

CRITERION

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'END VIOLENCE'

Hierarchy repeats Viet war stand

WASHINGTON—A "renewed commitment by all governments involved" to end the war in Vietnam was called for by Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB) and the United States Conference of Bishops (USCC).

His statement repeated a previous stand taken by the U.S. bishops last November, urging a "speedy end of this war as a moral imperative of the highest order."

The resolution issued by Bishop Bernardin was authorized by Cardinal John Krol of Philadelphia, President of NCCB and USCC.



Bp. Bernardin

"The renewed North Vietnamese aggression, followed up by the stepped-up U.S. bombing response, appears to mark a new stage in the war," Bishop Bernardin declared.

POINTING OUT THAT it is "difficult to portion out responsibility for this latest development," he declared that the "priority of the moment, however, is not to assign blame but to find ways of ending the violence. One trusts that our government will take the lead in this effort."

A similar appeal for peace in Vietnam was made earlier in April by the National Council of Churches, which condemned a "peace produced by automated bombing

as an offense against humanity."

The World Council of Churches also encouraged an open protest against the war.

Bishop Bernardin declared that "the steps which will lead to lasting peace with justice in Vietnam (include) withdrawal of North Vietnamese troops from the South, coupled with cessation of the bombing of the North, and a prompt resumption in good faith of the Paris peace talks."

HOWEVER, THESE positive moves, coupled with continued reduction of U.S. troops, "is only a partial answer," he continued. "As long as human lives, Vietnamese as well as American, are being lost through the violence of war, and as long as the prisoner of war question remains unresolved, one cannot rest content that peace has been restored."

"A lasting solution to the conflict must be predicated on a commitment by leaders on all sides to seek peace. At this moment, then, when peace appears further away than it has in many months, one must plead and pray for renewed commitment and action by all the governments involved to make peace in Southeast Asia a reality," he said.

Bishop Bernardin recalled a statement made by Pope Pius XII in 1959, which the bishops quoted in their November peace plea. "Nothing is lost by peace; everything may be lost by war."

With the escalation of fighting in Vietnam, "it is timely and necessary to repeat and reemphasize this message," he said.

ASK FOR REPEAL

NY Orthodox rabbis score abortion law

NEW YORK—The largest organization of Orthodox rabbis, declaring that abortions have "already assumed epidemic proportions," has called for a repeal of New York State's permissive abortion law.

The Rabbinical Council of America's 80-member policy-making executive board released a statement deploring the law which permits abortion on demand in the first 24 weeks of pregnancy.

"In New York City alone, over 200,000 unborn children have been aborted since the liberalized law went into effect in July, 1970," the council said.

"MOST OF THESE abortions are dictated by considerations of convenience, not of health, and the murder of these fetuses is a reflection of the hardening of human sensitivities characteristic of our age."

"No woman is the final arbiter about the

disposition of her body and the embryonic human life flourishing therein," the statement said. "Doctors too must face up to the moral dilemma whether they can play havoc with the basic worth and dignity of human life when they freely perform abortions at all stages of pregnancy."

The rabbinical council's statement was basically in line with what Catholic spokesmen have been saying in arguing against the New York abortion law.

According to the New York Times, Orthodox Judaism is opposed to the law, Reform Judaism is in favor of it, and Conservative Judaism has taken no stand because of division within its own ranks.

THE RABBINICAL Council of America represents more than 900 rabbis in the United States and Canada. Its statement emphasized that it was not seeking to impose strict Jewish law upon society in general.

"As regards members of our faith, our own spiritual leaders are conducting an avid campaign of enlightenment," the Orthodox statement said.

"What does perturb us, however, is the general deterioration of a moral value in our society, of which permissive abortion is a significant symptom."

Bishops of hemisphere to convene in Canada

BOGOTA, Colombia—A site near Montreal has been chosen as the site for the seventh annual Inter-American Bishops' Meeting, to be held in mid-May.

Religion, politics and youth will be discussed by 26 bishops from North and South America, with some 20 priests and lay advisers and observers from religious congregations. Nine of the participating bishops will be from Latin America, nine from the United States and eight from Canada.

This will be the first Inter-American Bishops' Meeting held in Canada. Two of the previous meetings have been held in the United States, one in Miami and one in Detroit. Others have been held in Chile, Venezuela and Mexico. The site of the 1972 meeting will be the Grey Nuns' retreat house at Chateaugay on the St. Lawrence River.

Appointed

The Chancery Office this week announced the appointment of Father Marcellus Leli, O.F.M. Conv., as associate pastor of St. Benedict's parish, Terre Haute. The appointment was effective April 22.



DISPLAY NEW EQUIPMENT—The newest audio-visual equipment added to the learning center at Our Lady of Greenwood School, Greenwood, is displayed above by Sister James Michael Kesterson, S.P., right, school principal. The SONY video tape machine, complete with camera, receiver and tape recorder, will be used for a variety of purposes, including speech classes, debating, science and first grade recruiting. Examining the equipment are from left: Robert Gerth, seventh grader; Roel Carandang, eighth grader; and Miss Mary Kennedy, assistant principal and departmental teacher.

SCHOOL AID PREDICTED

Panel sees approval for tax credit plan

WASHINGTON—Members of President Richard Nixon's panel on nonpublic education at a White House press conference could hardly conceal their optimism that federal aid for parents of nonpublic school children was coming very soon. White House officials, however, were more cautious.

The hour-long press briefing followed the official release on April 20 of the

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panel's final report—"Nonpublic Education and the Public Good."

NC News obtained an advance copy of the report and reported earlier its chief recommendations—education aid to the urban poor; federal income tax credits for middle income parents of non-public school children; low-interest loans for suburban nonpublic schools, and tuition reimbursements to parents of nonpublic school students if the federal government counts these students when allocating education funds to states on a per pupil basis.

DR. CLARENCE WALTON, panel chairman and president of Catholic University of America, said President Nixon had indicated during a meeting with panel members before the press briefing his "deep concern that this report be widely read and widely analyzed by the American people."

Walton said Nixon was impressed because "we did our arithmetic." The panel pointed out in its report, he said, that the estimated \$500 million for tax credits and \$30 million for aid to the poor does not even approach the estimated billions of dollars it would cost if all nonpublic schools closed and their 5.2 million students had to be taught in public schools.

Walton also cited "an enormous change in the climate of public schools. The public now recognizes, he said, public and nonpublic sectors are

St. Mary, Richmond, sponsors adult series

RICHMOND, Ind.—A four-week Adult Education series at St. Mary's parish here was begun this past Monday and will continue through May 15.

"Creative Experience in Prayer" is the theme of the series, conducted by Father Jeff Godecker, religion instructor at Roncalli High School, Indianapolis, and Sister Antoinette Hessino, O.S.F., Richmond-area coordinator for the Religious Education Department.

Remaining topics in the schedule include: May 1—"Shared Prayer," May 8—"Everything You Always Wanted To Do With Prayer (but were afraid to try)," and May 15—"There's No Place Like People." A liturgical celebration will conclude the series.

All sessions, which begin at 8 p.m., are open to the public.

Sister is assigned to top school post

RICHMOND, Va.—A nun will become superintendent of schools and two laymen will head religious education efforts in a reorganization of educational agencies in the Richmond diocese.

Bishop John J. Russell announced the appointment of Sister Lourdes Sheehan, 37, as superintendent of schools. She has been director of secondary education in the diocese since last fall.

The Office of Religious Education and the Department of Education (schools) will be combined July 1 into a new Office of Christian Education and Formation headed by Father J. Stephen O'Brien, currently diocesan school superintendent.

part of "an interlocking, interdependent system."

The panel chairman also said indications are that "the climate is good" on Capitol Hill for passage soon of new nonpublic school aid.

Pressed by a reporter about Nixon's sentiments on the panel's tax credit proposal, Walton said he believed "the idea of tax credits was acceptable to the President."

AUXILIARY BISHOP William E. McManus of Chicago, panel member and chairman of the U.S. Catholic Conference education committee, declared that "without any hesitation" he felt confident of Nixon's support for the development of tax credit legislation in the present session of Congress.

He added later, however, that after studying the panel's report, along with recommendations from the President's School Finance Commission and those of an intergovernmental advisory commission now considering school aid options, it was conceivable that Nixon "could come up with a better plan."

THE REPORT WAS praised for "retaining the fullest possible diversity and freedom of choice in American education," by Dr. Edward R. D'Alessio, director of the Elementary and Secondary Education Division of the United States Catholic Conference (USCC).

The director expressed the hope that the report "will give new impetus—in Congress and the administration—to the search for legal, viable methods of aiding American parents who choose to exercise their right to freedom of choice in education."

"In recommending tuition tax credits as a solution to the financial problems of nonpublic education, the panel has given prominence to a practical proposal which will protect and enhance the right of American parents to choose among legitimate options for the education of their children," Dr. D'Alessio said.

He noted that the "report points out that nonpublic schools, which now educate some five million American children, do not comprise an isolated system, but are a significant part of the total American educational enterprise."

"Wisely too," he said, "the Presidential panel has recommended that special attention be given to the problem of ensuring freedom of choice in education to poor families. Freedom of choice which exists in theory but not in practice is after all a cruel and deceptive fiction."



URGE SCHOOL TAX CREDITS—Dr. Clarence Walton, president of the Catholic University of America, and Auxiliary Bishop William E. McManus of Chicago are shown above as they issued a report on federal aid to nonpublic schools at a White House press conference. Dr. Walton is chairman and Bishop McManus a member of the four-man Presidential commission appointed by President Nixon to explore the issue. The panel urged income tax credits for parents as one phase of a suggested program. (RNS photo)

CREDIT clues school leaders on campaign

BY B. H. ACKELMIRE

CHICAGO—Nonpublic school leadership from Midwest and Plains states gathered here last Thursday and Friday to hear about tax credits—what they are, how they work, and how they can benefit the nation's nonpublic schools.

Sponsor of the meeting was CREDIT (Citizens Relief for Education by Income Tax), an interfaith coalition formed to seek the enactment of Federal tax credit legislation for parents in nonpublic schools.

The meeting began only hours after a Presidential Panel on Nonpublic Education presented Mr. Nixon with its final report on the status of the schools. The report urgently recommends Federal assistance and contains four specific proposals. The most far-reaching of the proposals is legislation permitting Federal income tax credits for part of tuition costs.

The report, in turn, dovetails with a flurry of bills recently introduced in Congress which would permit parents to write-off half the tuition costs for each child attending nonpublic elementary and secondary schools. Most bills have a credit ceiling of \$400 or \$500 per child.

The CREDIT coalition represents Catholic, Protestant, Jewish and private schools with an enrollment of more than five million children. Rabbi Morris Sherer, executive president of Agudath Israel of America, is chairman.

RABBI SHERER told the meeting here, "No one can guarantee the constitutionality of these tax credits, but a great deal of thought has gone into the decision to seek them."

He said the major reasons for advocating credits for parents are:

1. They avoid direct or indirect involvement of schools.
2. They have a single purpose, relief to tuition-paying parents.
3. Federal statutes traditionally have a better chance than state statutes of being upheld by the U.S. Supreme Court.
4. Credits are a "positive" form of legislation. Only those who pay taxes get credits.
5. Tax deductions and subsidies have a passive, relatively fixed, history of public acceptance.

Drawbacks to credits, Rabbi Sherer said, are the fact that many nonpublic school parents are too poor to pay taxes (Continued on Page 3)

WCC affiliation seen as matter for next Synod

BY JO-ANN PRICE

TOLEDO, Ohio—A widely known consultant to the Vatican Secretariat for Christian Unity believes the next worldwide synod of Catholic bishops will take up the question of Roman Catholic membership in the World Council of Churches.

Between now and the next synod to be held "probably in 1974," Father Thomas F. Stransky told a meeting of Toledo Catholic ecumenists held in conjunction with the U.S. Conference of the WCC, a global information program needs launching among the world's 633 million Catholics about the council's work.

The Protestant, Orthodox and Anglican body—with headquarters in Geneva—lists 252 member churches in 90 countries.

Father Stransky, president of the Paulist Fathers, was a key ecumenist in Rome during the Second Vatican Council. He said that the "delay" of the Catholic Church in deciding on membership indicated that the Church was seriously interested in joining the WCC.

"If it were a publicity stunt, or something to create a new public relations image, we would be members already," he said.

He pictured Vatican officials as presently in "a minor panic" on the issue because "they can't maintain complete neutrality" in the upcoming critical two or three years before the next synod.

FATHER STRANSKY deplored the omission of non-Catholic observers from the deliberations of the 1971 World Synod last fall, which discussed the priestly ministry and social justice. He said this was a "pre-Vatican II" type of decision.

He said it was his personal wish that the next synod explore the WCC membership issue, in advance of the world council's 1975 general assembly in Indonesia.

"If no decision is taken by the synod," he continued, "I think we can see in that an implicit 'no.' But we cannot delay much longer as a Church and say we are studying the question."

Commenting on the Catholic delay, the Rev. Eugene L. Smith, executive secretary of the WCC New York office, said that a prime element in Vatican reaction or support is the question of whether Catholic membership in national councils of churches in various countries increases, as it has been doing.

FATHER STRANSKY SAID an education program is needed among Catholics because many bishops are not sure how the membership commitment would affect them nationally or locally. Also, membership would mean that Catholic structures would have to change, and "the fear of fellowship sometimes outweighs the fear of isolation."

There is the Catholic fear, too, that "we have enough problems of our own." Also there is the rather complicated process of engagement in a council representing the total life of the Christian community, in facing common Protestant-Catholic problems and in bridging internal polarizations.

Many Protestants, he said, harbor fears of a large Roman Catholic bloc taking over the World Council of Churches like "a huge elephant starting to stomp around in a delicate garden, its trunk uprooting everything in its path."

The priest said he was confident that the representation question could be resolved, however.

3 Providence alumnae units to consolidate

INDIANAPOLIS—Graduates of Sisters of Providence secondary schools in Indianapolis have been invited to join a unified alumna organization to "engage in philanthropic and recruitment work of the Sisters of Providence in their secondary education program in Indianapolis."

