: 1.) St. Philip Neri, Indianapolis; 2.) Holy Name, Beech Grove.

Brebeuf sets sports camp

INDIANAPOLIS — Brebeuf Preparatory School this week announced its first summer sports camp for basketball and football, to be conducted June 12 through June 23.

Game fundamentals will be taught by James L. MacGregor, athletic director and football coach, and James Lee, basketball coach at Brebeuf. Participation will be limited to boys entering the fifth through eighth grade this fall.

Basketball camp schedule will be June 12 to 16, from 9 a.m. to 12 noon, and June 19 to 23, from 1 to 4 p.m.

The football camp schedule will be June 12 to 16, from 1 to 4 p.m., and June 19 to 23, from 9 a.m. to 12 noon.

Cost of each session is \$25. Transportation will be provided at a nominal fee if there is a demand.

The people at INDIANAPOLIS AREA DRAFT-G. I. CENTER, can provide Draft Information and Counseling to boys and their parents at its office at 1505 N. Delaware, Indianapolis, or by phone (317) 636-2168 as long as it has friends to help pay the phone bills and rent. Would you be one of its special friends? (This ad sponsored by Friends of IADC, Box 1744, Indpls., Ind. 46206)

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FOLK SINGER—Sebastian Temple, South African-born folk singer, composer and lecturer, will make three appearances in Indianapolis next week-end. He will present a concert at 8 p.m. Friday, April 28, in the Christian Theological Seminary auditorium, 1000 W. 12th St. A one-day retreat with audio-visual lectures and songs in the spirit of Teilhard de Chardin, will be held Saturday, April 29, at Alverna Retreat House. On Sunday, Alverna will also host a day of renewal from 2:30 to 5:30 p.m. Reservations to the latter events should be made with Mrs. Marjorie B. Hall, 5975 Boy Scout Rd., Indianapolis, IN 46226.

Congress of Sick

ROME—An international congress of the Catholic Fraternity for the Sick and Disabled opened here April 6, with some 400 delegates from 12 countries in attendance.

The Fraternity, founded in Verdun, France, in 1942, is made up entirely of suffering or handicapped persons, who seek to fulfill their own human and spiritual potential in communicating love for other suffering persons through some form of ministry or service.

Discussions during the five-day congress will focus on the right and duty of the sick and disabled to realize their full potential and to be integrated into the mainstream of daily living in society.

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Pro football new religion?

NEW YORK—Professional football has become America's new religion, said a writer in the Christian Century, and, with tongue firmly in cheek, proceeded to prove his point.

"The players, both rookies (novices) and veterans (ordained clergy), often train in secluded areas like Redskins Park, Va. (monasteries)," wrote Rabbi A. James Rudin, assistant director of the interreligious affairs department of the American Jewish Committee here.

"The coaches (the hierarchy) demand total commitment from their charges, including abstinence from alcoholic beverages. Pro football has its distinctive uniform (religious garb) and its weekly ritual of emotional and violent confrontation with the opposing team (sin)."

He pointed to hordes of "devout followers who witness and participate in these rituals by invoking traditional and hallowed chants. It is not unusual for these pilgrims to travel hundreds of miles to witness a game, sometimes braving the bitter cold with the zeal and order of ancient martyrs."

CARD PARTY SET

BROWNSBURG, Ind. — St. Malachy's Altar Society will sponsor a card party at 8 p.m., Saturday, April 22, in the school hall. Admission is 75 cents per person. There will be refreshments and prizes.

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CADET VOLLEYBALL TOURNAMENT CHAMPIONS—One of the powers of the CYO Cadet Volleyball program registered another triumph in the recent postseason Tournament. This is the Holy Spirit team, which defeated St. Jude in the championship game after avenging a league title game loss by knocking off champion St. Jude in a semi-final match. The Holy Spirit girls also earned runner-up honors in the league play-offs. The 1971-72 season is the second straight in which Holy Spirit has won trophies in both league and tournament competition. The lady who has headed the program during these highly successful campaigns is Mrs. Richard (Roselle) Darragh (back row, right). Mrs. Darragh also coaches Cadet Kickball and Cadet Girls' Basketball for Holy Spirit.