An organizational meeting was held recently in the home of Mrs. Howard S. Young, Jr., a member of St. Luke's parish. Nearly 8,000 women who either attended or were graduated from the old St. John's Academy, which closed in 1959, the old St. Agnes Academy, which closed in 1970, or Ladywood-St. Agnes School are eligible for membership.

To be known as the Sisters of Providence Alumna Associations of Indianapolis, the group is attempting to locate potential members not presently available on existing mailing lists and files. Additional information may be obtained by calling 283-3970 or 846-7144.

Initial projects envisioned by the organization will include an induction ceremony for seniors of Ladywood-St. Agnes School, a Christmas coffee and fund-raising project to implement a scholarship program.

ANOTHER DELAY

INDIANAPOLIS—Yet another delay prevented introduction in last Monday's City-County Council meeting of the proposed ordinance doubling sewerage rates on tax-exempt properties.

As of Monday noon—a procedural deadline—the ordinance still had not been processed or filed in the City Clerk's office.

The next Council meeting is scheduled for Monday, May 8, 6:30 p.m., City-County Building.



HONORED—Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame and chairman of the U.S. Civil Rights Commission, will receive the 1972 Clergyman of the Year award from Religious Heritage of America. Father Hesburgh is being honored for leadership in human rights, higher education, public affairs, foreign assistance and science. The award will be presented to him in late June. Religious Heritage in America is an interreligious, non-profit organization dedicated to preserving the nation's Judeo-Christian heritage and encouraging the highest principles in all areas of American life. (RNS photo)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Rule abortion law illegal

HARTFORD, Conn.—Declaring that a woman has the free choice to decide whether or not she wants to bear a child, the U.S. District Court here declared Connecticut's abortion law unconstitutional. The 2-1 decision of a three-judge panel brought immediate response from Catholic leaders in Connecticut. The Hartford archdiocese asked the state to fight the ruling to "defend the absolute God-given right of the child over a mother's false absolute freedom to take her own child's life away."

Backs rights of poor nations

VATICAN CITY—Justice demands that the world's poor nations be given a voice in decisions affecting their economic life, Pope Paul VI told the United Nations Conference on Trade and Development (UNCTAD). In his message to the gathering in Santiago, Chile, he openly took sides with the world's great trading nations. The right of every concerned nation to a voice in international decision-making is the conference's pivotal issue. To wring that right from the great industrial nations, 95 nations from the underdeveloped Third World have formed a united front.



Score action of community

PARIS—The six bishops of the dioceses of Brittany have criticized an experimental religious community that allowed a non-baptized person, a divorced man who had remarried, and a non-laicized married priest to receive Communion. The community, called the "communio" of Boquen, is a loose organization of several thousand priests, nuns and lay persons, both single and married. Set up in a Cistercian monastery, the center is independent of the Cistercian order and of the monastic community there, which now includes only a few monks.

Married clergy issue raised

OTTAWA, Ont.—Leaders among the Canadian Catholic bishops suggested in informal conversations at their meeting here that the ordination of married men to the priesthood is not a dead issue, even though the 1971 Synod in Rome voted against it. Meanwhile, they said, they are committed to the synod's majority view that the values of an unmarried Western clergy are high and that there needs to be a deeper understanding throughout the church of the joy and service of celibacy. The "open door" on the question, said several bishops attending the spring assembly of the Canadian Catholic Conference of Bishops, lies in the fact that the synod vote was only advisory to Pope Paul VI.

Chilean bishops issue warning

SANTIAGO, Chile—The Chilean bishops say justice and equality are making some progress under their country's Marxist rule, but warned that violence and propaganda are "poisoning the nation" and dividing its people. The statement, issued after the bishops' yearly meeting, asked "political leaders in the government and the opposition" to keep a clear distinction between the realms of God and Caesar "in building this new society."

Zaire missionary expelled

BRUSSELS, Belgium—Father Guy Mosmans, 62, a member of the White Fathers and secretary of the Zaire Bishops' Conference, was expelled from Zaire in the latest incident in a church-state conflict that sent Cardinal Joseph Malula of Kinshasa into temporary exile in Rome in February. On his arrival here from Kinshasa, Father Mosmans, a Belgian, told the Brussels daily De Standaard: "I can only explain my expulsion in the context of the intimidation program against the bishops." President Mobutu Sese Seko has ordered the Catholic Church in Zaire to accept his Africanization policy or face the closing of seminaries and the prosecution of bishops and priests.



Orthodox bishops hit abortion

HELSINKI, Finland—The bishops' conference of the Greek Orthodox Church of Finland said that unrestricted abortion is "contrary to the Christian view of life." Abortion, the bishops said, is "a destruction of life." The bishops' pastoral letter was published in Orthodox Church News.

DRAFT DUE IN 1973

U.S. Catechetical Directory called an 'historic first'

WASHINGTON—The American bishops' adoption of a program for a National Catechetical Directory was an "historic moment in the Church," according to Auxiliary Bishop Joseph McKinney of Grand Rapids, Mich.

"The plan for development of this directory specifically calls for participation and recommendations from all elements, no matter how diverse their viewpoints," he said. He is chairman of the directory's drafting committee.

"People will be encouraged to speak up, to bring new approaches to the problem of transmitting basic doctrine as a living faith from one generation to another. This is a new concept in the Church, one which is vitally needed in our society with its rapidly changing life styles," he said.

The material to be covered in the directory will be disseminated in diocesan newspapers, which the bishops plan to reach through such media as NC News Service.

Feedback will be through diocesan channels, "so we can listen first, then adopt a rough draft in March, 1973," Bishop McKinney explained.

ACCORDING TO Bishop Joseph Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB), the first step in development of the directory will be the appointment of a bishops' committee of policy and review, which will have ultimate responsibility for the project.

This committee in turn will name a director and a staff of 10 to 12 persons, four of whom will be bishops.

This policy committee will be named in the near future by Cardinal John Krol of Philadelphia, NCCB president, who will also be responsible for appointing staff members.

After recommendations have been received from all possible sources, a first draft will be prepared in September 1973 with the concurrence of the Bishops' Committee of Policy and Review. This will then be



PLAN MONTE CARLO NIGHT—St. Michael's parish, Indianapolis, will hold its annual Monte Carlo Night on Saturday, April 29, in the parish hall. Engaged in a friendly pool game after a planning session are, left to right: Bill Foresman, Tom Spellacy, Jack Moran (chairman), Bud O'Connor and Bob Mohr. The affair is open to the public.

reexamined by national and diocesan agencies for further clarification.

CARD PARTY SET

SELLERSBURG, Ind.—The Ladies' Club of St. Paul Church will sponsor a dessert-card party to be held in the schoolrooms of the church building at 7:30 p.m. Sunday, April 30. A hand-made quilt will be awarded as a special prize, and there will be numerous door prizes.

Fifty years ago Bishop Joseph Chartrand officiated at the consecration of the altar in the new chapel at Immaculate Conception Convent, Oldenburg.

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Board to meet in New Albany

The Archdiocesan Council of Catholic Women will hold the quarterly board meeting Tuesday, May 2, at Lancaster's Restaurant in New Albany. The business meeting at 11 a.m. will be followed by a 12:30 p.m. luncheon.

Mrs. Carl W. Peterson, ACCW president, will lead a discussion on the newly-formed National Council of Catholic Laity. Deaneys presidents will report on various projects in their area.

Mrs. Herman Naville, R.R. 2, Box 197, Floyd's Knobs, is in charge of reservations.

St. John parish in Bloomington slates renewal

BLOOMINGTON, Ind. — St. John's parish here will hold a one-day parish renewal program Sunday, April 30, under the co-sponsorship of the parish and the Archdiocesan Religious Education Department.

"Operation: Presence" is designed as "a day for growing, sharing, learning and celebrating. Serving as co-chairmen are Sam Etienne, of St. John's, and Sister Gilchrist Conway, S.P., of the RE Department.

Sessions will be geared to age groups with family-centered discussions and experiences to stimulate family, neighborhood and parish renewal.

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TIC TACKER

Sunday Visitor to note milestone

BY PAUL G. FOX

We pause for a moment in tribute this week to a sister-publication, Our Sunday Visitor.

America's largest Catholic weekly will soon complete its 60th year of the service to the Church.

Founded by Father John F. Noll, later to become bishop of the Fort Wayne diocese, the first copy of the publication appeared on May 5, 1912 in Huntington, Ind. The young pastor of St. Mary's parish there never imagined that within a year the paper would be read by hundreds of thousands across the nation every week.

ANTI-CATHOLIC sentiment in the country was rampant at the time, supported by national periodicals which scandalized the Catholic faith. Father Noll saw the need for a popular, low-priced Catholic newspaper to answer this literature composed mainly of blatant lies.

He managed to purchase a well-equipped print shop and produced the first issue with less than two dozen employees. Within a year the circulation had grown to nearly 200,000 copies a week.

Presently, Our Sunday Visitor sells more than 450,000 copies per week. The paper is circulated in all 50 states and numerous foreign countries. It has a Canadian edition and a news edition and serves as a magazine supplement for nine Catholic diocesan newspapers, including three in Indiana—the Fort Wayne-South Bend, Lafayette and Gary dioceses.

OSV is the world's largest and most modern Catholic publishing and printing company, employing more than 375 people. Besides the weekly Our Sunday Visitor, the firm publishes four monthly periodicals, a monthly missal, missal bulletins, religion textbooks and a wide selection of Catholic books and pamphlets.

ORGANIZED IN 1917 as an independent, not-for-profit corporation, the company channels its earnings to religious, charitable or educational institutions.

Present editor of Our Sunday Visitor and general manager of publishing operations is Father Albert J. Nevins, M.M. He continues to guide the paper in the direction outlined by its founder, that of a popular, national Catholic news weekly, always guided by the magisterium of the Church and designed to help its readers become well-informed Catholics.

Ad multos annos!

NAMES IN THE NEWS—Two Sisters of Providence have received certificates for completion of a special, professional nursing home administrative training program. Sister Mary Loyola Bender, S.P., administrator of Providence Retirement Home, New Albany, and Sister Rose Marita Hordan, S.P., administrator of Providence Infirmary, St. Mary-of-the-Woods, participated in the recent course given by the Conference of Health Services for the Aging of the Catholic Hospital Association in Kansas City, Mo. . . . Cathedral High School junior John Hanley, of Immaculate Heart of Mary parish, has received a Quill and Scroll Gold Key Award for excellence in a national current events quiz. He is one of 150 students nationally to receive the honor from the Journalism Honor Society. . . . Dr. Herman W. Reas, of Toledo, will speak at St. Meinrad College at 8 p.m. Friday, April 28, on the topic "Developments in Medicine—A Moral Challenge: A Doctor's Point of View." Sponsored by the College Student Union, Dr. Reas will discuss developments in the fields of genetics and longer life spans and the problems they present to moral theology. The lecture is open to the public. . . . Four Sisters of Providence are attending this week's second convention of the

National Assembly of Women Religious in Minneapolis. Official representatives of the Archdiocese are Sister Lake Crawford, S.P., and Sister Joan Newell, S.P. Also taking part are Sister Teresa A. Mount, S.P., and Sister Marie Kevin Tighe, S.P. Convention theme is "Women in Ministry." Father Victor E. Hermann, O.F.M., an Indianapolis native, recently observed his 40th Anniversary of Ordination at Our Lady of Angels Seminary in Quincy, Ill. Presently professor of English at the college and seminary, Father Victor formerly served as rector and academic dean there.

NEW EVANSVILLE MONSIGNORI—Three Evansville diocese priests with former Indianapolis Archdiocesan ties last week received recognition from Pope Paul VI. Raised to the rank of Honorary Prelate with the title of Reverend Monsignor were: Msgr. August Fichter, pastor of St. Joseph's parish, Jasper; Msgr. Othmar Schroeder, pastor of Holy Family parish, Jasper; and Msgr. Patrick Kilfoil, pastor of St. Joseph's parish, Evansville. Msgr. Fichter served at St. Mary's parish, New Albany, Holy Trinity parish, Indianapolis, and St. Mary's parish, Mitchell. Msgr. Kilfoil saw service at Little Flower, St. Joan of Arc and St. Anthony's parishes and Cathedral High School, Indianapolis. Msgr. Schroeder formerly was at St. Lawrence parish, Lawrenceburg. All three became priests of the Evansville diocese in 1944 when that diocese was created.

TIME CHANGE FOR TV MASS—This week-end's time change to Daylight Savings Time will result in a change in the Sunday morning televised Mass, carried on WLWI, Channel 13, Indianapolis. For the next six months the Mass will be seen at 7 a.m., instead of 8 a.m.

SEARCHING IN VAIN?—Marion County Sheriff's Deputy Lt. James L. Wells, a member of St. Jude's parish, Indianapolis, established a precedent a couple of years ago with his children that he is finding difficult to continue. It seems that he obtained a small statue of St. Theresa as a First Communion gift for his daughter, Theresa. Within a few days, his son Andy will be making his First Communion at the parish, Jim has been searching without success for many months to locate a small statue of St. Andrew. The closest he has come to it was a three-inch, hand-carved statue on sale in Louisville for \$20, which is "too rich" for a law officer. The "County Mounty" is nearly beside himself with anxiety.

BANQUET TO 'BLESS' CENTER—The newly-completed Indiana Convention-Exposition Center in downtown Indianapolis will be the scene of the first Activities Banquet sponsored by Brebeuf Preparatory School at 6:30 p.m. Thursday, May 4. Brebeuf's first decade of service will be told in sound and light, highlighted by the awarding of the school's most coveted awards—the Tomahawk—for spirit, leadership and community service. Three students will receive the awards. Open to students, parents and the public, tickets are available at \$5.50 from the school. None will be sold at the door.

BACK TO MACAO—The 1600 youngsters of the Mission of Fatima in Macao soon will be feasting on fresh fruit, courtesy of Indianapolis area listeners of Carolyn Churchman, WFBM radio personality. Mrs. Churchman "adopted" the orphanage after a visit there in May, 1970. She returns to Macao for a five-day reunion beginning April 29. With her will go almost \$300 in cash from a "fruit fund" she has been plugging on the air and a gift for each of the Mission's Sisters contributed by the Archdiocesan mission office.

CREDIT clues leaders

(Continued from Page 1)

and the anticipated phasing out of credit benefits for those parents earning more than \$20,000 a year.

"We are struggling to establish a principle. Parents are supposed to have freedom of choice in educating their children. But the spiraling cost of education is strangling freedom of choice. We believe help from the Federal government in the form of tax credits will guarantee educational options," he said.

IVAN ZYLSTRA (National Union of Christian Schools), secretary of CREDIT and a member of the Presidential Panel on Nonpublic School Education, told the meeting he found the panel's interview with President Nixon "extremely encouraging."

"We believe Mr. Nixon is committed to some form of aid to nonpublic schools and we believe he will continue to work toward that end."

Bishop William E. McManus, director of

Catholic education in Chicago and another panel member, addressed the group at a luncheon Friday.

"I have been called overly-optimistic," he said. "Yet I have every reason to believe that it is possible for parents to get tax credits and that those tax credits will stand the test of constitutionality."

"THE FACTS NOW are that if we want to have tax credits, we will have to push for a law permitting them. And we have to have a law in effect before the courts can rule whether or not it is constitutional," Bishop McManus said.

CREDIT leaders said the next step in the campaign for legislation will be meetings on the local and diocesan level with nonpublic school parents and educators. These meetings, it was stressed, should be held before schools recess for the summer.

A summer-long campaign to meet directly with members of Congress and to encourage letters and wires from parents asking for credit legislation is being planned.

Clergy, laity, Religious given 'episcopal' voice

KOKOMO, Ind.—A plan for the broad participation of lay, clerical, and religious personnel in the selection of bishops will be introduced to the Diocese of Lafayette at the Diocesan Assembly in Kokomo on April 30.

The annual Diocesan Assembly, composed of four delegates from each of the 55 parishes, is a forum for the review of diocesan activities, for the exchange of ideas by laymen of the diocese, and for the submission of proposals for referendum.

IF THE PLAN is approved, a committee would be established to determine the needs of the diocese and to receive the names of nominees for the office of bishop. Names could be submitted by parish

pastoral councils, the Priests' Senate, the Diocesan Pastoral Council, and other groups and individuals within the diocese. Nominees need not be residents of the diocese.

From these names, the committee would draw up a list of the most qualified nominees, and, designating its preferences, submit the list to the Priests' Senate.

AFTER NARROWING the list to not more than three, the Priests' Senate would give the undisclosed names to the Bishop for presentation at the biennial meeting of the Indiana bishops.

Names of nominees are then kept on file for future consideration when an opening occurs.



HOLY NAME SWEEPS ENSEMBLE MEDALS—These lads from Holy Name, Beech Grove, were responsible for winning both the ensemble competitions at the 1972 CYO Cadet Instrumental Music Contest. Seated in the front row are four members of the winning Woodwind Ensemble group, left to right: Scott Sahm, Joe Strange, Greg Wheatley, and Tom McElroy. The fifth member of the medalist group, Kenny Boehm, is seated in the third row, at the far right. In the second row are five of the eight Brass Ensemble winners, left to right: Duff Gatchell, John Meyers, Don Short, Brian Davey, and Jack Grift. The other three are in the third row. From the left: Mark Looney, Tom Oakley, and Mike Livers.

INDIANAPOLIS
Calendar
of Events

SATURDAY, APRIL 29
Rummage Sale, for the benefit of the Mill Hill Missionary Fathers, from 9 a.m. until 2:30 p.m. in old St. Ann's Church, 2850 S. Holt Road.

Rummage Sale, 9 a.m. to 1 p.m., Assumption parish hall, 1105 S. Blaine.

Monte Carlo Night, St. Michael's parish hall, 3354 W. 30th St. Super size pizza served beginning at 5:30 p.m.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Court reverses
Ohio, Missouri
school aid laws

WASHINGTON — The U.S. Supreme Court has upheld a state's right to forbid in its constitution the use of state funds to aid nonpublic schools. In another school aid case, a three-judge federal panel in Columbus, Ohio, has declared unconstitutional a program of state grants to reimburse parents for some of the tuition they pay at nonpublic schools. The recent high court decision concerned the claim of seven Missouri families that a state constitutional prohibition against nonpublic school aid hindered them economically from exercising their right to choose a nonpublic education for their children.

A St. Louis, Mo., federal court upheld the state constitution and dismissed the families' suit in September 1971. Turning down an appeal of the case, the high court affirmed the lower court's decision.

Meanwhile, Ohio State Attorney General William Brown announced April 20 that he would appeal to the Supreme Court the recent Ohio federal court ruling against the state's tuition reimbursement plan.

New Albany CCW
to meet May 7

NEW ALBANY, Ind. — The fourth quarterly open meeting of the New Albany Deanery Council of Catholic Women will be held at St. Mary's parish, Navilleton, Sunday, May 7, at 1:45 p.m.

The meeting will open with Benediction of the Blessed Sacrament followed by the business meeting in the school hall.

David B. Hoover, director of the Joseph Rouch Center for the Retarded, will be the guest speaker.

RUMMAGE SALE

INDIANAPOLIS — St. Roch's spring rummage sale will be held Friday and Saturday, May 5 and 6, in the school hall, 3603 S. Meridian St., from 9 a.m. until 2 p.m. both days.

Deplores furore on 'apparitions'

SEVILLE, Spain—Cardinal Jose M. Bueno Monreal of Seville banned demonstrations at the site of alleged apparitions of Our Lady here and Alcaparras farm near El Palmar de Troya. He called them "collective superstition."

He had warned in May 1970 that the El Palmar apparitions could not be proved, and banned all pilgrimages to the site. Some persons have also

claimed they saw Our Lady at the cathedral door and at other locations in Seville.

Cardinal Bueno said his warnings have been ignored and "publicity continues to bring large numbers to those sites, yet there is nothing that shows any supernatural intervention. There are on the contrary strong indications that this is a case of collective superstition very harmful to the faith."

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Dance scheduled by Holy Angels

INDIANAPOLIS — "Days of Wine and Roses" is the theme of the dance sponsored by Holy Angels Parish Council Fund Raising Committee, from 10 p.m. until 2 a.m., Saturday, April 29, in the Pattern Makers Union Hall, 1520 E. Riverside Dr.

Music will be provided by the

Dickie Laswell Trio and Norma Jean at the organ. The \$3.75 per person admission includes refreshments. Additional ticket information may be obtained by calling 925-3324.

Miss Vivian Owsley is dance chairman with Dan and Doris Shaw assisting.

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BEHIND THE NEWS

Automated war now target of peace strategy

NEW YORK—The anti-war movement of religious groups is, for the most part, pursuing carefully selected goals within a flexible structure in the spring 1972 campaign against continuation of the Indo-China war.

Generalized anti-war rhetoric is at a minimum and specific endorsement by religious groups of several public demonstrations are notably missing.

On the national level, two impetuses seem at work among peace organizations and peace sections of Churches. One is a follow-up to an Ecumenical Witness for Peace in Kansas City last January; the other blends anti-war sentiment with the drive for "corporate responsibility" and is focused on efforts to get major companies to reduce their output of military weapons.

WHILE INDIVIDUALS and some groups with religious motivation took part in marches in New York and Los Angeles on April 22, there was nothing like the outpouring of Church and synagogue endorsement for such mass protest as was the case in the fall of 1969.

A number of groups deliberately steered away from the April 22 events because of ideological disagreement with the sponsoring National Peace Action Coalition, considered in some quarters to be "Trotskyite."

New public visibility was given to all anti-war activities by the mid-April expansion of bombing in North Vietnam following the invasion of South Vietnam by Hanoi forces.

Opposition to "automated" U.S. air war emerged as a major plank in all anti-war plans. A slide presentation on the "air war" prepared by the American Friends Service Committee (Quakers) was being distributed widely to religious groups and local congregations.

MAJOR TARGET of a drive organized by the interreligious Clergy and Laymen Concerned is Honeywell, Inc., headquartered in Minneapolis, which is accused of manufacturing one-half of all anti-personnel weapons used in Vietnam by the U.S.

The organization has placed two resolutions before Honeywell stockholders. The measures ask for a full report on company involvement in "military procurement and production or research" and for a special committee to help Honeywell make an "orderly transition to civilian-oriented production."

Clergy and Laymen also plans protests at the annual meetings of General Electric, International Telephone and Telegraph and Standard Oil of New Jersey.

GROWING OUT of the Ecumenical Witness for Peace are a series of regional conferences on world peace. These meetings are designed to provide education and to provide opportunities for participants to plan grassroots anti-war initiatives.

Armed Forces Day, May 20, and the preceding week, will be marked by demonstrations, speak-outs against war and other peace-oriented programs in several cities.

The Set-the-Date campaign, launched in 1971 by an ad hoc group of religious spokesmen, is still at work trying to persuade the U.S. Congress to vote a cut-off date for all U.S. military operations in Indo-China.

Last Thursday the President's Panel on Nonpublic Education recommended four major Federal initiatives on behalf of the nation's system of private elementary and secondary schools.

The recommendation with the most immediate and substantive impact would permit parents to take Federal income tax credits for a portion of nonpublic school tuition.

The panel's four members informed President Nixon that a scrupulous study of the Constitutional issue had convinced them that direct aid to nonpublic school parents "will pass judicial muster."

The 58-page panel report took note of recent legislation that had been shot down by Federal courts—teacher salary subsidization and purchase-of-services laws, for instance. It pointed to the United States Supreme Court's previous opposition to legislation which directly aids nonpublic schools or excessively entangles the State with Church-affiliated institutions.

Neither conflict, the panel said, is present in tax credits for parents. Aid is given not to schools but to parents, thereby recognizing the right of parental choice in education. Moreover, by dealing only with parents, by making them responsible for justifying a tax write-off, the State avoids the entanglement issue altogether.

The panel is by no means the

only group believing tax credits to be the most promising road to take at this juncture in the non-public school crisis.

Its report disclosed that a House-Senate committee on taxation had concluded that tuition credits would mean about \$50 million annually in tax relief to nonpublic school parents.

The conclusion obviously was reached as a result of questioning by the various members of Congress who have been throwing tuition credit proposals by the fistful into the Congressional hoppers.

The most prominent of these proposals is a bill introduced by Rep. Wilbur D. Mills (D.-Ark.) and Rep. John W. Byrnes (R.-Wisc.), chairman and senior Republican respectively of the tax-writing House Ways and Means Committee. It calls for a tax credit equal to half tuition expenditures, with a ceiling of \$400 per child.

Just what does all this mean to parents of children attending Catholic grade and high schools? A great deal.

First, it is necessary to distinguish between tax deductions and tax credits. Deductions, such as contributions to the parish church or interest on a home mortgage, reduce the amount of taxable income. Tax credits

further developments in this case, we are led to ask: Has the case of the Harrisburg Seven been a fabrication by the government merely to discredit the Catholic Peace movement in the United States?

"Are the defendants being prosecuted not for their conduct alone but principally to vindicate the director of the Federal Bureau of Investigation and the Justice Department?"

BROOKLYN TABLET claimed the military also was involved in "punishing" the defendants:

"The administration has charged the Harrisburg Seven were more dangerous than the Mafia. In a real sense, this charge is true. By clearly and boldly condemning the war in Indo-China and showing that policies which produced it and carried it out were out of harmony with Christian life and our whole system of democracy, they were articulating concepts that threatened our whole governmental-military complex."

"A curtain as fallen on a travesty," stated The Trenton, N.J., Monitor. "It is hoped that the Federal government will make no attempt to revive a case that has brought little but discredit to the American system of justice... and at a trial's cost of more than a million dollars, it was a high price to pay."

Who speaks for Orangemen?

BELFAST, Northern Ireland—Three Protestant leaders in Northern Ireland appear to be involved in a struggle for control of the province's Protestant majority.

Former Prime Minister Brian Faulkner, William Craig, leader of the militant Protestant Ulster Vanguard Movement, and the Rev. Ian Paisley, seem to be jockeying for position as spokesman for Ulster's Protestants, in the wake of the British takeover of the provincial government.

The picture remains confused, however. When Britain announced the appointment of William Whitelaw, leader of the House of Commons, to serve as Secretary of State for Ulster, with a commission of Protestants and Catholics to advise him, Faulkner denounced the commission as a rubber-stamp body, and the British move as a "totally undemocratic sham."

ON MARCH 28, Faulkner made a surprise appearance at a Vanguard Movement rally outside the Parliament building at Stormont, Belfast. He shook hands with Craig, his long-time political enemy, whose Vanguard Movement he had earlier labeled a "comic opera," and assured the crowd that Ulster would never surrender.

Two days later, however, Faulkner changed his tune, pledging to make a "constructive contribution" to Whitelaw. "We will cooperate with... all proposals to meet the needs of the people," he said.

Faulkner's turn-about apparently nettled Mr. Craig, who had told the crowd at the Stormont rally: "This new administration has got to be ignored. We turn our backs to them."

Meanwhile, Rev. Paisley, once a symbol of Ulster Protestant extremism, has emerged in recent weeks as a voice of political moderation.

THE 46-YEAR-OLD member of the British Parliament and moderator of the Free Presbyterian Church of Northern Ireland, has condemned the policies of

Giving credit where it's due

directly reduce the amount of tax liability.

Thus John and Mary Smith, with two children in parochial school (at \$175 each annual tuition) and one in diocesan high school (at \$400 annual tuition), would be eligible for a tax credit of \$375.

That credit would be deducted from taxes owed, just as the amount of Federal income taxes

withheld from salary is deducted from the total tax liability figured on Form 1040.

In those instances where withholding and credits amount to more than total liability, the difference would be refunded.

Obviously tax credits can mean real savings to Catholic school parents. It is of utmost importance, then, that they begin to familiarize themselves with tax

PART V—Credits

Retirement income credit (attach Schedule R)	51
Investment credit (attach Form 3468)	52
Foreign tax credit (attach Form 1116)	53
Citizens Relief for Education by Income Tax	54
Total credits (add lines 51, 52, 53 and 54). Enter here and on line 20	55

THE YARDSTICK

Is the Swedish bubble bursting?