CADET VOLLEYBALL LEAGUE CHAMPIONS—These St. Jude girls had all kinds of reasons to be happy when they posed for this picture. The Southsiders had just won the championship of the 1972 CYO Cadet Girls' Volleyball League, defeating Holy Spirit in the title game. The big win gave St. Jude its first major championship in CYO Cadet girls' athletics. The new league champions also advanced to the semi-final round of the postseason tournament before losing to—yes guessed it—Holy Spirit. Shown with his charges after the final league game is Head Coach John Kesterson (back row, second from right).

Note less participation by U.S. Catholic women

JAMAICA, N.Y. — A survey of some 2,500 parents of Catholic high school students disclosed that there is a "dramatic" decline among women in Catholic liturgical participation and in the reception of the Eucharist.

The decline—part of an overall downward trend in Mass attendance and general religious participation since Vatican II—was noted in a study entitled "Catholics and the Practice of the Faith, 1967 to 1971..." which focuses on Catholics.

Paradoxically, other findings of the study, formulated by Msgr. George A. Kelly, John A. Flynn professor of Contemporary Catholic Problems at St. John's University here, indicate that while religious life styles have changed, Catholic parents still cling to many traditional religious practices. Also, they are more socially conscious than "liberal" critics claim, and maturely "balance" their obligations to the Church and the social order.

THESE PARENTS still hold to "marriage by a priest," oppose Communion for invalidly married Catholics, maintain a daily prayer life and significant allegiance to the parish structure.

There has been an upswing in regard for "social feelings" and "social action" between 1967 and 1971, and two areas of involvement for Catholic parents are drug reform and adult education.

However, the study noted, only one-third of the men and one-fifth of the women were actively involved in areas of community activity which they deemed important to Catholics.

The study maintained that the parents surveyed do commit themselves to social reform and "are in surprising agreement with Catholic youth on what is judged unimportant to a good Catholic life," such as military service.

"Significantly," the study pointed out, "40 per cent of the parents manifest little enthusiasm for the priesthood or the religious life."

OBSERVING THAT the decline in Mass attendance covers a wide spectrum of social and economic classes, educational and income levels, the study found that these Catholic parents now report a 67.8 per cent Mass attendance every Sunday as opposed to 71.5 per cent in 1967.

It is no longer true that Mass attendance improves with age, education and income, the study added. The "rates" of non-attendance have become similar for men and women because the decline in regular attendance of women "is rather dramatic, proportionately three times as much for women as for men."

The study said that a decline in the reception of the Eucharist is also reported by the parents surveyed, but "most noticeably among women."

Remember them in your prayers

BLOOMINGTON
CHARLES JONES, 85, St. John the Apostle, April 17. Husband of Eva. Four sons and three daughters also survive.

CANNELTON
WILLIAM HAY, 67, St. Michael's, April 10. Husband of Ethel; father of William E. Hay of Seattle, Wash., and Ronald E. Hay of Indianapolis; brother of Mrs. Marie Rausch, Mrs. Susette Klen, Thomas, James and Charles Hay, all of Cannelton, and Mrs. Andy Clemens of Mineral Wells, Tex.

CLARKSVILLE
GRACE ADELL YOUNG, 64, St. Anthony's, April 10. Wife of Carl, mother of Mrs. Chester Yates and Mrs. George Hall.

CLINTON
PASQUA SCAGGIARI, 73, Sacred Heart, April 13. Wife of Anton, mother of Dominic Scaggiari of Littleton, Colo., and Chris Scaggiari of Clinton. Sister of Mrs. Antonietta Carl of Ironwood, Mich.

INDIANAPOLIS
HELENE MOZINGO, 78, St. Peter and Paul Cathedral, April 12. Mother of Joan B. Romaine, sister of Robert Gramling.

ELIZABETH G. REED, 85, St. Luke's, April 12. Mother of Dr. Raymond L. and John D. Reed, Dorothy J. Spalding and Elizabeth A. Argus, sister of Ellen Kruse.

JOHN T. MCCLARAN, 39, St. Catherine's, April 13. Husband of Carolyn, father of William, Donald, Thelma, John and Carrie McClarlan. Seven brothers and sisters also survive.

STEPHEN P. WARD, 55, St. Mary's, April 14. Husband of Pearl A., brother of William C. Ward and Ruth Wethington.

ANNA J. PALMER, 86, Sacred Heart, April 15. Mother of Norman E. Palmer.

ALMA R. VERRAN, 75, St. Ann's, April 15. Sister of Ann Meyer.

FRANCIS T. WENDLING, 71, Sacred Heart, April 17. Husband of Stella L., father of Robert Wendling.