BY MSGR. GEORGE G. HIGGINS

Marquis Childs, a Washington-based reporter and columnist, was one of four newspapermen who interviewed Father Daniel Berrigan on "Meet the Press" last month just a few days after Berrigan's release from Danbury prison. I was surprised to find Childs looking so young and spry, for he has been at the top of the Washington press corps for as long as I can remember—and that takes us back to 1940.

It was around that time that Childs published a book entitled "Sweden: The Middle Way." His thesis was that Sweden, under an innovative Social Democratic regime, had created an economic system—a kind of model Welfare State—which struck a happy balance between Socialism and Capitalism or, putting it another way, a system which combined the best features of both.

Like many another American "liberal" of that post-Depression period, I was greatly impressed by Childs' analysis of the "middle way" and found myself agreeing with those who argued that we in the United States had much to learn from the Swedish experiment.

SOME YEARS LATER President Eisenhower, whose public statements tended to be rather bland, stepped out of character momentarily and severely criticized the Swedish system on the grounds that it was sapping the morale of the Swedish people. As I recall it, he went so far as to cite the suicide rate in Sweden as evidence that the Welfare State, Swedish style, was proving to be a harmful experiment.

Eisenhower's unusual and quite unexpected blast at the Swedish system was resented in Sweden, as might have been expected. It also stirred up a bit of a hullabaloo in the American press. If my memory serves me correctly, Time magazine, going the President one better, ran a very uncomplimentary article on the Swedish system, suggesting that the Welfare State was undermining the morals as well as the morale of the Swedish people.

I remember thinking in those far-off days that Eisenhower, the editors of Time, et al were probably letting their own

conservative economic philosophy prejudice their judgment. At the present time, however, I am not sure about that, for it would now appear that Childs and other admirers of the Swedish system may have been too romantic and uncritical of the so-called "Middle Way."

THE SWEDISH SYSTEM is currently being severely criticized not only by outside observers but by Swedish experts as well. Within recent weeks, for example, a British journalist, Roland Huntford, published an extremely negative study of the Swedish system entitled "The New Totalitarians," "a terrifying portrait of an 'ideal' society that has destroyed democracy."

Huntford's book makes President Eisenhower's criticism seem very tame by comparison. Huntford's thesis is that the Swedes are "the first of the new totalitarians." Harking back to Aldous Huxley's 1932 novel, "Brave New World," Huntford says (in Huxley's words) that "a really efficient totalitarian state would be the one in which the all-powerful executive of political bosses and their army of managers control a population of slaves who would not have to be coerced, because they love their servitude."

Huntford then goes on to say, in his own words that, "Of all people, it is the Swedes who have come closest to this state of affairs. . . . Outside Russia, they alone have grasped the necessity of adapting politics to technology, untroubled by doubts or reservations."

AS A COMPLETE outsider, I am not

MOVE OVER, MR. ANDERSON

Missioners on ITT in Chili

WASHINGTON—A meeting in Chile of United States and Latin American missionaries will support charges that International Telephone and Telegraph and the U.S. government tried to overthrow the government of Chile, a U.S. Catholic Conference official has predicted.

The charge that ITT attempted to overthrow the elected government of Chile has helped reinforce the belief that the U.S. government functions as protector of "ruthless economic imperialism," said Father Frederick McGuire.

Father McGuire, director of the USCC Division for Latin America, made the statement in his column "My Shared Thoughts," to appear in an issue of Latin America Calls, the division's monthly newspaper.

FATHER MCGUIRE said the charge of imperialism has done more to reinforce that belief "than any inter-American transgression since the U.S. invasion of the Dominican Republic."

Following allegations made by syndicated columnist Jack Anderson, the Chilean government accused ITT of plotting to overthrow the Marxist government of Salvador Allende.

Anderson had produced confidential ITT documents which he interpreted as showing that ITT staff members had worked desperately to prevent Allende of Chile from taking office as president in 1970.

The documents—if taken at face value—also indicated a degree of co-operation from U.S. officials and President Nixon. But both the State Department and ITT have denied any attempt to keep Allende out of office. Neither, however, challenged the authenticity of the documents.

FATHER MCGUIRE in his column brought attention to a meeting on Christianity and socialism scheduled for the last week of April in Santiago, Chile, sponsored by Catholic missionaries there.

"It is virtually certain that the U.S. and Latin American missionaries attending the Christianity and socialism meeting will support that charge against both ITT and the U.S. government," Father McGuire wrote.

"It is my hope and belief that the meeting will also call for a statement by all U.S. churchmen demanding a national reappraisal of the role of multi-national corporations in forming the foreign policy of this nation."

"The Senate Foreign Relations Com-

credit legislation and with Citizens Relief for Education by Income Tax (CREDIT), a nationwide organization of parents and educators seeking Federal tax assistance.

In existence since February, the organization is now trying to enlist the cooperation of parents at the local level. At this point Catholic parents can do nothing more effective for themselves—and for their schools—than join this interfaith coalition and work for passage of tax credit legislation.

—B. H. ACKELMIRE

qualified to pass judgment on this statement. I must say, however, that it strikes me as being a gross exaggeration. On the other hand, it parallels in certain respects, an official psychiatric report commissioned by Sweden's social welfare authorities and released to the public within recent weeks.

This report paints a gloomy picture of a merciless, unfriendly society. It points to the "vicious circle" in which a high rate of economic growth is necessary to pay the cost of looking after those who cannot "keep up," but as their number steadily increases a higher growth rate is needed, which only results in more people being unable to keep up—and so on.

THE CONCLUSION to be drawn from the report is that a country's welfare can no longer be measured simply by its standard of living and that Swedes are increasingly sacrificing their mental health for improvements in their material environment.

I have cited this report and Huntford's book not to cast stones at Sweden but rather to suggest that the dilemma of reconciling material prosperity with mental health is not simply a Swedish problem but is one reflected throughout Western society as a whole.

Huntford makes the same point in a somewhat different context. He says that "to watch present Swedes may be to watch our future selves." That's a frightening thought, indeed, if Huntford and the authors of the official Swedish report really know what they are talking about.

mittee must be pressured by Church-related constituents throughout the country to get the facts and demand control mechanisms if the evidence warrants them," Father McGuire wrote.

ACCORDING TO Father McGuire, Chile's Cardinal Raul Silva Henríquez has formally disassociated himself from the Christianity and socialism meeting because the Cardinal believes it advocates Marxist solution contrary to Church doctrine.

"Nevertheless," said Father McGuire, "I humbly suggest that the sponsors of that meeting or another representative group of missionaries in Latin America focus on this issue in a truly Christian context."

"I am advocating the strict application of papal denunciations of the 'situations of sin' resulting from rampant excesses of the imperialism of money' such as are operating in the ITT Chile case," the priest said.

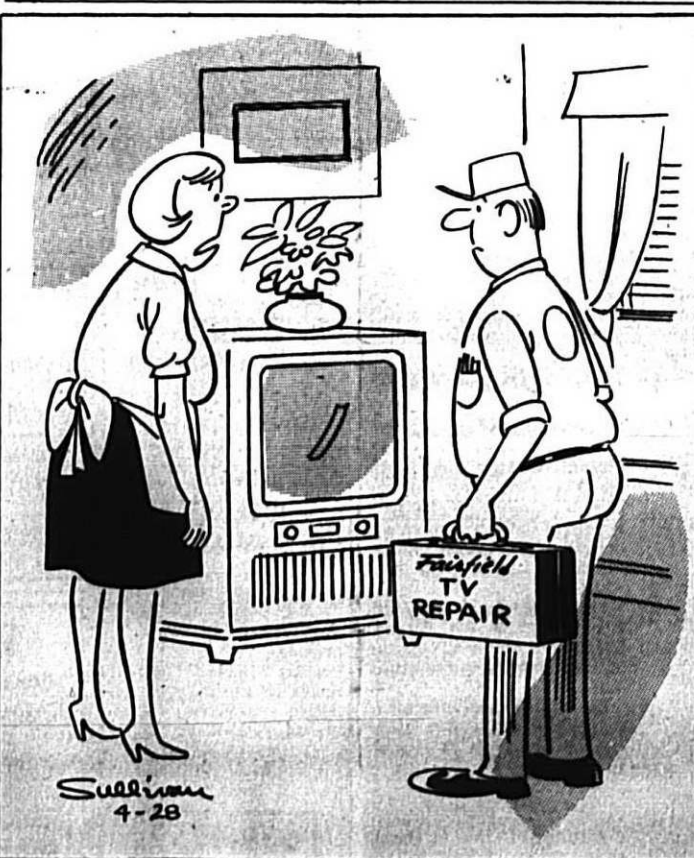
Father McGuire said his position is "Christianity not Marxism and must be correctly labeled and effectively acted upon along ecumenical lines as soon as possible."

Church not bound to any political system, Pope states

VATICAN CITY—Pope Paul VI told members of the European Union of Christian Democrats that the Catholic Church is not bound to any one political system or to any one political party.

During an audience, the pontiff told Christian Democrats that the activities they pursued "within political formations" and "from a human and Christian perspective" must find their source of inspiration and guidance in a political and administrative expertise "inseparably" aligned with "the moral judgment of your conscience."

"The Church, for her part," he said, "is not called upon to guarantee this or that program, or the adoption of this or that technical measure. But she places at the service of citizens and politicians—before their consciences—a certain number of criteria which she considers to be indispensable for the realization of just and fruitful and lasting policies favorable for the full development of persons and communities."



"THE TUBE BLEW OUT DURING MARCIUS WELBY, THEN SUDDENLY CAME BACK ON DURING ORAL ROBERTS."

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WOMEN IN CHURCH

... still an ad hoc matter with U.S. Bishops

ATLANTA—Archbishop Leo Byrne of St. Paul-Minneapolis promised fellow bishops meeting here that their Ad Hoc Committee on the Role of Women in Church and Society, which he heads, would send them study material on the Equal Rights Amendment to the U.S. Constitution, now before the states for ratification.

But he made it clear that the committee would not take a position one way or the other on the amendment.

As for the possibility of expanding the role of women in the Church to include possible ordination to the priesthood, he said the question was a theological one and would require study in depth by theologians.

IN HIS BRIEF report, the archbishop said that the question of the status of women in society is one of "increasing urgency."

Elaborating on his views at a press conference, Archbishop Byrne declared that full equality of women in the Church "is predicated on theological studies." He

said individual theologians in the past have argued both for and against ordination of women, but that the major barrier has been tradition.

He conceded that women scholars would be welcome on the body of theologians to study the ordination of women.

If such a committee in this country concludes that there is no theological bar to women in the priesthood, he said, the matter must still be approved by the Vatican.

IN ESSENCE, the archbishop reiterated here the position that he took last October at the world Synod of Bishops in Rome: namely that gender is not an automatic bar to the priesthood and that the ordination of women should be given further study.

His statement last fall gained him worldwide headlines and a reputation as a friend of women. But he made clear here that any change in the Church's centuries-long tradition must be "undergirded by real theology."

II—WHAT'S HAPPENING IN CATHOLIC CHARITIES?

Change is mode, mood of locals

BY B. H. ACKELMIRE

The National Conference of Catholic Charities has changed significantly since its founding in 1910. Many, however, are now questioning whether the Conference, given its present structure and policies, can keep up with the times. Those questions are being posed in part by persons who work at the grassroots in local Charities offices.

At this level crises are personalized, unmet need a constant reminder, and frustration a daily challenge.

The Conference's executive secretary, Msgr. Lawrence J. Corcoran, recently said the national office cannot meet the expectations or the demands of Church organizations. Changes, he said, must be made if that situation is to be corrected.

If change is the watchword for the Conference, it is even more so the mode and mood of local offices. Traumatic shifts have taken place in the past two decades. Many traditional services and the institutions which offered them have been phased out, new alliances have been forged in an effort to meet new needs, and, perhaps most important of all, the clientele now being served is radically different from former years.

HOW THESE conditions came about can be seen in a brief sketching of the history of Charities in the United States.

Long before formally designated agencies became an integral part of diocesan structures, aid to the poor and oppressed was the hallmark and the

career of Religious orders. By the latter part of the 19th century, many Religious communities were operating specialized institutions, such as hospitals, orphanages and schools.

In addition, nearly every parish was a social service as well as a religious hub. The various ethnic minorities who constituted the "immigrant Church" tended to cluster in the states of the Northeast and usually in parishes identified with one of the ethnic cultures.

Finding jobs and housing for newcomers and food for an empty pantry, preparing candidates to pass citizenship tests, teaching English and helping farmers from the Old Country accommodate to the sweatshops of the industrial revolution, all this was as much a part of parish life as Mass and Novenas.

IN THE FRONT line of volunteers who provided such aid was the St. Vincent de Paul Society. It is no exaggeration to say that for many years the society WAS Catholic Charities.

As parishes and population grew, and as immigrants discovered the burgeoning cities of the Midwest, the direction of social services changed.

By 1910 there were five diocesan Catholic Charities offices coordinating services in their particular areas and the NCCC was founded as a kind of umbrella organization for all major charities efforts and groups.

It was the Depression, however, that had the greatest impact on the movement. Up to that time, government participation in relief programs was minimal. However, it

soon became obvious that voluntary philanthropy by even the most dedicated Religious and lay workers was unable to cope with the staggering problems that crested during the Depression. Government had to intervene with assistance.

Thus began many of the social welfare programs we know today. So, too, began wholesale alteration of private charity.

PARALLELING THIS change were several other developments in the field of human services. Social work was becoming recognized as a profession requiring specialized training. Voluntarism began to take a back seat.

There was less emphasis on child welfare and more on a comprehensive approach to family problems. Case work, rather than a hit-and-miss approach to need, came into its own.

The United Fund emerged in the public sector, gradually but inexorably looked to as the collective conscience of the haves toward the have nots. Charities offices found themselves as partners or participants in the once-a-year giving programs.

With that participation came budgeting, planning and accountability, a need to more closely estimate expenditures rather than attempt to be a providential reactor to emergencies.

As all these trends were developing, the Catholic community was making its way steadily up the social and economic ladder, moving out of the ghettos, enlarging contacts and opportunities.

THE EDUCATION so highly prized by semi-literate immigrants was being gained by their children and grandchildren. A network of parochial grade and high schools and Church-affiliated colleges unknown in the Old World had taken root and flourished.

As the renewal report now under study in Charities offices states, Catholics "who once made up the bulk of the poor, are now part of the mainstream of American economic life. Increasingly, the institutional systems of the Church in education, health and social services have found themselves serving a middle and upper-class clientele. By and large, the new poor, have lacked identification with the Church."

As a result, many Charities administrators believe a different response, new programs and new approaches, and perhaps even a

opinion
reaction
analysis
background

revised rationale for existence is now called for.

Local Charities are increasingly working in the community at large. Most such agencies and institutions, the renewal study reports, see themselves as part of the total picture of human need. Their clients are anyone seeking their services. Their efforts are aimed at bettering the lot of Everyman, not just the man in the pew.

COOPERATION AND coordination with government-sponsored programs, other social welfare agencies, and other Church groups has become the rule.

This kind of sharing process tests the quality and relevancy of Charities programs. It also exposes those which overlap or have been outmoded by efforts of other groups.

It causes some Charities workers to ask themselves very sobering questions. If some other agency can do the job better, aren't we just spinning our wheels? If the Catholic community is no longer the focal point of our efforts, what is our relationship with it? What are our priorities today, our first duties to God and the Church? What are the distinguishing characteristics of Catholic Charities and are they obvious in our work?

Many of those questions are confronted in the preamble of the renewal study. An impressive document in itself, it may in time provide both the salvation and the direction that conscientious administrators and workers are seeking. (To be continued)

YOUR WORLD AND MINE

Touring a wasteland

BY GARY MacEOIN

We have—probably quite improperly—become reconciled to the obvious fact that our television is a wasteland. It is perhaps inevitable that the cultural level of a medium intended to reach the lowest common denominator of our society should be low.

Yet when we look at the number of purportedly competing stations which share the audience in almost all areas, one wonders why none of the stratification into levels of appeal to different cultural and educational levels, which characterizes our newspaper and magazine industry, has not occurred. Instead, all of commercial television aims at the same unstructured mass, a mass which this concentrated impact helps to expand. And it starts with the infants before they can walk or talk!

It may be objected that we have in the educational television network an alternative. Does its limited success in wooing viewers not tell something significant about the impossibility of imposing culture when what is sought is entertainment?

THAT MAY BE true, but I don't think we have the evidence. For one thing, the meager budgets available to educational television have made the contest unrealistic. For another, we may be faced with a variant of Gresham's Law. Could it be that bad television drives out good? It is an issue that calls for much further exploration.

A separate but not wholly unrelated issue has been raised recently before the Senate Subcommittee on Constitutional Rights. To what extent do the shows we watch reflect the reality of the situations they purport to present, or to what extent do they express the vested and possibly biased interests of an unidentified power group?

Take, for example, the omnipresent medical shows. Writers and others responsible for producing these shows testified to a series of restrictions imposed by the networks. "We are prevented from tackling whole subjects," one said. Another summed up the state of medicine in the United States, as they present it.

"NO PATIENT IS ever denied a hospital bed or required to wait until one is available. No doctor ever charges for his services; no hospital ever bills a patient; no one ever has to go on charity, or do without care. Almost every doctor cures almost every patient—if only the patient lets him. Occasionally someone does die,

more likely out of boredom or pique than of the medical profession's inability to cure him; he's usually 107 when he goes."

An executive producer at a major network testified it was always made clear to him that the network was in the business of "pure entertainment" and wanted no controversial, provocative or disturbing programs. Or, as a writer put it, "we can spend days watching two astronauts on the moon, but not one minute watching a program questioning the value of spending a billion dollars to send them there."

The law enforcement programs similarly narrow their survey of real life, to the conventional and palatable. One popular show in eight years has never made a program dealing with any aspect of the civil rights of a minority, this during a period when such books as "Bury My Heart at Wounded Knee" and "La Raza" were on best-seller lists.

AN AUDIENCE FOR entertainment with social content, nevertheless, does exist. This has been dramatically demonstrated by the enormous success—to the amazement of the so-called experts—of the current season's sleeper, All in the Family. It is perhaps not accidental that the series derives from a foreign original.

I have no answers. But I have some questions formulated by former Senator William Benton. "Is this alleged 'wasteland' indeed what the American people want, is it all they want of television? Is it all they are entitled to? Are not these dwellers of the wasteland the same Americans who have taxed themselves to create a vast education system? Are they not the same who have established an admirable system of justice, created a network of churches?"

Good police image helps fight crime

NEW YORK—New York City's police commissioner appealed to a Roman Catholic mass communications group here to help tell the "good story" of police and local law enforcement, declaring that a better understanding of the problems and limitations of police activity is sorely needed to help fight crime.

"Police do not cause crime," said Commissioner Patrick Murphy. "We all cause crime... because we allow poor socio-economic conditions to continue."

But the policeman is blamed and held responsible when a crime occurs or when a rise in general crime is reported, he said.

Observing that "no one is more important than the policeman," Mr. Murphy asserted that the public does not un-

JESUS MOVEMENT

Relish spirit, overlook fads

PHILADELPHIA—The modern religious phenomenon called the Jesus Experience has a message "as invigorating as the fire and wind that changed the Apostles in the upper room," a theologian said here.

The message, said Norbertine Father Alfred McBride, "is that our basic power is from God and that every time we forget that, we build Towers of Babel and sound like dull brass."

Father McBride added that the Jesus Experience is a religious revival requiring "thoughtful consideration from us who have a stake in the religious task."

ALTHOUGH IT exhibits "faddish details like Jesus T-shirts and wrist watches," and some people are put off by its "tongue speaking, biblical text trading and mood of zealotry," Father McBride said, the movement is too important to be dismissed.

Catholic Pentecostals—one branch of the Jesus movement—"combine their spirit-filled lives with loyalty to the Church and with an insistence that their vision brings a missing dimension to the renewal in the post Vatican II 'Church,'" the theologian noted.

He said the movement is asking those involved in Church renewal if they are building a house without a foundation.

"COULD IT BE that all the energy poured into the reform of Church organization, the clearing of Bible texts, the brightening of liturgy, the making of a

derstand his job, his limitations, etc. The people cry for "more police, but the truth is that the police are only one part of the system."

Speaking to the Catholic Apostolate of Radio, Television and Advertising, the police commissioner told his listeners that he "wanted to cry on their shoulders" a little about the difficulties of external communications—building a good police image.



Msgr. Corcoran



Father McBride

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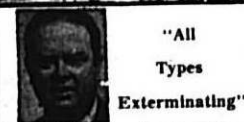


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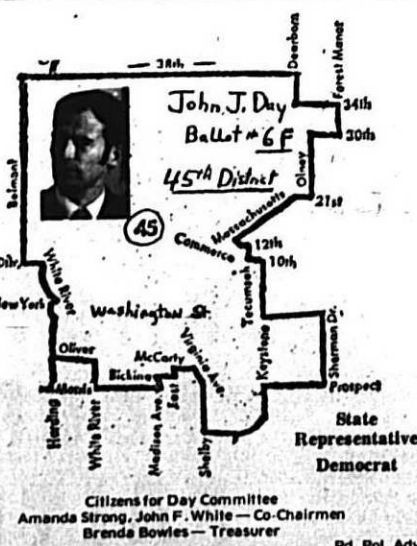
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The Spirit lives in our midst

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

Jerzy Kozinski, the brilliant Polish novelist, published a book last year entitled "Being There." The title is a reminder of one of the major requirements for credibility in our times: the requirement of presence. Today one must put oneself on the line. One must be present, involved, concerned. One must be there.

Even for God, the requirement is not lifted. To be credible to modern man, God too must be present, he must be there. For Christians, another way of saying this is, "I believe in the Holy Spirit."

The great meaning of the Holy Spirit in

Christianity has been the affirmation of God's presence in space and time. If there is any doubt that God is present to us, that he can be found in human experience and human life, the doctrine of the Holy Spirit dispels it completely.

The Spirit is the fulfillment of the promise made by Jesus at the Last Supper. "I will ask the Father and he will send you a Comforter, a Friend, to be there, with you, forever."

TO BELIEVE THAT the Spirit has come, that he continues to dwell in our midst and in our experience is to take seriously the words of Jesus that he will never abandon us. For the Spirit is not "up there" or "out there." He is here, in our individual lives, in our communities, and in our world.

To find him, then, and to draw on his guidance and strength, we must search him out in the world of space and time. This is not easy to do. It is no secret that we have difficulty accepting space and time. We long to be at peace; we use the words "if only" with amazing frequency. Yet if we are to affirm our own humanity as well as our belief that God is faithful, and that he keeps his promises, it is only in our own lives, and our own human history that this can be done. We have at present no other life, no other world. Any future life, any future world begins in the now of human time.

Once we break open the now, however, we find the Spirit at the center of existence. It is not only or even primarily in isolated, individual experience that he is found. He is discovered even more in the "in between" existing among persons, and

in the wider communities of people opening themselves outward to include all men. When persons and communities are transformed in this way, beyond their own narrow concerns, it is the sign of the Spirit.

THE SPIRIT, of course, continues to blow where he wills (John 3:8). In trying to identify his presence and his action we can never be one hundred per cent certain that it is he and not ourselves who is there. Nevertheless, there are signs that indicate his presence with a peculiar and poetic accuracy.

In the ancient "Veni Sancte Spiritus," the majestic hymn of the Pentecost Liturgy, those signs are more clearly described than in doctrinal disputations. For there he is hymned and named:

Rest in labor,
Cool respite in heat,
Comfort in weeping.

There his divinity is extolled

Without your Godhead
There is nothing in man,
Nothing that is innocent

There his assistance is urged

Wash the stained soul,
Water the parched,
Heal the wounded

Make supple the rigid,
Warm the cold,
Straighten the crooked

THESE ARE SIGNS of his presence. When the thirsty, the wounded, the rigid and the frightened are comforted, warmed, and received as brothers, the Spirit is present.

When we would find him in our own lives, the signs are the same. And when we despair that he is absent, or that the future is bleak, when we would fear that mankind has perhaps gone too far on the path to destruction, another more cosmic sign reveals him in our midst. A new day begins, and sunrise and sunset themselves testify that we have not been left orphans. Even if we continue to make mistakes, (and we shall),

Nature is never spent
There lives the dearest freshness
deep down things.
Because the Holy Spirit over the
bent world broods
With warm breast and with Ah! bright
wings.

(Copyright 1972, NC News Service)



The Holy Spirit is not "up there." He is here, in our individual lives, in our communities, and in our world. (Note resemblance in features between face of man at left and features of

Christ on upper middle Crucifix.) (NC Photo by Robert Hirschfeld was taken at religious procession in Cuzco, Peru)

YOUTH-VIEWS

'HOLY SPIRIT LOOKS OVER ONE'S SHOULDER'

BY JAMES L. ALT

"There is one God in three Divine Persons—Father, Son and Holy Spirit." All of us can remember reciting this answer in our first formal catechism classes, but if we were honest we would have to admit that we didn't really know what it meant. The Trinity is a mystery of our faith which we believe, and while it will never change, we must face the fact that we will never fully understand it.

When it comes to explaining in practical terms what the Trinity is, most of us can formulate in our minds certain concepts of what the Father and the Son are, but when it comes to the Holy Spirit we usually come to a halt. Many symbols are employed, but even the popular symbol of the dove fails in most cases to "bring alive" the idea of the Holy Spirit.

Teen-agers and teachers in Georgia and Ohio may not have solved the mystery of the Trinity either, nor are they able to define the Holy Spirit precisely, but one thing is clear; they have put to rest the

concept of the "dove" as a symbol for the Spirit. Anne Powers (17, Savannah, Ga.) acknowledges that the Spirit is not an integral part of her life; "this may account for the ignorance on my part about the Spirit." "But I do know the Spirit is not a 'him' or a 'dove' either; I think the Spirit is a feeling."

NANCY BARROWS (15, Sandusky, Ohio) is also baffled when it comes to defining what the Spirit is, but she agrees with Anne that the Spirit is more a "feeling" than a "dove." "Where do you begin to describe the Holy Spirit to anyone?" asks Nancy. "I guess I would say the Holy Spirit is the feeling inside you when you're filled with joy or despair. He's the guy that really makes you tick; makes you feel the way you do."

When asked how they would explain the Holy Spirit to a non-believer, Anne Powers said she would call him "a power which does not dominate; rather it exists in time of happiness, great sadness or deep feeling. In a way, he looks over one's shoulder."

While Peggy Lyons (17, Savannah, Ga.) thinks the Holy Spirit is "the perfection of the Christian character, the Christ-like

spirit," she doesn't think man is capable of this perfection. "Rather," she says, "it is through contact with others, through extending and in turn receiving from the arms of a brother that the Spirit and Christ are found."

One point the students and teacher agreed upon is that the Spirit, though hard to define, is close to them at all times. As Nancy Barrows says: "He is close to you all the time, even when you feel the whole day went wrong. In times of joy you really feel the Spirit because you are so happy. His presence is just shaded when you're troubled, but it's never gone."

FATHER JOHN Kenneally (26, Savannah, Ga.) thinks people "desire and need the closeness of the Spirit more in times of trouble and disturbance; this is a human need arising out of weakness. Donna Nath (16, Sandusky, Ohio) agrees: "The Spirit is closest to me in times of trouble. That is when I need his strength

and it seems that he is always there, to give me comfort."

A teacher, Eleanor Damm (47, Sandusky, Ohio) explains how close she feels to the Spirit when she says that "he is there in all the goodness, beauty, and love which surrounds me. I have felt him in the response of friends, in the love of my family, in situations that I couldn't have handled by myself if just my talents had counted. I truly feel that whatever good I have been able to accomplish has been the Spirit working through me."