Betty Burger, Rosemary Bruhn, Shirley Carroll, Jean Barden and Caroline Lippert.

MATILDA C. HILL, 73, Holy Name, April 17. Mother of Lawrence E. Hill.

LOUISE RAY, 87, St. Ann's, April 18. Mother of Joseph Ray.

MARIE E. O'CONNOR, 71, St. Francis de Sales, April 18. Sister of Patrick C., John R. and Vincent P. O'Connor.

LEO O. STURM, 59, St. Bernadette's, April 18. Husband of Dorothy A.; father of Nancy L. Sturm and Sue S. Barlow, son of Mr. and Mrs. Emil L. Sturm, brother of Walter A. and Richard T. Sturm and Ruth Kilander.

ELMER H. TARBELL, 58, St. Michael's, April 19. Brother of Mary E. Luca.

NEW ALBANY
EDWARD H. RADOFF, 85, St. Mary's, April 15. Husband of Louise, father of Mrs. Lawrence Ferber of New Albany.

RICHMOND
ANNA L. LONG, 78, St. Mary's, April 12. Wife of Frank B. Long, sister of Miss Margaret Fluney of Richmond.

SALEM
ELIZABETH JANE THOMAS, 33, St. Augustine, April 12. Wife of Nathan A.; mother of Margaret Virginia, Lori Ann, Michael T. and Jeffrey A. Thomas, all of Salem. Daughter of Mrs. Margaret Mat Thronson of Indianapolis. A brother and three sisters also survive.

TERRE HAUTE
GEORGE "PICK" DAVEN, 75, St. Patrick's, April 12.

LOUIS J. AZAR, 46, St. Margaret Mary, April 15. Husband of Josephine, father of Abe Azar and Mrs. Rachel Johnson both of Largo, Fla. Mrs. Rebecca Espley and Jerry Azar both of Terre Haute, son of Mr. and Mrs. Joseph G. Azar of Terre Haute.

SALLY ELI, 65, St. Patrick's, April 12.

St. Christopher to hold dance

SPEEDWAY, Ind. — The Headliners will provide the music for the "Spring Fling" sponsored by St. Christopher's parish on Saturday, April 22, at the Holy Family R. of C. hall, 220 Country Club Road. Admission is \$4 per couple.

Mrs. James Carrico is chairman with Mrs. Don Crossley, Mrs. John Rizzo, Mrs. Edward Bussing and Mrs. John Craig assisting.

Table reservations may be made through members of St. Christopher parish.

St. Michael sets Monte Carlo

INDIANAPOLIS — Fun and games for all ages will be featured at St. Michael's annual Monte Carlo Night to be held Saturday, April 29, at the parish, 3354 W. 30th St. Super-size pizza will be served beginning at 5:30 p.m.

Proceeds from the event will be used to support the school athletic program. Jack Moran is chairman.

Father, Son Mass

INDIANAPOLIS — The Cathedral High School Fathers' Club will hold its annual Father and Son Mass at 5:30 p.m. Saturday, April 22, in the school auditorium. Theme will be "Profession of Faith." Refreshments will follow.

John Grande, of St. Christopher's parish, is Fathers' Club president.

Rummage sale at Saint Ann to aid missions

Siena Ball slated by St. Catherine

INDIANAPOLIS — The 25th Anniversary Siena Ball, sponsored by St. Catherine of Siena parish, will be held at 9 p.m. Saturday, April 22, in Msgr. Downey Council, Knights of Columbus, hall.

The K of C Council is named in honor of the late Msgr. James M. Downey, pastor of St. Catherine's from 1917 until 1948. Chairman of the anniversary dance is Mrs. Robert DeHoff, who has invited all former members of the parish to the homecoming event. Tickets are available at the door for \$3 per couple. Table reservations may be made by calling 787-7316.

Mother-Daughter Night scheduled

INDIANAPOLIS — The Women's Club of St. Monica parish will sponsor their annual Mother-Daughter Night, Friday, April 28, in the school cafeteria. The latest spring styles from Peggy's Closet will be modeled in the "Fashion Fantasy" to be featured at 7:30 p.m. Wigs furnished by Studio "M" will also be shown.

Mrs. William Jamison and Mrs. Harry Fargo are co-chairmen of the event.

PLAN SMORGASBORD
INDIANAPOLIS — Fried chicken, roast pork with dressing and baked ham will be the featured entrees on the Spring Smorgasbord slated Sunday, April 23, in St. Anthony's parish hall, 379 N. Warman. Serving will be from 12 noon until 4 p.m. Card games will be played beginning at 2 p.m. The public is invited.