Undoubtedly, the Spirit is "alive" in the life of Eleanor Damm, but how "alive" is he in the lives of other Christians? The words of a popular song at folk Masses proclaim that "the Spirit is a-movin', all over, all over, this land." But the fact remains that if we do not cooperate with the movement of the Spirit, his presence will make little difference in our lives.

(Copyright 1972, NC News Service)

WHAT DIFFERENCE DOES JESUS MAKE?

He died for all

BY F. J. SHEED

In the man Christ Jesus the union of humanity with God was complete. His Passion and death had done something not only for the human race but for himself. "Though he was Son, he learned obedience by the things he suffered; and being made perfect . . ." So we read in Hebrews 5:8.

We should have to be deep sunk in a pious coma not to be startled by that "being made perfect." We have met the verb before—"Jesus knowing that all was now finished, said to fulfill the scripture, 'I thirst' . . . And he said 'It is finished' and bowed his head and gave up his spirit." "Finished," "fulfill," "finished"—all are the same verb in Greek. And now, in the phrase "being made perfect," we have it again, this time applied to himself. Not only his work had attained completeness but himself too.

If we see God's becoming man only as a theological diagram, then the notion that there was still obedience for Jesus to learn, perfection to attain, may come as a

shock. But we must never let the diagram take control. What a Godman can do we learn only from seeing what Jesus did, in fact, do. Read what Luke tells us of Jesus at twelve: "He went down to Nazareth with his parents and was obedient to them . . . and he grew in wisdom." At the end of his life he "grew" in obedience too. How could one who had never disobeyed learn obedience? Precisely by suffering—"obedience unto death, even to the death of the cross." The actual suffering and dying, for which he had always been willing, did not make him more obedient, but it gave a new dimension to his obedience.

IT IS WORTH pausing a moment on this. Jesus had said "Greater love has no man than that he lay down his life for his friend." But Paul, surely with these words in mind, said "If I deliver my body to be burned, but have not love, I gain nothing" (I Corinthians 13). Dying is not a substitute for love or obedience; but the love and obedience for which a man dies gain a last edge of perfection in his dying, an experienced depth not stable in words.

But it was not for his own perfecting that Jesus died. He died for mankind. A few months earlier he had said, "I lay down

(Continued on Page 7)



"The Holy Spirit is with us at all times" . . . in times of loneliness, in times of joy and in those special times when we seek solitude to meditate on his presence. (NC Photo by Richard T. Lee)

CATECHETICS

'Life-giving water' symbol of Spirit

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

April has long been known for its gentle, life-restoring showers. According to the familiar old saying, "April showers bring May flowers."

There is something about the refreshing, invigorating rains we are experiencing as spring gradually replaces winter that suggests the presence of the Holy Spirit. Like spring showers the presence of the Spirit enables new life, creates a sense of freshness, and renews the face of the earth.

Water and the Holy Spirit are linked in the Bible from the first page of Genesis to the final page of Revelation. Ezekiel envisioned a stream of water flowing out of the Temple of God and giving life to trees springing up beside the stream (Ez. 47:1-12). The New Testament translates that vision into a description of the New Jerusalem in which "the river of life-giving water, clear as crystal, issued from the throne of God and of the Lamb and flowed down the middle of the streets. On either side of the river grew the trees of life" (Rev. 22:1-2).

THE "LIFE-GIVING WATER" is clearly seen by John as the Holy Spirit, sent by the Father (throne) and Son (Lamb) to give life to men. Jesus himself is recorded by John as identifying the "life-giving water" of the Old Testament with the Holy Spirit (Jn. 7:37-39). The biblical symbolism of the Holy Spirit is taken over in the liturgy of Baptism with its use of water.

Somehow water has qualities that have led believers to select it as a major symbol of the Holy Spirit in human life. Water has become a sign of the Spirit, and therefore provides a catechetical approach to experiencing and understanding the presence of the Spirit of Christ. The General Catechetical Directory recommends that "catechesis should lead the faithful through the visible signs to ponder God's invisible mysteries of salvation" (57).

Trusting in the validity of the biblical liturgical symbolism, Sister Janaan Manternach and I recently guided a group of religious educators in Dubuque, Iowa through a workshop exploration of the symbolism of water. Using the baptismal rite and the Scriptures as guides, we explored the physical and symbolic reality of water in a search for more meaningful insight into and experience of the Holy Spirit's presence.

The group broke itself down into smaller groups according to individual preferences for one or other medium of exploration. Teams chose a variety of expressions such as painting, poetry, song, dance, photography, music, collage, and sensory experiences and set to work creatively expressing their insights and feelings about water.

AFTER THE CREATIVE PROJECTS were completed, they were shared in an alternating rhythm of experience, scripture reading, song, and prayer. The significance of water in daily life was thereby juxtaposed in the context of prayer with the suggestive biblical texts relating water with the Holy Spirit.

Part of the total experience went something like this. First of all everyone was blindfolded and guided through a series of sensory experiences with water to feel its cooling, warming, thirst quenching, and invigorating effects. With blindfolds removed the visual depictions of water were enjoyed: paintings, collages, and overhead transparencies and banners.

Gradually a deep, prayerful silence developed. The song group sang the song they had just composed, with guitar and piano accompaniment. We all joined in the chorus: "Cold and clear and wet and refreshing, water brings us life. We are here to receive its strength. Water brings us life."

A passage from Isaiah was read (44:3-4), followed by one of the group's original poems. Then the passages from Ezekiel (47:1-12) and Revelation (22:1-6) were read, followed by silence and a repetition of the song. Jesus' words from John's Gospel (7:37-39) and John's description of blood and water flowing from Jesus' pierced side (19:33-34) were read. The song was again sung, and the Eucharist celebrated. At later moments the other media were shared as part of the continuing experience of prayer and creativity, constantly enriched with more readings from the Bible.

THIS BRIEF VERBAL DESCRIPTION cannot begin to capture the experience of joy and peace nurtured by the rhythmic alternation of creative exploration and prayerful reflection mediated by the biblical readings. The probing of water's many facets enriched the understanding of the Scripture and Liturgy, which in turn uncovered hidden dimensions of daily life graced by the Spirit's presence.

A religious education experience like this cannot be simulated. It is not a matter of gimmicks, nor does it work automatically. It depends on a sound balance between creative experience and traditional insight, activity and prayer, in an atmosphere of openness. Hope for success rests on the firm belief that the Holy Spirit is present and operative in human experience and allows his presence to be discerned through physical signs, one of which is water.

SACRED SCRIPTURE

Spirituality: gift of the Holy Spirit

BY FR. QUENTIN QUESNELL, S.J.

Jesus promised the Apostles: "John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:5). The promise came true on Pentecost: "they were all filled with the Holy Spirit, and began to talk in other languages, as the Spirit enabled them to speak" (Acts 2:1).

The other languages, the "gift of tongues," was the first gift of the Spirit they could recognize as such. But the first gift really was theirs already from the day they believed. "No one can confess 'Jesus is Lord' unless he is guided by the Holy Spirit" (I Cor. 12:3). Faith is the Spirit's first gift.

But once they had identified the Spirit in his excitingly wonderful gift of tongues, they also began to appreciate how all their Christian life was filled with gifts of the Spirit. And the first and greatest of the gifts was the Spirit himself. "It is better that I go away, because if I do not go, the Helper will not come to you. But if I go away, then I will send him to you" (Jn. 15:7). "We have all been given the one Spirit to drink" (I Cor. 12:13).

THEY DISCOVERED that their prayer was a gift of the Spirit. "The Spirit himself comes to help us, weak that we are, for we do not know how we ought to pray" (Rom. 8:26). "By the Spirit's power we cry to God, 'Father, my Father!'" (Rom. 8:15).

They learned that a Christian's faith-insight into the meaning of life was a gift of the Spirit. This includes "all the wisdom and understanding that the Spirit gives" (Col. 1:9). "To us God made known his secret, by means of the Spirit. The Spirit searches out everything, even the hidden

depths of God's purposes" (I Cor. 2:10). From the Spirit came the love that "marked out the true Christian: 'the love that the Spirit has given you' (Col. 1:8). It is 'the love of God, poured forth in our hearts by the Holy Spirit whom God has given us' (Rom. 5:5).

The very union with Christ that creates the Christian was itself the gift of the Spirit. "Christ is like a single body which has many parts . . . we have all been baptized into this one body by the one Spirit" (I Cor. 12:13). Brought together with Christ, we ourselves are made true sons of God: "the Spirit makes you God's sons. God's Spirit joins himself to our Spirit to declare that we are God's children" (Rom. 8:15ff).

ALL THESE THINGS and many more were the gifts of "one and the same Spirit, who does all this; he gives a different gift to each man, as he wishes" (I Cor. 12:11). Christ sent his Apostles to go out to all peoples everywhere and "baptize them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19), so that all might have these gifts.

Following Christ's words, the Christian

(Continued on Page 7)

**KNOW
YOUR
FAITH**

WORSHIP AND THE WORLD

Acapulco Mass brings home a valuable lesson

BY FR. JOSEPH M. CHAMPLIN

Acapulco is one of the more beautiful spots I have visited in my travels over the past few years. But the sharp contrasts of this area will surely stun any newcomer to that city.

Barren, Los Angeles like hills surround the magnificent bay, crude hovels stand next to attractive, affluent Mexican houses and across a boulevard from elegant, lofty by-the-beach hotels, vacationing guests spread sun-tan lotion over well-fed bodies while, but a few feet away, bare-footed, dark-skinned natives carry home on their heads bundles of scrap firewood to cook the next day's meal. Electric lights on boats and in buildings near the shore create an unbelievably gorgeous view, but just down the block a single candle dimly illumines one family's ramshackle hut.

During my brief stay in Acapulco, I made a 15 minute walk each night to the neighborhood church for its 7-15 Mass. The structure was plain, modern and, because



of the climate, quite open in construction. A celebrant offered Mass in Spanish and preached a homily each day to his congregation of 10-20 persons (including, on different occasions, a dog sleeping before the altar and a child in diapers wandering about the aisle). One nun encouraged the community to sing and an adult combination custodian, server and usher took up the collection.

I UNDERSTOOD LITTLE of the readings and less of the sermon, yet had no doubt this was a Roman Catholic Mass, that Christ was present here, that I met the same Jesus in Communion I would have encountered back in the United States.

This south of the border experience simply confirmed a growing conviction of mine and of others. Are we not getting hung up on externals? Have we become preoccupied with surface matters—Latin or English guitar or organ, men or women in the sanctuary, Communion in the hand or on the tongue, and lost sight of the reality behind or underneath these signs?

The Lord will come into our midst almost in spite of us. Regular readers of this column know it often pleads for well planned, properly executed liturgies and

worship rites designed as much as possible to suit the temperament of various groups. Such services clearly prove more effective, spiritually, than poorly planned and sloppily executed ones which make no effort to meet participants at their level.

But, granted the more humanly attractive, the better the celebration is, we still need to remember that the Holy Spirit can and does work when the human factor leaves much to be desired.

People of strong faith know this. They can overlook the known sins of a priest who serves them and bear patiently when the ceremony falls from a natural point of view. Less hardy souls can't seem to cope with these situations. They walk out or stay away, grow angry at imperfect performances or grumble that the liturgy is irrelevant.

I see two contemporary trends which to some extent result from this overstress on externals.

The first approach can be seen among certain progressive minded Catholics who want the liturgy to be alive, modern, forward moving. Official change for them comes too little and too late. Because the bishops don't permit Communion in the hand or a pastor doesn't allow women lectors, they give up or get out. It's an either-or, yes-no, black-white question for them.

ON THE OTHER side of the spectrum, equally bad, perhaps worse, is the attitude of some traditionalist-oriented Catholics who find the new Mass offensive, invalid, and heretical. They term the Tridentine Mass the "True Mass" and, to quote one of their publications, maintain that to say the New Mass "is an act of sacrilege and desecration." "All priests, cardinals not excluded, must return to the True Mass immediately." Further, "it is wrong to receive Holy Communion at such 'Masses', or to receive 'hosts' which have been 'consecrated' at them." In addition, "all churches where the 'New Mass' is 'celebrated' must be regarded as desecrated sanctuaries." And so on.

It seems to me that a man or woman of faith works for better liturgies, but can put up with bad ones, may question changes, but is willing to accept them, regards the exterior signs as significant, but knows the one necessary thing is beneath them.

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James Alt

(Continued from Page 6)

believers brought all those they love, eventually even little children and infants, to be baptized "in water and the Spirit" (Jn. 3:5). They said: "God puts his stamp of ownership on you by giving you the Holy Spirit he has promised. The Spirit is the guarantee that we shall receive what God has promised to his people" (Eph. 1:13ff). So one generation baptized the next, even down to our own day and down to our own rebirth. Christian spirituality for us will mean the delightful discovery in our own lives of all the gifts we were promised when God stamped us with his Spirit at Baptism.

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QUESTION BOX

Church rules eased on mixed marriages

BY MSGR. R. T. BOSLER

A devout Methodist woman and a devout Catholic man were first married civilly. After the first child, a boy, was born, they remarried in the Catholic Church. This was agreed on after much deliberation, counseling by a Catholic priest and a Methodist minister and thoughtful prayer. This was in the mind of the woman a great sacrifice, but she loved her husband and wanted his peace of mind. This first and a subsequent boy were baptized as Catholics. They and the father regularly attend Mass, the mother still remaining a devout Methodist.



She wants desperately to have a little girl and to bring her up in her own Methodist faith. She has a near neurotic obsession over this which brings much mental anguish when the subject is brought up, which is quite frequently. Can the husband out of love and concern for his wife allow his daughter to be baptized in the Methodist Church without endangering his own soul?

A Your question would have been much more difficult to answer a few years ago than it is now. Then the Protestant spouse in a mixed marriage was required to promise to bring all children up in the Catholic faith. Today, however, the Catholic Church recognizes that there can be problems of conscience for the Protestant spouse. No longer does she require promises from the Protestant party, and from the Catholic party she requires only that he or she sees to it "as far as possible" that the children be baptized and brought up in the Catholic faith.

The changes in regulations regarding mixed marriages were made to take care of situations like the one you describe. The Catholic man has gone "as far as possible." If he goes any further, he may endanger the marriage, or at the very least, he may force his wife to go against her conscience. Some compromise is obviously necessary. He may find it easier to make this compromise if he reflects upon the teaching of Vatican Council II that those who thought they are not Catholics "believe in Christ and have been properly baptized are brought into a certain, though imperfect, communion with the Catholic Church" (Pope Paul himself referred to this passage when promulgating the new regulations on mixed marriages in 1970).

What I am suggesting here is not a guideline for all mixed marriages, for most Protestant spouses find it to be in the

best interests of the religion of the children to support the Catholic party in bringing up all the children as Catholics. This they can do without going against their own consciences and seemingly without any unbearable sacrifice.

Q I have been troubled for some time about some things I did in the past. When I did them I did not think it was a sin, but of late I am worried.

A You must judge yourself by the knowledge you had when you did what now worries you, not by the knowledge you have now. If you did not think at the time that what you did was wrong, you were guilty of no wrong. Of course, if you injured someone's good name or took something that did not belong to you, you are bound to restitution.

Q If one attends a communal penance service, does that suffice for a confession?

and for one's Easter duty? I attended such a service before Easter. It was an impressive one with songs, prayers and a short time for examination of conscience. However, we did not say an act of contrition nor did we get absolution. At the end of the service it was announced that several priests would now be in the confessional to give absolution and penance. No doubt most of the people in church did not feel they had gone to confession as there were long lines before each box after the service.

A What you attended was a communal preparation for confession. Confession of sin and absolution are both required for the sacrament of penance. Therefore, if you did not join the others and enter the "box" you did not confess. The Easter duty is the obligation to receive Communion during the Easter season; it does not include the obligation to confess except for those in a state of serious sin.

Q We are a couple in the early 70's who married about 15 years ago. When my first wife passed away and my present wife's husband died, we both bought two lots, she, next to her husband, and I, next to my first wife. What we would like to know is how should we be buried after we pass away? Should we be buried next to our first husband and wife or should we buy a lot for the two of us? What would be the proper thing to do?

A This is a purely personal decision you must make for yourselves. Neither of you is obliged to be buried beside the first spouse. But, you'll have to admit the economical thing to do is to use the lots you already have.

(Copyright 1972)

soul, and there is not one of them for whom Christ did not die.

There may have been animal forms on the way to man, quarter-men, half-men, almost men, but once men have arrived, something new is in the world, with a function in God's plan for the world. No single one of them was a mere transient, a stage on the way to something else, to be cast into the discard. We may feel some of our earlier ancestors rather primitive, but to the gaze of the infinite God even our Shakespeares and Einsteins, to say nothing of you and me, are not so very far advanced. The earliest men may be far distant from us, but they and we are equidistant from God—which means equidistant to God.

Faith may accept this, though our imagination finds it hard to cope with. But for our intellect the question remains: What connection can there be between Christ's sufferings and our healing?

Sheed

(Continued from Page 6)

my life for my flock" (John 10:15). At the Last Supper he had said, "This is my blood of the new covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28). That "many" must not mislead us—in Jewish usage it could quite normally mean "all." And so it was here. He died for all. "He is the expiation for our sins, and not for ours only but also for the sins of the whole world" (1 John 2:2). "The man Christ Jesus gave himself as a ransom for all" (1 Timothy 2:5).

And "all" really means all. The utopias in books, Plato's Republic, More's Utopia, Campanella's City of the Sun, William Morris's Nowhere, Samuel Butler's Erewhon, Karl Marx's Classless Society—all begin when they begin, so to speak; they have no place for the dead who went before. But all men that have ever been associated with Christ's passion and death, only their own refusal can exclude them from his Kingdom.

Unbelievers mock: "The human race is half a million years old. The notion that at the Last Judgment every man that ever lived will rise again, body and all, is sheer fantasy. It's science fiction, not religion."

RELIGION, OF COURSE, is stranger than science fiction, which can but limp after the realities religion glimpses. What underlies the objection is a profound conviction that individual men don't matter. But from the men of the dawn half a million years ago (if that's the date!) to the child born today, every man matters. They are all made by God in His own image, every one of them has an immortal



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DEFENDING BAND-ORCHESTRA CHAMPIONS REPEAT—St. Philip Neri, Indianapolis, achieved a rarity recently in the 1972 CYO Cadet Instrumental Music Contest. Band-Orchestra Competition. The Eastsiders won their second straight over-all title in the Band-Orchestra competition, edging Holy Name in a very close decision by the judges. Under the direction of Sister

Mary Estelle, S.P. (front row), St. Philip presented "Serenade For Trumpets," earning the first place nod in Class A as well as the over-all championship cup. The performance gave St. Philip a record of five awards in five straight years of competition, all under the direction of Sister Mary Estelle. The list includes two thirds and a fourth.

530 attend CYO parley

More than 530 teen-agers took part in last weekend's 15th annual Archdiocesan Junior CYO Convention, highlighted by the presentation of the Roger Graham Memorial Awards. Publications Contest honors and election of new officers.

Outstanding convention addresses were also delivered by closing banquet speaker Mike Modzelewski, football star at the University of Maryland, and Indianapolis Mayor Richard G. Lugar, the keynote. Archbishop George J. Biskup was also an honored convention guest.

Recipients of the coveted Roger Graham Memorial Awards for outstanding CYO school, parish and community leadership were Alan Nolan, of Holy Family parish, New Albany; Debbie Seger, of St. Patrick's parish, Terre Haute; and Barbara Popp, of St. Joseph's parish, St. Joseph Hill (Clark County). The winners were selected by Deanery CYO Directors from among candidates proposed by parishes throughout the Archdiocese.

OUR LADY OF Lourdes parish won the top award in the annual CYO Publications Contest. The eastsiders won the "best overall publication" award and a year's possession.

Announce plans for card party

INDIANAPOLIS — Miscellaneous prizes will be awarded at the luncheon-card party to be held Wednesday, May 10, at St. Mark's parish hall, Edgewood and 31 South. Luncheon will be served at 11:30 a.m. followed by card games at 12:30 p.m.

Cochairmen of the event are Mrs. Charles Springer and Miss Mary M. Springer.

of the C. Walter (Mickey) McCarty Memorial Trophy, named for the late editor of The Indianapolis News. The parish also captured first place in originality and second place in design and layout competition.

Two other parishes also won three honors. St. Louis, of Batesville, placed second in overall publication, first in design and layout, and third in originality. St. Andrew's, of Richmond, won two "best single article" awards and placed third in overall publication competition.

The "best single article" award was won by Jim Fiddler, of Little Flower parish.

RETIRING Archdiocesan CYO President Dave Record, of St. Ann's parish, Indianapolis,

registered a "first" with his re-election to the post.

Other new officers elected were Terri Fulmer, of Sacred Heart parish, Jeffersonville, vice president; Karen Sahm, of Immaculate Heart of Mary parish, recording secretary; Lois Overpeck, of St. Mary and Michael CYO, Madison, corresponding secretary; and Tim Roberts, of St. Lawrence parish, deanery coordinator.

Retiring officers included Barbara Popp, of St. Joseph's parish, St. Joseph Hill; Barbara Roembke, of St. Roch's parish, and Tammy Wills, of St. Gabriel's parish, Connersville. All received statuettes of St. John Bosco, Archdiocesan patron of youth.

Chairman of the convention committee was Walter F.

Miller, of Our Lady of Lourdes parish, assisted by Joseph M. Delaney, of Little Flower parish. Other members included Mrs. Walter F. Miller, housing chairman; Father Donald Schneider, program; William F. Kuntz, facilities; and Bill Sahm, Jr., hospitality.

JUNIOR CYO PUBLICATIONS CONTEST, 1972 AWARDS

Best Single Article
1. "To the End," Jim Fiddler, CYO, Neri, Indianapolis.
2. "One Giant Step," Monica Kirby, St. Mary, St. Andrew, Richmond.
3. "What's the Price," Michael Gutierrez, The Word, St. Barnabas, Indianapolis.
4. "Bricks of Christ," Paula DeMoss, St. Mary, St. Andrew, Richmond.

Originality
1. "Overlooking Lourdes," Our Lady of Lourdes, Indianapolis.
2. "Say Essay," St. Andrew, Richmond.
3. "True Grit," St. Louis, Batesville.

Best Design and Layout
1. "True Grit," St. Louis, Batesville.
2. "Overlooking Lourdes," Our Lady of Lourdes, Indianapolis.
3. "The Daisy Line," Holy Family, New Albany.

Best Over all Publication
1. "Overlooking Lourdes," Our Lady of Lourdes, Indianapolis.
2. "True Grit," St. Louis, Batesville.
3. "Say Essay," St. Andrew, Richmond.

Note: Our Lady of Lourdes, Indianapolis, was a year's possession of the C. Walter (Mickey) McCarty Award, which is presented on an annual basis to the parish with the Best Over all Publication.

Aid given Drug Abuse Program

INDIANAPOLIS — Major funding to provide for the continuance and expansion of the St. Vincent Drug Abuse Program has been provided in a new operating agency agreement between St. Vincent Drug Abuse Program, Inc. and the Community Addiction Services Agency, Inc. (CASA) was announced this week by Dr. Stephen Stouder, Medical Director of the Drug Abuse Program.

Dr. Stouder said that the agreement will provide St. Vincent's a maximum of \$23,089 from April 15 through July 15 to allow the agency to continue and to expand its detoxification and counseling program. He explained that the agency expects additional major funding through CASA in July to provide for additional expansion, including a residential facility. The St. Vincent Drug Abuse Program, founded in February 1971, has provided detoxification, counseling, medical care and job placement services to an estimated 300 hardcore heroin addicts.

Immediate plans for expansion of the program include hiring of additional counselor and administrative personnel, development of a recreational facility, and planning for a residential therapeutic community.

The agency received a previous \$5,000 allocation from CASA, November 1971.

GARAGE SALE

INDIANAPOLIS — St. Gabriel Women's Club will sponsor a garage sale in the rectory garage, 5813 Sunwood Ave., on Friday, April 28, from 10 a.m. to 8 p.m. and Saturday, April 29, from 10 a.m. to 2 p.m.

CYO NOTES

Entry blanks have been mailed for the Cadet Boys City-Wide Track and Field Meet, to be held May 21 at the CYO Stadium. Information on the Cadet Girls Meet will be mailed next week. That event is slated May 28.

Deadline for entries in the Junior Boys and Girls Summer Softball Leagues is May 23. The seasons will begin about June 14.

The Junior Youth Council has voted to again sponsor the Summer Golf Outing in mid-June. Information will be released later.

The Junior Boys Match-Play Golf Tourney dates have been changed to June 26-29, from the original dates listed on the CYO Activities Calendar.

BAKE SALE SET

INDIANAPOLIS — Holy Angels Church, 740 West 28th St., will sponsor a homemade baked goods sale Sunday, April 30, following the 9:30 a.m. and 11:30 a.m. Masses. Proceeds will be used to buy robes for the Young Adult Choir. Those wishing to contribute homemade specialties should call Carla Allen, 923-8971.



PIANO CONTEST OUTSTANDING SOLOISTS—These eight contestants were chosen as the Outstanding Soloists from a field of more than 325 participants in the 1972 CYO Cadet Piano Solo Contest, held Saturday, April 15 at Cathedral High School. Seated, left to right: Renee Micell, Holy Spirit; David Scheller, Immaculate Heart; Frances Mary Naghdi, St. Thomas Aquinas. Standing, left to right: Veronica Hager, St. Columba, Columbus; Loretta Briggs, St. Charles, Peru; Monica Owens, St. Anthony, Clarksville; Camilla Hager, St. Columba, Columbus; and Tari Plump, St. Plus X.



CADET INSTRUMENTAL MUSIC CONTEST, SOLO MEDALISTS—These fine instrumentalists accounted for all the medals won in solo competition at the 1972 CYO Cadet Instrumental Music Contest held recently at Cathedral High School. Front row, left to right: Mary A. Schwer, St. Michael, Greenfield; Mary Conner, St. Paul, Tell City; Gail Rissler, St. Paul, Tell City; Karen Elliott, St. Anthony, Clarksville; Vicki Bauerle, St. Ambrose, Seymour; Christine Corrigan, St. Thomas Aquinas. Second row, left to right: Bernard Etienne, St. Paul, Tell City; Andy Hollinden, St. Paul, Tell City; John Simpson, St. Paul, Tell City; Neal Howe, St. Michael, Indianapolis; Dennis Welsh, Holy Spirit; Tim Stiker, St. Barnabas.

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TEEN-AGERS 'EXPERIENCE' SEMINARY LIFE—Eleven Indianapolis high school youths from eight different schools explored the world of college seminarians at St. Melrud College last week-end. Accompanied by eight members of the



Serra Club of Indianapolis, sponsor of the program, the young men sampled the atmosphere and attitudes prevalent among those preparing for a service career as priests. Campus tours, small group discussion, liturgy, basketball, pizza and Coke



provided the framework for the relaxed and informal week-end. Serra Club President Robert J. Cook is shown in the first photo above with Tony Puntarelli, left, sophomore at Cathedral High School, and Jeff Cosby, sophomore at Southport. All three are



members of St. Jude's parish. The week-end experience was under the direction of Father Vincent Tobin, O.S.B., college spiritual director, who recruited several collegiate volunteers to implement the program. Robert McNamara was chairman.

Peace pilgrimage planned

LUXEMBOURG—Pax Christi, the international Catholic peace movement, invited young Americans to discuss "Christian Alternatives to Violence" during a 10-day August peace pilgrimage in Ireland to the city of Kilkenny.

Peace pilgrimages, called the Pax Christi (Peace of Christ) Routes are held in a different country each year. During the walking tours participants discuss a peace-related theme.

Pax Christi's international council, which met here, issued the invitation.

Several hundred young Europeans, including some Yugoslavians, have already signed up for the pilgrimage.

Walkers are to start from 12 different places in Ireland on August 2 and walk about 10 miles a day toward Kilkenny. There is one day of rest half way through the walk and participants will be the guests of families in villages along the route.