INDIANAPOLIS — A rummage sale will be held from 9 a.m. to 2:30 p.m., on Saturday, April 29, in the old St. Ann's Church, 2850 Holt Road. Proceeds will benefit the Mill Hill Missionary Fathers.

Spring and summer clothing, toys and household items will be sold at bargain prices. A special feature—all you can pack into a large sack for \$1—begins at 2 p.m.

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TO MARK GOLDEN JUBILEE—Mr. and Mrs. John N. Herbst of Sellersburg will celebrate their fiftieth wedding anniversary on April 23, with a Mass of Thanksgiving at 11 a.m. in St. Joseph Church, St. Joseph Hill, Ind., followed by a reception in the parish hall from 12 noon until 2 p.m. Relatives and friends are invited and are requested to omit gifts. Mrs. Herbst is the former Barbara Wais of St. Joseph Hill, Ind. Mr. Herbst is a native of Starlight, Ind. The couple were married in St. Joseph Church on April 23, 1922. Of their four children, a daughter, Mrs. Dorothy Coleman, is deceased; the three living are Edward Herbst of New Albany, Ind., Mrs. Ruth Covert of Corbettville, N.Y., and Mrs. Clara Mae Baumann of Sellersburg. There are 15 grandchildren and two great-grandchildren.

4 CHS graduates honored at IU

INDIANAPOLIS — Four 1971 Cathedral High School graduates have been elected to membership in Phi Eta Sigma, national scholastic freshman honorary at Indiana University. Receiving the honor were:

Ronald J. Alsop, of St. Anthony's parish; Mark E. Dall, of St. Lawrence parish; Donald E. Hock, of St. Simon's parish; and Jeffrey J. Kohl, of Holy Spirit parish.

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VIEWING WITH ARNOLD

'What's Up, Doc?' is classic

BY JAMES W. ARNOLD

"What's Up, Doc?" is a careening mad and generally successful attempt to re-create the zany film comedy style of 30 years ago—a marvelous, lost era when the bright, irreverent verbal wit of George S. Kaufman-style Broadway was wedded to the frenetic, surreal sight gags of the Marx Brothers to produce enjoyment that was adult, innocent, except for what you could squeeze past the Hays office, and only dimly related to "problems" of real life.

For those who have thought wistfully of that period as a movie golden age when Grant and Lombard, Tracy and Hepburn were cavorting in films directed by the likes of

Howard Hawks and Preston Sturges—"Doc" is a delightfully nostalgic trip. It is so far the most impressive flick by young (33) producer-director Peter Bogdanovich, whose drearily "serious" "Last Picture Show" dealt pretentiously with trite subject matter. Here the subject is really "old movies," and how they were funny.

You can enjoy "Doc" on that level, e.g., trembling with joy at the demolition, purely by mistake, of a serene hotel room. Or you can pretend that it is all new, although that is difficult because the clichés are tossed into the salad with such obvious relish. It's as if the director winked and said, "Now we're going to do the bit in the chase where these guys are trying to carry a huge pane of glass across the street."

THE ANCIENT basic plot is simply a triangle—an aggressive, uninhibited un-

conventional type trying to save a happily trapped loved one from marriage to a hopelessly square fuddy-duddy. Endless comic variations can be played on these basic character-types.

In "Doc," the aggressive madcap is a girl (Barbra Streisand, more or less playing her kookie image), and the object of her affections is Ryan O'Neal, as a fumbling incompetent, a musicological Ph.D., whose project is getting tone vibrations out of ancient rocks. (Running joke: he carries his rocks around in a bag, treating them as if he had gotten them from the moon.)

The third party is his fiancée Eunice (Madeline Kahn), a terribly stuffy, jealous and domineering get-ahead girl whose characterization is so fresh and genuinely comic it saves the film—Streisand and O'Neal are not Hepburn and Tracy, or even Day and Hudson, whose early 1960's farces "Doc" at times also, regrettably, recalls.

This silly struggle of the sexes is placed amid slapstick intrigue in a posh San Francisco hotel, involving (1) an Ellsberg-type patriot with stolen "top secret" papers pursued by a bungling G-man who keeps lugging about a bag of golf clubs as cover, and (2) a plot by the desk clerk and house detective to heist the jewel collection of a guest, one of those film comedy stereotyped, libidinous rich old ladies. It is all mainly an excuse for some variations on classic sequences: the mix-up of suitcases (rocks, papers, jewels, and Barbra's lingerie), people sneaking in and out of doorways and hallways, teetering on high ledges, messing up dignified dinners and receptions, having a wild, "Bullitt"-spoof chase across SF and literally into the Bay, and a final chaotic confrontation in the courtroom of a judge who is about to have a nervous breakdown.

THE WORDS AND situations are provided by high-priced talent-Buck Henry ("The Graduate") and David Newman and Robert Benton ("Bonnie and Clyde")—who throw in everything from outrageous puns ("I am Hugh") to wacky gag lines that are occasionally richly satirical. Item: O'Neal, alarmed in a drugstore because his bill for aspirin—unknown to him, Miss Streisand has also bought a radio—has come to \$68.24: "How much is it without the buffering?" Item: The rough house dick, urged to detain the rich old lady for a few minutes with "charm" (so her jewels can be robbed), is befuddled: "Can't I just kill her?"

Much more of all this is good rather than bad, though so many things are attempted (right down to pie-throwing and trying to go up the "down" escalator) that there are bound to be miscalculations.

DIRECTOR Bogdanovich is most strained in the hotel and courtroom sequences, where you often get the feeling that gags are not so much "done" as quoted at you. The chase, however, is hilarious, with joke endlessly topping joke, and great moments come often enough to keep you alert. E.g., Miss Kahn comes to a reception and can't get in because Barbra has used her name-card. The row with the officious lady at the door mounts hysterically until Miss Kahn finally bursts screaming into the ballroom, dragging the hostess along the floor, clinging desperately to

one of her feet.

"Doc" is supreme fun, without a nasty or raunchy moment, and while unoriginal, it is several notches higher in its celebration of earlier models than the best slapstick of recent years—e.g., the Peter Sellers-Blake Edwards stuff like "Pink Panther" and "The Party." If you go see it, loosen all your tight clothing. (Rating: A-1—unobjectionable for all.)

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):

ELMER GANTY (1964) (NBC, Saturday, April 22): Richard Brooks' vivid and powerful adaptation of Sinclair Lewis' controversial 1927 novel about a corrupt revivalist preacher. The story is effectively changed so that the con-man is redeemed by his associates with a sincere lady evangelist. But it is a piteous look at the Bible Belt and practitioners of fundamentalist religion. Burt Lancaster has seldom been so impressive. With Jean Simmons and Shirley Jones. Satisfactory for mature viewers.

FUNERAL IN BERLIN (1967) (CBS, Sunday, April 23): The disappointing sequel to "The Ipcress File," with realistic secret agent Harry Palmer (Michael Caine) on a cliché mission to Germany to meet a Russian defector. Palmer is still more interesting and moral than Bond, but a subtle, even beautiful character is flattened out to produce a mainstream spy melodrama. This was the show that ended a promising series. Not recommended.

KONA COAST (1968) (CBS, Thursday, April 27): This seedy, violent tale of a father (Richard Boone) seeking revenge for his murdered teenage daughter was producer Boone's ill-starred attempt to begin a Hawaii-based film series. It has little going for it except the scenic locale and a supporting bit by veteran star Joan Blondell. Not recommended.



'ROMULUS' IN NEW HARMONY—St. Meinrad College students will present Friedrich Duerrenmatt's comedy "Romulus" this week-end at the Old Opera House in New Harmony, Ind. Performances are scheduled at 8 p.m. (C.S.T.) Friday, Saturday and Sunday, and at 2 p.m. (C.S.T.) Sunday. Principal roles are held by William O'Shea, seated above, of Charlotte, N.C., as Romulus, and Steve Provost, of Evansville, as Ottaker. Tickets are \$1.25 for adults and \$1 for students at the door.

CBS withdraws abortion film after protests

NEW YORK—A scheduled showing of excerpts from a pro-abortion film, "Each Child Loved," that had drawn Catholic protests was cancelled by executives of CBS television.

The 20-minute segment was to have been seen on the "60 Minutes" show on Sunday, April 9. Mike Wallace is host of that program.

A CBS spokesman said the feature was dropped because it violated a long-standing network policy against showing controversial material produced by outside sources.

The film was produced by the George Washington University Medical School in cooperation with the National Clergy Consultation Service, an organization of ministers who counsel women seeking abortions.