SCIENCE FAIR WINNERS—The sixth annual Science Fair sponsored by the science department of Immaculate Conception Academy, Ferdinand, brought recognition to these two youths from the Indianapolis Archdiocese. Sister Mary Walter Goebel, O.S.B., is shown presenting the fair's grand prize to Larry Peter, center, and Dave Hollinden, of St. Paul's School, Tell City, for their project "A Base Eight Slide Rule."

Sex education need stressed

VATICAN CITY—Today's soaring abortion rates cry out for constructive action such as "proper sexual education in the schools" and medical, psychological and social help for "women faced with the problem of an unwanted maternity," according to Vatican Radio.

Vatican Radio took a sideways swipe at "an inexplicable kind of false puritanism" that opposes any sexual education in schools.

It also took a poke at the mass media that "find it more convenient to cash in on scandal and pornography than to dedicate themselves to the work of education in this matter."

Providence High alumni mapping reorganization

CLARKSVILLE, Ind. — Our Lady of Providence High School Alumni Association held a reorganization meeting April 20 under the direction of acting chairman Thomas Burke.

An executive council has been formed, composed of the chairmen of the following committees: finance, scholarship, membership, publicity, fund raising and constitution.

The membership committee is attempting to complete mailing rosters of alumni classes. Alumni members not presently receiving information are asked to contact one of the following: Kathy Howell Krueger, 283-6954; Madonna Hancock Burke, 944-9745; Susan Daugherty, 944-3000; or Ann Fitzgerald, 944-9482.

Details of a fund-raising Monte Carlo event, planned for early June, will be given by JoAnn Freiburger Hartlage at the next meeting of the association, to be held at 7:30 p.m. Thursday, May 4, in the school library. All interested persons are invited to attend.

Ten years ago Karl F. Johnson, Indianapolis industrialist, was named "Man of the Year" by the Notre Dame Club of Indianapolis.

Remember them in your prayers

CHARLESTOWN
GEORGE ALFORD BAILEY, 93, St. Michael's, April 20. Father of Mrs. Henry, Gooder, of Charlestown. Mrs. Charles Waddle of Troy, O. and Mrs. Joseph Adam of Sellersburg.

CLARKSVILLE
ADELINE LAKINS MANN, 58, St. Anthony's, April 18. Mother of David O. Mann of Sellersburg. Three brothers and two sisters also survive.

CLINTON
HELEN VOLK, 61, Sacred Heart, April 21. Mother of Joe Volk of Blandford and John Volk of Gary. Sister of N. Malag of Chicago. Andrew Malag of Blandford and Mrs. Lucille Valerie of Urbana, Ill.

INDIANAPOLIS
MARY E. HURRLE, 74, St. Andrew's, April 19. Wife of William J. Hurrtle, son of Otto L. and Robert Hurrtle, and Rosemary Wilder, sister of Louis, Charles and Paul Eckhart.

GERTRUDE GRINSTEINER, 87, St. Mary's, April 19. Cousin of Alma Schmidt.

BRIAN J. SULLIVAN, Jr., 38, Our Lady of Lourdes, April 20. Husband of Patricia A. Sullivan, daughter of William P. Otto L. and Robert Hurrtle, and Rosemary Wilder, sister of Louis, Charles and Paul Eckhart.

HERMAN G. LUTZ, Sr., 74, St. Anthony's, April 21. Husband of Mary C. Lutz, daughter of Herman G. Lutz, assistant pastor of St. Susanna parish, Plainfield. Rose M. Moos, Thelma Clugish, Jeanette Males and JoAnn Traub, ten brothers and sisters also survive.

MICHAEL A. HINES, 82, Little Flower, April 21. Husband of

Peek is named to Schulte post

TERRE HAUTE, Ind. — Varsity basketball coach Jim Peek has been named athletic director at Schulte High School here.

A graduate of Schulte and Indiana State University, Peek will handle the scheduling of athletic events, previously done by individual coaches, and coordinate the total Schulte athletic program.

He will continue as basketball coach and business department faculty member at Schulte.

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VIEWING WITH ARNOLD

This is no jewel

BY JAMES W. ARNOLD

In "The Hot Rock," the latest entry in the crime-can-be-fun category, Robert Redford and George Segal lead a gang of cheerful crooks trying to heist a priceless diamond that, in an absurd world, proves maddeningly elusive. It would be funnier if we hadn't seen so many similar adventures recently, ranging from "The Gang That Couldn't Shoot Straight" to "The Anderson Tapes" and "Dollars."

The Redford gang is not really incompetent, although they are the nicest, best looking and easiest going cinema hoods in years. After all, they pull off a museum caper, break in and out of jail, successfully assault a police station (smashing huge

quantities of bric-a-brac without hurting anyone), and outfit the safe deposit section of a bank. It's just that the jewel always seems to turn up someplace else.

THE MOVIE—oddest for the almost total lack of females in the cast—is a collaboration between a master of the caper-film genre, British director Peter Yates ("Robbery," "Bullitt"), and the author of "Butch Cassidy," writer William Goldman. It is a kind of wedding of their spirits, emerging hopefully with both jazzi scored (by Quincy Jones) suspense and good-natured humor, though the latter gains the upper hand.

Take the original crime, the removal of the gem from a heavily guarded glass cage at the Brooklyn Museum. There is none of the ingenious planning and timing of "Topkapi," or even of "How to Steal a Million." There is just a noisy

and rather grotesque diversion, with gang-member Ron Leibman pretending to howl and bleed all over the street as an auto accident victim, while his buddies struggle to lift the weighty glass bubble protecting the stone. Perversely, it falls from their sweaty grasp with Segal still inside, which is an amusing image. The problem becomes not so much getting the rock out as getting Segal out.

THE DELIGHT in "Rock" is seldom of the how-clever-the-crooks-are variety, but more often concerns the absurd lengths to which their modest greed (\$25,000 a man, from an African diplomat who wants the gem as a political symbol) drives them. When one of the men in a panic swallows the jewel before being arrested, the gang must break into prison to rescue him. To get into the police station where the gem has been stashed, they attack with grenades and tear gas bombs from a roof-landing in a helicopter. But not until they have careened madly about (for five wonderful minutes) in the shadow of Manhattan skyscrapers and landed once on the wrong rooftop.

Then there is comedian Zero Mostel, as the lawyer-father of one of the bandits, whose avarice is such that he pilfers the rock from his own hard-working criminal son. The gang threatens to hurl him down an elevator shaft unless he confesses all. But he knows they are nice guys and this is not "The Godfather," and they won't do it. (Or will they miscalculate there, too?) The son (Paul Sand) expresses his rage in a typical Goldman line: "Father, don't expect me to come to Sunday dinner anymore!"

"ROCK" achieves many of its effects by reversing our expectations of what normally happens in this kind of flick. There is usually a string of successes climaxed by an ironic failure; here, the final irony is success. (The audience, indeed, may be let down.) When they are trying to climb a rope over the prison wall, the man who is being rescued says he can't climb a rope. While Redford is "casing" the police station, another crook comes along and steals his watch.

In a nation with an ever-mounting crime rate, it may all add up to gallows humor. But it's gentle enough. There aren't that many laughs of any kind around these days, and unless you're terribly squeamish, you'll take them wherever you can get them. (Rating: A-2—unobjectionable for adults and adolescents.)

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):

JOURNEY TO THE FAR SIDE OF THE SUN (1968) (NBC, Saturday, April 29): An interesting sci-fi idea that doesn't quite hang together all the way. It's Roy Thinnes ("The Invaders") again trying to convince skeptical fellow earthlings in the 21st century that there's a planet on the other side of the sun that is a mirror of earth, with everything reversed. The special effects are okay, and Britishers Ian Hendry and Patrick Wymark beef up the cast. Satisfactory, especially for space nuts.

UP THE DOWN STAIRCASE (1967) (CBS, Sunday, April 30): Robert Mulligan's film of the Bel Kaufman best-seller makes high school seem the most exciting place west of the Via Veneto. Less funny than the book, but dramatic and often poignant, as a young teacher (Sandy Dennis) tries to beat off the academic bureaucracy long enough to open the windows of knowledge for her slum-deprived adolescents. Satisfactory for adults and mature youth.

APACHE UPRISING (1966) (CBS, Thursday, May 4): A collection of outer stereotypes in a three-way battle among heroes, gunmen and fierce Indians. A low-budget pot-boiler, in which the chief interest is to see how each character will die. The cast is full of names appealing to Grade B movie nostalgia buffs. Not recommended.



BAND-ORCHESTRA COMPETITION, CLASS "B" CHAMPIONS—The 1972 CYO Cadet Instrumental Music Contest was the first in which the contestants in the Band-Orchestra Competition were split into two groups for the competition. The Class "B" competition, for bands with fewer than 20 players, was won by St. Ambrose, Seymour, shown here. Playing "Give My Regards To Broadway," the group was under the direction of Sister Melitta Schenk, O.S.B. (with plaque), who has a long string of awards to her credit from her years at St. Pius X in Indianapolis and St. Anthony in Clarksville. The first place award was achieved in competition with nine other groups in the class. St. Ambrose also won a solo medal in the judging Clarinet Solo competition.

Guild to stage 'Gold Cadillac'

April 28, 29, 30

INDIANAPOLIS — Marjorie Johnson will bring Lee Kestler, Mike Kottkamp, Loyd Oshier, and Mike Scott to heel when Mrs. Laura Partridge takes on the board of directors of the General Products Corporation of America in "The Solid Gold Cadillac."

The Catholic Theatre Guild will stage the comedy at Mater Dei Council, Knights of Columbus, 13th and Delaware, April 28, 29 and 30, at 8:30 p.m. (Sunday, 7:30 p.m.).

George Desautels appears as the narrator, a role filled by Fred Allen in the original Broadway production. Also in the cast are Helen Desautels, Dick Gallamore, Beth Raines, and Charles Johnson. Janet Burns, Jim Nash, and Paul Traub complete the cast.

Tickets are available from cast members, at the door, or by calling the Guild, 357-7072.

Plan two special events at Fatima during early May

INDIANAPOLIS — Two special events during May have been announced by Our Lady of Fatima Retreat House.

Mothers of young children are invited to a day of reflection and relaxation from 10 a.m. to 2 p.m. Tuesday, May 2. Babysitting services will be provided.

Fee for the day will be \$4, including the mothers' lunch. Reservations should be made with Sister Nancy Roseborough, O.P., 545-7681.

A special retreat for mothers with junior-high daughters is scheduled the week-end of May 12-13. The mini-retreat will begin at 6 p.m. Friday and conclude at 3 p.m. Saturday. It is designed to develop better relationships between mothers and teen-age daughters.

Retreat fee of \$20 will include overnight accommodations and meals. Reservations may be sent to Fatima Retreat House, 5353 E. 56th Street.

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Stay on the farm, Pontiff's advice

VATICAN CITY—Pope Paul VI urged Italian farmers to stay down on the farm, even after they have felt the lure of industrial salaries and benefits elsewhere. Addressing 6,000 delegates of the 22nd national congress of the Italian Federation of Working Farmers in a special audience April 19, the Pope recalled the words of Pope Pius XII to working farmers in 1946: "We well know to what extent the moral recovery of all the people depends on a socially upright and religiously well-rooted class of farmers."

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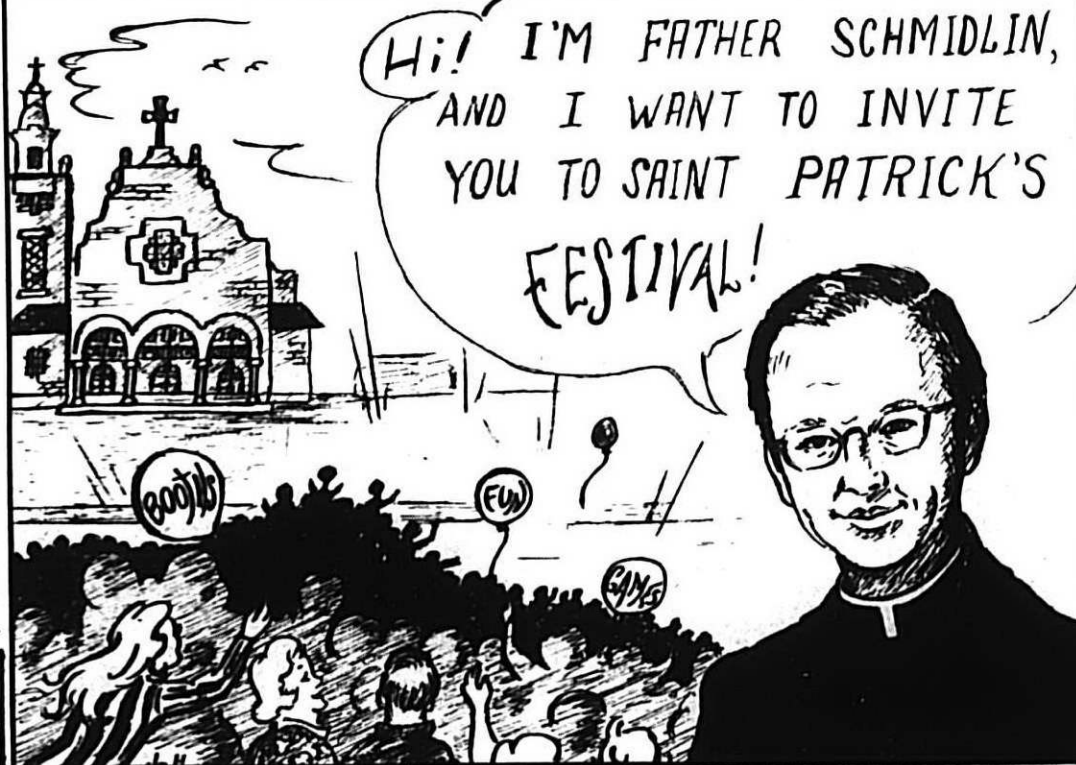
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These announcements are available without charge. To have your next funeral, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

922-4504

Feeney-Kirby
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