On Friday, before the scheduled showing, the U.S. Catholic Conference issued a statement formally protesting against the showing and asserting, "We believe this telecast will be interpreted as a calculated offense to American Catholics."

Fifty years ago the Dramatic Society of St. Mary's Church, New Albany, staged its first presentation—a play called "Officer 44"—at the Kerrigan Theatre. A sell-out crowd of 1,000 attended.

Holy Spirit sets Unity Dialogue

INDIANAPOLIS — Holy Spirit parish will sponsor an Ecumenical Dialogue at 7:30 p.m. Sunday, April 23.

Four ministers will make brief opening statements, followed by group discussion and audience participation.

Taking part are: Father Paul Dooley, associate professor of theology at Marian College; Father James K. Taylor, pastor of St. Matthew's Episcopal Church; Pastor Donald Elder, pastor of Bethlehem Lutheran Church; and Robert Boyte, associate director of the Council on Christian Unity for the Christian Church (Disciples of Christ).

Sees early agreement on Anglican orders

NOTRE DAME, Ind.—Catholics and Anglicans are coming close to an agreement on the ordained ministry, a St. Louis University theologian said here.

Father John J. Hughes compared such an agreement to last fall's Catholic-Anglican breakthrough on the doctrine of the Eucharist and the Real Presence.

Father Hughes said a "substantial agreement" on the ministry would be reached by the Anglican-Roman Catholic International Commission at its meeting next September.

Father Hughes made his prediction in a speech to a meeting of the American Catholic Historical Association here.

Father Hughes had received Anglican orders before becoming a Catholic priest in 1968.

Father Hughes said that "Rome's refusal to recognize Anglican orders is based on reasons which can no longer be maintained."

A major stumbling block, he said, is the feeling that a

reversal of the Catholic ruling on Anglican orders in 1896 would weaken respect for the authority of the Holy See.

Despite difficulties, Father Hughes predicted union between the two churches in this century.

Marian will host last Philharmonic concert April 30

INDIANAPOLIS — The final subscription concert of the current season will be given by the Indianapolis Philharmonic Orchestra at 4 p.m. Sunday, April 30, in the Marian College auditorium.

Menahem Pressler, professor of piano at Indiana University, will make his second appearance with the Philharmonic, playing the Concerto in F Minor by Chopin. The program of romantic music, which also includes Rachmaninoff's Second Symphony in E Minor, will be conducted by Wolfgang Vacano.

The Philharmonic Ambassadors League will sponsor a reception in honor of the guest pianist immediately following the concert in the music building at Marian.

Two benefit concerts are scheduled by the orchestra in May—the Indiana Girls School at Clermont and the Indiana State Hospital.

SPRING DANCE

BROOKVILLE, Ind. — St. Michael's Mothers Club will sponsor a spring dance from 9 p.m. to midnight, Saturday, April 29. Admission is \$6 per couple.



DRAMA CLUB OFFERING—"You Can't Roller Skate in a Buffalo Herd" will be presented by the Drama Club of Christ the King parish, Indianapolis, in two performances April 28-29. The original play, written by Mrs. Michael Marmion, will be given at 8:30 p.m. each evening in the parish school auditorium. Shown above from left are: William Lannon, Mrs. Gus Wiesinger, Mrs. Frank Duffy and Mrs. Richard Hennessy. The program is open to the public.

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ANNUAL Spring Card Party
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Sunday, April 23—2 p.m.
Our Lady of Grace Auditorium—Beech Grove

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St. James the Greater CARD PARTY
Sunday, April 23
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Sunday, April 23—12 Noon to 4 p.m.
St. Anthony's—279 North Warman

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MORTUARY

Nursing alumnae to hold banquet

INDIANAPOLIS — St. Vincent's School of Nursing Alumnae Association will hold its annual banquet on Thursday, May 4, at St. Pius X Council, Knights of Columbus, 2100 East 71st Street. The social hour begins at 6 p.m. with dinner following at 7 p.m.

This year marks the 75th anniversary of the founding of the school and the diamond jubilee is being celebrated.

Nineteen members of the class of 1922 will be guests on their 50th jubilee.

Mrs. Arthur Bowman, an alumnae member, will be master of ceremonies. Mrs. Harold Bush is banquet chairman, assisted by Mrs. Bernard Hartz, Mrs. Conroy Filiatreau, Mrs. Joseph Hilgenberg, Mrs. Arthur Pretti and Mrs. Richard J. Van Noy.

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